

# REMARKS

ON

*N<sup>o</sup> 8*

## MR. BAXTER'S NARRATIVE OF FACTS,

CHARACTERISING

**The Supernatural Manifestations**

IN MEMBERS OF

MR. IRVING'S CONGREGATION,

AND

OTHER INDIVIDUALS IN ENGLAND & SCOTLAND,

And formerly in the Writer himself.

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IN A LETTER TO A FRIEND.

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WITH AN APPENDIX

CONTAINING EXTRACTS OF LETTERS

FROM

INDIVIDUALS WHO ARE SUBJECTS OF THE MANIFESTATIONS.

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*Second Edition.*

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## LETTER, &c.

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MY DEAR FRIEND,

PUBLIC LIBRARY OF VICTORIA  
THE subject of the kind letter which you have addressed to me is of very solemn importance. One may well tremble at the apprehension of being left to judge rashly, or to speak unadvisedly, upon it. Nevertheless we are commanded to "prove *all* things:" and we ought not to shrink from this duty even from a sense of our own insufficiency. We are not sufficient of ourselves to think *any* thing as of ourselves. Our sufficiency is to be of God. May we be willing to be taught of Him; and may He give us understanding in all things according to his word.

I rejoice and give thanks that the Lord has opened your eyes, and the eyes of many others in this day, to see that *all* his promises are yea and amen in Christ Jesus. It is a blessed and animating truth that our Lord has cancelled no part of that Testament in which he bequeathed all gifts and grace to his church. The word is not altered that went out of his lips: it liveth and abideth for ever.

The promise of the baptism of the Holy Ghost, for the fulfilment of which it was expedient that Jesus should leave the world, and be exalted to the right hand of the Majesty on high.—This great promise was

declared by St. Peter, on the day of Pentecost, to belong to us and to our children, and to all that are afar off, even as many as the Lord our God shall call. And, not to multiply proof on this head, the Lord himself when in the world spake thus of the Comforter: "He will abide with you for ever." Surely, therefore, we ought still to look for the baptism of the Holy Ghost; and if there be no change in the promise, we ought to look for it after the manner in which it was enjoyed by the Church at the beginning. We ought not to limit the bountifulness of our God, who is rich unto all that call upon him. Neither ought we to neglect or despise spiritual gifts, which are part of the promise, on the ground that the chief thing we need is saving grace. The gifts are promised for the strengthening of the grace\*. They were needed in the primitive church for uniting the body, and edifying it in love. The manifestation of the Spirit was given to every man to *profit* withal: and all were exhorted to desire spiritual gifts, that the Church might receive edifying. And surely we are not in a better state than they were, that we should stand in no need of the gifts they possessed. The excellency of man's wisdom is but a poor substitute for them. Indeed it is no marvel that there is so little edifying in the Church, seeing that the manifestations of the Spirit, which God ordained specially for this end, have been so entirely disregarded.

Mr. Baxter's book is an important and extraordinary production. It is particularly important at the present period, when the question of the gifts of the Spirit is

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\* See 1 Cor. xii. xiii. xiv.; Rom. xii.; and Ephes. iv.

awakening so much attention, and when the existence of miraculous power in the Church or in the world is so generally denied, there being no reason to question Mr. Baxter's honesty, his "Narrative" proves clearly the supernatural character of the work which he describes. To have this fact established upon such evidence, may tend, under God, to destroy the scepticism of many, and even to counteract the evil which the publication were otherwise calculated to effect.

Assuming, then, that the work is miraculous, the great question before us is, whether the manifestations be from God, or, as Mr. Baxter supposes, from Satan. In dealing with so solemn and momentous a question, how precious does the word of God appear! and how needful to give heed to the Divine declaration: "to the law and to the testimony; if they speak not according to this word, there is no light in them."

It is evident from Mr. Baxter's Narrative, that he considers himself, and the others in whom the manifestations appear, to be children of God. And there is no reason why we should doubt this. But in examining the Scriptures, there seems to be no instance recorded there of a child of God being possessed by Satan and used miraculously to do his work. Here then, at the outset, we have reason to question the judgment he has formed that the work is of Satan.

Again, Mr. Baxter describes the supernatural power, when it came upon him, as quenching the temptations of the world and the flesh—as lifting up his soul into unwonted nearness to God, and filling him with light, and love, and joy unspeakable. That any experience, in itself so desirable, so glorious, could be the work of

Satan, it is hard indeed to conceive. Mr. Baxter seems at times to feel this difficulty himself. One passage of Scripture, however, he has found which, in his view, is sufficient to remove the difficulty and sustain his opinion. He says, page 23, "Looking back upon it now, I can only say, all this demonstration of truth and holiness would not have been permitted to deceive us, if we had not forgotten the text "as an angel of light." Now as so much is founded upon this text, it is of importance that we look into it carefully. It is found in 2 Cor. xi. 14. St. Paul is speaking of certain false apostles, deceitful workers, transforming themselves into the apostles of Christ." "And no marvel," he adds, "for Satan himself is transformed into an angel of light." Now it is obvious that the meaning of the expression here, "an angel of light," must have some limits. It cannot be intended to signify that Satan burns with love as do the seraphim; or, like the angels which excel in strength, that he does God's commandments, hearkening to the voice of his word. We must look to what is told us of Satan's work and devices in the word of God, to know the extent to which the meaning of the expression may be safely applied. It is both daring and dangerous to go beyond the Scripture.

We need not hesitate to say, that Satan appeared as an angel of light when he beguiled Eve with the fruit of the tree of knowledge, to distrust the kindness and forsake the commandment of her God. As an angel of light also, he appeared before the Lord Jesus, when he tempted him in the wilderness and in the the Holy City, by handling the word of God deceitfully, and by setting in array before him all the glory

of the world. We dare not say that these instances of satanic subtlety, and no other, were in the mind of the Apostle at the time he uttered the words referred to: but we have no reason to doubt that to such instances the meaning of the expression and the extent of the comparison are to be confined. That the temptation of Eve was in his mind is certain, for he refers to it in the preceding context. And Mr. Baxter himself speaks of the temptation of our Lord as "under the array of an angel of light." But be this as it may, where, in all the Scripture, do we find Satan represented as the author of experience such as Mr. Baxter describes in the following passages of his book?

' On one occasion, about a month after I had received the power, whilst in my study, endeavouring to lift up my soul to God in prayer, my mind was so filled with worldly concerns that my thoughts were wandering to them continually. Again and again I began to pray, and before a minute had passed, I found my thoughts had wandered from my prayer back into the world. I was much distressed at this temptation, and sat down, lifting up a short ejaculation to God for deliverance; when suddenly the power came down upon me, and I found myself lifted up in soul to God, my wandering thoughts at once rivetted, and calmness of mind given me. By a constraint I cannot describe; I was made to speak—at the same time shrinking from utterance, and yet rejoicing in it.' (page 8.)

' After the sacrament had been administered, when kneeling to return thanks, the power came upon me largely, though the impulse was not to utterance—

‘ my tongue was rivetted as I was repeating the response, and my soul filled with joy and thanksgiving, and such a presence of God, as it seemed to me, as exceeded any peace and joy I had ever before tasted at that holy sacrament. When reporting to friends the proofs of the power being of God, this has always occurred to me, and has generally been felt by them as confirming the work ; since, as we argued, none but the Spirit of God would, at such a season, be permitted to enter in, and none but the Spirit of God could produce such fruits in the mind.’ (p. 10.)

‘ Whilst sitting with Mr. Irving and one or two other friends, the power was so abundant upon me, that almost every question which was asked, was answered in the power, and the wisdom and instruction which was given forth from my lips, was as astonishing to Mr. Irving as to myself.’ (p. 23.)

‘ After a declaration that the Lord would sustain me, there was added, “ By myself have I sworn, saith the Lord ; by myself have I sworn, by myself have I sworn, that I will not fail thee ; I will never leave thee nor forsake thee.” To none but those who have been spiritually fainting and ready to fall under a burden of weakness and temptation, and who have tasted the sudden refreshing of the Lord in the soul, filling them with holy joy and gladness, can I convey the idea of the refreshing strength which was imparted to me from this utterance ; I was, as it were, girded with strength, and went on my way rejoicing.’ (p. 42.)

‘ After some further opening, the people were called to pray, and kneeling down, the power of utterance

‘ continued with me for about an hour, in prayer and  
 ‘ intercession for the church and nation, king, ministers,  
 ‘ and people ; for the outpouring of the spirit, the change  
 ‘ of heart and life, and the exaltation of God in the  
 ‘ earth.’ (p. 43.)

‘ Much as was the false prophecy which was mixed  
 ‘ up with these testimonies, and fearful as was the  
 ‘ assumption of speaking by the utterance of the Spirit,  
 ‘ I have been much confounded by the fact, occurring  
 ‘ in this instance, as also in most others of the public  
 ‘ testimonies in preaching ; that Christ was preached in  
 ‘ such power, and with such clearness, and the exhorta-  
 ‘ tions to repentance so energetic and arousing, that it  
 ‘ is hard to believe the person delivering it could be  
 ‘ under the delusion of Satan. Yet so it was, and the  
 ‘ fact stands before us, as a proof the most fearful errors  
 ‘ may be propounded under the guise of greater light  
 ‘ and zeal for God’s truth.’ (p. 44.)

‘ It is yet more mysterious, and yet not less true,  
 ‘ that the truth so spoken was carried to the hearts of  
 ‘ several who, on this day heard it, and these services  
 ‘ were made the means of awakening them, so far as  
 ‘ the change of conduct, and earnest longing after  
 ‘ Christ, from that day forward, can be deemed an  
 ‘ evidence of it.’ (p. 45.)

‘ There has been, in all this, such a gracious open-  
 ‘ ing to me of the realities of God’s love to us, and our  
 ‘ union with Christ by the Spirit, that, though the  
 ‘ Lord should not think me worthy of further humbling,  
 ‘ yet shall I have reason to bless God for opening my  
 ‘ eyes to the difference of knowing the truth in word,  
 ‘ and knowing the truth in power. Oh! that we were



‘filled with the Holy Ghost, enabled to enter into  
 ‘fellowship with the mind of Christ concerning sin—  
 ‘how should we abhor sin; and concerning the love of  
 ‘God in Christ—how should we pray in faith to  
 ‘God; and concerning the sanctification of the Spirit  
 ‘—how should we press on in the desire that  
 ‘every thought might be brought into the obedience  
 ‘of God. May the Lord strengthen us all to submit  
 ‘ourselves to his blessed will, and to lie in thankfulness  
 ‘under the power of his work.’ (Letter, p. 150.)

‘From the time the power of the Spirit came upon  
 ‘me in London, I have daily, at intervals, sometimes  
 ‘more frequent, sometimes less, been conscious of a  
 ‘powerful inworking of the Spirit; leading me up into  
 ‘communion in Christ, and giving me a fellowship with  
 ‘the mind of Christ, and at times leading me, by pre-  
 ‘senting portions of Scripture, into an apprehension of  
 ‘the purpose of God in Christ, which I never before  
 ‘knew; and there has been added to this, such a con-  
 ‘straining towards utterance, to declare what the Lord  
 ‘has shewn to me, and yet such an utter incapacity to  
 ‘utter any thing of it, in the same power in which it has  
 ‘been presented to me, that I have seemed to myself  
 ‘shut up in prison, with an unspeakable enjoyment of  
 ‘liberty. *Faith* has always given me the explanation  
 ‘of it, and enabled me to be composed under it; and  
 ‘even in those times, when there has been no conscious  
 ‘presence of the Spirit, and Satan has been permitted  
 ‘to buffet me, the Lord has always sustained me in the  
 ‘faith.’ (Letter, p. 151.)

‘The Lord has not opened my mouth before any,  
 ‘but thanks be to him, the power of his presence is

‘with me in private; making me to wrestle in prayer,  
 ‘and to be carried onward towards the manifestation  
 ‘of his own indwelling power in Jesus by the Spirit.’  
 (Letter, p. 155.)

*‘I must testify, that, looking back upon all that is past,  
 ‘whenever the power rested upon me, leading me up to  
 ‘prayer, or praise, or testimony, or thanksgiving, I  
 ‘seemed to have joy and peace in the Holy Ghost, and  
 ‘I cannot even now, by feeling alone, discern that it was  
 ‘not truly such.’* (Narrative, p. 11.)

Because St. Paul has said, when speaking of false apostles, deceitful workers, that even Satan is transformed into an angel of light, is any one warranted to add to the Scripture, and to say, that Satan is transformed into an angel of holiness and love? “An angel of light,” Mr. Baxter says, “is an array of truth as well as holiness and love, which Satan is permitted to put on to accomplish and sustain his delusions.” This is a fearful statement; but we may rejoice, dear brother, and I pray God that Mr. Baxter himself may yet rejoice and give thanks with us, that no such statement is contained or countenanced in the Scriptures. When an evil spirit came upon Saul, were the restlessness, and fear, and cruel envy which raged in his heart, any proof that the Devil appears as angel of holiness and love? Had the temptation in the Garden of Eden, or in the wilderness of Judea, even the semblance of holiness? Or do the sore pains of Job, or the grievous state of those of whom it is said that Jesus went about “healing all that were *oppressed* of the Devil”—or the cruel treachery of Judas when Satan entered into him—or the deliberate and sustained false-

hood of Ananias and Sapphira, when Satan filled their heart to lie unto the Holy Ghost—do these things, or any other manifestation of the power of Satan recorded in the Bible, afford us any warrant to assert, that Satan puts on, or can put on, the appearance of an angel of holiness and love?

It is of importance to remark, that in the history of Mr. Baxter's experience under the supernatural power, it was no object of earthly ambition—no worldly glory that was set before him, such as was presented by the arch deceiver to Jesus. What he experienced while under the power had no tendency to draw his heart from God, which is the nature and character of all temptation. On the contrary, it set the heart free at once from all the bonds and the ambitions of the world, and raised it, and caused it to rest on the very bosom of its God. Neither was it a mere array of holiness and love *without* the man, which he might look at and by which he might be dazzled and deceived; but it was the inward experience—the felt—the soul-witnessed enjoyment of these precious graces. Mr. Baxter therefore supposes, not only that Satan puts on the appearance of love and holiness himself, but that he also gives the experience of love and holiness to men, in order to deceive and destroy them. Then surely Satan may cast out Satan in order to deceive. But our Lord says he cannot, and him we will believe, and in his words we will rejoice; and this joy no man shall take from us. Blessed be God, there is some distinction between light and darkness; there is some definite meaning in the words "by their fruits ye shall know them." There is no love, there

can be none, in Satan's heart; and he cannot impart to others that which he has not himself. He has knowledge, he has light. But love is of God alone. And he that dwelleth in love, dwelleth in God, for God is love. It subverts the foundations—it removes the landmarks of all truth, to teach otherwise; it makes the fruits of the Spirit to be no proof of union with Jesus. Satan has light, but it is light which the Scriptures elsewhere call darkness. The light which led our first parents away from God is his; and the light which keeps their children away from God is his; such as the glory of the world, and vain philosophy, and the pride of human learning, and science falsely so called. These he has set up as the light of the world, and men, alas! have bowed down and worshipped them from generation to generation. But Mr. Baxter nowhere describes the spirit that possessed him as clothed in light like this. He could not call that spirit the spirit of the Devil, till he had first called the Devil "an array of holiness and love."

As to the spirit which has appeared in others, I have already given my testimony\*, so far as I am capable of judging, that it is indeed the Spirit of holiness. When the power first came upon my friends in the west of Scotland, they were like men that dreamed. They felt that the Lord had indeed heard their cry, and turned their captivity. Then was their mouth filled with laughter, and their tongue with singing. I know that they were a simple and holy people then; and they are a simple and holy people

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\* See Letter to the Rev. Hugh M'Neile, A.M. on the present Miraculous Manifestations in the Church.

still, their enemies themselves being judges. They are not the false apostles, the deceitful workers, of whom St. Paul speaks : nor are they the false teachers, against whom St. Peter warns us, who through covetousness shall with feigned words make merchandise of the people. Nor are they the false Christs which shall show great signs and wonders, and deceive many, and if it were possible even the very elect ; for they are not deceiving many, few being willing to admit that any signs or wonders are done by them. Nor are they the false prophets of whom St. John speaks—for they are not “deceivers” as he names them : and it is not true of them that “they are of the world, *therefore speak they of the world, and the world heareth them.*” See the whole passage on the trying of spirits, 1 John v. 1—6, also 2 John 7.

As I have already said, when the power came upon them at the first they were like men that dream. The manifestation of the spirit filled them with astonishment as well as with joy. Since that period, for the space of three years, they have not ceased to wait upon God, searching his word with all prayer and supplication in the spirit ; and they have a clear consciousness that their experience has not only accorded with the word, but has been a living demonstration of its truth and its power. Since that period also they have walked in blamelessness before men ; and they have sought, with all humility and many tears, wherever a door has been opened to them—even within the breath of the noisome and deadly pestilence—to bring souls to Jesus, plucking them out of the fire. I speak thus of those I know intimately—and whom I have known

long. I give once more some extracts from their letters\*—letters not intended for publication, but, therefore, showing all the better the manner of spirit they are of. In referring to such letters, I feel that I can say with confidence, “these are not the words of them that have a Devil.” And in speaking thus I do not give the glory to them;—by the grace of God they are what they are. O God, keep the feet of thy saints evermore! And forasmuch as these are a bye-word and a reproach in their generation, be thou their hiding-place, and their exceeding joy.

Considering the ignorance which has existed, and still exists, concerning the doctrine of the gifts of the Spirit, it is not a thing to be wondered at, should mistakes, and irregularities, and occasions of stumbling arise. It is obvious from the Scripture, that no gift—no manifestation—no in-dwelling of the Spirit, is so bestowed as to destroy in any degree the responsibility of man. Man is a moral agent, not a machine, and so God holds every one accountable for the use of the gifts he bestows. It is very important to bear this in mind; for it explains how an individual, or a church, may be enriched with all utterance, and come behind in no gift, like the Corinthians, and nevertheless, as among them, that there may be irregularities and abuses most displeasing to the Lord, yet not proving the work to be other than Divine. It shows also that we have no warrant to look for infallibility of judgment or of character in persons who are gifted—that they are not to be our light—that we are to go and buy the oil for ourselves: and it teaches us, finally, that our standing as Christians is

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\* See Appendix.

not to be in the manifestations of the Spirit, how edifying soever these may be, but in the faith and the life of Jesus.

Two things appear to have contributed to overthrow Mr. Baxter's confidence in the present manifestations as from God: namely, the failure, as he believed, of certain prophecies which the spirit in him had uttered; and the error in doctrine which he conceived was entertained by individuals connected with the work.

With regard to the prophecies—if it be assumed that all prophetic utterances are to be understood as soon as delivered, and by every ear that hears them, I cannot deny that difficulty, and failure, and falsehood, are manifest in some things described in the “Narrative” as spoken by the Spirit. But there is no ground in Scripture to make any such assumption, but rather the contrary. The holy men of old who were moved by the Holy Ghost did not always understand what they themselves uttered. “They searched what, and what manner of time, the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” (1 Peter i. 11.) Daniel says “and I heard, but I understood not.” He did not bring the revelations which were made to him to the bar of his own judgment, as things which he would do well to disbelieve and discard, if their apparent meaning were not accomplished within the apparent times that were named. Doubtless the Spirit witnessed with his spirit; and he could trust God to fulfil his own word, in his own time, and in his own way. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.—I do not mean to say that the witness

of the Spirit is the only thing by which God gives testimony to his word. But I do mean to say, that with a pure conscience and faith unfeigned, that witness of itself is sufficient.

The words which our blessed Lord spake while on earth were ever the words of truth. Yet were they continually being misunderstood and misapplied. When he spoke of his flesh as meat indeed, and his blood as drink indeed, many of his disciples, judging of the word according to their own understanding, stumbled, and went back, and walked no more with him. His words were fearfully mistaken when he said "Destroy this temple, and in three days I will raise it up again." The prophecy of his coming in the days of vengeance when Jerusalem would be compassed about with armies, was very liable to misinterpretation; and to any who were looking for its fulfilment then, according to their own understanding of it, apparent failure of the prophecy, and perplexity of mind, might most naturally have ensued. God promised to Abraham to give *to him*, and his seed, the land in which he was then a stranger; but Abraham possessed it not himself—no not so much as a foot of it, save only a place for his burial. Had he judged of God's word after the flesh, how often might he have stumbled! But he could trust God. He staggered not at the promise through unbelief; but was strong in faith, giving glory to God.

In judging of prophetic utterances it must be remembered, as already hinted, that the responsibility of him who prophesies, and of him to whom the word is addressed, enters essentially into the question, and is carefully to be kept in view. Prophecy is not syno-



nimous with prediction. It is oftentimes delivered after the manner, or rather after the nature, of a promise. If, for example, it be an utterance containing good, the word spoken may fail because of the want of faith or obedience in those to whom it was spoken. Of this we have many examples in Scripture. The Lord promised to bring the Israelites, whom he had delivered out of Egypt, into the land of Canaan, yet they entered not in because of unbelief. An angel said to Paul "Lo! God hath given thee all them that sail with thee;" and yet Paul said afterwards, "except these abide in the ship ye cannot be saved." In like manner, if the word of prophecy bear a threatening of evil—a burden of woe—it may be set aside—for the Lord is very pitiful and of tender mercy—if the people against whom the word goes forth confess their sin, and repent. The Lord commanded Jonah to cry to the men of Nineveh, "Yet forty days and Nineveh shall be overthrown." Yet in forty days it was not overthrown, because the people humbled themselves before the Lord, and besought and obtained his forgiveness. Jeremiah declared, by the word of prophecy, that Jerusalem would be burnt with fire; and yet he afterwards told King Zedekiah, that if he would go forth to the King of Babylon's princes, the city should not be destroyed. (Jer. xxi. & xxviii.)

It is not a new thing for a prophet to be tried by the word which he is commissioned to deliver; nor is it a new thing for a prophet to stumble and fall under such trial. Jeremiah was tempted sore when the people taunted him, saying, "where is the word of the Lord? let it come now" when the word of the Lord

was made a reproach and a derision to him daily. He said at one time, "O Lord, thou hast deceived me, and I was deceived." At another time he said, "I will not make mention of him, nor speak any more in his name." But he adds, "his word was in my heart as a burning fire shut up in my bones, and I was weary with withholding and I could not stay." In like manner, Jonah at the first refused to declare the word of the Lord; and afterwards he was angry because the word which he was charged to declare was not fulfilled. "And Moses returned unto the Lord and said, Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh he hath done evil to this people; neither hast thou delivered thy people at all." (Exod. v. 22, 23.)

It is proper to bear in mind that the prophecies mentioned in the "Narrative," as having failed, must be described there, at the best, only as Mr. Baxter understood them. The utterances themselves are not given us, and many things stated as prophecies may have been only "gathered" from what was spoken. That he was mistaken, and grossly mistaken, as to the meaning of some of the utterances, his own statement proves. The others, which appear to him to have failed, may have been more indistinct in themselves, or more liable to misinterpretation. Witness the transaction which occurred respecting the baptism of his child, and the reception of the message sent by his brother to his friends, as related in pp. 52, 53. They expected the babe to speak immediately on being baptised, and they had "gathered" from the utterances that their friends would receive the message sent to

them, and conform to it *immediately*. Mr. Baxter, with great simplicity, adds, "it is a remarkable fact, that upon these two points, of the child's immediately speaking, and the relatives immediately believing, on conferring with those who were with us when the utterances were given, we were all of one mind, that there was no authority for this expectation from the words spoken." Is it not therefore very conceivable, that when mistakes so palpable were made as to the meaning of the utterances in these cases, mistakes as great may have been made in other utterances, but respecting which no means are afforded us of judging, for the utterances themselves are not given? After relating the above circumstance about the child and the relatives, and acknowledging the mistake he had fallen into ; and after stating moreover that "a more careful consideration of the utterances brought my brother to see he had been in error upon the points creating his doubt and unbelief," it is not a little surprising that Mr. Baxter proceeds in these words, "in the midst of such unexampled confusion I scarcely knew how to shape my movements." Where was the unexampled confusion then? In his own mind only; and yet he speaks and reasons still as if it had been altogether in the utterances.

Since writing the above I have seen a pamphlet entitled "*The Spirit in Mr. Baxter tried by Scripture,*" which contains, among other things, the following remarkable statements, tending to confirm and strengthen, in no small degree, the position which I have been led to take, relative to the prophetic utterances.

' In all the reports of what the Spirit said, Mr. Bax-  
 ' ter has given his own interpretations of the utterances,  
 ' so that it is impossible to distinguish the one from  
 ' the other. As an example of this the following  
 ' instance is given, because it is quoted in a printed  
 ' letter as a false prediction. The passage in the letter  
 ' is as follows: In recording a prophecy which he  
 ' delivered concerning the rising of a personal Anti-  
 ' christ, he says "the person who should be so energized  
 ' of Satan, and be set up as his Christ, was at a sub-  
 ' sequent period declared to be young Napoleon." Now  
 ' we have before us the letter which Mr. Baxter wrote  
 ' *at the time*, giving a report of the very words in which  
 ' the utterance was delivered; and therefore we have  
 ' an example of his capacity to understand what is  
 ' spoken. The words are as follows: "The Lord  
 ' hath declared *the man of sin is Napoleon the Second* :  
 ' the sixth head was in the time of John; the seventh  
 ' is the divided empire headed up in Napoleon, who  
 ' seemed to stand out from it, and overthrow it, yet  
 ' joined himself in with it, and headed it. The eighth  
 ' head is the man of sin, whose power is now breaking  
 ' and bursting the Protestant forms of religion and state,  
 ' because they stood in the way of his manifestation,"  
 ' &c. It is infatuation scarcely credible, that any one  
 ' should not perceive that young Napoleon was not  
 ' breaking and bursting the Protestant forms of religion;  
 ' and that, therefore, Napoleon the Second must mean  
 ' another person, who shall be produced out of a confu-  
 ' sion and breaking up of all things, as Napoleon the  
 ' First was produced.

' He was made, one morning, in overwhelming power

‘ of the Spirit, to declare that he was to go to the Court  
 ‘ of Chancery, to bear testimony to the conscience-  
 ‘ keeper of the King, and then to a prison-house. He  
 ‘ then went to the Court of Chancery: no power of the  
 ‘ spirit came upon him, and he was not cast into prison.  
 ‘ \* \* \* Mr. Perceval was present when Mr. Baxter  
 ‘ so spake, and on his return home mentioned what  
 ‘ had passed: a gentleman having been invited to meet  
 ‘ Mr. Baxter, it was proposed to Mr. Perceval that he  
 ‘ should be informed that his coming for that object  
 ‘ would be useless, as Mr. Baxter would be in prison;  
 ‘ but Mr. Perceval said that he did not by any means  
 ‘ conclude that such was necessarily the mind of the  
 ‘ Lord in consequence of what had been spoken, and  
 ‘ therefore would not have the gentleman put off. This  
 ‘ circumstance shews that the word spoken, was by no  
 ‘ means so unequivocal to others as Mr. Baxter rashly  
 ‘ concluded it to be.’

In the account given above of the utterance respecting the eighth and last headship of the Roman power, I think I see the most solemn and awakening instruction, comparing it with what is written in the xvii th chapter of Revelations. In the account given by Mr. Baxter in his “ Narrative,” this utterance stands out as a direct and palpable falsehood. It is not to be expected, therefore, that we should place implicit confidence in the account that is given us of other prophecies that appear to have failed. I will not charge Mr. Baxter with want of candour, with which he too freely charges others; but surely his memory is very treacherous\*.

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\* “One of the instances of failure adduced by Mr. Baxter, is that of a man under the power of Satan remaining undelivered,

It is written, "he that believeth shall not make haste." God will have the confidence of his people, even in the darkest and most trying hour. His chosen servants, more especially, he proves and purifies, that they may be vessels unto honour, fitted for the Master's use. Nevertheless, in this process, vessels may be marred on the wheel of the potter. The Scriptures teach us this, and the Spirit in Mr. Baxter warned him of it again and again. When laid in darkness, in the deeps, the-soul may lose its staid and stedfast trust in God, and then the enemy obtains advantage, and confusion and perplexity cannot fail to arise. At such a time, to have the power of Satan magnified in our view, as if he were more of might than God, must be indeed a fierce and fiery trial. But let us rejoice that Satan is not omnipotent. Against all his malice, against all his might, God is a refuge for us. The essence of all scriptural truth, the very foundation of all Scripture confidence, is, that they who trust in the Lord shall never be confounded. Subvert this truth and all is lost. But though heaven and earth shall pass away, God's word shall never pass away. If we ask bread, he will not give us a stone. If we ask a fish, he

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after the scriptural means had been employed. This is a mistake: on a Saturday Mr. Baxter rebuked the evil spirit, and the man *was delivered*. He staid till the rest were gone, and then came in saying he was quite free; this was about ten minutes after the company had separated. On the following night he came to Mr. and Mrs. Caird, and told them he was quite delivered; and on the Thursday following he returned thanks in the public congregation, for having been delivered from an evil spirit. This Mr. Perceval told to Mr. Baxter, and it is withheld."—*The Spirit in Mr. Baxter tried by Scripture*, p. 27.

will not give us a serpent. If we are tempted by worldly thoughts, as Mr. Baxter was, and lift up our soul to Him for deliverance, he will not mock our distress, and send us a devil. O no, I dare not think thus of the God of faithfulness and love.

Of the advantage which Satan may have obtained over Mr. Baxter through the flesh, while the power was upon him, I will say nothing. I do not feel competent to judge of this. It is written in Jer. xxiii. "The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word FAITHFULLY. What is the chaff to the wheat? saith the Lord." Which shows to us the responsibility of the prophet, and the possibility of mixture in the utterance. And seeing that the power comes upon a man at times when no utterance is given with it, I can conceive that a temptation may arise then to speak in the flesh, and even to mistake it for the voice of the Spirit, because of the presence of the power. But be that as it may, it is much more easy, and much more scriptural, to believe that a prophet may stumble and fall—that he may be distrustful, or impatient—or presumptuous—or unwilling to forsake all for Christ, than it is to believe that Satan imparts love and joy to the soul, and converts sinners to God, "as far as conversion may be judged of by a change of conduct and earnest longing after Christ." Mr. Baxter has been called to sore trial, and we must not bring against him an unkind or railing accusation. Yet we are bound to say that it is a painful and fearful thing to see him display such refined ingenuity and fixed determination, to make out every appearance however fair, and every feeling how-

ever holy, to be the work of the father of lies. This is, unwittingly, disseminating heresy of the most pernicious and destructive character. I have met with more than one individual who are now afraid to pray for the Spirit of God, lest a power come upon them like that which possessed Mr. Baxter, believing that power to have been from the Devil. This is, indeed, making bitter the waters of the Spirit—it is poisoning the springs of life.

With regard to the doctrines to which Mr. Baxter refers as heretical, and as proving the whole work to be of Satan, I would remark in the first place, that it seems rather strange he should have associated with the people so long, without having heard any objectionable doctrine brought forward, either in preaching or in prophecy. It was while he was absent from the people that the suspicion of heresy respecting the human nature of our blessed Lord first entered his mind. It was brought before him by those who were opposed to the work, and at a time when he was in great darkness and perplexity. The spirit had never, either in himself or in others, uttered any thing on this subject to startle or distress him. On the contrary he testifies of the utterance again and again that it was “a glorious setting forth of Christ.” For my own part I can truly say that I have never heard such exalted testimony to the glory of Jehovah Jesus as I have heard from the mouth of the individuals referred to when speaking in the power of the spirit.

After Mr. Baxter's suspicion of heresy was excited, it appears that it was not till a diligent search had been made through Mr. Irving's writings, that any



thing objectionable could be found. At length two sentences were discovered. They were the first objectionable words that Mr. Baxter appears to have ever heard on the subject: and then the Spirit in him did not confirm these but condemned them. It testified "He has erred." Mr. Irving's mode of writing on all subjects is peculiarly strong. Some of his expressions on the subject of our Lord's human nature are to me highly objectionable. I write this with pain; for I esteem Mr. Irving very highly in love for his works' sake, and I feel myself, under God, greatly his debtor. Some of the expressions I refer to, few persons can understand in the way Mr. Irving himself understands them; and it is most right to be jealous on a subject so sacred. And these expressions I believe have proved a stumbling-block to many, to prevent them from inquiring into one of the most fruitful and blessed doctrines of the Scripture, which Mr. Irving has been otherwise singularly honoured of God to set forth. It appears from one of his letters to Mr. Baxter, that the Spirit by the mouth of a member of his congregation has testified to himself, that in certain words on this subject he has erred. Having said thus much, I am bound at the same time to state, that I think the use which has been made of the expressions referred to, has been most uncharitable and unjust. It is not the will of our God that we should make a man an offender for a word. We must not take from a few detached sentences a meaning which his other writings contradict—a meaning which he himself says he abhors from his soul. Nothing is more easy than to make heresy of a man's words, if inferences which may be

drawn from them are to be taken as his undeniable sentiments. But if the man deny the inference, and abhor the imputed doctrine, and all his other writings contradict it, is it fair to charge him with maintaining it? He may be charged with rashness, or indistinctness, or irreverence of expression; but that is not heresy. Let it also be remembered, that this work of the Spirit did not commence with Mr. Irving, nor with his people. Some of those among whom it did commence, are as entirely unacquainted with Mr. Irving's writings, as Mr. Baxter himself appears to have been. None of them, either in Scotland or in London, have ever been charged with using the objectionable expressions: on the contrary, those whom I know have been grieved by them.

It is painful to write, in controversy, on a subject so holy as the human nature of our glorious Lord. Nevertheless it is needful so to write at the present time. May the Lord himself preserve us in humble and devout reverence while we are thus engaged.

The question at issue between Mr. Irving and his opponents is not whether Christ's human nature was holy. For its spotless—its immaculate holiness, he has always said he is ready to die. In one of his letters to Mr. Baxter he says, "it hath no other properties nor propensities than those which may be predicated of God—holy as he—pure as he—yet temptible, mortal, and corruptible as ours—until the resurrection changed its form and fashion altogether." Mr. Baxter's summary of Mr. Irving's doctrine on this subject is as follows: (p. 111) "That Christ Jesus, though God as well as man, yet was a man in all respects such as we

are, and was by the power of the Holy Ghost, from his generation to his death, upheld in holiness and perfect purity." This is Mr. Baxter's view of the doctrine he impugns, apart indeed from the objectionable expressions made use of, which I am not careful to defend. Now whether the above be a correct summary of Mr. Irving's doctrine or not, it is at least admitted that he holds the perfect holiness of Christ's human nature. The thought of any thing sinful in Christ is the essence of blasphemy. The question, therefore, as I have said, is not whether his human nature was holy, but whence all its holiness was derived. It is not the fact about which the controversy is, but the manner of the fact: and this is a question of more importance than may at first sight appear.

Mr. Baxter objects to the above summary of doctrine, gathered, as he says, from Mr. Irving's letters to himself, and confirmed both by his books and by his conversations with him. Does Mr. Baxter then maintain, that Christ Jesus, though God as well as man, and ever most holy, yet was not a man in all respects such as we are? If he does, he is at issue with the word of God, which declares that "it behoved him *in all things* to be made like unto his brethren." Or does he mean to deny the *oneness* and *sameness* of Christ's human nature with ours? If he does, the Scriptures again contradict him, for it is written, "He that sanctifieth and they who are sanctified *are all of one*." And "forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of *the same*."

Again, Mr. Baxter objects to the statement that the human nature of Christ was "from his generation to

his death upheld in holiness and perfect purity." In objecting to this statement, does Mr. Baxter maintain that the human nature which Christ took was not upheld, or needed not to be upheld? Is it not written, "Behold my servant whom I *uphold*?" We may say, with reverence, that his human nature was not ours, if, of its own energy and power, it could stand without Divine help, and overcome of itself all the temptations of earth and of hell. It could not then have been in all things like unto the brethren's, and he could not have needed the help, for which he so affectingly and so unceasingly prayed. But if it were indeed our nature which he assumed, and if human nature generated holy, can of itself stand against all temptation, then might perfectly regenerated human nature maintain itself in holiness without the abiding in it of Divine strength, for the nature is one and the same:—but this were contrary to all revelation.

But some objector may say that Christ Jesus was God as well as man, and, therefore, that his human nature, although not different from ours—although verily that of the seed of Abraham—needed not to be upheld, for He kept it evermore. Most true, he kept it evermore, and, therefore, it was evermore upheld; which is just the doctrine Mr. Baxter appears to deny. Christ was indeed God as well as man; but it is to be remembered, that the natures were ever distinct—"two distinct natures and one person for ever." "God of the substance of his Father before all worlds: man of the substance of his mother born in the world—of reasonable soul and human flesh subsisting." Mr. Baxter will not affirm that the two natures were blended

in Christ. This were heresy which has been long condemned by the Church. Will he affirm that either of the two natures in Christ was changed? This also were heresy, and yet he must maintain that the human nature was changed, if he maintain that it needed not Divine upholding. And this were only in consistent keeping with the doctrine, that Jesus Christ, although God, as well as man, and ever most holy, was yet not "a man in all respects such as we are."

I believe that much of the conscientious feeling which exists against the doctrine set forth by Mr. Irving, arises from applying to the *person* of our blessed Lord, what he has written exclusively of the human nature which he assumed, which was our nature and no other. If I understand his doctrine on this subject, it is simply this: that the Eternal Son of God, having of his unspeakable grace consented to become man, was generated by the power of the Holy Ghost, free from all taint of sin, original or actual; and that he did, during his life here below, abide in perfect holiness and fulfil all righteousness, living always by faith on his Father, and finishing at length the work given him to do, as the propitiation for our sins, by offering himself through the Eternal Spirit without spot unto God.

I do not consider the question to be one of mere words. It nearly concerns the truth of God, and the glory of Jesus, and the hope of his people; and therefore it is a question about which we do well to be jealous. Till we apprehend with some clearness the doctrine of Christ's human nature being one with ours, we cannot feel the life which comes forth to us from

his experience and his example : nor can we know the manner of his love in descending to our low estate : nor can we see the advancement and the glory to which our nature is destined, and to which it has by him been brought.

The Son of God manifested his Divine excellency, when he condescended to take upon him our weak and helpless nature, and therein to do all our work, and overcome all our enemies. It was his glory to become weak—to humble himself even unto death : wherefore, God also hath highly exalted him, and given him a name which is above every name. This humiliation in all its parts was a reality—not a mere name. “ He emptied himself ”—“ he made himself of no reputation ”—“ he became poor.” He needed help, and many and sore were the cries he uttered for it. He *felt* what he said when he used these words, “ Save me, O God, for the waters are come in unto my soul.” (Psalm lxi. 1.) “ Be not far from me, for trouble is near.” “ O my strength, haste thee to help me.” “ My God, my God, why hast Thou forsaken me.” (Psalm xxii.) Who “ in the day of his flesh, when he had offered up prayers with strong crying and tears, to him that was able to save him from death, and was heard in that he feared ; though he were a Son, yet learned he obedience by the things that he suffered.” (Heb. v. 7.) It robs Christ of the glory of his humiliation to maintain that this was not all a reality. It contradicts the plain words of Scripture, and it prevents us from reaping the rich fruits of the consubstantiality of his nature with ours. But blessed be God the record cannot be gainsayed ; “ In all things it behoved him to be made like unto

his brethren." He suffered as we do : he was tempted as we are, yet without sin. He lived by faith, as do his brethren, saying, " I will put my trust in Him " (Heb. ii. 13). And again, " The Lord God opened mine ear, and I was not rebellious, neither turned away back." " The Lord God will help me, therefore. I shall not be confounded " (Isaiah l. 5, 7). Oh, it comes near the heart to think of Jesus as so truly our brother. It seems as if in the weakness to which he descended, we could enter a little into the mystery of his love. In his sore sorrow, he said " I am a worm and no man "—" my strength is dried up like a potsherd, and my tongue cleaveth to my jaws " (Psalm xxii. 15). Paul says " Though he was crucified in weakness, yet he liveth by the power of God : for we also are weak in (with) him " (2 Cor. xiii. 4). And it was no dishonour to stoop so low—it was no disparagement to become so poor. He came to do our work—to perform the part of our nearest and truest kinsman. To visit us—to be one with us, he came from the excellent glory. And with all our sympathies, quickened and refined by love and holiness ineffable, he bore our griefs and carried our sorrows · he drank the cup of our misery ; he felt, with sore amazement, the heaviness of our guilt. He came under the law of man's being ; and he loved every man, and tasted death for every man. He stood in very oneness with our nature, though it was under the curse. And thus the Divine law, which by this nature had been broken, by this nature was magnified and made honourable. By this nature also the penalty of disobedience was paid : " And since by *man* came death ; by *man* came also the resurrection

from the dead." But all this was done not through the unaided strength of human nature, but through strength Divine, anointing and upholding it by the Holy Ghost, in the person of the lowly Jesus, who lived by faith upon his Father, saying, "Thou art He that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly" (Psalm xxii. 9, 10. See also Luke iv. 1, 14; Acts ii. 22).

Mr. Baxter writes as though our blessed Lord, as Mediator, had always been endued with the same measure of the Spirit, whether when in the flesh or when in glory. But the Scriptures shew to us that He received a measure of the Spirit at his baptism such as He previously had not. He was thenceforth full of the Holy Ghost to do mighty works which he had not done before. It is also clear from the Scriptures, that there was a further—an immeasurable fulness of the Spirit given to him as the Mediator on his ascension to glory. John testified that Jesus was the Baptizer with the Holy Ghost; nevertheless the Holy Ghost was not given till after Jesus was glorified. So John testified the most glorious truth when he said, "God giveth not the Spirit by measure unto him." But this testimony of John, as Mr. Baxter understands it, would deny that Jesus received any greater measure of the Spirit after his ascension than before; it would teach that there was no difference in the state of the Man of Sorrows, who was crucified in weakness, and that of the Lord of Glory who, after he had led captivity captive, received gifts for men, even for the rebellious, that the Lord



God might dwell among them. In obscuring in any way the truth of Christ's humiliation, he is robbed of his glory, and we of our comfort, encouragement, and strength.—But do I, while I contend for the real humiliation of Jesus, entertain for one moment the thought that he was not always very God of very God? O God forbid! Then I should be denying his true humiliation: for it was his being very God that made the depth of his humiliation so overwhelmingly glorious.

With regard to the second doctrine which Mr. Baxter objects to, namely, the holiness of believers, I cannot for a moment doubt that he both misapprehends and mistates the truth of Scripture on this head. His reasoning upon the language of the Epistle to the Romans is very unsound.—Alas! that in this unsoundness he should be so generally countenanced and supported in the present day. In that Epistle St. Paul sets forth three states of experience:—first, that in which all men, whether Jews or Gentiles, are found by nature—dead in trespasses and sins: secondly, that of those who know the law—to whose conscience the commandment comes, and who seek, but cannot attain to righteousness, because they seek it in their own strength, and by their own works: and thirdly—that of those who do attain unto righteousness by faith—by union with Jesus as their living head. (Rom. ix. 30, 32.) The language which the Apostle uses in speaking of these three states, each and all of them different in themselves, Mr. Baxter applies indiscriminately to believers. For instance, St. Paul says, “There is none righteous, no not one,” speaking of the natural state of men. Mr. Baxter applies this to believers, contrary to the words

of St. John, who says, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." Again, when St. Paul in the viith chapter, from the 9th verse to the end, describes the inefficacy of the law to give life and righteousness to those who know the law and approve of it in their consciences, Mr. Baxter also applies this description of experience to believers—although they are declared to be not under the law, but under grace,—not under an impotent law, but under all-sufficient grace. It is true the Apostle speaks in the first person, as if he described his then present experience, and herein is the only difficulty in the way of rightly understanding his words. Nevertheless it is a common form of speech; and St. Paul, who says elsewhere "I can do all things through Christ which strengtheneth me,"—"we have the mind of Christ"—"the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,"—could as little describe his own experience in these words, "I am carnal, sold under sin," as St. James could say of himself, when speaking of the tongue, "therewith curse we men." The truth set forth there seems clearly to be that the law could not deliver man from bondage. It could do nothing for him but excite his enmity and condemn his guilt. But was the Apostle therefore not delivered from the bondage of the flesh and of sin? He says he was, and he gives thanks to God for the deliverance through Jesus Christ his Lord. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: *that the righteousness of the law might be fulfilled*

*in us, who walk not after the flesh but after the Spirit."*

In the flesh of Paul, as in that of all men, dwelt no good thing. In itself it was weak for all goodness; and a new power, not its own, needed to be brought in, to work for it deliverance, and to bring it into conformity to the will of God. This power is brought into it through union with Jesus. He took our flesh, in him ever most holy, and shewed us, that although flesh be weak in itself, yet, through the power of the Eternal Spirit, every member of it may be presented as an instrument of perfect righteousness unto God.

In looking at the viiith chapter to the Romans, from the 9th verse to the end, there is an apparent discrepancy between what is said there, and the preceding and subsequent context, from the commencement of the vith to the close of the viiith chapter: carnality and bondage being the experience set forth in the one class of Scriptures; and deliverance and spirituality being set forth in the other. The discrepancy, of course, is only apparent—not real. But the two classes of Scriptures must be reconciled, else we cannot see the true meaning: and they are entirely reconciled when we keep in view the leading argument of the Apostle, who is proving, that the law could do nothing for us in that it was weak through the flesh, but that the life of Jesus could do every thing for us, in that it was mighty through the Spirit. Mr. Baxter makes no account of that class of Scriptures which sets forth the deliverance. He dwells upon the other class as descriptive of the state of all believers, notwithstanding what is said in the preceding and subsequent context of "being made free from sin"—"free from the law of sin and death."

Nay, what is more to be reprehended, he takes one text which speaks of the deliverance, and uses it to support the doctrine of perpetual bondage. He writes, page 101, ‘What says St. Paul of every believer who is ‘born again of the Spirit of God? If Christ be in you, ‘the body is dead because of sin! Here is no holiness ‘of flesh, but a plain declaration that even those in ‘whom Christ dwells the body is dead because of sin, ‘and the flesh hath no good thing, but serves the law ‘of sin.’ Mr. Baxter does not seem to see the distinction between holiness of flesh, and holiness in flesh. But this is not the point in hand. It is most evident, as well from the words of the original, *το μὲν σωμα νεκρον δι ἁμαρτιαν*, as from the immediate context, that the Apostle does not mean in this passage, as Mr. Baxter supposes, the body is dead in sin, but that the body is dead *for* sin—for the purpose of sinning—which is precisely a contrary thing. How else could St. Paul have said, “Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin?” — “If the Spirit of him that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.” Nay, if, as Mr. Baxter supposes, the body is to remain dead in sin, how could St. Paul again beseech us by the mercies of God to present our bodies a living sacrifice, holy, acceptable unto God? How could he have called this our reasonable service? How is it also, that the same Apostle calls upon us to glorify

God in our bodies and spirits which are his?—to yield ourselves unto God as those that are alive from the dead, and our members as instruments of righteousness unto God—to yield our members as instruments of righteousness unto holiness?—It is indeed very clear, that to be freed from sin, and to be sanctified wholly, in body, soul, and spirit, is the requirement and the privilege set before us in the Scriptures. For every short-coming thereof we are guilty; and there is no hope for us when we sin, but in the blood of sprinkling. Mr. Baxter himself admits that this is the high requirement of Scripture; and yet he condemns those who are seeking to attain a state which God requires. He contends that it is unattainable here. He admits that it is the will of God we should be wholly transformed by the renewing of our mind; but he denies that we can ever “*prove* what is that good and perfect and acceptable will of God.” He believes we must continue in sin while we are in the body. But St. Paul says, “God forbid: how shall we that are dead to sin live any longer therein.” St. John says, “ye know that he was manifested to take away our sin, and in him is no sin.” “Whosoever abideth in him sinneth not.” “We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” And St. James, in describing pure religion and undefiled, says it is “to keep himself unspotted from the world.” Mr. Baxter admits that we are to seek after this state. He believes we are to seek after a state which he declares to be unattainable. Then surely we cannot seek after it in faith; and St. James says of the man who is asking any thing without

faith, "let not that man think he can receive any thing of the Lord."

Mr. Baxter, in page 114 of his "Narrative," speaks of the encouragement which we have to be holy; but, after stating what that encouragement is, he says, "that we may not be driven to despair by the view of this unattainable holiness, &c." Then in point of fact the encouragement is not in the thing he first stated, for that might drive us to despair; but in quite another thing, namely, that God sees the perfect holiness in Christ which he desires to see in us. I trust Mr. Baxter does not hold the doctrine which is called imputed sanctification, which is the very essence of Antinomianism; and from which may our God deliver the Church in the present day, for, although not in name, in reality it fearfully prevails. God looks for sanctification *in us* through the life and righteousness of Jesus: and without holiness no man shall see the Lord. Christ is not the minister of sin. He did not do a work of righteousness in our nature that righteousness might be dispensed with, but that righteousness might be wrought in his people, and all the fruits of righteousness produced by them. He came not to make void the law through grace, but to establish the law. He came to make his people holy. He is their pattern as well as their propitiation. They are called to fellowship with him: to overcome as he overcame: to be as he was in the world.

It is entire misapprehension to allege, that the doctrine here stated sets aside the imputed righteousness of Christ. God forbid that it should. That is the fountain—the living well of all our hope. Christ,

by his obedience unto death, wrought out for us everlasting righteousness, through which alone we are accepted and justified before God. But I know not a greater or more fatal delusion than to believe that there is righteousness in Christ, in which we are clothed and are safe, without being united to him through his life, and so made living members of his body, walking not after the flesh but after the Spirit. They only are justified who receive the righteousness of Jesus—and it is a living thing : the justification is unto life. The saints in glory are perfectly righteous. Their clothing is of fine linen, clean and white, and it is called the righteousness of *saints*. But is it therefore their own? No, verily. Nevertheless righteousness is a reality there, not a mere name : and so ought it to be here. The righteousness which is by faith is the righteousness of God, and there is no other righteousness : and it is unto all and upon all them that believe. It shews itself to be righteousness in us, through his life flowing into us, even as it was seen to be righteousness in him. It is the same life in the members as in the head, and it manifests its presence and power in the same righteousness and true holiness. We are created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We are predestinated to be conformed to the image of his Son, who is the first-born among many brethren. The truth as in Jesus (a passage I fear much misunderstood) is not words, however sound : it is truth as manifested in him : it is living truth : it is putting off the old man, and putting on the new man, which, after God, is created in righteousness and true holiness.

(Eph. iv. 21, 24.) God has given to us exceeding great and precious promises, whereby we are made partakers of the Divine nature, and escape the corruption that is in the world through lust. He has promised to dwell in us as his temples, and to walk in us: and therefore he calls upon us to cleanse ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of the Lord. The Lord's people are members of Christ's body. As his Father sent him into the world, so he sends them, to be living witnesses, not only by their word, but by their walk, of the power and preciousness of his grace; and he says his Father is glorified as they bear much fruit. God has sent Jesus to bless us by turning every one of us from our iniquities. His name is "Jesus," because he saves his people from their sins. And can it therefore be supposed, that the Lord sanctions any such doctrine as that his people must sin as long as they are in the body—or that he cannot work in them effectually "both to will and *to do* of his good pleasure?"

Mr. Baxter affirms that Mr. Irving first brings down Christ to a level with believers, and then exalts believers to a level with Christ. The Scriptures are good authority for saying that he was made like unto us, that we might be made like unto him. But because it is said that believers are made like Christ, is it meant by this that believers are Christ's equals? God forbid. In all things he has the pre-eminence. He is their head—their God—their glory—their all. How fearfully Mr. Baxter has mistaken these doctrines when he calls them the mystery of iniquity! Great indeed is the mystery of godliness, God manifest in the flesh. And there is another mystery nearly connected with this,



even that which has been hid from ages, and which is now revealed, which is "Christ in you the hope of glory." Even now it is Christ's life in his members—the Divine nature in God's children. Even now the great Advocate prays to his Father, "that they also may be one in us, that the world may know that thou has sent me." But this two-fold mystery will have its full revelation in the day of the Lord Jesus, when he shall appear in glory with his Church, "which is his body, the fulness of him that filleth all in all."

What the full meaning of the baptism of fire may be I will not presume to say. But I know that such a baptism is promised by the faithful and true Witness; and I know not what it will consume but sin, and the traces and effects of sin. Mr. Baxter calls it the master-piece of doctrinal delusion, to maintain that the baptism of fire is for the burning out of all sin in man. What it *is* for he does not say. Is it for burning out a part of sin only? Is it God's will that we should be but partially holy? Or has the baptism of fire, which Jesus has promised to his people, no efficacy to accomplish the purpose for which it is designed? God is calling us to all holiness, because he loves us, and because he hates sin, and would have it abolished in us altogether. He says, O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea. But, alas! man will set up his doctrines and traditions against God's plainly revealed will, and assert, notwithstanding all God's rich promises—notwithstanding God's all-sufficient grace, that we cannot be holy—that it is pride and presumption to expect to be freed from sin

here : nay, that if we were freed from sin we should be proud—as if sin were the cause and not rather the hindrance of humility. If a spirit were now to appear, working miracles and saying, ye cannot be holy while ye are in the body—ye must remain carnal, sold under sin—ye cannot perfect holiness in the fear of the Lord—it is melancholy to think that such statements would be received by many as the truth of God, although in express contradiction to his own blessed word.

Do I mean then to maintain that there is such a deliverance to be expected—such a blessedness to be enjoyed here below, as will render the body no clog to the soul, and make it no longer our desire that we should be clothed upon with our house which is from heaven? Most certainly not. Neither do I advocate such a state of experience in this life, as that we could for one moment stand otherwise than by faith in Jesus ; or such a state as is separate from a feeling of utter worthlessness in ourselves, or separate from a groaning because of the burden that lies upon the world. On the contrary, I believe that one great branch of true holiness here, is entering into the fellowship of Christ's sufferings, and bearing upon our hearts, in shame and sorrow, the guilt and grief of our common nature, and sighing for the deliverance of the whole creation, which is in bondage until now.

I know that the doctrine which I have stated here will not be acceptable to many, but it is not on this account the less likely to be from God. The truth of Scripture, as it is generally stated, gives little offence, which is one reason for fearing that it is not generally stated as it ought. May the Lord himself shew to his

dear people what their calling is—their high and holy calling—now that the darkness is past and the true light shineth—now that we are no longer servants, as in the old dispensation, but sons.

I am not speaking here of what any particular people *are*—I am speaking of what all God's children ought to be—of what he would have them to be. I am not speaking of the experience of Christians in the present day, which is low enough—but of Christian experience, as set forth in the Scriptures, which is our true standard, and which is very high. God sets no limits to our holiness, and we have no right to set any. There is a large blessing promised—even God's full flood of righteousness and peace and joy in the Holy Ghost: but there is not room to receive it, our faith is so weak, and our desire after holiness so low. I am not saying that they are not Christians who are not in possession of all the fulness that is promised—I am saying that the fulness is great, and that all Christians are called to take of it freely, and to bring forth the fruits of righteousness continually, which are by Jesus Christ to the glory and praise of God. Christ our elder Brother, in the weakness of our nature, in the likeness of sinful flesh, has overcome all our enemies, and evermore presented himself through the Eternal Spirit without spot unto God: and now we, the members of his body, by the power of the same Spirit are called to overcome the Devil, the world, and the flesh, and to present ourselves a living sacrifice, holy, acceptable unto God; which *is our reasonable service*. O God, let it yet be seen that thou canst form a people for thyself, holy and without blame before thee in love!

Besides the more important mistakes already noticed in Mr. Baxter's reasoning, I would just glance at the following:—He believes the gifts of the Spirit are still the inheritance of the Church, and yet he believes he was given up to a devil for coveting these gifts—for obeying a scriptural injunction.—Elsewhere he says that he received the spirit of Satan because of false doctrine; and yet he is most careful to shew that he never entertained the false doctrine—that it was others who had *not* received the evil spirit, who were thus heretical—not he who *had* received it.—He says that the spirit in him and others was restrained in the presence of any child of God who stood opposed to it in faith; but he admits that the spirit was restrained in the presence of unbelievers also: thus neutralizing his argument, and shewing that it was not faith, but unbelief which restrained the spirit.—He says the Spirit ever suppressed the exercise of the understanding; and yet he speaks much of the glorious light which it brought from the Scripture,—yea, that the Spirit so opened his understanding to perceive the subtilties of Satan, as to contribute mainly to enable him to detect the true character of the work.—He says the Spirit in him testified against select meetings; and when he hears (erroneously, I understand) that select meetings were resumed, he is grieved, because he thinks the Spirit will thereby acquire greater advantage.—He complains that the people will not confer with him; and yet he told them he could not be present where the utterance was without rebuking it.—He says that he believes the tongues are a mere jargon of sounds; and yet he recognised two languages which he knew, and

his wife recognised him speaking two others which she knew.—He speaks of the manifestations as “inanity;” and yet he describes them, for majesty and power, as “like lightning rooting itself in the earth.”—He believes that the people in whom the manifestations appear are the children of God, and that therefore they worship the true God, and his Son Jesus Christ; and yet he classes them with the followers of Joanna Southcote: he believes that they are given up to strong delusion to believe a lie, because they have pleasure in unrighteousness, and if so, we know that “they all shall be damned\* ;” and he can account for the signs and wonders among them, only by referring to Deut. xiii. 1, where false prophets are spoken of, who seek to seduce the people to worship the idols of the heathens. I do not speak here of his want of charity towards those with whom he was wont to take sweet counsel, and go to the house of God in company. I believe he thinks he is doing them and doing God a service. I am speaking only of the inconsistency of his reasoning. And yet Mr. Baxter seems to think it safer to watch by the light of his understanding than by simple faith in God.—How instructive in every event is the word of the Lord! It is written, “By *faith* ye stand.” “But some of them of *understanding* shall fall, to try them, and to purge, and to make them white, even to the time of end.”

The Spirit which came upon Mr. Baxter was evidently a mighty Spirit. On scriptural authority we may venture to say, that had it been an evil spirit, the

strong man armed, when he had possession, required a stronger than he to cast him out. And yet this spirit, as far as appears from the Narrative, was first detected, and then overcome, by the power of Mr. Baxter's understanding.

Although the gifted persons in Scotland do not agree in some things with Mr. Irving, it is not correct that they have spoken against him in the Spirit. Neither is it correct, that they spoke in the Spirit against Mr. Baxter himself. I know they have always believed that he had the Spirit of God; but from what was reported to them of his utterances, they were fearful lest he might at times have spoken presumptuously. Mr. Irving has contradicted what Mr. Baxter has stated, on the authority of another, about his having desired a prophet to speak more to the purpose. I have had many proofs that there is a spirit of misrepresentation abroad, distorting, in some instances unwittingly, every thing connected with this work.

I have thus endeavoured, as the Lord has enabled me, to examine some of the leading points in Mr. Baxter's publication. I trust that when his statements are calmly viewed in the light of Scripture, and when people recover themselves from the effect of the confident tone in which his book is written, many who have been perplexed and ensnared by it may be delivered. I am not so presumptuous as to imagine that I have given any thing like a full statement of the important doctrines treated of above. May the Lord bless any thing of truth I have written, and pardon any thing there may be of error. Neither am I so sanguine as to suppose that I have removed all the difficulties which many see

to be connected with the work. I do not wish to speak beyond my conviction. That there may be mistakes and unfaithfulness in those who are the subjects of the work, as well in going before the Lord on the one part, as in not following him fully on the other, I can easily conceive. I can believe also that in some who have the Spirit there may be a mixture of the flesh manifested, such as may, and must, lead to temptation and a snare. In others there may be much excitement, and no spirit but their own. We should expect such things, and we should see in them the need there is of caution and of discernment. Nevertheless, I am firmly of opinion that the Spirit of the Lord is manifested supernaturally in individuals in the present day: and to this extent my testimony is most decided. That Satan is also shewing forth his power openly is not to be doubted. But this is no proof that the Spirit of the Lord is not manifested, but rather the contrary. The strong man armed keepeth his goods *in peace*, till the Stronger than he begins to put forth his power. We are commanded to try the spirits; which supposes that there will be more than one kind—the true as well as the false—else they need not be tried. Indeed it is as difficult to get the admission from many that false spirits possess men supernaturally in the present day, as it is to get the admission that the Spirit of God is supernaturally manifested. In this respect it is an evil time. When the Son of Man cometh, shall he find faith in the earth? Oh how one may sigh for his coming; when all this strife among brethren shall cease! when thy prayer shall be answered, O Jesus, and thy people shall be one in thee!

We are certainly warranted from Scripture to expect that when the Lord manifests the fulness of his Spirit, in gifts and grace, it will be in the form of a church, as it was in the beginning. But as to the proceedings at the present period in London, in reference to this most important point, I feel yet incompetent to judge. May the Lord give his people grace to be faithful in all things!

I have reasoned above altogether on the assumption that the work is supernatural. Mr. Baxter I think proves this to a demonstration; and I believe it on evidence quite irrespective of his. I know an individual who, when in a state of such weakness of body as to be scarcely able to whisper, spoke in the power of the spirit, in a full unfaltering voice, for five hours without intermission, and without nourishment of any kind, save the joy of the Lord which was given at the time, and which was truly found to be strength as well as blessedness. I feel very confident that it is not the character of the work of Satan to bring health to the body, or blessedness to the soul, or opening up of scriptural truth, such as have most certainly been connected with this work from the beginning.

Dear brother, we live in an eventful time. There is sifting begun; and we may well cry "Who, O Lord, shall stand?" Blessed for ever be His name who has said "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Strong confidence in God as our Keeper is now truly needed: yea, and consciences ever sprinkled with the blood of Jesus, lest we stumble through



the uncleanness that is in us. God can—God will keep us, if we commit our way unto him. In child-like confidence and submission let us seek his guidance evermore. Light is sown for the righteous. His coming is *prepared* as the morning. His word is a light to our feet and a lamp to our path. The way we are called to walk in is a narrow way. If the eye be single we shall not miss it : but if the heart be in the world we cannot find it. No sign shall be given us such as the carnal eye will appreciate. It is written “*cursed is the man that trusteth in man—he shall not see when good cometh.*” O God, deliver us from the world, and from our own evil hearts of unbelief, and from all trusting in an arm of flesh. Shine thou into our hearts, to give us the light of the knowledge of thy glory in the face of Jesus ; and let us not mistake thy work, or err from thy way.

*Liverpool, May 13th, 1833.*

## APPENDIX.

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THE following are Extracts of Letters written by individuals who have received the Spirit in power, and referred to in page 15.

29th March, 1832.

Oh, we need every thing. God is little known. Little has been received. In the deepest dust let us give all glory, honour, blessing, and praise, for what has been received. But let the drops just quicken us to cry aloud, and not cease till the Lord fulfil his will, and shower down blessings. Oh, now for an entering in to the mind of God. "The secret of the Lord is with them that fear him." Oh, let us cry out for it; for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Oh, let us know that word—

"I wait for God; my soul doth wait;

My hope is in his word:

More than they that for morning watch,

My soul waits for the Lord."

Oh, there is such trifling. We know not our calling. Let us pant; let us press forward. Oh, to be to the glory of Christ; to have Christ magnified in our bodies, whether it be by life or by death.

14th May, 1832.

I felt some words in Moses's song very sweet yesterday: "The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them. I will draw my sword; my hand shall destroy them. Thou didst blow with thy wind; the sea covered them; they sank as lead in the mighty waters." This is just what is needed—the Lord to arise, and scatter his enemies. The Lord to make bare his own arm in the sight of the nations. Just when the enemy thinks he is about to get his will, then the Lord shews strength with his arm, and scatters the proud in the imagination of their

hearts. Oh, we need to know that the Lord is mightier than the voice of many waters, yea, than the mighty waves of the sea. He sit on the floods: he sits King, and ever shall. He will give his people strength, and bless them with peace.

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12th August.

“Behold the Lamb of God, which taketh away the sins of the world.” Look not at what you are; look not at what you have felt; look anew to the cross. See Jesus bearing away your sins in his own body on the tree. God commendeth his love towards us in that while we were yet sinners, Christ died for us. See the mighty price at which you were bought, and feel that you are not your own. Glory in the cross, and in the cross alone. Oh, my dear Sister, has not looking to frames and feelings been a great snare to you? The heart is deceitful above all things, and desperately wicked. He that trusteth in his own heart is a fool. Oh, see Jesus: see the Lamb slain in the midst of the throne; and drink from the fountain of living waters. See his blood cleansing from all sin; and love much, because much is forgiven. Oh, what a blessed thing it is, that we are called to buy wine and milk without money and without price. Whosoever will, let him take of the water of life freely. Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else, the Holy One of Israel, your Saviour. Hear the voice of Jesus, saying to you: Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. Cry unto him, My Lord and my God. See in Christ given, all things given. All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours, and you are Christ’s, and Christ is God’s.

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25th September, 1832.

Oh may we ever know the blessedness of resting all on that arm which was stretched out on the cross for us. The Lord, in his great love and kindness, is warning us much of the evil day that is fast coming. The other night I felt so much that cry in prayer, Lord, shut us in—Lord, shut us in the ark, lest the waters go over our souls; for the deluge cometh. Then I was made to cry, Fear God, let him be your fear and your dread. Fear nothing else; but oh, fear God, for in the fear of the Lord is strong confidence. Then it was so much calling us to walk with God, for, behold, he is at hand that betrayeth me. Then it was a cry, Watch and pray, that ye enter not into temptation; that none of us might be like Peter, saying, though all men deny thee, yet will I never deny thee; but that

we might watch and pray, trusting only in the keeping of Jesus; knowing that word to be true, As thy day is so shall thy strength be. I feel much solemnized by it. May the Lord keep us, indeed, meek and lowly in heart, ever willing to learn of him who was meek and lowly, ever leaning on his arm, ever hearing his voice, and ever following where he leadeth. "For my sheep hear my voice and follow me, and a stranger will they not follow." I feel it right to let you know these things, and as the Lord in his great love has in any measure made them known unto me. May we indeed be strengthened to walk with God, that we may be counted worthy to escape those things that are coming on the earth.

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30th October, 1832.

O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed out of the hand of the enemy. Surely it becometh me to praise the Lord, for he hath regarded the low estate of his handmaiden, causing me, the most unworthy of all his children, in some measure to drink of the pure river of the water of life, that floweth out from beneath the throne of God and of the Lamb. O give thanks unto the Lord, for he hath indeed chosen the weak things and the base things, that no flesh may glory in his presence. Pray for me, that I may be kept low, having a meek and lowly spirit, ever lying at the feet of Jesus, leaning on him who was meek and lowly in spirit; so that the Lord may be able to use me to his glory, for he resisteth the proud, but he giveth grace to the humble. O to grace, free, undeserved grace, how great a debtor! Bless the Lord, O my soul, and all that is within me bless his holy name. May the Lord speedily anoint you, and many many more where you are to be his witnesses. Ask liberally of the Lord, for he giveth liberally, and upbraideth not. Seek to be strengthened with all might by his Spirit in the inner man; that you may shew forth to principalities and powers the manifold wisdom of God. Oh, let us ever remember, that it is for the glory of Jesus that we should be filled with his Spirit; for unless we realize this we cannot come with boldness asking it, and not letting God go without the blessing; remembering this word, without me ye can do nothing, but through Christ strengthening us we shall be enabled to do all things. The Word saith, When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him. And surely the enemy hath come in like a flood. Now then is the time to seek strength—Almighty Strength, that we may be able to stand, yea, and to be more than conquerors through him that loved us; for it is to him that overcometh that he will grant to sit with him on

his throne, even as he overcame, and is set down with his Father on his throne.

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26th Dec. 1832.

My dear friend in the Lord Jesus Christ,

To them that believe, he is precious, yea, precious precious—the chiefest among ten thousand and altogether lovely; and this glorious One is the first-born among many brethren—only the first-born, for we shall be like him—we are predestinated to be conformed to his image, who is the brightness of the Father's glory, the express image of his person—the image of the invisible God. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared him.—Jesus Christ hath revealed unto us the Father; and O what a Father—what a God of love is our God! Well, well may we rejoice under His shadow which is spread over us. O what a shelter are the wings of Jehovah! what a hiding-place from the windy storm and tempest! What a quiet quiet resting-place is the secret place of the Most High! O 'tis unutterable blessedness *now* to be hid in Him; and what will it be to see Him as He is face to face. We shall be strengthened to bear the full vision of his glory, when our vile bodies are changed and fashioned like unto his glorious body. Dear Sister, I can only speak to you of the love of Christ which passeth knowledge—O that we might comprehend it! that we might be filled with all the fulness of God! It is in seeing His love, His unspeakable love, that we are constrained to yield ourselves to Him as living sacrifices (for surely 'tis our reasonable service) that he may fill us. He is no deceiver—He will never give a stone for bread, nor for a fish a serpent. He is the faithful and true Witness, and he has said, Ask and ye shall receive. A God of truth, and without iniquity, just and right is He. Let all that would stumble or shake you just bring you nearer to Jesus—come nearer to him with every doubt and every perplexity. Look into his blessed word—it is a lamp to our path, and a light to our feet. All things work together for good to them who love God, to them who are called, according to His purpose—all inward conflict and outward trial.—Our Father leads by a right way: every shaking will but place us more firmly on the Rock, and here we can stand triumphant amidst dissolving worlds. O come near to Jesus Christ—He is the rock: His work is perfect. He will perfect that which concerneth us. He will never leave nor forsake his poor Church; but will bear her safely through all trials, and place her on the throne beside him. Zion is engraven on the palms of His hands. He will arise and have mercy on her. O what a rest have we *now* in the promise, in the faithfulness of our God. Hath He said it and shall he not do it? hath He pro-

mised and shall he not bring it to pass? The just shall live by his faith: though nothing is seen yet the promise is sure. Yea, though all seems against it, yet there is a bright light behind the cloud. The Sun of Righteousness shall arise with healing in his wings, and shine forth on this benighted earth, which shall yet be an earth wherein dwelleth righteousness. O how the overspreading of evil makes us long for this time. Ah! the sin is heavy—heavy. 'Tis weighing down the earth. Infidelity, like a black mildew, is coming over all. On every hand the cry is “No God.” Oh the infidelity of this land is deep, deep, and under many a specious form does it lurk. A LIVING God is little, little known. Words, and forms, and doctrines have taken the place of life which Jesus came that we might have. Oh He longeth that life should be known, that it should flow into the members, that fellowship with the Father and the Son should be realized: 'tis to this we are called: 'twas to bring us back to oneness with Himself, the Father sent the Son. He spared him not, but was pleased to bruise him. Ah! these are words which *eternity* will unfold. 'Tis when we see him crowned with glory and honour we will remember Calvary—the crown of thorns—the purple robe—the buffeting—the spitting,—and think 'twas because He loved me. Then something of the Father's love will be known in not sparing his own Son. O how gladly will we take the lowest place, and cast our crowns at His feet. Dear Sister, how I long to do it. O how I long to ascribe blessing, glory, and honour to Him who sitteth on the throne, and to the Lamb for ever and ever. O I feel that nothing but this can give utterance to the full heart: nothing but mingling in the song of the redeemed. O how loud will that song be! how sweet the sound of those harps when every chord strikes Jesus! Ah, it will be nothing but Jesus then. Blessed be the Lord for such a hope set before us in the Gospel; for the earnest of His spirit now—the sure foretaste of a blissful eternity within the veil with Jesus. Were it not that I know I shall one day worship Him as I ought, I know not what could support—all is so imperfect that is done *now*—so unlike the worship that is due to Him before whom angels and archangels veil their faces with their wings; but imperfect as our services are He does not despise them, but meets most abundantly the feeblest attempts to serve him, He is so full of pity.

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March 6, 1833.

It is the rod and the staff of our Good Shepherd that comforts us in our wilderness journey. He knows how to lead us, how to try us, that we may be purged, and purified, and made white. Ah! he will turn his hand upon our dross, and purely purge away all our tin. Oh, to be willing that he should do

this in his *own way*. Let him lead us into deep waters, seeing it is through fire and through water we come to the wealthy place; 'tis through much tribulation we must enter the kingdom: and if for a season, if need be, we are in heaviness, through manifold temptations, 'tis that "the trying of faith, which is much more precious than gold, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ; whom, having not seen, ye love; *in whom*, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Ah! we have ever this one and only source of joy, Jesus Christ; God's unspeakable gift. All our springs are in him, and, though every cistern be empty, the fountain of God's love is still full, full in Him! and we are called to drink, yea, to drink abundantly, to let our souls delight themselves in fatness. 'Tis those who have no money, who have nothing, who are called to take of the water of life freely; 'tis by Jesus Christ, who gave himself a ransom for all, we come to the Father; 'tis not because there is any good thing in us—O no, all our righteousnesses are filthy rags—'tis in the Beloved we are accepted; in Him we have redemption, through his blood, even the forgiveness of sins; 'tis through his precious blood, which cleanseth from all sin, we come to the Father. O come unto the fountain that is open for you: think not of yourself at all, but of the Father's love in Jesus Christ to you; on you is its fulness poured. Let it flow *into you*; open thy mouth wide; be a *debtor to grace*. Seeing you have nothing in yourself, nor ever will have, receive in the name of Jesus, and for his righteousness sake. All things are yours in Christ Jesus—*only believe*; and surely the more unworthy we feel ourselves, does it not make us to feel more that 'tis all of love, free, forgiving love, that any thing is ours. "He that spared not his own Son, how shall he not with him *freely* give us all things." O, His is a heart that gives; He longs that we would receive. He longs to impart of his own blessedness to his children, to make them partakers with him in all things: in his joys and in his sorrows. He would repose (He longs to do it) in his children: He seeks a resting-place in their heart. He would be one with them by making them one with him. O 'tis such a mystery—God's love—that He should so love us as to seek to dwell amongst us, yea, in us! and yet we shut him out, we will not open our hearts to receive such a guest; but He will get a victory *in us*—in His children. Ah! we shall be made to see 'twas all of grace: we shall yet sing loud, loud the song of glory to grace. But even now we can do it, for 'tis not all to come. Our communion with him is now begun. O yes, 'tis a living reality to meet him now in Jesus Christ. Oh, it is a reality, a blessed blessed reality, to hold fellowship with him—to prove that He

is love—to dwell in the light of His countenance.—It does indeed put gladness into the heart. His favour is life, and His loving-kindness is better than life. How does a little, a very little of His love, when He is pleased to let it into us; now overpower us; and oh what will it be when the full tide flows on us; when our vile bodies are changed to bear the exceeding and eternal weight of glory! O my Sister, to what a height are we raised in Jesus Christ!—how has our God loved us! Well may we wonder and adore His wondrous love even now, though it is little, little we see of it;—but we shall know, even as we are known—it is the joy set before us, that enables us to endure the cross: and it is a *sure* joy—none shall pluck us out of the Father's hand. We are kept by the power of God *through faith* unto salvation—we are not, as it were, carried blindly to glory; but we know that our keeping, is in doing God's will—"He that keepeth the commandments, keepeth his own soul"—Our care is not, how am I to be kept? but it is to do the will of God—and he will keep us—to remit the keeping of our souls to him in *well-doing*, as unto a faithful Creator. We are next to look simply to Jesus for grace to know and do his will, and he will preserve us safe unto his heavenly kingdom. It is not faith at all that would say, "I know I am elected, therefore I shall be kept, let me do as I will." It is presumption. We are elected unto obedience, and in this way we shall be kept. There is much more in the doctrine than this, far more than I am capable of writing about; but, dear Friend, it never can be explained to our understandings fully; it is a mystery, and ever will be so till that which is perfect is come. Now we know in part: we are simply to believe, and lean not to our own understandings; it is a great snare to try to get light—the knowledge of God, *by our* understandings. We must just receive the Word (the entrance of thy Word gives light) as little children, and walk by faith. What we know not now; we shall know hereafter. The Life is the light of men: it is the life, that is, Christ, we need to receive. It is a great mystery that God has revealed His love to all, and yet that only the election are saved, but secret things belong unto the Lord. This we know, that it gives all glory to grace,—“ye have not chosen me, but I have chosen you,”—’tis all of grace, and in this we rest; not in our election, but in the LOVE that elected; in the Father that drew me and gave me to Jesus: ’tis in resting on this love we obey, for love is the spring of all true obedience—and thus we are borne along, not by thinking of ourselves at all, but of the love that sought and found us. We have only to rest in his love—to be without carefulness, and it is a blessed rest—’tis a sweet resting-place—’tis a peaceable habitation. When all is unquietness and tumult around, in



the fear of the Lord is strong confidence, and his children shall have a place of refuge. A Man shall be as a hiding-place from the storm. O that men would hide in Him, now that his arms are still open : but they are rushing farther and farther away, seeking every shelter but His arms of love. Ah ! how many refuges of lies are there now in the land, which the hail shall sweep away.—“ O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people.” Surely now, it is a time to weep over this guilty, guilty land.—Weeping may, and shall endure for a night, but joy cometh in the morning—the blessed, blessed resurrection morning, in which the upright shall have dominion ;—but we do willingly linger with our God, although we long for the time, when a King shall reign in righteousness, seeing His long suffering is salvation.—How oft these words have comforted me, and made me willing to wait with the long suffering patience of my God.

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22d March, 1833.

Grace be unto you, and peace from God the Father and from the Lord Jesus Christ. I have long been thinking of writing you a few lines. May the Holy Spirit *now* guide my pen, so that when I would write of the things that concern the King, the Lord of Hosts, it may be as the pen of a ready writer. Truly, His name is as ointment poured forth, therefore do the virgins love him. O that he would draw us now as he has never done. Nearness to God is what we now need, my dear Sister ; yea, it is being hid in the secret of his presence,—it is having to do with the living God ; it is now to know our high calling, no longer servants but sons, for the servant knoweth not what his Lord doeth. It is now to know our citizenship, fellow-citizens of the saints and of the household of God ; even now walking about Zion and telling the towers thereof, marking well her bulwarks and considering her palaces, that we may tell it to the generation following, for this God is our God, even for ever and ever ; he will be our guide even unto death. Blessed be his name, amidst all the stumbling and power of the enemy we have a strong tower into which we may run and be safe. The Lord says, surely he shall deliver us from the snare of the fowler. He will keep the feet of his saints : thy foot he will not suffer to be moved ; therefore, resting on the word, we need not fear though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof ; there is a river whose streams make glad the city of God, the holy place of the tabernacles of the Most High. And now, in this

evil time, our Father would have each of his children to drink deep into this river, that we may rejoice and be glad in Him even while passing through the floods on foot. For yet a little while, and he that shall come will come, and will not tarry. That morning, that blessed morning, is about to dawn; a morning without clouds, when all the fears and shadows of the dark night shall for ever flee away; when the glory of the Lord shall be revealed, and all flesh shall see it together. May the Lord keep us watching, praying always, knowing that our enemy goeth about as a roaring lion, seeking whom he may devour. May the Lord strengthen you, my dear Sister. He has been with you in times past, and his word to you still is, *Lo, I am with you always, even unto the end. I am with you, fear not; let not your heart be troubled, neither let it be afraid, for Lo! I am with you.* May you know what it is to lean on his bosom. Oh just to rest in his love, a love stronger than death. O dear Sister, seek to drink deep of this love. Oh our Father longeth to pour out the fulness of his love into his children. O just be willing to receive: He longeth to bless even with a father's blessing. O just let the heart of your Father be satisfied, for he hath said it is more blessed to give than to receive. He would even now feed us with the finest of the wheat.

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23d April, 1833.

We have not an High Priest which cannot be touched with a feeling of our infirmities, but was in *all* points tempted like as we are, yet without sin. That there was in our blessed Lord's human nature what could be tempted I think is plain; but sin is not in being tempted, but in yielding to the temptation. This is the victory that overcometh the world, even our faith; which was ever perfect in our blessed Lord, because he perfectly knew his Father. He was the perfect *man*, filled with the Holy Ghost from the womb, for in him dwelt all the fulness of the Godhead, ever perfectly free from sin—the Holy One of God. I feel it is holy ground, and, like Moses, we ought to put off our shoes, and stand and see the bush burning, and yet not consumed. May the Lord himself be your guide in searching into this blessed truth. May he give you perfect liberty in searching into it, yet keep you abiding in the word.

You ask me if I have any doubt in my mind as to its being the Spirit of God that is in me when I am made to speak in power. As in the sight of God I can say, I have not the slightest doubt, because it is perfect love, and perfect joy, and perfect peace, in as far as the Spirit is in me. And this not only when I am made to speak, but often, in reading the word, or in prayer, or praise; and even now in writing, I feel the same holy peace and joy, which no power but *His*, who is

*Love*, can impart. And while I have cause to mourn that I should ever do any thing to grieve that blessed Spirit for a moment to depart from me, yet do any little hidings just make his presence the more to be desired, making me to feel that this is indeed a dry and thirsty land. But oh ! how little do I yet know of that fulness which God would even now fill me with, even till there was no room to receive—filled even with the fulness of God. May the Lord speedily give you, my dear Brother, to know this. But, oh, it is the kingdom of God within us : we cannot tell it : each of us needs to know it for ourselves : and none can understand it, but those who have in some measure been partakers of it. But, oh, give the Lord no rest till you know it, and then you will know what that meaneth, “I will send the Comforter.” This is God’s work, therefore to him give the glory ; for there is no part of it mine. It is grace, free grace, even to a rebellious worm, making known in some measure the exceeding riches of the grace of our God.

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30th April, 1833.

O how blessed to know at such a time as this what it is to be under the care of the good Shepherd who gave his life for the sheep—who, having loved his own which were in the world, loveth them unto the end ; and who hath said None shall pluck them out of the Father’s hand. Oh, it is just to be hid in his pavilion—closely wrapped in the arms of Eternal Love ; realizing that word, “The eternal God is thy refuge, and underneath the everlasting arms, and he shall thrust out the enemy before thee.” Oh, there are many things now saying “Abide in me,” close, close to the good Shepherd, who carries the lambs in his bosom.