

LIBRARY
OF THE
THEOLOGICAL SEMINARY,
AT
PRINCETON, N. J.

DONATION OF
SAMUEL AGNEW,

OF PHILADELPHIA, PA.

Letter

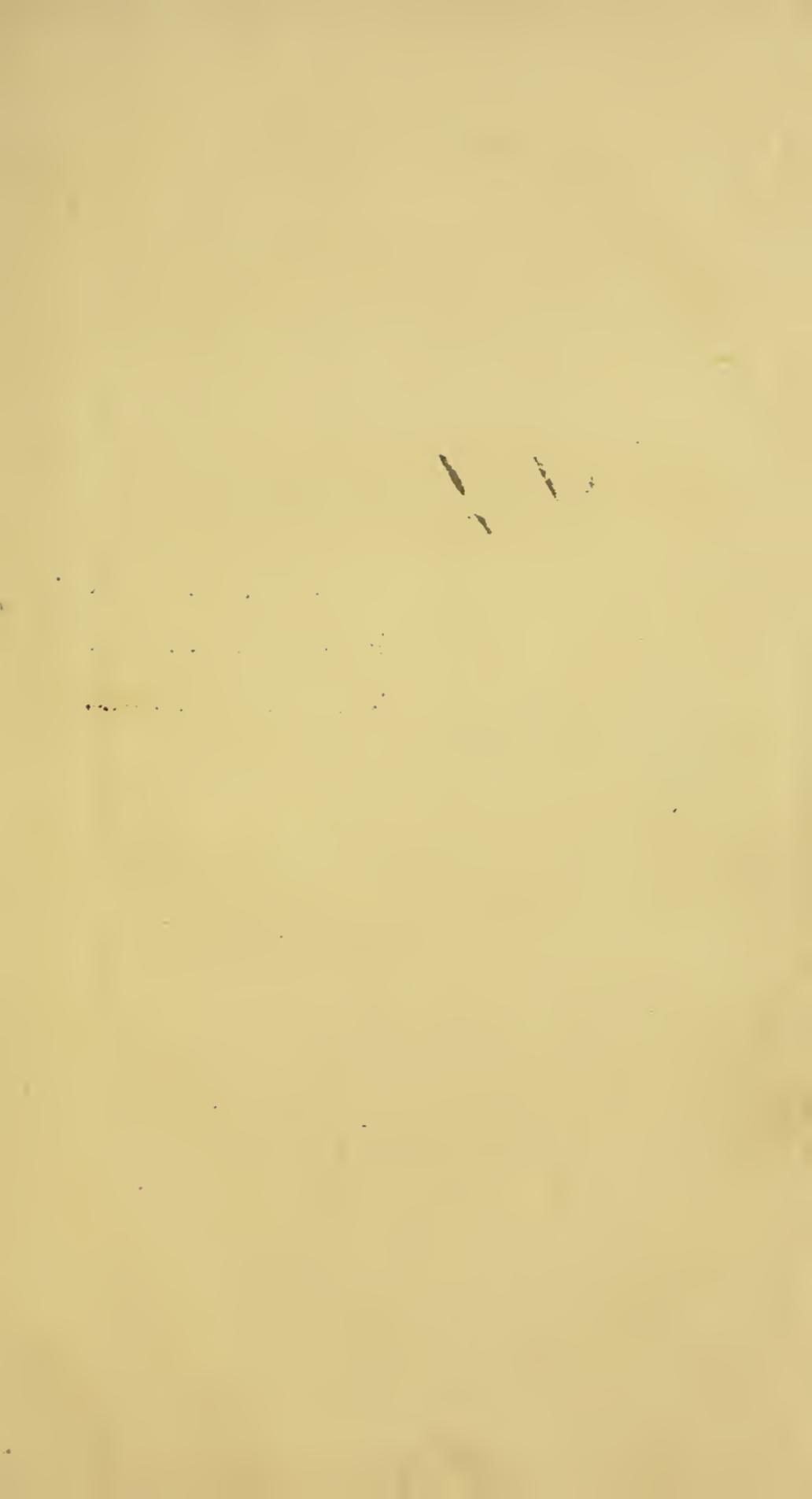
81-1
50

May 22^d 18*61*

No.

Case,	Division
Shelf,	Section
Book,	No.

SCC
2554



✓
LETTERS

TO

WESLEYAN MINISTERS,

ON

Ministerial Duty;

WITH AN

ADDRESS

TO THE MEMBERS OF THE CONNECTION;

An Account of the

Trial and Excommunication

OF THE AUTHOR,

AND AN ANSWER TO THE REPLY OF A CHELSEA
MEMBER.

LONDON:

MURRAY, 101, EDGWARE ROAD; D. MURRAY, 179, SLOANE
STREET; SIMPKIN & MARSHALL, STATIONERS'
HALL COURT; and all Booksellers.

1844.

ERRATA.

- Page 24, line 19, for *look more to*, read *took more of*.
— 29, line 4, for *boldness*, read *holiness*.
— 102, line 22, for *consideration*, read *conversation*.
— 105, line 39, for *impressions* read *expressions*.
— 121, line 22, for *stoned*, read *starved*.
— 149, line 33, for *cares*, read *cases*.
— 168, line 18, for *to a disciple*, read *by a disciple*.
— 194, line 33, for *idols*, read *tables*.
— 197, line 24, for *improbability*, read *impossibility*.



INTRODUCTION.



A LOVER of Zion has been for some time requested to publish a second edition of the work on Ministerial Duty, because owing to the way in which it was circulated, many who were anxious to get copies could not. It has been distributed at the different chapels round London, in hopes that the seed thus promiscuously sown would spring up. Many who saw the evil, and grieved at the cold formality that was coming on the Church through the practice, are thankful that one has stood forward on scriptural grounds to oppose it; but while many are thankful, there are others who are exceedingly mad against it. These may be divided into two classes: the first are the preachers; the second are those who think, because a man is a preacher, he cannot be wrong; therefore they have chosen the Ministers as their oracle, and laid aside the Word of God.

As the practice is still carried on by the Preachers, and a Chelsea member has written a reply, it is a call to again come forth against it, and to show the Church how the matter was treated by the Wesleyan Ministers after it was made public, that they may judge of the Apostolic spirit shown by them when their honour was touched.

No treatment that the writer has received would induce her to publish a line; but the conduct of the Preachers will show every candid mind, that a practice which needs such means to defend it, must be against the spirit of the Gospel; therefore the publishing of it will lead to its destruction; which is alone the end of the writer.

I do not write for gain: the first edition I gave away; the second will be sold at a price that will allow others a fair remuneration for their labour. I will not receive one farthing myself. I have had a reward in my labour, and shall yet have a far greater reward in the prosperity of Zion; for the evil will be removed, and God will yet be honoured by his servants bringing into his house the fruit of their faith and prayer; and to know that he is honoured in his sanctuary, and see the blessing that will follow upon devotion of spirit to his service, will be a far greater reward than thousands of gold and silver.

LETTERS,

ETC.

London, February 27, 1843.

Rev. SIR,

I hope the contents of this letter will be a sufficient apology for troubling you. I have wished for an opportunity of speaking to you some time: that not having occurred, I thought I would write.

My mind has been much pained of late, owing to the progress of the work of God among the Methodists. Fourteen years since, I joined the society at Salisbury Street. I soon found the inattention of the preachers to their appointments was a great hindrance to me. I was united to the people; our class-meetings were so profitable, that the thought of going to another place of worship was painful; however, I found I must.

Five times in twelve months we were left without a preacher. My great desire was to grow in grace, and in the knowledge of Christ Jesus. I went to chapel, pleading for a blessing upon the word, and often came away grieved and disappointed. I thought—are these men watching over souls as those who must give account? To assemble people together, and not come near them, or give a reason why, compels me to attend the preaching of the Gospel where I shall not meet with such disappointments.

I continued to meet in class; and, when Mr. Pengelly came, I liked his preaching, and always attended where he was when I could. After a little time, the preaching the same sermon over and over again, appeared an hindrance to me, although I knew it was a practice amongst the Methodist preachers. I did not think it was wrong; but viewing it in the light of an hindrance, it was a grief to me. I thought I would speak to Mr. Pengelly about it (for surely no man of God would allow himself in any practice he was not clear in his own mind to be right); and, by hearing his reasons, I might see it in a different light. I spoke to him in August: I told him I thought the Spirit was withheld, and prayer was hindered through it. I found he could not justify the practice. He said that Jesus Christ preached the same sermons; but that was a wrong statement, as the writings of the Evangelists is the testimony of different witnesses to the same truths. The old sermons were still preached; and I became more convinced, that through the unfaithfulness of those who ought to be the champions in our Israel, the Spirit was withheld. Under this impression I spoke again in December; but it was of no use. I have now brought the matter to you, and shall be

thankful to see, from the testimony of Scripture, that I am wrong. I have gone into this detail, as it is probable you have heard of this matter before.

Now, Sir, I will show you the light I look upon it from Scripture. The curse denounced on man was—"In the sweat of thy brow shalt thou eat bread." Man labours, and he receives the reward of his labour; but there is an enjoyment connected with the full employment of time beyond the reward of labour; and those who, having riches, think they escape that part of the curse, bind upon themselves a far heavier one. Through the fall of man, he needs to be created anew before he can have any knowledge of spiritual things; and, after this change has been wrought by the operation of the spirit of God, it is only by the diligent use of the means God has appointed, that he can acquire spiritual blessings. As with the individual, so it is with the community; and the minister is to labour in spiritual things for their benefit. If he does his duty, I believe it is hard labour; but God will reward him both in it and for it: there will be many sound, scriptural conversions; believers will go on their way rejoicing; Christian principles will be shown forth in daily life; so that the servant of the sanctuary shall have a rich reward. On the contrary, the man who, through any form of church order, can, if he pleases, escape much labour, certainly will not have the blessing. No preaching, however eloquent, scriptural, and impressive, will prove effectual, but as it is applied to the heart by the Holy Spirit; and the man who is attempting to do his Master's work with as little labour as he can, shall never see that abundant outpouring of the Spirit, which alone can remove all evils, and make the Church of Christ what it ought to be to the world. When the manna was sent in the wilderness, the Israelites were to gather it every day; they might have prayed that God would bless the manna of yesterday, to save them the trouble of gathering it to-day; but their prayers would not have been answered. Jesus Christ is the bread of life; he is the manna that nourishes the soul. Is the word of life so scarce, is there so little given to our ministers by their Master, that they are obliged to carry the same from place to place? Or is it their sloth in seeking it? Where is their scripture warrant for so doing? Unless they have that, it will prove like the Israelites' manna, which would not nourish their bodies on the second day: neither will the Word nourish the souls of the people.

I heard a sermon yesterday morning, on Temptation, the fourth time. My heart said, 'Shame on you for a faithless servant!' It is evident, from many parts of Scripture, that blessings are withheld from the people through the unfaithfulness of those that minister in holy things: the Book of Malachi particularly shows it. Surely the repeating of the same sermon the fourth time (and it may be many more, although I did not hear it) seems to say, 'What a weariness in this service!' If such service were offered from one man to another, would it be accepted? The promise of

great blessing was given conditionally to Israel: they were made to feel the want of temporal good for their neglect of duty; and we are often made to feel the want of spiritual good through the unfaithfulness and neglect of our ministers. Last Wednesday evening the people were assembled at Salisbury Street, but no minister came. Some had saved an hour from hard labour, thinking to get a little spiritual refreshment: they had to return to their labour grieved and disappointed.

Salvation is, indeed, all of grace; yet there is some labour required, which, if neglected, will keep back the blessing. I think it is as evident from Christian experience as from Scripture, that the system acted upon by our preachers is wrong. We come to God by faith. It is faith in the precious name of Jesus that causes the new-born soul to sing, 'Exult, O my soul!' disburdened of her load, and swells unutterably full of glory and of God. If the soul goes forward, faith must be a continual act: the faith of yesterday will not do for to-day. The soul that lives in the constant exercise of this act, will have daily cause for praise: "the peace of God, which passeth all understanding," will rule in that heart; the fear of every thing will be gone, but the deep, the sacred fear of offending God. Satan may tempt, all sensible enjoyment may be withheld, the waves of temptation may beat, and the spirit be almost overwhelmed: yet if the simple act of faith be maintained, the soul will still live, and praise God in the fire. The soul that lives by faith will be fruitful in love: "it will make the willing feet in swift obedience move."

The work of sanctification is carried on by the indwelling of the Spirit: he excites our endeavours, and makes them successful; but the aid of the Spirit does not supersede our own industry. Through his blessing upon the Word, it is the green pastures in which the soul is nourished and strengthened. Yesterday morning my preacher said, "Man did not live by bread alone," but by the blessing of God causing the bread to nourish his body: neither is it the constant, painstaking study of the word: this may be done, and nothing more attained than head-knowledge; but, through the blessing of the Spirit upon the labour, the soul will go on from strength to strength, growing in grace, and in the knowledge of Christ Jesus. The same with the means of grace, the wells at which the soul is to be strengthened and animated. Often, through the unfaithfulness of man, the soul, instead of being refreshed, is grieved. I have repeatedly heard it said, "I had an opportunity of going to chapel; but it is of no use; we should get the same again." I heard you preach a sermon not long since. Many of the people were in tears; I was myself; but I knew it was the excitement of natural feeling. I thought, surely this is an old sermon: for the power of the Spirit does not come with the word! Soon after I was told of one who had heard it three times.

Here is the great grief, sir. I think there has never been in this circuit two men of such ability, as Mr. Pengelly and yourself; clearly, forci-

bly, and scripturally showing what Christian duty and practice are, and salvation by grace through faith; and will the benefits received from these great talents be chiefly excitement to some, and admiration to others?

If you admit what I have said, that spiritual health and vigour can only be maintained in the soul by daily, unwearied diligence, it is equally clear that you cannot have the blessing without the labour. You would not think of setting down with all the usual formalities to dinner, and ask a blessing, without food being provided. A man would be thought mad to say, "I will provide nothing; God will bless the food I had yesterday for to-day." This mistake would soon be felt. God, in his providence, sends food; but man must give the constant labour and cost for the care of the body. The order in grace is the same. Surely the man must be mad to go through the formalities of worship, pleading for the blessing of the Spirit upon the word, telling God that all efforts are vain, unless the Spirit shine upon the Word, beseeching God to give him a word in season for the people, and yet know that he has used no effort, prepared no offering from the Word of Life, but going to repeat to the people what he had offered to God before. The blessing was not to be given on the spiritual provision twice, any more than on the bodily: it is out of God's order of working: he has given abundant supply in his Word for the provision of his house, and the promise of his Spirit to guide his servants in preparing for his people; and has said he would abundantly bless what they did provide; but he has never said he would bless the same provision twice, to save his ministers the trouble of providing. There is an inexhaustible store; and surely such pretended service is a mockery of God, and an insult to the Spirit.

I think my point is clear from every thing in nature. Is the Church compared to planting or watering? I cannot put the same water on a plant twice; I must bring a fresh supply of water each time; and God giveth the blessing. Is the Church compared to a building? Think of David's care in preparing to build the Temple, and his charge to Solomon to serve with a perfect heart and willing mind, to take heed, for the Lord had chosen him to build the Sanctuary. Does it look like the service of a perfect heart and a willing mind, in building the Spiritual Temple, to hear, as I did lately, the same sermon three successive Sabbath mornings, and it might be more, though I did not hear. How careful was David that he would not offer to God that which cost him nothing; and when he brought his costly offering, and called upon the Lord, he answered him by fire. Think you that God, who still answereth his faithful servants by fire, will cause it to descend on such pretended offerings? These slothful servants would like the fire; but they will not bestow the labour necessary to prepare the offering. Is it compared to sowing seed? The seed is allowed to remain in the ground, to spring up, and ripen. Every field must have a fresh portion of seed, if it is all the same sort of corn. Just in the same way the minister brings the fresh seed, if he would have a plentiful

harvest. But here is another great evil—one fruitful field will yield seed for many more. Who can calculate the hindrance that this is in the Lord's vineyard? No representation of duty and privilege, however eloquent and scriptural, will influence the conduct long without the blessing of the Spirit. The Church abounds with nominal professors; and is not the standard of religion maintained among the generality of Christians of a low and defective order? How feeble are their efforts on behalf of their fellow-men! If Christians felt their duty to be, as it really is their privilege, there would be no lack of means to send out abundance of men to China. I do not charge all the evil in the Church upon the ministers; but, as preaching is one great instrument by which the Spirit works, faithfulness in that must be productive of much.

When I think of the increasing population in the last fourteen years in this neighbourhood, and then think of the Methodists, it is evident there is something wrong. You were appointed at Portland Town on the 20th of November; but you disappointed the people. There was a disappointment at Salisbury Street in the Morning: the preacher that came was not liked; and the same was expected in the evening. The poor sheep were scattered, seeking for food. I went to Portland Town; as you were not there I went to another chapel that had been built twelve months: there was a large congregation, and good food provided for them. I have seen six chapels built in this neighbourhood; and there are good congregations in them all. In one there are eighteen hundred sittings: there is not one vacant. I rejoice at their prosperity: I am no sectarian: I was taught, by precept and example, by a beloved father, to love all that love Christ, by whatever name they were called; and ever since I was created anew in Christ Jesus, I have looked upon the Church as one body, actuated by one spirit.

I think the order of the means of grace among the Methodists much better adapted for spiritual prosperity than among any other denomination. If they are faithfully attended to, God is faithful; and, had the ministers done their duty, there would have been many chapels in this neighbourhood, in the plan ending January, 1842. I marked the disappointments; and there were fourteen in four months. I have frequently been put to shame when I have taken any one with me, on account of the minister not coming. Indeed, those who would say to others, "Come with us, and we will do you good," are afraid, because of the disappointments.

What would the single-minded Apostle Paul say now, if in that golden age of the Church (as Mr. Wesley terms it) he could say, 'Every one seek their own ease, pleasure and profit,' what would he say to this mode of feeding the flock?

I am sure, Sir, your patience must be exhausted; but my subject is far from being so. If from Scripture you can prove that I am in the wrong,

I shall be thankful. But I am no Papist: the practice of the Fathers will not do; it must be from the Word of God.

Do not think, from this letter, that I am uncharitable towards ministers: I think the Gospel has taught me differently. The good name and reputation of a minister I would carefully guard; but I fear no man, neither would I omit telling him when I thought he was in any way a hindrance to the work of God.

Believe me to remain,

Rev. SIR,

Respectfully yours in the bonds of Christian union,

A LOVER OF ZION.

To the Rev. ROBERT YOUNG.

London, March 8th, 1843.

Dear SISTER,

I perceive, from your communication, that you have a very imperfect knowledge of the work of a Wesleyan minister, or you would not accuse him of idleness; and, as respects his preaching the same sermon in different places, it is a practice he ought to adopt, if he even possessed much more leisure than he does. The practice is proper, for the following reasons:—

1st. There are some subjects that ought to be brought before every Christian congregation; and, as a Wesleyan minister itinerates, he could not make known to each congregation the whole counsel of God, did he not adopt the practice you condemn. How could Mr. Pengelly reconcile it to his conscience to preach, for instance, at Salisbury Street, on repentance, faith, justification, and entire sanctification, and not to preach on these subjects in any other chapel in the circuit?

2ndly. When Mr. Pengelly, or any other minister, preaches in Hinde Street Chapel, his sermons, of course, are intended for the Hinde Street congregation, and not for parties belonging to Salisbury Street or Stanhope Street; and if persons from those places be found in Hinde Street, when they ought in all propriety to be elsewhere, should they hear what they have heard before, they, and not the minister, must bear the blame.

3rdly. The Apostle Paul, as may be seen from the Acts of the Apostles, repeats the 'same thing in different places; and, in his Epistle to the Philippians, he says, "To write the same things to you, to me is not grievous, but for you it is safe."

You speak of old sermons producing mere excitement; but in this you are quite wrong, as I know sermons which have been preached the fourth or fifth time, to be much more blest in the conversion of souls, than when they were first delivered.

I am

Your faithful Pastor,

ROBERT YOUNG.

Rev. SIR,

When I read your letter, I felt grieved and ashamed. I thought before I had named this subject, I had considered it in every possible light: I did hope that the ministers would be able to justify themselves, although I could not see it. I am now convinced they cannot. The whole tenor of Scripture is against it. The order of God, in nature, providence, and grace is against it; and nothing can gainsay this powerful evidence: only through our order of services, the preachers can manage to save themselves the labour of love God requires; and, by long habit, this has become, like every other evil, nothing thought of.

As to your first remark, sir, that I have a very imperfect knowledge of a minister's work, it is true I could not have a perfect knowledge of his duties, unless I had a practical one. It is the sad defect in one part of his duty that I complain of. I am far from thinking lightly of the duties of a faithful minister. I view him as a pastor and a preacher. I have heard a man of God say, who had to prepare three and four sermons a week, for the same large, intelligent congregation, that his pastoral duties were more than his pulpit; but that one furnished him with matter for the other.

You ask me how Mr. Pengelly could reconcile it to his conscience to preach at Salisbury Street on repentance, faith, justification and sanctification, and not preach on these subjects in any other chapel in the circuit. Really I cannot tell how he could preach on these subjects in one chapel and not in another; but I think it quite possible for him to preach on these subjects in all the chapels, only in different sermons. I never heard Mr. Pengelly's own experience, nor do I know any one that has; but I am quite sure, from his prayers and preaching, that he well understands the hidden life of a Christian: he knows that he must daily seek the grace whereby that life is sustained: he has no stock-faith; can have no hoards; he must live a constant beggar: his knowledge of the doctrines you mention, springs from his knowledge of Christ Jesus; and it is by feeding upon him daily, by faith with thanksgiving, that he is to grow. Now just as he must ask for bread for his own spiritual nourishment, day by day, so, when he goes to feed the people, he must ask his Master for bread; and what is given him, he is to give to them: he can have no hoards for their nourishment more than his own: he is his master's steward; and it is against the whole economy of his Master to feed the people twice with the same bread. He has provided abundance for all; and, while he is breaking it, if he has received his Master's blessing, he will cause it to nourish the people, be they ever so many. Now, sir, as to the second part of your letter, it is most astonishing; what inconsistencies will not good men fall into, when their practice is against the word of God. You say the sermon at Hinde Street is intended for that congregation; I am no advocate for wandering; I think you must see from my former statement

that necessity have caused it. If a Calvinist minister had told me that his sermon was not intended for me, I should have thought it strange; but to hear a Wesleyan minister exclude any from partaking of the bread of life,—one that should say, “Oh! for a trumpet voice on all the world to call;” to hear him tell any that could come within the sound of his voice, that his sermon was not intended for them, seems almost impossible. Tell it not in Gath, let it not be published, for the uncircumcised would triumph. He would rather that the souls committed to his care, should go without the bread of life, than come where he is, because he is doing what the book, which he professes to take for the rule of his faith and practice, forbids, and in propriety the people ought not to know it.

The first Wednesday Evening you came to Salisbury Street, the sermon I believe was an old one; some of the people went to Hinde Street, on the Thursday—they heard the same; others went to Chelsea on the Sunday—it was the same again. Surely they were not to blame.

The next time you preached at Salisbury Street on the Wednesday, the text was in Deuteronomy; the Sunday week after there was a Love Feast at Stanhope Street. There was a preacher at Salisbury Street, and when he preaches, the pews tell the mind of the people towards him; some stopped at home, others came to Stanhope Street, and heard the old sermon; you had provided no bread. “Jesus had compassion on the multitude that followed him; he would not send them away fasting, lest they should faint by the way;” and your duty, as his minister, is to bring in food for his people, that they may eat and be satisfied, and praise his name.

The service of the priesthood was a holy service, designed for the honour of God, and the benefit of his people. When the daily sacrifice was appointed, God made great promises of his favour to Israel, and the tokens of his presence among them while they honoured his institutions. The daily sacrifice were the meals in God’s house, always accompanied with bread and wine. The covenant of priesthood is called the covenant of peace; by it, peace was made and kept between God and Israel. The great blessings of life and peace contained in that covenant were given to the tribe of Levi. They were entrusted with the benefits for the use and behoof of God’s Israel; they received, that they might give. God says, “I gave them to him for the fear wherewith he feared me, and was afraid before my name.” God gives honourable testimony respecting them; they were his messengers to the people, and they did their work faithfully. While they did their part, God did his; but they would have had no right to expect God to perform his part of the covenant, if they had not performed theirs.

In later years there was a great charge brought against the priests; God says of them, “they have corrupted the covenant of Levi;” they had managed their office as though it had been designed for their own ease and

comfort, and not for the glory of God and the good of men; thus they forfeited the benefit of that covenant, and lost life and peace which was by it settled upon them. This state of things did not come on suddenly, it crept in by degrees. "Even from the days of your fathers ye are gone away from my ordinances." They were so ignorant of the true nature of their office, that they were pure in their own eyes, they could not see wherein they had departed. They pleaded not guilty when God charged them with robbery; they still brought their sacrifice, but their oblations were vain, they mocked God and deceived themselves; they could not offer the same sacrifice twice, but they brought the worst they had, and God was to be served with the best; therefore it was an abomination; they had robbed him of his honour, in that which was devoted to him; "but they said, Wherein have we robbed thee?" and the answer was, "Ye are cursed with a grievous curse, for ye have robbed me even this whole nation."

Like priest, like people; but amongst them there were still a few faithful ones that mourned for the iniquity of the land. They are exhorted still to do their duty, and God would abundantly bless them. "Bring ye all the tithes into my storehouse that there may be meat in my house." They had brought some; but, like Ananias and Sapphira, had kept back part of the price. But the command is, bring the full tithe that the law requires, that there may be meat in my house, and prove me when thou hast done thy duty. I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

God did bear long with the people, but they repented not; they still offered to God their pretended service; they leaned upon the Lord and said, "is not the Lord among us, no evil can come upon us." But God is true to his threatenings, as well as his promises. His wrath was poured out upon this people; Zion, for their sake, was ploughed as a field, and Jerusalem became heaps.

Christ our high priest being come, all these types are done away. He is sacrificed for us, and he is our altar and sacrifice. With our Great High Priest is the covenant made, which never shall be, never can be broken; and through him all the Israel of God are a royal priesthood, they offer up their spiritual sacrifices acceptable to God through Christ Jesus. Under the law the offerings that were brought, were what God in his bountiful providence had given to the people; so under the Gospel, our offerings are what God in his grace has given. Under the law they feasted upon their offerings, and rejoiced before the Lord; so under the Gospel we spiritually feast and rejoice before the Lord, and Jesus our Great High Priest feasts and rejoices with his people, on what he in his grace has provided. He delights to see his gifts and graces used, not hidden or hoarded; they that

use them for his glory shall have an abundant supply; those who hoard them shall have them taken away. God is glorified in those who bear much fruit.

Under the law they had a sanctuary, and many were the commands given to keep the sabbath, and reverence the sanctuary. Many were the blessings promised for obedience, and many were the curses denounced upon disobedience; they were working for life, we are working from life; their obedience was from fear, ours is from love. The former worship was chiefly carnal ordinances, and bodily exercises; the worshippers were generally strangers to the inward part, the spiritual worship; the legal services were figures of the true; and if we do not worship God, who is a spirit, in the spirit, we have not performed the act of worship, therefore we miss the end thereof.

We have our sanctuary, and our priests taken from among ourselves, to guide the worship, and we are commanded not to forsake the assembling of ourselves together. Jesus the Great High Priest has promised to be wherever two or three of his people are gathered together; the holy spirit is there: he puts the life into the service; the incense of prayer and praise is offered; then the appointed minister brings the offering he has prepared, from what God in his grace has entrusted him with, for the benefit of his people; they are to feast and rejoice upon this offering; and prayer is ascending from all hearts, that they may receive all that nourishment, which, through the blessing of the holy spirit, it is calculated to impart. All are waiting—Jesus to present it to his father—God is ever well pleased with the offerings that are presented through Jesus; the holy spirit is waiting to bless it to the people; for let the offering be ever so well prepared, it is of no real benefit without his blessing. But, behold! there is no offering; the priest has appeared before the Lord empty; he has come to mock God and his people. Under the law he would have suffered instant death.

Wonder, oh! heavens and be astonished, oh! earth, at the long-suffering patience of the God of truth with this bold presumption. He cannot deceive God with his old service, if he attempts to deceive the people. When thinking over this matter, the petition, "father, forgive them, they know not what they do," has often ascended.

Does the Lord require his services? Is he obliged to go to the sanctuary? Oh! no, he professes to be serving from pure love; and when he comes with his offering of peace, which includes all that good, which goes to make up a complete happiness, you will hear him tell the people he would fall down upon his knees, and entreat them to partake of the offering: his master has provided abundance for all.

Under the law the people could not have been so deceived; it was their bodily appetites that were to be satisfied. Under the Gospel, the service

being spiritual, it is by faith they are to feed upon the offering; but all spiritual worshippers know they have not been fed; they came praying and believing, but are disappointed; they wonder why it is; sometimes they are ready to question the faithfulness of God; then they think they have lost their interest in his favour; or they could not have attended such a service, and not have received his blessing; yet when the sacrifice of praise was offered they were blest, and their souls ascended with the incense of prayer. All this showed the presence of the adorable trinity; when the zealous faithful servant came with his offering, the blessing was gone, though he did his part to the admiration of all; every voice is raised to commend him; he is revered and honoured; it would be thought sacrilege by most of the worshippers to say a word but to his praise, which is quite right, unless he himself profane his office.

Under the law it was commanded that the people should reverence the priest, for he offered for them the bread of their God; and under the gospel they are to be revered and loved for their works' sake; no worshipper, who believed he was profaning the sanctuary, could reverence him, or they would be partaking in his sin; for although he had not sought grace to prepare the Lord's offering, he had used his natural abilities so well, that the sensibilities of the people were highly excited; that was the fruit of the flesh, and not the spirit. Thus he manages to rob God of his glory, and deceive the people.

Is it to be wondered at that amidst so much profession, there should be so little vital godliness in the church; the most zealous ministers in profession, seem to be those who are trying to put God's work off with the least labour; and the people are only treading in their footsteps, when they do the same.

The analogy between the old and new dispensation, I think, cannot be denied in both; God has appointed the offerings, the one carnal, the other spiritual; the fall of man has obliged him to labour for both, and when men have brought their most costly, and their best, they must still say, "of thine own have we given thee." God could bless in both dispensations, without the instrumentality of man; but this is the way he chooses to work.

As to the third part of your letter, sir, there is nothing in the acts of the Apostles that can give the slightest colouring to the practice. The conversion of St. Paul is related three times; first by St. Luke, then by Paul, when he was brought before Felix, and again when he was brought before Agrippa; as for the other passages, all Paul's writing and speaking, were of the same things; it was his business to make Jesus Christ known in all His saving power; all his great talents were brought into exercise for this one thing, to make known the glorious gospel to fallen man; the universal remedy for universal misery; he was imprisoned, and brought before kings and rulers, he suffered many perils and hardships, and through

all he was stedfast to the same thing; he was indeed a noble pattern of love, zeal, and self-denial; in him was combined all the excellencies that adorn the Christian character. It would be as easy for one part of the Church to prove Apostolic succession, as for another to bring Apostolic practice for this dishonesty; that would fain be hidden. The Apostle's services were for all the saints and faithful brethren; it mattered not whether he had seen them or not, if they belonged to his master, he would rejoice over them to do them good. He did not found the church at Colosse; but, oh! how his soul rejoiced to hear what the grace of God had done in them and by them; although he had never seen them, he was unceasing in prayer for them, blessing God for His grace towards them, he gives them needful counsel and warning, and encourages them to stedfastness and perseverance in the same things; he tells them to send the Epistle to Laodicea to be read there, and for them to read the one he had sent to Laodicea; doubtless they were both about the same things, and yet they were different.

I think it is evident from this glance at the Apostle's character, that he would have thought it no impropriety for any one to seek to benefit by his labours; he never would have told the disciples of his master, that his sermon was not intended for them; he was no eye-servant; he acted as in the presence of his Lord.

As to your concluding remarks, sir, the light is so much clearer in my mind respecting old sermons, I not only think they produce no good, but great evil; it could not be a spiritual service, you had not exercised your spiritual faculties to prepare an offering, the blessing of grace could not descend upon what you had not brought. You exercised your bodily powers, in presenting to the people that which at that time had cost you no spiritual labour, and the worship being wholly spiritual, God now owns you had performed no worship, you had done no service, because you did not offer the fruit of your spiritual labour.

Natural causes will produce natural effects; our natural as well as our spiritual powers improve in the using; so the more frequently you exercise your natural abilities on the same sermon, they will improve and be more effectual, and you will see more of the fruit of your labour. There may be the tears, the weeping and the crying out, but that cannot be the fruit of the spirit, because you had not brought the fruit of your spiritual labour. The counterfeit looks so well, that it passes without being suspected; but he to whom all hearts are open, sees it, and the after-fruit gives painful evidence to every spiritual mind of the deception.

Now, sir, you have given me your reasons for this practice, and I have given you mine against it. In so doing I have accused you and all that offer such vain service of a crime your soul should abhor, yet it is clear from scripture testimony that you are guilty. The root of the evil is love of ease—love of self. While—I believe I am right—I think you have never

thought of it in this light. It is difficult to imagine any practice wrong that long usage and convenience have gained a licence for, and it passes over without thought. I hope you will see it as I do: things would soon wear a different aspect: the minister would soon find the benefit in every part of his labour; the attendance of worshippers would be regular and devout; the sanctuary would be really felt at home: the sheep would not turn aside from the pastures where, in propriety, they ought to feed. Whenever the offering was pure, God would bless it to the people, and they would praise him. The effects of the change would be felt in all the other means of grace; believers would feel as if they were re-converted; this hindrance being removed from the great instrument by which the spirituality works, the word of the Lord would have free course and be glorified—all the earth would soon feel the change.

You will be wearied with my long letter: I wished to place this important matter clearly before you, and I do it in hope. If, through the blessing of God upon this effort, you should be led to see, as I see, the result would be glorious—you would never rest until this practice was annihilated.

That you may see this matter in its true light is indeed my fervent prayer; and believe me, to remain,

Dear SIR,

Respectfully yours, in the bonds of Christian Union,

A LOVER OF ZION.

To the Rev. ROBERT YOUNG.

March 21st, 1843.

Rev. SIR,

I feel constrained to address you on a subject which I doubt not has already caused you pain; for I presume you are not ignorant of my efforts in this important matter. I am afraid that you should have thought me an enemy, rather than a friend; but he who knoweth all things, knoweth I have never had one thought towards you contrary to love. Last sabbath evening I went to Portland Town, and my spirit ascended with yours, while you offered up prayer; indeed I never felt more blest by the prayers of any one. I always feel as though you prayed in the spirit; the ardent breathings of a soul that lives; as having nothing, yet in Jesus possessing all things. Truly, a minister who addresses his Maker in the true spirit of prayer, is a great blessing; the prayers of ministers and people are sometimes very wearisome; they begin to preach and exhort the people in their prayers, and tell God who he is, and what he is, and then exhort him what to do, instead of coming as beggars in the full confidence of faith, seeking the fulfilment of his promises, mercy, and grace, according to their need.

When you gave out your text, it was new to me. I had not heard you take it before, neither do I know that you had done so. I admired every part of the sermon, it bore evident marks upon it, that he who prepared it was wise-hearted, and that the spirit of wisdom and understanding had been given him; but I believe it had been offered before, because the power of the spirit did not come with the word. I heard it remarked in the morning by two spiritual worshippers, that the sermon was admirable in every part, but there was no fire; and one said if she had not known the secret, why the power did not come, she should have gone home mourning, as she had often done from the same cause; yet these worshippers felt much blest from the other parts of the service. I mention this, sir, because it bears evidence to the truth of part of my letter to Mr. Young last week. I did not hear the morning sermon, neither have I the slightest knowledge whether it had been preached before or not; yet from the experience of those who are living souls, I believe it had been, for God is faithful. If I am mistaken, do not spare me for my presumption.

In the book of Exodus we have the redemption of the world in type, how Israel were brought out of Egypt by Almighty power, and enriched with the law of God, and his tabernacle; the way of man's reconciliation to God, and coming into covenant and communion with him, are there variously represented. When the work for the tabernacle was to be done, it was not thought that the men who had been accustomed to make bricks, and work in clay, could engrave or embroider work in gold, and cut diamonds; they would have been ready to say, "who is sufficient for these things;" but God took care of that. He filled the men with the spirit of wisdom and understanding; all who were wise-hearted, both men and women, were to work according to their ability, and do something; although there was much work, it was soon done; they were hearty and zealous in the work; and as they were taught of God, they were saved from those mistakes which would have hindered their progress. God had prepared their hearts, and the thing was done immediately and exactly as the Lord commanded Moses. The tabernacle would never have been finished, if the workmen had tried to make the labour that was spent on one socket do for another; the smallest thing must have the same labour; every loop, and ring, and curtain, must have the same labour bestowed on each, and God gave the wisdom for all; so he brings the spiritual workman out of bondage, and fills him with wisdom and understanding.

The visible Church is God's tabernacle; and some have eminent gifts and graces given them to work at the building; but, alas! they seem to have forgotten the order, and think the labour bestowed on one part of the tabernacle will do for another. Solomon's temple was typical of the church: it was long in building, but it was finished at last: it would not have been finished now, if the builders had followed this plan. God gave the pattern to David by his Spirit in writing; and he gave it in charge to

Solomon, who is a type of Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge."

The Church is the living temple, adorned and beautified by the graces of the Holy Spirit. This temple is now preparing; but the progress is greatly hindered. The pattern is given by God himself in writing; but the builders have surely forgotten to study the writing closely! The treasures are all in Jesus for the carrying on the work; and he supplies to the builders by his Spirit whenever they seek this aid, which they do very scantily; and, when they have received materials for one part of the building, they use them, and then carry the same to another; which cannot add to the enlargement or strengthening of the building. They keep spending their labour on their former supply, instead of asking for more. They have surely forgotten that the work is wholly spiritual.

The building seems to increase rapidly with the fruit of their natural labour: it looks for a little time as though it was the sound scriptural work; but it is constantly tumbling down at different parts, for want of the Living Spirit, although much ingenuity and many props are used to support it. This building, that is destined to fill the world, is almost become the scorn of the men of the world. The world is to be the Temple, and the earth is to be filled with the glory of God. The world is fast preparing for the building of this Temple: great obstacles are removing; and those who ought to be foremost in the work, are not rendering much assistance.

The master-builders having put multitudes of dead stones into the building, the fruit of their natural labour, it could not be expected the dead would do the work of the living. This being a living temple, every stone is actuated by the same spirit, and all unite to increase the building. The dead stones, while they do no good, do much evil: they hinder the work in every way, not being actuated by the Living Spirit. They care not whether the building extends or not. The means wanted to carry it on cannot be had freely: they are dragged from them, because the spirit of the work has never been in them: it is not a free-will offering that is offered.

When the tabernacle was building, the people entered heartily into the spirit of the work, and brought more than was sufficient for it. If every member of the Christian Church was a living one, there would be abundance of means to carry on the work.

My dear sir, let me implore you to take this matter into your prayerful consideration. Your clear, scriptural ideas on different subjects have given me much pleasure, though I have often come with the expectation of hearing what I had heard before. I believe it is the Lord who has taught me otherwise. That the light may shine upon your mind in this matter, is my earnest prayer. When it first came into my mind, I thought there were so many obstacles, it could not be done; but the Lord can make all things

easy. Every man that can offer a free-will offering God will own, and bless it; but while offering the same twice, it is impossible.

Hoping you will see this in its true light, believe me, my dear SIR, to remain

Respectfully yours in the bonds of sweetest union,

A LOVER OF ZION.

To the Rev. J. C. PENGELLY.

April 19th, 1843.

Rev. SIR,

You must bear with me this time, as I think I shall not trouble you any more in this way.

I feel that, for Zion's sake, I cannot rest. This matter employs my thoughts sleeping and waking. I am quite sure, if you had taken this matter to the Lord in simplicity and sincerity, you never would have preached an old sermon again, nor yet brought an old one with a new text. It is not the changing your text from Habbakuk to Isaiah that will cause the blessing to descend upon the word. The plan may deceive some people; but it is of little consequence what they think. The blessing of the Spirit will never descend upon such service; and it is that which causes Zion to languish.

I did not expect you would answer my letter, because I thought you had neither sword nor shield to defend yourself with. It is only when the actions are in accordance with the word, that faith can be genuine; and, as this practice is not in accordance with the word, whatever effects may proceed from it, are no grounds of faith; it must be presumption. If I were not confident I had both sword and shield, I should not have dared to attack you: the difference between us appears as great as between David and Goliath. I have proved my armour in many a combat, and have never yet had cause to be ashamed of it; and, after a little perseverance, it will be victorious in this instance.

I am sorry to say Mr. Pengelly still continues the practice. I wonder that a man of such clear spiritual discernment as he is can do it. It is evident from Scripture, that, for the neglect of the offering the Law required, Israel suffered in their temporal blessings: likewise, from the neglect of the offerings the gospel requires, the Spirit is grieved and withheld.

As the Israelites deluded themselves with a false hope, so it is now. To hear, sir, the conversions that you are said to be the instrument of, makes me tremble for the reproach that through them will be brought upon religion. I conversed with a young person a few days since, who you said had found peace on the 26th of March. She came to class, but could not say

any thing. I feared she had been deceived; for God has no still-born children: I found it was so: her mind is still in darkness. I told her the Spirit of God had caused her to feel she was in darkness; that she must be earnest in prayer, and take no rest in any thing, till she found it in God. I encouraged her to believe that God had begun the good work in her soul; that if she had the smallest idea of the peace and happiness enjoyed by the believer, she would not rest until she could say, Jesus is mine, and I am his.

Now here is a wonderful confusion! a minister pronounces a soul justified; another person tells that soul to take no rest until she feels that she is. Which of the two is she to believe?

I know those who you have said had received sanctification to be in the same state.

I conversed a short time since with a youth who was termed a backslider: he had been making an outcry in the chapel, and was rejoiced over as a justified soul. I tried to learn from him what was the previous state of his mind: I found there had not been the work of the Spirit: he had never been the habit of prayer, or reading his Bible. Could I speak to him as a backslider? No! I told him he had never known any thing about religion: he must pray that God would give him to feel the state he was in by nature.

Many such cases might be brought. That souls have found peace in the chapel I believe; but then there has been the work of the Spirit on the mind before; and God, in answer to prayer, has set the soul at liberty.

The excitement produced by an old sermon never was of any lasting benefit; for, from Scripture testimony, it is clear such an offering could not be owned of God. Under both dispensations, the consecration of ministers to the service of God is clear. The preparation for one was outward; the other inward. The observance of the laws of Christ cannot be less necessary than those of Moses. Aaron and his sons were duly consecrated for their office. We are told they did all that was commanded: they set an example before the people of their exact obedience to the law; and, being so consecrated, they were to give themselves wholly to the duties of their office, to attend continually on this very thing. Gospel ministers are compared to those who served at the altar: they are first consecrated according to Gospel rule; they are raised from spiritual death; they have part in the first resurrection; they receive the baptism of the Holy Spirit; and are to observe all the commandments and ordinances of the Gospel. The covenant sealed in this baptism binds to duties, as well as conveys benefits and privileges. If the former be not faithfully attended to, the latter cannot be expected: we cannot sever what God has joined.

From the foundation to the top stone it is all of grace, through the operation of the Spirit. We are born of the Spirit, quickened and

sanctified by the Spirit; through him we perform duty: the divine life in us, the works and fruits of righteousness without us, are all through this blessed Spirit. He is shed on us abundantly through Jesus Christ our Saviour. We are to take good heed that we quench not his holy motions, nor resist and oppose him in his workings. If we do, he will slacken; if we persist in it, he will depart from us. From this it is evident the consecration of the Gospel minister is all of grace, through the operation of the Spirit. His dignity is not natural to him: his talents, gifts, and graces, are his Lord's goods; and, as his Lord gives bountifully, he is faithful to his trust, in waiting upon him in his word; but if he is niggardly of his labour, he need expect nothing. He is to devote himself to the work of the sanctuary, the study of the Word, and prayer: he is to prepare the Lord's offerings, and bring them to the sanctuary.

I think the sermon signifies the peace-offering for thanksgiving. This was not a sacrifice of atonement, but an offering of peace, signifying reconciliation, concord, and communion. A sermon, if rightly considered, is the Lord's offering of peace to guilty man. The peace-offering was called the Lord's offering. God had part, the priest had part, and the people had part. Leavened bread was offered, and eaten with it, that nothing might be wanting to make it pleasant. It contained all that was necessary for the nourishment of the body. So the Lord's offering of peace, the preaching of the Gospel, contains all that is necessary for spiritual nourishment and happiness. The law concerning this offering was—that it must be eaten the same day it was offered. If the command was not obeyed, it was said, "It shall not be accepted, neither shall it be imputed to him that offereth it: it shall be an abomination." "The soul that eateth it shall bear his iniquity." This was a free-will offering: they were not compelled by the law to bring it. If any one, through an appearance of generosity, brought it, and afterwards proved mean in using, it were better for him not to have brought it. God would show by this, that he is a bountiful benefactor, "giving us all things richly to enjoy."

We see that this offering, brought in sincerity, and used uprightly, was accepted, or else became an abomination. The offering that was brought under the law, was what God in his providence had given to the people, an acknowledgment of benefits received. Under the Gospel, the offerings brought are what God in his grace has given; and through the fall of man labour is necessary for both. God would have it seen by the typified peace offering, that he was bountiful in providence: surely it was to set forth that he is also bountiful in his grace to those that constantly wait upon him in his word for a fresh supply.

If sincerity and uprightness were necessary in that which was carnal, surely it is in our Gospel perfection. The same spiritual offering cannot be brought twice: it is expecting God to work against his own order of

means. The minister is to prepare his offerings from the Word of Life; and, bringing them to the house of God, "with a true heart, in the full assurance of faith," he is to enter into the presence of God, through the new and living way which is consecrated by the blood of the one great atoning sacrifice. God will then accept it, and his blessing will descend upon what he has imparted to his faithful servants.

When the Lord's offering is brought in simplicity and sincerity, the people feel this. The offerer, his brethren and sisters in the Lord, partake of it with joy and thanksgiving. The fat and inwards being burnt upon the altar, denote that fervency of spirit that ought to be in our worship, the praise and glory ascending from the heart to God while we are feasting upon what is drawn from his word and promise.

Let the minister take what part of truth he pleases, praise and thanksgiving will ascend. Let him draw the picture of man's degradation on account of his alienation from God, praise will ascend for the grace that has brought deliverance. Is he inviting all to come and partake of the blessings and privileges of the Gospel, to drink of the water of life freely? their hearts go along with the invitation; prayer and praise ascend; the Spirit and the Bride join in saying, 'Come, and take of the water of life freely.' The offering has been blest; the people depart, praising God for his blessing, and for the grace given to his servant to prepare his offering. In the midst of their praises they will not forget to pray for him: he should have a share in their daily supplications, that the Spirit may guide him into all truth. The thought of him at any time will cause a petition to ascend on his behalf. Having thus felt the power and glory in the sanctuary, they are fresh nerved for the conflict; their strength has been renewed; God has blessed them that they might be made blessings; they will carefully take heed that their life and conversation are such as becometh the Gospel; they will watch for opportunities of inviting others to partake of the grace they have found themselves, which is free for all.

Those who feel the blessedness of praising God will earnestly desire to bring others to join them in the blessed work; they will sing, "Let the people praise thee, O God, yea let all the people praise thee."

Under the law it was at their peril if they partook of the offering when they were ceremonially unclean; so, under the Gospel, it is only those worshippers who have been raised from spiritual death, and are walking in the fear of the Lord, and in the comforts of the Holy Spirit, who can thus feast upon the offerings with holy joy and thanksgiving. It is the work of the Spirit, coming through our adorable Lord.

I must now leave the thoughts of true worship, and return to what is painful to me, and I am sure cannot be pleasant to you.

From Scripture it is quite evident the old-sermon system is a great sin. The power accompanying that means of grace will be withheld, until it is

done away. There can be no fire at such service but what is of man's own kindling. The types in the old economy were to show forth the good things we have in substance. There is nothing that gives the slightest colouring to the practice: it is a deception, a robbery on God and his people.

Yesterday morning you came to Salisbury Street. You pleaded for God's blessing upon your sacrifice: it was right you should: the offerings brought into his house are, by his own appointment, dedicated to himself; presenting them denotes a voluntary act: it must be a free-will offering. You said it was an important matter to present the Lord's sacrifice. I thought you had got one: after having had the matter placed before you in a scriptural light, you would not call that a sacrifice which you had offered before. I soon found you had not got any: you had come into the sanctuary to perform the external duty, to exercise your bodily powers in presenting to the people what at that time had cost you nothing. Your offering was well prepared. I doubt not, when you prepared it you had an abundant reward in your labour; and, when you presented it in the sanctuary, the fire would descend upon it; praise and thanksgiving would also ascend from every living soul; they would feast upon the offering with joy and gladness, and return from the solemn assembly with renewed zeal, to fulfil the design of God in thus blessing them with those spiritual blessings, to be devoted to his glory, and become the spiritual benefactors to the world.

You are consecrated by the Spirit to the ministry. One law of the dispensation is—ask for whatever is needful; the promise—ye shall receive. The Spirit is the steward of all the grace, wisdom, and knowledge, treasured up in Jesus. He is ever ready to impart to those who seek. The Christian minister is the channel by which the blessing is conveyed. He is ever ready to replenish with his heavenly influence; his delight is to glorify Jesus.

You had presented your gift of grace at the altar; you had offered to God through Jesus the fruit of his Spirit; he had accepted and blest it; what had you to do with it any more except as a stimulus to greater exertion? it was not yours to offer again. Success in temporal things urges people to greater diligence: so it ought in spiritual; but you bring your old offering again and again. There would have been an abundant supply of grace given you to prepare another; but you did not seek it; therefore you had not done your duty: surely it is folly to expect the blessing!

The absence of the benefit to be derived from this means of grace, not only robs the worshippers of what they would have then received, but the world of the influence which would have gone from them.

You have a good name; but that will be of little service to the church, unless you do your duty. Joshua's name and fame, his wisdom and courage, were of no use to deliver Israel when Achan had sinned; neither

can your natural abilities profit the Israel of God while you are thus insulting the spirit. All Israel suffered for the sin of Achan; and for this sin Israel now suffers.

When you spoke of the power of the Gospel, you alluded to the sixth chapter of the Acts of the Apostles, seventh verse; Did you ever consider the fourth verse? Had you practised it, you would not be carrying the same sermon about year after year. The Apostles' resolution was—"We will give ourselves to the ministry of the word and prayer." They were constantly either fitting or furnishing themselves for their work, or employed in it. Look at the fruits of their devotedness and vigorous application. The number of the disciples multiplied greatly, and many of the priests were obedient to the faith; the Spirit wrought with them mightily, and great things were done; they did their work by the Gospel rule. Such labour will always have the blessing of the Spirit.

It was a departure from the Word that caused the Spirit to withdraw, and bigotry and superstition for a long time to gain the ascendancy. Compassion for perishing men moved the Apostles to give themselves wholly to their work. Zeal for the glory of their Master incited them. Are you less indebted to your Saviour than they were? The Spirit of God impelled and directed them; and cannot you seek grace to enable you to do the service of the sanctuary? You have the same word of promise to rely upon—"Ask, and ye shall receive." Will you suffer the spiritual talents you have received to be dormant when the Spirit is ready to bless you in your trading? You see the secret of the Apostles' success was the singleness of their aim, and the devotion of their energies. Did they exceed their duty? Oh! no.

The Christian is a spiritual tradesman. Does not a tradesman try every effort, and employ all his energies, to get gain? would he be content to use no effort to-day, because he had done so yesterday? No; the men of the world are not so foolish. If they expect great gain, they will bestow great labour. They are often disappointed: the spiritual tradesman will never be disappointed; he will have the reward both in his labour and for his labour.

When you spoke of truth yesterday, you said it never sought concealment; it could bear the sunshine. The deeds of truth will bear the light of truth; they will invite the closest scrutiny. If, by the light of the Word of Truth, it is clear that the actions are according to the Word, then there is cause for rejoicing; if not, they will bring shame. Now this work is contrary to the truth, and through it much good has been prevented. Israel trifled with the ordinances of God, and they perished from off the good land into which they had been brought. This spiritual trifling has restrained the Spirit; and, if it is persisted in, we shall not escape punishment: God will not be mocked.

The Methodists should be more blest than any other section of the

Church, because they have more means of spiritual improvement, if the ministers would be faithful to their duty. Were it not for the class-meetings, Methodism would now have been extinct. I heard a sister say in class yesterday, they had been the principal means of keeping the vital spark alive in her soul; and I believe it. It is the ministry of the word that ought to put the energy into the other means; but that is shorn of its vital energy through the minister. It is of use as far as head-knowledge is concerned, and for being a restraint upon men's outward conduct. It is only the power of the Spirit accompanying the word that can make it the power of God unto salvation. The Spirit will not work with men who do not work themselves in the order that God has appointed for them. Ministers are to be examples to the flock in all things; but, if their example was followed, things would be much worse than they are.

For four successive Wednesday evenings, the minister who has been appointed at Salisbury Street did not come. This looks like being lords over God's heritage rather than examples to the flock, that they will do their duty when they like and as they like. I think that nothing ought to keep them from duty but indisposition of body; and then the people ought to be told the cause of their absence.

If our leaders were to disappoint in this way, and send anybody to meet the class, there would soon be a decrease of members. Oh! If the preaching was faithfully attended to, it would put new life and energy into all the other means of grace!

Although I have written, sir, only to you and Mr. Pengelly on this subject, I believe the preachers generally are guilty of the same evil. Mr. Newton is expected soon: he is proverbial for it. It is distressing to think of men of such ability and power drawing the multitude after them without any lasting benefit. He avoids the laborious part of his office, but will use the utmost strength of his eloquence on an old sermon. This will keep up the reputation he has gained; but it will neither bring glory to God nor peace to men.

It is time for the people to put a stop to this evil. Popery is gaining ground, and infidelity is triumphing; therefore every Israelite should arouse and search into the cause why the Spirit is withheld. Piety within the church is at a low ebb, and wickedness is rampant without. Is the Spirit of God straitened? or are these his doings? does he not still bless those who walk uprightly? Oh, yes! God is faithful: the church is to blame for that destitution of the Spirit's agency under which she labours. The Spirit has been dishonoured. Oh! let the evil be put away. Whatever will not bear the light of truth is offensive to the Spirit. It must be abandoned. Never can this abundant outpouring be secured until we have put away every thing that is hostile to him. Then we might expect good things. Infidelity would soon hide its head before the mighty power:

the Gospel would soon be spread throughout the world. Oh! that Zion may awake to see this evil!

And now, sir, I have again brought this matter before you. Surely it is not a vain thing that I am troubling you and myself about. It is the life of the soul that is in danger. If you give heed to me, I shall be thankful; if you do not, I shall have your letter and my four letters printed, and distribute them among the people, and in that way arouse their attention to this matter. I know that, by so doing, I shall subject myself to contempt from many who think ministers cannot do wrong. Those who will take the trouble to try the matter by the unerring standard of truth will see that I am right; and Truth will triumph. God will raise up instruments to defend the injured cause of religion. I hope you will prevent my taking this step: not that I wish to avoid reproach or contempt. The consciousness that I have acted uprightly in the cause of truth will keep me in peace. Neither do I wish to save my money; for what I should spend in printing shall be devoted to our new chapel.

Still hoping you will consider this matter,

Believe me, dear SIR, to remain
Respectfully yours in the fellowship of the Gospel,

A LOVER OF ZION.

To the Rev. ROBERT YOUNG.

CHRISTIAN FRIENDS,

In bringing this matter before you, I have no other motive than that which led me to bring it before the preachers, as I consider the practice of preaching the same sermons over and over again a great hindrance to the prosperity of the church. I have appealed to them on the subject; but they will not listen. I must either let the matter drop, or try and rouse the church to their duty. The former I feel I cannot do; and the latter I have not ability for. I shrunk from the task of writing to Mr. Young; but, doing it through grace, I was enabled to bring from the Word of God that which he cannot gainsay. He still continues the practice.

I trust that this effort to eradicate the evil will induce men of ability to use their efforts against this mockery of God's worship. If the call to duty is from a woman, and she brings with her the Word of God for a warrant, there need be no question as to what is duty. Christian men and women are boldly to resist every practice in the church that is contrary to the Word of God, if they are desirous of his blessing. That this practice is against the Word I think no candid reader can deny. It is truly painful to have the evil exposed, because it is bringing men into contempt whose usefulness much depends on their good name. What is to be done to save their good name? Are the institutions of God to be slighted, and his name dishonoured?

The sin I complain of is the same as that of the sons of Eli. He also sinned, because he reprov'd his sons too gently for the dishonour done to God's ordinances: therefore he was told he honour'd his sons more than God. The particular offering named in the Book of Samuel, wherein the sons of Eli so greatly transgressed, was the peace offering, the free-will offering which the people brought. Any who have not considered this in a spiritual light will find it so in my last letter to Mr. Young. They were told that they kicked at the sacrifices and offerings which God had commanded in his habitation; that "those who honour'd him he would honour, and they that despis'd him should be lightly esteem'd." Their offerings were the bounties of providence; the offerings in our spiritual worship are the bounties of grace. Did God show himself so zealous of his honour and glory in that which was carnal, and is he regardless of his honour in the spiritual? Certainly not. The minister of the sanctuary brings in his spiritual offering for the benefit of the people, and can he offer the same twice? Is not this kicking at the Lord's offering? He will not bestow his labour to prepare it; but he expects God to give his blessing.

These priests look more to the offering than was appointed them; and, owing to the reverence the people had for them, it was suffer'd to grow into a custom; they were not so tame about the Lord's part when that was encroached upon. To their shame, when the people remind'd them of their duty, they would not regard the admonition; the people knew that, if the fat was not burnt on the altar according to God's appointment, they could not expect his blessing.

I have heard Mr. Young tell the people, when he came with his pretended offering, that he would come from the pulpit, and fall upon his knees to them, if they would yield themselves to God. By such means a good reputation is maintained. He is a zealous man. This is what is seen of men; but he neglects what is seen of God. His duty was to seek the aid of the Spirit of God, to prepare his offering; and our Saviour has beautifully represented the willingness of God to give his Spirit to them that ask it. If he had follow'd the Apostle's example, and wrought with the Spirit, and then brought the fruit of his labour into the sanctuary, it would have been blessed: God would have had the glory, and the people the benefit. He acted like the sons of Eli; he kicked at the labour of preparing the offering; but, through his professions of love and zeal, he has gain'd the honour and praise of being a devoted servant of God.

Does God say, "Curs'd be the deceiver that hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing?" and shall the deceiver have a blessing that cometh into the sanctuary without an offering? Would he attempt so to deceive an earthly prince? and shall the King of kings be so deceived? Will he connive at the breaking of his own laws? Does not he, from whom cometh all grace, deserve that

man's best efforts should be used in preparing the offering to be presented in his house. Surely those who mock him by bringing none will not go unpunished.

It must be shown that the carnal ordinances were not shadows and figures of Gospel ordinances, or this practice is a grievous mockery of God's ordinances. The sacrifices and offerings were often repeated, the same in kind; but to try and present the same twice is an invention of man's, a deception that could only be practised under the Gospel dispensation: it is entirely against both example and precept in the Word of God.

The life of grace is a growing life: as it is in the people, it must be in the minister. Why do we pray for our ministers, that the Spirit of Truth may guide them into all truth? That they may be enabled to bring out of the gospel-treasury the deep things of God, and impart them to the people. It is of no use to pray thus, if they are not studying the Word; if they have a round of sermons for three years, and they carry them to the next circuit. This is the plan that is now acted upon. They do not dig in the mine of truth; they do not want to search into the deep things of God; they have found enough of the treasure; yet they have not sufficient for a circuit, while the same is repeated five times.

I think it is about four sermons a week our ministers have to preach. The week-evening sermons are not much more than half an hour. I think it is not expecting too much from them, that they should prepare two sermons for the sabbath, and two week-evening sermons. If they cannot do this, I would not have them burdened. Let them prepare as many free-will offerings as they can; but do not let them come into the sanctuary just to perform the external duty. This is not the pure offering that was to be pleasant to the Lord. If the souls of the people are to be satisfied, the minister must be searching in the Word of Life for the hidden treasure, depending on God's Spirit for light and assistance. He must devote his own spirit vigorously to search the Scriptures, because they testify of Christ: he is the treasure hidden in the field of Scripture: it is to be searched for, and then the Spirit will impart abundantly. It is his office to testify of Jesus; and the minister, under the conduct of, and in concurrence with, the Spirit, will testify of Jesus. Hereby is the honour put upon them to be workers with God.

The knowledge of Jesus is a constantly increasing knowledge. He is the fountain that continually replenishes the wells of salvation. The supply is always coming in grace, and returning in praise; but the minister must at all times be drawing, if he would give his flock drink. The souls cannot be refreshed through his instrumentality, if he will not draw the water. It is living water, constantly springing up, to strengthen and nourish all that will draw to everlasting life; but the water that was drank yesterday cannot refresh to-day.

The minister who keeps presenting to the people the same sermon time after time is like the Woman of Samaria. He would like the Spirit to do his office, and the life-giving power to be given to the water, to save him the duty of his office, the trouble of drawing the water.

The fire upon the altar of the heart first comes from heaven; but we can quench it by not replenishing it with the fuel God has provided.

The servant of Christ comes to invite the guests to the marriage feast, to meet the Bridegroom: surely his own lamp should be well replenished with the oil of grace from the good Olive, when he is to be the instrument to impart to others. He cannot give oil to others, if he has come with an empty lamp himself.

Just to keep up the outward form is a vain thing. God is to be worshipped in spirit and truth; and he supplies grace that he may be so worshipped.

In every act of worship it should be our care to approve ourselves to God; this can only be done if we are sincere and upright. Now there can be no sincerity in this service; it is done to keep up the outward form; there has not been the preparation of his grace, which alone he will accept. It is evident if ministers answer the purpose for which they are designed of God, they must be constant in the study of the word of God. In Christ Jesus there is fulness of grace and truth, and we are to be growing in grace, and following on to know the Lord.

Paul did not think he had attained the height of knowledge, but he kept pressing on. A man cannot be using diligence to know more, when he is found year after year repeating the same sermons. He is not making use of the talents God has given him; he cannot be pressing after that knowledge which conforms us more to Christ, and endears Christ more to the soul. Not going forward is going back; there is no standing still. God has appointed the word of truth as the means of our sanctification; the spirit carries on the work, but we must work with him. The word of truth is the food of the new life, and we must be drawing constant supplies for the support of that life. Paul says to Timothy "meditate on these things, give thyself wholly to them, that thy profiting may appear unto all men."

It has been said to me that the making this matter public will bring a reproach on the cause, as no section of the Church has so many backsliders as the Methodists. I think it will shew the cause, and lead to its being removed. The reason why there are so many backsliders, is because they were never sound. The Gospel had come to them as the word of man; it pleased the fancy and filled the head with notions. As the ministers will keep offering to God that which cost them nothing, he will never bestow upon such vain service, that inestimable blessing which was bought at such an immense price. The power of the holy spirit is wanting, who only can bring the word into the soul with power, and cause it to bring

forth those fruits, which it is adapted and intended to yield to the praise and glory of God.

We see the faithfulness of God to the covenant of nature; he is constantly fulfilling his word; he sends the appointed seasons of rain, dew, and sunshine; the husbandman must sow or he could not reap; when he bestows his labour, God is faithful, and the earth brings forth seed for the sower and bread for the eater. The spiritual husbandman can only reap as he has sowed. "He that goeth forth bearing the precious seed, will doubtless come again rejoicing." The spiritual harvest-time will come when every man's ground and seed, skill and industry, will be made manifest. Shall the men who, through church-order, deceive their fellow-men by bringing the same seed into the vineyard many times, reap as plentiful a harvest as the faithful labourer who is using his talents, and bringing a fresh portion of seed every time he appears in the vineyard? Impossible!

What I have written is in exact accordance with Mr. Young's "Hints for the Conversion of the World." In his preface he says, "If any Christian should adopt the plan, he would feel obliged if he would communicate the result to him." I have written to him, because he is working against his own plan: therefore those who read the book must not look at the fruits of the author, but follow the directions he has given.

His letter is against his own plan. I thought the vineyard that was favoured with him would be fruitful, as he entered into the work in the right spirit when he came into this part of the vineyard. There was an opportunity of applying the Scripture test; but it is not every one who professes to be zealous that is so. The spirits are to be tried by their fruits. God will only acknowledge those for his disciples who keep his commandments. By that their love is shown.

Mr. Young says in his "Hints," "God does not perform what man can perform." We have no more authority to suppose that God will convert sinners while the means are neglected than the husbandman has to expect a plentiful crop while he neglects to cultivate his land and sow his seed. His sentiments and mine agree in this—"He that sows sparingly shall reap sparingly." Surely this does not agree with more conversions being effected by a sermon the fourth or fifth time it was preached. Here he is expecting God to reverse his own order, to save him the trouble of using the talents God has given him for the purpose of preparing the seed. He says—"There may be a great deal of excitement without real benefit; it will only be that of animal feeling: they may draw tears from those to whom they speak, but they will be but the tears of human sympathy; they may create a noise, but it will not be the sobbings of a broken and contrite heart at the foot of the cross." What else can he expect but the excitement of natural feeling, if he will not give the spiritual labour God requires? It is quite evident why there are so many backsliders.

He says, again—"Men should be sincere to do the things that God requires, or cease to say 'Lord, Lord;' get oil in their vessels, or cast away their lamps; be Israelites indeed in whom there is no guile, or immediately leave Jehovah's camp." I quite agree with what he says; but how much his actions differ! He comes into the sanctuary, and begs God's blessing upon his offering, when he has not brought any. He never obeyed the command to seek grace to prepare it. Would an Israelite indeed mock God with such vain service as to offer the same offering to him twice? Where is the sincerity of such service? It is no more than the mere external duty.

Mr. Young says—"If the ambassadors would prepare his way, they must be humble and self-denying." I believe this is the spirit of all who really prepare the way of the Lord. They do not sound their own fame: Mr. Young is wrong here in practice. Who can bear the frequent allusions he makes to himself, and not fear "that he is burning incense to his own net, and sacrificing to his own drag?" I do not say that a minister cannot do so without vain-glory; but it is very evident in the tale about the lady and her finery falling down, and the great things that were done by him in that place; and when it is known that a man is relating such things from place to place, there is cause to fear that he is coveting human applause. The way this tale is told only excites the marvellous in the people.

I could show, from many passages in the book, that we quite agree in sentiment, but that his practice differs from his 'Hints.'

Our Saviour, who could not be deceived, for he knew what was in the heart of man—was aware what great danger there is from that subtle sin, vain-glory. He frequently warns his disciples against it by telling them what they did was not that it might be known of men, and applauded by them, but must be from an inward vital principle, that they might be approved by God. This sin will intrude into all we do; therefore it ought to be most carefully guarded against. Our left hand is not to know what our right does; that is, we must not applaud and admire ourselves for any good done by us. It is dangerous, it is far more so if we are holding it up to others, seeking the honour that comes from men. Where there is grace in the heart, there will not be much said about the good deeds done by our instrumentality. This vain-glorious practice is generally managed so as to look very humble.

In our Saviour's description of the last judgment, we find the good works of his people were remembered to their honour, when they had forgotten them. God himself is the exceeding great reward of all those who are now laying themselves out for his glory; and ere long they will have the reward openly. The disciples would have been tempted to this sin, by the power that was given them to work miracles; but they never tried to excite the marvellous. When they did work, they shewed the

true gospel spirit. We have a noble instance of this in the third chapter of the Acts of the Apostles. Peter instantly turned the people from themselves to his Master. "Why look ye on us, as if by our own power or boldness we had made this man to walk. It is through the name of Jesus the man is made whole; yea, the faith that is by Him hath given him this perfect soundness in the presence of you all." Peter, on this occasion, bore a noble testimony for his Master. The instruments of the blessing were put out of sight; their eye was single; God was glorified; and much good accrued to the church through this miracle.

Mr. Young says—"Idolizing pulpit talent by the members of the church, is a great obstacle to the world's conversion."

I believe there is no section of the church so guilty here as the Methodists; but who has caused it? The ministers. The Spirit has been withheld through their unfaithfulness in duty; and the people must have power some way; therefore they will follow a talented man. Let the worship be performed in spirit and in truth, the power of God will then accompany the word, and the people would not wander.

It is truly distressing to any one to know how many through this are almost constantly to be found like sheep without a shepherd. Last Sabbath morning when Mr. Young preached at Salisbury Street, there was a good congregation. In the evening, I know members of the society, who would have been glad to stay at home, scattered in five different chapels—Stanhope Street, Bayswater, Hinde Street, and two Baptist chapels. It is a cruel thing that God's people should be so scattered through the faithless conduct of men. The people were invited to Hinde Street a short time since: there was a collection: I suppose Mr. Young would not then say they were to blame, to come when the notice was given out. Mr. Peterson repeated the same sermon when he came to Salisbury Street. The first three Sabbaths in this month we shall only have a travelling preacher once; that is Mr. Peterson. No doubt he will just repeat an old sermon. Now if this matter is thought of only in a temporal light, it is very degrading. The local preachers receive nothing for their services. There are three hundred and forty members at Salisbury Street; each member pays eight shillings and four pence a year towards the maintenance of their ministers; if any are so poor that they cannot pay, I believe it is made up by those who pay more; but even very poor people are willing to pay. I said to a very poor widow not long since (who gets a living for herself and family by going out to wash), that she ought not to pay anything. "Not give!" she said; "Why, I would give my last penny, if I had not another to buy bread: I have often done it, and the Lord has always provided for me." Another was told at her last ticket time, that she seemed almost worn out; she said she was, but was thankful she had had extra labour this week, as it enabled her to take two shillings to class on Sunday, it being the March quarter, when another shilling is required. Now such conduct

is praise-worthy : the ministers ought to be well maintained. God ordained under the old dispensation, that "they who served the altar, should live by the altar." If they had not offered the sacrifices, they could not have had their part ; and, if the people bring the fruit of their bodily labour, they have a right to expect the fruit of the minister's spiritual labour.

In some sections of the church, it is disgraceful the inattention that is paid to the wants of the pastor. It is frequently to be found, in the reports of a Society for the Relief of Ministers, that they are labouring amongst a poor people, and have to suffer the greatest privations, as their maintenance is dependent on the pew-rents. No one can read such statements without feeling there is great blame attached to the officers in such chapels, that they do not contrive in some way, by a little from each member, to keep the mind of the minister easy as to temporal things. The leaders in our society, by their care and attention to their duty, leave the minister unencumbered in this way, which is as it should be.

We frequently say we wish to be Bible Christians ; if so, we must set about studying that Book more than ever we have done ; if we do, we shall be like Josiah ; we shall find cause to be deeply humbled before God, for we shall feel we are as ignorant of the spiritual meaning of many things in the book as if we had never seen it. The great things contained therein are strange to us through our own neglect. Let us indeed be Bible Christians ; then we shall rise as one man against this profanation of spiritual ordinances.

We find, in the days of old, when they set themselves to seek the Lord, the first care was to restore the worship of God. It is said of Josiah, that his heart was lifted up in the ways of the Lord. If we would have blessings as the primitive Christians had, our hearts must be lifted up in the ways of the Lord. Surely our ministers are fallen from their first love ; for that never calculated how little labour God's work can be put off with. Hezekiah, it is said, did that which was right in the sight of the Lord, as David his father had done. He made it his first business to restore religion to its purity again ; he called upon the priests to arouse from their negligence : God had chosen them to stand before him : but they were not to be idle, nor enjoy the dignity, and leave the duty ; they were to serve God, and minister to him. They set about the work with diligence, and cleansed the house of the Lord. Oh ! that our ministers would set about them with diligence, and bring in the sincere, pure offering into the sanctuary, and not do it, as Mr. Young says in his letter, "at their leisure."

This is not the way for diligent builders to speak and act. Nehemiah did not think of leisure in his work : priests and people were zealous in forwarding what was necessary : they had many discouragements ; but they had a mind for the great work, and had not leisure for any thing else.

David, as a type of Christ, was zealous for the house of God. What he

did for it was with all his might. Our Saviour did not think of doing his work at his leisure. Like the reforming kings of Judah, he began by purging the temple: it was his father's house, and he could not bear to see it profaned. Surely that was one of our Saviour's greatest miracles! There were none to uphold him: his own arm did it: his enemies did not resist. The Messenger of the Covenant was come into the temple and none could withstand him. His disciples remembered it was written, "the zeal of thine house hath eaten me up." The Jews ought to have helped in the work, and been concerned for the honour of God's house; but, instead of that, they objected to what he had done. What right had he to do it? He had no office about the temple.

Whoever attempts, in the least degree, any reformation, must expect opposition from those who ought to be helpers in the work. The disciple will not fare better than his Master. If what is attempted be with a single eye, no opposition will prevent success. Our Saviour not only began his work zealously, but he continued so till it was finished. When he sat down on the well he was wearied: the opportunity of doing good to a poor woman, made him forget his weariness: his mind was so taken up that he forgot both hunger and thirst: he said, "my meat is to do the will of him that sent me, and to finish his work." He was indeed a pure example of zeal and devotedness, constancy and perseverance, until he said "it is finished;" and he has left his followers an example that they should walk in his steps.

This is harvest time, and all hands must be at work that they may reap of the comforts and graces of the Holy Spirit. Jesus ever lives to joy with his people and in his people. While they reap what he has purchased for them, they cry day and night unto the Lord. They have a present reward: the work is its own wages; and they go on with diligence and perseverance, reaping and praising until their work is finished, and they enter into the joy of their Lord. This was the way the Apostles and the primitive Christians did.

Before our Saviour ascended, he gave his sheep in charge to those that loved him, and therefore would love all that were his for his sake. Love made the work easy. They followed the example of their Master; they never consulted their own credit, ease, or safety: they followed the rules their Master had given them, and the example he had set before them. His grace carried them through; his word and promise were the spring of their consolation; they were to teach the people all that Jesus had commanded; they must do it by example as well as by precept; they gave themselves up to the conduct of the Spirit; they glorified Jesus in all their work, and he was with them, to carry them through all their difficulties, and give success to all their undertakings. The Church followed their example: they continued stedfastly in the Apostles' doctrine; God blessed their endeavours; and their numbers greatly increased.

When the Apostles were persecuted, they were not daunted: they had the presence of their Master with them: they were filled with the Spirit. When they were before the rulers, they spoke with great boldness: they still implored the grace of the Spirit; they not only lived in the Spirit, but were continually seeking his aid; they needed his fresh anointings for every duty. The commandment was—ask: they obeyed: the promise was fulfilled: they improved the gift: while using it, they received it more abundantly. The Church reaped much through their faithfulness: the beauty of the Lord was upon her: she now shone in the ardour of her first love, in the beauty of holiness: the glory of God was risen upon her. The Apostles boldly went on with their work, in spite of opposition: they considered it an honour to suffer dishonour for their Master, and it made them more bold in his service. It was the whole business of their lives to advance the interest of Christ in the world; and opposition caused the truth to spread the more. They were soon wanted to attend to the outward business of God's house; but nothing could draw them from their work. They did not go to it when they had nothing else to do, just to fill up their leisure time: they would not attend to any thing else; their whole business was to feed souls with the bread of life; and they gave themselves wholly to the work and prayer. By prayer they spoke to God: by the word God spoke to them: thus a constant communion was maintained. They did their work with all their might: the Spirit wrought mightily with them: the word of God grew and multiplied; and a great company of the priests was obedient to the faith.

The Apostle Paul trod in the footsteps of his adorable Lord. From the day of his conversion to the day of his death, he was a diligent, persevering labourer, always abounding in the work of the Lord: he had abundant reward in his labours. He was a faithful witness for God: he did not speak of doing his work at his leisure: the more he laboured, the more help he had, "striving according to his working who worketh in me mightily." While he urged the people of God on to greater diligence, he could say—'Look at me for example.' He had much grace given him: he had done much; but he was constantly pressing on as a man running a race, forgetting the things which were behind: he was constantly pressing on, in holy desire and hope and endeavour, to the prize of the high calling, that he might attain the perfection of grace; and his eye was stedfastly fixed on the prize.

Where there is grace, there are also a desire for more grace, and a pressing towards the perfection of grace. What an example was Paul for every minister! what compassion for souls! what love! what care! what longing desire that he might present every man perfect in Christ Jesus! While he urged ministers and people to their duty, he could always say—'Look at me for an example.' It may be thought he had attained to greater knowledge in divine things than any man; yet he confesses, after

all his attainments, he is lost in contemplation, and believes that God is able to do more abundantly for him than he could ask or think.

This glance at primitive practice shows us how different it is with us. There was a unity in effort; the Church was one body, actuated by one spirit; each member had its office and place in the body, but all drawing life from the same source; there was the sympathy of every part with the whole. We see all the ardour of first love, and the fearless, devoted zeal that springs from simple faith, so that with one mind and one mouth they glorified God.

Thus the erection of the spiritual body was begun: gifts and grace were given to each member to fulfil the duties of his office: what was given to each was intended for the union and benefit of the whole. Thus we see the Apostles devoted themselves to the edifying of the body of Christ. They went on boldly with their work; there was a union of effort; they lifted up their voices with one accord to seek grace to enable them to go forward; they went on in simple dependance on the grace of God to fit them for their duty; their prayer was—‘Grant unto thy servants that with all boldness they may speak thy word; that they may stretch forth thine hand to heal, that signs and wonders may be done.’ What a beautiful union of faith, love, and zeal, in this body! The same spirit working in every member, their only desire is to bring glory to God, and blessings to men. They had the power to work miracles: they pray for a continuance of it: the work is God’s, the power is his, and the glory shall be his alone; for without him they could do nothing. They had borne bold testimony for their Master; and, as dependants, the body unites to seek grace still to enable them to speak with boldness. The faithfulness of God in answer to united prayer is again seen: they were all filled with the Holy Spirit; and with great power they bore their testimony; and great grace was upon them all.

We find the Apostle Paul constantly begging the prayers of the people, that he might open his mouth with boldness, that the “word of the Lord might have free course, and be glorified.” Here is the body joined together and growing into a holy temple in the Lord. It is evident there must be a great change in practice before the Church appears as she did then.

The evil I complain of hinders prayer, and destroys the unity of the Spirit. I think it may be safely said, that no real member of the Church of Christ can neglect to pray for its ministers; and towards the end of the week, when it is supposed they are more closely engaged preparing food for the flock of Christ (over which the Holy Ghost has made them overseers) on the sabbath, there will then be fervent breathings that God would bless the provision of his house, and satisfy his poor dependants with the Bread of Life. Here is the unity of working: the aim is the same: one spirit

uniting both to promote the glory of God and the benefit of men, and both in simple dependence on his faithfulness.

The people come to the house of God full of expectation. They cannot be disappointed: God is faithful: he has promised to bless the provision of his house, and fill his poor with bread; but, to the great grief of the Christian, he finds that, while he has been praying, the minister has not been providing food to bring into God's house: he has just come to keep up the outward ceremony. Still he dare not neglect his duty to pray for him: he will plead that the minister may be stirred up to duty. He comes again next sabbath, stedfastly trusting that God will bless the provision of his house, but not without fear respecting the minister's faithfulness to his part of the duty. There has been no fresh preparation on the part of the minister. His soul is overwhelmed with grief to think that men, who are given up by profession to the work of God, should be doing nothing more than keeping up the outward form. Thus the unity of the Spirit is destroyed, because the minister will not work with the Spirit.

Is it to be wondered at that the Church should abound with cold, formal professors, who by their actions show they neither care for the glory of God nor the good of men, when the leaders of the Church are setting such an example, and are quenching the Spirit, who animates the whole body to exertion?

A short time since, there was a Chapel opened: it was a free-will offering by a disciple of Jesus. This was a costly offering of what God, in his providence, had given him. The notice was given out at the different chapels, and it was said several esteemed ministers were to give their valuable services. Sure, if ever the dedication of a sanctuary would call forth fervent prayer and praise, it would be offered on such an occasion, that God would take possession of the house which his servant had built to the honour of his name, "that his power and glory might be known in his sanctuary," that he would accept the united prayers and praises of his people, and bless the provision he had appointed in his house. With united spirit, every true worshipper would say—"Enter with all thy glorious train, thy Spirit and thy word;" let thy priests be clothed with salvation, that thy saints may rejoice in thy goodness. One of our (so called) great men, who stands forward before his brethren in professions of zeal for the glory of God and the good of men, was to take part in the service. I think, if ever a man had done his duty, and prepared the best offering he could to God, it would have been at the dedication of this sanctuary. What was his valuable offering of service? It was to repeat a sermon he had carried round the circuit; and the people had walked some miles from the different chapels, and he had brought no offering of service for God to bless, but polluted the sanctuary the first day by his formal, cold-hearted service! The conduct of many a local preacher, who has his daily bread to earn, might shame such men.

In the life of Mr. Dawson it is noticed that a collier followed him to his different appointments: it was an advantage to him, and led him to diversify his subjects, and add to his stock of Biblical knowledge. On another occasion, a friend having heard him preach the same sermon twice, named it to him: he said—"I had forgotten you were there, and it is well I did, or it would have been a snare to me." It appears a wonderful thing that a man should feel ashamed of any practice in the worship of God before men, and not think the service he was performing in the sanctuary was to God. If this practice covets to be hidden from men, it cannot sure be approved of God.

I have heard that local preachers sometimes change their texts when they see any one in the chapel who has heard the same sermon before. It may be said that great and good men in the church have done this, and, if it had been wrong, they would not have done it. I know that they have done it; but we are not to take men's practice for our rule: the Word of God is to be our guide.

We read of some of the reforming kings of Judah, they did that which was right in the sight of the Lord; yet the high places were not removed.

It is said of Asa, he did that which was right in the sight of the Lord; his heart was perfect with the Lord all his days; he was very zealous against idolatry; he removed his mother from being queen, because she had made an idol; and yet he did not remove the high places. In this he fell short of his duty, because they were an inlet to idolatry, and this was a sin forbidden by God. So, if this practice which I am pleading against has been done by good men, it is no warrant for retaining it, if it is contrary to the order of God. It is an inlet to spiritual sloth and idolatry. The pulpit is turned into a stage for the display of talent, and the people idolize the man who can make the best display. Thus the spirit of true worship is almost driven out of the church.

There are many upright men who practise this: they have been led into it by example, and never thought of it as an evil. The moving the preachers from place to place is a temptation to it; otherwise they could not indulge in it. The usefulness of many good men is hindered by it. Mr. Pengelly would be a very useful man, were it not for this practice: there is no self-seeking in his preaching; I never heard him make an allusion to himself; he is simple and unaffected, enforcing the pure, genuine doctrines of the Gospel in a plain, practical manner, leading the sinner to a true and humbling knowledge of himself, and then showing how he is to take Jesus Christ as his wisdom, righteousness, and sanctification, urging them to seek after that faith which works by love, and, in the conscientious practice of relative duties, to show forth his praise "who hath called them out of darkness into marvellous light."

I think it is quite clear the ordinances of God must be done in the order he has appointed, if we expect his blessing. The main-spring of

Israel's calamities was the dishonour done to God's institutions; and every thing in the old economy that prefigured gospel blessings must be done exactly according to the order of God. The manna must be daily gathered by faith and prayer. Moses smote the rock that the waters might flow to Israel: he sinned because he smote the rock a second time, when he was desired to speak to it. So the law has once smitten our rock, and we are to speak to Him, and the life-giving streams shall flow (in comforts and graces of the Holy Spirit) to our souls, till we arrive at the promised Canaan. There cannot be any hoards: faith needs not any. We must mind the order of God: if we expect great grace to be upon us, we must show our love by our obedience. Look at our week-night service. If the excitement we sometimes witness on a sabbath evening was the work of God, the people would flock to the word.

On Thursday evening, at Milton Street, the congregation was what it frequently is: there were nine people. The subject was—"That ye be not slothful, but followers of them who through faith and patience inherit the promises." The preacher was urging the people to greater diligence in spiritual things: he said they might spare half an hour before service to try and bring others with them. I obeyed: the next time he was appointed there, I went, but he did not come. This is a bad example. It is not the only evil. Last night, at Salisbury Street, the same was appointed. I went there, but he did not come: at a quarter past seven his place was taken by another.

If a man was so careless about his worldly business, he could not prosper; if a player was to serve his audience so, he would soon loose his credit; and is the greatest work a man can be engaged in to be trifled with in this way? It is a disgraceful thing to see a company of people waiting and looking out for a minister, and he not come. Is it to be wondered at, that the people should be coming in until the service is nearly ended? It cannot be a joy to go up to the house of God under such circumstances. Praise is not waiting for God in Zion.

I know there are many living souls in our society; but those blessed means of grace, the class-meetings, are their chief support. Those means keep up the society. It is the ministry of the word that should put vigour into every other means of grace. I know some will say, it does not matter if any preacher comes, and an old sermon will do as well as a new one; but no living soul will say this. Upon this system of reasoning, the whole order of God is reversed. He hath appointed man to use the means, and has given him the promise of his blessing with the means. He could work without; but he has given us no reason to expect his blessing without the observance of the appointed means. Our Lord himself was found in the use of the appointed means. The Apostles and the whole primitive church obeyed his commands in this respect. If express commands may be evaded, and plain examples set aside, in the

same way may any precept be evaded, and the examples in Scripture, though recorded for our imitation, rendered void. The falling into the neglect of any known duty is a sure sign that love is on the decline. All zeal, when duty is neglected, is delusion and the workings of a heated imagination. The voice of the flesh is—"Soul, take thine ease; thou hast sermons laid up for many years; there is no need of more study; it is a weariness to the flesh." The voice of the Spirit is—"Work, while it is day." We are not yet come into the land of rest: the path to that land is through much striving and conflict; and it is from the field of battle the faithful warrior arrives at the promised rest. We are enlisted soldiers of Jesus Christ, and are bound at all times to labour in his cause. As travellers to Immanuel's land, we are to be pressing on in spite of the solicitations of sloth; we are to forget the things that are behind, and press forward to the mark. The armour is provided for us; but it must be in constant use.

The powers of darkness and their agents are unwearied in their efforts to destroy: so the Christian, in the strength of Jesus, must employ unwearied effort. The honour of God, the prosperity of the Church, demand constant spiritual exertion. No rest is to be sought for in the labour of love, until we arrive at the heavenly Canaan. We are to stand constantly in armour, buckled on by prayer and watchfulness. The faithful minister is our standard-bearer; and we, as the armies of Israel, are to follow on. The victory is sure: no doubt about that: "We shall be more than conquerors through him who loved us." We shall triumph every step of the way, if we take good heed to our Master's direction. But surely our standard-bearers have fallen from their first love, or they would not be thus calculating how little labour they could put their Lord's work off with.

Let us take heed that we do not sink into Laodicean ease by following their example. They thought they were in a prosperous state; and, if we were to believe all we hear, we might think so too.

The Seven Churches of Asia were warned of their danger: let us take warning by their example. The Church at Ephesus, that had only left their purity and fervour in a small degree, was threatened that, unless they repented and returned, their Candlestick would be removed out of its place. Ours will be removed, if this unfaithfulness is still persisted in. The Seven Churches of Asia first became lukewarm and licentious; then they fell into heresies. Mahometan delusion came in; their country was overrun by cruel and barbarous nations; the light of the Gospel was extinguished, so that for hundreds of years little of Christian profession remained, and even that was gross ignorance and superstition.

I shall again lay this matter before the preachers, hoping they will attend to it. If so, it will never be known to the Church; and I shall

rejoice to be spared the painful duty of making it public. Every lover of Zion will also soon have cause to rejoice; for God is faithful. We shall soon feel the uniting power of the Holy Spirit when every member of the body is working with the Spirit, doing its office for the benefit of the whole. The vital influence will pervade every member, and unite the whole, and we shall grow together in the Lord.

Letter to Conference.

July 26th, 1843.

Rev. SIR,

As the President and Conference are now met, for considering the best means of promoting the glory of God, and the benefit of his Church, I would most respectfully and earnestly implore your candid consideration of the matter these letters bring before you. It is indeed a matter in which the glory of God and the benefit of his people is involved; and I fear the evil I complain of is practised by the whole assembly now met.

My complaint is, that you keep back the food from the flock of Christ, over which the Holy Ghost has made you overseers; that, as stewards in God's house, you do not bring in the provision he has appointed for the benefit of his family. Prayer and praise are the united acts of minister and people, the preaching of the Gospel is the provision he has appointed in his house, on which his people are to be fed, nourished, and multiplied. God has promised to bless the provision of his house. It ought to be the highest delight of his servants (as from his word it clearly is their privilege) to be living in constant communion with the Holy Spirit, receiving the continual supplies of his grace, for the fulfilment of the duties of their office. The welfare of the Church much depends upon the faithfulness of its ministers; the spiritual profit of the Church ought to be the end they have in view, and for this they must be receiving constant communications of grace, that the Church may be edified and built up, the habitation of God, through the Spirit.

Custom and convenience have brought this practice almost into a rule; but it will not bear the trial of Scripture, therefore it must be abandoned before we can expect great grace to be upon us. The blessings of providence were withheld from Israel, because they neglected to bring the offerings God required of their fruit of the labour; and we cannot expect the blessings that are to accompany the provision God has appointed in his house, if our ministers will not give their labour to prepare it. It is sad to think of such a company of labourers in the Gospel field, week after week coming into the house of God, without bringing food for the people, only keeping up the outward form. This is a way the ministers have

themselves chosen: there is nothing in any type in the old economy that can justify it; there is nothing in the primitive Church that give any ground for the practice. Oh, that as one, all would resolve that it should be done away! Then you will give to God the honour due to him in the ordinances he has appointed: and when his servants return to him in duty, he will return to them in mercy; the Spirit will be poured out, joy and gladness will be among us. While the ministers are labouring, the people will be holding up their hands by faith and prayer; all will be united in vigorous effort for the glory of God and the benefit of men, and cold-hearted formality will be put to shame.

Oh, do not think because it is one who has no pretensions to worldly greatness, yet has presumed thus to address you, that you will not listen. It is my Father and your Father, my God and your God, that is dishonoured; and it is because, through his grace, I daily prove his faithfulness, that I would plead with you to have regard to his honour and glory, in the great work you are called unto. I have been careful to preserve the honour of the ministers; the printing of these letters, and sending to Conference, is only known to one member of the Society; it shall not be known—I will not give a copy to any one. The honour of God, and the benefit of his Church, have been my only motives; and the clearer I see God is dishonoured by this means, the deeper do I feel will be the dishonour done to his servants, if this matter is brought before the Church. This cannot be done without the world knowing it; and the pain I have felt in looking forward to the dishonour I should be the means of bringing upon those who ought to be held in the highest honour, has caused me to try this means, that it may be prevented. I told Mr. Young, in my last letter, if he would not attend to it, I should print the letters. He took no notice of it. I then wrote the conclusion and sent it to Mr. Pengelly, who promptly noticed it, and said, by conversation he might be able to remove what he feared was an erroneous impression. I conversed with him on the subject; he entered into it with meekness and patience; but as there was no Scripture proof against me, I saw the evil the same, yet was very unwilling to proceed in what still appeared to be my duty. I hope it will have to proceed no farther; it would cause grief to every believer. Many who pass over it by saying, It is wrong, but all the preachers do it, will see it in a very different light when it is laid before them. The Spirit will plead the cause in the hearts of God's people; the daily experience of every one who lives by faith will bear witness to the truth. God is faithful; the simple dependance on his grace brings constant cause for praise; but a departure from the life of faith would soon bring confusion into the soul. So it is in the Church—the departing from the simplicity of depending and working, has brought the whole into disorder. Let the preaching be set right, which is, as it were, the main-spring, the work will go on in beauty and harmony, the vital energy will circulate freely to every

member of the body, and the influence would soon be felt throughout the world.

While the circulation of these letters would cause grief to the believer, it would be seen that duty and necessity called it forth (God will raise up those who will stand forward and oppose it); what a joy and triumph it will be to the ungodly. Surely this will never be; as faithful servants of Christ Jesus, our ministers will rejoice that this practice, which will not bear the light of truth, has been brought before them; and will only wonder how it could have escaped their observation so long. The love of Christ constraining them, they will return to their different spheres of labour with renewed energy and zeal—to the high and noble calling of being workers with God, “striving according to his working, which will work in them mightily.” The Church will soon shine; her light being come, the glory of the Lord will be seen upon her—she will be a joy and praise in the earth. God is faithful, and the next meeting of Conference would be such as never was before.

Praying that the Spirit of Truth may guide you in this, and in every matter that is brought before you, to the adoption of the means that will promote the glory of God, and the benefit of the Church,

I remain, Rev. SIR,

Respectfully yours, in the fellowship of the Gospel,

A LOVER OF ZION.

To the Rev. JOHN SCOTT,

President of the Conference.

CONFERENCE was past, and no notice taken of this appeal. I feared I still must publish it; I was unwilling, lest I should be mistaken. On the 15th of August I said to Mr. Pengelly, I should be obliged if he would release me from suspense, and say if there was any notice to be taken of it. He said he did not understand what I meant. I put the question in another form, but he evaded it. I thought they could not have received the letters. I said, “Did you not receive the letters, Sir?” He acknowledged they were received. I replied, “Oh! I see how it is, there is nothing left for me but perseverance.” He said he had advised me before, for my own sake, not to do it; and it would have been better had I taken his advice: for my own sake, he would say, “Do no more.” I said, I could not take his advice against my conscience. The question now was, who was to be head in the Church? Was it to be a council of men, or Jesus Christ? When I knew Mr. Scott was to be President, I thought this matter would have a fair hearing, as he is not a man inflated with the pride of popular applause. I never thought he would have been so daring as his conduct in this matter has shown him to be. He has shown that

he will sanction a practice, there is not one passage in the word of God to defend: he publicly owns that he will act contrary to primitive practice, and shew open and undisguised opposition to the commands of Christ Jesus. This is being a pope indeed; and from this charge he cannot escape, unless he shew his Scripture warrant for the practice.

On reading Dr. Hannah's "Address to the Young Preachers," I thought it was impossible this matter could have had a fair hearing; as that venerable man would surely never sanction a practice that the whole tenor of his address is so clearly against; and sad would be the state of the Church, if the practice of the majority of its ministers was contrary to their profession. I have been told they all do it—many do it from example; but if they considered it in a scriptural light, would not continue. Dr. Hannah says, "Methodism is neither more nor less than a revival of primitive Christianity in its truths, its experience, and its practice." I say, Primitive practice was the unity of depending and working. The apostles yielded themselves up as the instruments of the Spirit, for the benefit of the Church; they laboured, striving according to his working, which wrought in them mightily; they lived by faith, using the means God has appointed for the supply of their every want—the word and prayer. Paul did not attach any importance to his great natural abilities, all were sanctified and used to his master's honour; his body did not obtain the mastery of his soul, but was servant to it; all his powers were devoted a living sacrifice; he did not do the Lord's work negligently; he ran so that he might obtain the prize, keeping in the path of duty prescribed in the word; he was constantly pressing after the knowledge of Christ and conformity to him; he never lost sight of the mission he had received from Christ; he was perfect in him, and under the constant teaching of the Spirit, to be by him perfected in knowledge and holiness, and by him he was excited to the utmost diligence in prayer, preaching, and every other means whereby he could benefit the Church of Christ.

Will our ministers say they are thus yielding themselves to be the instruments of the Spirit, for the benefit of the Church? They cannot with truth say it, till they alter their practice. The Doctor says to the young preachers, "I trust you will be students all your days, and if it please God you grow old, grow old studying and learning something new. Do not any of you ever imagine that he has finished his education. No; be students still, sitting at your master's feet; attend at the doors of wisdom, seeking larger treasures of God's inexhaustible truth; search the Scriptures daily." This is just the practice ministers should adopt. I had been asking them to do no more; I should have thought they could not refuse to listen.

On the 21st I went to Mr. Scott. He said he had not had time to attend to it; he said it answered quite as well to preach the same sermon, and that I should not know, if I always went to the same chapel. I told him

I did know, and I had named sermons, which I did not know at the time I heard them, whether they had been preached before or not; I thought they had, and I afterwards found out they had. He said, I should find in the sixth chapter of Luke, our Saviour preached the same sermon as in Matthew. I said "The writings of the evangelists are the testimony of different witnesses to the same truths; and that in Luke and Matthew is thought by some to be the same, as the cure of the Centurion's servant follows in both." If these words were repeated at different times, it is no argument in favour of the practice: the words of Christ are spirit and life; he is the fountain of life. The minister has no power but what is imparted through the diligent use of the means God has appointed. I am not complaining that the same words are sometimes repeated; that cannot be avoided, as preaching is all to the same import: I am complaining of the same sermons. It is a proof that ministers are not devoting themselves to their work; they are not yielding themselves as instruments of the Spirit, but only coming into the sanctuary to perform the outward duty. I pressed Mr. Scott to attend to it. He promised he would. I said I was no Papist, I must have Scripture proof; I would be satisfied when he brought me a passage where God had said he would bless the same provision twice, when, through Church-order, his servants could manage to bring it in twice, to save them the trouble of providing. I have not yet heard from him; I did not think he would be able to find any passage to that effect. The words are as true now as when they were uttered: "I will be sanctified by those who come nigh unto me; before all the people I will be glorified."

On the 29th I went to Richmond, to Mr. Jackson; I took him a copy of the letters. As he is known to be a straight-forward honest man, I had depended upon him at Conference; I thought he would see it was a growing evil. He had not heard a word about it; he promised he would take it into consideration.

I received a letter from Mr. Young, dated the 30th, but there was nothing in it to the purpose. Concerning Conference, he says, "It appears however that you have complained to Conference, and, I understand, feel not a little surprised that you have not heard from that venerable body! What next! It also appears that you have sent three copies of your pamphlet—one to the President, one to Mr. Pengelly, and one to myself, with a threat, that if your opinion be not acted upon, you will multiply the copies, and give them the widest circulation." To this I answered, "As to the conclusion of your letter, sir, I have never shown or expressed surprise at not having heard from Conference; I did on one occasion, the one perhaps to which you allude, feel surprised when a Rev. Gentleman could not understand what I meant. But why such scorn? You say, 'What next!' What is Conference for? Is not every one of that body supported by the people, that they may minister

to their spiritual wants? Does not their Lord and Master attend to the wants of the meanest believer? There is no respect of persons; and could it be such a wonderful thing his servants should be appealed to about their duty? Is not all the outward frame-work of religion of little moment compared to the spiritual part? It is the undermining of that to which my communication referred. Do you think you have acted uprightly in speaking as you have done, when you know the matter was never brought before Conference? The means taken to prevent this, you know better than I do; but I know it never was. I do not think any one can justly say there was any threat in the letter I sent to Conference." He wrote to say, if I thought proper, he would meet me in the presence of my leader, hoping he should be able to remove several erroneous impressions under which I was evidently labouring. To this I answered, I was quite willing for a meeting; I was not afraid of my leader, but he would say I was in subjection, and rendered unto him all due respect. My leader had taken no part in the matter, I had not been influenced by any one, directly nor indirectly; therefore, if I could not be spoken to without a witness, I must decline the interview. If he wished to see me I would wait upon him at any time he pleased to appoint.

Not receiving an answer, and fearing it might be thought I wished to avoid a meeting, I wrote again, to say I did not wish to put it aside; I thought it might benefit Mr. Y. as well as myself: I was also anxious the matter should go no further. In answer to this he said, if I still felt determined to publish my sentiments on the subject of the controversy, he might consider it his duty to publish his also; and therefore did not feel at liberty to meet me alone: he had selected my leader, simply on the ground of his official relation to me, believing that such a selection would be more agreeable to my feelings. If Mr. Young's motive was to remove wrong impressions from my mind, I thought there was no need of any official authority to do that. In answer to this I said, "I cannot give up my purpose, without something that will satisfy conscience; I look upon the evil as dishonouring to God, and deceiving to his people; I dare not be silent. Had there been any thing from Scripture in your second letter I could have caught at, to quiet my mind, most gladly would I have done it. I will not publish it unless I am compelled, that the bad influence which will attend it may be prevented; but if I see no prospect that the evil will be removed, I must use the means, in dependance on God's blessing. I think I can appeal to him; he knoweth my eye is single, and I believe my thoughts are according to his word. I think you would have felt differently about the matter, as you object where I think there is no ground. I can make no compromise."

On the 16th of September I went again to Mr. Jackson. He had been engaged, and had not been able to do anything; but promised he would; I was not to do any more until he did. This I thankfully promised, as I

believe he had both the ability and power to put a stop to the evil. Nothing being done, as far as I knew, I wrote the following letter to remind him.—

October 4th, 1843.

Rev. SIR,

You will forgive me thus troubling you, when you consider that I am depending on you. The subject is constantly in my mind. Daily observation, experience, and meditation, shew me still more the sad state this evil has brought and is bringing the Church into; therefore I cannot rest. It is against the whole economy of grace: the way of faith is entirely opposed to it. The propensity in man to self-dependance is so strong, that nothing but Almighty power can destroy it. Self is the greatest enemy the Christian has to contend with, and nothing but a constant supply of heavenly influence, brought in by believing prayer, will keep self in its proper place—that is, in the dust, a needy dependant: there cannot be spiritual health and vigour without it. The Saviour is glorified when the soul is humbled, hopeless and helpless in itself, but strong in the Lord and in his might. The word is the spiritual mauna he is to gather daily by faith and prayer; it is the bread from heaven on which his soul is to be nourished and strengthened for every duty. Thus he goes on from strength to strength, rejoicing in God, careful for nothing; all his wants are supplied by faith and prayer. He never comes to a place in his journey where diligence in the use of the means God has appointed is not wanted; he can collect no treasure to render himself independent; Christ is his treasure, and his knowledge of that treasure is to be constantly increasing, through the word and prayer.

They who live in simple dependance for the supply of their spiritual wants, and the discharge of their spiritual duties, see no less need of coming to-day than yesterday; they rejoice that the whole work is by grace, through faith. Thus the union and communion is maintained between Christ and his people, through the Spirit: they live upon his fulness, are made strong in his strength, and under every want, see and feel all their fresh springs are in him. It necessarily and unavoidably follows, that the only actual preparation for every duty and ordinance of worship in our approach to God, must originate in the influence and teaching of the Holy Spirit. His office is to take of the things of Christ, and shew them to his people. The minister is to teach the people the life of faith by precept and example. He is the instrument of the Spirit, to convey the things of God to his people: this he can only do faithfully by a life of dependance, in the diligent use of the means God has appointed, the word and prayer; from which he is to derive a constant supply of virtue from Christ. Therefore the plan of carrying the same sermons about year after year, as it is now done, can be nothing more than a round of empty sap-

less duties, keeping up the outward form. When the minister comes into the sanctuary without preparation, he has forgotten the lofty relative intention of his office; it is only by keeping that gracious intention in sight, that the people can be spiritually benefitted through him. He is God's messenger to the people, and if he come into the sanctuary without having sought a message from God, is he not dishonouring God? If he has not sought the aid of the Spirit to prepare him for his duty, is he not dishonouring the Spirit? If he has not searched the Scriptures, and used his best endeavours in preparing a portion for the people, is he not slothful? He cannot be called a worker with God! he has not served him with the willing obedience of his best endeavours, in the use of the means appointed to fit him for his duty; he cannot say he goes to his work in the strength of the Lord, he has not sought it, nor used the means to attain it. The people are constantly praying that the Spirit of Truth would guide them; and they are as constantly showing by their practice that they want no more of knowledge and guidance than will keep up the outward form—thus separating the means God has united. We cannot expect the ordinances of the sanctuary will answer the end they are intended, until this dishonour done to God (in the use of the means he has appointed) is put away. When the minister is maintaining a close walk with God, through the word and prayer, and receiving a constant supply of heavenly influence, which can alone give him that devoted and active spirit, necessary for his own work, he will show by his practice, that he is living in constant dependance; his soul will be satisfied as with marrow and fatness; his labour will be means of grace to his own soul; he will come into the sanctuary in the Spirit, with a heart filled with gratitude and love to God for his faithfulness in helping him in his work; he will feel love and compassion for the people for whom he has been labouring and praying; the power of the Spirit would accompany the word; all would unite in praising God. Thus the work would go on in the unity of the Spirit: prayer ascending from the people for their minister—he labouring for their benefit; prayer ascending and blessing descending—the end of one duty, the beginning of another. Still gathering the treasure from the appointed means, the Church would go forward, in the unity of the Spirit, with rejoicing. What an influence would soon be felt in the world! Instead of this, for the most part, we have only from the pulpit the clamour of an indolent, prayerless zeal, urging the people to exertion; but, through unfaithfulness, keeping back that spirit which can alone animate them for duty; the Spirit is almost starved out of the Church, through the unfaithfulness of those who should be the channels of his communication.

I will not say, Forgive my plain speaking: you will not be offended at it. If I have said any thing against the truth, do not spare me: if I have not O, delay not to help; the evil is great, use your influence, none would dare oppose you. You are justly esteemed a man of uprightness and integrity,

your opinion is revered. O! help against this great evil; it is the cause of truth. O! exert yourself; God will bless you in your labour and for your labour. Hoping to hear soon that something has been done,

I remain, Rev. SIR, respectfully yours,

A LOVER OF ZION.

To the Rev. THOMAS JACKSON.

October 18th, 1843.

Rev. SIR,

I find, to my sorrow, the practice I have complained of is continued to a shameful extent. I must now release myself from the promise I am under to you, to be quiet. I cannot think you have done nothing, but I fear you have been brought to think lightly of the evil.

Last Sabbath evening there was a sermon at Stanhope Street, for the Tract Society; being engaged as a distributor, I feel I need to go to my work in the right spirit; I went to hear the sermon, hoping to be fresh stimulated to duty. Prayer was fervently offered up; one would have been ready to say, If the people are not benefitted, God must be unfaithful; it cannot be this faithful servant. To my great grief, it was an old sermon. I had a fresh stimulus to what appears to me a painful duty. Last night I went to Hinde Street. I could not feel any confidence during the day, that the minister was preparing for his duty. In prayer he seemed so humble, so earnest for a supply of grace for every duty, I thought he had been preparing; he seemed in such a sweet spirit; but, to my sorrow, it was an old sermon, word for word, like a school boy's lesson. Are these the men who have taken to themselves the honour of reviving primitive Christianity in its truth, experience, and practice?

I must now publish this matter to the Church; if I could think of any plan likely to remove the evil without it, I would neither spare trouble nor expense. I cannot see that I can do more than I have to prevent it; I dare not be silent. I am not ashamed of what I have done; I only think of the evil influence it will cause towards the preachers. To religion it will be no wrong—it is still the same pure thing. It will be seen by every living member of the Church, the ministers must be almost void of the spirit of religion, and of their office; otherwise it would never have been known. God will raise up instruments who have ability, which I know I have not; but I will do what I can.

I remain, Rev. SIR, respectfully yours,

A LOVER OF ZION.

To the Rev. THOMAS JACKSON.

MAN is by nature prone to pride and self-dependance, he is ignorant of his real character; the Bible reveals it to him, it lays his supposed greatness in the dust; but while it reveals to him his sad condition, it shews him how he may be delivered from it. The carnal mind is enmity against this revelation: he may have studied the Bible, its truths may have produced a great change in his life and conversation, and in outward appearance he may be walking carefully in all the commandments and ordinances of the Lord, and yet be spiritually dead. The Spirit, by whose inspiration the Bible was penned, must come into the heart of man to interpret it; without him it would remain a sealed book. The first bestowment of his influence is always an unsought and an undesired boon. The gift of the Spirit in the first instance is an act of pure sovereignty. His office is to convince man of sin, and his need of a Saviour. He then imparts to him that faith which apprehends Christ as his Saviour; he believes he is by that act united to Jesus: he feels he is a new creature: the first fruit of this union is love. He sees how the Father, Son and Spirit are united in raising him from his lost condition; he is lost in astonishment at such love to a rebel; had he ten thousand tongues, they would be employed in praising the united source of his bliss, and in telling the world what happiness he had found, and in inviting all to come and partake; the man is now brought into the paradise of love.

When Adam was brought into the garden, he found every thing in readiness for his enjoyment, and all the creatures in the world in subjection to him; so when, through faith in Jesus, the new man is brought into the paradise of love, he finds in himself all the elements of happiness, without any effort on his part: he has love, joy, and peace in his heart; all slavish fear is gone—he has the deep, the sacred fear of offending God. He has new hopes and new desires; the world is in subjection to him; if all its greatness and grandeur were laid at his feet, in exchange for his present bliss, he would reject it. He now feels by joyful experience that the natural man has no idea of the happiness the believer enjoys through faith. He is ready to say, It was a true report I heard, when I was in nature's darkness, of this blessed enjoyment, but I believed it not, until by grace, through faith, I was made a partaker; now I know the half was not told me, for it could not. Faith is to him what sense is to the body; having taken hold of Christ by the hand of faith, he looks around him; the first passion he felt was love, he feels that all around and all within him increases that passion; he looks back on the way he has been brought into his present happiness; he has been brought into Eden and eaten of the tree of life, and he will live for ever. In what way has the flaming sword been removed, that turned every way to keep the way of the tree of life? When Adam disobeyed the command of God in eating of the tree of knowledge of good and evil, he lost the favour and image of God, the Spirit of light departed from him; he had come under the power of

the spirit of darkness: he was afraid when he heard God's voice in the garden, and tried to hide himself. Through the sin of Adam, man is alienated from God, and unfit for communion with him. The whole plan of mercy originated in the Divine mind; the first intimation of it was in the garden, before Adam was driven out. He now sees how the Mosaic dispensation prefigured gospel blessings. When he was in nature's darkness, he had no desire for communion with God. When the Spirit of God moved upon his heart, shewing him his condition, he went to the law, but the more he tried to deliver himself by this, the worse he became; he now despaired of finding help from the law. After trying every means, he was at last brought, in a helpless hopeless state, to Gethsemane: there he saw Jesus agonizing in the garden, that the flaming sword might be removed, and the way opened to the tree of life. He sees the wondrous love of God to man, and is lost in astonishment at such love to a rebel; he sees the flaming sword of Justice piercing the Son of God! O! wondrous plan of redemption! He sees him led like a lamb to the slaughter: this is indeed love surpassing all that ever was known. He sees now that God is love.

He never till now knew the value of his Bible, he clasps it to his heart as his new-found treasure; it is now become a precious gift from God, spirit and life to his soul; it is to him what the garden was to Adam, in it is contained every thing necessary for the nourishment and growth of his new nature; it is the standard of his faith and law of his practice; he cleaves to Christ by faith and love, through the word dwelling richly in him, to guide, quicken and establish him; whatever may be his attainments, he is still pressing forward, and this he can only do by the indwelling of the word to feed and maintain his faith and love, as the constant means of renewed influence, that he may abound in spiritual fruits, to his own and others' advantage; it is the channel of Jesus' grace to his heart; it is the water that Jesus has given him to be in him a well of water springing up to everlasting life; it is his treasure; the law of God's mouth is dearer to him than thousands of gold and silver, it is the food that is the joy and rejoicing of his heart; his armour of light; his plea with God in prayer is, "Guide me by thy counsel." "Hold thou me up and I shall be safe, make me to go in the way of thy commandments, for therein do I delight." He will never forget the word, for by it he has been quickened; it is his sanctifier, he cleanses his way by taking heed thereunto; it is very pure, therefore he loveth it; it is his wisdom, the theme of his meditation is, "O! how I love thy law; it is my study all the day long," "mine eyes prevent the night watches, that I may meditate in thy word." O! wonderful book, it reveals to him every thing that is necessary for him to know, both for present peace, and everlasting happiness; and yet how long he had it, and never saw its value. It says, "For us a child is born, for us a son is given;" he feels and knows it. His name shall be called

Wonderful, he sees it is the Lord's doing, and it is marvellous in his eyes; that for man God should become man; that for man God should send His Son into the world. He knows that he is a Wonderful Counsellor, for he has counselled him to buy gold tried in the fire that he might be rich, and white raiment that he might be clean. He told man he stood in need of those things, and then said, "Believe that ye receive them, and ye shall have them." Wonderful book! to tell a man his wants, and then command him to believe they are supplied, and he will find them so; the man has found it just as the book revealed; he believed—he had the riches; he was polluted, he believed—he had clean raiment: none but the mighty God, the everlasting Father, could have written a book so adapted to the nature and necessity of man. This Wonderful counsellor is the Prince of Peace. He imparts peace to his subjects by his word; he commands them to be careful for nothing; their duty is to believe his word; they find the blessedness of believing, the peace of God which passeth all understanding, they are kept in perfect peace just for believing. O! happy people that are the subjects of such a prince; surely they will never break his laws, nor disobey his commands. He made them, they were holy and happy, they broke his law, they revolted, and so lost their holiness and happiness. He followed them into the enemy's country, and found them under the dominion of a cruel tyrant; all the power of the enemy was combined against him, and those that he came to save, rose up against him. He fought the battle alone, his own arm brought the victory. By his own power he triumphed over the powers of darkness, and brought his people from under their dark dominion, and gave them their life and his favour; now they find that "his favour is life, and his loving-kindness is more than life;" they are the happiest people under heaven, and all bear testimony to the wretched condition in which he found them, their opposition to his design, and his love and faithfulness on their behalf. Now they will surely never break his laws; their life and happiness is not in working, but in believing. If they believe his word, the powers of darkness can never harm them. His Spirit in the word will enable them to perform every duty, and bear every trial, and the more work they have to do, the stronger will their faith become. They are commanded to love their king with all their heart and soul. "Love is the fulfilling of the law," and in obeying that command, they are only gratifying the strongest passion in their soul. Their Lord when he was in the world, gave them a new commandment, to love one another, to love their enemies, to bless those that cursed them, to pray for those who hated them. He had set them the example, and they were to follow in his steps. They are now to fight the battles of their king. Of the increase of his government and kingdom there shall be no end; "the heathen are given to him for his inheritance, and the uttermost parts of the earth for his possession." It is by the instrumentality of those whom he has thus saved, that the world is

to be made his; they are left in the enemy's country, that they may fight the good fight of faith, and shew their love to their king, by believing in him for the supply of their every want. Surely it can never be, that these men, rescued from the powers of darkness, and brought into such happiness, will be traitors to their king. The enemy can never harm them; while they believe and love, they shall be filled with the Spirit, they shall rejoice evermore, stand fast and quit themselves like men. Can it be believed that these men are to be found in the world, almost dead for want of food; they know there is abundance in the word, but they are slothful: the knowledge of food will not nourish them, they must make use of faith to supply their wants. The Spirit does not act in opposition to our will, this would destroy that liberty which renders us accountable for our actions. He acts really and powerfully on the mind, but uses no force. His influences are always consistent with the operation of our own faculties. Shall we faint and be ready to die when there is abundance of food within our reach? Shall the flesh triumph over the Spirit, till the Spirit is almost gone? Shall the manna be within our reach, and we will not put out our hand to reach it, although it is our life? This is the bread from heaven, O! let us prize it more, and bless our God every day for it.

Into whatever state we may be brought, there is something in the book suitable to us. Shall we not search for the treasure, explore its beauties, and feed upon it daily until we come to the heavenly Canaan? It is our guide to the promised land. The pillar of cloud and fire departed not from the Israelites until they came to Canaan; so the Bible is to be our guide to the promised land, a "light to our feet and a lamp to our path;" and we must walk by its light till we come to the heavenly Canaan, and sit down in the presence of him who gave the word, by whose grace it became spirit and life to our souls, and by whose mercy we have been conducted by it all the journey. O, blessed guide! it brought us out of Egypt, and without it we should never reach Canaan. O, let us prize it, for it is our life. We had the book, but not having the Spirit, it was a dead book; being created anew, it became a living one. The heart of man is like the ground out of which he was taken; the Spirit of God (that is the word) moves upon it (the Word is God), he is created anew, the Spirit breathes life into him. Jesus Christ is the word of life to his soul, the Spirit has made it so. He is commanded to eat freely of every tree of the garden: there is every thing in it that is delightful to the eye of faith, and pleasant to the taste of love. All things are put into subjection to him; he is commanded to be fruitful and multiply, and replenish the earth and subdue it. This command he can only obey by being obedient to the first. The earth is the world out of which he was taken, and Jesus died to redeem it. Every renewed man is an instrument with the word in bringing the world that Jesus Christ has redeemed into

subjection to him. He can only be strengthened for this work by feeding plentifully daily by faith on the word.

Man is both natural and spiritual. The natural man is brought by God the Word into subjection to the spiritual; the spiritual man is still in the earth (that is, in his natural body), that he may go into the world (subdued to him by God the Word), and be instrumental in bringing those that are in it from under its dominion. His body is still earthly; it is redeemed, and will be made spiritual after it has been brought again into the dust. As he was brought into the dust of humiliation before the Spirit of life entered into him, so his body must be brought into the dust before it is raised a spiritual body. His body is brought into subjection to his soul, by the power of God the Word; and that word can alone keep it in subjection, and sustain and nourish it, that it may answer the end for which life was given. Faith is the hand which feeds the soul; the word is the food. If the word is not constantly used for food, the soul will languish and droop, and the body will gain the mastery over it. Through want of food he will be unable to keep the flesh in subjection. God the Word put the body into subjection to him, and it would never rise to oppose the Spirit, if the soul was well supplied with the food God has provided for its nourishment. The body being sustained by the bounties of providence, will be lively and vigorous; it still retains its passions and appetites as before; the new man became its inhabitant. Pride is the ruling passion of the old man, he thinks he is independent; self is his idol. Love is the ruling passion in the new man, he knows he is dependent; he is self-denying. Peace and joy flow through faith and love. All the happiness which accompanies love, seeketh not its own glory, but the glory of him on whom it is dependant for its existence. If the food be neglected, the man cannot be filled with the Spirit, and the flesh will bring the Spirit under its control; the peace and joy will be marred by conflicting passions, and the man will have unfitted himself for the work to which he is called, which is to glorify God in the world. When Jesus Christ was in the world, he left his followers an example for their imitation; he, in our nature, fulfilled all righteousness. When the covenant of circumcision was given, Abraham had the faith of which he received the sign. God said of him "I know that he will command his children and his household after him." When our Lord submitted to the sign of the new dispensation, God bore testimony to his purity, the Spirit descended upon him. When he was about to leave the world, he commanded his disciples (before he paid the price for their spiritual life), he instructed them how they were to walk when they received it. They had received the outward sign of the faith, but they had not the inward life till the day of Pentecost; they thought only of temporal good; they were as unconscious of the spiritual meaning of the sign, as Isaac was at eight days old, when he received the sign of the faith. They had used their

own will, as they thought, in becoming disciples of Jesus, but when he was commanding his household, the night on which he was betrayed, he told them 'they had not chosen him, but he had chosen them, that they should bring forth fruit; whatever they asked the Father in his name, he would give it them. He told them the office of the Holy Spirit was to guide them in the truth, to glorify him in them through the truth; that their dependance must be the same on him for life, as the branch on the vine; that without him they could do nothing. It was only by keeping this simple dependance on him, that they could bring forth fruit, and shew to the world that they were his disciples. Having told them the treatment they were to meet with in the world, how earnestly he pressed it upon them, to love each other, that the love he had shown them, was to be the pattern of their love to each other. The world is to be subdued by love. He had shown and was about to show greater love than ever man did; and the world was to be subdued to him through their instrumentality. It was through their being united together in love, that the world would believe that God had sent him. He then, as the servant of God in the work of redemption, commended his household to his Father; they were the seed of the Church. He was the Lamb about to be offered for the sins of the world, God had given him power over all flesh, that he should give eternal life to all. Through Adam all had lost their spiritual life; through Jesus Christ the second Adam, all were to be made alive. His word was to be the seed, and they the instruments to sow it; after his resurrection they were to begin their glorious work. He then prayed, not for the world, but for those he had chosen out of the world, to be the seed of the Church, that they might be kept faithful to the trust committed to them. They had been trained by him, and had seen his example of love to them and to the world; as he had loved them, so they were to love each other; as he had walked in the world, so they were to walk, shewing love to the men of the world, but a noble superiority to the things of the world, as they had seen him. By their love to each other, and their showing to the world they had happiness it could not bestow, the men of the world would believe through their word. "Holy Father, keep them from the evil that is in the world, and not only these, but all that shall believe on me through their word, that they may all be one, as thou, Father, art in me, and I in thee," that the world he died to redeem might be brought to believe. The prayers were therefore not for the world, but for those that were brought out, and were to be brought out, that they might be faithful to his interest in the world, while they were in it; that the subjects under his government might be increased through their faithfulness, in simply depending on him, and loving each other. Of the increase of his government and kingdom there was to be no end; all are to be brought into subjection to him. It was love that first established his kingdom, and it is love that subdues every subject that comes under his government.

It is evident the disciples knew nothing of what Jesus had been saying, they had no knowledge of spiritual things, they had neither the faith nor love by which they were to do their work, and yet they had seen Jesus with their bodily eyes, and heard the words from his lips. We should have thought their hearts would have melted at such endearing tenderness. He that made them knew what was in them; he told them they would all be offended that night because of him. We know what followed: Peter, the boldest and bravest, was overcome by a woman; afraid to confess that he knew his Lord, "he began to curse and to swear, saying, I know not the man." Ah! Peter, where is now thy devotedness to thy Lord? thou saidst, "Though I should die with thee, yet will I not deny thee." We are ready to say, Ungrateful man, thou dost not deserve to live; to make such protestations of love to thy master, and then behave so base. This scene is daily acted, and nothing thought of it. Where is the believer that will say, Not guilty? We are far more guilty than Peter was. We have the inward evidence of the truth, by which we profess to be guided; Peter had it not at that time. They who had heard his voice, and received such sweet instruction from him a little before, now in the hour of his trial forsook him and fled. The love of the women was different from that of the men; they remained with John, the loved disciple, and stood by the glorious sufferer. Now was the prophesy of Simeon fulfilled—"The sword did pierce through the soul of his mother." He had been brought to the temple, and received the outward sign of the law, at eight days old; through life he had magnified the law, and made it honourable; now the type was to be fulfilled. He was zealous for the honour of God in purifying the temple. Now he shows love to the world by shedding his precious blood, to atone for its pollution, that it might be restored to God as his temple. Blessed for ever be his name, who bore the curse for wretched man. "He shall see of the travail of his soul, and be satisfied." Mary stood at the cross; she had been forgiven much, and therefore loved much; she was first at the sepulchre, and was rewarded for her stedfast love; she stood weeping. Her Lord was gone. He said, "Woman, why weepest thou? Whom seekest thou? She said, "If thou hast borne him hence, tell me where thou hast laid him, and I will take him away." She had no fear, love is bold, it can brave any danger. He saith unto her, "Mary!" Oh! how his voice must have thrilled through her soul. She was honoured first to hear the precious words, My Father, your Father; my God, and your God. Mary's love is an example for her sex. As woman was the instrument of bringing sin and death into the world, her love to him who brought life and immortality into the world ought to be the strongest.

From the conduct of the disciples, it is evident they had not the least knowledge of their religion; they expected temporal greatness; they said to Jesus, "Wilt thou at this time restore the kingdom to Israel?" Israel

was purchased, and when the day of Pentecost was come, they saw the glorious first fruits of the world's redemption, and were commissioned by their Lord, to go into all the world with the word on their tongues, and the love of their master in their hearts, and proclaim liberty (in his name) to every captive. The year of jubilee was come, and the ransomed of the Lord were (by the Lord) to be brought into the light and liberty of his government, through their instrumentality.

When the children of Israel were brought out of their natural bondage, they praised God for their deliverance. "Sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea." The Lord was their strength and song, and was become their salvation. The women followed in the song, they all believed God, and sang his praise: "Thou in thy might hast led forth thy people, whom thou hast redeemed. Who is a God like unto thee?" They looked back upon the dangers through which they had been brought, and praised God for their deliverance. They looked forward, "Thou hast guided them in thy strength to thy holy habitation. Thou shalt bring them and plant them in thy holy mountain; the place, O Lord, which thou hast made for them to dwell in, the sanctuary which thy hands hath established. They are filled with joy at their deliverance, but behold! they begin to murmur; they had bitter water. Moses cried unto the Lord, and the Lord shewed him a tree which made the waters sweet. They next came to a place with which they were delighted, and from which place they removed into the wilderness. Here they began to murmur again for food, and wish for the good things of Egypt. Moses cried unto the Lord, and manna was rained down from heaven. They were to gather it daily, by their obedience to this command, they might be proved whether they would walk in his laws or not. It came in the morning, when the dew was gone, and when the sun waxed hot, it melted; they could not have gathered it in that state, it would not have been fit for food or nourishment. Notwithstanding this command, they harkened not to Moses, but left some of it till the morning, when it bred worms and stank, for which Moses was wroth with them. On the sixth day they were to gather the manna, and dress it for the seventh, and it was fit for their nourishment. Some of them would not believe there was none to be gathered on the seventh day; they went to see, but found none; their unbelief was reckoned to them for disobedience. The Lord had given them the Sabbath to rest, every man was to abide in his place, and rest on that day. And Moses said, "Fill an omer, to be kept for your generations, that they may see the bread which I have fed you with in the wilderness." They were fed and nourished by the manna till they came to Canaan; it suited the taste of every man, and it did not cease till they eat of the corn of the promise land. They looked forward by faith when they came out of Egypt, to the sure possession, yet they had to fight for it. Their first conquest was by faith, just walking round in the

order God had appointed, which to the eye of sense was vain, but the walls fell flat down, and they went into the city; the people made no resistance. When the priests blew the trumpets, the people shouted with a great shout, and the victory was won; the land was to be theirs, but they were to dispossess the former inhabitants. God has promised, they had his law and tabernacle with them, if they obeyed what was commanded, none would be able to withstand them. The fruits of the first victory they were not to take, it was to be devoted; we find only one offender among the thousands of Israel; it was God detected him. They had conquered Jericho very easy, they were next to take Ai; this they wished to do with as little labour as possible, they said, "Let not all the people labour;" they were defeated. Joshua, their brave commander, humbled himself before God in the dust; the sin was revealed to him, the offender was detected and burnt; then the Lord cheered Joshua: "Fear not, neither be thou dismayed, take all the people of war with thee; I have delivered Ai, and all that is in it, into thy hand." We know what followed. God was to them a long-suffering and merciful God; they were ungrateful, disobedient, and slothful; they mixed with the people of the land; they forgot the Lord, who brought them out of the land of Egypt; they dishonoured him in the offerings he had appointed in his house, they brought to his altar the torn, the lame, and the blind; they were often chastened for their iniquity, but they still rebelled; they boasted of their privileges; they said to Jesus, who was the promised seed, "We be Abraham's seed, and were never in bondage to any man;" they were then under the power of the Romans, and soon about to be destroyed off the land God had given them. If they had been faithful to the duties enjoined upon them, they would have kept possession; one man would have chased a thousand, and two put ten thousand to flight. Moses had told them what would come upon them if they were disobedient, and it did come; the sword without, and terror within, destroyed all. They are now scattered all over the world, yet they are a distinct people, and God will again restore them to his favour.

It was all typical of the world's redemption. When they were brought out of bondage, they looked forward by faith to the temple of God among them; they looked by faith to the land, the holy mountain, the place, O Lord, which thou hast made for thee to dwell in. The temple was built by Solomon; it was destroyed on account of their disobedience; it was restored after the Babylonish captivity. It was then prophesied that the glory of the latter house should be greater than the former; this was to be by the presence of him who was to build the living temple, which it prefigured. When he came they knew him not; the holy house was polluted by themselves, even when the Romans held it sacred; they forwarded its being deluged with blood and fire. The land that was given to the seed of Abraham as an inheritance, that ought to have been "Holiness to the Lord," was deluged with blood; every man's hand was against his bro-

ther; the women eat their own children; all that was predicted came upon them. A remnant escaped, like Noah in the ark; they were safe amidst the deluge.

The kingdom of righteousness and peace was now set up. The world was to be brought into subjection to Zion's King, not by fire and sword, but by faith and love. The rite of admission into the Church was now changed. The seed of Ishmael had no right to the promised land, although he received the sign of the faith, he was cast out of Abraham's house. Now the promised seed is come, in whom all the families of the earth are to be blessed; the types are all done away. Almost all things by the law were purged with blood; now the Lamb (that was thus typified) being slain, and having suffered death for the world, all are alike welcome to the benefits of his redemption. His command is, "Go into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." Those who were proselytes to the Jewish religion, were circumcised; so the proselytes to the Christian, were baptized, that they might eat of the living bread which came down from heaven. A stranger sojourning with an Israelite, might partake of the passover; so now, both Jew and Gentile may partake of Christ our Passover, through faith; through him forgiveness is received, and spiritual life imparted.

The disciples heard the words of Jesus, but it is evident they understood them not till the day of Pentecost; then they felt the truth, that it was the Spirit which quickened, the flesh had profited nothing; before they had only heard the words, now they were spirit and life to their souls. When the creation was finished, God looked upon all that he had made, and pronounced them, "Very good;" so when the work of man's redemption is completed, God pronounces it "Very good," by again breathing life into the souls of men. They were now made light in the Lord, all fear was gone, Jesus had compassion on them. In the garden he said, "The spirit indeed is willing, but the flesh is weak." It was the spirit of darkness and fear which belonged to the natural man; they shewed by their practice what spirit it was; now the Spirit of Truth is given them, the spirit of darkness and fear is overcome by his light; they bear a noble testimony to the truth, and fear no danger; there are no more thoughts about temporal greatness; the kingdom of righteousness and peace is come into their souls. There were at Jerusalem at that time, devout men out of every nation under heaven; they were all partakers of the blessing, there was no distinction. The days were come when the Spirit was to be poured out upon all flesh; the outward sign of admission into the privileges was changed; the Lamb had now been slain for the sins of the whole world; proselytes were all baptised, which signified their need of cleansing. Now the Church could say, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for them in the house of his servant David; and blessed be his

glorious Majesty for ever and ever; let the whole earth be filled with his glory. Amen and Amen." They are delivered from the fear of their enemies, and are to serve him without fear, in holiness and righteousness all their days. The light is come that was to lighten the Gentiles, and to be the glory of his people Israel.

When Jesus was baptised, and God had borne witness to his purity, by the descent of the Spirit, he was led by the Spirit into the wilderness, to be tempted of the devil. The power of darkness that rules in the children of this world, first tried him by presumption, and then by worldly greatness; in both temptations our Saviour makes use of the Word against the enemy. He next chooses his disciples; they were fishermen; he was going to make them fishers of men. Then commences his public ministry, he opened his mouth with blessings. Under the law the blessing depended on obedience; our blessing comes in the act of obedience. The people that sat in darkness have seen the light; to those who were in the region and shadow of death, light is sprung up; and like their master, they are to be in the wilderness tempted of the devil. The world is the wilderness to the believer; while he uses what is necessary for the support of his body, and blesses God for that support, he looks not to the world for enjoyment; he has a constant spring of spiritual happiness in the act of obedience, that is, the obedience of faith; it keeps him far above the pleasures and enjoyments of the world. Love, the ruling passion of his new nature, is constantly gratified by his obedience. This passion is shown to the men of the world by a compassionate regard for them, and a mind above the trifles they so much prize. This is the spirit that was instantly shown when the Holy Spirit descended. There was a deadness to the world, a love to God and to each other, and to the men of the world. Peter said to them, "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The disciples are the twelve stones that had been in Jordan; they are to bear testimony to the world. The fathers were to tell it to the children; they were to receive the outward sign of faith as Isaac did, even when they were incapable of believing or feeling their need of belief; they were to be taught their need of the thing signified. Before they received the inward sign, they would be brought by the Spirit to feel that they were as helpless in themselves as the babe when it receives the outward sign. The ark of the covenant and the priests stood in Jordan till every soul had passed over. So the testimony, the Word and Spirit, will remain till all the people in the earth know the Lord. Light shall triumph over darkness, the kingdoms of this world shall become the kingdom of our Lord and his Christ, and he shall reign for ever and ever. He has taken our nature into his own kingdom; we are left in the world in the kingdom of darkness, that it may be subdued unto him.

The word is the manna we are to feed on in the wilderness; Jesus Christ in our nature is the pot of manna preserved in the sanctuary as a testimony for us; he is the word on which we are to feed daily by faith, with thanksgiving; it is sweet to the taste of every spiritual man, he finds in it every thing to gratify his senses through faith. Having been led by the Spirit to the utter renunciation of self, he has the earnest of his future inheritance; but body and soul must be separated before he can come into possession. His spirit cannot die while Jesus lives, but his body must be dissolved into its native dust, before it can become a fit habitation for the redeemed spirit. The spirit must stand in armour constantly, to keep the body in subjection; otherwise it will gain the mastery. Every soul that lives by faith feels the Spirit within him, preserving him, like the ark floating above the troubled waters of the world; and he will still keep ascending, until he is lost in the element in which his soul delights to dwell. The body will be laid in the dust, and then raised again; but there will be no more conflict; we shall be like him, for we shall see him as he is. The body will then be a fit partner for the soul, through the power of God, and the world redeemed by Christ Jesus, will be deluged with love. The work is all of grace, through the operation of the Spirit. Now the man is endowed with new powers and faculties, that they may be devoted to the glory of God. The word is his daily food; by faith and prayer it nourishes and strengthens him; the dew of the Spirit rests on the word, and causes it to sustain him. When the sun waxed hot, it melted the manna; and when the Sun of Righteousness shines on a soul well sustained with the word, it melts it into gratitude and praise. The seventh day is an emblem of the rest he is looking forward to; then the people of God, united in holy fellowship, come into his presence with joy and gladness, with the voice of praise and thanksgiving; a feast is prepared from the word; he receives a blessing from the Lord, while waiting on him in the means he has appointed for that purpose; showers of grace and spiritual influence drop down abundantly for their nourishment, satisfaction and joy; every member of the Church is placed in order, for the use and benefit of the whole—the furtherance and growth of each; all are animated and influenced by their living and life-giving foundation. The Church is built up a living temple, which God has consecrated to himself, and by his light and Spirit dwells in it, and in the heart of every believer. Thus the ransomed of the Lord go on from strength to strength, until they arrive at the promised inheritance. When the Spirit and the word have conducted them to Jordan, Jesus will be there to receive them into Canaan, the inheritance he has purchased for them. O! how different it will be from the typical Canaan; there the foot-prints of sin have never entered to defile; there purity dwells; death and sorrow can never enter. We shall go into the holy of holies, and see the pot of manna, the bread on which the Lord our God has fed us while we passed through the

wilderness; and we shall say, "Not unto us, not unto us; but unto thy name be the glory." "Thou wast slain, and hast redeemed us to God by thy blood;" and it is through thy grace alone that we shall reign in glory with thee for ever.

It is evident that it is the Spirit and the word which carry on the work of grace in the soul; and it is the same means which bring the man from a state of nature into a state of grace. Men choose their own way; the infidel rejects the Bible, the nominal Christian believes it; but both are alike under the power of the spirit of darkness. The infidel boasts of the superiority of his system; it maintains his dignity as a man; he needs no redemption. The nominal Christian, from a thorough knowledge of the word, may be able to defend the system he has chosen; but he has not the inward conviction of its truth, he is still under the power of the spirit of darkness, and he is contented. When the Spirit moves upon the darkness, it disturbs his comfort, and he resists it; he knows not that by this the Lord means to deliver him; he sighs by reason of his bondage; he comes to the law; he has now as much light as makes him unhappy; he sees the law is good, and he tries with all his might; the more he tries to keep the law, the deeper is his conviction that he cannot; he then cries out, "Oh, wretched man that I am, who shall deliver me?" He is at mount Sinai, and, like the Israelites, fears and quakes—like Adam, seeks a place to hide himself; he is convinced he cannot be saved by the law; he sees the gospel dimly through the types and shadows. The Spirit then leads him to the New Testament; he has the baptism of repentance, he abhors himself, and repents in dust and ashes; he is taught to use the word as his plea in prayer, and he cries, "Lord, save, or I perish." His heart is subdued by love, he sees the love of God to him; and if he could but love this God of love, he should be the happiest being in the world: he now mourns and is in bitterness, not perhaps on account of any particular sin, but he feels that his nature is alienated from God. The Spirit then leads him to the cross, there he sees Jesus as suffering for sin; he makes the word his plea in prayer; he comes weary and heavy laden; he sees the Lamb of God; who taketh away the sins of the world; here he finds the type of the passover; he believes the blood will be sprinkled on his conscience. He is led to the garden; here is the fulfilment of the type; it was the day appointed by God for the offering of the first fruits: "Christ is risen, the first fruits of them that slept;" he believes that Christ is risen; here his experience answers to Scripture; he is afraid, lest he should deceive himself. The Spirit shows him now, through the word, some of the privileges of his adoption. He reads that the children of God are heirs of God, and joint-heirs with Christ Jesus; he can hardly believe, for joy and wonder at the glorious prospect: he feels that he dishonours God by doubting; as the change that has been wrought within him exactly corresponds with the word, here again the Spirit works with

the word; through faith, he hears Jesus say, "Handle me, and see!" Faith takes a firm hold of the Saviour, he is filled with joy unspeakable, and full of glory, and exclaims, "Jesus is mine, and I am his." Now God will deny me nothing I ask in his name, for he has said, " whatsoever ye ask in prayer, believing, ye shall receive." How is he to keep his happiness below? When he made resolutions formerly, he always broke them; now the Spirit works with the word, he pleads the promises of a new heart and right spirit. He is led on to the day of Pentecost: this was a feast, originally kept when the harvest was gathered in, in remembrance of the giving of the law; the type is gloriously fulfilled; there is a great ingathering of souls; the Holy Spirit descends the law of faith is written on the heart. How different the feelings! the one was received with fear and trembling, the other with joy and gladness.

The man now feels he is a new creature; the Spirit of truth is come into his heart, it is to be his constant guide; he feels the revelations of God have been fulfilled in him, as though they had been revealed for him alone; the spirit and the word are to be his constant guide, until the prayer of Jesus is fulfilled—"Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory." He now feels that the Bible is the living word, on which he is to feed; that Jesus Christ is the sum and substance of it, and the Holy Spirit the intpreter; this he could not know while he was in a state of nature; that blessed book was no more to him than the knowledge of good and evil, now it is to him as the manna was to Israel; he gathers it daily, and feels that by it he is strengthened and animated to constant spiritual exertion. The more he searches, the more he finds, and the deeper is his conviction of his own inability to do any thing with the word without the constant aid of the Spirit; he will cherish his holy motions, and continually guard against every thing that would, in any way, impede the free communication.

The spiritual health is not like the bodily, that is returning to its native dust, and will decline, let the means be ever so diligently used for its preservation; the soul is to be constantly increasing in vigour; the means appointed by God for this will never fail, if man is faithful to the law of faith under which he is placed. It is our own fault if we are not strong in the grace that is in Christ Jesus, living above the world; the more lively our faith is, the more will our obedience exemplify our love. Faith's views of God as our God, will impel us onward in the work of the Lord. Faith must be in constant exercise in the word; it is the hand that feeds the soul, which can no more exist without food than the body. A man may still retain his knowledge, and be able to speak clearly on the experimental part of religion, but he cannot maintain his character as a Christian, unless he is abiding in Christ, by a practical faith. Without the constant supply of influence, brought in by an active faith, he can do nothing, and his increased knowledge will serve as food for

pride; the old man will gain the mastery, the soul will be brought into bondage to the body, and thus, instead of promoting the interests of Christ's kingdom, he is become a stumbling block, and a very useful agent to the prince of darkness. If the infidel does not believe the Bible, he is frequently found to have a knowledge of its contents; he compares the practice of professors with the standard they profess to be guided by, and religion is to him (like the Israelites' manna was on the second day) a corrupted thing, good for nothing, only (as they say) to frighten children.

What an ungrateful monster is man! he sees his fellow-men perishing; his first feelings, when new life was given him, were love to God, and compassion for his fellow-men; he knew and felt he had a spring of happiness within him, that all the kingdoms of this world could not give him; he knew that it was by carrying out these principles in his daily life, that men would be brought to seek happiness, where alone it was to be found. Instead of this, he becomes one of the most useful agents to the prince of darkness, who cares not how much religion men profess to have, if they neglect the appointed means to bring in the vital energy; he knows it is a sure way to promote the interest of his kingdom. Men may be thought lively saints through the knowledge they have attained, when spiritual life is almost extinct through neglect of those means God has appointed. For our own sakes, for the sake of a perishing world, oh! let us guard against an insensible temper, and in simple dependance, make use of the appointed means for spiritual strength, edification, and establishment. Satan is ever at work; he is reaping a rich harvest in the deplorable state of the Church, through spiritual poverty; he transforms himself into an angel of light. Ministers and Church members may be all busily employed in the externals; he will praise their zeal and devotedness, until faith is almost dead, and its fruits withering. Let us take warning by what the Church has formerly suffered in departing from the word. No evil, connected with what is good, reaches its height at once. The progress of the Church from primitive practice (that is the simplicity of depending and working), was gradual; the principles began to work in the days of the Apostles; we hear Paul saying of the ministers, "All seek their own, and the things that be of Christ Jesus." For some time they were hinderances to the development.

While religion was despised, and its followers persecuted, it retained in a great degree its vitality, but after a while, when the Church had the protection of the State, it was stripped of its spirituality; the word of God was forsaken, and the traditions of men substituted instead of a pure offering, and spiritual service. The Pope assumed the head, and the ministers under him were tyrannical, indolent, and self-indulgent. They acted as lords over the Church; this could not have been done if the people had searched the Word of God for themselves, which they neglected. Justification by faith, and sanctification by the Spirit were forgotten, and

the people yielded up their understanding and conscience, in submission to the blind guides, who did not care for their souls. Penal laws were enacted to keep them in subjection, and men that were to be subdued by love, were, by these ministers of iniquity, destroyed by fire and sword. Men are much more cruel to each other (when they are acting under the power of the spirit of darkness) under a pretence of zeal for religion, than in any other cause. The religion of Jesus Christ, under the power of the Spirit of Truth, leads its professors to shew kindness in every way; the profession of the same religion, when the man is under the power of the spirit of darkness, is the reverse; either he has never been united to Christ by living faith, or through his own neglect is again taken captive, a branch broken from the vine fit for the burning; and under the power of the same spirit that disunited him from the vine, he will do all he can to promote his interest.

At the Reformation, when Luther stood forward the brave champion of the precious foundation-doctrine, justification by faith, much of the Popish rubbish was cleared away. While we see this bold disinterested man going forth like a lion against the enemies of God and man, we cannot but admire him, and bless God, that through his instrumentality, that precious faith was again brought out of the desolation. We cannot but lament at seeing him contending furiously with a brother for a Popish error he still retained concerning the Lord's Supper, here he was still in darkness. If regret can enter heaven, it will surely be because so little love was shown by the family to each other on their journey home. It was by the love of Christians to each other that the world was to believe, therefore it is impossible to have too much love; we can only have true love in proportion as faith is used to feed it with the word. After the Reformation, we find a sad lack of this heavenly principle; men were hunted like wild beasts, on account of religion; fire and sword were used to force men's consciences; this was the work of the spirit of darkness, yet there was a remnant. Wesley and Whitefield appeared—two zealous, single-minded men, instruments in the hand of God for reviving pure religion; but the spirit of darkness broke the union between them, his constant aim is to set aside the blessed instructions and commands Jesus gave his disciples the night on which he was betrayed. In this way he keeps them from realizing their Saviour's prayer, and the world from the blessing, through their united instrumentality. While the Church is disunited, the world cannot believe. It is not necessary that believers should all think alike about non-essentials: if the little differences of opinion were managed according to Scripture rule, instead of it being a hinderance of their manifesting their love to each other, it would draw forth the spirit of love. Instead of believers being united in effort for the benefit of the world, many of them are busily engaged fighting against each other; their conduct is an amusement for the men of the world. I

have frequently heard the infidel say, How delightful it is to see the saints fighting. One party takes the doctrine of election, and holds up the Wesleyan to scorn; this is the work of the spirit of darkness, he makes use of the word with a wrong interpretation. Thus the unity of the spirit is broken, and what was intended to unite, they labour with all their might to disunite. That word, which is to be spirit and life to their souls, if used faithfully, is merely used to feed and maintain evil passions; and, under a pretence for the soul-strengthening doctrine of election (as they call it), they are feeding and maintaining a soul-destroying principle. The love of God and man is almost extinguished in their bosoms. The wife is heard to say, without the least emotion of feeling, concerning her husband, Oh! I need not pray for him, if he is the Lord's he will be brought. This is a strange way of speaking, when our Saviour has said, "Whatsoever ye shall ask the Father in my name, he will give it you." "Ask, and receive, that your joy may be full." He has given the believer the gold of faith, to buy every thing; and will he be a miser in using it, when the world is perishing for the blessings it can purchase, and his own soul is enriched while buying for others? I have heard a minister say, concerning his own child, I know not if he is the Lord's; but if he is in the covenant of grace, he will be brought. Now this is very strange reasoning; the father has brought his babe to receive the sign of the covenant; by this he professes he is a partaker of the blessings of the covenant of grace, and desires the same for his offspring. The Jewish babe was brought to receive the sign of the covenant of works, and was to be taught the law diligently. Christian parents are to teach their children all things pertaining to the Gospel. Ishmael received the sign of the faith, although he was not to have a share in the typical inheritance; he was blest with plenty of the good things of this life as his portion; so the children of believers are by nature in bondage to the things of this world. Christ Jesus is the promised seed in whom all the families of the earth are to be blest. Every child, born into the world through Adam, partakes of a sinful nature; so, through faith in Christ Jesus, all may partake of the blessings he has purchased. The Holy Spirit is to convince the world of sin and unbelief, and it cannot be, there should be one in the world that Christ had not redeemed; but men resist the strivings of the Spirit; "they love darkness rather than light, and will not come to Christ, that they may have life;" they perish through unbelief, by resisting the Holy Spirit. To say that man cannot do this, is to take away his power as a reasonable creature, and make him a mere machine.

The doctrine of election is most useful to the enemy of souls; in many ways it drives away the timid, and encourages the presumptuous in sin; and prevents the people of God from uniting in effort for the benefit of the world. Another part of the family amuse themselves about baptism; they build up a party-wall between themselves and their brethren, and will not

suffer them to come near; they will not partake themselves, nor suffer their brethren to partake with them, of the outward sign of their faith, in the purchased and promised inheritance; they do not say they have not received the Holy Spirit, their need of which is signified by baptism, but unless they submit to receive the sign, after the thing signified, they will not unite with them. Abraham, the father of the faithful, received the sign of the faith which he had previously, and his family received it long before his posterity went into bondage; the children were unconscious of faith, or their need of faith. Thus we see Christ Jesus, in whom and by whom all the blessings of the new covenant came; as man received the outward sign of the faith of which he is the head. He had the Holy Spirit when he received the sign; God bore witness to this, "This is my beloved Son, in whom I am well pleased." The disciples of Jesus received the outward sign, but they had not the inward grace, nor the consciousness of their need of it at that time. After Jesus had paid the price, they received it on the day of Pentecost. Every proselyte to the Jewish religion received the sign of the faith; so every proselyte to the Christian religion is baptized, and their children. I have heard from the Baptist pulpit, every section of the Church unchristianised, because the members would not submit to receive the sign, after they professed to receive the blessing it signified. Thus we see how successfully the spirit of darkness works in the family of God, under a pretence of zeal for the honour of God's ordinances. Through the conflicting statements of those who profess to know the truth, and their violence towards each other, they who are seeking the way of truth, are perplexed, and frequently turned back into the world. Thus the family of Jesus forget his parting instructions; they are destroying the spirit of love in their own souls, and hindering others from partaking the purchased blessings. Had they lived in the constant act of dependance on him, this would not have been; love, and every other grace, would have been in vigour and bloom; they would have been like trees planted by the river-side, sending forth seasonable fruit and fragrance to all around; instead of which, it is only the withered leaves of outward profession. They have neglected to gather the manna; there has been no dew upon their souls to nourish their graces.

Faith is the gold by which we purchase all things necessary for spiritual sustenance; and as we use the word, and let faith act upon it, so we shall receive the Spirit. He flows perpetually through faith, and the vital energy keeps the soul healthy and vigorous, and enables it to discharge with delight, those duties for which life was given. The enemy is ever watchful; and, for want of watchfulness on the part of the Christian, he becomes the captive of the enemy. The manna that would have nourished him (if gathered daily by the hand of faith) and made him a blessing to the world, has almost made him loathsome to it. It would be almost

endless to go into the many devices of the enemy to hinder the prosperity of Zion, and the treachery of the children of the kingdom to their king. All the works of darkness have a tendency to destroy love, and keep Christians from unity. While they are commanded to contend earnestly for the faith, they are contending furiously with each other about the externals of their faith; therefore, instead of triumphing in the liberty of the Gospel, they are brought again into bondage, by breaking the law of faith, under which they were placed, and rebelling against that sacred Spirit, who has guided them into liberty, and would have kept them in it, if they had been obedient. Yet, doubtless, there is a remnant in every section of the Church, who live a life of faith, who mourn for the sins of Zion. Their energy is used to quell the troubled spirits of their brethren; they feel that their united strifes are a great hinderance to them in duty; they are willingly performing that which brings a reward both in it and for it; and oft times, when they would speak a word to the men of the world, they are silenced by them, through the evil report of their brethren. Thus the men of the world are made to despise the way of salvation by grace through faith, because they do not understand it. All the disunion among professors is laid at the door of religion; while the cause is their breaking the law of faith under which they have been placed. If the infidel could reason rightly, he would say, such men are mad; I am sure he would say so of a brother, whose body was drooping for want of food, and would hardly be prevailed upon to stretch out his hand and take it, when placed before him, and yet kept talking of the excellency of the food, and its adaptation to the nourishment of the body. It is exactly the same with the spiritual man; he neglects his food, he cannot perform his duty, still he has the knowledge, and can talk about it. The infidel, not understanding this, denies the spirituality of religion, because the practice of its professors is so inconsistent with their profession; the infidel is not to blame.

When we look at the practice of the Apostles, and of those who profess to be their successors, one would scarcely think it possible that Satan himself could be so impudent, while we have the Word of God to try their pretensions. We find that this Apostolic succession, so called, originated in worldly policy, through that wicked man, Henry VIII. In the time of Edward VI., it was the established religion of the land; during the reign of Mary, it was put down. When Elizabeth came to the throne, it was again established; the consciences of men were then to be forced at the pleasure of Kings and Queens. In her reign, the greatest cruelties were practised by this law-established Apostolic Church, to keep men in subjection; and almost unlimited power was lodged in the hands of the bishops, to inflict the enormous cruelties the law enforced. Is it to be wondered that the men of the world should hate the religion that caused such desolation in the world? But it was not the religion of Jesus

Christ,—that is enforced by the spirit of love. When the band of men came to take Jesus, a disciple drew his sword, and cut off the ear of one man; our blessed Redeemer, even at the moment of his most intense suffering, was full of compassion to his enemies; he said, “Suffer ye thus far.” He touched his ear and healed him. He told the disciple to put up his sword again, for all that took the sword, should perish by the sword. No man ever lifted a sword in defence of religion that knew anything of its power in his own soul; Christ’s kingdom is not of this world, therefore this world’s weapons are not to be used in its defence. The Christian’s weapon of defence is the word of God, which is the sword of the Spirit, in the hand of faith, and will do mighty execution. Whenever religion is propagated by any other means, it cannot be the religion of Jesus Christ; they that use any violence cannot be his disciples, they are under the dominion of Satan. He tempted our Saviour with this world’s glory; he withstood the tempter, and through his strength every one of his followers may do the same; but they neglect the means through which alone strength is imparted, and so are overcome by the things of the world. Well is it for the believer that the spring of life is in Christ Jesus; if it had been dependant on his obedience to the law of faith, the world would, ere now, have been in desolation. The life of the believer being in Christ Jesus, it cannot die; God is ever mindful of his covenant; the blessings of grace descend abundantly on every faithful soul. We know that our Saviour had not the world’s goods. “The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head;” when he wanted money, he wrought a miracle to procure it.

The disciples, after spiritual life was imparted, cared nothing for this world’s greatness. Peter said, “Silver and gold have I none;” Paul laboured with his hands to supply his own necessity, and the wants of those that were with him, and he constantly laboured in spirit for the good of men. Writing to one church, he says, “My little children, of whom I travail in birth, till Christ be formed in you, the hope of glory.” There is not any of this sort of practice visible in the men, who call themselves Spiritual Lords, and Reverend Fathers in God; they are surrounded with the world’s wealth and greatness, and not in the habit of labouring for the souls of men, like the Apostles. Their dignity is not in spiritual wealth, but in worldly greatness; they eat the fat, and drink the sweet, and leave the work for their less fortunate brethren, who, I believe, must have a regular course of education to fit them for their work, even if they never had the one necessary qualification. Those who are not so fortunate as to have the patronage of the great, must do the work of their unfaithful brethren; and sometimes are hardly allowed the necessary conveniences of life for their labour. There is no Apostolic example here; Paul’s riches consisted in faith; he counted all things but loss for the excellency of the knowledge of Christ Jesus; for this he had suffered the loss of all things

that are esteemed valuable in this world; he endured hunger, cold and nakedness, yet he went on from strength to strength triumphantly in his work. With Christ, he was crucified to the world; as a man he was dead to the things thereof; while in it, his soul lived by faith, and his body was servant to his soul, constantly under the power of the Spirit of Light.

If the infidel would consider the difference of practice, religion would not be blamed, but those who profess it; as it is evident that true religion causes its possessors to devote all their energies to the promotion of the glory of God, and the benefit of the men of the world, with a deadness to the things of the world.

I am very far from saying there is no vital godliness in the Church of England; there are many living souls in it, who deeply lament its want of spirituality. I have seen some of its ministers ornaments of the Church of Christ. For nearly twelve years I have had opportunity to watch closely the conduct of one of its ministers, and it has been truly Apostolic; he has been devoted to his master's work, and stood forward a bold opposer to the spirit of the world, both by precept and example; in a place where he was surrounded with temptation, to the contrary, he was always labouring, and happy in his labour, and great have been the blessings to others through his instrumentality. He says, "It is better for a man to wear out, than to rust out." The secret of his diligence, and delight in his labour, is because through grace he is enabled to live, as he first came—a needy dependant, as having nothing, but in Jesus possessing all things. I believe there are many such in the Church. In every section there are the tares and the wheat, which are to grow together until the harvest. Every living soul should be doubly diligent, that it may be seen by their practice they are under the government of the Spirit of light, and strive earnestly that they may live in that happy state—the simplicity of depending and working, as the Apostles and primitive Church did.

Now we should suppose that Apostolic religion is to be found among the methodists, as its ministers say, they have been the instruments of reviving it in its truths, experience, and practice. Certainly Mr. Wesley's plan is excellent; there is no section of the Church of Christ ordered so well, to promote the spiritual profit of each other. The ministers are not found reviling other sections of the Church from the pulpit, although the Wesleyans are frequently held up to scorn, because they believe the heart-cheering truth—a world he suffered to redeem; for all he hath the atonement made. That God sent his Son into the world, that the world through him might be saved. That Jesus Christ is the Lamb of God, that taketh away the sin of the world. The Wesleyan rejoices that he stedfastly believes the blessed truth. Oh! that he had shown a more diligent obedience to the command—"Go ye into all the world, and preach the gospel to every creature."

If the enemy cannot get in one way to hinder the work, he will try another; and what by Mr. Wesley was thought a means of promoting the work, Satan is now using to undermine it. As far as preaching goes, there is little done, compared to the instrumentality that is at work. Had the Wesleyan Ministers been like the Apostles in practice,—God is faithful,—the world, ere this, would have been a paradise; but they have broken the covenant, they have departed from the simplicity of faith, and turned preaching into a trade to get a living by. They have not the educational training, like ministers of the Church, but they must give the clearest evidence, as far as man can judge, that they are created anew in Christ Jesus. There are now institutions, provided by the people, for the education of young men who may be thought fit for the work of the ministry. Afterwards, when they enter on their labour, they are comfortably provided for. The minister ought to be kept from all anxiety as to temporal things, that he may devote himself to his work without distraction. They claim support from the Church for their widows. On this subject, Mr. Scott says, “In strict justice, the people, to whose service a Christian minister devotes his whole life, renouncing every means of realizing a fortune by his industry and talents, fairly owe him the means of subsistence to the end of his life; and when it pleases God to remove him by death, they equally owe every kind consideration to his widow, and orphan children.” This is a claim I think no ministers, of any denomination, make upon their people, although many are not near so comfortably provided for as the Wesleyan; but it is just, and it is the way in which a people are practically to shew that they esteem their ministers highly in love, for their works’ sake. All that can be done to maintain love between a minister and his people should be done; he showing, by the faithful discharge of his duty, that he has them in his heart, and they by every token of affection, encouraging him in his work. In strict justice, the people have a right to the services of the ministers they support. I do not think there is any non-conformist minister so remiss in his duty to his flock as the Wesleyan. They are never to be depended upon at their appointments, and no one can tell what they are doing. They are seldom found visiting the sick and needy of their flock; that is a duty performed chiefly by the leaders and members towards each other. They frequently shift the preaching upon men who have their daily bread to earn, and at the same time assisting to support them; they have only time on a week-evening to dress, and come and perform the external duty. The last four Wednesday evenings at Salisbury Street, the preachers have shifted their duty. On the 18th of October, Mr. Young put off the preaching; he wanted the people to come forward with their money for Milton Street; there were more evenings than the one set apart for the worship of God. Another time, when the people came to partake of the bread of life, the preaching was put off to

read the Missionary Notices; this ought to be done, but surely the other ought not to be neglected; it is the blessing upon the preached word, that will put zeal into the people for missions. The people are dispirited, and will not come to the week-night service. If the manna was gathered and prepared, according to the order of God, and brought into the sanctuary, the sun of righteousness would shine upon it, their souls would be melted with love to God, and compassion for those that know him not, which would lead to self-denying exertion for their benefit. The people are united in their classes, and in that way provision is kept up for the preachers; but their conduct is disgraceful, and ought not to be suffered. If ministers cannot be depended upon in the discharge of the duties devolving upon them, it is not very likely the people will be steadfast. The last four Sabbaths we have had two sermons from the men who are devoted to our service, but not one in the week. Mr. Young's was an old sermon, word for word, like a school-boy's lesson, as is his practice, gestures, and all for the occasion. Let the practice of these men, who say they are Apostolic, be looked at, and we shall see the resemblance is not good. I will take Salisbury Street, as I am best acquainted with the management there; I will take Mr. Scott, President of the Conference, and Mr. Young the zealous champion for the conversion of the world, the idol of many of the people; if there is Apostolic practice to be found, surely it is in these two men. The Wesleyan minister labours three years in a circuit, the Apostle Paul laboured the same time in Asia. I shall look at his taking leave of the Church at Ephesus. He found them given up to the most debasing idolatry; they would have silenced him with their cries in praise of their goddess, but he was not to be drawn from his purpose. We hear how he laboured among them, and the great blessing that attended his labours; the care he had over the flock, when he was about to be separated from them. God is still the same faithful God, if men would do their duty faithfully. In the 20th chapter of the Acts we read how he took leave of the flock he had been feeding for three years; no one can read it without the strongest emotion of love to this good shepherd; what tender care, love, and zeal for those among whom he laboured! Oh! that the men who call themselves Apostolic labourers, were like Paul; if so, the world, ere this, would have been a paradise. He appeals to them concerning his own manner of life among them: "Ye know from the first day I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears." He preached to them not only by the power and eloquence of the word, but by the efficacious eloquence of a consistent and devout life; he says, "I take you to record that I am pure from the blood of all men;" he gives the Elders a word of exhortation—"Take heed to yourselves, and to the flock over which the Holy Ghost has made you overseers; feed the Church of God, which he has purchased with his own blood." He also warns them—"I

know that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your ownelves shall men arise, speaking perverse things, to draw away disciples after them, therefore watch." The greatest enemies of the Church of Christ, have always been they of her own household. Then he commends them to God, and the word of his grace, which was able to keep them. He told them they knew his own hands had ministered to his own, and to the necessity of those that were with him. "I have shewn you all things; how that in labouring, ye ought to support the weak." It certainly was sad neglect on their part to suffer Paul to labour for the supply of his wants. He knew that they who preached the Gospel were to live by the Gospel, though he laboured to make it without charge to them. He then kneeled down, and prayed, and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words that he spake, that they should see him again no more. But they have seen him again, they drew life from one blessed head, and were faithful; they now have met where there is no more parting. He was mindful of them after he had left them, and wrote to them that admirable Epistle full of instruction in doctrine and duty. Afterwards he wrote to Timothy, who had the care of the Church. We find then that some persons of a legal turn of mind, had endeavoured to pervert the simplicity of faith, hope and love; there were others in the opposite extreme, who abused the profession of the faith to such open licentiousness, as to render their expulsion from the Church necessary.

Towards the end of the first century we hear of this Church again, they were still alive in the faith; attempts had been made to pervert them, but in vain; they patiently bore the cross, ever attendant on the faith of Jesus, but could not endure any thing that tended to adulterate it; they laboured in good works without fainting, yet they had declined from the intensity of first love, and with all the marks of sound health remaining, their vigour had much abated; love and zeal ought to grow as the understanding is improved. Their first ardour being abated, this paved the way for further declension. The foundation was laid in the decline of love, they took not the warning, and this very region is now under Mahometan wickedness and ignorance. We see the rise and progress of this Church, their departure from the word, and consequent fall from grace. "Let him that thinketh he standeth, take heed lest he fall."

Now look at the apostolical practice of the President of Conference with regard to the flock at Salisbury Street, over whom he was appointed to watch for three years. When he preached his last sermon in August, 1842, though he knew it was his last, it was repeated with the coldest indifference, from the words, "Who remembered us in our low estate, for his mercy endureth for ever." I said that night, "Surely he does not feel that he has been remembered in his low estate, or else he would have

more fervour about it." He did not pray for the people, nor seek their prayer at parting; he made no allusion to it. Mr. Peterson left them this year in the same manner. Where is the apostolical example for such practice? Is there any appearance of love? A tradesman, finishing a job, would leave his card and hope to be recommended or employed again; this would be worldly policy: but these men know they will get a living now they have been introduced into the work, so they never sought to be remembered by the people, or implored the grace of God to keep them. How can it be otherwise? How can they have love, when, instead of feeding plentifully on the word, they seek no more than they can get a living by.

Mr. Scott is liked, I believe, in the management of externals; but that is not his duty—his work is to feed the flock. Had I pleaded with half the earnestness for any temporal good from him, as I did for his attention to this matter, I am sure he would have granted my request, for I believe he is naturally a kind man. What is a man, if his word is not his bond? He promised he would attend to it, but he has not done so. If he can prove that I am wrong, why has he not? If he cannot do this, why does he not put a stop to the practice?

Mr. Young came as Superintendant in September, 1842. The people were pleased with him; he was thought to be a zealous, diligent man; there were three hundred and forty members in Society. There had been a great effort during Mr. Scott's superintendance for a new chapel; at one meeting, when only a part of the members were there, I think there were three hundred pounds promised. Mr. Scott did not exert himself, or the chapel would have been built before he left, which would have been a great benefit to the neighbourhood, as the present chapel will hardly contain the members.

Mr. Young's first text was, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable, which is your reasonable service." In the first hymn he repeated the words,

"My talents, gifts, and graces, Lord,
 Into thy blessed hands I give;
 And let me live to preach thy name,
 And let me to thy glory live."

Had he done as he said—presented himself a living sacrifice—used his talents, gifts, and graces in his master's service, I should never have had cause to appeal to him as I have done; neither should I have had cause to lament over a man who makes the strongest professions of zeal, but whose practice at the present time proves him to be a hypocrite. He found the people united, he will leave them (unless there is a change in the arrangement) scattered and disunited; they will have cause to say, that Saul has been among them by the havoc he has made. During the

first year he repeated his old sermons; he could not be using his spiritual powers in so doing, he could only be using his bodily powers, which he had before he was created anew; he could repeat the word of God then as well as he does now; there was no spiritual labour. What does his soul feed upon? The word which he meditated on daily for his own profit, was all that was necessary for the people. His time is given up that he may put his meditations into form for their benefit; his soul must be starved, otherwise he could never act as he does. He has began his second year in the same way. He went to Conference; his first appointment, afterwards at Salisbury Street was on the Wednesday; he did not come; he had not seen his flock there for six weeks; they had been praying for him, that Conference might be blessed in their meeting, and be brought back with renewed energy in the fulness of the blessing. He came on the Sunday Evening. Surely the prayers of the people will be answered, but it can only be so if he has been using the spiritual abilities God has given him for their benefit. I said to a sister after service, "What did Mr. Young give you?" She replied, "I am sure it was an old stale sermon, there was no power in it." Another said, "It is the sermon where he takes the Bible, and writes with his finger, showing how the literary man neglects his Bible, but I thought he was not going to do it to night." Another said, "He used the action in the same place as he did when I heard him repeat it before he came into this circuit." What hypocrisy! to be holding another up to scorn for neglecting the book he is insulting. It is the daily manna on which his soul is to feed; he is to prepare a portion for the people, and bring it into the sanctuary, but he will not do it. Why is he to be fed by the people, when he will not use the spiritual talent God has given him for their benefit? Why do the people pray for him? They should pray for the bounties of providence to nourish his body! then he would unite with them, he does use the means God has appointed for it; but he will not put forth the hand of faith to gather the treasures contained in the word, through which alone grace is supplied; and without this his knowledge of the word is no benefit. He has cast off the sacred fear of offending God, and is regardless of the good of his fellow men; let his conduct be viewed as regards this subject, and it will be seen he is guided by the ruling passion of the natural man; he has acted like a proud despot, not like a disciple of Christ. I have begged of him to give the bread of life to the people, according to the appointment of God. He says he will not alter his present plan for all that I say, print, or publish. I thought I would not print any more of his second letter than what related to Conference, as he had taken upon himself to answer for that venerable body as he terms them, without their knowledge. Mr. Scott told me he had not read my letter. This accounts for the manner in which Mr. Pengelly evaded my question respecting Conference; he could not, as he was placed, tell me how the matter had been managed.

Mr. Young has requested me, as an act of justice, to publish his second letter. The passages of Scripture with which he defends himself I will not now go into, as I have refuted them more than once already, and I think proved him wrong. If I have not done this, Mr. Young will of course shew me my error; he was afraid to meet me alone, because he thought he might print. He begins by telling me he is not going to treat me as an enemy, but admonish me as a sister. I had violated the rules of good society, in printing his first letter without his consent. This is a matter the Church ought to see into, and I told him before, I intended it if he would not attend to me. My conduct, he said, was quite contrary to that charity that doth not behave itself unseemly, and lamentably opposed to that modesty which ought to mark the conduct of every Christian female, whose education, like mine, is defective. I had stepped out of my own sphere of action, and evinced a sad want of Christian courtesy, in unceremoniously charging him with indolence and hypocrisy. "You have repeatedly," he says, yes, "repeatedly and confidently given it as your opinion that God does not bless old sermons, thus placing your judgment in opposition to the wisest of men. Would God keep such knowledge from wise and good men, and reveal it to you? Is it very modest on your part to set up your opinion in opposition to such men?" He concludes his epistle by saying, he will still keep to the practice; and so long as he does not preach the same sermon twice in one chapel, no one will have any just cause of complaint. He gave me no Scriptural reason for his conduct. I wrote to him again: he answered the letter, and said he would meet me, as he wished to remove some wrong impressions from my mind. I should have been glad to have met him after this letter, because there was so much bitterness in it. I thought I might be able, if I conversed with him, to remove the wrong feeling; but as he would only see me as a culprit, guarded by official authority, I thought it was of no use. This is the treatment of this zealous Apostle to a woman, against whom he can bring no crime, but that she has besought him to do his duty, according to the order of God; and he cannot bring forward one passage of Scripture against what has been said. Thus is his practice—when the bread of life is sought from him, we shall also see that his conduct is not very scriptural, when his brother is in want of the bread that perisheth. There is a young man meets in the same class that I do, who on Wednesday, the 25th October, went to Mr. Young; he had seen him before. He is a respectable tradesman, but has been about fifteen months without employment; he has kept up his payments at class during that time; the money was chiefly borrowed from a female cousin, who is a servant. About a fortnight before he went to Mr. Young, he was taken ill, and obliged to have a doctor. While he was ill, he received a letter from Devonshire, to say, that a master who had employed him before had a vacancy, and wished him to come, as he would employ him again; but

he was not able to take the journey. The day before he went to Mr Young, he had another letter, to say they could not wait any longer, if he did not come, the place must be filled; he did not know what to do; he was hardly able to take the journey, he had not a farthing to pay his expenses; he had been depending on the kindness of Christian friends for food; his cousin had already given him all she had; he was almost un-nerved from his long trial and illness together, and now he had got employment, he had not the means to take him to it. He told his tale to Mr. Young, who did not give him one farthing to help him, but a note of removal, which would be the means of admitting him into the Society in the place where he was going, and securing help to keep up the system by which Mr. Young gets his living! How can the love of God be in this man? In the evening the door-keeper, a poor woman, came to me in the chapel, and told me the trouble the young man was in. I went to him, and while he was telling me how Mr. Young had used him, the door-keeper of the chapel came in, with joy beaming in her countenance; she had got six shillings and some pence in her hand; she said to him, "Did not I tell you the Lord would provide." Here is the lowest servant in the sanctuary acting in accordance with the religion she professes, and he that ought to be an example to the flock, a disgrace to mankind! The money wanted was all gathered, and the deserving young man had a few shillings more than was wanted for his expenses. Doubtless what he has suffered will cause him to have compassion towards others in distress, but it will not increase his esteem for ministers. I hope there is but one Mr. Young among the Wesleyans. We see this apostolic man can withhold the bread of life and the bread that perisheth from those that ask it at his hand.

Now let us see an example of zeal in promoting the glory of God and the good of men. This proud man can humble and crouch, as all proud men can do when it suits them. Mr. Young called a meeting of the leaders, to consult about going to Milton Street; the majority of them were against it. One of them told me before the meeting, he saw how it was—Mr. Young had got the Milton Street Chapel, and he did not know what to do with it, so he wanted them to carry on the work; and I believe this man when they came under the power of Mr. Young's persuasive tongue, was the first to yield. Is this man to move a Church at his pleasure, when neither leaders nor members can see the hand of the Lord in it, and from a neighbourhood where it is so greatly needed? By his persuasion, the leaders, all but one, were brought over, but they did not see the pillar and cloud. Afterwards he called a Society meeting, and praised the leaders for their good behaviour at the former meeting—told the people the advantage it would be to have the chapel turned into a school, that still the preachers would come sometimes and preach. There are women in the Society, and this deceiver seems not to have so much power

over them as he has over the men : some of them saw through his sophistry, although he is very fawning. Now there is lamentation among the people, many say they cannot go to Milton Street, it is too far. We can attend our class, and go to the Baptists or any where near for preaching ! His next step was to call a meeting, to try and get the money that was promised for Salisbury Street to Milton Street. The people did not come forward well ; they could not see it to be the order of God, that they should leave a neighbourhood where God had blessed and multiplied them, and go to a place which evidently had not been blessed, as Milton Street has only sixty members, and the chapel has been there many years ; therefore it appeared to be Mr. Young's order, and not the Lord's. As the people did not come forward, he is now going to their houses, to try and get the money for Milton Street, that the people promised for Salisbury Street. He called upon one man, I think the same day, or at least in the same week as the young man in distress went to him. This poor man is a journeyman shoemaker, with nine children, living in two rooms. In Mr. Scott's time, he had promised five pounds, to be paid by instalments ; since which time he has been reduced to the greatest distress, through the want of employment. Mr. Young called upon him, accompanied by a leader ; the poor man pleaded his poverty ; the Reverend Gentleman was very humble and kind, he enquired how many children he had depending on him for support ; he told him seven. But even this did not prevent him pressing his suit. As he was so very humble to call at the dwelling of so poor a man, and beg for money ! he could not help showing a little good manners. So the poor man promised him part, and is to try and beg the remainder ! Mr. Young has about thirty shillings a year out of this man's family towards his support (one of his daughters being a member), was not that enough for so poor a man ? Besides which there is seat rent and collections ! Surely it cannot be said that Mr. Young tries to make the Gospel without cost to those who have really not the ability to contribute.

He went to a female servant, who had promised two pounds at the first meeting. He blames me for violating the rules of good society, certainly he did so in this case. It is known that servants in London are very seldom allowed visitors ; a pious servant above all others will be careful not to break a known rule, or wilfully offend. Three gentlemen coming to a female servant (he took two leaders with him) would cause her employers to wonder what they wanted. The zealous man could not think of such trifles ! when he wanted money to build a sanctuary. He told this young woman, her name was down for two pounds. She replied, it was for Salisbury Street, and had the chapel been there, she would have given five. Mr. Young said the school would be a benefit to the neighbourhood. She told him there might have been school rooms below the chapel ; she thought they were opening the door and inviting the wolf to scatter the flock. One of the leaders said, " If that is the case, when they

hear of Mr. Young's preaching and souls being saved, they will return." The other leader said, "You do not mean to say you will not give us any thing." She replied, "I have said it." Here this zealous man had a woman to deal with, and he was obliged to go away without any thing: the individuals named meet in class with me. He has been to more of the members with little success.

If he is really so anxious to get money for the chapel, he might have ventured to have seen me alone, as he knew I had promised to give the money to the chapel I should spend in printing. I had touched his glory, and that has quenched his zeal for his master, as far as I am concerned, although he cannot say I have done any thing against the honour of his Lord, or against what he has commanded. Our Saviour says, "If thy right hand offend thee, cut it off, and cast it from thee." Mr. Young says I am uncharitable, because I am exposing this evil. Most certainly I should be glad not to do it, but I cannot let it remain, while it is undermining the work of God, and is against his word. He says I am uneducated. This is truth; I have not written for the critic's eye, and I care not what is thought of my labour in that way. The majority of the people who will feel any interest in what I have written, are nearly as uneducated as myself, so they cannot cast a stone at me for want of education. If it is seen that I speak according to the oracles of God, then I must have had the teaching of the Holy Spirit, which is the most needful education for a Christian. If what I have said will not bear the trial of the word of truth, and what I have done is not in accordance with it, then let me be scorned and despised; but if I am evil entreated for what I have done, and no evidence can be brought that I have done or said any thing contrary to Scripture, I will, through grace, count it honour to suffer dishonour for his blessed name, who has suffered shame and dishonour for me.

I have, according to Scripture rule, told my brother his fault between him and me. When I enquired of Mr. Pengelly, if the matter was to be taken any notice of by Conference, I can solemnly declare that no one knew either of the printing of the letters, nor my appeal to that body, but one individual; I could not have been more careful in this respect. It will be seen that after I received Mr. Young's letter, in which he takes upon himself to speak as though it had been brought before Conference, and scornfully to ask me what next I intended—I say, it will be seen by my perseverance afterwards, that I had no desire to oppose him, or bring the fault of my brethren before the Church; I am compelled on account of the evil, and the determination not to give it up. But it shall be given up, truth will triumph; the hand of our Lord is still upon us, and for the love he bears to us, he will not allow a single enemy to triumph over us; nothing formed against his church and people shall prosper. He will plead this cause; he will execute judgment; he will shew many excellent

men, by the light of truth, the error they have fallen into, and in his light they shall see light. This man, who has taken upon himself to be the champion of the prince of darkness in this work, will be laid in the dust of humility before God; he and every one of the army of preachers will be brought down by the truth, and see therein they have erred, and henceforward will devote their energies to the service of the God of Israel. The natural man will be in subjection to the spiritual, and the earth also will soon be subject to the God of Israel. The battle is the Lord's, and when his servants strive diligently, according to the rule of his word, most assuredly he will give it into their hands; but when the eye is single, and all the powers devoted to the work, then faith will feed plentifully on the word, great will be the expectations from God, and glorious the realization. He will then shew us that he is able and willing to do more than we can ask or think.

Mr. Young himself will lament for the disgrace he has brought upon religion through his pride and self-seeking. The people are as much deceived with him as they were in the days of the Apostles, with Simon the sorcerer: they said of him as they now say of Mr. Young—"With this man is the mighty power of God." According to the word of God, I maintain it cannot be. He is living in constant violation of the laws of God, which, as a spiritual man, he is placed under; he is now reaping the reward of his disobedience, in the praise of men, and if he continue in it, most assuredly will reap hereafter. Then the praise and flattery he is now reaping, will not yield him any comfort; this misery will be augmented by the reproaches of those he has been the means of destroying. Those whom he has made the instruments to feed his vanity, will ere long, be the instruments to increase his wretchedness, if he repent not. I have watched his backsliders recovered, his justified and sanctified souls; they have proved themselves to have never felt any thing but the excitement of natural feeling, by the truth being powerfully set before their minds. Mr. Young has good natural abilities for this, if he would use his spiritual ones also; for his natural abilities only are useless, as far as regards sound conversions. The word is useful in itself, as regards man, in a social and civil light, and will be the means of great alteration in the lives and habits of men, but it cannot be the power of God unto salvation, unless accompanied with the Holy Spirit, and that Spirit is insulted through this practice; man is leaning on his own natural abilities, and neglecting the preparation which can alone give him the spirit of his duty. Man naturally loves life, and for that reason obeys the instinct of his nature; he takes food to preserve it, without which he could not perform the duties, which, as a reasonable creature, are assigned to him: he could not obey the dictates of his mind, or intellectual powers; his spirit would die, and his body would be a useless thing, and soon corrupted.

Now, as a spiritual man, he is placed under the law of faith; the economy of grace is as unbending as that of nature, without a constant supply of virtue from Christ, through the word and prayer, nothing spiritual can be effected; the spiritual man will decline and die, and there will be nothing left but the corrupting carcass of an empty profession. Could the natural man reap the reward of health, vigour of body, and bouyancy of mind, if he refused to obey the laws of nature, under which he is placed, by not gratifying his natural instinct for food? Impossible. The knowledge of food, and its adaptation to nourish him, would do him no good. The clear knowledge of the word is necessary to lead the spiritual man to the obedience of faith. It must be in constant practical use, in order to sustain faith, and love, and all the other graces of the spiritual man, in health and vigour, that he may perform the duties assigned him by God. He is not to live to himself, but to him who hath given him this new life, and through whom alone it is sustained. The word of God is the food for the new life; by it man is quickened; the law of faith under which he is placed binds him to the simple act of dependance; he must gather the manna daily, until he arrives at the promised land. If a minister of the sanctuary, he is to gather manna, and prepare the feast for the house of God. The knowledge that there was manna in the field, would not satisfy the appetite of any Israelite, neither will the knowledge of the adaptation of the word of God to the spiritual man, satisfy the desires of the soul. The hand of faith must be put forth; then the sun will shine upon the manna, and it will be spirit and life to the soul; but deception is easily practised. The man is breaking the laws of his spiritual constitution, in refraining from the food appointed to fit him for his duties, through which alone, spirit and vigour is imparted. Mr. Young refuses to obey the instinct of his nature as a spiritual man; he is taking his knowledge of that word (which through a practical faith would be spirit and life to his soul) to feed his passions as a natural man—pride, love of ease, self esteem, and love of approbation; he has cast from him the simplicity of depending and working, and substituted bold presumption; the spiritual man is become servant to the natural man. The feeling his own insufficiency would lead to a diligent use of the means for strength; his pride and self-esteem, as a natural man, have led him to despise the means. The love of approbation, which as a natural man he possesses, makes him more than ordinarily zealous in outward things; this brings the praise of men, which still feeds the ruling passion—pride and self-esteem; his sloth in the use of faith satisfies the love of ease; the natural man craves, and the use of his natural abilities through the knowledge of the word to which he has attained, brings food for his pride, he is prostituting the greatest gift of God to man, to satisfy his own natural passions and appetites, instead of living as having nothing, but in Jesus possessing all things, which would

lead him to a constant renunciation of self, an ardent love to God, and constant self-denying compassionate love to men. He has abundant fruit for his bodily labour.

I was present on a Sabbath evening at Hinde Street, when there was what he terms an abundant outpouring of the Spirit, and what the multitude who are led away by him, call an excellent time. He called upon a man who is one of his chief supporters in this spiritual abuse, to pray, whose rude familiarity in addressing God, at all times is painful to a spiritual mind. He began in a manner he would not have used in addressing his fellow-man, and in one minute I should think hundreds of people began to cry out; the scene was disgraceful; there was nothing intelligible but the people screaming with all their might! When the noise of this rabble had a little ceased, I could just catch the sound of this irreverent man's voice, crying out, "Is not this a revival, Lord, is not this an outpouring of the Spirit?" The reason why Mr. Young is such a favourite with many, is because he encourages this rant; then there is the crying out how many are justified, and how many are sanctified; but take these souls a little while after, and it will be found their faith does not stand in the power of God, but in the wisdom of men. Many are brought into the Society by this means, who for a while keep up the outward profession, and then decline. I know a confirmed infidel at this time, who laughs at his once being a Methodist, and a believer, when there was no change in him. A Wesleyan is as sound in the faith as any man; what I complain of is the abuse of faith, which is no part of their creed. It never is the power of the Spirit that makes men cry out as these did. They are like the children of Israel, when they made the calf; they stripped themselves of their ornaments to make a god. These through the want of a practical faith, have not the grace of the Spirit, and are stripping themselves of their ornaments, and substituting the workings of their natural passions, and calling it god.

Moses came down from holding communion with God, and had the law in his hand, written with the finger of God. Had these men and women been in the mount, holding communion with God, the Spirit would have been engraving the law of faith and love deeper in their hearts, but it would not have manifested itself by screaming with all their bodily strength; they are by this means breaking the law of faith and love, and insulting the Spirit of grace. When Moses came down from the mount, Joshua heard the voice of the children of Israel, but did not understand it; he said, "It is not the voice of them that shout for mastery, neither is the voice of them that cry for being overcome." So is this noise unintelligible to every spiritual mind; they are grieved and ashamed at the sin of their brethren. It behoves every true Israelite to do now, as was done then; use the Sword of the Spirit against the sin. There is no Scripture to warrant such noise. The people are to praise God with joyful lips, the

daughter of Zion is to rejoice greatly. When mention is made of any of the Lord's people being favoured with more than ordinary manifestations of his glorious presence, we do not read it had such an effect on their bodies. At the day of Pentecost, the people spoke with new tongues, and praised God; but what they said was intelligible; they spake as the Spirit gave them utterance. God is a God of order, and no man who has in truth been favoured with more than ordinary manifestations of God's presence in his soul, will say that it had such an effect upon his body; it is a god of their own making. A man might be so overpowered with the presence of God, as to be unable to speak, but there would be the deepest awe and reverence in his soul. It is not in the excited assembly, on account of a man telling the people to shout, that it would be felt: this noise is the fruit of the flesh, the effect of highly excited natural feelings.

We find in Scripture that more than ordinary manifestations of God to man, struck the deepest awe in those thus favoured. When Moses waited in the cleft of the rock, the Lord passed by in a cloud, and he made haste and bowed his head and worshipped. God said, "No man can see my face and live." When Manoah and his wife knew it was an angel, they fell on their faces to the ground. Manoah thought they should die, because they had seen the Lord; but his wife thought not, because the offering was accepted. When the offering is accepted for us, and the cloud is removed, and we by faith converse with God, shall we be irreverent? God forbid! Oh, let this mockery be shamed from the sanctuary; it is the work of the spirit of darkness! the Spirit of light never had such an effect on a believer. When Ezekiel saw the bow in the cloud, the appearance of the glory of the Lord, he fell on his face; afterwards, when the hand of the Lord was strong upon him, he sat down astonished seven days. When the angel came to Daniel to explain the vision, he was afraid and fell on his face; afterwards he fainted and was sick certain days. When Paul had more than ordinary communication of revelation, he could not tell whether he was in the body or out of the body. When St. John saw the presence of God, he fell at his feet as dead. Oh, what an awful mockery for men to begin and scream in the sanctuary! and say it is the overpowering presence of God that is the cause. It is a god they have made themselves! The words that Moses used when the Israelites were to be punished for sin, Mr. Young uses to excite the people to noise: Moses stood in the gate of the camp, and said, "Who is on the Lord's side?" O, let it now be seen that many are on the Lord's side, that this abomination may be put away.

I think I have said enough to shew that Mr. Young has no just claim to apostolic practice, and great will be the evil he will do if he is suffered to go on. If what I have said is not consistent with the word of truth, he can contradict it; he will not be willing to admit the charges, but unless he can bring Scripture to refute them, they are true. He is like Saul,

making havoc in the Church, and oppressing the followers of Christ; he is like Simon Magus, deceiving the people, for the power of God cannot be with him; he is like Judas, betraying his master; he is taking his glory to himself, and robbing the household. The gold of faith was given him to buy what was needful; he will not take the trouble; he says he has not leisure, although it is his whole business to provide. A woman has besought him to give the food, according to her Lord's command; but he has driven her away, and calls her immodest and wanting in courtesy, for seeking bread: She still pressed the matter upon him; he then wanted to bring her as a prisoner, guarded by official authority, into his presence; to this she would not submit, as it is against the rules of her Lord's house. He never punishes his household for being beggars; they are all beggars, they live by begging; they are often almost deprived of life because they do not beg; themselves alone are to blame, there is an abundant supply for every need if they seek it. This proud servant, who scorned the beggar, and would not suffer her to come into his presence, will be brought down by the sling and stone. The Lord will defend the cause of his household. His servants shall honour him, and prepare the food according to his appointment.

Young ministers would soon be corrupted by this bad example; it is natural they should look at the practice of what are called popular men. When Dr. Newton comes, look at the multitudes that follow him; he is a man of good natural abilities, and let him defend whatever system he thinks proper, he is pleasant to his audience. He holds the doctrines of Mr. Wesley, and makes up a portion of truth, according to that system, and goes about year after year repeating the same. I was told by one of our leaders, who heard him in Birmingham preach a sermon from Philipians iii. 8.; he afterwards came to London, and being fond of Mr. Newton, he went to hear him whenever he came to London. He heard him repeat that sermon in exactly the same words, till he was quite sick of it. I heard him sometime since at Hinde Street, it was an excellent sermon, but with all the Doctor's eloquence, it wanted the power of God. I thought it was an old sermon, and said afterwards to a father in our Israel, I believe it was an old sermon, as there was no power with it; he said it was impossible there could, as he had heard him repeat it twice before. If the Doctor was to infringe upon the laws of his natural government as he does upon his spiritual, he would not appear before the people with the health and vigour of body he does. Why is he sent for? It cannot be because he is a healthy spiritual man, having the power of God with him; this cannot be, because he is breaking the foundation law of his spiritual constitution; it must be because his natural abilities are pleasing to the people and he is exercising them on a portion of the Word of God. This is the way he gets his living. He is fed by the altar, but he will not prepare the food for the altar according to the order of God. There is no more honour

done to God in the use of the means he has appointed, than if there was no God. He comes just to perform the external duty, but has not exercised his spiritual talents to prepare for the service. His body sustained by the food, which by natural instinct it craves, is in the sanctuary, but his soul can neither be healthy, nor vigorous, for the duties that are to be performed, because it is evident by his practice, he is not feeding it. The act of taking plenty of food himself, would have given him an ardent longing that others might partake, and he would prepare for them.

This sort of work does very well with formal professors; they come to the house of God without expectation from God, and they return without disappointment; they will praise the abilities of the preacher, but they never knew what it is to feed on the hidden manna; he has explained the nature of it to them, and that is all they wanted, they have done their duty in coming to the house of God. Not so the believer; he goes with strong expectation, his dependance is on God for the blessing; he is not satisfied unless he sees the power and glory of God in the sanctuary; the observance of outward ordinances cannot satisfy his soul. The sanctuary would be no better to him than a wilderness, if he did not enjoy the presence of God in it; but he knows that God is faithful, he therefore cannot be disappointed. If the Rev. Doctor would follow Apostolic practice, what a blessing he might be, when he comes to visit the Church.

When Paul was writing to the Romans, he said he longed to see them, that he might impart to them some spiritual gift, that they might be comforted together by their mutual faith. He could solemnly appeal to God, whom he served with his spirit in the Gospel, not in outward appearance, and mere bodily labour, but in sincere affection and faithfulness, that he pleaded for them, that they might be more abundantly filled with the gifts and graces of the Spirit, and that he might be the means of confirming them in the faith. Yet how earnestly did he entreat their prayers; Paul was very covetous of the prayers of the faithful. No man was ever more favoured with abundant communications of grace, and none more faithful in the use of those means by which they are obtained. He was alive as a natural man, and as a spiritual man Christ lived in him by faith, steadfastly acting; thus deriving vigour for every spiritual duty. He entreated the faithful at Rome, that for Christ's sake they would unite with him in earnest persevering prayer to God for his guidance, protection, and blessing. Here is Apostolic practice, ever imploring, ever receiving, and ever imparting; day by day the blessed work went on.

Where is the union of practical faith and prayer to be seen among these men, who say they follow Apostolic practice? There is no such striving; all are seeking their own ease, and substituting the knowledge of faith for its practice. Who that thinks seriously on this subject, can endure to see Heaven's best gift, that blessed treasure, the living word, the channel of the most glorious manifestations of God to man, thus prosti-

tuted? For a man to collect a few thoughts from it, and carry them about from year to year to feed his vanity, and amuse an audience, and yet to be styled by each other Herculean labourers; shame will be upon their Herculean labours ere long, if the evil is not put away. Every faithful disciple must be exercising a lively practical faith; without this, nothing can be done. A minister is to be an example of diligence, that he himself may grow in faith, love, and wisdom. Other men's spiritual profit is depending on his fidelity and diligence, and it is only in the exercise of a lively practical faith in the word, that he can be blessed, or be a blessing. The more he exercises faith in the word, the more love will he feel to God and his people, and the more will he be invigorated by the Spirit to go forward in his work; great in his honour, glorious is the work he is called unto, and no labour he can perform, should be spared for the spiritual profit of the Church. If the love of Christ constrained him, there would be such an affection to his people, that no labour he could perform, would be thought too great for the promotion of their spiritual edification. By faith he would be going forward in a conscientious, active manner, using the means God has appointed, as channels of his grace. He has need of much grace for the faithful discharge of his duty; he is not sufficient of himself to do any thing. Oh that men would practice as if they were insufficient, as well as acknowledge it.

I wish to be careful lest I should leave a wrong impression on the minds of any, respecting Wesleyan ministers. This is an error they have fallen into, a device of the prince of darkness, to hinder the work of the Lord; they have fallen into it through Church order, but, I believe, never think of it as an error. I hope there is not another among all the preachers that would have shewn the spirit Mr. Young has. The Methodist preachers, I believe, are men under the power of the Spirit of Light, although this error greatly impedes their usefulness.

No man could have shown a more Christian spirit than Mr. Pengelly has, and it is but justice to him to acknowledge it. I think it was on the 19th August, 1842, I first mentioned the subject to him; I then saw he did not like it. The Scripture he made use of to defend the practice, I have heard since, is the same they all use. When I consider the spirit that has been shewn about this matter since the subject was first named, I am not surprised at its reception, as it was pressed by a stranger, without any ceremony. I did not speak again to Mr. Pengelly until the 22nd May, 1843, and at that time the first part was written. The interview was proposed by Mr. P. The office he had to perform was not a very pleasant one, certainly nature would not like it. The conversation lasted about four hours; no man could have manifested a more Christian spirit than he did. I did not spare to oppose his opinion, and the spirit he showed when opposed, entirely convinced me he believed he was acting right, which

made it exceedingly painful for me to proceed ; nothing but the increasing conviction of the evil it was bringing upon the Church induced me to go on. When I thought of appealing to Conference, as the most proper way to get the evil remedied, without publishing, I told him what I intended to do. He did not say a word against the plan. We had afterwards a little conversation on the subject, and I again pressed the matter. He still manifested the same Christian spirit ; as the servant of Christ, he did not strive, but was gentle ; he still held his own opinion. I could learn from what he said, that he went by the rule of Scripture, " To the weak he became weak." When I saw him after Conference, he could not act otherwise than he did ; as he is placed with Mr. Young, he could not tell me how it had been managed. Thus one evil man brings good men to help him in what is evil. There is no self-seeking in his public duty : the meetings at which he presides are never the scenes of uproar and confusion, but quietness and order. If this error was done away, what a blessing would such a man be to the Church ; and if there were many hundreds of the same spirit, devoting all their energies to the service of God, what glorious days we should soon witness. As it is, the preaching is turned into mere formality, though I believe it is not viewed in this light, as it has been long practised. If it had been brought before Conference, it would have been altered ; the spirit of darkness knew this, and therefore persuaded his servant to keep it back ; he opposes every thing likely to lead to the simplicity of faith, because that destroys all his works. Although it has been presented at the proper place and time, without success, yet it will succeed, and light will triumph over darkness. If this had been a non-essential, I would not have taken any trouble about it ; but it is undermining the whole spiritual system, and overturning the laws of man's spiritual constitution.

Mr. Young has, I fear, influenced Mr. Jackson to some extent, but he will not succeed, for he is an honest man, and will shake off the work of darkness, and use his influence with others. It is wonderful, the influence he has over the minds of others, through his pretended zeal and the tales of his wonderful success ! With all his flattery, men must see there is a great want of spirituality in the Church ; a cloud is upon her, she does not shine as she ought ; the bow is still in the cloud, and although the prince of darkness has been long trying to extinguish spiritual life, he never can, for the spring is in Christ Jesus.

Mr. Young's religion is in the crowd, the stir and excitement of the assembly ; he has forgotten that the blessed man is he whose delight is in the word of God, who meditates on it day and night. He denies this, and says he is more blessed in using the word when outward circumstances make it necessary ; for three years he tried the constant use of it, but he had not so much success then as now ! Can it be success ? Does God reward disobedience to his own laws in this way ? Yet he exults in the

fruit of his disobedience, while his brethren who are much more faithful than he, in the use of the means to fit them for their duty, seem to have little fruit for their labour. Do not men make use of the sense God has given them? Are they so imposed upon in outward things? Does not man's own natural instinct for food tell him it is impossible to live and have a sound healthy constitution, if he does not take the necessary food? Life would be a burden to him instead of a pleasure. As a man, he must gratify his desire for food, to fit him for the discharge of those duties which devolve upon him. Man has no right to destroy his own life, yet he is found using that liberty with the life God has given him; thus he suffers death for his disobedience to the laws of nature, refraining from food and taking poison! he used the power that was given him for the preservation of his life, for its destruction. Here we see a spiritual man exulting in the fruits of his disobedience; he is constantly breaking the foundation law of his spiritual constitution (that is faith), by refraining from the food God has appointed for the support of his spiritual life; just taking a little now and then to keep up the form; when it is only by this food being taken plentifully, that he can have strength and spirit to perform the duties which as a spiritual man devolve upon him. Is not the man mad? Is not his whole spiritual system deranged? He not only refrains from the food God has appointed for the preservation of his life, but is constantly taking poison to destroy that life! Every thing that draws a man from the simplicity of a practical faith, is poisonous, and tends to feed the man's pride and love of self, which destroys humility and love of God, and poisons all his works. It was the work of the spirit of darkness, under the pretence that man would gain knowledge by his disobedience, that first induced him to eat that which was forbidden by God. Now that through grace man is again restored to his original nobleness, and possess faculties which can rise to the contemplation of God, and feed, and delight in his glorious attributes; the spirit of darkness still aims to bring him under his power. He now changes his mode of procedure; he knows that man is commanded to eat freely of the word; it is the food whereby he is to attain to a more exalted knowledge of God; to think less of himself, and by it to be fitted for active service, by it to subdue the earth to the government under which he has been brought; the whole aim of the enemy now is to keep the man from eating plentifully of the food which is to nourish him; if he succeed in this, he soon brings him into captivity. All spiritual disease arises from this cause, violating the laws under which he is placed; and that which should be for his life is turned into poison.

Various are the methods he uses to accomplish his purpose. Some he sets cavilling about the nature of the food that poisons love; they take just as much nourishment as will keep up the unholy strife. Others he persuades they can do with very little food; they need not take the trouble

to feed so constantly ; they have faith, that is enough ; they need not take so much trouble to prepare food for others ; they know the qualities of the food, and can talk delightfully about it. He will also take care they have plenty of fruit for their labour ; they desire to see souls saved, and surely if they see this desire abundantly gratified, it is a clear evidence the plan is good. The man forcibly delivers the word, this of course is his natural power which he had before he was created anew, he is exercising it upon a portion of the word ; but there cannot be any spiritual service in it ; he has not by faith been gathering the manna, nor seeking to increase in the knowledge of God by meditation on his word. The passions of his hearers are worked upon ; he follows up the work—tells them to believe ; they say they do believe ; he tells them they are justified, or sanctified, or whatever they profess to need ! There is no spiritual work here ; it is nature acting upon nature ; the Christ that nature apprehends is not worth having ; such faith will not stand the trial, it is the fruit of the flesh and not of the Spirit ; there is no inward support, and the soul becomes worse and worse. This is the work of the spirit of darkness, to blind men's eyes, and keep them from the obedience of faith, which can alone bring spiritual prosperity. Without this it is all delusion ; the word in itself has not the power to quicken, the Spirit must accompany it to make it the power of God to salvation. Shall the power accompany the word of a man who is insulting the word of God ? Impossible ! We see from the conduct of the Apostles, when our Saviour was with them, what natural faith did for them in the time of trial, even though they had seen Jesus, and heard the words from his mouth. When spiritual life was given them, the living faith, they were bold and courageous, and could brave any danger. How did they behave when this life was given them ? Certainly not like Mr. Young's converts—yelling like madmen ! but in a prepared peaceful state, waiting in expectation of faith for the blessing ; they continued in prayer and supplication, with one accord, in one place.

It is quite evident there is a mighty difference between the Apostolic practice now, and that of the primitive Church. We see the labour Paul bestowed on the Church at Ephesus, and how his labours were blessed. God is still the same, and the faithful labourer shall have the same reward. When we think that there are nearly two thousand Wesleyan preachers, what would the world be if each man was faithfully devoting his energies to the work ? No system of Church government, however well ordered, can ensure spirituality. Mr. Wesley's is an excellent one to maintain unity and love among the people, and lead them to the use of the means for promoting spiritual prosperity. I think if he was alive now, he would alter his plan respecting the preachers ; he would see it tended to destroy love and spirituality in them ; that this meeting together was not for the spiritual profit of the people, but merely to order the externals of the system, which, according to Apostolic practice, they were not to meddle

with. What is necessary when a country is in spiritual darkness, often needs alteration when Churches are planted. His own call was to go from place to place, and order the work, and he was greatly blest; his eye was single; but I think a minister in a Church, is as necessary as a father in a family; they are to be looked up to with duty and affection. While a man may breathe peace and good will to all the family of man, his own family, which God hath given him, have his peculiar care; in it he feels he is at home, and lives in the affections of its members. The Church is the spiritual family of the minister, those whom God has set him over; for them he prays, for them he watches and meditates; his people live in his heart, and he lives in theirs; and when they think of him who is labouring for them, it is with a petition to their common father, that abundant grace may rest upon him. The Wesleyan minister is deprived of this delightful union. When he comes among the people, he has to undergo the scrutiny of opinion; there cannot be that confidence of love, which is so essential to spiritual profit; the plan pleases those who like novelty. There is no fear of sameness in a settled minister, if all are doing their duty; the word is inexhaustible, and the Spirit gives the appetite. I am not here seeking to interfere with Church order; I only think that this is a likely cause why the ministers neglect their duty so often, and shew so little love to the people. No father who deserves the name, would neglect to provide bread for his family.

I now lay this matter before the Church, in simple dependance on the blessing of God. Mr. Young must now gird on the sword of the Spirit, and defend himself as a Christian man should do. It is with deep regret I am now using this means, that the end may be obtained; it is the only one left me. Let the matter be tried by the standard of truth. If the word of God is the Christian's daily food, through which the communion with God is kept up; the spiritual manna which he is to gather daily by faith and prayer, until he arrive at Canaan, then I am right. It must also be gathered by those servants he has appointed to prepare the food for his house, that the grace of Christ may be imparted to them, and through them to the family. Then we go to our father's house, and feast in his presence, on the manna he has sent us. It is to be an emblem of our eternal rest, when we shall feast continually on his love, and in his presence for ever. We are brought to this feast which he has appointed, that we may be strengthened and animated for spiritual duty; to mount up on the wings of love, above the things of time and sense; and yet those who are appointed to prepare the feast make no spiritual preparation; without this, it is a mockery. Oh! that the Spirit of truth may shew all faithful ministers how they have erred; and may they now consecrate themselves afresh to his service, all they have and are a living sacrifice. Then the Church will soon shine, her light being come; when Zion's watchmen are giving God no rest, but working, praying, and believing; then she will

soon be a praise in the earth. "The work is the Lord's, and the desire of them that love and serve him shall be fulfilled."

The preceding portion of this book was again submitted to Mr. Scott, President of Conference, that he might consider the subject, and prevent its circulation, by shewing the writer that her views were not according to Scripture—that a minister ought not to devote himself to the service of the sanctuary; or by saying that it should be done: but no notice has been taken of it. By this, Mr. Scott allows it to be published to the Church and the world, that he will (owing to the official relation he stands in to the Church of Christ at present) prevent a fair appeal being made to the ministers, that they may perform their duty. He practically denies the faith he professes to hold—sets aside the spirituality of religion by insulting the sacred Spirit, who is offered to guide him in the word, that he may be fitted for the sanctuary. He wants neither the word nor Spirit to prepare him for the spiritual service he has to perform, except on the occasion of the presence of some fellow-mortal, when decency's sake makes it necessary! He is acting as if there were no God, and is worse than an infidel.

Mr. Owen, the leader of the Social system, is a noble character, an honest man. He denies the inspiration of Scripture, and thinks that man may be renovated by outward means. He has expended a large fortune and great personal exertion to promote his system, as he thinks, to benefit man; thus making it manifest that he really believes what he professes. The religion of Jesus Christ is true Socialism: it renovates the heart and makes men happy, by making them holy, through faith, in the diligent use of the means God has appointed—the word and prayer. According to the testimony of Scripture, there are no other means of sustaining spiritual life. Now Mr. Scott professes to believe this, but practically denies it.

It is no new thing for those who hold the chief places in the synagogues to be the greatest hindrances to vital godliness. When our Saviour was on earth, they were his greatest foes. He was innocent, but they crucified him. So great was the influence they had over the minds of the people, that they cried out, "Crucify him." Ever since the days of the apostles, there have been men in the high places of the Church who were the greatest foes to her prosperity: either to get gain, or save themselves trouble, they have tried constantly to silence those who would speak the truth; and owing to the influence they have over the minds of the people, they have succeeded in getting them to assist. Mr. Scott has nothing but this to trust to; if he did not think he should escape in this way, he would not suffer it to be made public; but through his power over the minds of the people, the old cry may be expected, "Let truth be crucified!"

The ministers must be right!" Every Wesleyan minister who stands out for the old-sermon system, is betraying the cause of Christ, dishonouring the Spirit, and setting at nought the word—despising the way of salvation by grace, through faith. They will perhaps make use of the words of Mr. Wesley, and say, "The best of all is that God is with us, and we will not mind what can be said." No one can look upon the Church as it now is, and not say, either God or man is unfaithful. If we take the words of Jesus for our guide, we shall soon see where the unfaithfulness lies. He clearly shows that the word is the food that must be constantly used for spiritual sustenance, through the Spirit. The vital energy necessary flows from Christ, in the use of the means. The soul cannot be sustained by asking a blessing on yesterday's food, any more than the body. The soul that does not use the means may cry out, "Oh! my leanness;" but it ought to be, "Oh! my idleness." The ministers may in prayer deplore the unspirituality of the Church, but let them deplore their own unfaithfulness and treachery to the law of faith, by which they are bound to a diligent use of the means God has appointed for the grace of the Holy Spirit to flow. Let them arouse from their spiritual sloth, and use the means, and God will give the blessing; but they are expecting the blessing without the means, which they will never have.

All the time they are pretending to give themselves up to the service of God, and devote their talents to the spiritual profit of the Church, they claim to be maintained themselves, and the care of the Church for those they may leave behind. It would be well for some of the Wesleyan ministers to read the statements on the 630th page of the "Evangelical Magazine" for December, 1843; there they would see the great privations some of their brethren are suffering; and yet they are so placed that they must devote their energies to their work. They cannot slip about with the same sermon three Sabbaths, and then take it to another circuit, still getting their pay, but doing no spiritual service; bringing statements before the people of the temporal advantages enjoyed by other ministers! If Mr. Scott will not do the spiritual duty of a minister, he takes care the people shall do theirs as to the temporals, which care would be quite just if he would do his duty. No people deserve to have the gospel preached to them who refuse to contribute towards the comfortable support of a minister. His devotedness to his work is the ground on which the claim is made; but it is now decidedly dishonest, and can only be looked upon as the claim of a man, who wishes to be independent of God, both in providence and grace. Men who are found going about year after year, with the same sermons, as the Wesleyan ministers are, cannot be called labourers; and yet for this great spiritual service as they term it, Mr. Scott claims a maintenance for himself and others, beside the care of the Church for their widows and families. He boasts of their renouncing the

means of realizing a fortune by their industry and talents, which he need not do, as it is well known that the generality of the Wesleyan preachers improve their worldly circumstances by the change; they sacrifice no fair prospects of worldly wealth. Even if it were so, a fortune cannot be honestly obtained in any calling, unless a man is industrious and persevering; and the work of the ministry, if properly attended to, requires great diligence: spiritual riches are not acquired by idleness. If the faith of the minister, as well as that of the people, is not in constant active exertion in the word, he will soon be spiritually destitute; nothing will be left but an outward show of work. Mr. Scott calls the temporals a subject of vital importance in the economy of Methodism. What a pity it is that he cannot feel it to be of vital importance that he should live by faith, using diligently the word and prayer, in simple dependance on God to bless his endeavours. This is of vital importance, and no temporal matter can be compared to it; yet he thinks the importance is to take care of self, with the understanding that he is entirely devoted to the service of the Church. He says the charge of Methodism to its ministers is this: they are entirely to devote themselves to the sacred work; they are to remember they have nothing to do but to save souls; they are separated to the Gospel of God. And the Scriptural law which regulates the care of the minister, is, that for his spiritual service, he is to receive of the people whom he serves, temporal support. It is evident from all the addresses to the Society, to which Mr. Scott's name is affixed, that he wishes it to be understood that the ministers are wholly given up to the spiritual benefit of the Church. But they are not so; the cause of my complaint is, that they will not devote themselves to their work. It is evident from the word of God, that there can be no real prosperity either in the soul or the Church, without constant diligent spiritual exertion. The Wesleyan ministers tell me the same from the pulpit. I have only been beseeching them to do what they profess, and for this I am treated with scorn and contempt. They will not give themselves to the study of the word and prayer for the people, therefore they have no right to be maintained by them—the laws of God and man would pronounce it dishonest.

I have lately felt the rising of an honest indignation, when I have seen poor women laying down their shilling to the fund, who, in great weakness of body, had earned it during the week, and ought to have procured necessaries for themselves and families with the money. I knew the men who were most forward to seek the money, would scorn them if they asked those services for which it was received.

Mr. Scott's heart must be seared against the truth he delivers in the pulpit. He told me when he was at Conference, he had not time to say his prayers. It is evident there cannot be much scriptural benefit accrue to the Church from the meeting of Conference, if they are so busy about the externals, that the President has not time to say his prayers. He may

have had time to say his prayers since, but he has never prayed, or he would have been taught by the Spirit his own helplessness and entire dependance for daily grace as well as for daily bread; he never would reject a petition the end of which was to entreat him to act as though he was in himself a helpless creature, and needed the promised grace for his duty. It matters not what station a man holds in life, if he faithfully discharge the duties of that station, he is an honourable man, be he rich or poor; but I think no man can have a more honourable station than a Christian minister, if he is faithful; he is the ambassador of the King of Heaven, and is to be holding an unceasing communion, through the word and Spirit, that he may know more of his mind and will, and receiving constant supplies of his grace, through the diligent study of the word. Such a man, if faithful, is the greatest possible blessing to his fellow-men, and ought to be held in high honour. There is not a more contemptible character under the sun than a faithless minister. Will the leaders of the Methodist Society lend themselves as the instruments for robbing the people, for men that are constantly deceiving them, and will not attend to their duty?

The people are united in their classes, and no one who knows the benefit of a class-meeting, would give it up. The preachers have nothing to do with the benefit derived from the communion of saints, through the fellowship of the Spirit; they cut themselves off from this benefit, for while the people are praying for them, they are not exercising their talents for their profit; they are spiritually robbing the people as well as themselves. They come once a quarter, and sell them a verse of Scripture for a shilling; and certainly Mr. Scott, the representative of the body, shews he cares nothing about the spiritual if he can get the temporal. If he got his living honestly by sweeping a crossing, he would be an honourable man, bowing to the passengers, and receiving their pence. Instead of this, under the pretence of spiritual service, many poor widows, who have families to support by washing—and many men, who get their bread by sweeping crossings—come before him every quarter, and pay him a shilling for a verse of Scripture, and bow when they receive it as if the obligation were on their side. I have known a necessary article of dress sold to procure a shilling to pay for the quarterly ticket. The poorest disciple that comes before Mr. Scott, who lives a life of faith, and is daily sustained by the word and prayer, could tell him far more about spiritual things than it is possible for him to know. Had he known any thing of the life of faith, this matter would never have been made public; he would have known by experience that he must be constantly drawing from the inexhaustible fountain of truth, for its maintainance; and, by happy experience, have proved, that the more he drew, the fuller the fountain seemed to be. He seems to want no more from this fountain than he can get a comfortable living by, and therefore cannot feel that his life is dependant on his constant drawing. Could any man that had a spark of feeling left for the

Church, hear of its members wandering through his neglect, and not be willing that it should be rectified?

I have named several disappointments: some were during Mr. Scott's superintendance: there has been no redress, though this is the last week in December. We have a preacher appointed every Wednesday; and since the 12th of October, these men, who, say they, are wholly at our service, have given us two sermons. Sometimes they have sent a bricklayer, sometimes a carpenter, and sometimes a shoemaker, to preach. I am not thinking or speaking disrespectfully of local preachers; they ought to be highly respected. Many of them must take the time when they ought to be asleep to prepare their sermons. They cannot offer the same offering twice acceptably to God, and they have not time to prepare others. Where are the men that are set apart for the work? The chapel is almost deserted on the week-evenings, through their neglect of duty. Some have bought tickets and gone to hear lectures from Mr. Burns; others have gone to hear him preach on Thursday evenings, as he is always found at his duty. There are three chapels in the neighbourhood at which the Methodists are frequently found, through the neglect of their own ministers; and yet more money is gathered from the members of Society at Salisbury Street, than either of them have for a salary. Are they to continue thus fleecing the flock without feeding them? No! God will plead the cause. He has denounced a woe on the shepherds that feed themselves, but will not feed the flock. He will take means to prevent his people being meat for them, when they will not provide meat for his house. The language of the prophet Malachi to the priests, may be spoken to our ministers, who come into the sanctuary without that spiritual preparation for their duty which God requires. If he is their God, they should serve him in spirit and in truth. Where is the honour due to him in the means he has appointed? Where is the sacred fear of offending him, ye ministers, who are despising the law of faith in your practice, and yet professing to live by faith? You will not use the word of faith he has given you, to prepare the offerings he has appointed in his house. Who is there among you, that will shut the doors of his house, or kindle a fire on his altar for nought? You will not even do it when you are paid for it! He has no pleasure in you—you dishonour his ordinances continually by your mockery of spiritual service! Would you attempt to offer such service to an earthly king!

Through you, many are brought to cold formality in religion; God is constantly dishonoured, and men deceived; Zion languisheth; the Spirit is withheld—through your unfaithfulness. It shall not always be so; God himself will plead his cause in the hearts of the people. Every means has been tried that this evil may be remedied, but you will not; therefore now you must be put to shame.

On the 8th December, 1843, the book was sent to Messrs. Scott, Jackson and Pengelly. I had an interview with Mr. Pengelly on the 1st December; Mr. Young, I believe, left home that day. Mr. P. was anxious that I would postpone the circulation of the book until Mr. Y.'s return. The objection was fair and urged in a kind Christian spirit; and had it not been from a deep and painful conviction that it was a vital error, and bringing desolation on the Church, I would have remained silent, to spare the feelings of Mr. P. and many other good men who had fallen into the error; but a vital error must not be suffered in the believer, nor the Church, not even to spare pain; therefore, after carefully considering the objection, I thought I must proceed, as the facts I had stated relative to Mr. Y.'s practice were to show that his religion was only external; they also showed that all who followed the practice were reducing religion to the external only; therefore, I did not think there was any necessity to wait for his return. All were guilty; and Mr. Scott could prevent its being made public, by promising that he would allow the subject to have a fair consideration at Conference.

While, from a sense of duty, I could not grant Mr. P.'s request, I was exceedingly anxious not to offend him. I wrote to him on the 8th with the book, explaining as clearly as I could the workings of my mind in the matter, that he might see I did not act from obstinacy, but from what appeared to me the clearest sense of duty. I wrote to Mr. Jackson, stating the work had been delayed a little, hoping he would fulfil his promise. I regretted Mr. Young was gone; but he would see from the dates there was no design on my part to take advantage of his absence, the work being at the press before I heard the report of his going from home. I hoped Mr. J. would fulfil his promise, as I had done what I could; I should still have been glad to be prevented taking the only step left for me.

The following note I sent to Mr. Scott:—

REV. SIR,

I addressed you in July on the subject I now trouble you with; you did not attend to me. I waited upon you on the 21st August, when you promised attention. You will recollect I then told you I was unwilling to turn out a public enemy to the practice of those I loved, and who ought to be honoured; but a sense of duty would compel me if you did not attend to the matter; as far as I know you have not; therefore I must now publish it, hoping the evil will be put down by this means. Unless you are prepared with Scripture testimony to shew that your practice is Apostolic, it never should have been done. In the official relation you at present stand in to the Church, the subject required your attention.

I will wait one week after this date, that you may consider what I have further advanced against the practice; if I do not hear from you I shall

suppose you do not intend to notice it, and I must perform the painful task of circulating the books.

Neither of the gentlemen returned an answer, and the evils complained of were still repeated.

Wednesday, the 13th, Mr. Little was appointed at Salisbury Street, but he disappointed the people: Thursday evening I went to Bayswater to hear Mr. Pengelly, but he did not come: Sunday the 17th, I went to hear him, and he repeated an old sermon: Tuesday the 19th, I wrote to Mr. Pengelly, complaining and beseeching him to attend to me as I still felt reluctant to circulate the books. Wednesday, the 20th, Mr. Samuels was appointed at Salisbury Street; he did not come; no apology was made for their absence from duty. Sunday the 24th, the Preacher who was appointed at Salisbury Street always sends the flock wandering.

There was to be a love feast at Hinde Street, and Mr. Pengelly was to preach. I thought surely he would make provision for the service as there would be a great congregation. Prayer was fervently offered that God would remove every hinderance, that his word might have free course and glorify his name. The text came and my hopes were gone. It was, "Oh, my people, what have I done unto thee, wherein have I wearied thee; testify against me." I could have answered, "What has he done to thee, wherein has he wearied thee," that you come into his house mocking him with your pretended spiritual service. His sermon had caused me much grief at the repetition of it before. I thought it would be better for me to go out than endure what I did before. I waited a few minutes to hear if he began the same, upon which I left the chapel, and was afterwards informed he repeated it as usual.

I now saw it was useless for me to try the Preachers any more: they were resolved to attend their appointments when they pleased, and repeat their old sermons. I thought I would wait till after Covenant Sunday and then circulate the books.

On Friday, the 12th January, I gave the first to the Leaders at Salisbury Street; five weeks after the Preachers had them: the following week I gave them to some of the members. On Thursday the 18th, some at Bayswater: Saturday the 20th, a few at Hinde Street: Sunday the 21st, I was informed by my Leader there would be a meeting on Wednesday evening, at which I was to attend. I was thankful, hoping something would occur to prevent me doing any more. I understood Mr. Little was vexed about the book; I told my Leader to tell him there should not be any more circulated till after the meeting.

On the 22nd, there was a meeting at Salisbury Street, of the friends of the Tract Society. The subject of the book was brought before the meeting by the Rev. J. Little; and an Ir-Reverend Tailor, in an insolent

jeering manner. Not many of the people had heard about it; and as the matter was not explained, they enquired one of another, What Mr. Little and the Tailor were so put out about? Some of the members of the class in which I meet enquired, and were not a little surprised to find who was the offender. Mr. Little's imprudence did more for the circulation of the book than I could have done in a considerable time. I call it imprudence. The subject was to have a fair hearing at the proposed meeting, and I was not to spread it till afterwards. He was almost a stranger among the people, but was supposed to be a good man, and invited for the first time on such an occasion, to exert his influence for the benefit of the society, whose interests they were met to promote. He forgot his business, and used his influence to blind the eyes of the people to that which was intended to draw them to the obedience of faith. Although he did not explain the subject, his scorn against it raised the curiosity of the people, and the book was carried about and read in every direction.

Mr. L. said he would not suffer a woman to teach in the Church. I know that a woman is not to teach or usurp authority over the man; and whenever a woman does this, she is departing from the order of God. Even nature teaches her to rely upon man for guidance and protection: but when a man neglects his duty to his God, and is told of it by a woman, he turns on her with insolence and abuse, instead of instruction and protection, he has forgotten his character as a man, and lost his claim to the reverence of a woman.

Male and female are each one in Christ Jesus; and when united to him by faith, are alike provided with the gospel armour. The sword of the Spirit is to be turned against every one who dishonours Christ; if that one is as dear to the faithful soldier as his own soul, he must not spare when his Lord is dishonoured.

Through the instrumentality of woman, death and sin entered into the world: she took what was forbidden and did eat, and gave to the man and he did eat; they died to the right knowledge of God through their disobedience. Before their sin, complacency and delight in God was their happiness; afterwards, they hid themselves from his presence. Spiritual life being again restored through the grace of God by Christ Jesus, the second Adam: the order of God being, that man is to constantly feed on the word by faith, and by that alone, can his spiritual life be sustained; can a woman be doing evil, if she sees that the men are neglecting this food, and substituting their knowledge of it for the faith that is to be constantly in exercise, in order to draw the vital energy from Christ, for the sustenance of spiritual life—a woman cannot be doing evil in reminding them that the knowing they are to feed on daily in his word through faith, will not sustain their spirits and fit them for his service, unless they exercise the faith he has given them, to be constantly drawing from his Word, all through a life of grace, to fit them for a life of glory.

They are to meditate on his Word, and there he meets and communes with them, and imparts the knowledge of himself through this medium.

Thus, they daily receive the end of their faith: they see God in his Word, and are kept from the defilement of sin, which their old nature would still lead them into. They are kept humble and holy in heart, seeking only the glory of God and the happiness of men; knowing that all may be partakers of the spiritual life that has been bestowed on them, the happiness of which daily increases through walking with God in the word. There is no proud thought or feeling towards those who are strangers to this life but a love of pity and compassion.

The man that lives by faith is kept humble and meek, knowing that without the grace of God daily imparted to him, through the diligent use of the word and prayer, he would be weak and like other men. Instead of having his greatest delight in communion with God, craving only the honour that flows from it (which is to be pure and holy), he would be entangled in the things of this world, and seek his own glory.

The victory that overcomes the world is faith: through the word and prayer the man is strong: it lives and abides in him: it is the meat that is to nourish him to eternal life, which his Saviour has commanded him to labour for, that through it he may be saved and nourished. It is through faith the living bread, which God sends down from heaven, feeds the soul. Christ, the living bread, is in heaven; and we daily draw the spiritual nourishment from him through the acting of faith in the word: it is communicated to us, by his Spirit alone in that way.

Can a woman be doing wrong if she sees that men, through the pride of their hearts, have neglected the exercise of faith, and brought drought upon the Church; if she knows by experience that the Word of God does answer the end it was appointed for, and that there can be no communication with God if the Word is not used as he has appointed it, and men will have all the form while they are destitute of the life of religion. If men, who are wholly set apart for the service of God, that they may hold communion with him in his Word, to be examples to their brethren of spiritual excellence; being wholly disengaged from secular employment, that they may give themselves to labour in the word for their profit; if they are deceiving their brethren, and only collecting a few thoughts from the Word, forming them into a picture of what spiritual life is, and just making as many pictures as will serve them to carry about from year to year round the country to exhibit; and the man who has the best mode of exhibition of course receiving the most praise, he therefore has the most followers.

If the men have turned the life of faith into this folly and wickedness, instead of rendering to God the homage of a simple dependance on his Word, and labouring diligently in it, and bringing in the fruit of their

labour into the sanctuary that it may be blest to their brethren—the Church must be barren.

There can be no heavenly dew on the preached word, because the minister has not honoured God by the exercise of faith. He cannot put life into the picture: he may have drawn it some time, but it is lifeless as regards bringing it into the sanctuary, because it is in the very exercise of living faith, in meditating on the word, that the spirit of man is purified and fitted to appear in the sanctuary, to communicate to his brethren what God has been giving him.

Having got his few pictures, he avoids the communion with God, which he can have in no other way than as God has appointed; and he comes into the sanctuary with a polluted spirit, merely to exhibit and keep up the outward form.

There can be no harm done to the Church of God for a woman to shew from the word the pride and folly of the practice. The honour of Christ is dearer to every faithful disciple than life; therefore through his grace I will take the sword of the Spirit, and use it without fear against those who are dishonouring his name and destroying his inheritance.

The gospel armour was given to make use of; and I will have no pity, nor spare the feelings of my brethren: this is Lord's command.

Away with the false love that would suffer men to go on in presumptuous sin, to spare their feelings. They have cast off allegiance to their king, and with his sword they must be wounded; and if they feel that they cannot take the sword of the Spirit in the hand of faith, and come out to honourable combat,—Oh, that they may have grace to acknowledge their sin, and return to the faithful discharge of their duty.

I have Scripture example as well as precept for what I am doing.

Mr. Little holds me up to scorn, and says I am insane, because, through grace I would be faithful and not negligent in the work of the Lord.

The services of women are recorded in the Old and New Testament: they assisted in the work for the tabernacle. all the wise-hearted women did spin. Afterwards—

When Israel's faithless sons transgressed,
And Jabin's yoke the land oppressed,
By whom where all their griefs redressed?

A WOMAN!

In the book of Judges we find Barak was appointed captain of the host; but when the time of trial came, he said to a Woman, "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go." He believed her a faithful woman, and so valued her; and we find she was faithful, and roused him to his duty:—"Up! for this is the day the Lord is gone out before thee." And may not a woman now be the instrument of delivering Israel from the sin of hypocrisy and formality? If the

God of Israel had not stirred her spirit, she never would have thought of rousing his servants to their duty.

Again, when Sheba made a party in Israel and drew the people away from David, Joab was going to destroy a city—a Woman was the instrument of deliverance. She said to him, “I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a City and a mother in Israel, Why wilt thou seek to swallow up the inheritance of the Lord?” She went in to the people in her wisdom, and the head of the offender was thrown over the wall: thus the threatened calamity was prevented.

At the present time pride and unbelief have made a strong party in Israel, against David’s Lord. His servants are faithless to him and to the faith of the Gospel. They profess that without him they can do nothing, but in practice they avoid communication with him as much as possible. The people follow their example: they honour him with their lips, but not with the affection and gratitude of a loving spirit that delights in communion with him. Their fear towards him is taught them by the precepts of men; and the Spirit that would constrain them to the obedience of faith is withheld through their faithless conduct. They are their own and the enemies of the Church. Through their pride they are preventing the clearest revelations of the grace of God, and drawing souls from the simplicity of faith through their self-dependance. The Spirit is withheld because they can perform the external duty without the renewing labour of faith and love in the word, and they do not think the blessing worth the labour if they can manage to perform the external duty without it.

Thus we see they are destitute of the spirit of Christ: the word which they are constantly repeating hardens their minds; and instead of seeing the fruit of the spirit when they are tried, we see the fruit of the spirit of darkness—they will publicly clamour against the faith they preach. And shall not a woman, who, through grace, can say she is peaceable and faithful in Israel, arouse the inheritance of the Lord to a sense of the calamity those faithless men are bringing on them through the dishonour they are constantly practising towards God? They shall be aroused! and this head of pride, which is lifted up against David’s Lord, shall be cast out!—the weaker the instrument the greater will be the honour to him who alone can work.

If Mr. Little looks at the new testament, he will not find any example there to warrant him insulting and degrading a woman for being desirous that Christ should be honoured as God appointed he should. They were encouraged, protected and instructed by our Saviour while he was on earth whenever they showed the smallest tokens of love to him. When he sat at meat in the Pharisee’s house, we read, “That a woman in the city, who was a sinner, brought an alabaster box of ointment, and stood at his feet weeping: she began to wash them with tears, and wipe them with the hairs

of her head: she kissed them, and anointed them with the ointment." The Pharisee did not like it: he thought if Jesus had been a prophet he would have known the woman was a sinner. Jesus knew that better than the Pharisee, but he knew she was a sinner saved by his grace; and that faith in him had caused this token of love towards him: and through this token of love our Saviour told the Pharisee his fault: he had neglected to shew our Saviour the common civilities observed towards guests in that country: "He said unto him, seest thou this woman: I entered into thy house; thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head: thou gavest me no kiss, but this woman, since she came in, hath not ceased to kiss my feet: my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment; wherefore her sins, which are many, are forgiven. And he said unto the woman, thy faith hath saved thee: go in peace."

We find another woman "bringing a box of precious ointment, and poured it on his head; but there were some that had indignation at the woman, and murmured at her; but Jesus said, "Let her alone; she hath wrought a good work; in that she hath poured the ointment on my body she did it to my burial."

Another Mary is found, before the death of Christ, anointing his feet with precious ointment: "Judas said, for what purpose was the waste; it might have been sold and given to the poor." But Jesus protected her.

Through his precious death and resurrection we are redeemed from death and quickened by his holy Spirit; and being his family, he has sent his servants to provide the meat for his household: he himself presides and blesses the provision, and joys in and with his family whenever they meet in his name. He has provided every thing for their use, and his servants are to honour him by receiving from him all that is needful for themselves and his household. They are to wait upon him in his word, that he may give them meat for his family.

Thus their own spirits are purified, and they shew their love to their Lord by seeking him in his word. He there manifests himself to their waiting souls: they receive the fresh anointings of his Spirit: their head is anointed with fresh oil, and their cup runs over with blessings. They enter the Lord's house from his presence in the fulness of his blessing. They say, "O bless our God, ye people, and cause the voice of his praise to be heard, who holdeth our souls in life." Through their faithfulness in honouring their Lord, he honours them as instruments to bless his waiting family. His presence is among them when they meet, and his body (that is the Church) is strengthened and animated, and receives the fresh anointing of his Spirit.

His servants have (like the woman) wrought a good work, in waiting upon him in his Word for the guidance and anointing of his blessed Spirit, the fruit of his death and resurrection; therefore he blesses and

honours their labours. The Pharisees in his family enter his house without waiting upon him in his Word; they refuse him this token of their love; they will not take the trouble to seek provision from him for his family; they want not the purification of his Word for their spirits. For what purpose is this waste of their labour to seek Christ in his Word? They have got old sermons, and do not want to feel fresh manifestations of his love to their souls; they will not give the labour of faith to obtain them. Mary anointed his body to the burial. By his resurrection they are, through faith in the use of the appointed means, to be receiving the fresh anointings of his spirit to fit them for their duty; but they do not want it themselves; therefore, as they are constantly neglecting the only means to fit them for offering acceptable service in the house of God,—despising that which was purchased at such an immense price, they can in no way benefit the Church of Christ; and through them the body of Christ is barren and unfruitful. There can be no fruit, but as virtue is communicated from the head of the body; and faith must be exercised to drain the heavenly influence.

The servants of Christ will not honour him by a practical faith; they have thrown off the easy yoke of his love, and think it burdensome, and are walking after the imagination of their hearts; on which account a woman in his Church, who has seen with grief, the dishonour done to her Lord; has besought his servants that they would honour him by an entire dependance on him: but they do not see it needful. She has at the feet of her Lord, besought him with tears to grant her the anointings of his Spirit, that she might be able from his Word to shew them they were wrong. He granted her request. Her opponents dare not say she has spoken against his Word, but they treated her with indignation; and as they continued in their sin, the evil has been exposed to the Church, on which account they were greatly incensed, and smote her with their tongues, and cast her out of the Lord's household. Their treatment has only increased her love to her faithful Lord, who has enabled her to pity and pray for those who have evil entreated her. This is alone of his grace. She has again employed the aid of his Spirit to shew them their error from his Word, that through his blessing on her labour, the evil may be seen as it really is, and they may be brought to the obedience of faith.

Mr. Little wishes to make it appear that I am acting wrong; but from the Old and New Testament, it is evident I am not, as our Saviour and disciples honoured the service of women; they followed Jesus and ministered to him, and were more faithful in time of trial, than the men. Paul honoured women: we frequently find him sending salutations to those who laboured with him in the gospel. The beloved Apostle John, addresses one of his Epistles to a woman; so it is evident Mr. Little's conduct is against Scripture.

I have not sought to be a teacher, but to expose an evil which is sapping the foundation of spiritual life, both in the soul and the Church. The spirit he has manifested, shows him to be a man who has never known the grace of God in truth; and instead of being a teacher in the Church, he ought to plead with God to teach him the state he is in by nature; his whole conduct and spirit being contrary to that of a man who has ever known Christ. He has been found at different meetings in the chapel, using his influence to shame me, for what I have done; thus shewing the enmity of his heart to that truth which I have depended on; but the shame he has tried to cast on me, will fall on himself, for he has exposed his own ignorance of the experimental work of Grace. If he can prove that I am wrong in what I have written, let him, like an honest man, take his bible and do so. He will then find he has got a task he cannot perform,—that he has never been taught in the school of Christ. His disciples are taught to depend on him, for strength to perform their duty, which they obey; their dependance on him for grace, and his faithfulness in imparting it, is their glory.

I attended the meeting on Wednesday, the 24th, I did not know what had passed on the Monday evening. Mr. Little came from the pulpit into the vestry; I had no knowledge of the spirit of this man; his appearance being grave, and his manner humble. In external duties I knew he was guilty of repeating old sermons, but this I looked upon as the error he had fallen into, along with many others. When he came into the vestry he spoke to some of the leaders, about a notice that had been given him, to pray for a woman who had been called a poor woman; he did not like there should be any such distinction; this I thought looked well. When the meeting was assembled, Mr. Pengelly prayed and sought the guidance of the holy Spirit. What had I to fear from two such humble men? One that could not suffer any outward distinction to be made in the house of God, all his people being alike in his sight, the other, as a needy dependant, humbly imploring the aid of his Spirit for guidance, respecting me, and I am imploring the guidance of the same Spirit. I thought if his motions were attended to by each, we should soon come to a good understanding, for his office and delight is to glorify Christ; and in performing this work in the hearts of those who submit to him, there can be nothing but honour and love to Jesus and to each other.

The charges were brought against me in Mr. Little's name, and read by Mr. Pengelly: that I had written and circulated a pamphlet containing false, wicked, and scandalous statements, calumnious of the character of the Rev. Robert Young and other Christian Ministers therein named:—that such practice was in open violation of the principles and precepts of the New Testament. That I had endeavoured to promote strife and con-

tention among the members of Society belonging to Salisbury Street chapel; to excite prejudice against the order and discipline, and to injure various local and connexional charities and institutions established in our religious body.

Mr. Pengelly, after being reminded by a Mr. Ellis of his part of the duty, enquired whether I acknowledged the charges. Mr. E. was chief speaker at the meeting: I cannot tell how that was, as he is the youngest Leader in the chapel. I believe he had never seen me before; and judging from what he said that night, he is not a spiritual man. The oldest Leaders, the spiritual men, sat in silence.

I answered Mr. P. that I had written and circulated the pamphlet, but I had not violated the principles and precepts of the New Testament by so doing. Those I had written against were violating those principles and precepts by their practice. So far from trying to promote strife, I had taken every means possible to prevent the publication among the people. That I had never tried to injure the charities, &c., but, according to my ability, had been willing to assist.

I was told to bring evidence as to the statement I had made respecting a journeyman shoemaker; I turned to the Leader who went with Mr. Young, and said, you went with Mr. Y. to the house: he could not deny a word of the statement—that poverty was pleaded; that Mr. Y. enquired as to his family; and, after a little consideration, Mr. Y. said, He would leave it to him. He then agreed to give what I said.

Mr. Little contended that the man was not poor; this was folly, as every body knows that a man so circumstanced is a poor man. It caused evidence to be brought forward that was painful to the feelings of this good man. Some of those who were at the meeting took the trouble to discolour the statements and carry them to him. This was all set right when I saw my brother, and told him what I had said at the meeting: he had no knowledge before of my writing, or that I had alluded to him in any way: he was quite ignorant of what I had done until told of it by others.

It would be well if the Preachers would take example from such an honest industrious man. If he acted by his family as they do by their Masters, he would not have bread for his children; but he provides for his household from his labour, and gives a goodly portion for the service of the sanctuary; he is a credit to the society to which he belongs.

Next, the Leader's book was brought to examine about the subscriptions. I did not make my statements from having seen the book, but from the knowledge that it is a rule, just in the same way as I should say, a man pays so much taxes if I knew his rent, so I speak of the money paid by the members from my knowledge of the rate, and knowing it will be had if possible. When the book was brought it was found more was paid than I had stated; the wife of this person paying two-pence a week instead of

a penny, as I supposed; the daughter does not meet with the same Leader as the father and mother, therefore his book was not brought forward. Next they brought the chapel book to see what sittings this person occupied, but with this my statement had nothing to do, any farther than to shew that the money paid by the members for the spiritual services of the Preacher, was exclusive of seat-rent and collections.

Here they spent some time to no purpose: the object was to avoid coming to the spiritual part, which I supposed was the design of the meeting to examine. They knew very well that what I had said was correct, as Mr. Little had ransacked for information beforehand.

He then said I had not spoken truth as to the number of apartments occupied; that he had never lived in two rooms. I maintained, that what I had said was truth: he maintained it was not. If I had known the number of rooms would have been questioned, I would have taken care to have had evidence as to the truth of it.

Here the Rev. Gentleman insisted I was wrong; and looking at me with an exulting grin, exclaimed, That is the first lie. I said, It is not a lie, but I have not done with you yet. I knew when we came to the spiritual part, the Rev. Gentleman's insolence would be checked. I suppose he knew that he had got nothing to say for himself when we came to that, and took care not to enter upon it.

I then wished to know whether I had spoken truth on the other statements. Did not Mr. Y. go to the young woman I had named? He said, he would not go into that. I requested that one part should be examined as well as another; however, he refused. One of the Leaders said, it was exactly as I had written.

The next statement I had to prove was that I had known a member sell an article of dress to procure a shilling to pay for her ticket. That was easily proved. They need not have sought evidence here, as the Preachers know they receive the shilling from many who are receiving alms, and ought to procure the necessaries of life with the money.

The next statements I had to prove were the disappointments I had stated, that from the 18th October to the last week in December we had but two week-evening services from the Preachers appointed: they had sent men to do their duty who had their daily bread to earn, and could not have time to prepare for the service. No one knew the reason why the Preachers did not attend to their duty. They thought I had made a mistake in one evening, but it was proved to be correct. One would have thought that men who were to be examples of punctuality and devotion to the service of God and his Church, would have been ashamed at such gross neglect of duty being proved against them; but like the Pastors in Jeremiah's day, they were not at all ashamed, neither could they blush.

Mr. Pengelly then read isolated sentences from the book, and a few voices cried shame! shame! I said, what I had written was right, unless

they could prove from the Word of God I was wrong as to the law of faith. This was again repeated, and the cry of shame! shame! followed. I made the same answer, but they would not say any thing to it. One man said the Spirit of the devil was in the person who had written the book. Another, whose voice was loudest in crying shame, had told me some time before, that when he saw a man in the pulpit, he never questioned what he said, but believed he was a man of God.

If the preachers had not been aware that they had some zealous ignorant men, who would support them there and then, influence the members of their classes afterwards, taking the Preachers for their oracles instead of the Bible, they would not have called a meeting.

At last I was permitted to speak in my own defence: I had attempted it before, but was silenced. Mr. Little then said, "We ought to have known what you are going to say." "Indeed, sir," I said, "I do not know what I am going to say myself." My accuser was then obliged to grant me liberty to speak, without his foreknowledge of what I was to say.

My only preparation for the meeting had been prayer. I believed what I had done was in accordance with the Word of God. I felt that under the guidance of his Spirit, I had done it from a clearer view of the truth than I had before; and, as a helpless creature still under that guidance, I still implored strength both of body and mind. Through over-exertion of mind, my bodily strength had been declining.

I was told the day before the meeting by a doctor, that my mind was evidently wearing out my body, and that I must give up whatever it was. From the sabbath I had been told Mr. Little was vexed, I had not slept one hour until I appeared before them: I had not a moments regret about what I had done, but the thought of causing grief to those I loved, though I believed they were in error, was to me painful. My preparation, therefore, was to implore strength of body and mind. I appealed to God, who knew the uprightness of my heart in every step I had taken: having no might in myself, my eyes were up unto him. If he saw insincerity in me, if his glory had not been my aim, if I had not in secret mourned for the sin, then let me be confounded before my accusers; but, if I was upright, to make me fearless and bold before them in defence of his truth. This was my preparation, though I did not tell them so, as they seemed to have cast away all knowledge of the fear of God, and forgotten themselves as men.

I began from my first entering the society; the trouble and disappointment I had experienced when I had gone expecting, and the Preacher did not come. At last I came to the decision of leaving them. This was at Christmas, 1829: Mr. Turner was appointed to preach on that evening: I was persuaded not to go; and was told, the

Preacher would be enjoying himself, and not caring for the people who were expecting him; that the Wesleyan Ministers cared nothing for the people, except to get a living by them. At that time I did not believe this: I knew that the life of the believer was in the means of grace, and no evidence but that of the Preachers themselves would have made me believe that they wanted no more of the life of grace than would procure them the bread that perisheth. I went to chapel that night; the congregation waited a considerable time, but Mr. Turner did not come. At last it was proposed the service should be began. One of the leaders prayed: they were singing the second hymn when the man came in that Mr. T. had sent to preach. I and several others were obliged to leave before the service was over, the Preacher being so late. I thought I would not go again; because the preaching, instead of being a help to me, was a trial on account of the neglect of the Preachers: I left the chapel; and for two sabbaths I did not go to my class: my leader came to see after me. I had complained to him about the neglect of the Preachers, but he could not help it. He told me I could come to the class, and attend preaching at another place. I was exceedingly glad: though the Ministers were a trouble to me through their carelessness, I was united in heart and soul to the people. I gladly went again to class, and occasionally to chapel.

There was no diffidence in my leader towards me; his aim being the spiritual profit of his members. I was one with the people; we walked together in the fear of the Lord; and in the comfort of the holy Ghost we edified each other; there was a mutual love and sympathy for each other, so we grew together in the Lord.

A few years ago I went to Dover for a short time. The first Sabbath I went to the Wesleyan Chapel: the truth was delivered as I liked it, but there was no power came with the word—I was not satisfied. The next Sabbath I went to hear a Baptist Minister. When I looked at him I thought he looked very diffident: I was afraid there would not be much here, but I was mistaken, for the power of God came with the word. I was glad I had found such a minister. Every time I worshipped with this people, increased the conviction that the power of the Spirit was more in that house of prayer than ever I had felt it in any other. There was nothing in the manner of the Preacher trying to attract; there seemed a solemnity of feeling, as if he felt he was in a sacred place. Before beginning his sermon, he offered up a few words supplicating the aid of the holy Spirit, with impressions evincing a deep sense of his need of the aid he sought; and truly that prayer was answered; for the doctrine did drop like the rain, and distil like dew, upon the souls of the people. I was sorry when the time came to leave this paradise of spiritual enjoyment: I found no such power in the sanctuary on my return. “Oh,” I thought, “if the Preachers would honour the Spirit more, by supplicating his aid,

and simply rely on him, how different it would be!" I reaped much spiritual profit while at Dover; and, as I felt that profit, the instrument that had conveyed it was dear to my heart: often did I plead that the Spirit might be poured out upon him. There was more spiritual power with this man's preaching, than ever I found with any other. This is the blessing I always seek for him:—"To him that hath shall be given, and he shall have abundantly." I saw that he used the Spirit as God appointed: and the heavenly influence he was the instrument of conveying to others, caused prayer to ascend on his behalf, which brought down more blessings on him. I thought, "Here is the unity of the Spirit: the Preacher does not know me: I may never see him again: and yet we are united by one Spirit, and the means of blessing to each other."

The last sermon I heard this good man preach was from these words:—"Compel them to come in, that my house may be full." The thought of this sermon has frequently caused me to catch an opportunity of speaking to others when I would not have done it. I thought, "If ministers would honour God more, by a reliance on his Spirit, he would honour them, and make them the instruments of blessing to others. Believers, through them, would be excited to diligence in duty: and if every minister was faithful in honouring God, the same power would accompany his word."

After Mr. Pengelly came, being fond of his preaching, I tried to hear him as often as I could, which led me to lament the want of power with the word, while I liked the Preacher's manner of discharging his public duty. I grieved at the cold formality this service was bringing on the Church. I reminded them of the means I had used previous to publishing, which were attended with no benefit; I had been led on, step by step. I pleaded the trial it had been to me to make it public.

After the interview with Mr. Pengelly, on the 22nd May, 1843, on account of the Christian spirit he then showed, I was convinced he did not see it an error; and while I still saw clearer the evil, I could not endure the thought of exposing it; but the practice being still continued, I had no rest: I saw I was unfaithful in not using the means, and I was unwilling because of the bad influence which would attend it towards the ministers. I thought I could freely part with my life if they did see their error and depart from it, without its being known. So great was the anxiety of my mind at that time, that I was almost unfitted for the duties of my station. These words were impressed on my mind:—"He that loveth father or mother more than me, is not worthy of me." From that time, through grace, I resolved to persevere; then the thought occurred, that the honour of the Preachers might still be saved by appealing to Conference. This was a great release to me. It was about the time I hastened and got the book ready; and the only notice taken of it was Mr. Young writing me an insolent letter, scorning me for my want of grammar and education, and my appealing to the venerable body: this

still showed me more the evil of the practice: the man with all his outward profession, being destitute of the spirit of Christ when his honour was touched. For any thing that could be done to me I cared not; but I was still desirous that many good men should not have their errors exposed; therefore I persevered to get it removed in silence.

I tried to get attention from those who could have done it; they promised. I then reminded them, but they were regardless of their word. I then printed the second part of the book, and tried them again, to no purpose. I now thought I must bring it before the Church, but was still unwilling, and tried Mr. Pengelly once more.

Here I read an extract from the letter, dated 18th December, which he took no notice of:—

“ Rev. SIR,

“ I fear it is useless to write to you again; I suppose it
 “ is decided that neither I nor my writing are worthy the attention of
 “ the Ministers of Christ, yet I would plead for attention. The thought
 “ of the next step I must take has caused me much grief and many
 “ tears. Have I said any thing contrary to the Word of God? Have
 “ I put a forced construction on the spiritual life? I know I have
 “ said much that the pride of nature will not like; but if I am correct
 “ in the spiritual interpretation, that may be passed over. If I am not
 “ correct, show me where I am wrong. If it cannot be proved from
 “ Scripture that I am wrong (and you cannot say such disappointments
 “ are right), Why not give heed to it? The Preachers may be engaged
 “ in that which occupies their time and thought, and much wisdom
 “ and prudence would be wanted before a different arrangement could
 “ be made. Consider, my dear sir; and if it can in any way be pre-
 “ vented, do not compel me to use the only means I have left. I
 “ would, in submission to the will of God, plead that I might be spared
 “ this trial; but my deliverance must come through an instrument.
 “ Who can I plead with but you? None but yourself have shewn any
 “ kindness about it. I regret that I have not said more than I have
 “ of the sad ingratitude of the Preachers, in thus betraying the cause
 “ they have pledged themselves to avow. While I would expose the
 “ evil, I would, if I could, lie in the dust at the feet of every Minister,
 “ and plead that the evil might be put away. If there is no Scripture
 “ to gainsay what I have said, does not the state of the Church show
 “ there is a sad lack of spirituality; that religion is merely external.
 “ And who is so proper as the minister to put away whatever may be
 “ a hinderance? Do not be offended. It surely must be evident I can
 “ have no motive but to spare those whose honour is still dear to me;
 “ for the books are paid for, and in my possession.”

Mr. P. said he could not do any thing. I replied, I did not blame

him for not answering me, I knew it was a joint concern amongst them; but it must appear, I had no design to raise strife; if so, I should not have tried in silence, as I had, to prevent its being known. Mr. P. said, he never thought I should do it. I answered, Did he suppose I was like those I had appealed to? They said, and did not. I meant, and did, what I said. Mr. P. had not the slightest ground for supposing I should not do it. At my first interview with him, he told me I should meet with scorn and contempt if I did it. I replied, that scorn was not to be courted for its own sake; but if all Israel should stone me with stones, I would do it, for God would defend me. At my last interview with him he said, if I was still determined, he must do his duty, he could not defend me. I told him, I did not want him to defend me; God would defend me; but do not be offended with me.

It was evident if I was wrong, it remained for them to prove it from Scripture. I really saw the evil, and had no design to raise strife. I pleaded the secrecy I had maintained. When people are wishing to raise strife, they try to find out what strength of party is on their side: this I have not done. Not a creature could be brought forward whom I had told about the book, any farther than I had said, six weeks after the first part of the book was printed, I went to Richmond to see Mr. Jackson: my own brother went with me, as I did not know the way. I would not, nor did not, at that time, tell him the purport of my visit.

On Sunday, December 17th, the time expired that I had promised to wait. I walked part of the way home from chapel with a member of our class: he did not know my opinion about old sermons. He said to me, "We had an old sermon to-day. I do not like old sermons." I replied, "I was so grieved; it caused me tears when Mr. Pengelly gave out his text, as I knew there would be nothing."

If I had wished to cause strife or contention, I should have told him all about it; but I said not a word; I still hoped it might be avoided.

I then pleaded my circumstances: I had not time for the writing: I had done it chiefly in the night when I was supposed to be in bed. I had sat up many nights till four, five and sometimes nearly six o'clock, until I got so cold my hand could scarcely write. I could not add fuel to the fire lest I should be heard, then it would be known I was not in bed.

Again, I had no money except what I earned. I had been at the whole expense. I should receive nothing by it, as I was to give away the books. I thought I had brought sufficient evidence to show that Mr. Little charged me wrongfully in stating I had done it to cause strife and contention. He charged me with acting against the principles of the New Testament. I said that was how they were acting. I told them that religion was the united effort of faith and prayer; that the dependance on Christ was as the branch on the vine; that without his imparted grace,

through prayer, and a practical faith in the Word, nothing could be done; that this practice stopt the circulation, because the minister was not exercising faith in the Word. He could not receive the influence, because he was doing nothing to obtain it; it was just empty formality.

I here stopt, and asked if I had said any thing contrary to Scripture; if I had for them to tell me. They were all silent, and I went into my own experience, and showed that it corresponded with what I had written; that the Word of God had been made to me what I had described it; that I knew and felt that it was through the exercise of faith in the Word, the Spirit was given. I had tried and wished to see how a minister could render spiritual service to God by repeating old sermons.

As late as the 7th January, I had been very desirous to have a thought in favour of the practice. It way Covenant Sunday, and Mr. Pengelly was to preach. I feared I should not profit by the solemn service of that day. I knew the sermon would be suitable; and while the preacher was urging the people to the entire consecration of their energies to the service of God, I should be thinking how wrong it was for him not to devote his energies, when he had been entreated so to do. As it had always been before, so it was now my desire to see that they were right, always led me to see more clearly they were wrong; that there could be no spiritual influence, because there had not been the labour of faith; that it was substituting the knowledge of God's will for the practice of it.

The passage in the 8th Deuteronomy came into my mind:—"And thou shalt remember the way that the Lord thy God has led thee, how he humbled thee, and suffered thee to hunger, and fed thee with manna which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live." I here looked back on the way my Father and God had led me; it was a way that I knew not before I knew any thing of the quickening power of the Word. I had a formal profession; I was stript of my self-righteousness, and caused to feel my need of a Saviour; and when my proud heart was humbled—when I felt as well as confessed my utter helplessness, then the Word I had long known in the letter (but not its value) became spirit and life to my soul. By the Spirit through the Word I was brought into newness of life; by the Spirit and daily experience I was taught to live by faith. Here was food I knew nothing of until I was brought into newness of life. And from that time to the present, by grace through faith, it has been the means of daily quickening my soul.

It still appeared more clear to me that the preachers were wrong; because there being no spiritual labour in an old sermon, the blessing of the Spirit could not be given. There had been no renewed act of faith: the Spirit was dishonoured: there was nothing but external service; so that when I went to chapel, I could only grieve at the deceit of men to be

outwardly showing such entire consecration of Spirit to God, and yet refusing it in act.

The sermon, prayers and hymns for that day, all certainly expressed the strongest devotion. When Mr. P. gave out the verse:—

“Take my soul and body’s powers,
Take my memory, mind and will,”

my eye went on to the next verse, but he did not sing it:—

“Freedom, friends and health and fame,
I consecrate to thee alone.”

I thought, I shall soon be called to this sacrifice, just for asking him to do what he is now professing to God to do; and through the grace of my God I will not shrink from the trial. I saw most clearly that this professed devotion on the part of the preacher was all a mockery; that the unity of the Spirit was entirely dissolved. I then asked, Why should the people pray for them unless they would give their spiritual labour? It was of no use praying for the Spirit to guide them: there was no spirituality in their old sermons, because there had not been the renewed act of faith in the Word. It was just like a tradesman carrying his tools to do a job—empty formality. As they were rejecting the means God had appointed to obtain his grace; and that while I was meditating on the Word for my writing, I thought they surely must *buy* their sermons; for if they had felt such delight in their labour as I had, they would not be sparing of it.

I again stopt, and asked if I had said any thing contrary to the Word; no one answered. I said to Mr. Pengelly, You press upon the people the use of the Word: he answered, I do, but no more. So it was evident I had cleared myself of Mr. Little’s charge of acting against the principles and precepts of the New Testament, and of a design to raise strife and contention.

As I had shown from the Word and experience that it was in the exercise of faith the grace of God was bestowed, therefore the preachers were guilty of the crime they charged me with, as in an old sermon there had not been the renewed labour of faith there could not be heavenly influence communicated to their souls, neither will God honour those as instruments to bless others, who will not honour him by their labour of faith. Those who do God’s service know that “he is a rewarder of those that diligently seek him” in his word; but he has never promised to reward those who refuse to give the labour of faith and love; they are acting against the principles and precepts of the New Testament, and are only directing-posts for their brethren, instead of being examples of holy and loving obedience to the command of Christ, to abide in him by a practical faith drawing the vital energy from him through the Word and prayer.

Mr. Little's next charge was, that I had a design to injure the funds of the Society. This I denied. There was not one here who could say a word against me, as when money was wanted I had willingly contributed according to my ability.

One circumstance escaped my memory that night, which I laid before Mr. Pengelly afterwards. In relating it here it will refute another insinuation of my Chelsea brother, that I thought the expenditure exorbitant. Sometime after I joined the Society, there was a decrease in the funds out of which the preachers are paid. My leader said, it would be well if any could give a little more to assist in the deficiency. I gave three pounds; and, for some time, three pence per week. I had no one to stimulate me, as I do not know what others did. I acted from a sense of duty. Before this time I had complained of the neglect of the preachers to their appointments; but I thought they would grow better. It is but justice, if they give their time for the spiritual profit of the Church, that they should be comfortably provided for in temporal things.

What I have before written is in accordance with what I now say; and if money was wanted for that fund, I am quite ready to give another practical proof that I mean what I say.

The minister's time is the property of the Church; and if he does not employ it for their benefit (that is, to give himself to the Word and prayer), the laws of God and man would pronounce it dishonest for him to expect or receive wages when he was giving no spiritual labour.

I think Mr. Little's charges were proved false. That I had any design to injure the funds; that I had never endeavoured to promote strife and contention, nor to excite prejudice against the discipline.

The time was now come for the Rev. Gentlemen to show from Scripture they were not guilty, as I had charged them of violating the principles and precepts of the New Testament. Mr. Ellis made a speech in defence of old sermons, but he could not touch the Word of God. He told me about some minister who would wrap his head in his gown and weep when he came with his old sermon. I cannot relate the exact words Mr. Ellis made use of; for finding he was ignorant of the nature of the subject, I listened with impatience. He talked some time to no purpose; wishing to show me I had gone out of my place. He said something about the preachers having education and understanding; but it was spiritual education we were contending about; and if the preachers had been educated at Oxford or Cambridge, and they could not boast of that, all they had got there would only have darkened their minds and drawn them from the simplicity of the Gospel, the way of salvation by grace, through faith: our education had nothing to do with the question.

In answer to him, I read an extract from my letter to Mr. Young, after Conference, which was not published.

Our Saviour had not what the world calls education, neither had the

Apostles, excepting Paul; and when they were brought before the Council, they seem to have been as you think me, not very modest: they spoke out boldly before the great men, and you know they were but poor fishermen. They knew they were maintaining the truth, and that made them bold; but I suppose they had not done it grammatically; for it was perceived they were ignorant and unlearned men. Do not forget that God has chosen the poor of this world rich in faith and heirs of his kingdom, and you must not despise them. It is not worldly wealth and greatness that should rank highest in the Church, but spiritual excellence. Human pride has attempted to find a substitute for the grace which God alone can give, and it has succeeded fearfully in producing a worldly Church.

Mr. Lomax then spoke: his manner was kind and respectful, for this I felt thankful; but there was nothing to refute a word I had said. He wished me to consider whether I was not under a delusion. I still pressed to be shown from Scripture where I was wrong. Mr. Little said, "Oh, we are not going to enter into your theological views." He knew very well that my views were exactly what he preached, but not what he practised. He said, "I had compared faith to gold; and faith was not gold." "Oh, is it not," I said. This was all my accuser had to say in his defence, excepting, "that Peter was an educated man."

I do not think it is of much consequence about Peter's education: he gave himself to the word and prayer, that made him bold for the honour of his Lord. The testimony of Scripture is, that Peter was an unlearned man.

As to faith not being compared to gold, the Rev. Gentleman is wrong. Gold is thought most precious to the men of the world; so faith to the believer is far more precious. Gold loses in the using; faith strengthens and increases. Gold cannot make its possessor happy; that faith, which is constantly deriving nourishment from Christ, through the Word and Spirit, brings a fulness of blessing into the soul. Gold is useless at death; then is the triumph of faith: through it the believer enters into the joy of his Lord. None will think I have erred in comparing faith to gold.

Mr. Ellis again spoke: in his former speech he told me I should have prayed over it. I replied, If I had not done so, that book would never have been there.

The time was now far spent; Mr. Ellis proposed prayer; I believe he said something about our sister seeing; his impression seeming to be very strong that I was in darkness. Mr. Pengelly called upon the oldest leader to pray; he refused, but another did. What a mockery prayer was on this occasion. Mr. P. prayed for the light and guidance of the Spirit at the commencement, and not one of them dare touch the Word of God in their defence, yet they must pretend again to seek light for me and guidance for themselves. The light and guidance of the Spirit is given only in accordance with the written Word; it is not like the consciences of

men, to be guided by preachers; and it was now seen they had not a word to say for themselves in defence of their practice: they have therefore lost all claim to the protection of every faithful member of the Church until they do their duty faithfully.

After prayer, I was conducted into the school-room till they should consult. In a few minutes I was brought back. Mr. Pengelly read the charges against me, and I was found guilty; he hoped I would consider the matter, and that he should soon hear I thought differently. Just at twelve o'clock I was dismissed from the presence of the Council, and truly that night I felt honoured to suffer shame for the truth. No man stood by me, but the Lord strengthened me and made me fearless and bold. I had not a wrong feeling except of momentary indignation when Mr. Little called me a liar about the two rooms. A burden of grief was removed from my mind as regarded the preachers. In the whole I had been regardless of any consequences to myself, my only anxiety was respecting the dishonour to the ministers, knowing the sad effects it has on the minds of hearers when there is not the confidence of love to the ministers: but this treatment has made me see more than ever the need of something being done: they are entirely stripped of the spirit of the religion they profess, and have acted as the Romanists did in the dark ages of the Church. When their unscriptural practice was opposed, they showed exactly the same spirit, but they want the power to go any farther, as the law of the land protects the people, so that they cannot deliver their opposers to the secular power.

As the only charge I had not proved to be false was the two rooms, I went to get the necessary evidence; though I felt it an honour to suffer as a Christian, I would not suffer as a liar without using means to clear myself. My statement was correct, and I sent the evidence to Mr. Pengelly.

A fortnight after I was told to attend another meeting. I wrote to Mr. P. to say, I did not wish to show any disrespect to his authority, but I could not come again without some one to protect me from insult: having friends who had witnessed my daily life for nearly twenty years, who would come forward and bear testimony to the uprightness of my conduct, and would not suffer me to come alone to be treated with such insult. I received no answer, and did not attend the meeting. As they were resolved not to enter into the matter scripturally, my going to receive a second edition of the same treatment, could be of no use.

After the meeting a message was sent to me from Mr. Pengelly, that I was excommunicated for speaking evil of the preachers. One would hardly think it possible that the heads of the Wesleyan body had fallen into such spiritual darkness. A few Sabbaths before the preachers and people in the most solemn manner had renewed the covenant with God. Have I asked more service from them than they willingly with the lip

then offered to give? They know I have not; and yet they have cast me out of the Church of Christ, for letting it be known that they are faithless to him. It is evident it is for making it public, and that there is nothing wrong in what I have done. Mr. P. knew my crime on Covenant Sunday; and if he really thought I ought to be excluded from the Lord's table, because I had pleaded that Christ should be honoured, Why did he not drive me away? As well scorn me then as after; as I had committed the crime before God. Ministers have no right to exclude any from the Lord's table when they are put to shame for neglecting their duty. No one can say but that every opportunity had been given to the preachers, to prevent their sin being exposed; and whatever shame may accrue to them through its being so, they are alone to blame.

When our Saviour was on earth, he set us an example how we were to walk towards each other as disciples, and they were to be known by their fruits. It is not every one who professes the Gospel that we must believe to be disciples of Jesus, only those who practice it. He warned his followers to beware of false prophets in sheep's clothing, who are inwardly ravening wolves: they are to be known by their fruits. Many will say, "Lord have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? But he will profess unto them, I never knew you: Depart from me, ye that work iniquity." We are to be watchful over the spirits of those who are in the high places of the Church, to see whether the spirit they manifest is of God. They may preach and do much that appears very zealous for God, and all the while be strangers to his grace. While our Lord had compassion on the weakness and ignorance of his disciples, we find very different treatment towards hypocrites and formalists; and when it is evident that men are practising the same sins, they are to be exposed in the same way. Hypocrisy and formality in the Church are far more dangerous than any enemy without.

Our Saviour says to the eminent men in the Church, they that were admired by the people and were zealous for externals; "Woe unto you Scribes and Pharisees, hypocrites; ye are like unto whited sepulchres; but are within full of uncleanness." Ye appear outwardly righteous to men, but within ye are full of hypocrisy and iniquity. Ye serpents!—ye generation of vipers! how can ye escape the damnation of hell!

These were the great men in our Saviour's time: the eminent labourers who were zealous for externals. The Apostles always spoke unsparingly to those who were in high places. Who will say that Stephen was in a bad spirit when he was before the Council, and bore his noble testimony to the truth—he was filled with the holy Ghost—the great men could not gainsay what he said, but they gnashed upon him with their teeth; they did their utmost to take away his life: and the holy Ghost has caused it to be recorded, for the example and encouragement of those who may be

called to the honour of defending the truth. They cannot now take away life; but they show the same spirit as did those men: they exclude those who would oppose their external signs of spiritual life. While they go to the utmost of their power, they cannot touch the spiritual life. Thousands partake of the outward sign, who know nothing of the inward life which it signifies. These men cannot touch the hidden life; nothing can destroy it but falling into sin. Suffering for Christ only causes the soul to cling closer to him, and praise him more and more for his faithfulness in upholding them and causing their spirits to triumph in his grace; feeling most deeply that it is only through virtue derived from him, they can withstand those who would oppose the vital principle.

Paul was unsparing in his rebuke when he had occasion to withstand Peter to his face, because he was to be blamed when he practised dissimulation: he frequently names individuals who are opposing him, and by their opposition showing their enmity to the Gospel. He says, "Alexander the coppersmith did me much evil; the Lord reward him according to his works." Of another, "I will remember the evil deeds that he doeth, prating against us." Yet Paul shows and exhorts to the most tender compassion to the weak and to any that may be overtaken in a fault; but he has no compassion for any thing that would draw souls from the simplicity of the faith.

The Lord's people are all alike in his sight; and if any thing arises in the Church to stop the circulation of life in any member of the body of Christ, every member ought to use all possible means that the healthful circulation be restored. The Lord's people in one sense are all prophets by their union to Christ: the Spirit is given them to understand his Word: they live in it and upon it: and it is only those who do thus live that can have the clear spiritual understanding of it. Those who use the Word in faith, it is life to their souls. They like David can say, "They have more understanding than their teachers, because they delight in the Word of God." And like him they will say, "My zeal hath consumed me, because men are despising thy Word." "Oh, how I love thy law, it is my meditation all the day; my eyes run down with tears because men keep not thy Word." It was living in the Word in which David delighted, not resting in the knowledge of it; it was his life, and from it every believer is constantly drawing.

It is only ignorance of God's Word, which causes men to defend ministers when they leave this constant labour of love in the Word. They are to be examples of obedience; and whenever they cease to be so, they have no claim on the respect and esteem due to the faithful minister.

It is wonderful the superstitious ignorance there is in the minds of the people; and unfaithful men shelter themselves under it. In the present case there is nothing to shelter them but the ignorance which they are the means of bringing, and they boast in their covering. The President of

Conference, and the great men at the head of the body, have renounced the faith of Christ, and publicly own that they will not have him to reign over them. They acknowledge that they believe religion to be only an external thing: a trade to get a living by. The President says, "It is of vital importance in the economy of Methodism, that provision should be made for the preachers when they cannot labour, and for their widows after they are gone." I grant this if they do labour: but I say it is of vital importance in the economy of grace that they do labour, and be constantly drawing virtue from Christ through a practical faith in the Word, for the purification of their own souls, to fit them for spiritual service, that in all things they may be examples of Christ to believers, and thus be honoured to work with him in the salvation of his people: that they may constantly see the mind of Christ displayed: and be made partakers of those heavenly blessings imparted to the servants of the sanctuary who are constantly waiting on their Lord in the Word for a fresh supply. Every similitude our Saviour makes use of to shew his disciples their dependence implies this: they are at first purified by the Word, then he tells them they are to abide in him by the same means; he has imparted the glory to them which God gave to him that they may be united with him in the work of redemption. He alone has purchased redemption for the world, but he gives his disciples the honour of being workers with him: he, by his Word and Spirit; they, by a simple dependence on his grace, derived through that means, are workers with him. He has told them that without him they can do nothing. This is the law of Christ.

The law of the self-called Venerable Body of Wesleyan Ministers is, that they need not this grace through the word, to purify them for their duty: the President says, they can do as well without it: they want not the renewed influence of the Spirit to keep their spirits pure and their eye single; therefore they will not shew their love to Christ by using the means he has appointed as a test of their obedience, and the only channel in which his grace flows. The President has shown that whoever dares to say, that the Venerable Body needs to live in simple dependance on Christ, for a supply of grace—that without it they can do nothing, but are dishonouring God, and turning spiritual service into empty formality—shall, by him, be turned out of the Church of Christ; therefore, the law of Christ, and the law of the Venerable Body, are directly opposed to each other. Our Saviour says, "Abide in me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me."—"He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." Now, surely this casting out work looks like the fruit of branches that are withering for want of nourishment from the root; and it is the time for

every living member of the Church to oppose the unscriptural practice: they have reduced religion to an external system.

Let no one fear those whose power can extend no farther than to deprive them of the outward sign of profession of union to Christ, but let all shew their love for him from whom they are constantly deriving nourishment to sustain the life he has given them, and let them oppose the practice of those men who are unfaithful to be examples of devotion to their Lord's honour. They have cast away their feeling of dependance; this is the most dangerous state a soul can be in after spiritual life has been imparted.

The great secret of happiness is to live out of self; it is mortifying to the pride of nature to be constant dependants; but it is the life of the Spirit to be continually drawing grace from Christ through the word. For our sakes he devoted himself to the work of redemption, that we might be consecrated and devoted to him through his word and Spirit: "Sanctify them through thy truth; thy word is truth," That they all may be one through the constant supply of grace drawn from me. Christ the living word ever appears in the presence of God for us; and through a practical faith in the written word, God imparts the spirit of love to every disciple; as they exercise this faith, so they walk with God in his word; and are thus kept humble and holy.

The very life of religion is love; faith is the root that produces it: and by the spirit of love being manifested, first towards Christ Jesus, by honouring him as the head from whence all vital influence flows through his word, then by a love of complacency towards each other, as we see his image reflected, and his glory the aim of life, a love of compassion to the men of the world: thus his people show forth his praise below: they are strong in his strength, mighty in his might. A defect in faith will soon bring forth a defect in practice: men who renounce the character of being humble disciples, will, when opportunity serves, show themselves proud persecutors: they have lost that poverty of spirit which brings love into their souls; they have lost that hungering and thirsting for Christ which would have sent them to the word as the fountain of communication from which they were to be constantly drawing: they have lost that meekness of spirit which they received when they apprehended Christ by faith in his word: they do not seek the grace which would have constrained them to the obedience of faith. Thus the spirit is grieved through them; God's favour, which is life, and his loving-kindness, which is more than life, would have been imparted to their spirits. This is their inheritance while they are in the world; but they cannot enjoy it, because they will not submit to the obedience of faith. They do not seek God in his word, therefore they cannot be pure in heart: they deny their need of the whole gospel armour.

The strength of the whole of the Lord's hosts has ever been derived from Christ Jesus, through the exercise of faith in his word. These men

need not the imparted strength ; they are become great in their own eyes, and have forsaken the might of God, and despised the Rock of their salvation. Their slothful souls are starving through their pride and vanity, because they will not labour in the word for meat ; but that would be a little thing, if God was not, through them, dishonoured in the Church, and the people led on to idolatry.

The talents of these men are admired, as they exercise them on their old sermons. The work of grace, which is to be carried on through their instrumentality, is stopped ; the spiritual service of God turned into a lifeless form, through their want of renewed exercise of faith in the word. But some may yet say, they cannot see why a sermon should not be repeated a second time. The minister is the chief disciple in the Church, devoted to God for the service of his brethren ; they are all fitted for spiritual service daily, by the renewed acting of faith in the word ; the knowledge of which, without the labour in it, would not bring the spiritual influence : as it is, by grace through faith, the spirit is daily sustained. It is the same in the spiritual labour for the Church. There has been no renewed labour of faith in an old sermon.

The people ought to know the word in the letter as well as the preacher. Of what use is it him coming to let them hear how well he can repeat a lesson which he has learnt ? How could his fellow-disciples feed daily by faith on the word, if they did not daily meditate in it ? How, then, can his repeating a sermon, when he will not honour God by the labour of faith in the word, be a blessing to his brethren ? The word of God itself does not convey the blessing, without the exercise of faith ; and as there is no exercise of faith, to fit him to minister to his brethren, he cannot convey a blessing to them.

The whole work of redemption in man is by grace through faith ; the word and spirit are the instruments of purification. Faith, daily exercised in that word, keeps the soul free from the pollution it daily contracts from the flesh : this daily purification is necessary while the Spirit dwells in the body : it never will be the willing servant of the spirit until it has been laid in its natural dust, and raised a spiritual body. Through the constant exercise of faith, it is kept in subjection to the Spirit. Faith keeps it free from the pollution that is in the world.

The godly man delights in the word of God, and in it he meditates : " He is to be like a tree planted by the river side," bringing forth fruit, being nourished by the word through faith. This is the gift of God to him, to enable him to draw from the well of truth, the water of Life.

The man who submits to spiritual training, is often taught his own helplessness and ignorance in the Word ; he feels that this blessed gift of faith which he is constantly exercising, could not of itself keep him in his love of the Word : it is the hand God has given him to take the nourishment ; and the Word itself would not be nourishment for faith, without the

blessing of God. He opens his bible; he reads and meditates; his spirit toils, but he seems to have gained nothing; the well of truth is deep, and he is made to feel that the power to draw must come from above. When the light of the Spirit shines upon God's waiting disciple in the Word, he looks with grateful adoration at the wonderful depth contained in a portion of the Word which he could not see before, and he again blesses the God of his salvation, who makes him to prove that the Word is indeed spirit and life to his soul: he knows God has accepted his spiritual labour in the Word, by the answered light of the Spirit, given him while he was waiting in the Word the way God had appointed to meet him.

This is the daily traffic carried on between God and the souls of believers! This is the labour they bestow for the spiritual meat that endureth, and is to nourish them to everlasting life! It is the food for the soul—the living bread—which God daily sends them from heaven; and they gather it through prayer and faith in the Word.

The Minister, being the chief disciple, and set apart to do service for his brethren, waits upon God in his Word, asks to be guided to a portion suitable to those to whom he is going to minister. God alone can direct him in this: he only knows the state of those spirits the minister has to do with: he submits himself to the spiritual training; and by the process passing within himself, through the devotion of his energies in the word, he is kept feeling his own dependance on the light of the Spirit for aid; and thus, being given up to this spiritual labour, he is enabled to see more clearly than others (who are necessarily engaged in the world) the things that are freely given of God, his spiritual powers being more in exercise in the word, that fits him to go before his brethren as a guide in the spiritual conflict. He comes into the sanctuary with the fruit of his labours, still in dependance on the Spirit for help to bring forth what God has given him, that he may be assisted in setting it before them in humble dependance; that God will bless the provision his own grace has given to him for his waiting family. If they do not bestow any labour, they are entirely unfitted for spiritual service.

I have been told by those who are guilty, that they frequently experience great agitation of spirit when they see those in the sanctuary who they know have heard their sermons before; but they cannot think that God does not see their mockery. Thus the minister will acknowledge to have been humbled at the sight of a fellow-mortal in the sanctuary, yet he can come before God with a polluted spirit, despising the means God has appointed for the purification of his soul. His Lord presides at the spiritual feast to bless it to the family, but he has prepared nothing; he is entirely unfitted to stand before God. There can be no unity of spirit between him and his brethren; for while they have been imploring the aid of the Spirit for him, he has refused the labour of faith, whereby he alone can receive it. In no other way can grace be imparted, but as the receiver comes in

poverty of spirit to draw from the fulness of Christ the vital energy through faith: then God blesses his labour.

When Cain brought his offering it was not accepted—it was not offered in faith—it was the fruit of his bodily labour from the ground out of which he was taken, an acknowledgement that God had blessed his labour. God did not respect his offering because it was not offered in faith—it was an offering of the food with which his body was to be nourished. The disciple of Christ is to bring the fruit of his spiritual labour and present it to God; it is an acknowledgement that God has blessed his labour: it is the fruit of the Spirit which comes from above whence he has spiritual life. He that repeats an old sermon, has prepared no offering of spiritual, and brought no acknowledgement of the faithfulness of God. His brother's blood was sprinkled before the throne of grace, through which the Spirit would have been given. The Word is the way to find the Spirit, which would have led him into the light of truth, which is Christ in the Word the life of the truth.

No man can approach to God except in his name and strength; therefore, without the spiritual labour, it is a dead service: the fruits of faith cannot follow it: it is a Cain's offering. He slew his brother—the fruits of unbelief.

These men have deprived their sister of the signs of spiritual life, and have cast her again into the world to perish! They have never sought after her, although they say the holy Ghost appointed them to watch and care for her spiritual welfare. This is the sad fruit of their unbelief and disobedience to the law of faith, which would have taught them to take compassion on her even if she had fallen into error. These great men would not give the soul the tokens of her Saviour's dying love! neither would they suffer any of their number to say to her, "The blood of the Lord Jesus Christ, which was shed for thee, preserve thy body and soul to everlasting life." They will not present to her the bread, saying, "Feed on Christ in thy heart by faith, with thanksgiving." What is the crime for which these professed servants of Christ have inflicted such a punishment? It would hardly be thought possible that men with the Bible before them, and a creed in accordance with that blessed book, should be so blinded as to exclude a soul from the Church against whom they could bring no charge, except that she had entreated them to do that which they entreat others, when they give the sacramental bread! I have done nothing but beseech them that they would live the life of faith, which can alone fit them for the service of God; but they will not.

What hypocrisy is practised in religion! It would hardly be thought possible that the men we hear in the pulpit, making such profession of love to God and his people, could be such hypocrites! This is the fruit of old sermons, they having no communion with God, love is extinct in their bosoms, and these shepherds, instead of feeding the flock, cast them out

into the wilderness, for seeking the food he hath commanded them to provide! They are constantly puffing each other off in bills and books as such devoted labourers in their Lord's vineyard! Sacrificing their own interest in every way, to promote his honour! men eminent for holiness! a venerable body of Herculean labourers! whose members are carried from all parts of the kingdom at the cost of their brethren, that they may consult together as to the best means of promoting the glory of their Lord and the good of their brethren, and all the while neglect the only means whereby it can be done—a life of communion with God! We see their communion is all external—their meeting together is to plan and keep their own worldly interest secure—to strengthen each other, and keep the people in subjection—to promote their comforts, and hide the shame of each other, by moving from place to place, to repeat their few sermons and manage the externals, so as will best promote the comfort of the Venerable Body! There is no unity with the people, as they will not wait upon God in his Word for their profit. They seek not the spirit of love for themselves; and when occasion serves, they show that they only look upon the flock as beasts for them to prey upon; and if any sheep is so bold as to seek food that the flock may be fed and nourished for the service of their Lord! they will cast that bold sheep into the wilderness, that the wild beasts may devour it; hoping by this means the other sheep will take warning, and remain quietly submitting to be stoned to death; if they do not, they will be torn in pieces! There is no choice for those who are delivered into the hands of the Venerable Body—unless they as one protest against those faithless shepherds, and stand in the gospel armour in defence of the rights and honour of their king, and the liberty wherewith he hath made them free!

This Venerable Body have shut the kingdom of God against themselves: they will not use the glorious privileges given them as members of that kingdom; they will not remain in it themselves, neither will they suffer those who, through grace, have got in, to remain: and they hinder, by their wrong spirit, all those who would enter. Can it be believed, that the tongue which says, "Feed on Christ in thy heart by faith with thanksgiving," would be lifted in abuse against any who would entreat them to do so? Here is the evidence why it is so. These men, having ceased to hold communion with God, their light is almost turned to darkness, so that they are unable to distinguish the workings of nature from grace in the souls of men. This light is only clear in those souls who yield themselves up to the guidance of the Spirit.

Paul lived in such a state of dependance: he intreats the prayers of his brethren that utterance may be given him: he says, "His preaching was not with the words which man's wisdom had taught him, but the holy Spirit comparing spiritual things with spiritual. He yielded himself to the guidance of the Spirit, intreating the prayers of his brethren, that the

Spirit, through whom alone he could be the instrument of glorifying God, might be abundantly supplied. There was unity of spirit among the disciples; he, as chief in the Church, intreating their prayers that he might be made the instrument of blessing to them, through the grace that is given in answer to prayer. Thus they were one body, united by one spirit in mutual fellowship of faith and prayer. The chief disciple going before, a noble example of the obedience of faith, well trained in the spiritual conflict through the entire devotion of his energies to the service of his Lord; and while he urged his brethren forward, he was a bright example for them to follow.

The men who now boast how they follow apostolic practice are entirely different from Paul; they urge their brethren on; but instead of being thankful for the prayers of their fellow-disciples, that they may be strengthened and animated, and be examples to their brethren in the combat, they abuse those who would intreat them to seek the grace whereby they can alone glorify their Lord.

I do not think there are so many prayers offered in public for any ministers as the Wesleyans, as we have so many prayer meetings. I have said to some of our members, since the affair was made public, when we have had two old sermons, "What is the use of praying for the Spirit to guide them? We can see they have not been meditating on the Word, or they would have brought in the fruit of their labour; if their hearts had been engaged in the work, they would have come into the sanctuary to speak of the things they had been meditating on: they have not yielded themselves to the Spirit to be purified for the spiritual service they had to perform; therefore it is in vain to seek his aid for them." They came into the house of God, keeping up the mockery; imploring spiritual aid when they knew they were just going to do what any child could do—repeat what they had learned by rote! There being no spiritual labour, the people have no right to expect any spiritual influence: there cannot be any profit. They have the pleasure of hearing men repeat a lesson they have learnt.

Many of the people allow it is true, but they do not know what is to be done with them. I say, they must be put to shame! Those that will do their duty faithfully, let them apply themselves to it, the people will help them in their arduous work; they will plead with God to forgive their past unfaithfulness, and restore them to his favour. Those who will not humble themselves before God for their transgression, and submit to the obedience of faith for the profit of their brethren, must leave the service of the sanctuary!

It was not intended that men should merely get their bread by it, but for the honour of God; that he might be glorified, and his people refreshed and blest, when they meet to worship him in the beauty of holiness, presenting their spiritual offerings with grateful adoration for the

means afforded them of holding intercourse with the father of Spirits. Let those who will not render him that honour, get their bread at their former occupation; for they despise the people who are praying for them, and have no right to be maintained by them when they will give no spiritual labour in return.

The ministers having renounced the character of disciples, are in every way unfitted for their duty; their spiritual senses not being exercised, they are every way unfitted for the service of the house of God. They bring into his family, and put into office, those who have never known his grace. Had Mr. Little ever known the grace of God, he could not have shown the enmity to the truth that he has.

Many of the preachers have gradually grown into this error through example; and opportunity being afforded them to practise it, they have lost the conviction of their constant need of the grace of the Spirit and his enlightening and quickening influences. Thus have they learned to maintain an easy indolence, an orthodoxy of opinion; and when they are reminded that they ought to practice the faith they preach, they show a proud insolent spirit, the fruit of their independance of the grace of God. A dependant man is meek and lowly, and loves so to be.

Mr. Little, though not a young man, has been a preacher only a short time; had he known the grace of God when in profession he devoted himself to the service of the Church, he could not have shown, as he has done, the carnal mind which is enmity against God. The ardour of his first love would not have been entirely lost; but there is not a trace of the remains of love to be found in his conduct! Although he has been so short a time in the service, the tongue that professed he was moved by the holy Spirit to devote himself to the service of the house of God, and go before the people of the Lord in the obedience of faith—that tongue is at one time used to urge the people to obedience; and, at another time, we find him exulting in his own shame and spiritual destitution! using his influence to set the minds of the people against one who had urged him to the obedience of faith: thus showing the enmity of the carnal mind to the Gospel.

The mind that has only received the Word in the letter, will always rise against the obedience of faith when it is pressed. Such a man was never, like Paul, laid prostrate in spirit before God in the dust of humility! He never heard the whispers of the Spirit in his soul, telling him to arise and go into the Church, and it would be told him what he should do! Paul at that time had obtained authority from the Chief Priests to persecute those who served God in spirit, he being zealous for legal worship. This man has also obtained authority from the rulers in the Church to perform the outward ceremonies of worship, which is the only worship they now sanction. Their minds having been long estranged from the operations of grace, are unfitted to discern the workings of the Spirit in

others; therefore they substitute natural ability for spiritual devotedness in those they admit as labourers into the house of God. When such a man's practice is opposed, we see that he is not of God by the spirit he shows. Although he had come forward at two public meetings, using his influence against the faith, and had gone prating about in private, he could not at the meeting defend his practice. I thought, Surely if I could reason with him alone on the subject, he might be tamed a little! I met him, and tried it; but he was like a wild beast! He said, he would not talk to me, as I was insane! It was a pity I had not something else to think about, and walked off!

This is the man who says he is moved by the holy Spirit to guide me in the way of peace and truth! The messenger of the Lord of hosts! at whose lips I am to seek knowledge. If, through the grace of God, I did not know differently, would not his conduct turn me out of the way, and cause me to stumble at religion, and think that what he had said in the pulpit was a mere fable! The reason is, the man only knows his religion as a child knows his lesson; being destitute of the Spirit.

I hope Mr. Little will return to his former occupation: it would be far better for him and the Church, that he should be thus exercising his bodily powers, than exercising them on the word of God. Let him resume his labour in taking pledges from those whom poverty and want may drive to him for aid, and in selling those that are unredeemed! That will be harmless; but he must not remain in the Church to abuse those pledges of love that are redeemed! The price has been paid for them, and they are free. They had sold themselves for nought, but they have been redeemed, not with silver and gold, but with the precious blood of Christ. Thus their redemption was wrought out for them; and it is wrought in them by grace through faith alone. A sense of want brings them daily to their Lord, and they bless him as they use the means he has appointed to manifest himself to them.

When Mr. L. has learned the poverty of his nature, that without a constant supply of grace he can do nothing, he will gladly use the means to attain it, and be ashamed that ever he should fight against the faith of Christ, and insult those who through grace have been redeemed.

It is evident, according to the President of Conference, the ministers are entirely disunited from the people. He says, they can do their work as well without the labour of faith, this is another Gospel; there can only be the external union where there is no spiritual effort. What is the life of faith but an entire ceasing from self in every form, a life of constant watchfulness against self? It is a warfare against self, the fight of faith; it is certain victory to the soul that is faithful; Christ is enthroned in the heart of every believer, and through his grace they shall conquer. The men who have laid aside the use of these means, only talk about Christ being a king; they have dethroned him from their hearts, they talk about

the Christian armour and the fight of faith; it is not from being constantly engaged in the conflict, impelled on by the grace of the holy Spirit; it is only what they have read and learned, not what they are enduring for their own and the Church's salvation. We might see a battle painted on the canvass—we might read a glowing description of it, and in imagination be carried to the scene, and exult in the success of the conquerors. This is just the way the eminent men in the venerable body are doing; they carry the same sermons about for twenty years, and it may be more; they talk about the spiritual warfare, they paint off their discourses as well as they can, the imagination of the people is worked upon, and many are brought into the Church in this way; but when their faith comes to be tried, it is found to be like those who were the instruments of bringing them into the Church; they know not Christ as their king, and have never known any thing about his armour but to talk about it.

The minister whose mind is constantly exercised in the Word, knows the conflict; he is not ignorant of the devices of Satan to draw the soul from the obedience of faith; it is his strength, and the enemy knows it, and by many devices will try to draw him from it. By this constant spiritual diligence he is led into the depths of Satan; though the diligent soul is a mark for him to shoot at, yet through continual spiritual exercise, his eye is clear to discern the wiles of of the tempter, and fits him to strengthen his brethren. The men who are gone to sleep in their armour know nothing of the conflict; the enemy will never disturb them—they are his most useful agents; they may talk about the armour and the conflict, and acknowledge Christ as their king, and while they refuse him the obedience of faith, Satan will take care to feed their vanity, and lull them to sleep in his service; and when they are aroused from their slumber, and their honour is touched, they forget their character as disciples, and demand to be taken as oracles. The faithful minister is a disciple; a Bible student sitting at the feet of his Lord seeking more enlarged and comprehensive views of his truth; he does not think that the Church is instituted for him to get a living in, but, that the very existence of the ministry is for the edification of the Church; and while he is proving the faithfulness and love of God in fulfilling his word in his own soul, he brings out what he has been engaged in for the profit of his brethren. This was the way Paul did: the word of God's grace built him up, and on that account he wished others to use it. He did not stand in the Church like a directing-post, telling the people how they were to go forward; but, like a captain braving all dangers through the exercise of simple faith, he gloried in feeling his own weakness. "When I am weak, then am I strong." "We are not sufficient of ourselves to think any thing of ourselves, our sufficiency is of God." He had known, served and enjoyed Christ, and yet he says, "Not that I have already attained, or am already

perfect." From a sense of want he desired more of the grace of Christ; and also, from the relish of the enjoyment he had received, he earnestly desired more of the living bread. He was dead to all vain glory: advancement in the knowledge of Christ had produced in him the deepest humility. Christ was his life; and through his strength, imparted by his Spirit in the word of his grace, he could do all things.

The nearer a man approaches to Christ through his Word and Spirit, the more does he feel his own ignorance and weakness: he feels that the strength and knowledge derived from Christ is on the increase. The name of Jesus was music in the ears of Paul; and through faith in that name he rejoiced evermore. Does any one think he would have turned those out of the Church who desired that name to be honoured? No; his whole soul bowed to the obedience of faith; and quick was his discernment of the least departure from the faith.

It is evident the crime I have been guilty of was committed by Paul himself, therefore it cannot be apostolic to cast me out of the Church for it. Well may the Church mourn for the dishonour done to God and the word of his grace. Alas! alas! for the land, when those who stand in the high places of the Church have so far forgotten themselves. It is the fruit to be expected from those who have ceased to feel their dependance. The Word which through faith would have kept them meek and lowly, has, for want of that faith, made them like the house of Israel—impudent and hard-hearted.

Is it so slight an honour, granted to a poor worm of the earth, to be brought into fellowship with God through his Word and by his Spirit? It would hardly be thought possible that, after being united to Christ by faith, any would say, "Depart from us, for we desire not the knowledge of thy ways; we want not thy Word and Spirit to fit us for thy service. Such great men as we are, to be like children, dependant on a father for bread? We cannot stoop to it. The people are satisfied with our natural abilities and the old sermons: Why should we labour in the Word as dependants? Our own glory and bread is all we want!" This is the practical language of our great men! the heads of the Venerable Body! They refuse Christ as the head of all vital influence to them.

I believe some of the preachers are not guilty, and many would be brought from the practice, although those in the high places will not. I think if any that Mr. Pengelly had to do with had been of opinion that it was right they should devote themselves to the work, he would have done it; instead of this he has been strengthened to oppose it. Men, by example, strengthen each other in evil as well as good. I know the publishing of this will pain his mind, as well as many others. It is no pleasure to give pain; and thankful should I have been had there been no necessity. If the preachers had given me any hope of a fair consideration, it never would have been known. When I wrote to him on the 8th

December, I promised it never should, if they would listen to my complaint: in silent praise I would bless his holy name who had given his servants to see their error.

It is not such a difference of opinion as can exist without any injury being done to religion, but an error eating its vitals: and while Mr. P. and many others have been, like Peter, practically denying their Lord by it, through unbelief their minds have become darkened to their sin. May the beams of the sun of righteousness dispel the darkness which has fallen on the minds of many who once ran well, but are now in darkness! May they soon be led to see that their strength is in God, and, as dependants, trust him for his help. I believe there are some of the Travelling Preachers who would not offer in God's house what cost them nothing, so there are some of the Local Preachers.

After my letters were published, I received the following one from a Local Preacher:—

“My Dear Friend and Sister in Christ:—As such all who love their Lord and Saviour must recognize you, notwithstanding your recent expulsion from the Methodist Society. I trust my reason for writing will be a sufficient apology for thus troubling you upon a subject which must have caused you much mental disquietude, and I know too well has exposed you to many an insult. It was only about a fortnight ago that I heard for the first time there was an individual with heroism enough to stand forth and publicly give battle to the Hundred-headed Hydra, which has so long stood in the way of Zion's prosperity; and that the championship has been put forth by a female, with not a tythe of the means of securing success which some of us have been favoured with, who have, to our shame, sat quietly in our cowardly indolence, contenting ourselves with seeing the evils without the fortitude or perhaps the disposition to put forth a hand towards their removal.

Your strictures upon our preaching are so perfectly in accordance with my sentiments on this all-important subject, that I could not refrain from writing you my best thanks, wishes and prayers for success in your spiritual undertaking, and the removal of those evils you so justly complain of. I am perfectly at a loss to know how good men can lend themselves to the support of a practice so iniquitous in its nature, and so lamentably ruinous in its tendency. It is an awful mockery; for those very men who are so frequently heard to ask God to give them a word in season, clearness of perception and readiness of utterance—when at the very time they have their sermon all by rote, and, like school-boys merely going to play at preaching, by delivering their lesson with the best oratorical effect that appropriate intonation, gesture and action can command. It is a desecration of the sanctuary, by converting it into an arena for display, and a real theatrical exhibition. If this was all we wanted we might retain the

services of Kean! Macready! and such like persons with much greater success, and perhaps at less expense. It is a sacriligious robbery, by seeking for ourselves the plaudits of men, instead of the glory of God in the triumphs of the cross. It is enervating and crippling the energies of the mind by sloth and inaction, which, if practised on the body, would soon render it useless, and lay it in anguish on a bed of affliction. It is a practice most ruinous in its effects on the rising ministry! No wonder if young men practice what old men have so long sanctioned. I had almost forgot the principal object of my writing: I want to converse with you about your trial. Mrs. Webb joins with me in intreating you to favour us with a visit one of the evenings this week: I have much to say that I cannot compress into the compass of a single note, so pray oblige,

Your sincere Friend and Brother in Christ,

FREDERICK WEBB."

Mr. Webb had not the slightest knowledge of me before this, neither did I know his opinion on the subject. He had a good deal of trouble to find me out. I waited on him, and found him very zealous that the work should be forwarded: he had for ten years seen the evil in its true light. From his own experience in the work he had proved it to be an evil, and had given it up, and had privately used his endeavours against it. He wished another edition to be then published, with his letter, as the people wanted the books and could not get them: he had felt reluctant to apply for one himself.

I could not see it right at that time to publish, as I had hope the practice would be given up. Mr. Webb said he would bring it forward at the Quarterly Meeting, but there was no good done; though, from the spirit shown, Mr. W. hoped they would give it up. These hopes have been disappointed, and the preachers are now gone to sleep in their sins. Let the leaders who are alive in the Church look to this matter: let them search diligently into their own souls, and into the book of the records of the king of Zion, and they will find the foundation of the spiritual temple was laid in grace; and as the foundation was laid, so must the building be carried on, until the topstone is brought forth with shouting, Grace! Grace! unto it!

It is the living in Jerusalem united together, who are to build the spiritual temple for the king himself to dwell in—not by signs and tokens, but by his own immediate presence: and when all his willing subjects behold him in his glory, they will be like him. If the living in Jerusalem will make search, they will find that these builders have disunited themselves from their brethren, and have brought human pride to the work, instead of love and humility; so that they frustrate the purpose of the king, and weaken the hands of the people whom they are set to strengthen. They refuse to put forth the hand to take the king's provision of love and

grace, and are by their example drawing multitudes to the same rebellion. This spiritual house cannot be built but as all are united in love. Love laid the first stone in grace; and on that stone, and from that stone, while the living building rests on the foundation, silently drawing life from the life-giving stone, it will rise in majesty and purity, until it fill the world.

These men have forgotten that they are only servants of the king; that it is he alone who builds the temple, and he alone bears all the glory; and if the glory is given them to be workers with him, it can only be so as they are constantly drawing grace from him, through the Word and prayer. They have cast his Word behind their back; and, as far as they are concerned, the building of the spiritual temple has ceased; yet they still, in their own name and in their own strength, work at the building, making a clamorous noise about the greatness of their power, and the great labour they are performing for their king! Crying out in every direction, Come, see my zeal for the Lord of hosts! My devotion to his honour and glory! When their own honour is touched at the king's commandment being brought before them, and they cannot escape from his Word, they turn public traitors to his honour, abuse their fellow-servants; and, as Lords in the building, instead of servants, cast those out into the world who seek to keep the king's commandments! These are the men who say they are exerting all their powers for the honour of their Lord! and using every means in simple dependance on his strength to promote his honour and glory in the world! Is it not evident that they are the adversaries of the king, by behaving so unseemly? They will not honour him as he requires: they can bring no word of his to show that they can do any thing without his strength, and there is no means of obtaining that but by the renewed actings of faith, which they refuse.

Let the leaders now arise in defence of the king's honour! Every one who knows, through his grace, that it is in the exercise of faith in his Word, that they have their maintainance daily from their king, come forward in his name and in his strength, and fight against the dishonour done to him! Let them see to it—that they come into the field clad in the king's armour! their quiver and bow being faith and prayer! and they shall conquer! Is it meet for those who receive daily maintainance from the king, to see him thus dishonoured in his own house? Shame will be on them if they do not defend the honour of their Lord! If they refuse to rise in defence of their Lord's inheritance, deliverance will arise from another quarter. These unfaithful servants cannot bring from the king's law one word in defence of their conduct.

I ask no more of my brethren, but to search the Word of God, and look back on the way in which by his grace they have been led, and they will see they are in danger from these men. Through their pride they will not seek after God, who holds their souls in life, and would not suffer their footsteps to slide if they would cleave to him. Life

in them is almost extinct, and they would destroy those who urge them to take the food that cometh from above to sustain it. Is not this the spirit that formalists have always shown? The disciple is honoured in being made like unto his Lord—the formalists destroyed him when he was on earth—they took away his life: and these men, who are zealous for the form, but deny the need of a constant drawing from him who is their life, show the same spirit against him. They deny their need of that close fellowship with him and renewed strength and light through the holy spirit. But we see what sad fruit they shew! When their spirits are tried, they are quite destitute of the Spirit. Let the spirit which has been shown by them, be the means of exciting every member to duty!

Let no one leave the Society, because the Preachers have left their dependance on Christ, who, when they are opposed, even when they are surrounded by their own expressions of love towards their brethren, show that they care no more for the people than as beasts on which they are to feed! The faithful disciple who disunites himself from Society, because they are unfaithful, will certainly be guilty of their sin. It would be great cowardice for the soldiers to run away when there was danger, just because they saw a way of escape: this would not be standing for the glory of their king, and the benefit of their country. Let us see to it, that our zeal for the truth springs from love to the truth; because it is written, in our hearts is the strength of our hope, the spring of our consolation and joy through life, and our portion in death.

Who is on the Lord's side? Let him count the cost. He will meet with evil treatment—he will be hated and calumniated by men who should breathe peace and goodwill to all men—they will stoop to any mean work Satan pleases to set them to, because their practice is opposed! they will try to set their brethren against them—those with whom they have taken sweet counsel, and to whom their spirit still cleaves, will stand aloof and look upon them as offenders! they will be gazing stocks for the multitude! If they have the living word dwelling in their heart—if they feel that they have no might in themselves—if in the strength of the Lord they go forward, girt about with the truth of God, they need fear no evil, but shall have certain victory!

Let no man come forward who does not deeply feel that God is dishonoured. If he have not the truth wrought in him by the power of the holy Spirit, he cannot stand the trial; but if the living Word is wrought in him, and maintained by a practical faith in the Word, let him come forward, grasping his sword firmly in the hand of faith! it will defend him from his foes, while it offends them! The Spirit in the Word will cause him to triumph in the grace imparted through

the Word—his consolations will abound—he will enjoy the blessedness of those, who are persecuted for righteousness sake, which can be known only by those who are honoured to take part in the combat. The spirit that has guided his hand to use the sword unsparingly against those his heart loves, will animate and sustain him in every step, and in due time they will fall down and give glory to God, for they will see it is he who fights against them.

The Word the Manna is, that faith must daily gather,
 Until to Canaan's land we come, where we shall feast for ever ;
 It is to us become the living bread from heaven ; food which we never knew
 until that by his grace,
 The purchased Spirit, through the Word, taught us our helplessness.

If what I say is true, that daily strength is given
 To those who live by faith on Manna sent from heaven ?
 That every grace is thus sustained,
 And health and vigour still maintained ?—

They shall be put to shame,
 Who Israel's God dishonour ;
 Who rob his people of their bread,
 And Jesus of his honour.

I have now to offer a few observations on a reply written by a Chelsea member to my letters : If my brother's design was to enlighten my mind, he ought to have sent me a copy. The pamphlet to which he replied, cost him nothing ; and if his residence is at a distance, I paid the postage, so I really think he ought to have sent me a copy.

I happened to hear that a reply was published, and was desirous to see it, hoping some scriptural light would be thrown on this most important subject, which had caused me so much anxiety. I thought, surely I shall be shown that the first objection I made against old sermons was groundless : which was that I believed the Spirit was withheld and prayer hindered through the repetition. Instead of Scripture being brought forward to show that God was not dishonoured, and that prayer was not hindered, it was only defending the honour of man. No reply ; only an ill-tempered review : the writer showing plainly that he was interested, and would not suffer those who had the title of Reverend to be so roughly handled without exerting his strength against the offender. It is quite evident he knows nothing of the Gospel armour, which a glance at his work will show. Every spiritual man will see he is in the dark, and will pity him. It is evident his work springs from wounded pride. However, it is well to find that this Goliath, who defies the armies of the living God, has felt the blow ! Who can tell but another may lay his towering head in the dust !—the heart of every true Israelite would rejoice at the

victory! A Chelsea Member need not be afraid I shall handle him as he has done me; in so doing, I should be as he says I am—assuming to myself a wrong name. I do not write to vindicate my own honour: all true lovers of Zion seek the honour of their Lord and king; and when he is dishonoured, they take his own Word against the offenders; and in simple dependance on his strength, fearlessly turn it against those who would hinder the prosperity of Zion. My brother must still bear with my homely style of defending the truth: I do not understand fine armour: I have never been accustomed to it: and my brother must not beat me if I have not set the battle in array according to his idea of propriety. I have done as well as I can.

My brother has shown no ordinary share of pride in his reply: in some places we find the spirit of Eliab, when he reminded David of his obscurity that he might put him to shame. David turned away from his brother's reproaches: it was no time for brothers to be quarreling about state and occupation: the safety of Israel and the honour of Israel's God was David's care. He did not mind the discouragement of Saul: he had before proved the faithfulness of his God. His remembrance of former aid, granted in time of need, made him bold: he had no fear when he went in the name of the God of Israel to the battle. We also find my Chelsea Brother looking like Goliath upon David. "Am I a dog," said the proud champion to the stripling, "that thou comest to me with staves." Yet the stripling conquered the proud foe, because his trust was in God.

I cannot find a trace of the spiritual man in all that my brother has written, but in every page the pride and scorn of a formalist: as yet he is not fitted to receive the gospel, and is certainly dead to all knowledge of the spirituality of religion. I do not despise my brother; I know the heart of a stranger to spiritual things. I once was as he is; and had not the Lord my God redeemed me, and raised me from spiritual death, I should have been still like him—dead—while I had all the outward marks of spiritual life. I should have been seeking only my own glory, caring nothing for the prosperity of Zion, and regardless of the honour of her king. While the children are not to despise those who are spiritual strangers, they must be exceedingly watchful, lest this mixed multitude should draw them from the obedience of faith, to lust after vain glory. I speak not of faith as having any merit in itself; it is the hand of a perishing creature constantly held out for a supply of refreshment. There is no merit, nor any cause for a man to boast, because he takes food, and uses the necessary means to preserve his body in health and comfort.

Faith in the spiritual man is the root of his life; God has appointed it to be so; and that root of his existence is constantly nourished by virtue from Christ, imparted by the Spirit through the Word and prayer.

There are two spiritual agencies: the one to strengthen and encourage him to this obedience, the other to draw him from it. As long as the Church is in the world in a state of grace it will be so. The most faithful servants of the spirit of darkness are such as my Chelsea brother: who, being in the Church, and having the head-knowledge of the word and zealous for the honour of his own denomination, are ready to draw believers from the simplicity that is in Christ. If they do not carefully gird their armour around them, they will fall by the hand of those who try to appear very zealous for the externals and the honour of their party, while they are ignorant of the spring of life that is in the believer, who has no defence against them but faith and prayer, that his spirit may be kept meek and humble as well as zealous. It is impossible for him to avoid those dangerous foes: they may to outward appearance be more devoted to the cause of truth than the spiritual man. It is not often there is a trial like the present to call forth such exercise of spirit. The deception is easily discerned. My brother, instead of coming forth like his Lord, in the majesty of truth and meekness, with the sword of the spirit against me if I was an enemy, or if I had formed a wrong opinion, shewing me from the Word of God I was wrong; but instead of the armour of light, when my brother comes forth, it is in the armour of darkness, pride, and scorn! He shows at once, when the honour of man is touched, whose dominion he is under. The greatest enemies of the Church are within her.

My brother talks about the elaborate compositions of men, and the different attitudes they throw themselves into doing such great things! I think this is all folly. The work of grace is carried on in the Church as it is in the individual believer: God manifests himself in the soul of the believer according as he exercises faith, without which it is impossible to please God, or receive any thing from him. It is the mystery of faith: the natural man cannot comprehend it. The sermons of Paul were not in elaborate compositions, or natural powers, to excite the passions of the multitude: all these vain things were by him laid aside: he spoke not the words which man's wisdom would have taught him, but as the holy Ghost taught him. He was the earthen vessel, constantly through faith receiving the heavenly treasure; all the powers of his body being devoted to the work of ministering to his brethren that which God has supplied to him: he emptied his vessel, and went needy to the fountain, assisted by the prayers of his brethren. Strengthened and animated by former experiences of the faithfulness of God, he went on in the same spirit of dependance, minding only the same things. He gloried in his dependance, which is all the believer has to glory in; and the constant sense of it fits him for spiritual service.

The secret spring of the believer's happiness and the Church's glory, my brother shows the most profound ignorance of: he is trusting to his

elaborate discourses, and doing away with this simple dependance on the part of the minister. If there is one doctrine pre-eminent in the Christian religion, it is that of divine influence. It is only those who submit to the teaching and guidance of the holy Spirit that can render acceptable service to God. It is the express office of the holy Spirit to glorify Jesus Christ in the souls of believers, and in the Church through the Word; and to attempt to perform spiritual service at any time without using the means God has appointed to obtain the Spirit, is nothing but empty formality before God. Such a man is acting upon a system which has no Scripture for its foundation, nor the evidence of Christian experience for its truth: he is opposing the Gospel plan of salvation, through his pride and self-confidence. The Spirit of God dwells only with the man that is meek and humble—under the baneful influence of pride, his graces are extinguished. No one can serve God in the spirit in the Gospel of his Son, unless he feels, *Who is sufficient for these things?* and practically acknowledges his own insufficiency by the obedience of faith, show his love to Jesus and his work by constantly seeking fresh communications of his grace through the Word and prayer, that he may be an instrument to bring glory to his name, and reflect his image in the Church. He receives his fitness for duty while he is engaged in meditating on the Word, and bringing to his brethren the fruit of his meditation, he has a right to expect God will bless it to them. Having honoured God by the labour of faith, God will give him the fruit of faith; but without labour he can have no fruit.

Although my brother has come forward in defence of old sermons, he does not bring with him one text of Scripture, or one action of the Apostles, to show that the obedience of faith is not necessary to fit the minister for his work. Saying it is not so, because the great and eminent men, the Masters in Israel, have flung it from them, does not prove it so; it only proves they are unfaithful to the faith they profess.

What a pity that my brother should have attempted a work of which he shows he has no understanding! He boasts that the system is merely a revival of primitive practice! Christianity in earnest! It is all boasting! he knows nothing of the mystery of faith, nor the unity of the Spirit, which can only be maintained as believers are sincerely using the means to obtain the grace.

The ministers are like Esau, despising their birthright. He was a cunning hunter; a man of the field. All God's children are made wise through faith, to search in the field of his Word; and they shew their love to God their father for that unspeakable gift by which his Word has become a living field for them to rove in. They take the weapons of faith and prayer, and search in the Word for the life-renewing treasure, and count all things but loss for the excellency of the knowledge of Christ, by whose death it has become a living field for them to feast in. Their

labour of faith and love comes up before God as a sweet savour of Christ, and blessings descend on the obedient children. That which is true as regards the believer as a member of the mystical body of Christ, is true also of the Church as part of the body. The minister is expected to be more expert than his brethren in the field of the Word, as it is his constant employment. The meeting of the people of God together is on purpose that he should present the fruit of his labour in the Word, that it may come up before God a sweet savour of Christ, that the Lord's waiting family may feast before him on the blessings of his grace with praise and thanksgiving. The family are often deceived by their unfaithful brethren, yet they are afraid to blame them; they do their part so well, and the light of the spiritual eye while in the body, is not clear enough to discern the deception: though they feel the voice of their Lord is wanting, they have not that sweet manifestation of his grace which would have caused their spirits to soar above the things of time and sense. How could it be otherwise when there was no offering. The minister who is to be an example of the obedience of faith deceives his brethren. It was his honour to have held communion with God for the good of his brethren; but his practice shows that he is regardless of his glorious privilege. They may commune with God who will: if he can only get a living, he does not want communion. But God cannot be deceived; he knows the dishonour done to his name. He gave his well-beloved son to die, that this glorious privilege, which is so despised, might be purchased; that, through him, we might be partakers of new life and live in the Word, and by the Word keep up the blessed fellowship to which, through grace, we have been introduced. All this display of grace is disregarded by those men who have got their set of old sermons, therefore the graces of the Spirit are withheld: there has been no faith exercised in the Word. It is not repeating sermons, nor hearing them, be they ever so excellent, that will be of any real profit, while the minister refuses to perform the labour of faith.

When our Saviour was on earth, the multitude thronged around him, but he knew the hand of faith, and said, "Who touched me?" His disciples said, "Thou seest the multitude press thee, and sayest thou, Who touched me? But he said, some one had touched him, for virtue was gone out of him." It is the same now he is exalted. It is not those who talk about him, nor those who throng to the means of grace: all this may be done without any profit: the touch of faith alone draws the virtue from Christ. We are constantly in want of his aid. God by the exercise of his power upholdeth all things, and by the exercise of the powers he has given us, we are upheld. We could not see to-morrow with the light of to-day: the food which we eat to-day, by which our bodies have been nourished, would not answer the same purpose to-morrow: we must have fresh supplies of light and food. The wants of the spiritual man are daily,

and are daily supplied in the renewed use of the same means. The fresh supplies of the Spirit can alone come through the exercise of faith in the Word; purifying his soul, renewing his strength, and enabling him to adorn the doctrine of God his Saviour.

My brother will see I am still stedfast in my opinion: that the blessing of the Spirit must be withheld through the unfaithfulness of these men.

He says, Who is likely to know the meaning of the sacred writers best, I or the Masters in Israel? Our Lord conversed with a Master in Israel, who was ignorant of spiritual things; and it appears that some of those who are Masters in our Israel now, are as ignorant of the spirituality of their religion as Nicodemus was. It is not being Masters in Israel that will give them knowledge; but setting, like humble disciples at the feet of their Lord. It matters not what rank a man may hold in the Church; if he is not an humble disciple, he will not know more of spiritual things than the letter: such an one not living daily by faith in the Word, cannot have clear spiritual knowledge.

As our preachers have renounced the character of disciples by their practice, we must not expect to find in them either clear spiritual perception or deep experimental knowledge. David said he had more understanding than his teachers, because the Word of God was his meditation: All believers have alike the Spirit given them to guide them in the Word; the minister is not favoured more than others; all have to ask for the Spirit, and to wait upon God in his Word for it. The Lord's people are all prophets. He gives his spirit to them all to guide them in his Word. One does not need to ask the will of God of another. If they submit to be taught by the Spirit, the least in the Church will sometimes know more of spiritual life than the minister: those who do so feel they are blessed indeed: that constant dependance is their life and happiness. My brother will see that the Masters cut themselves off from obtaining the wisdom which the least in the Church may have by submission of spirit.

I shall now look at my brother's strong testimony for old sermons, and examine the witnesses. I do not think they are competent to give evidence on this important subject. He thinks that when reasoning has failed to convince people like me, example and precedent have done it. He must recollect that no example of men is to be followed if there is a departure from the Word of God and the experience of the faithful. He says his proof is supported by authority of the highest order. The example is George Whitfield, "the most perfect pulpit orator that ever appeared to captivate the public." Can any thinking person suppose that the impassioned addresses of this extraordinary man were prepared for one solitary occasion? The fact is quite the reverse. The sermons of this noted orator arrived at their perfection by oft-repetition.

If this is truth, it is man that carries on the work of salvation! He perfects God's work by his oratory and his powers to captivate the public!

What folly to deny the life of faith! But vain man will be wise!—The witnesses my brother names are Mr. Hume and Dr. Franklin, both at that time spiritually dead. Who would have thought of bringing Mr. Hume's testimony as to any thing of a spiritual nature? Who would take a dead man to give evidence? When the life-blood has ceased to flow through his veins, he soon becomes loathsome to his fellows. This is exactly the case with the man who denies the spirituality of religion before God: he is loathsome—dead in sin.

My brother's witnesses for old sermons were not disciples of Christ: I believe at last there was a little hope of Franklin. Whatever great names men may have in the world, or however beneficial they may have been while so, it is all nothing when we come to the spirituality of religion. There is only one way to attain this knowledge; and if they will not acknowledge their need of that salvation, they are quite unfit to be brought forward as witnesses. If the obedience of faith is necessary they cannot, because they are spiritually dead, and know nothing about it.

If my brother is correct in his assertion, that he is defending primitive practice, Why not bring forward primitive witnesses? Let us hear what is recorded about the perfect elocution of the Apostles! Let us hear when they were found working themselves up to that state of excitement, so as to lose all self-command—weep exceedingly, and stamp loudly—so as to cause their audience to feel apprehensive for them! If this statement is correct, for I speak from what my brother says, such behaviour is very unseemly in the pulpit: it is flesh, and not spirit that causes it. The work of regeneration in a man draws him away from all this foolishness of the flesh, yet how prone is he to turn again to it; such work feeds vanity and draws a crowd. Yet this fleshly wisdom was destroyed, the understanding of the most prudent man was brought to nothing before he submitted to the righteousness of faith. When, through the Word and Spirit, this is accomplished, the conscience is purged through the precious blood of Christ from all these dead works. Such a man receives the witness of his adoption into the family of God through the Spirit by faith in the Word: and as, in the utter renunciation of self, he at first received Christ, so he must walk in him, having no confidence in the flesh. My brother rejects the self-renunciation: he casts out Christ who of God is made unto us wisdom, and brings on self-wisdom as doing every thing: this is contrary to the Gospel plan: it is the fruit of the spirit of darkness. When a man is created anew he is sensibly alive to the workings of two spiritual powers: the Spirit of Light works in him in accordance with the Word, as he submits to the obedience of faith; the spirit of darkness, through the world and the flesh, opposes the work of the Spirit of Light. We find in Scripture the same power ascribed to both spirits. We read of the depths and wiles of Satan; that he transforms himself into an angel of

Light. Is God said to open the eyes of the understanding? Satan is said to blind the eyes of them that believe not. Is God said to work in us to will and to do? Satan is said to work in the children of disobedience. Believers are commanded to be filled with the Spirit. Peter said to Ananias, Why hath Satan filled thine heart?

Thus we see to which ever power the man yields, he is the servant of that power. The Spirit of Light will glorify Christ in him, while he, by the labour of faith in the Word, seeks the grace of that Spirit. The aim of the spirit of darkness is to draw him from the obedience of faith, to substitute the knowledge of it for the practice, and so go to sleep with a flaming profession of the faith, while spiritual life is withering, because it is not drawing nourishment from Christ. What my brother so much admires is all natural: a man with the Word of God could perform exactly as he describes, without being created anew; but before he enters into the rest of faith, he has learned to cease from all dependance on natural ability to accomplish any thing spiritual. This is the fight of faith the believer has to maintain all through a state of grace. The flesh strove hard, before he entered into this rest, to keep him from it; and it will never cease to strive against it until he is laid in the dust of death; although the body is redeemed it must undergo this change before it will naturally unite with the Spirit in seeking alone the glory of God.

The greatest work the believer has to perform is to seek to have that grace daily imparted to him, which will keep him watchful against the devices which the flesh uses to draw him from a simple dependance, so that he may rejoice in Christ Jesus, and have no confidence in the flesh. He is the redeemed earth from which the spiritual offering is to ascend; that which God has given him to offer. If a vain thought arises of his own ability to accomplish any thing, the offering is polluted. God has left nothing for man to perfect by his natural abilities. If his spiritual meditation was brought to perfection, the more frequently he exercised his natural powers upon it, then he would have something to glory in. The glory of the spiritual man is in his dependance, feeling he has nothing to boast of, but that in Jesus is all grace for the supply of every want. His dependance is his perfection; by that alone he can glorify God in the world. He can be of no spiritual profit to the Church unless he is living a life of communion with God, availing himself of the glorious privileges of his new birth, and bringing into God's house the fruit of that communion, that it may be blessed to the souls of believers. God has left nothing for man to perfect by his natural power in the work of grace; his whole business is to carefully mind the order of God, as it is laid before him in the Word, in what way grace is to be obtained; for the performance of every spiritual duty, every work in the spiritual temple, is alone of grace. No flesh shall glory before God. There is nothing to warrant any man in supposing he has performed service in God's house, unless he has been

holding communion with God through the Spirit in the Word, where God meets his waiting servant, purifies his spirit, and elevates his affection, so that he goes into God's house in the power of his spirit, and worships before him in spirit and in truth.

If my brother could but see all this natural he so much admires in the pulpit, and which he thinks is authority of the highest order, to excuse the preachers from holding that communion with God which can alone fit them to perform the service of the sanctuary. It is all the device of the spirit of darkness to mar the work of grace in the soul of the preacher, filling him with vanity and drawing him from Christ. Let us look at the fruit of old sermons, the evidence of my brother's eminent witnesses: Doctor Franklin could easily distinguish between sermons newly composed and those which had been often preached: his delivery of the latter were so improved by frequent repetition, that every accent, every emphasis, every modulation of voice, was so perfectly well tuned and well placed, that without being interested in the subject one could not help being pleased with the discourse.

He says, that in the course of one of his sermons he perceived it was his intention to finish with a collection, and he silently resolved to give nothing: he had in his pocket a handful of copper, three or four silver dollars and five pistoles in gold. As the preacher proceeded with his sermon he began to soften, and he thought he would give him the copper, but another stroke of his oratory made him ashamed of that, and he determined to give the silver. At last he finished so admirably, that he emptied his pockets into the collector's dish.

This, my brother thinks, is no mean proof of the persuasive power of the preacher. I grant him this is truth: I have not called in question their powers of persuading even to the extent he names; but the preaching of the Gospel is intended to go much farther than draw admiration to the preacher, and money from the pockets of the hearers! If my brother will refer to the conclusion of my second letter to Mr. Young, on the 16th page in the first edition, he will find I think as he does, that the more frequently the natural abilities are used on the same sermon the more they improve, and there will be more natural fruit, but there will be no spiritual fruit without spiritual labour. Men may admire and follow the preacher on account of his eloquence, and frequently be led to great outward reformation through the force of argument, still the heart remains unchanged, so that there is no real profit.

Doubtless Whitfield was the instrument of spiritual blessing to many; but it was not his eloquence nor the throwing about his body, as my brother describes; it was when he came to his Lord's work in the Spirit, in simple dependance on his Lord's presence. My brother would hardly say he could not have effected more than he did if he had avoided his studied manner, and come in simple dependance on grace to help him in

his duty. He might have wanted the admiration given him by Franklin and Hume, but they might have been a joy and rejoicing to him in the presence of his Lord, which would have been far better. He was pronounced by Hume a most ingenious preacher. I believe all these studied gestures, which were taken by the multitude as the impulse of the moment, strengthened him in his unbelief: it has done so to many; they think it is all mere outward acting.

Now suppose he had done his duty before he went to meet his brethren, and had been holding communion with his God, which was his privilege and duty. Having meet with his Lord he would have gone to his brethren, his heart burning with love fresh kindled by the holy Spirit through the Word. Having himself been proving his Lord's faithfulness in meeting him in the appointed way, his whole soul would have panted that his brethren through him might have the refreshment he had received; while meditating for their profit, his faithful Lord would have appeared and blest the word he had sent, according to the wants of his hearers. May we not suppose that the hearts of my brother's eminent witnesses for old sermons might have been brought to feel their need of that Gospel which the orator, who pleased them so well, was preaching? While he firmly grasped the sword of the Spirit in the hand of faith, which had just been strengthened in the mount of communion, the Lord might have sent the word by his faithful servant to the heart of the proud infidel; and instead of praising the preacher's abilities, while he neglected the Gospel he preached, he would have laid in the dust before the force of truth, and have given glory to the preacher's Lord. We see from my brother's witness, the Lord had no glory—the preacher got it all!

My brother will understand I am one of that class of persons of whom he speaks, who will neither be convinced by reason nor argument, not even by authority of the highest order, unless it is in accordance with the Word of God, and the analogy of faith. The design of Christ coming into the world was, that God might be glorified, that his disciples might walk as he did in the world, that God through them might be glorified in the world, and that they might be fitted for their work by a constant supply of grace from the Lord, by the Spirit, through the exercise of faith in his word. This simple trust in him is to be the root of all their faithfulness: we hear not a word about natural ability; no eloquence is spoken of, nor anything about their well-tuned voice. The whole work rests on their simple dependance on their Lord for grace, and through this they will be kept humble and meek, love each other with pure hearts fervently, being united together by the same spirit, constantly deriving life and energy through the same means. The life of faith will make them happy, because they are holy and free from the pollution of the world and flesh, and armed against the wiles of Satan through simple faith.

This is the sum of their Lord's directions; there is nothing about any

of the qualifications my brother admires; and I must show him from Scripture testimony, that they are not necessary. I do not wish him to believe any testimony which cannot be supported by scripture example and precept.

When Moses was chosen as the instrument to bring Israel out of the typical bondage, he made his want of eloquence a strong objection against going on the Lord's errand. He said, "O my Lord, I am not very eloquent, neither before nor since thou hast spoken to thy servant; I am slow of speech, and of a slow tongue." But the Lord said, "Go, and I will be with thy mouth, and teach thee what to say." He still put off the work, and Aaron was given him as a helper; and God then said, "I will be with thy mouth, and his mouth, and teach you what you shall do." Moses went the errands, and waited upon God for the messages, and he was protected in the fulfilment of his duties; he was faithful to God who appointed him, and to his people Israel, to whose service and benefit he was wholly devoted. There is one transgression recorded, and for that he was excluded from the typical Canaan. He smote the rock that had been once smitten, when he was told to speak to it. He said, "Must we bring you water out of this rock, ye rebels?" It was God who gave them the water; Moses could not have done so; therefore he sinned in not giving glory to God. If this was counted to him for sin, what must be the sin of our great men! who are constantly taking the glory to themselves, which ought to be given to God? They refuse to use the means which can alone bring the refreshment from the Rock of Israel. Although they and Israel are almost perishing for want, they refuse to lift the hand of faith to receive, but trust to their eloquence to supply the wants of God's Israel; and by their practice deny the power of God. It was not the eloquence of Moses that accomplished his work, but his faithfulness in waiting upon God, and doing all according as he commanded: this is the only way in which God's work can be done.

Our Saviour's ministry on earth was an exhibition of love. In him dwelt the fulness of the Spirit of love. My brother will not say that the men who weep exceedingly, and stamp loudly, as they repeat their old sermons, have more love for souls than Christ had. They cannot have the spirit of love themselves, but as they are constantly deriving from him as the fountain of love: and when they bring their old sermons, they shew that they have not been exercising faith in the word, they have had no renewed fellowship, so their love cannot be very strong, as they have not availed themselves of the privilege of drawing from the fountain: they are but earthen vessels, and, if faithful, draw a supply to perform every duty.

If we were to believe the old sermon preachers sincere in what they say from the pulpit, we should be almost ready to think they had more love for souls than God. When we touch their glory, we see from whence their

love springs—it is only in word—the root is withered—they seek their own glory—and all this mean trickery is used to deceive the people! They would abuse them, and turn them out of the Church, if they besought them to honour their Lord, by constantly using the means to obtain his grace.

We never find our Saviour using any of those means to attract the people, which my brother is so pleased with : he never wrought himself into that state of feeling in his ministry before the people, stamping and losing all self-command, and yet we read they were astonished at his doctrine : his word was with power : he sought not his own glory. At one time the multitude sought to make him a king, but he hid himself. When they came to crown him with thorns, he went forth to meet them. He had before endured agony of spirit for us inconceivable. In removing the spiritual curse, from the extremity of anguish which he suffered, he sweat great drops of blood. The curse pronounced on man was, “In the sweat of thy face shalt thou eat bread, until thou return to the ground ; for out of it wast thou taken : dust thou art, and unto dust shalt thou return.” Here is anguish of spirit, travail of soul, that we, who were spiritually dead, might be raised to newness of life, and feed on the bread which comes through his agony and death. His suffering in spirit was silent ; there was no thronging multitude to applaud him—no outward gesture to call forth human praise. He lost not his self-possession ; his dignity at that awful moment, showed forth the power of his Godhead. As soon as he said, “I am he !” those who came to take him went backward, and fell to the ground. He suffered in his soul, body, and character. He could have saved himself from it, but he was a willing sacrifice of love.

Thus the scripture was fulfilled, God glorified, and man redeemed. Although he was in the world, the world knew him not ; yet he shall see of the travail of his soul, endless praise shall be given to his adored name ; His kingdom was not of this world, therefore the men of the world knew him not. Those who had seen his miracles, and heard his words knew his blameless life ; but the multitude, with the chief priests and rulers, mocked and derided him. As he hung on the cross, he said, “Father, forgive them, for they know not what they do.” He bore the cross, and despised the shame, for the glory that was set before him, in God being glorified, and man being restored to happiness and holiness. “Therefore God hath highly exalted him, and given him a name which is above every name ; that at his name every knee should bow, and every tongue confess that he is Lord.” This is the example of love the disciples are to follow.

He met not with the applause of the multitude ; and his servants, if faithful to his interest in the world, will not ; his power will keep them from harm ; their life is hid with Christ in God, therefore the world knows them not ; but if they are faithful to death, they shall be with him in everlasting glory. Shall they not be faithful ? Will they forget the degraded state in which they were found by him ? Can they forget the author of

their new creation, and the joy and happiness which daily flows from union and communion with him? Surely not. His precious name answers for all their necessities. Are they poor? In him are all riches. His name, through faith in his name, is the constant charm for all their wants: their supply of strength and grace flowing from him through his appointed medium, the word and prayer. Being thus supplied with grace, surely they will not refuse to use the means to attain it; it is their life enabling them to walk as he did, seeking only his glory who has made them partakers of his grace. They have no more in themselves to support their spiritual life than they had before they were created anew, from him alone all vigour must come. He is the head of the spiritual body, and supplies vitality to every member.

When he was in the world he sent out his seventy disciples into the cities whither he himself would come; they had no provision for their work, but faith in his name. They were sent out as lambs among wolves, yet they take neither purse, scrip nor shoes. They were to be diligent in their work, mind no needless ceremonies, and salute no man by the way. They went to their work in faith and prayer, and returned from their labours with joy; saying, "Lord! even the Devils are subject to us through faith in thy name." We hear no puffing about the great eminent men! not a word about their fine oratory! nor any thing about the fatigue attending their labour! faith in the name of Jesus had done the work, and in his name they rejoiced. The same prayer that was offered then, is now most needful. O, that the Lord of the harvest would send forth labourers: the harvest truly is great, but the labourers are few.

When Jesus ascended, he charged his disciples to go into all the world and preach the Gospel, and he would be with them. He had told them before in what way he would be with them through his Word and by his Spirit, which they should receive after he was glorified, that they might be purified and kept free from the spirit of the world by this means, but without which they could do nothing.

The promised Spirit came at the day of Pentecost, and Peter preached his sermon. He could not boast, as my brother does, that it arrived at its perfection by oft-repeated delivery, so that every accent, every modulation of voice was so perfectly well tuned and well placed, that people were pleased without being interested in the subject. I will venture to say, that Peter never thought about all this fine oratory, which my brother thinks is the life of preaching. We do not read that Peter either stamped or wept, but that he lifted up his voice; and if ever hearts burned with love for the honour of their Lord, the Apostle's must have done on that glorious day, when the fire of love was kindled in their bosoms by the mighty power of the Holy Ghost. They had been waiting in the expecta-

tion of faith for this boon : now they felt what they never did before : and if ever hearts glowed with zeal, it was on that day.

As the sermon had not the advantage of being an old one, so the effects produced on the minds of the hearers were entirely different from those produced on my brother's two noble witnesses for old sermons. The Word reached the hearts of the hearers, they felt the power of the sword of the Spirit, and said, "Men and brethren, what shall we do?" The answer was ready : the power which had wounded soon healed : and "they that had gladly received the Word were baptised; and the same day were added to the Church about three thousand souls." The hearts of the people were changed—they were new creatures. "They did eat their meat with gladness and singleness of heart, praising God." We hear of no praise given to Peter. I am sure this is good testimony in favour of fresh sermons.

My brother's witness only praised the natural abilities of the preacher : here is the design of preaching fulfilled : God is glorified, people are made happy in his love, and he alone has the praise. The Apostles went on in the same way in the simplicity of faith : they did what our preachers will not do : they gave themselves to the Word and prayer. Opposition was soon raised ; and if ministers are obedient to the faith, the enemy will soon try to put a stop to their work ; but trial will strengthen faith and increase love ; for the faithfulness of Christ is proved in causing the spirit to triumph in his grace. The Word grew and multiplied, and the disciples greatly increased.

The Apostle Paul had not that gift of eloquence which my brother lays so much stress upon. If ever he had been tempted to try what that could do in perfecting the work of God, it would have been at Corinth : but he says to the Corinthians, "I was with you in weakness and fear and much trembling, and my speech and my preaching were not with the enticing words which man's wisdom teacheth, but in demonstration of the Spirit and power." The words which the holy Spirit taught him. "He was determined to know nothing among them but Jesus Christ and him crucified." This is what he means by the same things, the things which relate to man's salvation ; all his powers were in subjection to the Spirit, that more knowledge might be constantly imparted.

What folly it is to bring these words in defence of a man going about year after year with the same sermon ! The preaching of the Gospel is still the same—the life of faith is still the same—and Paul constantly derived from Christ and constantly imparted to others, by which means he grew up into Christ his living head in all things ; and after having been a faithful disciple, we hear him say, "He had not attained, neither was he perfect, but was still pressing on." The believer is at first a babe ; and if he faithfully takes his food his daily meditation in the Word, he will

bring forth fruit to old age: he will be fat and flourishing, and show that the Lord is upright. The bread we shall eat to-morrow is the same sort that we shall eat to-day, but not the same piece: the same preparation is necessary to make it fit for our nourishment. It is exactly the same with the Word to the spiritual man: he receives nourishment from the same Word daily: the meditation of yesterday kept him in health, and strengthened his faith, enabling him to use the appointed means with confidence. The spirit wants its food to-day: he meditates, asks for the promised Spirit and finds it: grace is given in the act of obedience: he has no promise to warrant him to expect the blessing without this renewed exercise of faith.

This was the way Paul lived and did the Lord's work: he says, "I live; yet not I, but Christ liveth in me." There is no way in which Christ lives in the believer but by his Word: it is spirit and life to his soul through the constant exercise of faith. If he could repeat and expound every verse in the Bible, the Spirit would not be given him without the acting of faith. It is not in knowing the will of God that the happiness is, but in doing it. It is then the blessing comes which makes the soul rich. Natural ability cannot bring spiritual prosperity, either to the soul or to the Church; there must be devotion of spirit. The minister who lives a life of communion with God, will not study acting in the pulpit. Doubtless, in the ministration of Paul, there would be that reverence and solemnity in his deportment becoming a man who was depending on the aid of the holy Spirit: and feeling that the words he uttered were given him, there would be such an earnestness in the delivery of his message, that the same power he felt might accompany the Word to the hearts of his hearers: thus their attention and respect would be gained. His spirit was full of love, because he was in subjection to the spirit of Christ. This is primitive practice.

We find that Moses, the instrument chosen of God to deliver Israel from typical bondage, had not the human eloquence my brother thinks is necessary to make the Word of God perfect. God's power was with the Word he gave his servant: he was faithful, and did not add nor diminish: he loved both God and Israel, and was devoted to their service. Paul, who was first sent to the Gentiles to be the instrument of bringing them into the liberty of the Gospel, was not eloquent: it was said of him that his bodily presence was weak, and his speech contemptible. It is devotion of spirit that does the Lord's work. Our Saviour's greatest suffering was in spirit—an inconceivable agony to us—but how great must it have been to produce such effects on his sacred body. So this devotion of spirit to him which I plead for, is unseen, but the effects are in the believer and in the Church.

The Apostles yielded Christ this devotion of spirit: they were willing to endure any hardship for his sake. Paul would accommodate himself in

any way to the weakness of man, as long as the precious faith was kept unadulterated: all trials and experiences were turned to spiritual profit through the unity of faith and prayer among the believers. He was willing to do any thing so as the adorable name of Jesus might be glorified, and his Church edified. They comforted and built up each other through their mutual faith. This was primitive practice, and this is my Scripture testimony that human eloquence does not perfect the work of God's grace, which is already perfect in Christ Jesus. We are to have no confidence in the flesh.

My brother will see this practice is quite different from what he terms primitive practice! So was the spirit manifested by the Apostles. Let him bring forward one single instance of the Apostles abusing their fellow disciples, turning them out of the Church, and going about trying to make others believe that disciple was insane, for asking them to devote their spirit to the work. Our Saviour sought not his own glory, but the glory of his Father who sent him. He had power to vindicate his own honour, and crush his opposers, but he did not use it. As his Father had sent him into the world that the world through him might be saved, so he sent his disciples to be the instruments of working out his plan of grace in the world.

After the day of Pentecost we never find them expecting worldly honour: they knew from the Spirit which was given them that they would have no honour in this world. Their business was to promote his glory who had sent them, and with whom they still lived in constant communion through his Word. His faithful servants never seek their own honour: and when they have been persecuted and their names cast out as evil, their Lord has cheered them, and their spirit has rejoiced in him, while their enemies thought to put them to shame. Still the work has been in spirit: there has not been any visible display of power in their behalf; but the day is coming when every work will be brought into judgment. He whom they have loved and served in spirit and in truth will own them, and the good or evil that has been done to them he will reckon it as done to him, and reward accordingly: "Inasmuch as ye did it to my brethren, ye did it unto me." The faithful disciple will then be honoured, but he must not covet human applause now. Without Apostolic practice, there cannot be Apostolic spirit.

I think it would be well for my brother not to boast about his primitive practice; for when it is tried it is found wanting. Just let him consider for a moment that these disciples of Christ have cast out a soul from his church, for saying they could not do his work without devoting their spirits to it. If my brother believes there is a judgment day, when every work will be brought to light, this also will be brought. He will have to say, "Lord, I wrote a book against her, because she thought that thy name should be honoured, and said that thy servants could not glorify thee on

the earth unless they were constantly deriving grace from thy fulness. I tried to convince her that they could perfect the work thou hast wrought by fine oratory and human praise." Let my brother put the question to himself,—Will the Lord pronounce me a faithful servant for this work? Another professed servant of Christ, who, with his lips, is greatly devoted to his cause, can say, "Lord, I scorned this woman, because she told me that without thee I could do nothing; when the multitude were applauding me, and thou knewest I had not served thee in spirit, yet the people were pleased, for I appeared outwardly devoted to thee, and wrote a book, laying down a plan for the conversion of the world, inviting all that tried my plan to write to me: this surely was zeal for the salvation of men! She thought that thou shouldst have the honour of my dependance on thee for grace, so I would not speak to her; and because she still persevered, I scorned her, and told her she had not education: that she was immodest, and knew not grammar! and not fit to speak to a venerable man like me. When she pressed to see me, I would not suffer her to come into my presence." Does my brother think that this Apostolic practice will meet with the Lord's approval? Another of the primitive gentlemen can say, "I abused this woman: I went into thy house, and held her up to public scorn! I also went prating from house to house about her, because she dishonoured thy servants, and took away their native glory; therefore I did all I could to put her to shame, I did not want thy grace to help me; And why should she tell the people I did? I never once felt my need of thy help! she talked about spiritual service, but I did not understand it; so I thought the woman was insane, and I told her so, for I knew nothing about the precious faith she said must be exercised: we therefore cast her out for speaking such evil things. Who was to receive more honour than we? The praise of the multitude was given to us." This is the language of the present practice of these servants of the church.

Sure my brother cannot think that he and they will have the approval of their Lord. It is the sad conduct of men who say they are rich, and have need of nothing, but there is no resemblance to primitive practice.

Another remark of my brother's I must notice, which is respecting class meetings. He has, certainly, as much veneration for the quarterly ticket as the Romanists have for holy water! he calls it a spiritual bank-note! now, every believer has a bible, with many spiritual bank-notes. I cannot say that I ever thought any more of the verse of scripture, because I received it from the hand of a minister. We see they do not want any more of scripture than they can get money by. I find fault with them because they are such misers towards their Lord's family. If they would daily carry these bank-notes to their Lord, he would honour them; and their bountiful hearts would rejoice

in his blessing: the more they exchanged these notes, the more they would love their faithful Lord and his people for his sake. They avoid all communion in this way, therefore they have no just claim on the people to maintain them. It is for spiritual services they make the claim, and those they refuse to give. I have said enough to show, that I am quite willing to give the money, if they will give the service they pretend; but if they do not, they are practising a most cruel cheat to get a little money, which they have no just claim to.

My brother says, "no right-minded person has ever been known to doubt the excellency of class meetings; that whatever I may have done formerly, I must have lost my attachment now." In this he is quite mistaken; my attachment to class meetings is stronger than ever. Certainly the preachers cannot be said to have much spiritual intercourse with the people at those times, as it sometimes happens that a stranger comes. The last ticket-time at our class, nobody knew the preacher who gave the tickets. I have known Mr. Scott speak to nearly forty in little more than an hour, and write the tickets: it is merely a collection of money, which is all that a Wesleyan minister wants with the people. It is frequently painful to witness the spirit they manifest about the temporals. At the last September meeting for tickets, I was grieved to hear the preacher respecting the October collection. I believe it was on the Wednesday before that he pressed it very strongly on the people, when he read the address from Conference in the chapel. He then gave a very unfair statement of the advantages enjoyed by ministers of other denominations. On the 17th he came to give tickets to the class in which I meet: there was a goodly company of widows, who gave him of what they had earned very hardly during the week, having families looking to them for help: some of them ought to have bought food with the money, instead of paying it for spiritual service which is not performed. They go beyond their ability in giving; they do it willingly; and although they are poor in this world, they are rich in faith and heirs of a kingdom. Before he had finished giving the tickets he saw some leaving the room, and had the circulars handed round for the October collection. He pressed the people on behalf of those the preachers might leave behind them, claiming for them the protection of the church, in gratitude for the spiritual service which had been rendered. On the 8th of October he came to preach: this was the time the collection was to be made in the classes. He brought the subject before the people again, at the administration of the Lord's supper, but there it was quite out of place to be reminding people about money at a time when every mind ought to be solemnized. Look at their care about the money for themselves and theirs, for spiritual service! they claim it under the pretence of being given up to the word and prayer for the benefit of the people; but when they are

reminded it is proper for the honour of God, and the benefit of the church, that they should devote their spirits to the word, they insolently refuse; and the man, who is so pressing on his fellow-disciples for the money, would bring any of them (who attempted to show the necessity of this devotion of spirit, for which he is claiming the money) before him as a criminal! Proud flesh says, It is calumniating the character to expose spiritual fraud, by showing that they are not performing spiritual service, but turning it to empty formality; and that all they are doing is only what is seen of men. They call it a violation of the principles and precepts of the New Testament, to shew that unless they keep up a constant spiritual converse with Christ in his Word, they can do nothing, neither for their own, nor yet for others spiritual profit.

Thus we see flesh is triumphing over the spirit; the younger is brought into subjection to the elder. The purpose of God, according to election, shall stand; the elder must be brought again into subjection to the younger. All that is of the flesh is hateful to God, and all the service these men now offer is only bodily, just to get their bread. As my brother says he is contending for primitive practice, let him bring forward evidence. When were the disciples found so careful about money? I ask, Where is it written that Jesus gave authority to his disciples to cast out their fellow-disciples for wishing them to live by faith on him? Where does he find the Apostles refusing to meet Jesus in his Word? He cannot find it any where;—they devoted themselves to his Word in spirit and in truth:—they saw him by faith, and kept up a constant converse with him in it, through the Spirit. This made them, and makes every believer who treads in their steps, faithful witnesses for their Lord. They loved their Master, and loved to meet him in his Word, that they might receive a portion from his hand for the family. These men love not to meet their Lord in his Word, and so care not any more for his family than to get a little money: they would break up the unity of spirit that does exist, of which they are neither the promoters nor partakers.

The unity of the Spirit is kept up among the people through class-meetings; the different cares are matter for thought and prayer during the week: we bear each others' burdens, and so fulfil the law of Christ. Many of the Leaders are truly spiritual men, and have a tender care over the souls committed to them.

In 1828 I went to meet with the leader I now meet with: he has two classes on the Sabbath; and I believe the spiritual prosperity of his people is the joy of his soul. I have never known one instance of jarring or discord in the class. That which makes me love the class more than ever, is the Christian spirit shown to me by my brothers and sisters since I have been cast out of the Church by the preachers. I foresaw what would be my doom when they showed such a proud spirit: I believed they would use the extent of their power against me; and, as the time drew near, the

meetings were more precious, and the thought that I should soon be deprived of this means of grace frequently caused a silent tear. After I was expelled, my leader kindly invited me still to come to class: I at first objected, because, through Mr. Little, such an ignorant clamour had been raised against me, I feared he would be blamed for suffering me to come among the people, and I thought the minds of some of the members might be prejudiced against me, so that my presence would mar their enjoyment. My objection was removed, there being no one who had a wrong feeling towards me; so I returned, and was most kindly welcomed. This subject has not been alluded to, as our meetings are for profiting each other. No influence ever existed in the class to draw the minds of the people to any thing but what the meeting is intended for; therefore I love the people more than ever I did. When I consider the influence a minister has over the minds of the people, it is no small triumph of Christian principle still to give the right hand of fellowship to one whom the ministers had held up to public scorn! It is an evident proof that the preachers' love for the people is only in word and tongue, but that the love of the people springs from the unity of the Spirit, otherwise they would have felt ashamed of me.

As far as regards preaching, the Wesleyans may say, No man cares for our souls! They are doing no spiritual labour, so there cannot be love. Every sermon goes its rounds; and, as there has been opportunity to find out, the same are carried to the next circuit; so that for the spiritual prosperity of the Church they are doing nothing. Grace being a spiritual blessing, it can only be obtained as the man, according to his need, is continually exercising his spirit in the Word. No man can be spiritually strengthened by natural ability, neither can he strengthen others, but by the united exercise of his natural and spiritual powers. There is no more grace in him now than before he was created anew: the repeating pieces he has learnt is mere school-boy work.

A class leader who is faithful, does promote the spiritual prosperity of the Church; and some spend more time on the Sabbath than the preachers. Our afternoon class meets at half-past two, and it generally occupies two hours: the morning class is not quite so long: it is the only means of grace that some of the members have; and I believe there is not one but would rather give up preaching than the class meeting, because of the profit they derive from the one above the other. It would not be so if the preacher was faithful.

My brother will see that the unfaithfulness of the preacher to God and to his people, has not lessened my esteem for and delight in the communion of saints. I think it is a great blessing that there is this means of grace, to preserve the flock of Christ in the unity of the Spirit, when those who are set over them would starve the Spirit out of their souls, through their spiritual sloth.

I must notice another remark of my brother's, in which he has shown such perversion of what I said, that although I make allowance for the darkness of his mind, I can scarcely believe he thinks I favour Mr. Owen's principles. I again repeat what I have said before, that Mr. Owen is an honest man, a noble character! He has given a practical proof to the world that he really believes what he professes:—he has devoted his energies and wealth to promote the happiness of his fellow creatures, that they may be united in love, and live like brethren in unity; but the end will never be accomplished by the means adopted. Every Christian will regard the scheme as that of a man who is dead to all knowledge of the source of true happiness; and, without any great pretension to foresight, say it will come to nought, because the foundation is not sound. The vital part of Mr. O's scheme is money: get the people freed from poverty, and they will be happy. The vital part of the Christian religion is poverty of spirit: get the people to feel their poverty, and then they will be happy. Whenever the Christian loses the sense of his spiritual poverty, he loses his enjoyment; for it is the poor in spirit who are blessed: theirs is the kingdom of righteousness, peace and joy in the holy Ghost now, and the kingdom of glory in reversion. The happiness of the one system springs from earth and earthly things, from which true happiness never comes; and even if it did, it would cease when the body dies: the happiness of the other system springs from heaven and heavenly things. If the man is faithful he has true blessedness, and when the spirit quits the cumbrous clay, it resigns a life of grace for a life of glory.

The whole Israel of God, while in the world, are under the law of faith; and while they are obedient to that law, they will be united in spirit and truth. No weapon formed against them shall prosper; and every tongue that rises in judgment against them, they shall condemn. The beautiful description of Israel's safety and happiness, given by Balaam when he went to curse them, is applicable to the spiritual Israel: while they are obedient to the law of faith, God does not see iniquity in them: they are his inheritance, and their righteousness is the righteousness of God, which is by faith in Christ Jesus. They are the people that dwell alone, and are not reckoned among the nations: their greatness is not of this world: Jesus saith of them they are not of the world, even as I am not of the world; they are sanctified through the truth. As God sent him into the world that the world through him might be saved, so his people are in the world, that they may be the instruments of blessing to the world. Through the constant purification of the truth they will be kept free from the pollution of the world: the eye will be kept single; and they will be as lights in the world, reflecting the glory of Christ. They have meat in the word, through faith, which the world knows not of, which causes them

to delight in doing the will of God, and inspires them constantly with love and zeal for his honour and glory. Balaam said of Israel, "How goodly are thy tents, oh! Jacob; and thy tabernacles, oh! Israel; as the valleys are they spread forth as gardens by the river-side; as trees of lign aloes, which the Lord hath planted; as cedar trees beside the waters."

If Israel had neglected to gather the manna that was sent for their sustenance, instead of this beautiful order of strength, unity and fruitfulness which Balaam looked upon, and willingly would have destroyed but could not, they would have been a mass of corruption in the wilderness.

Of the spiritual Israel it may be said, How goodly are thy tents and tabernacles (as long as they live by faith on the hidden manna.) The body of every believer is the dwelling place of the Spirit of God; the church collectively is the same; and he commands on every dwelling place of Mount Zion, and upon every assembly, a defence. God is their sun and shield, their light and their defence; they know him for he dwelleth in them. How goodly they look, when, through the exercise of an active faith in his word, they are by his spirit constantly purified and kept free from the defilement and spirit of the world. Thus the individual member and the whole assembly are purified: the same body united by one spirit: they love each other with pure hearts fervently, and are as the salt of the earth. Love is the shower, and the fruits of righteousness are brought forth, through constant meditation in the word; this alone being the channel of grace. David says, "Blessed is the man who meditates in thy word day and night; whose delight is in thy word. He shall be like a tree planted by the rivers of waters, that bringeth forth fruit in its season; his leaf shall not wither; and whatsoever he doeth, shall prosper." This is the godly man who keeps up a constant communion with God in his word—God dwelleth in him. Thus he dwells in his church; they bring their freewill offerings, the fruit of communion with him in the word; they feast and rejoice together before him on the bounty of his grace, imparted through the renewed exercise of faith in his word. They bring no sacrifice for sin; their Great High Priest has entered into the holy place with the blood of his own perfect universal sin-offering; and they who, through its efficacy, are cleansed from their guilt, are the chosen generation, the royal priesthood; they serve God with liberty, acceptance and favour: they are all brethren: and he who is chief in the Lord's house is servant of all; he is to be an example of diligent obedience, meditating constantly in the word, giving himself wholly to it, that he may be an example of humility and love to his brethren. What a constant deriving from Christ, through the vigorous exercise of faith in the word, is needful for him, that he may be an example

worthy of imitation. No disciple is favoured more than another, in the way of communion, obedience to the law of faith, shows their love to that system of spiritual discipline, which is designed constantly to teach them their entire dependance. No official distinction in the church can exempt any one from shewing his love by his obedience. He that hath the words of Christ and obeys them, he will acknowledge as brother and sister and mother. The minister is to go before the rest in obedience. The apostle Paul calls his brethren to a common participation of what was his own exalted privilege, he calls them holy brethren, partakes of the heavenly calling. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with true hearts in full assurance of faith, by the new and living way which he hath consecrated for us." Thus purified by his word and spirit, we shall walk together in the light of truth, in the highway of holiness, in which the redeemed do walk without fear. The way-faring man, thus guided, shall not err in the faith. Without this constant purifying influence, nothing can be done; no office in the church can be filled to its profit, unless the man is walking in the truth, and receiving the constant supply of the Spirit of Christ to fit him for his daily duty.

Happy are the people who thus walk; who know the joyful sound of the voice of Jesus in his word. In his name they rejoice all the day of grace, and in his righteousness they are exalted. This is the socialism I contend for; it has Christ Jesus for its author and founder. He came to seek the glory of God, and the happiness of men, and his disciples who are guided by his word and Spirit, seek the glory of God; breathe peace and good-will to their fellow-men. Although my brother and some others have tried to blind the peoples' eyes, by saying that I favour Mr. Owen's system, it is quite evident I am not, as there is the difference of light and darkness between the two; the foundation being entirely different, so is the working of the plan. The one, be it remembered, is laid in the deepest heart-felt poverty, and in that spirit is carried on; the other is laid in the expulsion of poverty, supposing that a man's happiness is in this world's good. While I believe Mr. Owen's system to be wrong, I believe at the same time that it is such men as my brother who have caused Mr. O. to choose such a system. He has given a practical proof that he is naturally a benevolent man: he hears what Christians say of the love and unity of Spirit that religion brings; he watches their practice, and finds them destitute of that Spirit to each other; therefore he is strengthened in the rejection of the gospel.

It is unfaithful professors of the religion of Jesus Christ who have caused infidelity, with unblushing front, to stand in the world and mock at religion. Oh! that they could see that it is the want of religion that causes men to act so. The Spirit of Christ does unite

men in heart and soul; but while they neglect to use the means to attain that Spirit, and rest in the knowledge of the letter, when they are touched, their temper shows their destitution. This is the cause why men deny religion altogether, and the bible on which it is founded.

I have laid primitive Christianity before my brother, he will not find any thing in it of the spirit he applauds; that one disciple is justified in being insolent and abusive to another. Oh, no! All are united by the Spirit of Jesus, coming constantly through the exercise of faith in his word: all have alike the privilege of access to God; they eat the same spiritual meat, and drink the same spiritual drink, which is Christ dwelling in their hearts through faith. This is the bread which God hath given his family, and by their faithfulness in gathering it in his word, he proves them whether they love him or not. The beginning and end of the commandment is love out of a pure heart and good conscience, and unfeigned faith. Unfeigned love in the believer keeps him constantly in communion with Christ; but when men feign faith, love dies.

Our Old Sermon Gentlemen come into the house of God and say they are dependant on the Spirit's help, when they are going to repeat a lesson they have learned!—this is feigned faith. In that lesson there are frequently the strongest expressions of love for God's people; but when they are tried, their love is like their faith—only in words. While the spiritual Israel are obedient to the law of faith they are safe: Satan cannot harm them any more than Balaam could Israel. We read in the second chapter of Revelations that Satan taught Balak to cast a stumbling block before them; they fell into the snare; and after reading of their blessed safety in the next chapter, we read of the awful desolation they brought on themselves by their own sin: twenty and four thousand died of the plague. Satan has laid the stumbling block of vain-glory before the spiritual Israel to draw them from the obedience of faith; they have fallen into the snare, and many have died of the plague of formality. The disease is raging at the present time with great power: we see the sad ravages it makes in Israel by the bitter fruits shown by those who should be examples of love to their brethren. I am sure if I had not known any thing of religion, and had marked the bearing and spirit of Mr. Little in this matter, I should have said, I will never be religious, if it causes men to show such a base unmanly spirit: my soul come not into the assembly of such a man. But he is dead in the plague, therefore when the spirit is tried he shows corruption. My brother must see, while he is defending the practice as Apostolic in all its branches, that there is no such spirit as he justifies ever shown by a faithful minister of the Gospel. Under the old economy when there was not that indwelling spirit of love to unite, the worship being external, the faithful leaders and kings in Israel never showed that pride and insolence which he says Gospel ministers are

justified in showing when they are sought to provide bread for the Lord's family.

Moses did not lord it over God's heritage when they wanted bread and water; he did not abuse them and turn them out of the Camp. They were ungrateful to Moses, but he was faithful and meek to them; he carried all their complaints to the Lord. We hear him at one time saying, "What shall I do to this people, they be almost ready to stone me." Yet, when they rebelled against God, we find in him such love towards them. With God he pleads that they might be spared; and, among the people, he shows such zeal for the honour of God, that the smallest thing must be done according to his Word.

In the book of Numbers we read of five daughters of one Israelite coming to Moses concerning their inheritance; they did not speak to Moses on this matter through others, they came directly to the proper person. Surely there could not be any blame attached to me; I acted according to the Gospel rule in first appealing to my brethren alone, when I saw how they were destroying the inheritance of the Lord, through their unbelief and neglect of his Word. These women came to Moses, saying, their father had died in the wilderness in his own sins, which were unbelief and disobedience, for which all who came out of Egypt died except Caleb and Joshua. As a faithful servant, Moses carried the matter to the Lord, and the Lord said they had spoken right, so they had the promise of the inheritance. In the book of Joshua, when the land was divided, these women came again before Eleazer and Joshua, and before the princes; they said the Lord had commanded Moses to give them the inheritance. There was no insult offered to them; it was done unto them according to the Word of the Lord.

How different is the conduct of the men who now feed the inheritance of the Lord; when his word is brought before them by a daughter in Israel, and they are entreated to do according to that word, they insult her and cast her out of the camp, and refuse to take heed to the word of the Lord.

There is no evidence in the conduct of the faithful kings of Israel which countenances pride and insolence towards their brethren. The king was commanded to write a copy of the law which was before the priests, that he should read therein all the days of his life, that his heart might not be lifted up above his brethren. David was humble and teachable, continually seeking renewed quickening strength and guidance through the word. He says, that he esteemed the word of God more than his necessary food: it was the joy and delight of his heart. He says, he was poor and needy, yet the Lord thought upon him. This is the character of all who partake of the blessings of grace. Again, he says, he loved God's Word; it was his meditation all the day: through it he had more understanding than his teachers. Thy word is very pure,

therefore thy servant loveth it. I rejoice at thy word as one that findeth great spoil; I will walk at liberty, because I seek thy word. We find him constantly expressing himself in this manner concerning God's Word; he claimed it as his heritage for ever, because it was the joy and delight of his heart; and while he delighted in it, and found it the constant means of grace to his soul, he did not show any scorn for those who did not love the Word, but he grieved for them. He saw the transgressors and was grieved because they forsook God's Word. "Rivers of water run down mine eyes, because men keep not thy Word: my zeal hath consumed me, because men have forgotten thy Word." As he found the Word to be spirit and life to his own soul, he longed that others might use it as he did; that they, through the Word, might walk in the same liberty, having communion with God.

How does the practice of David put to shame those men who say they are wholly given up to the word. He had the affairs of the nation to attend to, yet the word of God was his constant study: it fitted him for the discharge of every duty. David had but a very small portion of the word of God, yet he found in it enough for renewed daily meditation.

Those who prophesied of the blessings of grace we enjoy, could not clearly see the things they spoke of; but they enquired and searched diligently for the grace that should come unto us. Searching how or what manner of time the spirit that was in them did signify, when it testified before hand of the sufferings of Christ, and the glory that should follow.

The word is now complete, and we are the happy people who live in the day of grace of which they prophesied; we are the chosen generation who are to glorify Christ in the world, deriving all grace from him through his word. The saints of old had the spirit only in a small measure; we have it whenever we ask it through the appointed means, to guide us into the deep things of God. The field we have to roam in, is endless. I believe it will be part of the blessedness of heaven to explore the wonderful construction of the bible. We shall not have to labour then, as faith will not be needed. Here our light and love are only as we search diligently in the constant and renewed exercises of faith, by which labour alone the spirit of Christ is imparted. What is it we see? Things that angels desire to look into, despised by men who should be examples of spiritual diligence to God's Israel; who avoid the channel through which the grace flows. Instead of meditating in the word, because, through that alone, is their spiritual life imparted, they carry about the same meditation year after year; they want no more than they can get money by; they are Nabals to the Lord's family. A good king is like a father to his people, and a good minister is a father in the church. Our Saviour says, if a child

seeks bread of a father, he will not give it a stone; or if it ask a fish, he will not give it a serpent: from this he shows the far greater willingness of God to give his Spirit to those who seek it. These men have neglected the Word through which it is obtained, and have nearly plucked the sympathies of men from their bosoms. When they are asked for bread, it is found their hearts are stone, and the spirit they show is that of the serpent: they are insensible to the wants of God's family, and trample on the children who ask for bread. All this is done with the clearest head-knowledge of the Word, which is useless, love being wanting, and that is only obtained as the man is walking in communion with God, meditating in his Word. All the wisdom of Solomon would avail nothing without that love and child-like dependance on God which the Gospel requires.

Solomon, with all his wisdom, forsook God, and so lost his favour. He began his reign in the spirit of child-like dependance and humility. The fear of the Lord was the beginning of his wisdom; but when he cast that away, the glory of his wisdom departed, and the faithful in the land, for all his greatness, would mourn over him. When he came to the throne, it is said he loved God, and we hear him asking for wisdom. He said, "I am but a little child in the midst of God's chosen people: I know not how to go out and come in: give thy servant a wise and understanding heart, that he may be able to judge and discern between good and bad; for who is able to judge this thy great people." His heart was then perfect with God, and he was humble. Soon after this we read that two women came to the king, (he must have been easy of access): the circumstances of the case show that the women must have been in extreme poverty, but there was no respect to be paid to riches in judgment. The character of these women we should have thought was against them: they were a disgrace to the mothers in Israel, but they told their complaint to the king, and he gave judgment in favour of the one whose heart had the compassion of a mother. All Israel heard of the judgment, and they revered the king, for they saw the wisdom of God was in him.

If my brother had considered the Bible more in the letter, he would not have been so foolish as to make assertions he has no Scripture to prove. It is not until men have departed from God that they can be entreated about his work, and they think, as he supposes, the professed servants of Christ did of me, that I was not worth an answer. My brother's wisdom comes from beneath: he will find no such spirit justified in the Word of God. "The wisdom that is from above is easy to be entreated: full of mercy and good fruits, without partiality and without hypocrisy." Every Israelite who worships God in spirit, rejoicing in Christ Jesus, having no confidence in the flesh, will mourn for the spirit manifested and the judgment pronounced by their brethren in this matter; for they will see that spiritual life is departed, when they cast a soul out of the Church of Christ for entreating them to hold fellowship with him to sustain the life of

their spirits. We find that when the kings of Israel feared God, they were a blessing to the people; but when they were men who did not fear God, they drew the people from him; and plague, pestilence, drought and famine, captivity and at last desolation, were the fruits of their disobedience. At the time they pretended to fear God, we are told "they feared the Lord and served graven images: they sought him daily as a nation that did righteousness, and forsook not the law of their God. They asked of him the ordinances of Justice, and took delight in approaching to God." But it was all hypocrisy: they honoured him only with their lips. At times there was great reformation, but they soon degenerated; the leaders of the people drew them from following the Lord, and made them sin. When Hezekiah came to the throne, his first care was that God should be honoured in his house; he found the temple in a sad polluted state, and the priests unfit for service. He said to them, "Sanctify yourselves and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. And the priest went into the inner part of the house, and brought out all the uncleanness, and it was carried to the brook Kidron." Hezekiah did the Lord's work with all his heart, and prospered; he was kind and liberal to the people. Jerusalem rejoiced with great joy in that day when the worship of God was restored to its purity: the priests blessed the people: their voice was heard, and their prayer came up to his holy dwelling place, even to heaven.

After the death of Hezekiah they were soon corrupted by idolatry: his son caused them to err, and do worse than the heathen.

Seventy-two years after Hezekiah, in the eighteenth year of Josiah, there was another great reformation. The temple and all around that should have been holiness to the Lord, was heaps of idolatry; neither king nor priest knew any thing about the law. The High Priest found it, and sent it to the king; and when he heard the words of God's law, and knew the sad neglect there had been, also the grievous dishonour done to God's worship, he rent his clothes. There were at that time two faithful prophets in the land, Jeremiah and Zephaniah; but the king sent to a faithful woman; the High Priest and four honourable messengers went to her. She did not study courtly style in returning the Lord's word to the king; she said, "Tell the man who sent you to me, Thus saith the Lord; "because thy heart was tender, and thou humblest thyself and didst rend thy clothes and weep before me, I have even heard thee, saith the Lord." The wrath of the Lord, that was about to be poured out, was arrested; the temple was purified with all around it, and the idolatrous rubbish was taken to the brook Kidron and burned, so there was a general reformation throughout the land; the worship of God was restored to its original beauty; the king was bountiful, and the hearts of the people rejoiced: great was the gladness and blessing which accrued to God's Israel on account of this faithful man humbling himself.

I have endeavoured to show my brother that the safety and happiness of Israel was in worshipping and serving God according to his Word; that those leaders and kings who feared God and trusted in his help, were humble and kind to the people; they were blessed and made blessings: that their proneness to idolatry and departure from the Word of God caused all their calamities. Under the Gospel dispensation there is the union of faith and love. Faith is the root in the believer, which is constantly to receive vigour from Christ; the Word is the channel through which it comes; obedience to the rule unites them constantly to Christ; they walk in communion with God, and have the fellowship of love through a participation of the same grace with each other; but a departure from the law of God causes every evil both in the soul and in the Church. Without this constant deriving from Christ, nothing can be done; love is extinct, and all turns to cold formality. The idol self is set up in the heart, which was once the temple of God; and through this all is defiled. The mind becomes dark; and the last state of such a man is worse than the first. The outward form may be the same all the time, but it wants the living Spirit, which is given only as faith is feeding in the Word.

My brother will perceive that I cannot agree with his order of service and worshipping God: I do not allow that man of himself can do anything. I believe it is the word of God's grace, faithfully used, which builds up the believer and the Church. My brother believes that a man's natural abilities supports the word, and makes it fruitful: it does so: but as it was only natural labour, so it is only natural fruit, the praise of men, that vanisheth away. This is now nearly all we see from pulpit labour. Man, through his unfaithfulness, has deprived it of the uniting influence, and has drawn the people to worship him instead of God. When the spirits of men are devoted to their work, we will hear more of the praise of God; they will be known to be the sons and servants of God by the power which attends their word, and by the Spirit of Christ which they manifest. If the natural ability of man could have carried on the work of grace in the soul, and in the Church, then Jesus might have been spared the anguish of spirit, from which his holy nature shrunk. His disciples had the word, and they believed it: they had natural ability before they had the gift of the Spirit; they had also the words of Jesus, and they had been eye-witnesses to his holy life: yet with all these great advantages, and after all the professions of love they had made, they were entirely destitute of spiritual life. They would have used physical force, though it was of no avail, so they all forsook him and fled. Peter, who had made the strongest professions of love, went after his Lord; but he only displayed that spirit which is now seen in men: with all the knowledge he had of Christ, still he denied that he knew him; which was the case spiritually; and the natural man in him shrunk from the cross. Our Saviour did not shrink from the cross: he was a willing sacrifice—led like a lamb to the slaughter. His holy life

and sacrificial death were not enough for our redemption : it was the soul of Christ which endured the suffering. If it had been possible for us to serve God in spirit and in truth, without that suffering, God would not have laid it upon him. As the sorrowful hour approached, he looked forward, and said, "Now is my soul troubled, what shall I say; Father; save me from this hour." Again we hear him say, "My soul is exceeding sorrowful, even unto death. Oh! my Father, if it be possible, let this cup pass from me." But it was impossible: he could not be spared the agony of soul, and for man be restored to communion with God. Adam was told that in the day he disobeyed the word of God, he should die. It was not the animal life that was to be extinct: he died to the knowledge of God, and was unfitted to hold fellowship and communion with him; therefore, to restore man to this unseen life, which is hidden from the natural man, that suffering of soul was necessary from which his innocent human nature shrunk, though with submission: "Nevertheless, not my will, but thine be done." He must endure this travail of soul, that he might be a perfect Saviour, and bring his redeemed to glory. He endured the cross, despising the shame; we do not hear a murmur for all the indignities offered by men; but we hear the astonishing words, "My God! my God! why hast thou forsaken me." This was the extremity of his endurance. When the price was paid for our redemption, he said, "It is finished!" The law being satisfied, the favour of God was obtained, the Holy Ghost would now be given, and the spiritual kingdom set up in his people. The first part of the prophesy had now been fulfilled—the Lord had bruised him and put him to grief: he had made his soul an offering for sin.

If men could weep tears of blood, they well might, to see their fellow-men despise the glorious privileges so dearly purchased, and fight against holding communion with God. There are those who come forward boldly and say they can render worship to God without using the means to obtain his Spirit. Oh! foolish and unwise men! thus to requite the Lord: to reject that fellowship and communion which alone can enable you to shew that you belong to him; but his name shall endure for ever: he shall see of the travail of his soul: and those who are thus despising his grace, and taking the honour to themselves which belongs to him, will be ashamed of their work, when he comes to be glorified in his saints, and to be admired in all those that believe.

After his resurrection, he opened the understanding of his disciples to understand the Scriptures, but they did not begin their work till they had received the Holy Ghost. When they received the free boon, the new spiritual life, it made them new men; strong in the Lord, and in the power of his might; they were victorious, and triumphed in persecution; rejoicing that they were counted worthy to suffer shame for his name. Their lives and conduct were examples to the believers through their stedfast obedience to the law of faith. They did not forget their Lord's

words, that without him they could do nothing, so they took good heed to keep up the constant intercourse with him in the word. They knew that until the Spirit came, they had the word, but not the power; and after the gift was bestowed, it was only through stedfast faith in the word, that they were to retain it. Jesus was gone to prepare a place for them; and until he came to take them home, this was the means by which they were to keep up a constant communion with him. Their souls panted for the grace thus freely given; they used the means (the word and prayer), and their labour was blessed—the Lord added to the church. They spoke the things of God with plainness and sincerity; every thing of studied eloquence was avoided; it is of the earth, earthy; and has only the reward which comes from earth: it is the idol that pollutes the spiritual temple. Every thing earthy was guarded against; they were only the earthen vessels which received the treasure. The honour that was put upon them did not create in them a careless, indolent presumption, but the greatest diligence and watchfulness. The suffering that procured the gift which had made them sons of God, was unseen by mortal eye; so their devotion of spirit, through which they maintained their holiness, was unseen; but the spirit they manifested, and the power which attended their word, proved that they were faithful in using the means to obtain the grace. What they brought to the people was a means of grace to their own souls; for out of the abundance of the heart, the mouth spoke as the Spirit gave them utterance; so that with one mind and one mouth all glorified God: all lived in simple dependance on his power: faith purified them, through the word and spirit, from all self-dependance; and the same power by the same means, kept their spirits in entire devotion to God. They were in subjection to the Father of Spirits: all their power was given up to his discipline, so that they were enabled to walk in the world as his beloved sons, and their adorable Lord was not ashamed to call them brethren. He was glorified in their hearts, and they walked in love towards each other.

The glory is departed from those men who would call themselves the friends and brethren of Christ: his Spirit is not seen in their work: love is departed, and they seek their own glory. And here is my brother boasting of the great things proud earth can do without his spirit and power! How delightfully it can of itself ornament his word, till all inanimate earth admires it! Proud earth will still glory; but we should hardly have thought it would have been so bold as to come forth and boast in the face of truth, as she has done in this matter!

This old sermon work, which my brother thinks does such great things, is just as serviceable to the spiritual Israel as the calf which Aarón made for the typical Israel to worship before. We may view the church in the same state as Israel was at that time: freed from bondage, they were told by God they were to be to him a kingdom of

priests, and a holy nation, if they would be obedient: the blood of the covenant was sprinkled upon them. The order for the ceremonial altar, where all Israel were to bring their offerings, was not then given, but they were charged against Idolatry. Their offerings were to be presented on an altar of earth; and wherever God's name was recorded, there he promised to come and bless the worshippers. We find notwithstanding all their promises, and the power of God which had been displayed on their behalf, and the fear they had felt when the law was given, that when Moses went up to the mount to receive the orders for the preparation of the sanctuary, which was to be the glory of Israel as it was the token of God's presence among them: while he was gone they said to Aaron, "Up, make us God's that shall go before us; for as for this man Moses, that brought us out of the land of Egypt, we know not what is become of him." Aaron was willing, and he told them what to do; they therefore brought him the ornaments which he received, and made them a calf. The people were pleased with it, and said, "These be thy God's, Oh! Israel, which brought thee out of the land of Egypt." Aaron was pleased with their praises, so he helped on the work: he built an altar before it, and made proclamation, "to-morrow is a feast to the Lord!" They brought their offerings, and ate and drank, and amused themselves. They had not a heart to love and serve the God who had done such great things for them. Moses knew not what they were doing until God told him; and when he came down and saw their sin, and the people stripped of their ornaments, his anger waxed hot, and he avenged the dishonour done to God. All who were on the Lord's side were to slay, and not spare, either son or brother if they were guilty. He had still great compassion; he went and pleaded for the people. God was intreated, and they were spared. It is said, "The Lord plagued the people for the calf which Aaron made: it was a sin they were ever prone to: they walked in the imagination of their own evil hearts, and went backward and not forward, until they were destroyed.

The idolatry of the typical Israel was but a shadow, compared to that of the spiritual. A new heart and a right spirit is given to every Israelite, and the power of the Spirit if he will use it, to enable him to fulfil the law of faith and love, under which he is placed; but they are disobedient. Those who say they are the adopted sons of God, refuse to submit to his discipline, though it is only as they do so, that they can live to him. He that despised Moses' law died: of how much sorer punishment will they be thought worthy, who have trodden under foot the son of God, and are counting the blood of the covenant wherewith they are sanctified an unholy thing, and are doing despite unto the Spirit of grace.

Israel fell first into their idolatry after the law had been given, and they had promised obedience, and had been sprinkled with the blood of the

covenant. Moses being gone to receive instructions from God for the sanctuary they did not know the honour that awaited them. It is not the nominal Christian who can commit the sin against which I am speaking: he may use the same words as one who is born again, but he does so in ignorance; and one who has been renewed does it in presumption. Jesus is gone to prepare a place where all his redeemed are to meet, and join for ever in endless praise to him who has saved them, and through whose grace alone they are brought safely through the wilderness. Moses did not know of the sin of Israel, until God told him: he did not see their shame until he came among them. Jesus sees the sin and ingratitude of the people whom he has redeemed: his soul was in travail that they might have power to glorify him, yet they refuse to use the means he has appointed to attain his grace. He sees that they have polluted the temple he had purified by his word and spirit: they refuse to have any communication with him, though he is the light and the joy of every spiritual temple; but the glory is departed. When their spirits are tried, we find they are not under the power of the law of love, but they are seeking their own glory: they have renounced all spiritual service: they take the word of God (which if used in faith would have adorned them with grace, that they might glorify God), to glorify themselves. They come into his house to repeat their old sermons: they kneel before the people and lie to God; they confess their inability to speak to the people, and beg of him to guide them: they pretend that their hearts are in subjection, and that without him they can do nothing; that their eyes are up unto him and their expectation is from him.

I ask what spirit prompts these men to use language of the deepest humility and the strongest confidence, when they know they have no word from God; they have not been holding communion with him; they are not depending on the aid of his Spirit; they have got a piece by rote, that they have many times repeated. There cannot be such dependance as they express. They know it ought to be so; that they ought to have been holding communion with God; to have met him in his word, the appointed place to find him, that their spirits might be purified through the exercise of faith. He has promised to be where two or three meet together in his name; but here is no honour done to that name; there has been no faith exercised; no grace is wanted; the prayer that was offered was from feigned lips; there was no sincerity; the heart did not feel the want of what the lips, with the deepest show of humility, implored; grace could not be poured into their lips; their hearts had not been meditating on the things touching the king; they wanted no further acquaintance with him. Ungrateful men! The angels desire to look into the wonderful mysteries of redemption—and they want to know no more than they can get a piece of bread by.

When the son of God suffered, that this glorious privilege (which they

will not use), might be purchased, the sun was withdrawn from the earth. When he said, "it is finished!" and bowed his head and gave up the ghost, inanimate nature was convulsed, the earth quaked, and the rocks rent. The heart that is hardened through spiritual pride is scared, and can come before God, mocking him by asking the blessings so dearly purchased, though they know they are breaking the law of the Spirit of life, which made them free, because they have not subjected themselves to the discipline necessary to obtain grace to serve God acceptably; so that all their service is formality, however much their abilities may be praised.

My brother wonders I have been so daring as to touch the great men of the Venerable Body! Look at these great men! Would not an honest worldling be ashamed of them? What is a man if his word is not to be relied on? What an example Mr. Scott and Mr. Jackson has set before the Church! Is not a man's word his bond? These men we see are liars! I should fear to offend the least of my Lord's disciples, for I know that whatsoever is done to any of his family, he takes as done to himself; but the same grace which teaches me to be careful not to offend the least, likewise teaches me to be fearless in opposing those who call themselves the greatest in his house, when they are traitors to his cause, and bring dishonour on his truth. I know that whatsoever stops the vital circulation of the heavenly influence in the soul, or in the Church, will be fatal; and the spirit of this corruption is now so evident in the world, that it is high time to shew from whence it springs. It is a painful duty; but who can bear to see the destruction which the plague of formality and hypocrisy is making in the Church, and not use the word of truth against it. As the heads of the people are foremost in the sin, therefore, according to scripture practice, they must be held up to view. When Israel had on one occasion been unfaithful to God, the command was, "Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." Now as these men boast that their practice is apostolic, which they say they have revived in its spirit and purity, and my brother comes out to defend them without the colour of scripture in their favour, it is right that their spirit and practice should be held up before the light of God's truth, that all Israel may see their works are not wrought in God, by the spirit they show when their glory (to which they are so devoted) is touched.

My brother has alluded to Brunswick Chapel, Milton Street. Now let us look at the opening of it by Doctor Newton, the President's Secretary. There had been much prayer presented to God by the people for a blessing on his servant, that his labour might be owned and blest; of course that means spiritual labour; they were expecting to feast together before God on what he gave to his servant to bring into the house when he waited upon

him in his word, and guided him to a portion. It was his Lord's will that he should be thus waited upon. He himself, in answer to the prayer of his people, meeting and blessing his waiting servant, as he yielded himself to the guidance of his Spirit; the heavenly influence flowing into his soul as he was exercising faith in his Lord's word, and his Lord in answer to the prayer of faith, and in accordance with his own word of promise, intending to preside at and bless the provision of his house, and assist his servant who was depending on him, and through him, communicate the heavenly influence to his expecting family. This faithless servant knows his Lord's will, but will not do it; he takes no delight in walking with God in his word, or in cultivating a deeper acquaintance with him; he avoids going in the way he is to be found, as he wants neither his guidance nor his grace to help him to adorn the Church, having such good natural abilities. He is far more praised in using them, than his Lord, for the Lord of the house is forgotten altogether; when he comes with his old sermons adorned with nature's gifts.

The Doctor in prayer offered the house to God as a house of sacrifice. We give this house to thee, we dedicate this house to thee. He spake of himself in language of the deepest humility, imploring the aid of the Spirit, and that the fire might descend. I feared, while he uttered his petition, that he was only mocking God, yet I had a little hope that he did that day intend to offer to God of what he had been receiving. I thought, surely he will be afraid, after what he has said, to repeat an old sermon. The text was given out, the thirty-sixth psalm, eighth verse: "Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth." It was a good sermon, and he repeated it very well; I thought it was not a spiritual offering, the fruit of faith and prayer, for God has not owned it; the fire which he sought has not come. There were others of the same opinion; but as none but God can clearly discern whether there has been spiritual preparation, I would not declare without evidence that there had not. In a few days I had that evidence: he has been carrying about the sermon for twenty-four years! so by this time it must have arrived at a state of perfection, as my brother says it is frequent repetition which brings them to perfection. The sermon has been printed twice: once when it was repeated at Norwich, and again when it was repeated at Queen Street. When the Doctor preached it at St. Peter's Chapel, Norwich, the Editor of the "Pulpit" says, "Mr. Newton has long ranked among the first preachers of the Wesleyan connexion: our correspondent informs us that the sermon excited universal admiration. It is impossible to do Mr. N. justice; we want his eloquence and action in order to communicate the impression it made upon a large and crowded congregation."

Thus we see the people were like the Israelites with Aaron's calf, well pleased with the performance. They offered their praise to the man, and

were delighted with his eloquence and action. No honour was done to his Lord: no captive soul set at liberty: nothing was said about spiritual strength being renewed: all the praise went to the servant.

This does not look like primitive practice: then the people praised God: but we hear nothing like this from these men. Such praise might suit an actor in a theatre, and encourage him to persevere in the piece which the people so much admired: such praise for a man's natural abilities is unwarrantable in spiritual things, and places him in great danger of falling from his stedfastness in the faith. What is the best of men but a piece of redeemed earth, from which the spiritual offering is to ascend for God's gracious acceptance. If the man is sincere, it is what God has given him; but if a vain thought has arisen of his own natural ability to do any thing, the altar is polluted.

The three Hebrew children who were cast into the furnace, were not in such danger as this man; they were cast in bound, but were seen walking at liberty in the fire, and the Son of God with them. If this man had to suffer outward persecution, fear would have caused the flesh to prompt the spirit to rely on God, and he would have walked in the fire, having a liberty of access to his God which he could not have otherwise enjoyed; but this praise of men has slain its thousands. If the man who has to endure it does not gird the Gospel armour firmly around him, the flesh will soon glory over the spirit, and he will be destroyed.

There could have been no possible difference, as to spiritual profit, if the sermon had been bought, and one of the Sunday school boys had repeated it; he would not have been suffered to use the mockery of supplication, neither would the people have met to implore the assistance of God's Spirit for him, because he would not have been supposed to be regenerated and fitted for his operations. If it had been announced that a Player was going to open the chapel (and any man could make up a piece according to a system of doctrine, if he studied the Bible in the letter), would the people (knowing that the man had a piece which he went about the country repeating on such occasions) have met to ask God's Spirit for that man, to assist him in his labour of faith and love? Most assuredly they would not; because they would have known that the man had not the spiritual ability, therefore he could not use that which he had not; he was only going to mock the minister of Christ, and show them what spiritual service was; but they would not be so foolish as to think it was so. If Mr. Macready (who, according to report, is an excellent moral character) had performed and could (though I do not think he would) have been so presumptuous as to offer such a prayer as Mr. Newton did, Would not the people have trembled at the sin of this mockery of God's ordinances? Would they have expected any blessing from his performance, although the piece which he repeated was quite in accordance with their views of truth, and what had been applauded by many

an audience, and, from long acting of the piece, he did it well as an actor, yet he must have offered the prayer, or the farce would not have been complete.

Now this is the farce these men are constantly playing in the house of God; they boast of being the revivers of apostolic religion, but they only personate the apostle: they do not follow their practice. The apostles really depended on God's Spirit to guide them even in the words they uttered: we know it from their earnestly imploring the prayers of the people, from the blessing which attended their word, as well as from the fruits that were produced, and from the spirit of love constantly manifested among and for the flock of Christ. As these men have not the dependance on God for aid which they express, and merely come to act worship, not to perform it in Spirit and in truth, it may be justly feared, that those who have for many years been practising this deceit in the church, are twice dead; because that "When they knew God, they glorified him not as God;" but were unthankful, despising the riches of his grace, and would not use the means he had appointed to impart the boon, but have become vain in their own imaginations; have changed the truth of God into a lie, serving themselves and seeking their own glory, yet pretending to seek his; their foolish hearts are darkened.

The Doctor said in his sermon, "The Church is the House of God, a spiritual house, where God, who is a Spirit, dwells; the house where he is to be found; the house where we are to enquire after him; the house where he entertains his friends. The God of all goodness first coming down to man, and kindling in him the fire, revealing in our hearts his love in Jesus christ—that love kindles ours." Now this is all truth; the individual believer is the dwelling place of God; the Church is a body, also the dwelling place of God all united by one head in him; all their affections centre; all quickened and animated by his Spirit; all enduring the same conflict; all soldiers fighting the good fight of faith, constantly deriving strength from their head, through the unseen but vigorous actings of faith.

With united heart and soul the spiritual members of Christ say, "Whom have we in heaven but thee:" there is nothing on the earth to be compared to the glorious privilege of walking with thee in thy scripture. This is the way the soul is kept constantly purified, and soars on the wings of love, far above the trifles of earth. The closer the communion, the more comprehensive will the views of truth become; the light will become more clear, and love be constantly increasing. This is the way God dwells in believers and in the church; and the man who is thus daily walking with God in his word, will never appear before his brethren with an old sermon; for being constantly by faith feeding afresh in the word, will always have something to

share with them; but if faith is not fed, it will die; love will not burn, if faith ceases to bring the fuel, and both will be but an empty sound.

The Doctor drew a very good picture of what the soul was to expect in waiting upon God; but as there were no renewed actings of faith in the Word, there could be no grace, and his Word could bring no power. By nature there is none in him: he must receive it; and he had done no honour to him whom God delights to honour. He had his natural abilities and his old meditation, and would not meet him in his Word to have his spirit purified to offer spiritual worship. He said, the pulpit was a sacred thing, an awful place for a man to stand in. And, finally, if the people loved the house and worship of God, they would show their love in a very substantial and practical way, by contributing of their property to maintain the house and worship of the Lord.

We see how this man showed his hatred to God and his people: he came like blind Sampson shorn of his strength, merely to amuse them and get a little of their money. The applause that was given to the preacher was never given to a disciple of Jesus: they know too well the tendency that is in themselves to think they are something: it is their daily care to feel they are nothing, and have nothing; therefore they would not be so cruel as to place a brother in such jeopardy. When Sampson's bands were broken, he found the new jawbone of an ass: he put forth his hand and took it, and with it slew a thousand men. While he retained the secret of his strength none could stand before him, but when he lost that, his eyes were put out. His enemies had no fear of him then, but brought him out to make sport to them when they came to worship their God.

The Apostles retained faithfully the secret of their strength, which was communion with God in his Word, and a simple reliance on his power; and we find that the power which came with the Word slew the enmity to God which was in the hearts of thousands; they were filled with love, and magnified God with new tongues of praise. The secret of this man's power is the same as theirs, and his word would be attended with the same blessing if he was faithful. God is not changed, and the Spirit is still given according to the proportion of faith. All the infidels in the world may come and hear his eloquence and offer to him their praise: they need not fear that their pride will be brought down, or that they will think any less of themselves. His eloquence is no more calculated to remove their natural enmity to the way of salvation by grace through faith, than the jawbone of the ass was to slay the men. While he refuses to hold fellowship with God in his Word, to give him the Spirit of his work, his repeating pieces he has learnt is useless, and will go no farther than please the people to get a little money from them. The secret of his strength is in his head; a simple unfeigned reliance on Christ Jesus; but he has no such dependence; he has long since cast from him the secret of his strength; and

while his lips have uttered before God the words of the new man who lives by faith, it was all a mockery to keep up the farce. He had been exercising no faith in the word, and could have no virtue from Christ; his eyes are blind to his own helplessness.

Unfeigned faith is a noble grace; and who can tell the benefit which has been brought to others through one faithful soul. By every endearing motive, and the sweet constraining influence of love, the believer is drawn to the obedience of faith; yet this man comes before God, compassed about with a deceptive profession of his own inability, and offers to him hypocritical devotion. There had not been any subjection of his spirit to be purified for the service. Had he appeared that day before the people, without taking food, or using the means necessary for the health, comfort and purification of his body, they would have mourned over him as one who had lost his senses, to come into the house of God in that state, unfit to appear before his brethren; yet this is the way he appears before God. There never was, nor can be, spiritual worship offered from a polluted spirit.

He said, the pulpit was a sacred thing—an awful place for a man to stand in. It was not the piece of wood which he stood upon that could be sacred. His proud earth ought to have been sanctified and made meet for his Lord's use, but he did not think God worth waiting on; his spirit would not submit to use the appointed means for its purification; he did not take his earthen vessel to the ever-flowing fountain of grace to be replenished. He could not impart the light and love, strength and joy, he had been receiving; he wanted no communion with his God that he might worship before him in the beauty of holiness: he was a great man in his own eyes, and so has forsaken dependence on God that gave him spiritual life, and lightly esteems the Rock of his Salvation; and would not submit to use the means which would obtain the fresh anointing of the Spirit, and his cup filled with blessing. His heart did not burn within him as the sacred Spirit opened up the truth, as the eye of faith caught each glimpse with holy pleasure, and the heart glowed with love, blessing the adorable trinity, who thus condescends through the medium of faith to make man holy and happy.

While he was thus on the mount of communion he would breathe the ardent prayer of faith and love, that his brethren, whom he was preparing to meet, might be made partakers of the same blessing he was then enjoying; well knowing that while his lips uttered what he had been meditating upon, the excellency of the power was alone of God. Thus with a purified elevated spirit he would come into the sanctuary in the fulness of the blessing of the gospel of peace: his brethren had been praying for him, God had been faithful and had blessed him, and in his name and in his strength he was going to meet the people.

He had the words of Jesus for his warrant, that, going in his name and in his strength, he would come, and, through him, bless his faithful children. This would have been spiritual worship, the service God accepts; it would have come up before him as a sweet savour of Christ. There was no offering of spiritual service brought, and bodily exercise is of no avail. In vain are sanctuaries erected, if the only use they are to be put to is for men to repeat peices which they have learnt, and to be admired for their fine oratory. In vain is the word and spirit given, if men are to carry about their own words, year after year. If they will not give the labour of faith and love in the word of God, it is a dead service; there is no offering for our great High Priest to present to God. He appears there for us in his clothes of service, that he may present our spiritual offerings to God, and impart grace according to the exercise of faith in his word. Here the minister has had nothing to do with either word or Spirit; he treats these appointed channels of the grace of God with contempt: the word of God is despised, and the Spirit dishonoured. No renewed exercise of faith; no grace is wanted for his lips from the fulness of Christ. His expressions of dependance and love were all a mockery: for he had got his old sermon, which he could repeat well. My brother says, the fact is they are perfected by oft-repetition; but God's judgment and his respecting perfection are widely different. He hath given one perfect offering to man for his trust; and all that my brother calls perfection is the filth which pollutes the spiritual temple, and it must be all cast, as the idols were, into the brook, or else the man can never enjoy that purity of spirit which will fit him for communion with God, and enable him to walk as Jesus walked in the world.

It is the great end and purpose of the Gospel to reclaim man from his natural pride and its fatal consequences, and with unfeigned humiliation of spirit to abase himself and give glory to God. To pride himself on natural or acquired endowments, is corrupting the temple which had been purified. The love of human approbation is such a subtil passion, there is nothing which it will not try to penetrate under the most specious disguises, and through which Satan has succeeded in drawing many from the obedience of faith; and from their simple dependance on Christ. He has blinded their eyes to their own weakness; and many who would have been like Sampson, mighty through God in slaying the carnal enmity of the heart, have brought themselves and the Church to be the sport of unbelievers through their unfaithfulness; and until they return and seek grace, that with deep prostration of soul they may be enabled to cast themselves at the foot of the cross and obtain pardon for their unfaithfulness, they cannot prosper. Abstaining from all their empty fancies to work upon the passions of men, and gratefully using the means of grace which God has appointed for them, (not substituting their own words

instead of God's, because the souls of believers cannot feed on their old meditations, the food which nourishes them must come from their Lord), then they will eat that which is good; their souls will be satisfied with the fatness of his house, and drink of the river of his pleasure. If the servant fails not in his part of the duty, God most assuredly will not fail in his: if we would love him as ardently, if we would praise him as triumphantly as the primitive Christians did, there must be the same entire trust, the same reverence for the word as the means of all nutriment and growth, and the same value of the aid of the Spirit, as they had; then the Church would shine: there would be none of this disgraceful acting to get a little money.

We find that when the new nature was implanted in man, and kept alive through the constant exercise of faith, that which the old nature clings to (money) was thought nothing of; they had a better portion. We do not read that money was sought of them: it was spontaneously brought for what was necessary. The love of Christ constrained them to those acts of kindness that promised the well-being of others; but now, through the minister's despising their glorious privilege of walking with God in his Word, the love which would have glowed in their bosoms is departed, and the people have followed their example. It is not his name (to whom they are under everlasting obligations) which is now used to draw the money, but the name of some man who is brought from afar: the cold-hearted performers at home have lost their influence, therefore a man must be had to draw the money whom the people will admire. The ministers would be like Aaron: he said, thou knowest the people are set on mischief; so they say, they must try their plans to get the money, for the hearts of the people love it and will not otherwise part with it. Only let them do their duty to their God, and serve him in the spirit, then the heavenly influence will descend, the treasure of the Spirit will be poured out, and money will be looked upon as the means to glorify God; and every new channel which is opened, where money is wanted, will be hailed by the faithful with delight.

When the sanctuary was to be built in the wilderness, that God might dwell in Israel, there was no lack of means to carry on the work, nor want of energy to do what was commanded: all was cheerfully and diligently done.

I think the Tabernacle and Milton Street Chapel were both the same time in building—about five months. God said to Moses, "Let them make me a sanctuary that I may dwell among them; according to all that I have showed after the pattern of the tabernacle, and the pattern of the instruments thereof, even so shall you make it. And they came, every one whose heart stirred him up, and every one whom his Spirit made willing; and they brought the Lord's offering to the work of the tabernacle of the congregation; and for all his service and for the holy garments

they brought a willing offering unto the Lord." We see they were all willing offerings; every man and woman whose heart made them willing, brought all manner of work which the Lord had commanded. There were very costly offerings required: it is thought that the gold used was worth about one hundred and fifty thousand pounds, the silver about thirty-four thousand; but it all came freely. The wise men who wrought the work of the sanctuary came every one from his work which they made, and they spake unto Moses, saying, "The people bring much more than enough for the service of the work which the Lord commanded to be made. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary." So the people were restrained from bringing. While the people were liberal the workmen were faithful; they rendered an account of all that was given them; they had nothing for their labour but the honour of preparing a sanctuary for God. From him they had their daily manna, and their raiment did not wax old: so they had no care only to gather the food according to the order, otherwise they could not have done any work; but they were obedient and wrought according to God's command, with a single eye to his honour.

As the different pieces of the work were finished, we are frequently told they were done as the Lord commanded Moses: there was nothing left to the invention of the workmen. As with the building, so with the service which was to be performed in it: there was nothing left to the invention of the priests; it was all God's work, and to be done by his order. When it was finished, Moses looked upon all the work, and beheld they had done it as the Lord commanded, Moses blessed them; and when it was set up, God showed himself well-pleased with the service. He took possession of the sanctuary and his glory filled the tabernacle.

Thus the heart that is purified by his Word and Spirit, and consecrated to his service, is his dwelling place. Those who devote their spirits to his service shall have the blessing of his presence in their earthly tabernacle; they shall feed on the hidden manna while in the wilderness, which, if they are faithful to gather, will fill them with love and make them like God. A robe is provided for them to appear before him in daily: it will never wear out while they are in the wilderness. If the spiritual man is faithful to appear daily before his father in the garments he has provided, to receive the manna from him through his Word, he will have no care; all other things will be given; all the shame comes through unfaithfulness. May we not blush at the statement of Israel's willingness in the service of the Lord, when we think of the disgraceful work there is now to raise the money? Instead of the proclamation, "bring no more," which would be the case if ministers would bestow their spiritual labour, we find public meetings are got up, and every sort of trickery used, to get the people into

a state of excitement, and then force a promise of something from them. Paper and pencil are brought when they are thought to be worked up to generous feeling, that they may be secured at the moment their persuasion seems to have made an impression. This is not the Lord's willing offering, but ministers are starving the people's souls through their indolence: so that the money is not easily gotten. One who resolutely refuses to perform the spiritual worship for which they say the house is built, is found hunting at the dwellings of poor men and women for the fruit of their bodily labour. He had no claim upon them; he loves them not; he would not hold fellowship with them if it was not to answer his own purpose. The God whose house he says it is, he avoids communion with as much as possible, and openly avows that he will not be his disciple. He shows, through this want of fellowship with his Lord, that the spirit of love is gone from him; and so it is from the majority in the Church. Instead of the proclamation being "bring no more, there is more than enough," we find large bills stuck upon the walls in the streets, to say that eminent actors are coming to play at preaching; for this is all they do, to mock spiritual worship; calling for fire when they have brought no offering of spiritual service from the Word of God which is the believer's inheritance: they come not to know God in spirit and in truth, but to rehearse a piece they have learnt, to get money: it is hoped many will be drawn together, the names of great Doctors being thought a good stimulus.

As the name of Jesus, and the honour of being workers with him, have ceased to draw the preacher to the obedience of faith, so good oratory is used to draw the money as a substitute for the Spirit of love, which is starved out of the church, through their mockery of spiritual service; and they proclaim their own and the peoples' shame on the walls and streets of the city, that money cannot be raised for the service of that God to whom they profess to have devoted all they have and are.

There has also been great private effort used for this chapel, besides twenty-eight sermons on the two plans. Does not all this trouble to raise money speak most eloquently that there must be a sad lack of love to that God whom they profess to worship? We see they come not to serve God but themselves, that is the difference between acting a character and practising it. The Apostles practised the faith they preached: these men only personate the characters they describe; they would wish us to believe they are the friends of God, and disciples of Jesus, but we see they are not; they come to mock God to his face, and to gratify the lusts of their flesh with his sacred word. They cannot be the friends of God, because they are united together to strengthen each other, not to hold communion with him. They cannot love Christ who refuses to use the means to obtain his grace. God has

reserved to himself the power to bless, but man must wait upon him in the appointed way.

These men are acting faith upon an old meditation, and carrying it about from year to year; the sense of being dependants for grace through the word is gone from them. Why do they mock God with words as though they were? They have emancipated themselves from the yoke of love, and are satisfied with the honour which comes from men: that which comes from God is not so dazzling, and would not gain them the applause of the multitude. That is only spiritual worship which springs from the willing subjection of a grateful spirit. Will they who refuse to walk with him in his word, be the instruments of good to any? They are setting at nought their glorious privilege. There are no mysterious and unintelligible means used to fit them for spiritual service, more than their fellow-disciples: they are unfit for the service, and are destroying the inheritance of God through their faithlessness. They have peices made up full of expressions of love to God and his people, and use the utmost of their natural powers in delivery, so that they are admired by all. It can, however, go no farther, as they are working without God, drawing no virtue from Christ, without which they can do nothing. There being no renewed meditation in the word, consequently there has been no sanctification of Spirit: no honour done to God; yet we hear these men come before God empty, and seek for their offering to be honoured by fire. Abominable hypocrisy! Having brought no offering of spiritual service, such a man only comes to sport with spiritual things for the amusement of the people, having never waited on God for a portion. All the preparation of God's grace, that is to fit the man to worship in Spirit, and in truth, has been set aside; his name insulted; his son despised. No renewed exercise of faith, in the blood of atonement which is before the throne of grace. As there was no meditation in the word, there could be no grace given, there being no other channel through which it flows. The Spirit is grieved; he gives the supply, but such a man does not want it; he would have been the guide of his spirit, and would have glorified Christ by the fresh communication of his love, but he would not submit to his guidance; he dishonoured all the means of grace which are to prepare him for service, yet he comes mocking God, offering praise, and seeking fire as though he had been with God and had brought the meditation of his heart in simple dependance on his faithfulness. Need we wonder that the Church does not shine when this is the faithless conduct of her professed champions?

At the time the disciples of Christ eat their meat with gladness and singleness of heart, it was when those who were set over them were indeed honouring God by the devotion of their spirits; with glowing gratitude they gave themselves up to the word; they kept up a con-

stant acquaintance with their Lord; and out of the abundance of their heart their mouth spoke. They did not learn pieces to repeat, and say it did quite as well: they knew it was only as they received the bread of life from their Lord's hand, that it could multiply; they had seen how the bread which sustained the bodies of the people, when received from his hand, multiplied in the breaking, and they were fed now: they saw the same miracle daily performed through his word in the spiritual sustenance of thousands, and their business was to labour in the word for the bread which would not perish, but nourish them and the people committed to their care to everlasting life.

Thus they faithfully gave their souls to the work, and said it was not right for them to do any thing else: they would not have thought it a violation of the principles and precepts of Christ to be told, that without this constant communion with him they could do nothing: they knew it was the strength and joy of their spirits, and kept the love that had been kindled, pure for him and his people. They had their reward in the constant act of devotedness and the honour of being workers with God, which brought enjoyment to their spirits, and kept them far above seeking the applause of men. A pure spiritual offering ascended from their earthly bodies, which were devoted to their Lord, and great grace was upon the people through their faithfulness. The happiness which the people found in God, made them sit very light by this world's good. The Apostles, like the faithful servant of Abraham, had their Lord's treasure in their hand, but they knew it was through faith they must constantly honour him in his word; it being the way in which the Spirit was to lead them, they constantly walked in it; and at every renewed token of success, they, like the faithful servant, bowed down and blessed the God of their Salvation, who was blessing them while they were walking in the way, and bringing out the jewels of his grace to adorn his bride, the church.

As in the case of Laban there was plenty of stuff provided, so there would be no lack of money for the servants and service of God if they were faithful; but what mean dirty work they have now to perform, to get a little money for the service of their God! If they would use the faith which was given them to exercise in their master's treasury, there would be the same effect as in those days; for God is the same and Jesus Christ is the same; but without faith there can be no blessing; as they bring no grace with them, only their natural gifts, which cannot impart grace to the people, though they get the praise, so there is no love shown in the devotion of substance to the work of God: there is a great drought in the Church: the Spirit is withheld, because the offering of spiritual service is not brought from the believer's inheritance, which is the word of God. Zion languisheth because the glory and honour is withheld from God.

While Israel honoured God's worship they had plenty: they did not mock him when the tabernacle and temple were dedicated, by seeking fire as the token of his acceptance of the offerings, when they had not brought any. When the tabernacle was dedicated, Aaron did his part to the offerings; the blood was sprinkled, and he came down and blessed the people, when fire came out from before the Lord and consumed the sacrifices. The heads of the people brought costly free-will offerings to dedicate the altar to God; thus they showed their reverence and gratitude for the token of God's presence among them; they feasted twelve days on their offerings before the Lord, having a fresh supply every day, the blood being daily sprinkled, and the fat burned, according to the order of God; they feasting, as was commanded, with joy and gladness.

What a difference in the labour of the spiritual worship to the ceremonial, all that is required now is devotion of the new heart and right spirit, which are given for the purpose of holding communion with God. Having the conscience sprinkled with the blood of atonement, and purified by the spirit in the word, man is fitted to offer up spiritual sacrifice acceptable to God at all times, and in all places, through Christ Jesus. We see he refuses this spiritual devotion, and comes without an offering; yet the people cannot detect the fraud. Many are the reasonings in the mind of the believer, why the preached word is not more blest, but we see how it is; they who are appointed to prepare the Lord's offering are unfaithful to the faith they profess. The free-will offering of a grateful spirit is not brought into the Lord's house, therefore the souls of the people are not blest before the Lord: they will not open their hearts to entertain him.

Mr. N. said, God's house was the place where he entertained his friends; but he cannot entertain God's friends unless he has first opened his heart to entertain God. The servants in the spiritual sanctuary submit constantly to the spiritual purification, and bring to God the fruit of his own spirit for his acceptance. God's people cannot feast on the doctor, repeating a piece that he has learnt and repeated so many years: any natural man could do this; he need not be created anew to offer this service.

When Solomon's Temple was dedicated, he thought his God worthy of an offering. The sacrifices were prepared and laid on the altar according to the appointment, and we are told they were more than could be numbered. The king kneeled down before the altar and prayed; in conclusion he said, "Arise, O Lord God, into thy resting place; thou and the ark of thy strength. Let thy priests, O Lord God! be clothed with Salvation, and thy saints rejoice in goodness. O, Lord God! turn not away the face of thine anointed; remember the mercies of David thy servant." Then the fire came down from

heaven and consumed the burnt-offerings and sacrifices, and the glory of the Lord filled the house. When all the congregation saw it, they bowed themselves, and worshipped and praised the Lord, saying, "For he is good, for his mercy endureth for ever!" They all feasted on their sacrifices with joy and gladness: and God appeared to Solomon, and said that he had heard his prayer, and had accepted the house for a house of sacrifice. They honoured the Lord with their substance; of his own they joyfully brought and rejoiced before him. He received his part; the blood was sprinkled on the altar according to the commandment, and the fat was burned: God accepted them, and blest their land abundantly while they revered his sanctuary. If Solomon had only brought lifeless beasts, or pictures of beasts, there would have been no blood to sprinkle on the altar, or fat to burn; there would have been nothing for the people to feast upon, and no holy fellowship among them: so now there can be no fellowship of Spirit between ministers and people, if they are not using the privileges of their heavenly birthright, deriving from Christ through the word; there is no other way that God can be glorified, spiritual life sustained, and the union of love maintained in the Church. We see afterwards the consequences of Israel dishonouring God in his worship, and we are warned to take example by them, lest we fall away through the same unbelief as they did. They served other Gods in the house thus sanctified to his honour, all the time pretending to honour him, even when his law was lost. The same thing is practised now; men, under pretence of serving God, are serving their own lusts and idols with his word. The word of God is to man instead of God, but it is despised; it is to the believer instead of the bodily presence of his Lord; and while he is in a state of grace he keeps up a daily intercourse; through it by faith he meets him there, and is strengthened for all spiritual duties. Without this constant union and communion, the word of God is in itself useless. The finest thoughts which can be drawn from it, and delivered with all the graces of oratory, will never benefit a soul, there having been no honour done to Christ, and no strength sought from him. It is in the very act of devoting the Spirit to his word that grace is given to man, honouring him to be a worker with God.

The Lord's family are all priests, a holy people only so far as they live on his Word. When Moses went to deliver the typical Israel from bondage, the Lord told him he was to be to Aaron in God's stead; Moses was to receive the orders from God, and Aaron was to receive them from Moses as from God: Aaron was obedient to the word of Moses while he had his bodily presence, and together they brought the people into liberty. When Moses went up into the mount, Aaron disobeyed his word, and wrath came upon them. We afterwards find Aaron obedient to the word of Moses, receiving it as from God. In one instance, on a very memorable

occasion, we find the offering had not been eaten by the priests according to the word of the Lord, and Moses was angry because the blood had not been brought into the holy place as was commanded: the least departure from the order of God he would not suffer. Before Moses died he told the people that after his death they would corrupt themselves; they did so; there was not a heart in them to believe God's word and be obedient to it, so they perished from off the land: the treasures of heaven were often withheld from them; they suffered punishment in many ways; still they dishonoured God in his worship, which was the cause of all their calamity.

They escaped not who refused the word which was spoken by Moses on earth, and shall they escape who despise the eternal word which would speak with them from heaven! Speaking with Jesus in his Word is the life of the believer. With Israel it was, "do and live;" with the child of God it is, "believe and live." To know and feel that without Christ we can do nothing; to feed on his grace supplied to us through the exercise of faith in the Word of God. The Spirit is given in this act, enabling us to shew forth the spirit of Christ in the world. The disciples were to be spiritual priests, to offer up spiritual offerings, acceptable to God through Jesus Christ. They walked with Christ in the regeneration. When he came to pay the price for the redemption of his chosen people Israel, they saw his example of love and unwearied efforts in doing good; they heard the words of God from his lips. We read in the 14th 15th and 16th chapters of St. John, the blessed instruction and comfort which he gave them; and in the 17th chapter, he says, in prayer to his Father, "I have given to them the words which thou gavest me, and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me." We find after all they had seen and heard, they could not stand when their Lord's bodily presence did not support them; when he came to be in trouble they forsook him, and ran away from the cross: they had not hearts to enable them to be faithful; and, like Aaron, when Moses was out of sight, his words, which they had received as from God and obeyed and honoured him as the Christ, were all powerless.

After the lamb had been slain and the atonement made, the flesh having been put to death, and the God of peace having raised the great shepherd of the sheep, and so declaring him to be his own Son with power through the spirit of holiness, he not being liable to corruption, we find things were soon very different with the disciples; their understandings were opened to know the Scriptures. They were to wait in the calm peaceful expectation of faith for the coming of that Spirit into their souls, which would unite them in spirit to their Lord, that they might be his faithful witnesses to the world through his dwelling in them by faith. They believed their Lord's word: the promised Spirit came: and from that time

they were new men. No more running away from the cross—no denying their Lord—but a rejoicing that they were counted worthy to suffer shame for his name. Having received a new heart and right spirit, they devoted that spirit cheerfully and gratefully to hold communion with him in his Word; an intercourse was constantly maintained between them and their Lord; they received a continual supply of grace through this unseen union of faith, which enabled them triumphantly to go forward: they lived in him, and endured as seeing him who is invisible. Thus through the constant supply of his grace they reflected his image: they were the salt of the earth, the lights of the world: through the word grace flowed, which kept their lamps burning in the world: they believed his word, that without him they could do nothing, and were obedient to his command to abide in his word by faith, devoting their spirits to it: thus receiving constant vigour from him, through meditation in his Word, they were like olive-tress in the house of the Lord, and they flourished in the courts of our God.

The infant Church, through their faithfulness, sat under the shadow of her Lord with great delight, and his fruit was sweet to their taste, there were hearts in them all to love and trust him, and their expressions of dependance were not those which went out of feigned lips, but flowed from the abiding sense of their own weakness, which led to a thankful and diligent use of the means, through which alone God could be glorified, and Jesus exalted as the head of all spiritual influence to his members. They honoured him whom God delighted to honour, and he honoured them by blessing the words he put in their mouths; the power which followed bearing witness that God was with them. Because Jesus lived to send supplies of grace to their faithful souls, they were enabled to live to him, and to go on in his strength, praising his name and rejoicing evermore. They received his words while on earth, and they had felt that without his presence they could not keep his word. Now, when the glorious means of communication was opened to speak with him, when he condescended to speak with them from heaven, they gladly embraced it; every new born soul had the same privilege; but the Apostles, having to strengthen their brethren, found it needful to give themselves wholly to the Word, that they might be filled with the spirit of love, and walk in the spirit of Christ before their brethren, as examples for them to follow, that the world might believe.

Thus we see the superiority of Gospel dispensation: the law was given in majesty and terror; the beholder feared and quaked, but Moses could not impart power with his word to constrain them to obedience; they corrupted themselves after his death; and, through their disobedience to the Word, ruin came upon them. Jesus gave his law in meekness and love, and those who received it desired to obey it, but were made to feel their own inability to fulfil it. When the communication was opened they

received the power to obey, and gladly communed with their glorified Lord living through faith in his Word as in his presence, until he should take them to be with him to behold his glory. Every disciple is brought from a state of nature into a state of grace, and is enabled through grace to follow the guidance of the word, which will tell him the way he is to walk. This is following Christ in the regeneration, the Spirit leading him on till his own desire is to fulfil the law of love which Jesus gave. With all his knowledge of it in the letter, and his earnest desire to fulfil it, he feels deeply his total want of power; but when the new heart and right Spirit is given, he finds he is another man; he has strength from above, which comes through faith in the word; a communication by this means is opened in his soul with God, which before he never had. The Word having cleansed and quickened him, he is now taught to walk with God in his Word, and by that means kept from all spiritual pollution, and lives by faith as seeing him who is invisible. The Word has no more power in itself than it had before; if, through it, the acquaintance with Jesus is not constantly kept up, the knowledge of it will not keep a man in a healthy spiritual state. A departure from the direct actings of faith in Christ through the word is a suspension of communication; and with all the external signs of life, through this practical unbelief, the soul will wither, because there is no drawing from the head which supplies us from heaven through the act of faith in his written Word.

It had been far better for man never to have known the way of life, than to depart from the commandment of abiding in Christ: the last state of such a man will be worse than the first. The law of love which was given to man in grace through the truth, will, if despised, speak to him in majesty and terror! Those who refuse the grace of the Lamb must endure his wrath. If they escape not who did not keep the word which Moses gave them on earth, how shall they escape who refuses to speak with Jesus in his word, that he may impart his grace to them from heaven. How great must have been the love of God to man when it increased his love to his only son, because he opened again the communication between his guilty creatures and himself. Jesus saith, "Therefore doth my father love me, because I lay down my life that I may take it again." How great then will be the wrath of God on those who have despised the grace, after having partaken of it, and neglect his word through which it is imparted, and boldly declare they do more good when they have not devoted their spirits to his word. This is the flesh triumphing over the Spirit: the younger brought into subjection to the elder through unfaithfulness: but no flesh shall glory in his presence. It is Jesus whom God delights to honour, the living word, who is in his presence as our representative.

In no way can we worship and give glory to God, but as we believe

the word and honour Jesus, through a feeling sense of our helplessness and poverty, which is still the same; we have no more might in ourselves after we are new creatures than before, and can have none but as we receive it by his Spirit through our meditation in his word.

The blackest ingratitude and greatest presumption is constantly practised by these men, who tell us they have received Apostolic religion: they do not believe the Word of God, that without Christ they can do nothing: they do not seek strength in his Word; they refuse to speak with him who would converse with them from heaven; and by being thus transformed into his image they might walk before their fellow-disciples in love and meekness, fulfilling the law of love which he has laid down for them, that they may (through a closer fellowship than it is possible for their fellow-disciples, who have the cares of this world to attend to), be examples of Christ for them to follow.

We find they have reversed the order of God: and here is a champion from Chelsea says, that they purify the Word of God, instead of it being the means of purification to them! And the longer they wander as prodigals, refusing to go into their Father's presence in the garments he has provided for them to appear before him in, they are more admired by the swine! and he, as a bold animal, has come forward in defence of the prodigals: they having amused him while they have been spending their Father's substance.

He has brought the testimony of two swine with him, to say how pretty the rebellious prodigals look; and that the fact is, the longer they stop out of the presence of their Father, the swine like it the better!

I am not finding fault with the Chelsea champion for old sermons: he has acted according to his nature, and really deserves credit for coming forward to defend those that have amused him: what he is doing I believe is in ignorance: he does not understand that the Word of God is the food of the heaven-born family, by which they are nourished in love, that they may be fitted for their heavenly inheritance and glorify God in the world; but thinks that the Word of God was given to man to get the applause of the world by. He does not understand the spiritual nature of it: there is not a trace in his book which would lead any one to suppose he has the least light about the work of grace in the soul. "The natural man receiveth not the things of the Spirit, neither can he know them because they are spiritually discerned." He has meddled with a matter he is utterly unfit to speak about.

As to the outworks of the system, he need not have troubled himself to write about them, as I am finding no fault with the management nor economy in any way, let them manage as they will. If they will give God the honour which is his due, I will conform to any plan as to externals: only let us have the spiritual service, which they pretend to do but do not.

If my brethren had done their duty, and had gone from their Father's presence with bread for his family, a Chelsea member would not have displayed his ignorance of spiritual things: instead of being fighting that God should not be honoured, his chief care would have been to guard his own spirit, that no vain-glory might be seen in it under fair pretence, and fearlessly to oppose it whenever it might appear. They have not done their duty, and they are not only destroying their own souls but the souls of others. How is it possible that men should love a religion in which the ministers show such a spirit as they have shown in this: they have shown themselves enemies to the Gospel plan, and given the lie to their profession. "If any man have not the spirit of Christ, he is none of his." We see they are destitute of this spirit: And how can it be otherwise? They are not godly men who avoid meeting God as they do: they are resolved not to use the privilege of their heavenly birth, which can alone fit them for the inheritance: they find they can get bread for their bodies without it, so they will not trouble themselves now; but the day will come when the blessing is to be given, and those that are now so profane will not obtain it.

On an average, according to the plan, the ministers do not preach more than one sermon in a week at Hinde street, which is the principal chapel in the circuit: that sermon is known to have been preached in other circuits: it is also carried to all the other chapels in the circuit: not exactly in rotation, they manage better than that; but at one time or other they bring it out. If it is a collection sermon, the same answers for anniversaries, opening of chapels, and collections; for we soon find all that is done is to alter the appeal at the end, just saying what is necessary about whatever the money is wanted for.

Not long since, one of our members went over to Chelsea one Sunday evening; Mr. Bicknell preached: she said when she came home, it was a good sermon, but believed it was an old one, as there was no life in it. A little afterwards, on looking over an old volume of sermons, there it was as he had repeated it at Spitalfields.

I need not seek to multiply evidence that it is done, as it is not denied; and it is sanctioned by Conference. Mr. Scott says it answers as well; but it is clear from the Word of God that it is dead service. Any man could learn pieces and repeat from year to year: no need to be made a new creature to do this; his bodily powers are sufficient: there has been no grace had from Christ to enable them to offer acceptable service. If there was nothing else to prove it wrong, the conduct of these men is sufficient evidence to prove that they are not the ministers of Christ; that the body of Wesleyan ministers have disunited themselves from him and from his people through their unbelief. I know they are dependant on the people for their bread, and on God's Word as the means to get that bread. The worshippers of Baal were dependant on God for the beasts

they offered, so these men will have no more to do with his Word than they can serve themselves by. As they are resolved not to devote their spirits to the Word, it is impossible they can be any thing else than hindrances to the work of grace in the Church, and destroyers of love among their fellow-disciples.

If the statements which are given in this work be viewed, notwithstanding all the boasting that is made that they are following Apostolic practise, there is not a trace of the spirit of Christ to be found in their actings.

All this boasting of having revived primitive Christianity is false: it is not to be seen in these men in its truth, experience and practise. We are warned by our Saviour to beware of pretenders, who have the outward appearance of being his disciples; we are to try the spirits whether they are of God. When these men's spirits are tried that are making such loud public profession of love to Jesus and to his people, we find that they are his enemies; they refuse to do what he has commanded, and are bringing dishonour on his Church and people through the evil spirit they show when his command is brought before them. They are treading in the footsteps of those that destroyed our Lord and persecuted his disciples. The disciples of Jesus were to be his witnesses to the world; and by fulfilling his law of love, they were to prove to the world that they were his. They had the clearest knowledge of his word and will: but they were not to begin their work until they were endued with power from on high. The holy Spirit came: they felt their Lord's spiritual presence: he had promised that he would come to them in this way; that their hearts should rejoice, and their joy no man would be able to take from them. The fire of love was kindled from above, and from above it must be kept burning. The joy of his constant presence with them was their strength, without it they could do nothing; and his presence could only be retained and enjoyed in the devotion of their spirits to his Word. They knew that the chief precept of their Lord was to love one another; by their love to each other they were to be known in the world as his disciples, To enable them to fulfil this command he strongly enforced another, which was to abide in him. By this abiding in him, and he in them, they would present to the world a union of love; and through them the world would be brought to believe on Jesus. The primitive disciples were faithful to his Word; they kept up the spiritual converse with their exalted Lord: they showed their love by the devotion of their spirits to his Word. Thus they daily proved his love and faithfulness; he manifested himself to them otherwise than he does to the world—that have his Word in the letter, but have not the spiritual power to enable them to apprehend Christ in it: and without this spiritual power to commune with Jesus through his written Word its requirements they cannot fulfil.

The disciples were faithful to use this spiritual power that was sent to them from above to enable them to abide in their Lord: it was their life

to use this power: to be constantly drawing the spirit of life from Jesus through meditating in his Word. They could at any time speak to their fellow-disciples on what their spirits had been communing with their Lord upon. They lived in the Spirit; and so were enabled by the grace supplied to them, through their faithfulness to the precept of their Lord, to abide in him; to walk as he did before their brethren. By this constant converse with him their love for him was kept pure and strong, their eye single, and in his name and in his strength they laboured to promote his glory. Through their faithful maintainance of this union and communion with their Lord, they had union and communion with the whole family of believers; all deriving their spiritual sustenance from their Lord. By the diligent use of the same means, great grace was upon them; they presented to the world a union of love, and have left an example for the imitation of the Church through every succeeding generation:—an example of belief in his Word, that without him they could do nothing;—an example of faith, stedfastly devoting their spirits to his Word as the channel of communication with him, through which the grace from him was to flow;—an example of love to the world, fearlessly and stedfastly maintaining the truth of their Lord, whoever opposed it, and strengthening and supporting each other by their mutual faith, knowing that nothing could separate them from him in whom was their life, for they had the constant witness of his power within them.

Among our Lord's faithful disciples there was a John, noted for his love; he had seen the living Word in the flesh and leaned on his bosom: afterwards, through his written Word, he kept up the blessed intimacy. In this way his love was maintained: and at the close of his life we find him still maintaining the holy fellowship, breathing the pure flame of love on his Lord's family; inviting them to continue in this holy fellowship that they might show to the world that they were the disciples of Jesus, through their abiding in him.

In the present so called Apostolic Church, we find a John at this time Chief Manager;—but he has no resemblance to the Primitive John: he has no love to be near his Lord: he has no regard to his command to abide in him: he does not feel that without his imparted grace he can do nothing: he will listen to no appeal that would urge him to hold converse with his Lord: he sees no necessity to keep up the spiritual intercourse with Jesus, to derive grace from him to fit them to perform spiritual worship. He thinks it is quite as well for the men to repeat their old pieces that they have in accordance with the letter. This man is not the friend of Jesus: he will not suffer him to be honoured as God hath appointed him to be the head of all vital influence to his Church: he refuses to render him the homage of a grateful dependant spirit, that he may receive grace to enable him to serve God in spirit and in truth. He is at present at the head of a body of men that are making merchandise of

God's Word: are using it as the means to get money; and some, that have got good natural abilities, to get fame; but all this is of no profit to the Church: it is the cruelest fraud men could invent. As these men refuse obedience to the precept of Jesus to abide in him, they are unable to fulfil his covenant of love.

The world will not wish for a religion that would cause men to act as they do; it would make the world worse than it is. What would we think of our country, if a free citizen, that was loyal and devoted to his sovereign, could be brought before a tribunal of his countrymen that pretend loyalty to the same government, charged with having violated the king's law—he bringing forward the clearest evidence of his innocence and uprightness in supporting that law: the accuser instantly refusing to bring forward any evidence that the law was broken!—but judge, accuser, and part of the jury, united to abuse and insult him! He still pressing for one word of evidence to prove that he had broken his king's law, but none could be brought. The judge reads over the accusation and pronounces the man guilty: sentences him to be deprived of all the privileges of a free citizen, makes him an alien in the land. Now this is the way these men act when their spirits are tried in spiritual things.

We find a James and a John of the apostolic men as judge and accuser against me. James, among our Lord's disciples, was called James the Just; but in this apostolic James, we find no justice. I never saw before such a specimen of the wisdom that is from beneath, as I saw in this man while he stood before me for nearly three hours—exhibiting the most degrading insolence of manner—to enforce his accusation of guilt, that I had broken the law of my God, in declaring that spiritual service could not be rendered to God, unless those that performed that service had been exercising the spiritual power given to them in the Word of God. It is as clear as noon-day, that the charges of this man was false: that I had not violated the Word of my God in pleading that his son should be honoured; but that he was violating that law in refusing to honour him: his whole spirit and conduct showing him entirely void of the principle of love, by which the disciples of Jesus are to be known. And as for John! who judged and condemned me! At that time he showed no trace of the love that ruled in the heart of Primitive John, for he fulfilled his Lord's command of abiding in him; and entreated others so to do, that thus they might be enabled to fulfil his law of love, and not be ashamed at his coming. He could stand bold and fearless before the chief priests and their kindred, when they were gathered together to fight against the Lord's anointed, being honoured. He being obedient to the law of faith, had the sense of his Lord's presence with him: this was his strength and glory; this was the safety of the Primitive Christians; the abiding sense of their own weakness, was their strength.

But what awfully perilous work for an enlightened man to perform! In defence of the honour of the body, of which he is a member—a man that has tasted of the good word of grace, to condemn a soul for declaring that the word must be used in faith, as the constant channel to convey to the soul the grace of Jesus; is fighting against the clearest revelation of God's will. He must have done great violence to his own spirit, before he could be the instrument of the Venerable Body, thus publicly to show their contempt of God's Word. He commences his rebellious work by taking the name of God in vain: imploring the aid of God's Spirit to guide him. What presumptuous mockery, to seek the illumination of God's Spirit to protect the honour of Baal! He had shut his eyes against the light of truth, and rejected the light and guidance of God's Spirit; before he could condemn a soul and cast her out of the Church of Christ, under the pretence that she was violating the precepts of her Lord, when he knew that her only crime was pressing that her Lord's Word should be obeyed. I knew he was urged on by graceless men to commit this deed of darkness, that the honour of their party might be protected, and the people made to fear the preachers; but great is the guilt he has brought on his own soul, to use such means to defend the honour of men that are striving against God. They are the men that have forsaken the Lord as their portion: they are trusting in their wealth and power—their own natural abilities. They boldly declare that they, by their power purify God's Word. Pride compasseth them as a chain, and they are obliged to use violence when their fraud is exposed.

The disciples of Jesus are taught by his Word and Spirit experimentally to feel that naturally they have no power to serve God acceptably, before they enter into the rest of faith, they have cast away all confidence in the flesh. But the law of faith is lost in these men, through the pride of their hearts; they refuse to use the power that was purchased for them at such an immense price: they will not maintain the heavenly converse with their Lord, which is to enable them to glorify him; they only want to maintain their own honour; God's Israel is to bow to them: and those that refuse shall feel their power; they shall be made aliens in Israel. So here is the image of Baal set up in defiance of the word of the God of Israel.

When Ahab, the worshipper of Baal, was going out to battle, there was four hundred faithless men encouraged him to go. Micaiah stood alone, saying, that he would not prosper, and was smitten for his testimony, but his words came to pass. About the same time there had been great drought and famine in the land; for they had departed from God. The treasures of heaven was withheld as a punishment for their idolatry. We hear Elijah saying that he was left alone; but God said there was seven thousand in Israel that had not bowed the knee to Baal. Surely there

will be as many found at present in our tribe that will faithfully stand for the honour of the God of Israel. God's Spirit is withheld: the treasures of grace cannot be poured out from on high, while these men refuse to use the spiritual power God has given them to bring down the blessing that is to enrich the Church with living souls. I know there is many faithless men among us, that encourage the preachers in their spiritual rebellion against the Word of God. When a man comes and repeats his piece well, they are pleased, and they cry out loudly for the blessing of God's Spirit on the man's bodily exercise.

Elijah mocked the worshippers of Baal, by saying, peradventure their God was asleep; so we might say to some of those opposers of the devotion in spirit, "Cry a little louder!" we hear them bawling in the most irreverent manner: every feature of the face distorted, and the body thrown about in different attitudes, indicating the earnestness of the man, that God should bless the bodily labour of his brethren to the people. But it is all in vain: the bodily exercise of either of them is of no profit: there had been no honour done to the God of Israel. The preacher came to repeat his piece in accordance with the letter of God's Word, to serve himself—that is the way he gets his bread. But he had despised the privilege of his heavenly birthright: he had no converse with his Lord; he could impart no grace, unless he had been receiving from above. Esau cried with a loud and bitter cry for the blessing after he had despised the birthright, but he could not have it: the blessing had been given to the younger. So now the elder, that is, the flesh, shall never obtain the blessing of grace for its labour. God is faithful; the blessing of his grace will ever be given to the labour of the younger; that is, the new spirit that has been given to draw the energy and life from Jesus, through which the life of the younger is alone sustained. The life came into the man from above, through grace; and from above he must draw the grace to sustain that life, through the devotion of his Spirit to the word.

So, according to the order of God, the younger is to keep the elder in subjection: all that is offered now to God for spiritual worship, could be performed without any new creation; it is only bodily labour. His offered grace is rejected; his son dishonoured; despite done to his Spirit. If they persist in their sin they will perish: all that encourage them in it are partakers with them. All the boasting of reviving primitive practice in all its branches is false. The apostles used the spiritual gift imparted to them: they fulfilled the design of God in bestowing on them the spiritual life; they yielded themselves to the conduct of the Spirit in the Word, and so were enabled to glorify him by their spirit and conduct in the world. He blest their faithful devotion; the word grew and multiplied; the Lord added daily to the Church: the great grace was on them all. The multitude that believed, were of one heart and one soul. God is faithful; the same grace would now be given to the same faithful devotion

of Spirit: the same love would still unite the Church; and believers would fulfil the design of God. The world seeing this union of love, would be brought to seek the grace which is in Christ Jesus. But the present apostolic men will not use the heavenly gift through which alone the grace is imparted: they are content with the knowledge of the word in the letter; and the spirit they shew when pressed to use this gift, would not cause the world to wish for the religion that would cause men to shew such a spirit. They are not fulfilling the design of God in giving them this new life; they will not use the means he has appointed to sustain it, and use his Word which was to be to them the channel of his grace to fit them to glorify him, to get glory to themselves, and bread to sustain the bodies.

Let every living soul take good seed: we can only stand while we live by faith; we will soon be fruitless branches, if we abide not in our Lord. No knowledge nor natural power can sustain the spiritual life—the spring is in Christ Jesus, and from him we most constantly receive grace, if we fulfil his law of love, by which the world is to know us as his disciples.

Every thing is here stated as it occurred: I have not taken isolated circumstances which might have been an oversight; but the general conduct. My work has been done without any original design: I have been led on step by step as circumstances have occurred. My first objection, as it is seen when I first spoke to Mr. Pengelly, nearly two years ago, was, that the practice hindered prayer, and, that through it, the Spirit was withheld. I do not think any one will attempt to show that I have not through grace from scripture shown my objection to be true; and the spirit these men have shown, proves them to be destitute of the Spirit of God: and from scripture we are warranted in saying, “If any man have not the Spirit of Christ, he is none of his.”

Think of shepherds being, as they say, sit over the flock by the Holy Ghost, going in and out three years amongst a flock of above three hundred, and going away from them without the least expression of goodwill: and then think of the Apostle Paul’s care of those with whom he was amongst, and his conflict of spirit for the disciples of his Lord, that he had never seen in the flesh, that their hearts might be knit together in love. We soon see where the difference is: the one lived in Christ, and without him did nothing. He says, “I live; yet not I, but Christ liveth in me.” These men, who say they are apostolic, have given up that living and say they do as well without it: so with the truth they want the love of the truth, because they want the union with the life of the truth; therefore their few sermons are repeated from year to year, avoiding that duty when they can; having had no labour of Spirit for the people, they cannot shew the love of the Spirit for them. They may be seen coming in among the people in the same way still—without love.

I thought when Mr. Young came, the Spirit of Christ would be in him,

as he had written a book planing for the conversion of the world; but when I tried his spirit, I found he was not a disciple of my Lord: I knew he is complaisant and easy of access to those who say as he does, which is no trial of a man's spirit. Haman doubtless was courteous to all who bowed and did him reverence, but Mordicai not doing this, soon showed the man's spirit. I had tried Mr. Young some time, and it must have been evident to him from the effort I made that the subject caused me much anxiety.

Think of the care of the Apostle Paul not to grieve others; he says, "If meat make my brother to offend, I will eat no meat while the world standeth." The difference is, that Paul refused not to converse with his Lord, therefore he had his spirit of love in him: he knew that he must be careful not to offend the least disciple: his Lord had said, "Woe to that man who offends the little ones which believe in him: it were better for him that a mill-stone were hanged about his neck, and be drowned in the sea." We find the words of Christ are disregarded by Mr. Young.

After I found I was mistaken, and that he was not a servant of Christ, I gave up troubling him; and to spare my brethren's name being dishonoured, appealed to Conference: he then renewed the correspondence to rail at, and scorn me for so doing. I had been at much trouble and expence in trying to save their good name; and the return I had from him, who should be an example of Christ for his brethren to follow, was to mock at a disciple for pleading that the means might be used to obtain his spirit of love; that his name might be glorified. I still persevered, thinking I should find an honest man who would get the evil removed without its being exposed. I had a good deal of trouble to find Mr. Jackson's address; I would not enquire of any of the friends at Salisbury Street, lest I should excite suspicion that something was doing about the old sermons. I went to Newington, but he was not there; I then went twice to Richmond; he promised me and failed. I wrote to him three times. Mr. Scott also promised attention, yet both these men were regardless of their word. To the very last I entreated my brethren for their own sakes to prevent it being known. Having the book in my possession, I had not shown it to any one, I only required a fair consideration of the subject on scripture grounds, yet they obstinately refused to answer. In the face of all this evidence to the contrary, a man comes out and tells the world that I published the book out of spite, because gentlemen would not notice me: he says they were justified in thinking me a person utterly unworthy of their notice.

This is all new-fashioned Apostolic practice and spirit. These men, we are told, are justified in being proud and insolent, and regardless of their word; yet the disciples were to be known by their kindness and love to each other.

View the conduct of another man who professes to be a follower of the

example of the Apostles: this disciple comes to the chapel, where I had gone in and out for above fifteen years blameless—there is not one who can say that I ever meddled with what did not concern me—there are none would say they ever complained to me and I did not help them in their time of need, or in some way make an effort for their benefit. I do not consider this boasting; because, if the outward conduct is not according to gospel rule, it is folly to talk about faith. This man says, he is appointed by the Holy Ghost to feed the flock of Christ: he comes out before the flock and holds up one to contempt and scorn whom he had never seen, and tries to make what she had said look despicable, that the people might turn against her: he did not despise me but my Lord, for it was in accordance with his word that I had spoken. I had said, that it was only as his disciples received in faith the bread of life from his hand, that it could benefit the people: this he cannot refute, but he wishes to blind their eyes to the truth. At the leaders' meeting his conduct was disgraceful to any man; if he had been in the company of honest worldlings he would have been turned out as a base-spirited man, unfit for respectable society, for insulting another as he did me, when there was a law laid down for both to appeal to: I accordingly appealed to that law, but he resolutely refused to say any thing from it; yet, because this man is a preacher, we hear some say, "We must not speak against the preachers!" This is the language of ignorance: preachers who behave in this way ought to be shamed out of the Church of Christ, and not suffered to destroy love and unity among the people. Those who do help them are certainly not the intelligent part of the flock who love their Bibles, it being all ignorant clamour that they have raised. I spoke to my brother that said at the meeting the spirit of the Devil was in me. I found he was zealous among the people to set them against the spiritual worship of God: I wanted him to tell me what there was in the book or what I had sought to be done contrary to the Word: he acknowledged he did not know what was in the book, he had only read part of it; but that I ought not to have spoken against the preachers.

Thus we see that the clamour was the offspring of ignorance, just the same as the silversmiths raised against Paul when their craft was in danger. The multitude then did not know what they were crying out about, only that one imitated another. So the preachers, finding their craft in danger, urged the hot ignorant spirits who take them for oracles, to use their influence for them among the people: and all that any of them can say when they are pressed, is, "We must not speak against the preachers!" Is it not evident that the preachers who will follow this practice are destitute of the spirit of the Gospel? and if they speak with the tongues of angels, and have not love in them, it profiteth nothing: they cannot have love for Christ that raise a clamour to save them from holding converse with him. It could not be love to Christ that constrained them

to turn me out of his Church, after having searched diligently and could find no other crime than a desire that he should be honoured. As God hath appointed he should be the head from whence the body is constantly deriving the renewing nourishment, through his Word if it was asked of these men, who say that God hath sent them to feed the flock, where my soul was, they could give no other answer than Cain did when he slew Abel, therefore their crime is the same.

We see the sad cause of all this spiritual calamity is a departure from the faith of the Gospel: God works faith in us, but we must exercise that faith if the work of grace is to be carried on in us: if it was otherwise, it would be a contradiction to the Word to work in us, or by us, if our renewed power took no part in the work. A daily sense of our need of Christ, and a constant sense of acting faith upon him, and keeping up spiritual fellowship with him, is the foundation of the believer's daily joy. This blessed union makes the name of Jesus most precious; because, from this union with him as their spiritual head, they walk in the light of God's countenance; they are giving glory to God in believing the record which he has given of his Son, that in him is life, and that life is the light of men, and, as needy creatures, they daily seek him in his Word that they may receive out of his fulness, not relying on the finest spiritual exercises they may have had before: all their fresh springs come from the renewed manifestation of his faithfulness, in meeting them in his Word and conversing with them. Thus his name, righteousness and salvation, are their constant joy; thus they grow up into Christ their living head in all things.

It is the main business of a Christian's life to imitate his Lord; and in proportion to the degree of intimacy we keep up with him in his Word, so will our conformity to him be. "He that saith he abideth in him, ought to walk as he walked."

We see that the character of the godly man, given in the first psalm, does not belong to these men; but we find them in the second, combined together against the anointed of the Lord. They have broken his law of aith, and cast away his cords of love from them: but he who sets in the heavens will have them in derision. God hath appointed it, and Jesus shall be honoured as king in Zion. The religion which is carried on without the constant supply of the life-giving energy, is not that which will stand the trial: poor ragged nature, with its highest adornments and improvements, cannot manifest the spirit of Christ; she seeketh only her own glory: and at last, the soul which now refuses to walk with Christ, that he may be glorified, will be found without a covering: nature's boasted rags will not shelter it from the wrath of God. Many will say to Christ, we have prophesied in thy name, and done many wonderful things: but it is only those who have kept up the spiritual acquaintance with him that he will own. Those who fight against holding communion

with him now, and are content with the Word in the letter, while their whole spirit and temper prove them to be destitute of his grace, shall never reign with him in glory. It is hearing the good shepherd's voice in his Word which is all his people's delight, until they come to see him face to face, and in his presence bless him for the conduct of his grace in the wilderness. How must the spirit of our adorable Lord have been grieved at the unbelief and disobedience of our poor brethren, before they could outwardly show the signs of spiritual death and corruption they have done in this trial of their spirits.

When Jesus was on earth, he groaned in spirit twice at the grave of Lazarus; and in that act there was a petition breathed to his Father. We are told "the Spirit maketh intercession for us, with groanings which cannot be uttered." How must his loving spirit have groaned over these his spiritual children, for whom his holy soul endured such agony. We see the spirit dead in the earthly body: bound fast in the grave-cloth of fleshy confidence: the face that might have with joyful countenance beheld the glory of the Lord in his Word, and have been changed into the same image from glory to glory by the operation of his Spirit, is bound about with the napkin of pride. The eye of faith, which once beamed with love and joy while the spirit of Christ refreshed the soul in his Word, is now dead; the light is turned into darkness; and how great must that darkness be, when nature can come out so boldly and fight against receiving the grace of the Word in the way God has appointed. Jesus is still the resurrection and the life: there is hope for our brethren; as they are yet where all wrongs may be set right. We may say as Mary did to Jesus, Ah, Lord, if thou hadst been here, our brethren would not have died yet, they have died while there was plenty of bread, because they would not eat. The Word which would have been, through faith, the savour of life unto life, has become the savour of death, for want of the exercise of faith. The stone may yet be taken away, unloosed the grave-clothes, and the face uncovered; the eye of faith may yet beam with joy and love, when the Spirit, which has been in bondage, is again banquetting with his Lord in the Word. He will come and sup with those who entertain him; he himself furnishes the provision; all that he requires is a willing reception of him and his bounty. Oh! that our brethren may see their error, and willingly submit their spirits to that Lord from whom they have so deeply revolted; then we will rejoice over them with joy, and gladly receive from their lips the things on which their hearts meditated while they communed with their Lord. This sad spiritual desolation has come upon our brethren because they have despised their heavenly birthright; and having held no communion with their Lord, have therefore brought nothing from him; God could not be deceived: the meat in his house came not before him with the savour of Christ, therefore it could not have his blessing. It is through

him in whom he is well pleased that the offering of what has been given is presented; but the servant of the sanctuary being faithless seeks not to meet him, therefore the blessing which maketh rich, and addeth no sorrow, has not been upon them nor their offering, and their spirits are dead and cold: the love of God is not in them. We see them like Sampson, shorn of their strength; they have gone to sleep in the lap of spiritual sloth, trifled with the secret of their strength till they have lost it; their eyes have been blinded to their own weakness through vain-glory. They have been long in the prison-house of unbelief before they could arrive at the state in which we now behold them, sporting with spiritual things as though there was no God to be honoured, no Saviour to glorify, no Spirit to guide them, no Word to be led by: as though God did not know when they came mocking and professing their dependance on him for spiritual help: when they had never submitted their spirits to his appointed means of grace, and are not trusting to his help. Some of them have been playing at this sport for many years.

Oh! that they may see their folly, and be avenged on the sins which have led to such consequences. In the strength of grace may they make an effort, and casting themselves and all their fancied might at the feet of their Lord, may his strength be again imparted to them, that they may go from his presence in the power of his might into his house. His enemies will not then be pleased and amused with them, while they despise their Lord; but the enmity of their hearts will be slain by the power of his Word; and he to whose guidance the faithful servant had submitted his spirit, and in whose might he appeared before the people, will have the glory.

We see our brethren are like the temple of the Lord in the days of Josiah: there were the priests and all the forms of worship, but the temple was polluted with idols; the priests did not know there was a law; it was lost among the rubbish. The body of the believer is the temple of the holy Ghost; but, alas! it is polluted; the glory is departed; and that which was to be holy to the Lord is filled with rubbish and idols. All this pollution of self-dependance, pride and vain-glory, must be cast into the brook Kidron, where all the filth from the temple was cast, before they can by faith enter into the garden of Gethsemane, and partake of the heavenly blessings for which Jesus there agonized, and which they have mocked and despised. We see them as poor prodigals, who have taken their portion in the Word of God, and have departed from their father's presence with it. They have amused the swine, and tried to feed on the husks of admiration and applause. But no: man's praise could not supply the place of their father's bread; so we find them perishing with hunger in the world: their meekness and love, by which they were to be known as the sons of a king, are gone. Oh! that they may arise and go to their father, confessing

their sin, he will give them the best robe, the righteousness of Jesus, in which they are to meet him daily in his Word by faith, and receive a portion of bread from his hand. He will give them the ring, the token of love and union with Jesus, and his Spirit will again be in their hearts: their feet shall be shod with the preparation of the Gospel of peace. Thus equipped, and going daily to their father in the robe he has provided for them to meet him in his Word, that he may give them a portion of meat, they shall walk in the world in the dignity of king's sons, in holiness and purity, as seeing God; and by their love and meekness they will be known to be the disciples of Jesus.

He will never own those for his servants who do not delight to converse with him, by which they show their love to him; as this alone can render their work delightful to themselves and useful to others. Repeating pieces which they have learnt, according to the system of doctrine they have chosen, from year to year, can neither benefit themselves spiritually nor the Church, as it is all mere bodily exercise without any godliness in it. We see those men who contend for this service are strangers to the spirit of Christ: he requires the devotion of their renewed spirits to the Word from the principle of love to him, and the service rendered to others as a proof of that love, and which ere long we know he would acknowledge before an assembled world as done to himself. "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink." This is all the spiritual provision: his whole family wait upon him daily to receive it from his hand, and bless his holy name while they are sustained daily in the renewed diligent use of the same means. Their brethren can only be instrumental in refreshing them as they receive the portion from his hands; his family have no stock in hand, but faith buys at the time whatever is necessary; and without this constant living on and in his Word, and constantly deriving his spirit of love by which they are to be known as his disciples, and through which love is manifested, when their spirits are tried they cannot prove that they are his. The Apostles knew well the secret of their love was the devotion of their spirits to the Word. Is it reason, they said, that we leave the Word of God to serve idols. They knew the endearing intercourse that was still kept up by faith with their exalted Lord; they felt his spirit of love imparted to them: grace, which would have made them willing to lay down their lives for his sake, or for the sake of their brethren.

In these men, who say they can do the work of Christ without the renewed intercourse, we see the spirit of hatred to the followers of Christ: their strength is not only gone, and they are become weak like other men, but they shew that the last state of enmity to the Gospel-plan is worse than the first. They have just given proof that they will not be considered servants in the Church, but will show to all that they are Lords over it;

and those who dare dispute their authority to act independant of Christ, shall not remain in their coasts.

I mentioned before, that after I was cast out of the Church for opposing this practice, I was invited back to my class, and thankfully went. The first Sabbath I returned it was our prayer meeting: in prayer I was welcomed by my brethren and sisters; they blest God that I was again come among them. There was not the slightest allusion made by any as to what had kept me from among them: the subject of the book I have never made the slightest allusion to, neither has there been any made in my hearing. From one Sabbath to another I rarely see any of our members, each having their respective duties to attend to, yet I believe we live in the hearts of each other. If I have been detained, there has been the kind inquiry after me; and at the conclusion of our meetings, one and another would say, "Oh! bless you, I was so glad to see you come in." While, through grace, I have felt pity and compassion for many that I have heard of whom are loudly clamouring against the faith they profess. No one who had not been an outcast could know the increased love I have felt to those who have shown the spirit of Christ towards me.

Last Sunday week, the 21st July, I went to class as usual. One of our sisters spoke of the delight she always enjoyed in our communion together on earth: she said it often made her look forward to the never-ending happiness we should soon enjoy; for in heaven we should have a class-meeting which would never break up: several followed in the same strain. Our meetings are so spiritual that no living soul could come in without being led to acknowledge that God was there. The sacrament was to be administered in the chapel that evening. I thought, well, I am excluded from that; I am not suffered publicly to profess that I belong to Christ, but they cannot break the unity of spirit with his people, nor exclude me from this blessed communion of saints. We are of one heart and one soul, united by one Spirit, enduring the same conflict—all joyfully partaking of the same grace and blessing our Lord for his faithfulness in supplying our wants. The warfare will soon be over, and then we shall for ever unite to praise him for his goodness and grace to us while in the wilderness: we shall then see clearly all the way he hath led us, and the many dangers we were exposed to, through which, by his grace alone, we were preserved. We then parted one in heart. Even this blessed privilege I was to be deprived of: the preachers had heard that I met among the people, and objected to it. I felt much grieved at their cruelty, as they seemed determined if they could to destroy me by making me odious among the people, through being excluded from every means of grace, as if I was doomed for destruction. The room we met in belonged to one of the members: it was known to all that I was not a member of the Society: I did not go on Ticket-Sunday; but this I did not regret, as I should never have attended that meeting, only I knew our leader

wished us to show respect to the preachers. Our members never seemed to have the same liberty in speaking, and the meetings to me had always more the air of a meeting for business than for spiritual profit. In a general way it was hurried over, the preachers giving good evidence that their minds were not much exercised in spiritual things. There are some exceptions, but this is the general form on Ticket-Sunday; therefore there not being much spiritual profit, it was not to be regretted as a loss.

I found it was Mr. Pengelly who was employed to stop me from the meeting; also, that he had been told there had not been the least allusion made to the cause of the difference. On Monday morning I wrote to him: I knew that whatever he did was by Mr. Young's authority; but I considered that neither he nor Mr. Young had any right to prohibit me entering another person's room; the privilege I there enjoyed being bestowed entirely from the love of the people, and of which they could have no just right to deprive me. I told Mr. P. that it was with a grieved spirit, after a sleepless night spent in tears of sorrow at his renewed persecution, that I then addressed him; that although he was acting from the authority of others, yet his sin was not the less in the sight of God, on account of the manner he had acted towards me. Paul did not think he had committed no sin in persecuting the saints, because he had the authority of the chief priests to do so. I could only say, as my Lord had done, "If I have spoken evil, bear witness of the evil." He had been the means of bringing upon me much contempt and scorn in many ways, but I never even in thought had blamed him. I had pitied him; as I believed that in the manner he had acted towards me he had done great violence to his own spirit: that as he was placed at the time, he was obliged to show the spirit against me he did otherwise he must have renounced the practice.

I had been pressed at the time to publish the trial, but quietly submitted to his decision against me; but they having sent out a champion without any armour to defend them, I considered there was a call again for me to appear against the practice: that their present conduct was only furnishing fresh evidence that they were destitute of the spirit of God, as he never would say he was prompted by the spirit of God to do this. I said I would not act as an enemy if I had been treated as one: it was the practice I was an enemy to, not them. I should again submit the book to the preachers before it went into the world, and no one could be more desirous than I was that it might never be known; that they were captives bound hand and foot with truth; that I believed we would yet contend who should be loudest in praise: I for the grace through which I had been enabled to stand stedfastly and fearlessly against them, or he for the grace that had pardoned his sin, and enabled him to devote his spirit to his work, through which devotion he would have many souls for his joy, and crown of rejoicing in that day;

I have waited above a week, but no answer has been returned: the two men are now gone to Conference, where hundreds of these faithless shepherds are met at the expense of their brethren to promote, as they say, the welfare of the Church of Christ.

There never has been a greater spiritual deception carried on in the world than these men are now practising. Their meeting together is not to strengthen each others hands in God, but merely to manage the externals of a system, so as to turn it to the best advantage for themselves to get a living by. They acknowledge that this is the vital part of their economy; but the vital part of the economy of God's grace they can shamelessly fight against: With a sound scriptural creed, and all the external marks of devotion to Christ, we find them enemies to his honour in spirit, and despisers of the Word of his grace. They are become lords in Christ's household: rich men, who want nothing from him. They praise each other, and use all the means possible to gain the applause of men. Thus they fare sumptuously every day on pride and vain-glory; their souls taking their ease—never thinking for what end spiritual life was given them, nor for what end they came in as servants to the Church. They are above receiving the bread from their Lord's hands for his household, and they would not suffer one of his children, that has pleaded that he should be thus honoured, to pick up the crumbs outside his gates, lest their honour, as lords, should be tarnished by allowing such a beggar to be near the house in which they reign. It is quite an improbability that these men can profit the Church of Christ. As they say they perfect their sermons by oft-repetition, and it is the general practice to carry the same about year after year, therefore let young men be ever so devoted when they enter into the service of God, yet, through this practice, the life of God is soon extinguished within them: they soon fall into the practice: their removal from place to place gives them the opportunity of avoiding the spiritual labour; thus the love in the young dies, and their service is only a name. The old ones turn persecutors, and show the most bitter enmity to the word of Christ, without whom they can do nothing. If they are not content to be workers under him, they are only cumberers on the Church—withered branches—refusing sap, and so fitting for the fire.

Jesus is still among his people in his spiritual presence as one that serveth, and he will be so until the last soul is safely passed over Jordan. He supplies their daily wants, but never gives them a stock of provisions; they must honour him by waiting upon him. Did I say must? It is their daily delight to hear their Shepherd's voice in his Word, through which means their spirits are sustained. As a prophet they receive him and he daily instructs them as a king. He rules over them; and by the love they show to each other, it is to be known that they are his.

These men cannot believe there is a judgment-day, when they who have been an offence to him here, and refused him as a prophet and king, shall be destroyed. How will it add to the condemnation of those men, who have stood out before their fellow-disciples in profession of love for souls, when before an assembled world it is all found to be hypocrisy? Their spirits often pass off the stage of time unknown: no one suspects the guile, but then it will all be open. What will it avail Mr. Young that he has written a book, having such love for souls that he is laying a plan for the conversion of the world, when we see even now he has no love for souls. Judas pretended great love for the poor, and thought it was a waste that so much precious ointment should be used on his Lord; but we find he cared not for the poor, only he was a thief, and carried the bag, and bore that which was put therein. We find that although this man makes such great pretensions of love for the whole world, he has none for his Lord, and he will have a disciple whom he has been set to watch over; and with whom he has never once spoken, and has been heard at different times to say that he has never read the book, yet he will have that soul hunted from every means of grace, because she has spoken her Lord's Word faithfully. He has been told there is no honour done to him in what has been said; and for all his constant boasting of love for souls, he uses the utmost of his power to destroy when his name is dishonoured. I have no desire to dishonour Mr. Young: his natural abilities are well suited for his work, if it went no farther than that, I would join with the multitude and praise him; but the contest between him and I is spiritual: he refuses to honour his Lord in spirit and in truth. We see his love is like that of Judas—it is not that he cares for souls, but by these pretensions he steals his Lord's glory, and has the name of being a devoted disciple. Like Judas he betrays his Lord: he says, Hail, Master! and outwardly shows all the tokens of love; but when his spirit is tried by the Word, he shows to it the greatest scorn.

These men are not the disciples of Christ: we certainly may believe the Word of God before the pretensions of any man or body of men; and we see they have the spirit of his enemies in them; they will not have him to reign over them. Their love to him is a mere parade of words, which they have learnt out of books: Christ's love to us was not empty words, it was a display of the most wondrous condescension and grace, the submission of his spirit to the most mysterious suffering, that he might be qualified as the head of his body, the Church, to supply their constant spiritual necessities by his Word, and through it constantly displaying his faithfulness, wisdom and goodness, in meeting their indigence, relieving their weakness, and confirming their faith.

The first command to be obeyed, in order to be receivers of his grace

is, "Abide in me:" live in my word: by it you have been purified from the spirit of the world, and brought to love me; and by it alone you are to be kept pure and filled with love, that it may be seen by the spirit of love, which you manifest, that you are indeed my disciples: and through this love the world will be brought to believe that there is more in religion than the mere outward form: that there is a spirit of love which the mere knowledge of the letter does not bring. This speculative acquaintance with Christ will never bring the spirit of love into a man's soul; the present case is clear evidence of that. The command, "Abide in me," is no trial to the disciple of Jesus: no, he will never be found fighting against this command. The faithful devotion of his spirit to Christ in his Word is his greatest delight; he knows that by waiting upon him there he renews his spiritual strength, therefore with child-like simplicity he is daily found breathing the prayer, "Lead me in thy truth and learn me, for thou art my God; thou art the God of my salvation, and on thee do I wait all the day." He fights not against this simple dependance; he knows it is the source of his light and life; he feels that many are his spiritual foes, but Christ and his word are his safeguard. He that seeks to destroy the spiritual life seeks to destroy Christ, who is that life; he is therefore freed from all anxiety as to his safety; he knows that he can come to no harm while he is living on Christ in his Word; his spirit mounts above all trial and persecution, and sings, "The Lord is my light and my salvation, whom shall I fear: the Lord is the strength of my heart, of whom shall I be afraid." He knows that if left to himself he should fall, but that God will never leave those who do not leave him; so that all through this wilderness he is to be a dependant on Christ for the spirit of his love to guide him, that he may show forth his praise: and his security and delight are in that submission of spirit which God requires.

We see that it is entirely through the rejection of the Word of Christ that these men, who outwardly pretend to be his friends, are found to be his enemies. Through their folly and presumption in thinking they could do God's work without holding constant intercourse with him, the spirit of Christ has been grieved; and in their disobedience they have said, "Depart from us—we desire not the knowledge of thy ways;" we want no farther acquaintance with Christ; therefore we will not devote our spirits to the Word of God; we want not thy guidance nor grace, which is the only way to obtain them. This is the language of their practice; their spirits are at enmity with the Word of Christ, and present before the world the awful spectacle of men fighting against the faith they profess. This contest has been watched by the infidel. It has been said to me, Will you not now believe that religion is all a fable—that there is no more power in the Word of God than there is in any other book, when men who professed to be guided by its precepts, and influenced

by its spirit, could violate every principle of honour and justice, as these men have done, and have denied the word of faith which they preach to others. To this I have answered, that instead of the bad conduct of these men being an argument to prove that the religion of Jesus Christ is only a mere name, and that there is no spirit of love comes through the devotion of spirit to his Word—now that their fraud is exposed, it is the strongest argument in favour of the spirituality of Christ's religion, and most convincingly proves his words, that without him nothing can be done.

These men having got their few sermons have set up as masters in the Church, and intend doing all the business without his assistance. We see they are actors in Israel: their resolution to do without him is like Achan's plunder hid deep in their earthly tabernacle: but God sees it. Doubtless Achan appeared as zealous as any other Israelite that they should conquer, but they could not while he had the accursed thing in his tent; neither can the Church be united or prosper, it cannot stand in the world in the unity of the spirit, until this accursed sin of pride and vain-glory is put away. It is hid deep in the spirits of these men. Outwardly there is the strongest profession of love to God and to his Israel; but when they are tried they are found destitute of either fear or love to God, and are enemies to the disciples of Christ. The infidel cannot harm the Church; but the Church can make infidels, and keep them so. Would any man desire a religion when he sees its most zealous outward defenders in their own conduct give the lie to every word they profess, and turn persecutors against the truth they teach, when it is clearly shown to them that they are acting against the truth, and can do nothing without the submission of their renewed power to be guided in the truth by the spirit of Christ in the Word? This submission of spirit they boldly refuse; so that we see the foes of the Church are within her; her most zealous pretended friends are her enemies. They have broken the covenant of union, and trampled on the law of the spirit of Christ. We see in them the flesh triumphing over the spirit: Esau has got the mastery, but he cannot have the blessing. Instead of the word they preach, through the renewed exercise of faith, cleansing them and keeping them clean, as Jesus had said, they boldly declare they purify the Word! We see the practical proof in this case of the difference between man's purification and God's. The purification of the Spirit of God, if they had submitted their spirits to his operation, would have filled them with love to Jesus and to their fellow-disciples. What has their own purification done for them? It causes them to show that they have the wisdom which is from beneath—the faith of devils—they believe and hate. If they show such hatred to those that speak the Word of God which they cannot deny, we are from scripture warranted to say the love of God is not in them.

These men profess their belief in the truth, but have shown their hatred to the life of the truth by refusing to hold fellowship with him, that they may show their love of the truth. Thus instead of being perfected in love, which they would be if they submitted themselves to the guidance of God's Spirit, we see in them with the clearest knowledge of the truth in the letter, the perfection of hatred to the Gospel plan of salvation. They have rejected the counsel of God against themselves, by refusing to draw the nourishment from the root of their spiritual life, and have shown that they are withered branches fitting for the burning: his Word having no place in them, only the knowledge of the letter, is clear evidence to the infidel that there is a secret uniting energy in the Word of God which can only be felt and retained as the Word is received and used in faith: the constant exercise of this grace bringing the spirit of Christ into the soul. This is the mystery that the natural man cannot comprehend, because he is without the spiritual power that apprehends the spiritual presence of Christ in the Word, which makes it spirit and life to the man that has received this power, and faithfully uses it; without this he will soon be in a far worse state than the infidel who denies that there is any such power imparted.

Let the Word of Christ be carefully examined, and it will be seen that I speak the truth; and that these men are the characters which he describes as enemies to himself. His disciples are known by their love to each other; this love is maintained in living by faith in his Word: they can only live as they thus believe their own helplessness, and making use of the Word as God has appointed for wisdom, righteousness, sanctification and complete redemption. Jesus has forewarned his disciples what they are to expect from these self-righteous men, who do not feel their need of keeping up their acquaintance with him. He knew well that when trial came from such a quarter they would be ready to stumble, so he tells them to remember his words, "That the servant is not greater than his Lord; and if they had persecuted him they would persecute them: if they had kept his saying, they would keep theirs also." Here are his words fulfilled, both in the letter and in the spirit. These men having first rejected his Word, now show to the world the enmity of their minds, by persecuting a soul and depriving it of all the united means appointed for spiritual union among the people of God, just because that soul has reminded them of the words of Jesus, that they must perseveringly use the appointed means to obtain his grace, if they would have his name glorified in the world. Our Lord tells his faithful disciples, "They shall put you out of the synagogue; yea, the time cometh, that whosoever killeth you, will think that he doeth God service." Can it be possible that the minds of the Wesleyan Ministers are so darkened through their mockery of spiritual service, that they really think they are doing God's work in depriving a soul of the means of grace for speaking the words of

God? Our Saviour says, "If the light that is in thee be darkness, how great is that darkness:" and it is only as the eye is kept single, that the true light is received and retained: if this is not the case, the last state of such a man is worse than the first.

If these men had never felt the power of the Word in their souls, they could not have then despised the grace of Christ; if they never had a new heart and right spirit, they could not have refused to hold converse with God, not knowing his power working in them by his Word and spirit, and fitting them to hold converse with him, that they might bring glory to his name: they could not have committed the sin of despising the riches of his grace, that was to enable them so to do. We believe that many of them are renewed men, therefore they have no cloak for their sin; they have wilfully shut their eyes, and hardened their hearts against the law of the spirit of life, which freed them from the bondage of the flesh. Through their spiritual sloth they have suffered the old nature again to have the mastery, after having tasted the good word of grace and the power of the world to come. They show the greatest contempt to the Word of God, and hatred to Christ; for they despise the privilege he has purchased for them—they will not use their birthright. Oh! that they may see their folly ere it be too late!

We find that by thus despising the Word as the means of grace men become graceless; and if they repent not, they will cry in vain to God for the purchased inheritance, after having till death despised their birthright; refusing the grace which was to fit them for their heavenly inheritance; and we may suppose that the condemnation of those who have thus deceived others will be far greater than that of unbelievers, whose opportunity of doing good was not so great. It is impossible for them to be of any use in the Church or in the world while they thus reject the grace of God, and are content with the letter-knowledge of the Word, they do not bring into his house the offering in righteousness, presenting it in the flame of love that has been replenished from the renewed manifestation of Jesus to their spirits. They come in their own name, and in their own strength; the fire of self-love is kindled by the pride of the flesh being gratified by the praise of men. They were to be the salt of the earth, but we find there is no sweet savour of Christ in their spirits: and in them there is no power to season. They were to be the lights of the world; but they refuse to use the means to obtain the oil to keep their lamps burning; and when their spirits are tried we find only empty polluted lamps—no oil, no lovely example reflecting the image of Christ—all their works being done only to be seen and admired of men, and to get a sustenance for their poor perishing bodies; and the meat which Jesus would give them to support their never-dying souls they will not labour for, but rest contented in the knowledge that there is meat.

Let the conduct of these men be a warning to every living soul to take heed, for we stand by faith, and can only live as we live in the act of simple dependance. Jacob was sent away from his father's house that his life might be preserved after he had received the blessing; so before we are made partakers of the blessing of the heavenly nature, we have ceased from all confidence in the flesh: and from the flesh, which is our greatest foe, we must be kept free, otherwise the spiritual life will be destroyed by it: and this life can only be sustained as we receive the Word daily from God: as little children we must depend on our father for our spiritual bread day by day; there is no glory for the flesh, for it can do nothing but destroy.

Let every spiritual Israelite most gratefully prize the privilege of his heavenly birthright, and then he will thankfully take all the discipline his father uses towards him while passing through the wilderness. His spiritual foes may use all their wiles against him, but will never overcome. Jesus has overcome all our enemies: and while we use our purchased privilege of walking with him in his Word, we shall triumph over every foe. By unbelief we tempt God to withdraw from us, and our enemies will rise against us and triumph over us. Those who despise their birthright are the greatest enemies of God's Israel; if we look at the typical Israel, we find this to be the case; and all is written for our instruction and warning. When they were settled in the wilderness they soon began to murmur at their little trials: they tried the spirit of Moses. He said to God "What shall I do with this people, for they be ready to stone me." They tempted God by their unbelief, and in their hearts turned back to Egypt, and directly we find a battle between them and Amalek. They had questionod whether the Lord was among them, although they had the pillar and cloud as tokens of his presence, and had also that day gathered the manna which came from him for their support, but they had no heart in them to remember his goodness, nor the mighty deliverance he had wrought out for them; they forgot that they were the Lord's people, and that he would not fail them if they trusted him to provide all that was needful. Amalek now sought to destroy them: this people were the descendants of Esau, who had despised his birthright; and they were the first enemies who came out against the descendants of Jacob, when they were partly in the way to obtain the blessing. Joshua was told to cheer the men, and fight with Amalek. and Moses and Aaron and Hur went up to the top of the hill; and when Moses held up his hand Israel prevailed, and when he let down his hand Amalek prevailed. "Moses' hands were heavy, and they took a stone and set it under him, and he sat thereon; and Aaron and Hur stayed up his hands, and they were steady to the going down of the sun. Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua, for I will utterly

put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi; for he said, because the Lord hath sworn that he will have war with Amalek from generation to generation."

So we find there was the malignity of the serpent in Amalek to destroy Israel because of the birthright, but the Lord was their defence. It is just the same with the spiritual Israel: the enmity between the elder and younger is still the same, and the war will be continued from generation to generation. It begins in every one as soon as they are delivered from the bondage of sin and death, and made partakers of the heavenly nature. The spirit being under a divine conduct, the flesh, which at first seemed pleased with the new state, soon begins to tempt the spirit to murmur, for it finds it has nothing now wherein to glory; it does not like the discipline it is brought into, and will try under many false disguises to get to itself a little glory: it finds none in the cross of Christ, the forsaking all to follow him when it must be daily practised is a humbling that the old nature cannot brook. The enmity of the old serpent will soon work through our flesh. If the Lord is with it when it is brought into trial, if it does not rest on his word that all shall work for good, and resigning itself up to its Lord, says, My times are in thy hands, do with me as thou wilt, only let me glorify thy name! When there is not this resignation of spirit to the wilderness dispensation, Amalek will soon appear and fight boldly for the destruction of the spiritual life; the elder will hate the younger, because of the blessing, and will show openly his hatred whenever the younger is unfaithful to the law of faith, under which he is placed; that alone enabling him to keep the elder in subjection: but Jesus, our Joshua, has been in the conflict, and knows the conflict we have to maintain: he for us has conquered the enemies of our salvation—the battle with him lasted until death: the tempter tried his wiles with him, but there was nothing in his holy nature that would unite with the prince of this world. In that last conflict the earth was darkened, the sun withdrew his light, but our Captain conquered the malice of the serpent; his power put the body of flesh to death, but the grave could not retain its holy prisoner: he rose through his own power and holiness, and brought life and immortality to us.

The conflict between the flesh and Spirit will never cease until we see the last setting sun on earth; but if we remain steadfast on this life-living stone which is laid in Zion, on which we have been set, and if our hands are held up by faith and prayer, the Spirit and the word will animate us; we shall find the presence of our Joshua with us, and the sword of his spirit will conquer every foe. We shall stand in his strength triumphant on the hill of Zion. Until we are taken to the new Jerusalem, the flesh will be in subjection to the spirit, the elder will serve the younger; no flesh will glory in his presence; every high thought will be brought to the

obedience of Christ as long as we are obedient to walk with him in his Word. Woe to him who will not submit to receive the offered grace, whose heart turns back to Egypt, the works of the flesh that had kept him under the dominion of the prince of darkness, from whence he has been delivered by might and power; he will perish at last if he persist in rebellion.

When Saul, Israel's first king, was to be presented to the people, he was little in his own eyes, and hid himself, and had to be searched out; some of the people despised him, and brought him no presents, but he held his peace; and afterwards, when these men were wanted to be slain, he would not suffer it. He was afterwards sent to destroy Amalek, but we find him now of another spirit; he had become great in his own sight; he disobeyed the word of the Lord, and then boasted to Samuel of his obedience. After much ado he was brought to acknowledge his sin, but his greatest care was that he should not be dishonoured. He lost the kingdom God had given him; and ever after we find him zealous for his own honour. Poor David was hunted by him out of all the coasts of Israel, for no other cause than because, after he had slain the Philistine, the women in their songs said, "Saul hath slain his thousands, and David his ten thousands." The sin of sparing Amalek was the destruction of Saul, for that he fell by his own hand in the battle-field: the Amalekite destroyed him with his own sword, and carried his crown and bracelet to David; and he slew the Amalekite that had slain the Lord's anointed. The chosen men in our Israel, that were to stand by faith with our Joshua in their generation against Amalek, discomfitting him with the edge of the Spirit's sword until the going down of their earthly sun, have proved, like Saul, unfaithful; they have not fulfilled the commandment of the Lord; although, like Saul, they boast of their obedience. When the Word of the Lord is brought to convict, we find Agag is spared, and we hear the bleating of the sheep and the lowing of the oxen: they have brought them, they say, to honour Israel's God; but he will never accept the offering that he commanded to be destroyed. The only way to honour him is to obey his word; if that had been done, if our rejoicing was in Christ Jesus, if there was no confidence in the flesh, we would not hear such bleating as this. We want the man, his eloquence and action to produce the impression on the assembly. If all fleshly trust is destroyed, What meaneth this lowing of my brother about fine oratory, well-tuned voices, well-placed accents, polishing of old sermons and bringing them to perfection? None of these weapons is named in the Word of God as necessary for the spiritual warfare: what is wanted is all named; and, when faithfully used, will through all generations be mighty through God in the battle. But these are the weapons of the flesh whereby it gets glory: they all belong to Agag: we find him here brought out very delicately before the Word of the Lord, but he shall find no mercy: he

has made Israel desolate ; and by the Word of the Lord he shall be hewn in pieces. . Through him the mighty have fallen in the battle-field ; their ruin began in sparing the flesh and seeking its glory. Let the daughters of Zion mourn, for the mighty is fallen (those that were to be the instruments of adorning them with grace, that the world, through their loveliness, might be brought to their Lord, and his Church be to him for a name and a praise in the earth), have vilely cast away their shield, as though the anointing of the Lord had never been upon them. The royal Israelite has given the sword that, through faith, was to defend him from every foe into the hand of the Amalekite to destroy him : the flesh has vanquished the spirit : the Word that was, through faith, to have been their glory and defence, has fed their pride : through it they have fallen : the weapons of their warfare, through which, in the strength of grace they were to be mighty in the pulling down of the strong hold of sin and Satan, have perished through vain-glory ; and those that were to be the beauty of Israel, reflecting the image of their Lord and king, are found slain and hastening to corruption in the battle-field : but if they thus perish, the destruction will be by their own hand—the glory of our Lord will not be tarnished. If he is not honoured by their salvation, if they refuse now to hold the converse with him that is to maintain their spiritual life, he will be honoured by their destruction : their blood will be upon their own heads. Their own mouths will testify against them, that they, through their unfaithfulness, destroyed the spiritual life, the anointing of their God, which was in them, by refusing to obey their Lord's command to abide in him.

This pride of the flesh hath taken captive and slain its thousands : many an Israelite, after he has been anointed to God and has had the kingdom of righteousness and peace set up in his heart, has been taken captive through his disobedience to the Word of God, by not using it as the means to retain his poverty of spirit, through which alone he can have peace and joy and the witness of the spirit within him.

Well may we weep when we think of the sad state our brethren are sunk into ; like Saul they will not suffer David's Lord (who has for us slain the enemies of our salvation) to have so much honour as themselves ; they have destroyed his love in them through their disobedience, and they are united in a plot to destroy his people ; but they shall be frustrated. Haman the Amalekite is now in favour, and shall the spiritual Israel do him reverence ? No ; he is their enemy ; and although they have cause for sorrow because of the power he has gained, yet let them faithfully stand in their armour against him and fear not. The Lord is still the defence of his people, and he will move even kings for their sakes : he did it for the typical Israel although they had been rebellious : he will do much more for his spiritual Israel : no weapon formed against them shall prosper.

This plot of Haman will be overthrown, and he will be brought to

shame; then there will be light and gladness in the Church. The souls of our poor brethren who have been taken in this snare will escape, and they will bless God that this device of the enemy, into which they had fallen, has been destroyed.

After the typical Israel had been sent into captivity for their disobedience, and they had set by the rivers of Babylon and wept when they remembered Zion, they were released from their captivity: the land in which they were disobedient had enjoyed her Sabbaths: God foreknew their disobedience, and their punishment in consequence thereof; and long before Cyrus was born he was set apart for their deliverer. Isaiah calls him God's anointed, although he was a heathen and knew not Isaiah's God; yet for the sake of Jacob his servant, and Israel his elect, he was girded with strength, and enabled to remove great hindrances on his undertaking, that Israel might be freed from their enemies, into whose hands they had been delivered through their own sin. They had liberty given them to return to Jerusalem to build the city and temple: many returned, and the foundation of the temple was laid amidst weeping and rejoicing. No sooner did they begin the work than opposition began: the people in the land pretended to be the servants of Israel's God, and would help in the work, but the released captives would not work in fellowship with them; they said that they themselves would build the house together, as Cyrus had commanded them. Then these pretended servants of God showed their true character, and turned enemies openly; they weakened the hands of the builders, and for a time caused the work to cease. In building the wall there was great opposition through deceivers and false friends; the builders wrought with their swords by their sides, but the designs of the enemies of Israel were frustrated. After liberty had been given them to return, we find another plot laid for their entire destruction. There were many who had not availed themselves of that liberty, and the old enmity of the serpent now, when they were likely again to be restored to the blessings of their own land, was exerted to destroy the race. Haman being an Amalekite, and Mordecai an Israelite, the elder now thought to be revenged on account of the birthright, for he seemed to have got the power. This occurrence must have taken place soon after we read in Ezra that the work of the house of God had ceased, through those pretended friends writing what was untrue, under a pretence of love for the king's honour, as it is supposed to be the same Ahasuerus. He did not examine very minutely the statement made to him, therefore all Israel were as sheep appointed for the slaughter: those at Jerusalem could not escape, all being under the same dominion. The commandment was given for their destruction: great was the grief and perplexity; the mourning and lamentation it caused while the king and Haman, as if all was well, sat down to drink.

What madness it is for men to plot against the Israel of God: their mischief is sure to be returned on their own head.

The Lord wrought for his people: Haman and his house were destroyed: the faithful Israelite, who was to have been hanged, was now the man whom the king delighted to honour. He went out in royal apparel, and the city of Shusan rejoiced and was glad at the deliverance. The Jews had light and gladness, joy and honour: a feast and a good day withersoever the king's commandment and his decree came. Thus we see in Haman's plot how the enmity of the two sons of Isaac wrought in their posterity. Esau had said, "The days of mourning are at hand for my father, then will I slay my brother Jacob." These words were spoken in haste, comforting himself when he was angry with the thought of revenge; for we find at their meeting nothing but generous conduct on the part of Esau towards his brother: they were the typical family; the contest did not outwardly begin, until the posterity of Jacob were delivered from bondage, and were on their journey to Canaan, the land promised to the seed of Abraham.

After their first transport of joy was over for their great deliverance, and they were brought into the discipline of the wilderness, in which they were to be tried before they entered Canaan, they began to murmur at their trials. The posterity of Esau then sought to destroy them, and we see how the enmity was kept up. The elder cannot now triumph over the younger, and say, the days of mourning for my father shall be the time of your death; for our Isaac, to whom we owe our heavenly birth and all the blessings connected with it, will never die; and if we are faithful to live upon his word, the nourishment he has provided for us, and through which we are to be trained and disciplined to fit us for our inheritance which he has purchased for us with his own precious blood, we shall then receive a crown of life which will never fade away.

After Jacob returned from his pilgrimage, he and Esau were united and in peace at the burial of Isaac;: after our spiritual pilgrimage is over, and through the power of our living head the body is brought from the dust of death, then both shall unite in praising for ever the author of their spiritual life. The body and spirit, when we enter into full possession, will be united in the happy union of love to adore the author of our eternal salvation: he will only be the author of eternal salvation to those who obey him in spirit and in truth: all that is of the old Adam must be laid in the dust: Jesus must reign in us: no duty must be attempted without the renewed strength derived from him. Look to him for a supply of grace, and then let us work as much as we will; but without this we can do nothing. This is believing, this is honouring him, to apply to him for grace to do all things: it is supplied by the spirit through the Word.

Christ is the mystery of the Scriptures, and grace the hidden mystery.

Believing the most wonderful thing, add anything of the old nature to it, and God will not accept it; it is Christ whom he accepts; and what we derive from him must be offered unpolluted by anything of our old nature. Jesus must reign in us; all the vessels of the new covenant spiritual temple, from the cups to the flagons, must be hung upon him: he only is to bear the glory, for he only is worthy to build the temple. He, by his father's appointment, is the foundation stone, and whatever our wants may be while the temple is in progress, he is the father's fulness of grace and truth to supply them. He is the God-Man, whom the King of heaven delights to honour. It is honouring God when Jesus is sought in the Word: it is his glory when Jesus is glorified. Our poverty of spirit affords constant occasion for him to be glorified, in giving us all things, and blessing us in all. This is the only way we can give glory to the father, by believing the record he hath given of his son. By thus honouring him, who hath wrought out our salvation, and in whose strength alone we can work out our own, or be in any way instrumental of good to others. What shall we say to a company of men united together to build without deriving strength from the Lord's anointed? They have vilely cast away their shield, they want no renewed anointing, they have taken the letter-knowledge of the word and their natural ability and sit up an interest of their own: they set captives at liberty; they bind up the broken-hearted, and open the prison to them that are bound. We soon find that it is man's work and not God's, as the captives which they set at liberty know not that liberty wherewith Christ makes his people free; the broken hearts which they bind up have never had the balm of Gilead applied to them; and we find, when search is made, there is not the peace which Jesus gives: the love is not that which unites with Christ, but to some good repeater of pieces about his love, and when the preacher is gone, their souls want converting again.

These men make a fire and compass themselves about with sparks, but they have no love to Christ, and refuse to desire grace from him. This is the work of the flesh; it has triumphed over the Spirit in our brethren; they are destroying themselves, and weakening the church that they should strengthen.

Many a faithful soul, who has gone from a throne of grace to the Lord's house in expectation of a feast, comes away with lamentation and mourning though the externals were all beautiful; nothing in word or deed to outward appearance to be found fault with, yet the life of the truth was wanting; no sweet manifestations of Christ to the Spirit: the reason is, that he had not been honoured; the preacher had derived nothing from him for himself nor his brethren; and the repeating a piece which he had learned could not be spiritual profit to any, as God's renewed blessing is only given as Jesus has been honoured by the renewed acting of faith in his Word. What good is this birthright to them? They can learn pieces

and repeat them, and make proselytes to their system, and so keep up their revenue—that is the vital part to them.

We find the President, and the body of labourers under his command, are resolved that this is the way they are to work: he is to exalt himself above God, and say the work can be done as well without deriving a fresh supply of strength, through renewed meditation in the Word. Thus, like the king and Haman, they sit down to enjoy themselves in their spiritual sloth, being relieved from all temporal care, under the pretence of giving spiritual service; while the faithful in the land are mourning at the state Zion is in for lack of the Spirit of Christ. There is indeed mourning and lamentation to see the formality which now exists; for we see that those men who pretend to be the friends of Jesus are his foes, they refuse to avail themselves of the medium of communication which he has opened for every faithful soul, to keep up the converse with him, that they may have the constant supply of the Spirit of his grace to enable them to walk as he did, that they may live to him from whom they are deriving their life; but they only want to get a living for their bodies by his Word; they want not to know him by subjecting their spirits to his Spirit, that they may live in him.

Oh! that there may be deep humiliation of spirit before God in the church for the dishonour which has been done to him. Let prayer and supplication be made for our brethren; though there is not a trace of spiritual life to be found in them, yet their case is not hopeless. We want the pride of their flesh, which has risen and openly says it will set the Word of God at defiance, to be destroyed. With all the heart and soul, every faithful disciple will say, Lord, save them; bring them to be little in their own eyes; bring them back to that purity of spirit in which state alone they can see thee and promote thy honour and glory. If they had remained perfect in Christ Jesus, as they at first received him, they would not have presented this sad sight of spiritual corruption which they do. We may say, as Mary did, Ah! Lord, if thou hadst been here, our brethren had not died! Jesus is still the resurrection and the life; and if we believe, we shall see the love and glory of God. Though our brethren appear to be dead, they shall live; and if they live believing on Jesus, drawing virtue from him through an obedient faith in the word, they shall never die. I know some are ready to say, if the Lord would make wonders in heaven, then might this be. Let us not be faithless but believing: there cannot be many mighty works done we know, when unbelief reigns; but faith knows nothing of impossibilities—it is God that we are depending on. Let us imitate the example of Esther; she could not endure to see the destruction which was coming on her people: but here is far more. It was only to destroy the body, for which Haman's plot was laid; but this plot is to destroy both body and soul for ever, through pride in despising the

grace which can lone make us meet for the inheritance of the saints of light; and our brethren, while in the act of fighting against using the means to obtain it, are proclaiming to the Church that they are become strangers to it. Oh! let us, like Esther, go in unto the king, not according to the law of works, for then we should perish, but according to the law of faith wholly on the blessed authority of the gospel. Will he not hold out the golden sceptre of his grace? Will he refuse to grant our petition? He will grant it; our brethren shall yet live, and we will with them unite together in the strength of our king, and in the unity of the spirit of love, to build the temple; all drawing virtue from him who is alone to build, and who alone shall have the glory; none attempting to do any thing without him; but each feeling it the highest honour to be a worker with him.

The Church which now seems doomed to destruction by them, and cannot appear but with shame in the world through their unfaithfulness, shall then stand forth in majesty and grace. When they resolve never to enter the gates of Zion, but as they have been waiting on Ziou's king for a message, and come in his name and in his strength, trusting that his spirit will bring to their remembrance that on which their hearts have been communing with their Lord for the benefit of their brethren;—then, wherever they went with the king's message throughout the world, he would be in the midst to bless that word he had given to his servant; in waiting upon him there would be light and gladness—a feast and a good day.

The gospel day is to be a day of joy and gladness; the ransomed of the Lord are to go forward to Zion with songs of rejoicing, if they are faithful to live in a state of dependance they will rejoice evermore. Oh! that the conduct of our brethren may be a warning to all Israel to look that their rejoicing is in Christ Jesus; that they have no confidence in the flesh; and, like little children, afraid to stir a step unless guided by the hand of a kind father. His spirit first taught them to depend on Jesus alone, and his spirit is daily wanted to teach the same lesson of dependance; he teaches us our constant want, and supplies that want out of the fulness of Jesus. Oh! for more of this deep feeling sense of our poverty and helplessness; the child-like dependance: “hold thou me up, and I shall be safe;” save me from myself, and keep my soul humble at thy feet. Let our only glory ever be that which will be a never-failing spring of happiness—the glory of being dependants; living daily as having nothing, but in Jesus possessing all things.

I must now take leave of my Chelsea brother: he has come into this field of controversy an Amalekite against an Israelite; but I hope ere now he has felt the edge of the Spirit's sword. He is at war with God, resolved that man needs not the grace of Jesus Christ. Poor man! may God open his eyes! Of all states to be feared are those who are in the

Church, yet show that they are become gospel-hardened: such an one knows not the value of the pearl he is thus trampling beneath his feet: he honours not the blessedness of the man that has parted with all his natural riches, and takes the Word as his portion, because it is the joy of his heart constantly by faith to be viewing the pearl of great price contained in the sacred field of the Word, which to the natural man is only a name unknown. He is in the midst of food, and yet perishing: busy defending the externals of a system which have not been meddled with, but blind to that which concerns his own safety. Let him beware, lest, while he is fighting against receiving the truth in the love of it, it should be said of him, "He is joined to idols, let him alone;" for gospel-triflers grow hardened till they cannot seriously regard the truth, or feel any impression under it. "Hearing they hear and shall not understand, and seeing they see but do not perceive." They are fast locked in false security: they hear of Christ as a fable, and the Scripture as a story,

My brother certainly shows that his Bible is regarded by him as a story. It will be well for him if, through this controversy, he is led to see that he knows nothing of the spirituality of religion. He has come out to tell a daughter of Zion that she is a rude, impertinent, miry-fingered assailant, though she has done no evil, only brought the pure and perfect law of her Father in her hand, to shew her brethren how they are despising that law that is to keep them pure; and neither they nor he has attempted to show that she has spoken a word contrary to the law of Zion's king. He has brought forward the practice of one who has broken the law of faith: but no one of common sense will think it lawful for one man to break a law because another did it. If this was the way in which matters were to be settled, a judge could not condemn a criminal because he would be constantly told of others who had been so clever in committing crime that they deceived all around them, and appeared like honest men when they were the greatest thieves. This sort of evidence would not bring an acquittal to the accused, yet this is all the evidence which my brother has brought to show that men do not need grace from Christ, for they purify their meditations and bring them to perfection by oft-repetition. I hope he will see his error and be brought a humble suppliant to sue for that grace which he now, I believe through ignorance of his own true character, despises. The daughters of Zion would then rejoice over him: their first care being to watch over themselves with zealous care, lest even in thought or any other way they should take the honour which is due to God. They fear nothing but to offend their God; and having this sacred fear of offending him, like obedient children they submit their spirits constantly to the guidance of his spirit in the truth; knowing that this is God's appointed way to keep them while in the world as not of the world, and through this faithful submission of spirit they are kept pure in heart, and have the clear inward witness that God is with them: this is their joy and

strength. Their next care would be diligently to look that he did not fall into the error which all are so prone to fall into. When he is admitted into the family, he will learn not to call the daughters such names; their Father does not allow their brethren thus to behave towards them when they are only seeking their benefit and their Father's honour.

My brother says, I have no commission to appear against gentlemen who are distinguished for integrity, learning and the better sort of usefulness. Now these are qualifications which I have proved them to be destitute of. They are here distinguished as destitute of integrity, of spirit, and the learning which can be of any use to the Church of Christ, they have themselves proved that they are deficient of. They say they will not learn of Christ, they want not his teaching: the knowledge of the letter does not bring his meek and lovely spirit; there is nothing will give that but a constant communion with him, which they refuse to hold. They are the characters our Saviour found his Father's house filled with when he was on earth; and, like my brother, they wanted to know by what authority Jesus cast the buyers and sellers out of the temple. He gave them a sign; and as a witness that that sign was fulfilled; and that he lives, and that there is life imparted to the believer through his name, I now appear. What greater commission can be wanted than love for a father, to rouse every feeling in the bosom of a child to strive against those who would dishonour his name and trample on his Word? Therefore let my brother know, that my Father's house is dishonoured and become a den of thieves: men united together to trample upon his honour: making merchandise of what was to be devoted to his glory. They have resigned the vocation by which they earned their daily bread; but we see it is because they get a better living by spiritual fraud. They seek not the word of Christ, because it is the glorious medium of communication between God and their souls: because, through the exercise of faith daily in it, their spirits are miraculously sustained, and they are kept pure; being in this way, temples for God to be honoured by: they only want as much of the Word as gets them a more comfortable living than they could otherwise have got; for the flock of Christ they will not feed; their new creation is of no use to them: they will not exercise the spiritual power he has purchased for them.

Their conduct towards this circuit, may be taken as a fair specimen of their management; the Ex-President having been the last Superintendent, and the present one being a man exceedingly loud in profession of love for the Church. Look at their spiritual service! At Salisbury Street, during sixteen successive Sabbaths, we have four sermons from these paid men, some of the chapels from which they receive support, have not that. They act at the large houses, the smaller being unworthy of their notice any farther than receiving the tax to keep up the revenue; and Mr. Young tells them, they ought, in propriety, to stop at their own chapels; and

those members of society, both from Hinde Street and Salisbury Street that have taken sittings at the new chapel, get the old sermons they had heard at both places before. There is no means of grace provided; they have their bibles at home, and the word in their heart to meditate on: this is their daily means of grace, but there is none now furnished in a Wesleyan Chapel. It is a spiritual theatrical exhibition: a pastime for the people: a mockery of the spiritual worship, a robbery of God, and a deception on the Church, both spiritual and temporal, as they are performing no spiritual service. Any man can learn pieces and repeat. They say the love of Christ constrains them; but we find that is false; as they would, if they could, violently destroy those that say that, as his ministers to his people, they ought to wait upon him in his word, to fit them to be workers with him. So their pretensions of love, and performance of spiritual service, is a mere blind to get an independent living; but they are the most degraded of all dependants. They are paid in such a mystified sort of a way, that it is hard to get a proper statement of what they really do receive as the wages of their spiritual plunder. Our first preacher has for himself, twenty-seven shillings a-week, an allowance for his wife and each child, and one servant; a furnished house in Beaumont Street, which, at a moderate calculation would cost two hundred pounds a-year, and I believe coals; family expenses that other men have to spend both labour and anxiety; that they may be enabled to meet the expense is no care to them, the bills being sent in to the stewards. So here is good loaves and fishes for men who, had they followed the vocations they forsook to be spiritual hirelings, the majority of them would not have earned more than the twenty-seven shillings, to maintain themselves and families: but they are now under the pretence of performing spiritual service! Gentlemen provided for during their life, and provision made for those that they leave behind. As hirelings, they accomplish their three years, pack up their wearing apparel, and their few sermons, and, as strolling spiritual actors, go to another circuit. Every thing is ready for them, to enable them to carry on the same fraud.

Let no one mistake me: these men ought, if they were faithful to the faith they teach, have every comfort; and their minds kept free from all temporal care; but as it is impossible the way they act, that they can be of any spiritual profit to the Church, it is a cruel tax, extorted under a false pretension: the majority of those that pay it, would be exempt from church-rate through their poverty, and these men we see would not be entreated to suffer one of them to come into his presence if they committed the crime of thinking that God ought to be honoured by true spiritual devotion, although they receive the comfortable provision under the pretence that they are devoted to perform spiritual worship; but they come not to serve God: Baal is their God; and him alone they are resolved to honour and serve with the word of the God of Israel.

When Jesus overthrew the work of merchandise, he had none to help him, and not one of them dared to oppose him. Although my brother jeers at my oblivion, and says I am a singular personage, he will not find among the hundreds of men who are shining in their own name and strength, one who will dare to oppose me with the sword of the spirit: they have vilely cast away their shield; and although they have used fleshy violence, hoping to hide their sin, yet they know well that they have exercised a power in this matter, which they cannot defend, as it springs from the pride of the flesh.

The cruel tyrant and usurper Abimelech, found a tower in Israel which he could not conquer; and there his proud head was laid low by a stone from the hand of a woman. He said, "Let it not be known that a woman slew him." There is yet in Israel, and ever will be, notwithstanding all our ingratitude, a strong tower in which the faithful are safe. They who are in it, are under the shadow of the most High: no ungrateful usurper can harm them. The stone which is thrown from that tower at this time, by the hand of a despised woman on the head of pride, will not be resisted: it is the stone of truth on the heads of ungrateful Israelites, who are robbing Israel's deliverer of his honour, and destroying his people. Jesus, when he drove them out of the temple, made an impression on their minds, which kept them from resistance. They will not resist his word now: not one of the shining Doctors who are deceiving the Church, getting a livelihood by it under the pretence of giving spiritual service, will be able to bring forward a word that I have said contrary to the faith of Christ, so that by their silence they will acknowledge their guilt: that they are living in the constant violation of the precepts and principles of the New Testament, the crime which they charged me with, but refused to bring forth evidence of my guilt. I charged them with the crime, and they have given abundant evidence to the Church that they are not the ministers of Christ, but of Baal. If this evil comes before the Church, it will be after they have rejected it, and then the Church will know the characters of the men: that they are unworthy of their confidence, as they are resolved to remain the betrayers of Christ's cause—the destroyer of him, and of their own souls.

Stephen, the first martyr, told those men who were trusting to the letter that they were the uncircumcised in heart; that they were resisting the Holy Ghost: they gnashed upon him with their teeth. We have now the same faithless generation, banded together in the Church, to resist the Holy Ghost. They refuse to worship God in the Spirit, and rejoice in Christ Jesus, having no confidence in the flesh.

As I trust my brother will see himself to be an enemy to Christ, come out to despise his grace, saying that men have no need to hold converse with him, to enable them to perform spiritual service, resisting the Holy Ghost, whose office it is to manifest Jesus to their spirit, that they may be

fitted to offer acceptable service to God ; so I hope he will (and I know he will if his eyes are ever opened) see that he has come out to defend men who have alienated themselves from the life of God, which consists in that which is inward ; the praise is not of men but of God : not, as my brother vainly supposes, fine oratory and a mere twisting of body into different forms to amuse people ; this is all of the earth, earthy ; it is sending to Egypt again for help, trying to get a little glory to proud flesh, the fruit of unbelief in their own inability, as it is in the faithful quiet submission of their spirits to the word, and the simple trust in his help that strength is to come. As I hope my brother will be led to see, from what I have written, that he is an alien to the commonwealth of Israel, and a stranger to the covenant of promise ; he will then see how foolishly he has acted in coming out before the world to defend gentlemen, as he calls them, in being regardless of their word, and behaving in the Church in so disgraceful a way. He must study the Word of God, and make himself better acquainted with the Apostolic practice he says he is defending. He will not find any such conduct in them ; the Church was united in love ; all brethren ; no lording it one over another. Those who were chief, were servants to their brethren ; they had the honourable place of waiting continually on the Lord in his Word, and he manifested his spirit of love to them, for the enabling them to fulfil his law of love, that they might be examples to their brethren. It was only by their love that they were to be known, and by that they were to be conquerors : it is by love our king conquers.

My brother finds fault with me for my allusions to the Old Testament, and wonders what in earth the history of the early ages of the Church can have to do with this age of the Church. He will find that the Apostle Paul and I agree : he uses the history which my brother thinks cannot concern us, as a warning for us, that we perish not, as they did in the wilderness, through unbelief ; but when my brother is taken into the fold of Christ, all this wonder at what I could mean in thus using the Old Testament will cease ; the wonderment will then be lost in grateful praise for the grace which has delivered him from the awful darkness within him, while he was surrounded with the outward light.

When Jesus rose from the dead, the first lesson he gave to his disciples, while their hearts burned within them, began with Moses : so when my brother is raised from spiritual death, the first lesson will be there also. The work of regeneration being completed, God will pronounce it very good, by again taking his new-born child from the dust of self-abasement, to the bosom of his love. Then the renewed soul will praise the Author of its being : then all my brother's notions of what man can do will be laid low : he will begin, as every new-born child does, to learn his Bible—it is his inheritance. He will then be a child of promise, born not of the flesh, nor of the will of man, but of God, through the word and Spirit. All the

promises of the word are his, through the new relation he stands in to God: the Lord is now his strength and song: he is entered into the rest of faith, and exults in his glorious liberty. Having been made to feel the truth in himself of the first chapter of Genesis, that he was as the earth, without any knowledge of God until the Spirit moved upon the natural darkness of his mind, then, when the breath of life was breathed into him, he was enabled to look around and see the awful state he had been delivered from. I can assure him, that all God's family take great delight in the history of the Israelites, for they find it is their own history. In it they trace their spiritual bondage, and deliverance from the power of sin and Satan. My brother should not say that no one can tell what I mean, for I venture to say that every living child in God's family understands the allusions to the Old Testament Church. Those who have not passed through the process, but are come into the Church, regard it as my brother does, which is because they have not got the sight.

Every spiritual Israelite has passed the red sea spiritually, and has been brought to it step by step, as the Israelites were. Singly and alone the spiritual Israel are brought by the word and spirit, which is to them, as Moses and Aaron were to the typical Israel. Pharaoh's obstinacy is the struggle of the pride of their flesh, to submit to the grace of the gospel. The design of God in the work of regeneration is to bring down man's natural pride, and bring him to a state of dependance on his mercy and grace: to this by nature he is averse, and is permitted to try every device he can think of, and is prompted to by the old nature, that he may be independant of God's grace, till he is made experimentally to feel that all is a total failure, the Israelites could not fulfil their task when no straw was given, and we are brought to feel that we are utterly unable to fulfil the law of love; without the grace of Christ, man is utterly in himself helpless. All the man's unaided efforts to keep the word and commandments have only plunged him deeper in misery; he is as the Egyptians were, in darkness which he feels. Their first born were all slain, and then they let Israel go. They were now safe; the blood of the Lamb, which had been slain, had been sprinkled on their doors, and the plague departed from them. Thus when the first-born hopes that man inherits from the first Adam have all been destroyed through the sense of his inability to fulfil the law, it being his schoolmaster to bring him to Church, he is fitted to appreciate the salvation which comes through Christ Jesus the second Adam, and submits to be saved on God's terms. It is then felt to be mercy to the undone, hopeless and helpless; the blood is sprinkled on his conscience, he is enabled to believe, and feels that his burden of guilt is gone. The flesh will make another bold struggle. Pharaoh followed the Israelites with all his power; the prince of darkness is unwilling to lose a subject: pride rises in rebellion; the law brings its accusation and the soul may begin to reason, but all shall be overcome by the blood

of the lamb. The typical Israel was commanded not to fear the foes; the Lord would fight; they were to hold their peace and go forward. The justified soul must by faith hold his peace, which is Christ, and go forward, believing that his enemies shall not triumph again over him. The adorable spirit who has patiently watched over all his waywardness through the work of regeneration, and whose office is to glorify Jesus, encourages him by the word to go forward. By faith he enters into the sea, and the way of full salvation is opened to his astonished view; he sees Jesus as his law-fulfiller. The blood of atonement arises as a defence on every side from the enemies which had so long oppressed him. The Israelites were baptized into Moses in the cloud and in the sea, so the believer is now baptized into Christ: he sees now how God may be just, while he is the justifier of him that believes in Jesus. He sees how the Trinity in Unity are united for his salvation; he now sees the high way of holiness, in which the redeemed are to walk without fear. Thus is he brought from bondage, and conducted by the spirit and the word into newness of life; and that word he now finds to be what he never found it before—spirit and life to his soul; and I believe, if from the day of his new creation, until the day that his spirit shall behold the author of his life, he were to meditate in the word, he would then only feel himself a child in the knowlege of his bible, I think it will be part of the blessed employment of the glorified to explain the wonderful depth contained in this sacred treasure—the believers present inheritance. This is the only sustenance for him in the wilderness; how that is I need not show my brother; but according to his faithfulness in feeding on it daily by faith with thanksgiving, is his peace and happiness. His food all come through the exercise of faith in the word, from his Lord's hand; and the whole family, from generation to generation, are thus sustained. Those who are faithful and preside in the assemblies, receive a portion for the people from their Lord's hand, and his presence and blessing come with it: all feed on the same provision.

The habitation of the spirit in the soul and in the assembly, is the well of water springing up into everlasting life. The fashion of this world has passed away; they are led by the Spirit, walk in the Spirit, are builded together for an habitation of God through the Spirit. The fruit of the Spirit is love; "he that dwelleth in love, dwelleth in God, and God in him." Thus, from generation to generation, the spiritual Israel are brought to receive the earnest of their inheritance, and thus a living temple is raising up to the praise of his grace. The inscription on the topstone will be to the praise and glory of his grace, who has made us acceptable in the beloved. The generations of Israel travel in company, but each comes to Jordan alone. The hosts of the Lord passed over in company: the people, we are told, removed from their tents; so the spirit is removed from the tent which has been its habitation in this world. This is the last effort of the Spirit through faith while in the body.

On the day that the typical Israel passed over Jordan, we are told "the

Lord began to magnify Joshua in the eyes of the children of Israel." They then kept the passover, as they had also done in Egypt on the night in which the first-born were slain and they were delivered, yet the reproach of Egypt was not taken away for forty years; for God says, "This day have I rolled away the reproach of Egypt from you;" and on the morrow they ate of the fruit of the land of Canaan. Oh! how will our Joshua be magnified in our eyes on the day we pass over Jordan! on the night that our first-born hopes were slain, the pride of the flesh laid in the dust, the blood was then sprinkled on the conscience which saved us from the curse of God's broken law, and brought to us peace and pardon, and power to derive grace from Christ to keep flesh in subjection; but the vile body has now suffered death; the first-born is now really slain: we hear it now boasting how well it can perform spiritual service of itself, but great is the humiliation it has to undergo before it can offer spiritual service.

When we have passed over Jordan, there remains another act of faith to be realized in the blood of atonement through Christ our passover. The spirit rests in faith, that the tent he has left in the wilderness will be preserved when the final destruction of unbelievers, and those who are found in their natural guilt and pollution, comes: it is left in the wilderness to crumble into its native dust, apparently a useless thing, but it will yet own the spirit. Never until now has the reproach it has caused the spirit been wiped away; it has been more or less the reproach of his bondage all the time he has been in the wilderness; now the reproach is for ever done away. Proud flesh will fight no more against the obedience of faith, bringing the spirit again into bondage: it is now swallowed up in love. The manna has ceased; he feasts on the fruits of Canaan without the effort of faith. Oftentimes, through the exercise of that precious gift, he has rejoiced in his Lord with a joy unspeakable and full of glory; but now the veil of flesh is done away; he wants not the blessed written word which has been his treasure, his precious inheritance, his joy and delight in the wilderness: he wants not now the aid of the loving faithful witness of Jesus. The sacred Spirit who has borne with his infirmities on the journey, and comforted him under all his trials and caused him to triumph amidst difficulties, is wanted no more as a guide to Jesus, to maintain in him the feeling sense of his dependance while in a state of grace. He now sees his Lord face to face: the warfare is over.

When Joshua was by Jericho, he saw the captain of the Lord's host with his sword drawn in his hand: he was told to put off his shoes for the ground was holy. When the spiritual Israel see their Captain, the armour of the Gospel will all be laid aside; the preparation of the Gospel of peace, with which they have walked in the world, will not be needed; the ground will all be holy, Through the might of their Captain's sword, with which they were equipped when he betrothed them to himself, they have conquered the world, the flesh, and the devil; and have now shouted

victory through the blood of the lamb. The bliss will not be completed until the last Israelite has passed over Jordan; then the ark of the testimony, the Spirit and the Word, will come up; it will be needed no more to encourage and strengthen the helpless Israelite. In a moment, in the twinkling of an eye, the trumpet will sound, and all the generations of the hosts of the Lord will arise: singly and alone they passed through the Red Sea, and alone each have passed over Jordan; all having the same conductor. The word has been the staff that has supported every Israelite during his pilgrimage: through it the grace has flowed from the fruitful branch that was set apart by God, that through him the perishing family of man might be rescued from the impending ruin. All the typical family were born before Jacob returned from his pilgrimage but one; and just before he arrived at home Benjamin was born. His mother, Jacob's best beloved wife, called him the son of her sorrow, but his father changed his name and called him the son of his right hand. Now all the types are fulfilled: the family of grace is completed: the Son of the Father's right hand now returns to the world which he loved, and to which before he had come from his father's house on a pilgrimage of love, and he endured in it hard service; was a man of sorrows and acquainted with grief. He suffered death for his bride that he might bring her to glory: he returned again to his Father's house that he might prepare a place for his beloved. Now the end is come: the beloved of God that had glorified him in the world, and has since in our nature dwelt in his presence, supplying the wants of the whole family, now returns to the earth in power and great glory. The end of the meditorial reign is now come: the power of death will be destroyed: the earth will acknowledge the power of her Lord and conqueror, and deliver up all that has been entombed in her since the day the curse was pronounced on the first guilty pair. The whole mystical body is completed: the first-born is now brought from the dust of death: the natural body will be raised a spiritual body: this vile flesh, the body, will rise in the likeness of its glorified Lord: Esau and Jacob will for ever unite in harmony to praise the author of their life. The corruptible will have put on incorruption, the mortal, immortality: all glorious bodies through the grace and power of their glorious deliverer, who triumphed over death for them that they, with him, might be glorified. Oh! how he will then be magnified in their eyes! The millions of the redeemed will all appear together through the power of his Word; all will unite together in the song of salvation: all purchased by the same blood: all purified by the same Word and Spirit. The imagination of man cannot conceive the glory that shall then be revealed. The Captain of the Lord's host will conduct the ransomed Church into the new Jerusalem. Oh! what a triumph for the bride when she beholds the glory of the heavenly bridegroom. Knowing the degraded state in which he found her, and remembering all his love and compassion, with her own unfaithfulness, how often she grieved his good spirit by slighting her Lord and neglecting to

hold converse with him through the appointed medium, and so frequently bringing dishonour on his name, yet he rested in his love, pitied her weakness when she came to him, and deplored her unfaithfulness, for he had loved her with an everlasting love. He has now brought her home to reign with him in glory. She will never again grieve her Lord, but adore his grace, mercy and love, through the countless ages of eternity. She will then see far more clearly than it is possible for her now, what she has been saved from, and the wonderful wisdom employed to rescue her and afterwards preserve her. The everlasting gates will be thrown open that the Lord of hosts, the King of glory, may enter with his spotless bride, to present her to his Father, who so loved her even in her low estate that he sent his only and well-beloved Son to suffer and die to redeem her. It pleased the Father to put him to grief that he might bring her to glory. Oh! the depth of his love, the riches of his grace; they pass all knowledge. The Father will joy over the bride with a joy that we can never know: all the multitudes of the heavenly host will join in the universal chorus of praise to God and the lamb for ever.

Thus will terminate a life of faith; grace will end in glory. Who then is willing to be found fighting against living by faith, refusing to hold converse with the Lord of heaven and earth? Oh! let proud flesh be now humbled. Why will men thus vilely cast away the shield that was to defend them, and give the sword that was to keep their pride low, into the hand of pride to destroy them?

My brother will see that the scriptural children of God look upon the history of the typical Israel, as a type of their own, so that his wonderment, what it can have to do with us, proceeds from this: that he is still in his natural pride and pollution, not having entered into the school of Christ, to be taught by his Spirit the wondrous things contained in the Word; it is therefore foolishness to him, and he thinks it is making the word of God an absurdity, in endeavouring to extract articles of faith and practice from these early ages of the church. Poor man! he is to be pitied: he is busying himself about externals in the church, while he is dead to God: fighting against men subjecting their spirits to the father of their spirits, that they may live. He thought I was retired into oblivion, ashamed of what I had done! He will now find he is mistaken. Here again he shows the ignorance of his mind. He and I, though both in the Church, are serving two masters: the servants of the master I serve, while they grasp the sword he provides them with firmly in the hand of faith, looking stedfastly to their Lord, are never put to shame; they cannot be overcome: and while they are in the combat, they bless their Lord and king for the honour he has put upon them. My brother's master has sent him out without any armour; all his servants have nothing but outward show; they have disquiet while they are in the act of service; they never feel that they are honoured for doing his work, and are conquered with the sword, which, through the grace of my Lord, I now withstand him and his

servants with. He knows he cannot stand against the sword of the spirit; all the conquests that are gained against him, are gained through the clear manifestation of truth, therefore he is opposed to it, and always sets his servants in some way or other to oppose it: but he neither rewards them in their labour, nor for their labour. If my brother still remains in his service, fighting against the grace of the gospel, he will not in that great day, when the Lord cometh, have to charge me with not faithfully telling him his danger. In all I have said, I believe I have spoken according to the mind of the Spirit; I have not designedly said any thing to hurt any ones feelings; God is my witness, whom I serve with my spirit, that my eye is single. To expose the treatment I have received I would not have written a single line; and the evidence to man for the truth of what I say as regards this, is, that the book will not be circulated, if they acknowledge and promise to forsake their sin. If this is not done, the safety of the Church, the honour of God demands that their spiritual fraud and wickedness should be fearlessly exposed. They are destroying their own souls and bringing the Church to shame in the world. Will Israel plead for the honour of Baal?

We now find all the order of God cast aside, and foolish blind men say that they purify their meditations by oft repetition, instead of the faithful devotion of their spirits to renewed meditation purifying them. They gainsay the Word of God, and bring strange fire to his altar. There has been no kindling from above; there has not been the sweet secret converse of love with Jesus: they received nothing from him; they refuse to do him honour by receiving of the fulness of grace, God has treasured up in him for those who wait upon him lose it. They use the strongest expressions of love for his honour and glory, and the salvation of his people Israel, but it is all lip-service; the love of Christ does not constrain them, as they avoid receiving that grace which can alone give them a single eye to his glory. The end will come: the gainsayers in the wilderness perished in their sins for offering strange fire, and so will they if they repent not. There will none enter the new Jerusalem who will not submit their spirits to him in the silent homage of a grateful dependance now: their blood will be upon their own heads; there was grace enough in Jesus, but they refuse it: they shall never join in the silent homage which will be offered to him when the feelings of adoration will be too great for utterance, when the millions of the redeemed shall be prostrate before him in mental adoration, from which they will arise with the pulses of affection beating higher and higher, awakening in each other the pealing anthems of praise to his adored name, through whose grace they have been conducted safe to glory.

In the chief places in that temple there will be no liars, who here promised that it should be considered, whether it was necessary that those who came into his house to offer him spiritual service should

hold converse with him in his word, to fit their spirits to worship God in spirit and in truth. Men may show now that they are regardless of God's Word and their own, but those who refuse to speak with him from heaven, that they may receive the Spirit of his love to fit them for his service, will never reign with him in heaven.

Into that temple there will enter no deceiver, telling the worshippers what great things he has done. His Lord cannot be deceived by his saying, "in thy name I have done many wonderful works." He will say, I know you not; you did not hold converse with me; the works could not be done in my name, nor in my strength; there was no fellowship held with me that my grace might be imparted; you would not suffer a disciple of mine to come into your presence, although she entreated you so to do, because she said, that without me ye could do nothing; you would not suffer her to converse with my people on earth, while you was feeding on pride, and reigning as a king in the house in which you was to be a servant. Depart from me! ye worker of iniquity; I know you not! You derived not your energy from me.

Men may continue in rebellion now, and mock at God's word: tell those who would remind them, that they are uneducated, and do not speak grammar; but they will find that the only education to fit them for the heavenly temple is love; and in no way can they receive it but by constant converse with Jesus in the word. Those who fight against being dependant on Jesus for grace to perform their duty now, he will never own as his before his father and the holy angels.

In that temple there will be no sons of Belial, who know not the Lord, and refused to honour him in their offerings, and came into his house on earth to raise a clamour against his disciple, who would have his name to be honoured. No son of Belial to bring a false accusation, because men want to use the inheritance of the Lord as a convenience; and the Israelite that would withstand them must be destroyed through the false accuser; all this will be done away.

In that temple there will be no faithless servants, who now bring their fellow-servants as culprits before them—they setting as judges, supported by ruffian-spirited men, from whom they extort the cry of shame! shame! the spirit of the devil is in her!

There will be in that temple no insult or abuse, no casting out, no tears will be there for being hindered from uniting in any way with his people. Oh, no! there will be no flesh rise up to rob him of his glory, and grieve the hearts of his faithful ones. Nothing will find entrance there that would defile: all will join with sincerity in the chorus of adoration and gratitude which will be offered to his adored name: "Worthy is the Lamb that was slain, and has redeemed us to God by his blood: he alone is worthy to receive riches, honour, glory and blessing: the glory will be ascribed to him that sits upon the throne and to the Lamb for ever." There will be no rival to deceive his people and rob him. On his praise

they shall all for ever dwell in the fulness of glory. Sorrow will be all done away: the Lamb who led them and guided them by his spirit, while they passed through the wilderness, will now guide them to fountains of living waters, and all tears will be for ever wiped away. With one heart and voice all the worshippers shall for ever unite in the blessed anthem of praise: "Salvation to God and the Lamb for ever and ever!"

While in this state of trial, may those who are called to suffer for his name's sake be kept faithful and humble at his feet: no one need fear trials who trusts him for the help of his grace. May persecutors be brought to see their error, and deplore their unfaithfulness, ere it be too late: all that they have done he will forgive: it will not be reckoned to them if they see it and bow to his mercy and grace. He will forgive their backsliding, and love them again freely, if they are willing to forsake all they have, and be his disciples; learn of him his meek and lowly mind; they will be honoured by the faithful as his disciples. When they are willing to submit their spirits to wait upon him for their message, they will then be workers with God, the messengers of the Churches, and the glory of Christ. Without this the knowledge of the letter, with all their natural endowments and acquirements, are useless. If they return to him from whom (this manifestation of the evil spirit that is in them is evidence) they have deeply revolted, they will be as instruments of blessing to his Church; they will then see that the dew of the Lord will be upon Israel. God is faithful when the ministers honour Jesus, by giving themselves to the Word and prayer; then the Spirit will be poured out from on high, the Church will revive and spread forth her branches on every side; and instead of her enemies justly pointing at her the finger of scorn, through her unfaithfulness, they will see that she is the blessed of the Lord, and unite themselves to her: all will grow up into Christ their living head, when his faithful ministers are growing into his image, and reflecting his glory through the grace they are constantly deriving from him by their faithfulness to the law of their union with him.

The foundation of the spiritual temple being laid in grace, when there was an entire renunciation of self, the work must be carried on in the same way; the dependance on Christ must not be in word only, but in spirit and in truth, both with individuals and the Church, if they fulfil the design of God, which is to glorify him in the world. The whole design of the Gospel constitution being, that God may be glorified; therefore the inscription on the top stone of the spiritual temple shall be when it is brought forth with shoutings, "Grace, grace unto it." No flesh will ever glory before him; for of him and through him and to him are all things, and to him alone all glory shall be ascribed now and without end. Amen.



BOUND BY
SMNANT & EDMO

