

**CHRISTIAN PROGRESS: A
SEQUEL TO
THE ANXIOUS INQUIRER
AFTER SALVATION**

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Christian progress: a sequel to The anxious inquirer after salvation by John Angell James

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JOHN ANGELL JAMES

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CHRISTIAN PROGRESS:

A SEQUEL

TO THE

ANXIOUS INQUIRER AFTER SALVATION.

BY REV. JOHN ANGELL JAMES,

OF BIRMINGHAM, ENGLAND.

Forgetting the things which are behind, and reaching forth unto those things which are before. PHIL. 3:13.

Then shall we know, if we follow on to know the Lord. HOSNA 6:3.

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INTRODUCTION.

THE DESCRIPTION OF PERSONS FOR WHOSE
BENEFIT THIS WORK IS INTENDED AND
TO WHOM IT IS ADDRESSED.

“If there be one word,” says a writer in one of the ablest of our evangelical periodicals, “which more than another now commands the ear of the public, that word is ‘PROGRESS.’ It has fallen like a spark among the inflammable mass of the working and thinking classes. This mighty watchword of the newest and most potential eras has run through the mighty chain of hearts and minds with electric intensity.” This is true of science, of literature, of arts, of commerce, of jurisprudence, and of politics. It would be strange if religion, considered as a practical system, could be justly exempted from this law of progress. We are to expect no new revelations, and cannot look for any new doctrines to be brought out of the old ones. That these however have yet to develop themselves still more clearly; that new treasures are to be brought out of this

inexhaustible mine, and a new power to be exerted by this mighty instrument for the world's regeneration, who can doubt?

It is not, however, of the progress of theological science, as it is found in the systems of divines, and as it shall clear away the clouds and mists which hang over men's minds, and hide the glory of the great luminary of the world, that I now write, but of the progress of truth in the individual mind and heart and character; of that blessed growth in spiritual life which is to be the supreme object of every one who has passed through a state of religious solicitude, and which carries forward the soul of "the anxious inquirer" to the condition of the established believer.

This work takes it for granted that the reader *has* decided, in his own opinion at any rate, in the great business of religion, to look for salvation by faith in Christ alone. I am supposing that he has been led to this by the blessing of God upon my former work, or upon some other means. It is not my design *now* to urge him to surrender at the foot of the cross to God. I consider this as done. He

has also become the *professor* of the faith he has exercised. His difficulties have been removed, his mistakes rectified, and seeing his only way of salvation to be by trust in Christ, he is now to be led forward in the ways of the Lord.

It is the confession and lamentation of the horticulturist that many of the most promising and beautiful blossoms of his trees do not set in fruit; and that many which do, never ripen to maturity. Precisely similar cases occur to the spiritual husbandmen in the garden of the Lord. Where is the faithful minister of Jesus Christ who has not often in sadness and disappointment, to adopt the language, and to sympathize in the feelings of surprise, grief, and disappointment of the apostle Paul, where he said, "I am afraid of you, lest I have bestowed upon you labor in vain. My little children, of whom I travail in birth again until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you. Ye did run well; who did hinder you, that ye should not obey the truth?" Gal. 4:11, 19, 20; 5:7. How often,