

THE GOSPEL MAGAZINE.

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“ In Doctrine shewing uncorruptness.”

THIS LIFE NOT A STATE OF PROBATION, OR TRIAL FOR GLORY.

“ The dye is thrown, the day of Trial's past ;
Innocence is fled, and each moral pow'r
Is swallow'd up, in turpitude and guilt.
Now grace must reign, or man's for ever lost ;
No will, nor pow'r, in Adam's race are found
To yield obedience to divine behests ;
But God must work, and give to will and do,
Or man will never cordially obey.”

IT is the general opinion of mankind, that this present life is a state of Trial, or Probation, for the heavenly inheritance; the conditions of which, as some suppose, are faith, repentance, and new obedience. But how can that be a state of trial, for which the creature hath no capacity, either of will or power, to fulfil the required conditions? The probationary state of man is now past; it was only in Paradise, when he had his moral powers adorned with rectitude and truth. The test, then given, was so small, and so easy to be complied with, that it was impossible to find any thing more so. It was not to do, but to avoid doing; not a positive, but a negative condition: nothing could possibly be more simple than the prohibition, nor easier to be obeyed; consequently, the guilt arose in aggravation, in proportion to the smallness of the test, and left the culprit absolutely inexcusable. If Adam, then, when his powers were every way equal to the performance of the terms required, did, notwithstanding, break this small proof of his obedience, how shall man, now, who has not the least capacity, of either will or power, to any good word or work, fulfil those conditions, which, in his present state, require the strength of Jehovah to enable him to perform? The day of trial, in this sense, is, now, for ever past, and, was salvation dependant on the least condition, on man's part, not one would ever be saved. Such is the awful state of man, and so corrupt are all his powers, that,

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"If one good thought would glory gain,
That thought, man, now, could ne'er obtain."

But men are so puffed with self-sufficiency, and a proud conceit of their abilities, that they imagine, they can believe, repent, and obey at pleasure. But where is the man, that naturally believes the record God has given of his dear Son? Where is the man, that really repents, with that repentance which needs not to be repented of? and where is the man, that obeyeth with the heart unto righteousness? There are none, by nature, that have the principle of faith, repentance, or obedience, in any degree; consequently, they cannot exert those powers they do not possess. So far, then, are they from being conditions, on man's part, that they are the absolutely free, sovereign, and unmerited gifts of God, to all who are chosen, from everlasting, unto salvation, in Christ, through sanctification of the Spirit, and belief of the truth.

Both angels and men have had their day of trial; they have been "weighed in the balance, and found wanting." An innumerable number of the angelic host fell, and are reserved, in everlasting chains, under darkness, to the judgment of the great day; and there is no more a day of Trial for them. Man is also fallen from primitive rectitude, and their day of Trial is no more; and had they been left, as the angels which fell, they must have all, likewise, perished. But, as God preserved a portion of the angels from falling; so he reserved a remnant of men, not from the Fall, but from its dire effects; not by giving them another day of Trial, for that would have made them liable to a second fall, but in a way, which secures them from the effects of the first, and of their standing for ever.

A state of Probation, on impossible conditions, as faith, repentance, &c. in our present circumstances, are, would be only tantalizing the creature, and buoying him up with false hopes; and whoever sets them forth, as the conditions of man's acceptance, only mock their hearers, and lay a foundation, like the house built on the sand, that cannot stand the day of Trial. Christ has fulfilled all the conditions of the eternal covenant, for his elect, and nothing left for them to perform, to render it effectual. A perfect righteousness was necessary, for their justification: Christ hath magnified the law, and made it honourable, by which he has wrought out, and brought in an everlasting righteousness, which is "unto all, and upon all that believe." There was a necessity, also, for satisfaction being made to Divine Justice, or pardon could never have reached the sinner. This Christ hath likewise done, by his once offering himself on the cross, making, thereby, reconciliation for iniquity, &c.; "for Christ our pass-over, was sacrificed for us, and his blood cleanseth us from all sin." He likewise works all our work in us; for "he worketh in us, both to will and to do, of his own good pleasure." Is faith necessary? He worketh the work of faith with power, and is the Author and finisher of it. Is repentance necessary? "He is exalted as a Prince and a Saviour, to give repentance unto Israel, and remission of sins."

Is good works necessary? God createth his people, in Christ Jesus, unto good works, which he has fore ordained they should walk in. Is sanctification necessary, as a meetness for heaven? It is he that "maketh us meet to be partakers of the inheritance of the saints in light," &c.

On the whole, there are no terms or conditions, on man's part, to be performed, through which acceptance may be obtained; if there were, man could not possibly fulfil them, and, consequently, must have been lost for ever. The whole, from first to last, is of God; he is the giver of every good and perfect gift, and the sole worker of all that is good in us, both as to principle, operation, and effects; for we are not sufficient, of ourselves, for either, but our sufficiency is of God, without whom "we can do nothing;" consequently, this life cannot be a state of Probation, in the sense the Conditionalists would have it.

Here some may object, and say, that such a state of things militates against, and is inconsistent with the goodness of God, who is good unto all, and "his tender mercies are over all his works." That God is good, universally good to all his creatures, is manifest, in that he giveth life and breath to all, and satisfies the desires of every living thing. But I would observe, further, that,

God, as essentially, and infinitely good, is a proposition, acknowledged by all, who have the least just conceptions of Deity. Goodness is his nature, and runs through, cements, and is in unison with all his moral perfections; so that, if one be given up, all must. Perfect goodness supposes him to be perfectly wise, holy, just, &c. for, if he be not these, he cannot be good. The Socinians, in the exuberance of their folly, exalt goodness as the top of excellence, and suppose justice to be only a mode adjunct, or quality of it, and beneficence, and not an essential perfection of his nature; when a small degree of common sense must tell them, that God cannot be really good, except he be strictly just; just to himself, his prerogatives, and to his creatures. Indeed, justice seems to enter into the very essence of goodness. Where justice is excluded, goodness can have no place. And, so far as we suppose God to be deficient in the exercise of justice, so far we must suppose him deficient in the display of goodness.

The Socinians, to ward off the necessity of an atonement, set aside justice, as an essential excellence of his nature, and make it arbitrarily dependent on his will, whether to exercise it or not; that is, he hath a power to pardon sin at pleasure, without satisfaction being made for it, by an atoning sacrifice; so that punishment, for transgression, ariseth, not from the righteousness, purity, and rectitude of his nature, but from a liberty of will, without any other consideration, to punish, or remit punishment, at pleasure; consequently, if one sin can be thus remitted, all might; which would entirely supersede the necessity of an atonement, and render the obedience, and dolorous sufferings of Christ wholly needless.

That sin merits punishment, and that God is righteous, in taking vengeance for transgression, seems to be the united voice, and general sense of all nations, as is manifest from the various methods men take to appease offended Deity. This universal sense of the demerit of sin, carries in it a proof, little short of demonstration, that punitive justice is an essential property of the Divine Nature; for such a general, extended effect must have a permanent, and adequate cause, which can be no less than the impression of the punishing justice of Deity, or the essential justice of God, in the necessary punishment of sin: justice being his very nature, he cannot, without denying himself, let sin pass unpunished; for sin must have a just recompence of reward. To punish sin to its full demerit, necessarily flows from the rectitude of his nature; but when, how, and in whom he will punish it, depends, absolutely, on his will. Sin is not punished in all the subjects of it, yet, all sin is punished, in them or their surety. Christ bore all the sins of his elect, and suffered the penalty inflexible justice demanded, and the rest are left to deserved punishment in their own persons; for the election hath obtained it, and the rest are blinded, and both, according to his sovereign will and pleasure. Here his goodness is displayed, both in a way of strict justice, and in a way of unmerited favour, and distinguishing grace and mercy. As God is not unrighteous in taking vengeance, so he is just in shewing mercy; for he is a just God and a Saviour; and the egress of both are the emanations of his goodness.

I mention these things to shew, that goodness and justice are reciprocal perfections of the Divine nature, yea, his very essence, and that the impeachment of the one is an impeachment of the other, and that all his dispensations flow equally from both; consequently, to be infinitely good, is to be infinitely just, and *vice versa*.

God would have been infinitely good, had he left the whole human race to have perished in their sins, as he did the angels, who kept not their first estate. Scripture, which is the only rule of judging, in this case, gives us no reason to conclude, that pardon shall ever be extended to them, yet the Divine goodness is not impeachable on that account, but is gloriously manifested in that strict justice, according to sin's demerit, is executed upon them. Goodness is first displayed in a way of just retribution, and God might have left all mankind, as the angels that fell, to perish in their sins, without any dishonour to his righteousness, justice, or goodness, had he so chosen: but, as it was the pleasure of God, to preserve a portion of the angelic nature from the Fall, so it was the Divine will to rescue a countless number of the human race from the dire effects of their sin, by appointing a Mediator, setting him up from everlasting, to be for salvation to the ends of the earth; whereby his justice, goodness, holiness, &c. are infinitely displayed, in a way of sovereign grace, to all the vessels of mercy.

The plan of salvation abounds in all wisdom and prudence, toward all his elect; and it is God's work alone, he being the Author

and Finisher of the whole of it. But to suppose this life to be a state of Probation, which implies conditions, on our part, is contrary to the whole plan of grace. God requires nothing of his people, but he works for and in them; and it is not for their acceptance, but because they are accepted in the Beloved, that he deals thus with them. To suppose conditions, is making salvation by works, and not of grace, and, consequently, impossible; for, by the works of the law no flesh is, or can be justified: therefore, it is infinite goodness in God, not to require such a test.

True it is, that, in many respects, this life is a state of Trial to the saints; but it is for the trial of their graces, and not for the acceptance of their persons. They are first accepted, and then, their faith, love, patience, &c. are tried, to manifest their acceptance. Abraham was called, before he had that trying dispensation of the offering up his son. Moses and Aaron were called of God, before their faith and patience were exercised, by the obstinacy of Pharaoh, in Egypt, and the rebellion of Israel, in the Wilderness. Job is said to be perfect and upright, before he had those fiery trials from Satan, his friends, &c. and so of all the prophets, apostles, martyrs, and of every other believer in the world. Yea, all that live godly in this present world, must, some way or other, suffer persecution, with various other afflictions, which are permitted, for the trial of their faith, and other graces, Hebrews xi.; Job xxiii. 10; 1 Peter i. 7, &c. On the whole, it does not appear, from the Scriptures, nor the nature of things, that man is, now, in a probationary state, or that there are any conditions, on his part, whereby he may obtain eternal happiness and glory; but the work is entirely of God, through which he displays his goodness, in a way of justice and mercy to his creatures.

Surely, then, it behoves all, that have the least well-grounded hope of an interest in Divine favour, to adore the triune Jehovah, for his distinguishing, and discriminating goodness, in not leaving them to perish in the Fall, but hath provided a Remedy, wherein infinite wisdom, justice, goodness, &c. are so manifested, as will fill heaven with wonder, adoration, and praise, to all eternity. Could we but see the astonishing depths of love and grace, in these displays, our souls could not but be swallowed up, in the contemplation of its wonders! and with highest gratitude, sing, "Not unto us, not unto us, but unto thy Name, be all the glory." May Sion's sons be thus employed below, as they certainly will be, hereafter, to eternity.

Ch—d, March 8, 1810.

W. T.

ADVICE TO A BELIEVER, RESPECTING THE OBJECT OF FAITH.

In your reading of the Scriptures, collect the promises, and gather them, pick them up; for "by these do men live, and in all these is the life of your souls." By the "great and precious promises," we are made "partakers of the Divine nature,"

Treasure them up in your minds, for they are the fuel of faith; and faith can as little act without the promise, as fire can burn without fuel; and therefore, let your minds be, like the pot in the ark, always full of the manna of the Word. A promise, hid in the heart, will do you service, when you have neither access to read, nor hear.

Be frequently meditating on them. "While I was musing, the fire burned," says David. Faith, which works by love, is set a-work by serious meditation. The promises are the sweetest lines in Christ's love-letters to his spouse: there is majesty in the command, severity in the threatening; but love and mercy predominates in the promise.

Be frequently pleading the promise in prayer. The promise is God's bond, and God's bond is to be pursued in the court of grace, at the throne of grace: "For these things I will be enquired of." This was David's way: "Remember the word, upon which thou hast caused me to hope."

Study to know, and be persuaded, that the promise of God is a notable, and excellent security. And this appears from this consideration; it is the Word of God, "who cannot lie," it is his registrate Word, it is his sealed Word; he has given notice, that his Word shall be good; he gives the earnest of his Word, the Holy Spirit of promise; he has added his oath to it; he has attested it, by the "Three that bear record in heaven."

Take up the promise, as delivered and indorsed unto you: "To you is the Word of this salvation sent: The promise is unto you, and to your seed," &c. Hebrews iv. 1. "Let us fear, lest a promise being left us,"

Take up the promise, as the genuine thought and picture of his heart, and that he really thinks as he speaks; for unbelief is ready to suggest, that he says one thing, and thinks another. Be aware of this, it is an imputation upon man to do so; and the use of words is lost, if men do not think as they speak; far less are we to imagine, that there is any disingenuity in a God of truth: no, no; his words correspond to his mind.

Be persuaded, that it is an easy thing for God to fulfil his promise. There is no such distance, between God's saying and working, as we are ready to imagine; Psalm xxxiii. 9: "He spake, and it was done." Unbelief represents the promise as a thing difficult, or hard to be performed; but it is quite otherwise; saying, and working, is all one with God: he commands "things that are not, as if they were."

In pleading the promise, beware of limiting the Holy One of Israel. To clear this, take these two cautions: 1. Beware of being peremptory, in expecting what is not absolutely promised. 2. Do not always expect a present accomplishment of the promise, but wait; for "the vision is for an appointed time. He that believeth, does not make haste."

Take care, that, in acting Faith upon the promise, you always remember the relation between Christ and the promise; for "all the promises are in him, yea, and in him, amen." Many break their necks upon the promise, by separating between Christ and the promise: Christ is the Alpha and Omega of all the promises. E.

A QUERY TO THE WRITERS IN THE GOSPEL MAGAZINE.

WHETHER a man, called of God to the ministry of the Gospel, is infallible?

MORE OLD CORN OF THE GOOD LAND. BY A GLEANER.

DEAR FRIEND IN CHRIST,

I LONG to hear of the state of your soul: O, lay hold upon the Lord Jesus Christ, by a true and lively faith: He is an able, willing, only Saviour, the soul's resting-place, the soul's dwelling-place, the soul's hiding-place: O, that you may be hid in him now, that you may be found in him, at last; sin must drive us to him, and not from him; we need him infinitely; we are, like Peter, sinking into the waters, "Save, Lord, or we perish." Christ, or hell, must be our portion for ever. Christ is our only ark, to save us from perishing. Every soul will be uncased, ere it be long; and then it will appear, whether they ever applied themselves, seriously, to Christ. "There is no condemnation to them that are in Christ Jesus;" nothing but condemnation to them that are out of Christ Jesus. Faith makes Christ ours; this consists in self-denial, and self-resignation: we must see our sins, so far as to abhor ourselves; abhor ourselves, so far as to deny ourselves; deny ourselves, so far as to resign ourselves up into the saving arms of our only Saviour. They that do this, are pardoned, sanctified, saved for ever.

Now, let me intreat you to ask your own heart some questions.

1. Hath sin been laid to my heart? hath it been my greatest burthen?

2. Have I confessed my particular sins, and the sinfulness of my nature, with sorrow?

3. Have I been forced to make my appeal to Christ, knowing, that I am lost for ever, unless he freely saves me? Have I cried for a Christ, as a condemned man for a pardon?

4. Do I believe that he is able and willing to save? Do I believe that he, that spread his arms on the cross, to die for me, spreads his arms, now, in the Gospel, and in heaven, to save me? Have I pleaded his promises? O, what a precious promise is that, John vi. 37, "Him that cometh unto me, I will in no wise cast out."

5. Have I had joy and peace in believing? Hath Christ relied on, calmed, and quieted my poor, troubled, afflicted soul?

6. Do I love Christ more than riches, honours, pleasures? Do I love all his ordinances? Do I love all his saints?

7. Do I hate sin in itself? Do I hate sin in myself? Do I hate sin, every false way?

8. Do I, unfeignedly, entirely yield up myself to the service of my Saviour?

If your heart answers to these questions, happy, happy are you, that ever you were born.

O, my friend! I commend you to Christ; the Lord follow you with the motions of his Spirit, that you may follow him, with continual supplications, in the Spirit, that, of the fulness of Christ, you may receive grace for grace. The peace of God, and the God of peace be with you. With mine, and my sisters love, desiring your prayers, I rest, your affectionate friend in Christ,

I. M.

MY DEAR FRIEND,

I HEAR the hand of the Lord is gone out against you; O hear the rod, and who hath appointed it: O turn to him that smiteth you. It hath pleased the Lord to take away the earth that lay next your roots; he hath been digging about you: pray, now, that you may be fruitful; now fly from the wrath to come, and lay hold on eternal life; now let the business of your soul be the business of your life. Open your doors to Christ, invite him to dwell among you, by worshipping him in your family: whilst your hand is in the world, let your heart be in heaven: O lay up, for yourself, a treasure in heaven. What is the world? Seek things above. If we be not sure of Christ, what are we sure of? If young ones die, how long have we to live? O strive to enter into the straight gate; search and try your ways; consider, in the Lord's fear, wherefore he hath thus contended with you; repent of every sin your conscience sets before you; confess sin; earnestly plead the blood of Christ, now the Lord hath a controversy with you; humble yourself under his mighty hand; cry for the blood of sprinkling; never rest till your pardon be sealed, through the blood of Christ. Your sister Ann is with her master at London. Our kind respects, from hence, to you and your wife. The Lord pity you, in your great afflictions, and every way bless you. I am your loving friend,

I. M.

To the Editor of the Gospel Magazine.

MR. EDITOR,

THE day in which we live calls aloud for every exertion, in defence of the great and leading doctrines of our Religion; for, notwithstanding the blaze of professors, and their apparent attachment to Calvin's creed, they treat the doctrines of Calvin with too great indifference, to prove themselves his disciples. Indeed, our "*moderate Calvinists*" seem to copy old Baxter, in their preaching and

writing, more than the excellent John Calvin; for which reason, I have transcribed a few thoughts from the writings of that *burning and shining light*, that those who call themselves Calvinists, may judge of the truth or error of their own sentiments. I have taken but little liberty with the author, lest, by so doing, I might injure the original. Should the attempt meet the Editor's approbation, so as to give it a place in the Gospel Magazine, it shall be considered an additional favour, by

H. F.

REPROBATION AN ACT OF DIVINE SOVEREIGNTY.

BUT when the reason of man heareth these things, the frowardness thereof cannot be restrained; so that, by and bye, as at the bloody blast of a trumpet, sounding for battle, it diversely, and excessively rageth. And many, indeed, as though they would drive away the malice from God, do so grant Election, that they deny that any man is reprobate; but this is ignorant and childish, forasmuch as Election itself cannot stand, unless it were set contrary to Reprobation. God is said to sever them, whom he adopteth to salvation: it would be more than foolish, to say that others, either by chance, or by their own endeavours, obtain that which is given only to the elect. Therefore, whom God passeth over, he rejecteth, and for no other cause, but for that he will exclude them from the inheritance, which he doth predestinate to his children.

Neither is the waywardness of men tolerable, if it suffer not itself to be bridled with the Word of God, wherein the incomprehensible counsels of God are made known, which the angels themselves revere. But I have already declared, that *hardening* is no less, in the hand and will of God, than *mercy*: neither doth Paul (as these men do, that I have spoken of) busily labour to excuse God with a lying defence; but this he teaches, that "it is not lawful for the thing formed to say unto him that formed it, Why hast thou made me thus?" Now those, who will not admit that any are rejected of God, how will they disentangle themselves from that saying of Christ, "Every tree, which my Father hath not planted, shall be rooted up?" It plainly appears, by this saying, that all are adjudged, and avowed to destruction, whom the Father hath not vouchsafed to plant, as holy trees, in his ground. If our opposers deny this to be a proof of Reprobation, then is there nothing so clear, that it may be proved unto them; but, if they will continue to find fault with God, let the believer, in the simplicity of faith, be contented with the admonition of Paul, Romans ix. 20, 21. Let the reader mark how Paul, to cut off accessions from "him that willeth, or him that runneth," giveth the chief rule to the wrath and power of God; because it is unjust, that those deep judgments, which swallow up all our senses, should be made subject to our determination.

Our adversaries answer is very trifling: they say, that God doth not *utterly* reject them whom he reprobates, but abides, with a

mind hanging in suspense toward them, if, "peradventure, they may repent:" as though Paul giveth to God a patience, to look for their turning, whom he describes as "fitted to destruction." For Augustine saith rightly, where he expoundeth this place; "Where power is joined to sufferance, God doth not suffer, but governs with his power." Moreover, our adversaries say, that it is not for naught said, that "the vessels of wrath are prepared to destruction," and that God hath also prepared the vessels of mercy; because, by this means, he ascribeth the praise of salvation to God: but the blame of destruction he casteth upon them, which, by their own will, bring it upon themselves.

Now, though I grant that Paul, by divers manner of speaking, did soften the roughness of the first part of the sentence, yet it is not meet to assign the preparing to destruction to any other thing, than the secret counsel of God; which, also, is affirmed, in Romans ix. and other parts of the Holy Word. God hardened the heart of Pharaoh, and Paul saith, "he hardeneth whom he will;" by which it appears, that the hidden counsel of God is the cause of hardening.

These sayings, indeed, should be sufficient for the godly and sober, and those which remember themselves to be men: but, forasmuch as these venomous dogs do cast up, not only one sort of venom against God, we will, as the matter shall serve, answer to every one of them, particularly.

Foolish men do divers ways quarrel with God, as though they had him subject to their accusations. First, they ask, "Wherefore is God angry with his creatures, of whom he hath not been first provoked by any offence? For, to condemn to destruction whom he will, agreeth rather with the wilfulness of a tyrant, than the lawful sentence of a judge: therefore, they say, "There is cause sufficient to charge God with injustice, if, by his bare will, without their deserving, they be predestinated to eternal death.

If such thoughts do, at any time, come into the minds of the godly, to break their voient assaults, they shall be sufficiently armed with this, although they had no more; namely, if they consider how wicked it is, *even so much as to enquire of the causes of the will of God*: seeing, of all things that are, it is the cause, and so ought to be revered; but if the will of God had any cause, then somewhat must go before it, upon which it would, as it were, depend, which is unlawful once to imagine. For the will of God is so the highest rule of righteousness, that, whatsoever he willeth, even for this that he willeth it, it ought to be taken for righteous. When, therefore, it is asked, "why the Lord did it?" the answer is, "Because he willed it." But if thou go further, and ask, why he willed it? thou askest some higher, and greater thing than the will of God, which cannot be found. Let, therefore, the rashness of man restrain itself, and not seek that which is not; lest, peradventure, it may not find that which is. With this bridle (I say) he shall be well withholden, who-soever he be, that will dispute of the secrets of God, without rever-

ence. As for the boldness of the wicked, which dread not openly to speak evil of God, against it the Lord, with his own righteousness, without our aid, shall sufficiently defend himself, at the great tribunal, when he shall take all shifting from men's consciences, hold them fast, convicted, and condemn them. Neither will we thrust in the feigned device of absolute power, which, as it is profane, so worthily ought to be abhorred by us: we feign not God lawless, who is a law to himself; because (as Plato saith) men stand in need of laws, who are troubled with unlawful lusts: but the will of God is not only pure from all fault, but is also the highest rule of perfection, and the law of all laws.

But we deny that God is subject to give account of his matters, or that we are proper judges, which would pronounce of this cause after our own sense. God, in keeping silence, can put his enemies to silence; but, that we may not suffer them, freely, to reproach his holy name, he delivereth to us, out of his Word, weapons against them. Wherefore, if any man assail us with such words as these, Why God hath, from the beginning, predestinated some to death, which, when they were not, could not yet deserve the judgment of death? We ask them, in return, what they think God oweth to man, if he will judge him by his own nature? for, in this state, as corrupted by sin, we cannot but be hateful to God, and that not by tyranny, but by the most upright reason of justice. For if all they, whom the Lord doth predestinate to death, are, by the *state of nature*, subjected to the judgment of death, of what injustice, against themselves, I beseech you, may they complain? Let all the sons of Adam come; let them strive, and dispute with their Creator, for that, by his eternal decree, they were, before their generation, condemned to everlasting misery. What shall they be once able to mutter against this defence, when God, on the other side, shall call them to a consideration of themselves? If they are all one corrupt mass, it is no marvel if they be subject to damnation. Let them not, therefore, accuse God of injustice, if, by his eternal judgment, they be appointed to death; to which they, themselves, do feel, whether they will or not, that they are willingly led, of their own nature, whereby appeareth how corrupt is the desire of their murmuring, because they do, of set purpose, hide the cause of damnation, which they are compelled to acknowledge, in themselves, that the laying of the blame upon God may acquit them.

Again, They object, and say, "Were we not, before, predestinated, by the ordinance of God, to the same corruption, which is now alledged for the cause of damnation? When, therefore, we perish in our corruption, we do nothing but suffer that punishment, into which Adam, by Predestination, fell, and drew his posterity headlong with him. Is not God, therefore, unjust, which doth so cruelly mock his creatures? I grant, indeed, that all the children of Adam fell, by the will of God, into that miserable state, wherein they are now bound: and this is it that I said at the beginning, that,

at length, we must always return to the determination of the will of God, the cause whereof is hidden in himself. But it followeth not, by this, that God is subject to slander; for we, with Paul, will answer the slanderer thus: "Who art thou, O man, that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?" This is a sufficient reason of God's righteousness; for what stronger reason can be brought, than, when we are commanded to think, *what a Being* God is! How should he commit an act of injustice, who is Judge of the world? If it properly pertain to the nature of God, to do judgment, then he naturally loveth righteousness, and abhorreth unrighteousness. Wherefore the apostle did not, as though he were overtaken, look about for holes to hide him, but shewed, that the reason of the righteousness of God is higher than can be measured, or comprehended by the slender capacities of mortals: the apostle, indeed, confesseth, that there is such depth in the judgments of God, that the minds of men would be swallowed up, if they endeavoured to pry into it; and he teaches, also, how heinous it is to bind the works of God to such a law, that so soon as we understand not the reason of them, we may be bold to disallow them.

The angels, which stood fast in their uprightness, Paul calleth *elect*. If their stedfastness was grounded upon the good pleasure of God, the falling away of the other, proveth they were forsaken; and there can be no other cause than Reprobation, which is hid in the secret counsel of God.

Go to: let there now be present some Manichæe, or Celestine, a slanderer of the Providence of God; I say, with Paul, that there ought no reason to be rendered thereof, because the greatness of it far surmounteth our understanding. Why marvel? or what absurdity is it? Would he have the power of God so limited, that it might be able to work no more than his mind is able to conceive? I say, with Augustine, that "They were created of the Lord, whom he foreknew should go into destruction; and that it was so, because he willed it; but *why* he willed it, is not for us to enquire, who cannot comprehend it: neither is it meet that the will of God should come down into controversy among us; of which will, so oft as mention is made, under the name of it, is signified the highest rule of righteousness. Why, therefore, is any question moved of unrighteousness, where righteousness clearly appeareth? Neither let us be ashamed, but, after the example of Paul, so to stop the mouths of the wicked, that, from time to time, so oft as they shall be bold to bark against it, to repeat this: Who are ye, miserable men, that lay an accusation to God's charge, because he doth not temper his works to your dulness? as though his works were imperfect, because they are hidden from flesh. Are the unmeasurable judgments of God clearly known by you? which are called, Psalm xxxvi. 6, "A great deep."

Now ask the narrow capacities of your wit, whether they comprehend that, which God hath decreed of himself? What good doth it do you, with mad searching, to plunge yourselves into the *great deep*, which reason itself declares shall be to your destruction? If thy mind be restless on this *profound subject*, let it not grieve thee to embrace the counsel of Augustine: "Thou, being a man, lookest for an answer at my hand; and I also am a man: therefore, let us both hear him, that saith, O, man, what art thou? Better is a faithful ignorance, than rash knowledge: seek merits, and thou shalt find nothing but pain. O, depth! Peter denieth: the thief believeth. O, depth! Seekest thou a reason? I will tremble at the depth. Reason thou, I will wonder: dispute thou, I will believe: I see depth, but reach not the bottom!" *Vide Calvin's Institution, p. 465, small edition.*

THE EXCELLENCY OF THE GODLY.

"The righteous is more excellent than his neighbour."

THE wicked of a land are but a heap of lumber, in God's reckoning, whatever be their station, quality, or estate: though they have the gold ring, and the gay clothing, and may cast a great dash in the eyes of men; yet, before God, and before them that have the Spirit, and spiritual discerning of things and persons, they are but so much lumber and trash. "Thou puttest away all the wicked of the earth like dross." Hence, also, they are likened unto chaff and tares, briars and thorns, that are "nigh unto a curse, whose end is to be burned."

The saints, the truly godly in a land, are excellent, and valuable persons; for the substance of a land lies in the things that are most valuable and excellent in it. This was David's verdict, and character of the saints, Psalm xvi. 3: "My delight is with the saints, the excellent ones of the earth." And his son Solomon was of the same judgment, Proverbs xii. 26, "The righteous is more excellent than his neighbour." Yea, we have the testimony of one wiser than Solomon, even Christ, the essential Wisdom of the Father, Rev. iii. 4. "Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me, in white, for they are worthy." Yea, so worthy and excellent, that it is declared, Hebrews xi. 38, that "the world was not worthy of them."

"The holy seed shall be the substance thereof." The saints of God, they are his inheritance, and portion in a land. "The Lord's portion is his people: Jacob is the lot of his inheritance." He has a peculiar right and property in them, beyond the rest of mankind: they are so much his, that they are not their own; and, therefore, have not power to dispose of themselves, but for his glory. "Ye are not your own, ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's"

As they are his portion and property, so he has a great deal of

pleasure in them, even as a man takes delight and pleasure in that which is his substance. Such pleasure he has in them, that he dwells and walks in them; they are his pleasant garden, his *crown*, his *diadem*, his *bride*, his *love*, his *dove*, his *undefiled*, his *Hephzibah*, and *Beulah*; and, as such, he has a great deal of care about them: for "his eyes run to and fro throughout the earth, to shew himself strong in their behalf." A man's eye and heart is upon his substance; so the Lord's heart and eye is upon his people, his holy seed; such a high value and esteem hath he for them.

There is something in and about the godly, that is not to be found among other men. The wicked, when laid in God's balance, like Belshazzar, they are *found wanting* solidity; hence, God's verdict of them is, "Mean men are vanity, and great men are a lie; when laid in the balance, they are altogether lighter than vanity;" but the holy seed are the *substance*, they bear weight; and no wonder, for they are the living, while others are "dead in trespasses and sins," they are the only seeing persons, while others are blind: "The god of this world hath blinded the minds of them which believe not." They are wise, but the rest of the world are fools; they have oil in their vessels, but others are empty.

The remnant of truly godly in a land, are the riches thereof; for a man's riches are his substance. "The precious sons of Zion" are compared unto *fine gold*; and, though the world do not see it, yet their "clothing is of wrought gold, and the grace of God, in them, and about them, is "gold tried in the fire;" gold, better than the gold of Ophir. On the same account, they are called *jewels*, Malachi iii. 17. "They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." Whatever be the outward poverty of a house, a church, or land, yet it is really rich, if there be any of God's jewels there. Alas! they are but thin sown in our day; though, blessed be God, there is a remnant.

REMARKS ON THE PASSAGE OF THE ISRAELITES.

(Continued from p. 22.)

WE read, that the Canaanites came to fight against Israel, and took some of them prisoners. But Israel made a vow unto the Lord, to destroy them, if he would deliver them into their hands: and the Lord hearkened to them, and delivered the Canaanites into their hands. These Canaanites may be compared to our worldly tempers and desires, our corruptions and sinful lusts: these fight against the soul, and sometimes take it prisoner, and bind it with the chains of sin. The Lord permits these Canaanites to prevail, for our loose walking with him: then the soul is distressed, and cries unto the Lord, and vows to destroy these indwelling sins, through his powerful help. Then the Lord gives us the victory; for it is He alone that subdues these enemies within us: through Jesus, alone, we overcome Satan, and all his instruments.

But, alas, the miserably corrupt state of nature, in this Wilderness! Presently, they rebelled again; spake against God and Moses, despised their blessings of bread; loathed it. The Lord sorely punishes them, sending fiery serpents among them. Hereupon they came to Moses, acknowledged their sin, and beseeched him to intercede with the Lord on their behalf. The Lord heard Moses, and ordered him to make a serpent of brass, and set it on a pole, and declare, that whosoever looked up to it should be healed. "And it came to pass, that when any man beheld the serpent of brass, he lived."

This our Lord himself explains: "As Moses lifted up the serpent in the Wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him might not perish, but have everlasting life." John iii. 14, 15. Looking unto Jesus, to be healed in soul, as these people did to the serpent, to be healed in body, and the glorious effects of such looking, or believing, are so unaccountable by the utmost efforts of human reason, that no man will believe, till the Spirit of God enable him to look unto Christ, to be healed. "The whole, indeed, need not a physician, but they that be sick." Therefore, none come to Christ to be healed, until they feel the disease of sin; and none feel the disease of sin, till God the Holy Ghost convinces them of sin by his Word. All men are, by nature, blind, and dead towards God, nay, at enmity against him; hating his law, and hating holiness. The Spirit of God opens the eyes of the mind, to see the miserable, sinful state of the soul, and also to see, and feel, that there is no remedy in themselves, and that the disease is beyond all human help. We are stung by the old serpent, the devil, he hath poisoned our whole nature, by infusing sin into our souls. Here is our disease, which is incurable, unless we look unto Jesus with the eye of faith, "who is exalted to be a Prince and a Saviour to all that believe." Those people of old felt the deadly venom of the fiery serpents, which made them glad to go to the brazen Serpent to be healed. We read of none who refused to go, who disputed, and cavilled against the remedy, saying, How can this heal us? how unlikely, how unreasonable is it! Thus, none refuse to look to Jesus, who feel the guilt and burden of sin, and the dreadful distress of a wounded conscience. To such "Christ is precious," indeed; preciousness itself. Being healed, by looking up to a Serpent of brass or to a crucified Saviour, are equally mysterious, far above all our conceptions. Yet thus they shew the wisdom of God, and the power of God, and the mystery and the power of faith. How unlikely was looking on a serpent of brass, to heal the bite of a real one? Surely, this is far above reason; no reason can account for this.

Christ was lifted up to draw sinners to him. Here is the great, the only Sacrifice for sin. While in the Wilderness of this world, we live among serpents, are assaulted by, and in continual danger of the poison of the old serpent; so that we have continual need to

look unto Jesus, and apply his blood, by faith, which is the only and a sovereign balm, for the malignity of sin.

What refreshment, and comfort of soul can we meet with, while in the Wilderness of this life, but in the incarnate God? "God manifested in the flesh," crucified for our sins. And here the apostle found so much, that he desired "to know nothing but Jesus Christ, and him crucified." It would be well, if, as far as possible, we would follow his example, and seek for nothing else, but to "know Christ, and the power of his resurrection; to be made partakers of his sufferings," and conformable to his image; daily taking up our cross, and following Christ's example, through the wilderness state of this life. This is the way Christ has commanded us to walk. This is the way to escape the venom and poison of the serpent, and his good friends and allies, the world and the flesh; but instead of this, many who profess to renounce them, go among them, and plead for the flesh and the world.

A constant desire to gratify their appetites, wills, and affections, was the principal cause of the Israelites' frequent rebellion, by murmuring and unbelief. This shews the great necessity of having the affections set on things above. The frequent falls of most professors, at all times, the low state of faith, love, and grace in their souls, is owing, chiefly, to their hankering after worldly things. This is the cause of their deadness, and coldness in divine things, of the little progress they make, and why spiritual exercises are rather a burden than a delight. Whereas, were our affections truly sanctified, religious exercises would be our delight, study and pursuit: till then, we shall ever be striving to lessen religious duties, to think much of them needless, and be pleading for this or that indulgence. For something the soul must have, to find comfort and delight in; and those, who don't find it in God, seek for it in the world and its pleasures. This is the amazing delusion of sin and Satan: this is the cause of that inconsistent conduct in professors, which offends God, and brings a discredit on religion. This is the reason why those of no religion suppose all religion a cheat. This encourages them in sin, and to despise religion, and its professors. This is the grief of all those who truly walk with God, and whose hearts are filled with the love of Christ. This is the cause of that trifling spirit, of that unprofitable discourse, which wastes time, sets a bad example, and fixes evil habits in the soul. This causes the world to say, What do these more than others? This indulgence of self, and worldly tempers, bring on a disrelish to spiritual things, quenches the love of Christ, and causes the Lord to depart from us. Then follows omission of duty, or the form of prayer without the power of it. Thus, by our tasting of sin and vanity, Satan keeps a place in the heart, hurts the soul, prevents the growth in grace, and hinders us from knowing the sweets of religion.

What should we have thought of those people, if, after they had

themselves with them? And what shall we think of those, who declare the world, the flesh, and the devil, are their mortal enemies, and profess to fight against them as such, yet think it necessary to seek amusements among them; desire to play with the serpents, which infest the wilderness of this world. Faith and prayer presently relieved them? They confessed their sins, Moses prayed, and a Remedy was immediately appointed. This, I think, points out the way of deliverance, in all our distresses, while we are in this wilderness-state. Christ is lifted up, for us to look unto, and be healed. Faith in Christ, as crucified for our sins, exalted to intercede for us, to give life unto us, and draw us to himself, to bless us, is the remedy we are now to use. The prayer of faith always prevails.

Now Sehon and Og, kings of Bashan, and the Amorites, came out to fight the Israelites; but the Lord was on their side, and commanded Moses not to fear them; and he delivered them into their hands, so that they smote them, and subdued them, and took possession of their country. In like manner, Christians march under the banner of Christ, fighting the good fight of faith, overcoming the world, principalities, and powers. Terrible as these giant kings might seem to the Israelites, they could not be more so than pride and self-will are to the soul: these stand between it and God, and prevent its going into true rest and peace, which is in Jesus Christ. But the Lord bids us fight, and we shall overcome them. The believing soul goes forth, in the name and strength of Christ, who subdues them, taking their strong holds, binding them in chains, and, at last, casting them out. While in the wilderness of this world, we must maintain a continual war against these Amorites, who would hinder us from going into the land of everlasting rest.

While the Israelites believed and obeyed, they overcame, and sang for joy: so do we in this wilderness state. If we fight the good fight of faith, we overcome the world and our lusts, which causes the soul to sing for joy; for she now enjoys what she vainly hoped for in worldly enjoyments. She now finds, that self-denial, mortification, and taking up the cross, is the only way to true peace and comfort; while to gratify our desires leads us to trouble, distress, and misery.

The Israelites come now into the land of Moab, whose king sent for Balaam to curse them. What a picture is here of such as know not God, looking, for help, to every thing but him! It were well if we did not see some such conduct among many who call themselves Christians. Looking unto every vain help of man, every thing is tried and trusted to for help: God is the very last Remedy that many think of, or apply to.

Balaam represents such as pretend to know God, to ask counsel of him, and yet follow their corrupt, covetous desires. How anxious was Balak to have these people cursed! How ready was Balaam to go with him, from place to place, to try if, by any means, he might be permitted to curse them. Thus, pretended friends to Christianity

frequently assist its open enemies, in endeavouring to destroy true Christians. See how God denied and defeated all their projects. This is truly comfortable to the people of God. What pains do they take, what devices do they use, how restless are they, and, at last, how hopeless, while Israel is safe, fearless, and abiding in their tents! How does the Lord baffle all their devices, and not suffer them to hurt, much less to curse them! Nay, so greatly does he over-rule the designs of his people's enemies, that he causes him, who came to curse them, to bless them, and prophesy of their glory and power. How wretched did this make Balak! How mortifying was it to his pride! How miserable must they be, who engage against God's people! Nay, how does the Lord cause the enemies of his people to acknowledge their order and beauty! "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!" What trust and confidence should this teach those who are Christ's! How secure may they rest under his protection! He that touches God's people, touches the apple of his eye. How should this increase our faith! All the kings, and wise men of the earth, may take counsel against the Lord and his people, but their counsel shall not stand. All the nations may gather together, to destroy them, but the Lord can strike them off, "like the small dust from the balance;" as he did the army of Midian, who fled, and were destroyed, at the cry of the sword of the Lord and of Gideon. How should this encourage believers to stay themselves upon God, in all trials, distresses, and oppositions! All true believers may rejoice in the Lord, and make their boast in God. Only believe and obey, and you may laugh at all the threatenings and devices, that men and devils can contrive. The Lord can "dash them in pieces, like a potter's vessel." All that are truly united to Christ, and live by faith, may cry out with Balaam, though in a different sense, "Surely, there is no enchantment against Jacob, neither is there any divination against Israel! Blessed are they, and only they, who have the God of Jacob for their help; that rideth upon the heavens, to help his people," and, with his glorious voice, confound their enemies; nay, who causes even their enemies to acknowledge their happiness: "Let me die the death of the righteous, and let my latter end be like his." In this history, we see the wonderful protection of God over his people, defeating the wiles of the devil, and his instruments against them, even when they know nothing of it.

Balaam also represents those, who have the knowledge of God in the head, but have no love of God in the heart. Many have their eyes open, that have not their hearts open; are enlightened, but not sanctified. A man may be full of the outward knowledge of God, and yet utterly destitute of the grace of God; may have the light of truth, and yet be a stranger to the love of it. Balaam speaks very honourably of God, and talks of his acquaintance with him, and yet has no true fear, faith, and love of him. So far may a man, in his own opinion, go towards heaven, and yet come short of it.

But see the artful wiles of the devil and his instruments; how restless are they to destroy the people of God! No sooner are they defeated in one assault, but they devise another. Though Balaam could not curse Israel, yet he counselled Balak to send some women among them, to tempt them to idolatry and fornication. This succeeded. Thus, if open force will not prevail, Satan has recourse to more subtle, artful devices. Those that are pleasing to flesh and sense, are most dangerous and enticing; for, in this case, we have a party within us, which pleads for them. "The flesh lusteth against the Spirit." Prospects of pleasure, of indulgence, are so deceitful, and ensnaring, that few, very few, escape from falling, in some degree, by them. How grievously are our natures poisoned by the old serpent's devices, that we are drawn by them to do the will of Satan! Therefore it is, that this world, its pleasures, and vanities are so greedily desired, its pomps and riches so coveted. Thus most go in the broad way to destruction, seeking pleasure, honour, and profit. These are the devil's playthings, to quiet and please his children; and it would be well, if he did not, frequently, by these, deceive, hurt, and wound the souls of God's children.

Had Balak sent an armed force against Israel, it would have availed as little as sending for Balaam to curse them; but the deceitful allurements of Harlots effectually prevailed, and brought on the wrath of God, so that twenty-four thousand died of the plague. Under the disguise of pleasure, sin entices the soul, and brings misery. This shews the necessity of crucifying the flesh, with its affections and lusts. We cannot walk with Christ here, but in the way of self-denial; nor enjoy him hereafter, but by dying with him to all the desires of the world, the flesh, and sense. God calls us to delight ourselves in him, to love him with all the heart, soul, and strength. If we can take no delight in God here, how can we be happy with him through eternity? God suffers the wicked to go on in their wickedness, to enjoy their lusts, and wallow in their pleasures; but if those, who profess themselves to be strangers, and pilgrims, travellers, only, through the wilderness of this world, will stop and seek after vain pleasures, and sensual gratifications, the Lord will severely punish them in this life. There can be no true peace, to those who belong to Christ, but by giving themselves up to follow his example, and walking close with him in faith and holiness. Believers cannot find rest, and peace to their souls, but by walking as he walked. This, certainly, should be our endeavour; For are we not beset with Moabites on every side? Are there not Balaams, continually setting before us allurements, which are agreeable to our corrupt hearts? We have need to "watch and pray, always, that we enter not into temptation;" much more so, if we are on the borders of our heavenly Canaan. If, then, we look after the world, how little do we seem intent on our duty, what dishonour do we bring on religion, and what visitation may we not expect from God! Phineas is set forth as an example, to rulers and ministers, to be zealous for

the cause of God, boldly to rebuke, and punish vice, and fear no man's person, when God's glory is concerned. This holy zeal turned away God's wrath, and stayed the plague, and brought the blessing on himself and his posterity. He stands recorded, *He was zealous for his God.*

What a blessing are good men! How do they turn away God's judgments, and save souls from death! God commanded to smite the Midianites, for tempting his people, when we read that Balaam was slain. God remembered this wicked adviser, and cut him off for his infamous counsel. He would not live the life of the righteous, neither shall he "die the death of the righteous, nor his last end be like theirs." His death, and exemplary punishment, should be a terror to all who tempt men to sin, and thereby lay snares for their souls.

(To be concluded in the next paper.)

To the Editor of the Gospel Magazine.

MR. EDITOR,

I WOULD esteem it a peculiar obligation, if you would ask any of your most excellent correspondents to explain, to me, what has appeared an inconsistency, and not only so, but bordering upon duplicity, in the conduct of the apostle Paul: I refer to circumcision. He positively, and unequivocally asserts, that, if men be circumcised, Christ will profit them nothing; and yet, he himself, circumcised his own son of the faith, Timothy. Pray, how is this to be reconciled? I am yours,

St. Chad's Well, Jan. 4, 1810.

AN ENQUIRER.

ON UNINTENTIONAL DISSIMULATION.

To the Editor of the Gospel Magazine.

MR. EDITOR,

You have my thanks, as also the correspondent who signs "Plain Truth," for the attention paid in attempting the solution of a case I stated in your December Number.

The replier seems sensible there is some difficulty therein, by his mentioning the "retail dealer," whom he apparently "*excepts.*" The advice he submits to me, he will find I have acted upon, as I mentioned in my statement, and have found insults and inconveniences out of number; and here I will mention one circumstance very brief.

I would just observe, that I am no shopkeeper, but live in a private manner, in an extensive line of business, though; by the bye, not very lucrative. An uncle of my own, who had been absent from England fifteen years, called at my house, and, without making himself known, was informed, I was at home, but could not

be then seen. The reply was, "Send up my address." The servant answered, "I cannot interrupt my master." Upon which, the old gentleman went away, much chagrined and disappointed. The consequence of this denial is too long to enter into a detail; suffice it to say, he would never see me; and when a letter of explanation came, with my signature, he was so unbending, that he immediately destroyed it, without perusal: he died about a year after; I lost his affection by this simple event, as likewise a considerable temporal advantage.

I must acknowledge, from what your writer has said, I am not convinced, but that there is a line to be taken up, and laid down, in what may be deemed a falsehood, or, in the broad acceptation of the word, a lie; for, if my neighbour's character, nor property, receive not the smallest injury, by this *innocent* species, for so I must call it, of deception, I cannot bring myself to think it will be deemed criminal, in the estimation of Him, who judgeth not outwardly, but who scrutinizes the heart.

I quoted, Sir, Archdeacon Payley, but the gentleman thinks the case foreign; permit me, then, to illustrate it.

A prosecutor is upon OATH, in a court of judicature, against a culprit: how often does it occur, in order to extenuate the crime, he is instructed by the Court, to undervalue the property, of which he has been deprived: Can it be thought, either in the estimation of God or man, this lie, or equivocation is sinful.

There is a notable instance of this, recorded, before Judge Hales, of never to be forgotten memory. When a prosecutor, of unrelenting severity, was giving his deposition against a thief, there were some favourable circumstances turned up, in behalf of the accused, which much affected the Bench: it was recommended to under-rate the article, so as not to make it a capital offence. The prosecutor sanguinely observed, it was the workmanship of the watch that he so much valued. The judge, for a moment, forgetting his situation, replied, "Look at the bar, and behold a far greater piece of workmanship!" I, therefore, cannot but again repeat, that not only a lie, but an oath, may, in some circumstances, be perfectly innocent, where the person can make an appeal to the Searcher of Hearts, for his integrity.

If every action, without its *intention*, is to be brought into strict scrutiny, I would most earnestly intreat the "Plain Dealer" to render me a further obligation, in giving me his opinion of the following passage of Holy Writ: Matthew xii. 36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof, in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

W. H.

ANSWER TO AN ENQUIRY.

For the Gospel Magazine.

MR. EDITOR,

I RECOLLECT, that "A Constant Reader" enquired, in an early Number of your Valuable Work, for 1805, whether W. Tucker had made any addition to his publication, on "Predestination calmly considered." This, I believe was never done; but I have now the pleasure to observe, that he has lately published *A Defence of "Predestination,"* in reply to a Mr. Brocas, of Shrewsbury, entitled, *Arminianism Dissected* *; a performance, which I should be neither afraid nor ashamed to recommend to the candid perusal of any man in the world. This, by the way, is not written at the request, or to favour the interest of Mr. Tucker; for, if he should not find it in your Magazine, it will not come to his knowledge.

I am, Mr. Editor, your respectful friend,

March, 1810.

AMATOR VERITATIS.

ON MERIT.

"Doth he thank that servant, because he did the things he commanded him? I trow not."

WHEN we have believed as strongly as the truth of God challenges; when we have prayed, as fervently as our necessities call for; when we have praised God, as warmly as his benefits deserve; when we have heard, or read his Word, as seriously and constantly as its importance merits; when we have received the Sacraments, as devoutly as their nature and end suggest; when we have been just, harmless, and benevolent, as punctually, universally, and cordially, as our circumstances will possibly admit of; still we are not to expect, or receive the thanks of our Maker; that these works are, respectively, not susceptible of merit; that the bare imagination of their meriting, is a proof of their spuriousness; of their being only apparent, not real acts of goodness; and that such imagination contains in it an evil, more offensive to the Almighty, if possible, than our sins themselves, at least, is of such a nature as, more than ever, to bind the evil of our sins upon us, rather than to remove it.

But suppose good works to be faultless, in every respect, and altogether as good as they should be, on this supposition, man is, not merely as a creature, but, from the very nature and constitution of good works, themselves, unable to merit, to boast, or even to expect the least thanks from God. But how much more than true, I had almost said, must it, then, be, that man, considered as a sinner, can have nothing whereof to glory, but every thing to fear; nothing, "in the flesh," as St. Paul speaks, whereon to trust, but every thing to dread. How stripped of all desert, naked, and exposed to the

* Sold by Bagster, Strand, London.

Divine wrath, must he be, when his repentance is, both in manner and degree, the most contemptible, considering the occasion he has to repent; so that, when he is most repentant, it is so little to what it ought to be, that his repentance, itself, seems to provoke the Almighty afresh; add to which, that his faith in God's promises is full of hesitation, and more difficult to be satisfied therewith, than with frail human promises; that the concern, or gratitude we feel for his favours, though they are immense, is less than what we shew for little good offices from our fellow men; that our sacred approaches to God are never so full of awe, and love, and joy, as they might, and ought to be; that our justice, inoffensiveness, charity, or benevolence, are unequal, inconstant, insufficient; that, besides all this, he abounds, as the best do, but too much, in sins of thought, and sins of act; in sins of speech, and sins of silence; in sins of duties, and sins in sins, that, when compared with "the perfect law, which Christ came not to destroy, but to fulfil," every waking moment, as it contains, at least, a deficiency from what we ought to be, charges a new moral debt, or sin, upon us, thereby making our sins rise, almost beyond the count of numbers, at the end of every year, and almost at the end of every week, or day; as David owns, with a bleeding heart and weeping eye, "My sins are more in number than the hairs of my head." When we consider all these things, how just appears the severe treatment, which our Lord shewed to many that were more sober, regular, decent, charitable, devout, than others, because they trusted in themselves, that they were righteous: and how fit is the rebuke to such, given in the Revelations: "Because thou sayest, I am rich (morally rich), and increased in goods (or good works), and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire (that is, real grace, which, though it enriches the possessor, yet always makes him *poor in spirit*, or truly humble) that thou mayest be rich; and white raiment (of Christ's perfect righteousness), that thou mayest be clothed, and that the shame of thy nakedness do not appear; and (because persons of a self-righteous cast must be blind, and almost insane, one should think, therefore it is added) anoint thine eyes with eye-salve, that thou mayest see."

From the above, the following things are easily deducible: That *his soul, which is lifted up* (which must here mean, *with self-righteousness*, because it is contrasted with being saved only by faith), *is not upright in him*. He is not good, though he seem such, to a very great degree, both to himself and others. 'Tis apparent, not real; false, and not true piety and virtue, where we are able to value ourselves thereon. Good works are unsusceptible of the thought of merit; *but the just*, such as are really so, *shall live*, shall be saved, just as they expect to be, *by faith*, Habakkuk ii. Galatians iii.

When the Scriptures speak of rewards, they can only speak after men, and mean, that, because, where God determines to shew

mercy and compassion, he always imparts faith, and a principle of universal obedience; therefore, the connection of these things, with the Divine mercy and compassion, is as certain, as if they were rewardable. A man, possessed of these things, may look upon himself as being as sure of heaven, as if it belonged to him of right. These things are the description, character, and distinguishing badge, of all the subjects of God's sovereign grace; on which account it is said, "They have right to the tree of life, and may enter in through the gate (Christ Jesus) into the city of bliss and glory." It belongs to them, and to them only: the impenitent, unbelieving, unregenerate, or disobedient, have no right to heaven. Grace finds us mere sinners, and leaves a principle of sin, of all sin, in us; so that, against all sin, the best have need to pray: but then it implants a principle of sanctification, which makes us want, and strive to be holy, in thought, word, and work; so that, where we fail in perfecting holiness, our Lord describes it thus: "Ye cannot do the things that ye would."

Hence we see the propriety of those expressions, "Forgive, and ye shall be forgiven;" because, forgiveness of injuries, being one of the fruits of an interest in Christ, by faith, such an interest may as well be described by real, and true forgiveness, as by faith itself: and, for the same reason, an interest in Christ's finished, and independent salvation, may as well be described, as it frequently is, in Scripture, by any other gracious temper and act, or by true obedience, in general, as by faith; these being the attributes, or the quality of true faith, as yellowness, weight, fixedness, and the like, are of gold; so that there is no interruption, in the analogy of Scripture, nor any shadow of contradiction, between St. Paul and St. James. A man is saved by faith, saith the former; but his faith, says the latter, produces good works, and without them it is a dead faith, or no true faith at all. Where is the opposition? Then he cites Abraham's faith, as that which *wrought by*, or discovered itself by, or yielded *good works*. It is as if one should say, commodities are to be bought with gold; but, says the other, the gold must be malleable, ductile, and the like; that is, only, it must be real, true gold, and not merely any thing like it. The reason of the observation made by St. James, plainly was the mistake of some, in his days, of a merely historical faith, or bare credit to the truth of the Gospel, which is all the faith the bulk of christians have, for that genuine, heaven-wrought, humble, experimental, and practical faith of a sinner, feeling himself lost, and then applying, to his heart and conscience, the Saviour's merits. This "faith worketh by love;" the other, either works not at all, leaving no difference between the character of Christians and Turks, or Pagans; or else, it works on the self-conceited, groundless, slavish, arrogant, and impious principles of merit and worthiness.

If arguments, from the intrinsic nature of good works, that a man that truly performs them, cannot be able to think of challenging the

Divine favour for them, such an idea being incompatible with the reality and existence of genuine good works, it will follow, that a *second* justification by works, is an affectation as absurd as a first justification by works. The office of good works is never to justify, or save, or move the Deity in our favour, but a quite different one; they being the *effect*, not the cause of mercy: as it might easily be shewn, that it is impossible they should be a cause of mercy, either in whole, or in part, from the impassableness, immutability, and independency of God, and from their originating all from him, as well as from the structure and form of good works themselves.

From this inference it follows, that salvation is not partly of grace, and partly of good works, but must be wholly of grace, and not at all of works, as the apostle, with great exactness, and force, argues: "If it be of grace, then it is no more of works; otherwise, grace is no more grace." Romans ii. 6.

From the impossibility, that truly good works should consist with the idea of Merit, it follows, that error in religion is not an indifferent thing; that certain ideas and opinions (as this of Merit, for instance), are incompatible with the very being of real religion, and therefore instantly decide a man's character to be bad, and his condition, at present, a lost and reprobate one. Hence heresies are called "works of the flesh," Galatians v. 10. The notions of the judgment are important, because they are regulated by the state of the heart; are right, or wrong as the heart is, in the style of Scripture, either spiritual or carnal. His life cannot be right, however specious, whose faith is fundamentally wrong.

Let us dismiss this subject, as soon as we have confirmed it, by surveying the two greatest men, perhaps, that ever lived, and observing what their sentiments of themselves were, after arriving much higher than any of us, I fear, have been, at the pinnacle of that goodness which is allowed to mortals.

St. Paul is one of my instances: for, though none, like him, blameless in his outward conduct, and strict in his inward tempers, before his conversion, as well as afterwards; though he was honoured with a miraculous conversion, and with an assumption, in his life-time, into the third heavens; though, as a man, he was remarkably upright, benevolent, and polite; as appears by his behaviour to Festus, and to the poor; though, as a Christian, he was able to propose himself a pattern to others, as Christ was to him; though, as a minister, he felt such love for souls, as was scarcely ever imagined before, wishing even himself accursed from Christ, for their sakes; though, as an apostle, he laboured more abundantly, and suffered more exquisitely, and variously, than any other, being in deaths oft; and, what exceeds all, was, under all pains, insults, and wrongs, patient, and even kind; yet, still, none, like him, expresses an abhorrence of good works, and writes against them, in point of justification; none, like him, regards himself as a monument of the Divine

patience and mercy, set up for the wonder of all ages; none, like him, adopts such humiliating epithets, as conceiving himself to be less than the least of all good men, a wretched man, one not worthy to be called an apostle, a præternatural birth, and the chief of sinners.

The other instance, which I shall produce in point, is from the Old Testament; Abraham, who, though he believed God, at a time when he was a new, and almost unknown God, in uncircumcision, believed, so as to forsake his old native fields, house, friends, kindred, country, for the bare promise of God, going whither he knew not, and living a long time only in a tent, believed through endless delays, and apparent impossibilities; though he suffered for God, at the tender old age of an hundred and twenty; a time ill-fitted for misery; suffered, beyond all conception, in being commanded to take his very son, his young and darling son, and, first, to draw a knife across his throat, and, afterwards, with his own hands, to burn him to ashes, as a sacrifice; suffered still more, in not being permitted to sacrifice him immediately, but in being obliged to travel three days, with fluttering heart and faltering feet, to the place appointed for the sacrifice; suffered on beholding the spot, then, at length, afar off; suffered every step, as he drew nearer to it; suffered on his arriving there; in the act of explaining to his son what he was about to do to him; in the moment of proceeding to sacrifice him. Abraham, though he was thus uncommonly devoted, with his all to God, and though he was thus strong in faith, giving glory to God, so as to be called the Father of the Faithful, and cited as a pattern of good works, as well as of faith, still, the name he assumes is only that of *dust and ashes*; and, what is more, the Holy Ghost, who describes and adorns him, says, that the *reward* given him was of *grace*, of mere favour and mercy, not of *debt* or *justice*; that he was *justified*, not by works, but by the self-despairing *faith* of a sinner in a Saviour; which humbling faith it was, that *wrought by*, or produced *his works*, and that even so great a man as Abraham, “had not whereof to glory before God.” Romans iv.

“So likewise ye, when ye have done all those things, which are commanded ye, say, We are unprofitable servants; we have done that which was our duty to do.”

“I am but *earth*, corrupted with my deeds,
Which are but like unprofitable weeds;
My *soil* is rank, and barren, and it bears
No *grain* at all, not so much as *tears*;
Would'st thou increase, my soul, I'll teach thee how,
Sow but the seeds of faith, God speed the plow.”

P—SS.

To the Editor of the Gospel Magazine.

PRAYING FOR PARDON.

"Thou shalt not bear false witness against thy neighbour."

SIR,

THE narrow-minded, self-conceited votaries of particular religious opinions, are ever ready to hurl their anathemas of damnation at such as dare to oppose a single article of their creed.

This spirit prevails, more or less, throughout the world; from the fools that worship an onion or a monkey, to the learned Doctors of the Arminian heresy. It is this demon of bigotry, to which the children of God may impute a goodly portion of their persecutions. It is from the inspiration of this evil spirit, that men abuse the servants of the Most High, for defending the glorious doctrines of the everlasting Gospel.

I am naturally led to make these observations, from a perusal of page 453, of your Magazine, for this Year, where one of your correspondents has the modesty to set himself up for a discernor of spirits, and the presumption to denominate me an *evil man*, and a *seducer*. Unsatisfied with this, he must add to his wickedness, by telling all your readers, what other people have told them before, that I am led by the spirit of Deism, notwithstanding I so fully refuted that charge in my last letter. But why all this accumulated calumny? Because, forsooth, I have told you, in one of my letters, that the elect of God had no sins unpardoned, and that it was absurd for them to pray for the pardon of sin, unless they had some transgressions that had not been blotted out of the book of God's remembrance; because I asserted, it was ridiculous for a man to petition the Deity to do that which he had already done. This is a great crime, to be sure, Mr. Editor, and your correspondent shews a wonderful degree of sagacity, when he discovers me to be an evil man, and a seducer, for supporting such erroneous tenets; but I forgive him this libel upon my character, at the same time assuring him, that I by no means think *him* qualified for a seducer, and reminding him, that there have been others, as well as himself, that have called evil good, and good evil. I am far, however, from wishing him to meet the fate of those, who are sentenced to die in such an awful state.

As to his objections to my sentiments, they are either such as have been already anticipated, and refuted by me, or do not, in the least, militate against the arguments I have formerly advanced; and if he does not go to be convinced by them, I must pass him by as an incurable. I should, however, advise him to read my former letters, and *think* over them, before he exposes himself again.

Ten pages further, we find another of your correspondents, whose speech is somewhat more gentlemanly: he requires an explanation of Luke xxiii. 34; "Father, forgive them, they know not what they do."

Now, Sir, your correspondent seems to have mistaken the prin-

ciples upon which my arguments are founded. I never yet set myself up, like Emanuel Swedenborg, as one to whom the Lord had revealed all his secrets. I never, in my life, pretended to be an infallible interpreter of every particular passage of Scripture; nor do the sentiments, for the defence of which I am called nick-names, by one of your correspondents, necessarily oblige me to explain the meaning of any one verse, or chapter in the Bible, which my opponents may happen to suppose hostile to my positions. I wish it to be understood, that I stand upon the vantage ground of more enlarged principles. I am defended from the shafts of bigotry, and the speciousness of sophistry, in this controversy, by the *Attributes of Deity*, and the *consistency of Divine Revelation*. If, upon these grounds, your correspondents can convince me of the impropriety of my sentiments, I will acknowledge my errors, and renounce them; but, till they can do that, they will find me as invulnerable as Omnipotence can make me.

Your correspondent has got into a dilemma, from which I will endeavour to extricate him: let him recollect, that it is impossible the Saviour could be here interceding for the elect, because that would argue that their sins were not forgiven, which is contrary to the doctrines of the Gospel; and we all admit, I presume, that Jehovah cannot deny himself. This is an argument I have before made use of, and which, if your correspondent had but recollected, would have saved him the trouble of writing, and me of answering.

But then, it is asked, what *does* he mean by saying, "Father, forgive them?" I will tell you, Sir: The Lord established the people of the Jews, after their emancipation from the tyranny of Egypt, under the species of theocratical government, for the great purpose of typifying the spiritual Israel, and, at the same time, of performing the promises made to his servant Abraham. Under this theocracy, which had no legal duration after the death of Christ, the Jewish nation were liable to punishment, for the transgression of their national laws, which were given by God, to his servant Moses; and, I should think, your correspondent will recollect, that one portion of the Jewish law prohibits the crime of *murder*, under the pain of death. It must not be forgotten, however, that, under the Jewish dispensation, there was an exception, as to the *sins of ignorance*, for which the priests were commanded to make intercession and atonement. After this introduction the text explains itself. The high-priests, the captains of the Temple, and the elders, were about to murder him, with whose life the functions of the Jewish priesthood ceased: after the perpetration of this crime, therefore, there would be no priest to make intercession and atonement for the sins of the murderers of Jesus: he was not ignorant of this; and, at the very moment they were lifting up their hands, to complete his destruction, exclaimed, with all the dignity of a God, "Father, forgive them, they know not what they do." I am, Sir, yours,

RUFUS.

To the Editor of the Gospel Magazine.

MR. EDITOR,

AFTER five or six years constant reading your Magazine, I have, to my great surprise, found a man, in page 70, for February, hardy enough to call in question the exalted state of the great Mr. Huntington, and, with an aspect terrific, hewing of him up, root and branch. I could not help saying, "Is it come to this? What him! who has done such exploits, himself, in this way, now fell into the same condemnation! Him, that could, with a single stroke of his pen, shut up, and *keep* secure in the dark cells of unbelief, every one of those who dared to differ in opinion from himself*, and, to make their state the more sure, tells such unbelievers, p. 83. (comparing them to the Jewish Pharisees), that, 'they are *half* in hell themselves?'" (which half he means, whether soul or body, he does not tell us.)

I think, Sir, Amana, in this piece, has made more haste than good speed. Does he think, by his anathemas, to frighten Mr. H. out of any error he may hold? Does he think to scare such a man as this? if he does, he is deceived. If Amana wishes to *play at Pope*, he will succeed best with *babes*: them he may frighten; but not a *veteran*, that has done such feats himself. Mr. H. has played this game too long, to be terrified by the shaking of any spear the human arm can raise against him. Perhaps he thinks, like many others, to benefit the Church at large, by thus writing. I must beg leave to differ, and to think it does no good at all. "The Lord knoweth them that are his;" Amana does not. If he can make his own calling and election sure, let him therewith be content.

I have no doubt, but Amana is justified in exposing any error he may find among the Lord's people; I think he has a right so to do, in the fear of God; nay, he is not right if he does not, when opportunity offers; if omitted, Where is his love to his weak brother? or "How dwelleth the love of God in him?" And should they be held by one, who is supposed, by many, to be infallible (which is too much the case with the followers of Mr. Huntington), the greater the necessity, because the more dangerous.

It is astonishing to see what lengths the admirers of this man will run into, in these parts; and, I suppose, it is not much better elsewhere. I have seen them hold up his works, if not in preference, yet as equal to the Scriptures of Truth; and, if objected to, they will reply *Why, don't he write by the same Spirit as Paul did?* And should there be a minister found, whose doctrine is uncorrupt, his frames lively, and his walk blameless; whose delight is to preach the Lord Jesus and his righteousness, to poor, sensible sinners, and to

* Every Divine law, p. 4 and 10. One miserable offender, who transgressed about this time, was a trumpeter in the king's army; he got confined for saying, *children could not cry before they were born; that dead men could not see; and that Adam could not lose what he never had.* See his Answer to Britton's Letter. What the others were, or what were their crimes, I cannot tell; though, I believe, one was a lawyer.

strip them of every thing, that Christ may be all in all; yet he must be held, by those people, in as much disesteem as a lukewarm, modern Calvinist, or lifeless Arminian. They will tell us, his preaching is not *unctuous*; he don't preach experience enough; it is not *savoury*, or, it don't come with power.

This, I conceive, is throwing stumbling-blocks in the way of weak believers: it so much bewilders their judgment, that they are ready to think, the power of converting the soul lays in the creature, and look up to him accordingly; and, Arminian like, honoureth the creature more than the Creator, until God, by his sovereign mercy, sets them right again.

This is a crying evil, and calls loud for reproof; the fault must lay somewhere; I hope some of your correspondents will, for the benefit of weak believers, investigate it, and take up that which G. S. W. has laid down. May they "rebuke them sharply; cry aloud, and spare not" The honours of our Jesus are at stake. If Mr. Huntington's Works are held in competition with the Bible, now, which is most certainly the case, by some, what may we not expect hereafter.

Should Amana write again on this subject, I hope he will be less severe, and forbear to infringe on the Lord's prerogative. "He alone hath the Book of Life," and knoweth best who is in the possession of that principle he supposeth Mr. H. is in want of. I am persuaded, Mr. Huntington *has felt*, what the penitent did, *going up to the Temple*, and what he did, *when* "he went down to his house justified," although Amana has not. And, notwithstanding there is so much *wood, hay, and stubble*, to be found in his works, and have caused his followers greatly to err, yet there is some good corn to be found, which gives evidence that God is in him of a truth.

Man judgeth from outward appearance; that is as far as he can go; but the Lord looketh on the heart. This truth, I have no doubt, Amana is acquainted with, but might, peradventure, have had his temper soured, prior to his writing, by reading some of Mr. H's books; which are not overloaded with charity. Should that be the case, I assure him, there are some of that gentleman's productions, which have got more than their share; particularly one, called "*A Correspondence between Noctua Aureta and Philomela*." Here may be found a display of charity, from one end to the other; though I dare not say it is the very kind Amana alludes to in the Corinthians, because it *puffeth up*. Some things, addressed to Mr. H. in this work, are not much to the honour of God, or to himself, considered as an *humble* minister of the Gospel; yet his forbearance is such, that he never murmurs, nor chides, through the whole.

In p. 19, Philomela tells him, "I verily believe, that such a man as you can certainly *divine*, and therefore do believe what you say." What Philomela's meaning is here, I believe, nobody can exactly tell. If she means as she said, she certainly was paying him the worst compliment she possibly could; and one would think, Mr. H. was

rather alarmed at this doubtful expression ; for he tells her, p. 26, " There can be no *enchantment* against Philomela, no *divination* against this daughter of Abraham."

I suppose she meant, she believed him to be a *prophet*, like unto Isaiah or Jeremiah, and *therefore believed what he said*. However, mean what she would, she met with no rebuke, no chiding whatever. In p. 62, she writes, " Precious was your last to me! delicious fare! for, really, it has been so refreshing to my soul, that I can feed upon nothing else; therefore, have compassion on me, and go on still to help me." If Amana reads the answer, he may see Mr. H. is not destitute of charity; for though Philomela, in her intemperate zeal, describes his letter to be such, as to render scripture food tasteless; nay, had she said, *Precious, O God*, &c. it would have become an excellent prayer to Him who cannot err: yet, for all this, you do not see him renting his clothes, like an angry Paul or Barnabas, Acts xiv. 14, telling her to " turn from these vanities unto the living God:" no, he cannot cross her in this way.

Mr. H. tells her, in p. 26, that, " Nothing, now, seems to be lacking in my sister's faith," and that " she comprehends, with all saints that have gone before, both the height and depth of boundless love." This, I think, is not all truth, if it was, she is sadly degenerated; for she says, in p. 151, " I believe the Lord will never let me go out of his hands, until *he hath made me meet* for the inheritance. He will put me into a *thousand fires*, that my dross and tin may be purged from me."

Here, I think, Mr. H. had an excellent opportunity of preaching the Gospel to her; and it is a pity he let the opportunity slip: he might have told her, *the believer is always ready*. " Ye are complete in Him which *hath made us meet*." He might have hinted, that it was not wise " to compare ourselves with some that commend themselves," 2 Corinthians x. 12; and that she ought not to ground her faith on her own, or other's experience, but on the Word of God, as applied by the Holy Spirit. He might have wrote, as one of our worthies does, in all his Epistles: " Not our experience; not our feelings; not our enlargements; not our comforts; not what we are in ourselves." And I will add, not our *dreams*; not our *marvellous tales*; not the *good opinion others may have of us*. " No: but Christ's Word is the sole ground of our faith." No, he must not so write; Charity forbids it: it would cross her views, hurt her feelings, and, perhaps, have soured her temper, that she never would have conceited him a minister of the Gospel afterwards.

If the above, Sir, is not too coarse for publication, I shall be glad if you will let it have a corner in your Valuable Repository. I assure you, Sir, that, like Amana, I mean no evil to any.

I am, Mr. Editor, yours in Gospel love,

April 16, 1810.

L. J.

THEOLOGICAL REVIEW.

The Pulpit; or, a Biographical and Literary Account of Eminent Preachers; interspersed with occasional Clerical Criticism. By Onesimus.

(Continued from p. 87.)

HAVING already given an analytical sketch of this production, and offered a few general strictures, we shall begin this article with an extract or two, and some limited observations.

The first character introduced is Bishop Porteus; the sketch given of his virtues and his eloquence, we agree in the delineation, and also with his plain, and, at the same time, elegant style of writing; but what this gentleman calls his "orthodoxy," or his "doctrine, being built upon a rock," we do not understand. He tells us, that the Bishop's "*religious principles, coupled with ability, first acquired him the assistance of patronage.*" Now it is well known, that the preaching of the Gospel of Christ, in its native purity, so far from raising a minister of the Church of England, one round on the ecclesiastical ladder, will be the very means of shutting him out from every preferment, and cause him to be stigmatised as an enthusiast and separatist. This is a notorious fact, known and read of all men.

For instance; if such a man as Toplady, of whom this writer seems partially fond; lived to this day, and he would not have been so old as his lordship, we ask, can he think, that, with all his orthodoxy, and zeal for his church, and "*coupled*" with far greater learning and judgment than the Bishop possessed, and whose abilities, as an orator, exceeded whatever we saw in a Pulpit, we say to this writer, had this brilliant sun shone with us to this hour, if his light and heat had depended upon the support of our solar system, he must have dropt, by the scanty supply obtained from his Devonshire vicarship.

Notwithstanding this remark, we honour, and we ought, the memory of Dr. Porteus, Lord Bishop of London, as much as this writer. His worth, his urbanity, his generosity of soul, were conspicuous. And here it would be the depth of ingratitude, and of obdurate feeling, if we did not publicly acknowledge, that the *continuance* of the Gospel Magazine, to this day, in the hands of the Editors, was chiefly owing to the particular patronage of this worthy prelate. When he found the embarrassment of our pecuniary concerns therein, he came forward, and made a most liberal offer; and though his grant, through delicacy, could not be accepted, we still found in him, what we never met with, even in one of those, on whom we made a *dependance*, a sincerity of heart, accompanied

with his best of wishes. We do not mean to be understood, that our sentiments, altogether, met with his Lordship's concurrence, no, it could not be expected; but he was pleased to say, that "*our integrity of principle, and love to the cause of Christianity, warmed his bosom.*" And we close this character, by saying, that, in a deep conversation with his lordship, in St. James's Square, a few months before his decease, we left him under this impression, that he *begun to "SEE MEN, AS TREES WALKING."*

We proceed to Dean Andrews, of whom this Pulpit critic tells us, "*Prudence was the handmaid to his prosperity;*" and observes, that "he is alike estimable, for soundness of doctrine and purity of living. As for his purity of manners, though one of his parishioners, we know nothing; but we must say of our parochial priest, that he is destitute, *totally destitute* of the knowledge of the way of salvation, by Christ Jesus. The awful schismatic, within a few doors of his church, is far more consistent. The Doctor may be distinguished as an Arminian; he holds, that baptism is regeneration; that man has a will to turn to God when he pleases, and to resist his grace when he thinks proper. He denies the doctrine of Election, and maintains that abominable tenet, that the Redeemer shed his blood, universally, even for the damned. Here, Onesimus, we will ask you, Is this "*confounding the infidel, and establishing the faithful?*" We are really ashamed of such horrid perversion of sentiment; but we must do this writer the credit to say, that we believe he never set down to cast up the reckoning.

A Mr. Crowther follows in rotation, belonging to Christ Church, Newgate Street, whom he says, is "religiously impressive in his appearance, his voice deep and loud, he delivers his text with boldness. Marked, but not forced, his emphasis is distinct and striking. His chief fault, as to voice, is the unbending majesty of his tones. Equally energetic, invariably eloquent, every thing, in his mouth, is either noble or lofty. His style of composition, however, is entitled to literary commendation.

"Admirers of extemporary preaching might undervalue Mr. Crowther. His discourses are written, and he eyes them so carefully, as to prevent him always looking his auditors in the face; nor can he be said to possess an unfettered delivery. Here he fails.

"Otherwise he is excellent. Earnest, informed, animated, his appeals to the heart and conscience are delivered feelingly and efficaciously. Sound in his positions, clear in his illustrations, his reasoning, admirably conducted, is gradually convincing, and finally conclusive. Sincerely, though I am induced to approve the conduct, and respect the abilities of Mr. Crowther, I must, nevertheless, be permitted to object to the manner in which he is accustomed to close the public solemnities of devotion. Instead of continuing kneeling, at the termination of the prayer after sermon, he should, as I conceive, then rise, and stand up, conspicuously, to his congregation, and so pronounce, with dignity, no less than affection,

the sacerdotal benediction ! He is not now beseeching a blessing for, but imparting one to the people. He does not entreat it on their behalf, he communicates it to them, by virtue of the authority with which he is divinely entrusted. It is among the most solemn and sublime acts appertaining to the ministry of religion."

He brings forward another unknown character to us, namely, Philip Dodd ; for we wish our readers to know, that we are very little conversant with preachers, otherwise than from the midwifery of the press. He informs us, he was brought up at Cambridge, and that he published a tract, entitled, "*Hints to Freshmen.*" He was long curate at Camberwell, &c. &c. and that he was "*architect of his own reputation.*" We shall pass over what he calls his "*soundness of doctrine,*" after what he says of Gerrard Andrews. "When he enters the Pulpit," he observes, "it is with the seriousness of one, chiefly solicitous for the good of the souls committed to his charge. Of his almost peculiar excellence in repeating the Lord's Prayer, I confess myself incapable of conveying, by writing, an adequate idea to others. His plain, but nervous language, his inculcation of doctrines, no less than duties, and the judicious conciseness of his applications, are evidences, alike, of his earnestness and ability. Proceeding from the heart, his preaching, at once, appeals to the heart. While the understanding is satisfied, the affections are rectified."

Now we go to his defects. "Animated as he generally is, he has yet too much the air of reading his discourses ; and he is given to finger his manuscript, turning over leaf after leaf, with such precision as considerably weakens his powers of address. His delivery is not sufficiently diversified, the fulness of his voice occasionally impedes his articulation, and his emphasis are sometimes prolonged, till they approximate to pauses."

The next character is a Mr. Gardner, from St. John's Cambridge, who is "*edifying, and also evangelical*; tall, and erect in his figure, and of an interesting countenance ; his language excellent, and his delivery of the Lord's Prayer deserving of particular eulogy."

Now for Dr. Hawker. As we know nothing of this gentleman, but by his writings, we shall extract his character, without any comment, and leave the decision to those who are acquainted with him. The delineator says, "Eagerly followed after by the Evangelical Calvinists, studiously avoided by the regular churchmen, and generally ridiculed by philosophical moralizers, it becomes no easy task, respecting this preacher, to pronounce, satisfactorily, as to his public career. Attended as he is, by his numerous admirers, and though nurtured in the bosom of our church, he has been denied admission into the national Pulpits. Let us try to catch some glimpses of such a man.

"Robert Hawker was formerly of Magdalene Hall, in the University of Oxford. He has long been Vicar of Charles Parish, Plymouth, and is become an annual visitant preacher, if so I may call him, about autumn, to the churches of our metropolis. He is re-

ported to have been originally designed for the practice of medicine, but subsequently dedicated himself to the profession of Divinity.

"Preaching forms his vitality. Faulty as his sermons may appear, it is difficult to specify their defects. Such is the animation of his addresses, such the efficacy of his delivery, such his oratorical originality, that his deficiencies are scarcely perceptible when he speaks; while, owing to the strong impression which true eloquence always makes upon the feelings, his errors are hardly discoverable, even in the solitude of retrospection. He has, however, his faults. Frequently I find him so rapid as to be hurried, and he perpetually degenerates into an unbecoming style of colloquiality. 'Put it down,' he will say, 'as unquestionably true:' or, 'Set it down for an unquestionable fact.' 'Sir,' also, often, when he should say Sirs. 'My poor brother!' seems one of his favourite epithets; singling out, too, for the application of it, by look as well as speech, an individual auditor. Errors, of this species, flow from very culpable negligence, however habit may reconcile the use of them to speakers, or tolerate them in the estimation of hearers.

"Dr. Hawker's eloquence is also enfeebled by the injudicious elongation of his discourses. Nor will excuse atone for this: 'Allow me one more observation,' or, 'One remark more;' or, 'I must add another observation;' or, 'Another remark just strikes me.' These, let me say, are wearisome apologies, inefficient connectives. When I add to these cursory strictures on him, that Dr. Hawker's sermons are too mystical for the congregated individuals, to whom they are generally preached, the now multifarious population of towns, I add this from personal observation of the fact.

"What, however, are the commanding qualifications of this distinguished ambassador of Christianity?

"He owes all to his zeal. Survey him in the Pulpit; the animation with which he joins in congregational psalmody; the awful fervour, with which he presents himself at the footstool of Divine mercy; the strong agitation of his soul; the solemnity of his rising, and the impressive distinctness with which he announces his text; the dignity with which he asserts the doctrines, and the severity with which he denounces the inflictions of his religion. His looks speak. Dictated by his feelings, his gestures are not oratorical; they are natural and becoming, as well as energetic. He is rather an apostle than a preacher.

"Whenever he cites scriptural authority, in which he fails not, for the opinions inculcated by him, his emphasis serve as elucidations of the passages he instances.

"Many may object to his preaching, but none can deny its power. His gifts are great. Judgment might often demur to his authority, but the heart is always led captive at his will.

"Robert Hawker has written variously and voluminously."

As many of our readers may be interested in the characters in this large octavo volume, we shall, occasionally, bring a few portraits more before them, and submit our own observations.

A Third Letter to a Barrister, in Answer to the Third Part of his Hints to the Public and Legislature, on the Nature and Effect of Evangelical Preaching; in which are introduced Lectures on Unitarianism, together with a Comparative View of the Similarity in the Principles of the Unitarian Faith to Mahometanism. By Robert Hawker, D. D. Vicar of Charles, Plymouth.

THE Barrister, as we have before noticed, is, no doubt, a man of abilities, but the wantonness with which he has stepped out of his way, to attack the doctrines of grace, through the sides of some most respectable, and truly good men, cannot but tarnish his pen in such a wild career. We have, in a former Number, scrutinized the wisdom of his opinions, and have pointed out their deplorable deficiency. We have found him prone to declamation, but nothing to do with research; more capable of producing splendour, than of attaining any thing like argument. Being ignorant, totally ignorant of his subject, he shews himself superficial, vain, and often irascible, so as to commit outrage on the maxims of decorum. He has exaggerated truth into falsehood, and falsehood into truth, and lost himself in the caricatures of rhetorical amplification.

Dr. Hawker, whom the Barrister chiefly assails, had he never written a line before, the above Reply would have stamped him as a sound Protestant Divine, and a faithful minister of the Church of England. His arguments are invincible, and his style is clear, expressive, and elegant; he has been peculiarly happy in detecting the false opinions, and glaring absurdities of his adversary; his contentions, it is evident, are not for the sake of victory, but of truth. It were greatly to be desired, that all, who employ their pens in religious controversy, would write like this polemic, and treat their adversaries with decency and good manners; then, they might expect to meet with a favourable reception, and, if they could not always be admired, would seldom fail of being respected.

We remarked that this writer, in his first essay with the Barrister, evinced a timidity of movement; in his second attack, he rose up with an undaunted prowess, shook himself, and, with his sling and stone, laid this modern Philistine prostrate at his feet; in this last encounter, he has given him a *coup de main*, never to rise any more.

After much nervous explanation, and expostulation, this Reverend Divine unmasks his opponent, and boldly charges him as a skulking Socinian, the tenets of which system he exposes, in a separate part of his tract, in what he denominates Lectures, consisting of eight different chapters. They are entitled, "1. *Origin of Unitarianism.* 2. *A General Analysis of the same.* 3. *The Creed of the Unitarian, concerning the Unity of God.* 4. *The Unitarian's Denial of the Person and Work of God the Spirit.* 5. *The Doctrine of Original Sin denied by the Unitarian.* 6. *The Doctrine of the Atonement denied by the Unitarian.* 7. *The Plenary Inspiration of the Scripture*

denied by the Unitarians. 8. The striking Similarity between the Unitarian and the Mahometan Faith."

The Doctor begins his pamphlet in a way of reprehension, and then expatiates with him, in the following decided address :

"Do, Sir, let me beg of you to exercise a little more modesty upon this occasion. Do call to your remembrance the singular nature of the attacks which you have made upon me.—Do add to that remembrance the recollection also, that in this attack you have not simply brought me forth before the Public, but before the Legislature, as having offended against the sanction of their authority, by my preachings and publications, and merited their severest reprehension. So that it is before the solemn court of the law of the land that you are sending forth your Hints : and from the Legislature seeking a due attention to those hints to silence me in my ministry.

"Call, I beseech you, to your remembrance these things ; and then say, what method but the one which I have adopted could any respondent, standing in my situation, have taken to refute your calumny ? By appealing to the Articles, I literally appeal to the law. You would insinuate that that law I have broken, and under that cover you call upon the Legislature to interpose their authority. In answer I refer to the law for decision, and thereby take a short and most effectual method to come to an issue on the point. In the accomplishment of which I simply state through my letter to you, before that Legislature, (which according to all my views of decorum, you have very wantonly and indecently addressed,) that every iota, both in my writings and preachings, are in full conformity to their articles ; and by that standard I pray to be tried. Can any thing be more fair, more open, or candid ? And who doth not perceive in this answer of mine, that I am not simply taking shelter as you say, behind the Articles of the Church for my defence ; but that I am bringing forward those articles for your confusion. If you read that part of my letter under the idea that what I then said, was said by way of my justification ; I hope and trust, that you are the only person in the realm, that will so read it or put such a construction upon it. No, Sir, it was the furthest from my thoughts, merely to say that the Articles of the Church of England would *bear me out* ; but to shew that the authority of the Legislature is called in question, and therefore *must be brought in*. It is the law of the land, strictly and properly speaking, that you insult, and not Dr. Hawker ; and therefore it is the Legislature itself, and not a Clergyman of the Establishment, acting under the authority of that Legislature, that is called upon, to punish such an impeachment of its wisdom.

"There is not a school boy who reads our controversy, but what hath discernment enough I hope to observe this. Every one indeed cannot but see that in all that I have said upon this occasion, I only make you the channel, the mere medium of conveying my sentiments to an higher authority than I am virtually addressing. Though I professedly write to you, yet *you* are among the last that I am concerned to satisfy. The Public plain enough discover, that you are considered by me but as a cypher in this business. And if the Legislature should condescend to read such trash as either your Hints, or my Reply, (which would be, I confess, to me a matter of no small astonishment,) they would instantly conclude (what I hope you clearly understand,) that I consider myself as requiring no shelter for preaching the doctrines, which by law they have prescribed, and which from conscience I believe. The reproachful language therefore which you have thrown upon me for those doctrines, doth in fact belong to *them*. Your censures light upon the very Legislature before whom you have sent in what you call Hints. And if the Articles of the Church of England, taken from the Word of God, after forming a standard of the religious establishment of this realm, for near *three centuries*, require an apology ; it is the Legislature, and not Dr. Hawker, that is called upon by your pamphlets to make it.

"Had you made your attack upon me in consequence of my very warm, and decided attachment to the doctrine of faith in Jesus, by the redemption in his

blood and righteousness; and had you come forward to the contest upon the broad basis of scripture; though you kept in the back grounds as much as possible, in hiding from the Public your *Unitarian* faith, and fighting in the disguise of a nameless Polemic; yet these points would not have availed with me; upon this ground would I have contended with you for ever, and never sought an auxiliary in the Articles of the Church of England. The Word of GOD alone would have furnished me with a complete armory; and in the sword of the SPIRIT should I have found an ample weapon in defending *the faith once delivered to the saints*.

"But when, in the vanity of your mind, you ventured to impeach me before the Legislature, and called upon the Legislature to run counter to its own authority, by silencing what they are bound to encourage; it is then high time to stop the daring attempt, by the simple statement of the law. I beg you, therefore, once for all to remember, that I seek no shelter, as you say, behind those Articles, but that you are driven from all shelter, in appealing any more to the Legislature in support of your Unitarian Scheme, to the destruction of Evangelical principles in the Church of England. By this decision of the law I leave you, and every man of a like complexion to yourself, to the confusion of your mind upon this occasion: no form of words do I desire more plain or palpable, to justify my preaching and my writings on the great doctrine of faith, than what the Articles express. All the Barristers that ever pleaded in a court of law, will find them too plain and too palpable for sophistry to exercise her talents upon. And therefore do, pray Sir, look to it, I beseech you, for the conclusion is undeniable: while those laws exist, Evangelical preaching must exist with them: both are linked in the same chain: and both (as far as relates to the constitution of this kingdom) must stand or fall together.

But, Sir, if I feel myself constrained to expostulate with you for your illiberality towards me, in consequence of my appeal to the Articles of the Church, I cannot but feel myself as powerfully constrained to remonstrate with you, for the freedom which you have taken with my Reverend Brethren of the Establishment, concerning their sense of them.—For if, as you say, (pages 108, 109, Part III. of Hints) that *by far the greater part of the enlightened Clergy* are convinced that *moral preaching, and not faith, forms the whole of Christianity*; you bestow a greater censure upon that *far greater part* you allude to, be who they may, than I hope, or believe, was ever committed before. There never was, according to my view of things, so highly finished a libel! never so complete a satire!—What, Sir, is the Christian doctrine of redemption by JESUS to be reduced to a mere system of ethics? Is faith in CHRIST to form no part in the divine mercy of GOD's salvation by his SON? And shall an *Unitarian* come forward and tell the Public and the Legislature, that *by far the greater part* of the enlightened Clergy have so formed their creed? That, notwithstanding their subscription to the contrary, the *illuminate* of the Order decidedly are of this opinion? Do you really mean to assert, that *such is the conviction of the most enlightened of our Clergy*? Sir, I venture to reprove you for the foul slander: and I cannot but hope, that *this greater part* you presume to throw such a reproach upon, will reprove you also. It is possible that, according to your system of theology, you meant it complimentary. I pray the Lord to keep me from such compliments. Nothing can be more awful than for one man, who professeth himself to be a servant of the LORD JESUS CHRIST, to receive honour from another, who denies the GODHEAD of his Master.

The Barrister, in his last performance, recommends the popular system of *modern* education, as set forward by ladies in breeches, of a Socinian cast; namely, the Edgeworths, Barbaulds, and the Woolstoncrafts!! We will here present to our reader, Dr. Hawker's view of their writings, and the effects thereof, which will pretty well exhibit what is the creed, of what is called the *rational*, or polite part of the community.

"Though my province is merely to sketch the outlines of the Unitarian creed, and not to refute the principles of it: yet I confess, if I was delivering these lec-

tures by word of mouth I should feel a strong inclination to descant somewhat more largely upon the doctrine of original sin and from the *experimental* evidences of it in life, endeavour to prove the reality of its existence. And the observations which my friend the Barrister hath furnished concerning the writings of certain celebrated female authors of the present day, afford large scope for this service. 'He saith (page 73, Third Part of Hints, &c.) that Miss Edgeworth in her volumes on Practical Education, hath manifested more sound sense, than is to be found in all the voluminous labours of the Calvinistic priesthood taken altogether.' And he adds, in a note, 'the name of Mrs. Barbauld on this occasion deserves to be mentioned with peculiar respect.'

'I have not the happiness of knowing either the persons or the writings of those celebrated women, but I take for granted, that their volumes form the system of education among the higher circles of the highest order—It will be worth our while therefore to hear their plan, and then judge of the effect of it.'

'It may be laid down, saith Miss E. (in her Practical Education), as a first principle, that we should preserve children from the knowledge of any vice, or any folly, of which the idea has never entered their minds, and which they are not necessarily disposed to learn by example. Children who have never lived with servants, who have never associated with ill educated companions of their own age and who in their own family have heard nothing but good conversation, and seen none but good example, will, in their language, their manners, and their whole disposition, be not only free from many of the faults common among children; but *they will absolutely have no idea that there are such faults*. It is the same with bad habits, falsehood, caprice, dishonesty, obstinacy, revenge, and all the train of vices which are the consequences of mistaken or neglected education, which are learned by *BAD EXAMPLE*, and which are not inspired by *NATURE*, need scarcely be known to children whose minds have from their infancy been happily regulated. Such children should be sedulously kept from contagion: their minds are untainted, they are safe in that species of ignorance which alone can deserve the name of bliss. No books should be put into the hands of this happy class of children, but such as present the best models of virtue: there is no occasion to shock them with caricatures of vice; such caricatures they will not understand to be well drawn, *because they are unacquainted with anything like the originals*. Examples to deter them from faults to which they have no propensity, must be *useless* and may be *dangerous*.'

'So much for the writings—now for the effect. These ladies call their Treatise, 'Practical Education,' and therefore it is not the *theory* of the writer, no, nor the commendation of the Barrister, that is to form the standard: but the *practical* consequences that follow by which the excellency of their works is to be ascertained.

'The propriety of keeping children from all bad examples is not a new thought in this system of education: long before those ladies were born, every system adopted this maxim. But passing this by as having nothing in it of particularity to recommend those ladies' scheme of education on this account beyond others, let us look at the *practical* effects of this 'Practical Education.'

'If this new mode of teaching children be true—and if the human mind be what those ladies declare it, *charta pura*—if they have *absolutely* no idea that there are such faults as are learnt only by *bad example*, and are not derived from *nature*: then must it undeniably follow, that nothing is written upon such hearts but what is pure, and amiable, and lovely. Then is the golden age realized!—*this happy class of children* (as Miss E. calls them), come forth a *virtuous class of men*: and in all the higher departments of life we have a right to expect characters which form and direct the morals of mankind.

'And is it so?—Since (as Miss E. saith) *falsehoods, caprice, dishonesty, obstinacy, revenge, and all the train of vices are the consequences of mistaken or neglected education, not learnt but by bad example, and not inspired by nature*—and as these are not known by our *high bred children*, so surely they cannot be practised by our *high fed men*.—Happy, happy nation, I would say, if this be the case! Farewell for ever these baleful passions of our nature, with all the train of vices! Our great men are all good men, and we shall never hear of *adultery* any more. No

divorces, no separations of men and wives, no duels, no revenge, for as these vices are only learnt by example, and this happy class of the children of the great derive nothing of taint from nature, the generation taught by this system will be virtuous indeed!

"But pause, what saith the word of God to all this?—And what saith matter of fact, in the present history of the day?

"Was there ever a period since the Reformation, or before it, in which notorious, open, barefaced sins abounded, equal to the present? In all the annals of our country, did ever an æra commence with a more portentous aspect of evil in consequence of the crying sins of it, than this nineteenth century? Doth God say by the prophet, *the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood, therefore shall the land mourn,* Hosea iv. 1, 2. And have we been mourning as a land under God's sore judgment of war so many years;—do we behold those causes for which the Lord saith, *the land mourns*, and are we reeking under their effects—and shall we be told that such is the state of *this happy class of children*, that there is no occasion to shock them with caricatures of vice; such caricatures they will not understand to be well drawn, *because they are unacquainted with any thing like the originals?* Is Miss E. or Mrs. Barbauld, or our Barrister, unacquainted with such originals?

"I am an old man going out of life, and with respect to my own personal interest in the eventual consequences of such a system of education, it is of no concern. But when I behold the solemn truths of God in the Bible laid aside, to make way for such systems of teaching, and the very reverse of what the Bible solemnly proclaims, set up in its place;—when I hear the word of God decidedly say, that *foolishness is bound in the heart of a child*; Prov. xxii. 15. and then am told by those who set up for teachers, that *this happy class* have no propensity to evil, that their minds are *untainted*. When I hear the doctrine of *original sin*, (which children of all ranks, from the highest to the lowest, should be taught from their cradle) laid aside, the GODHEAD of CHRIST denied, and redemption through his blood set at nought;—when I see doctrines substituted in the place of these grand truths, which are only calculated to flatter and soothe the rising generation in their sins, and to prompt their parents to believe in direct opposition to what passeth in their own hearts, I beg to enter my warmest protest against such systems of education. They are what scripture in its nervous language calls, *sewing pillows under arm holes, putting stumbling blocks in the way of the blind*, Ezek. xiii. 18. Levit. xix. 14. And I cannot but tremble for my country under such awful circumstances! Surely there is a peculiar emphasis in the words of God by the prophet, in application to such a state as this in the present period: *shall not I visit for these things, saith the Lord? shall not my soul be avenged of such a nation as this?* Jerem. v. 9. 29.

There are few pages devoted to establishing the doctrine of the Personality of the Holy Ghost, written with great acuteness; but the limits we have prescribed to us will not allow us to proceed any farther.

Scriptural View of the Nature and Tendency of Itinerant Preaching. By John Wilkinson.

THE writer of this pamphlet is a shrewd observer of what is going on in the religious community: he points out the ignorance of the *hoard* of professors, and the money-getting system of some of the preachers. Notwithstanding this severe exposure, it is apparent the root of the matter is in him, that he is one taught of God, but jealous of his Master's honour, and brings to his subject a strong independency of mind.

He says he trembles for the awful state of professors, who, with all their vain knowledge and false *experience*, are, evidently, "without God and without Christ in the world; they are either Socinians or Sibellians, denying, or contemning the glories of the ever blessed Trinity; their hearts were never broken for sin, or their wisdom made foolishness, and yet are vainly attempting to converse of those mysteries which can only be known by the special revelation of the Holy Ghost.

It may be, probably, asked, by some of our readers, Is it possible that such a delineation can be true, when we have hundreds and hundreds, who are attempting to stand on the walls of our spiritual Zion, as commissioned heralds of the Prince of Life? It may further be said, Look at our various Societies, in this country, for the propagation of Religion; take in, with a glance of the eye, the Missionary, Jewish, Bible, Tract, and Itinerant Societies, with thousands and thousands of pounds collected, to set the work in motion; and is this but pompous delusion?

All that we can reply to such interrogations, is, look at facts, and as it was of old times, so it is now: they are not all Israel, who are of Israel; nevertheless, there is a remnant, according to the election of grace, men and women, who shall be converted, or comforted, or enlightened, are all numbered, all decreed, all determined, and all shall be accomplished.

This writer is not altogether averse to Itinerant Preachers, but cannot approve of that description, who purely thrust themselves into the ministry for a maintenance, ignorant of God, and puffed up with self-importance. His distinction is, that every faithful servant of Christ is "one sent."

Upon the whole, the reader will find, in this Shilling tract, several very excellent remarks, well worthy of being treasured up in the mind.

A Letter to the Editors of the Gospel Magazine, respecting their Political Views.

WE have been attacked in octavo, and even in quarto volumes, but the weapon has now dwindled into a paper kite, of one sheet, of 16 pages, price Sixpence.

If the gentleman had only consolidated his thoughts a little closer, we should have had no objection to have given him two or three pages in our Miscellany; this would have saved him expence, and not have laid him open to information; for he should have known, or his printer ought to have told him, he is liable to Ten Pounds penalty, for *every copy* he sells of a sheet pamphlet, unstamped.

This Letter writer, after passing a few abusive epithets upon us, says, we have had the temerity to call the war we are engaged in, "unjust and unnecessary."

To this charge we acknowledge, and, we believe, the voice of Reason, and the outstretched arm of God, will bear us out. When we have had occasion to step out of our beaten path, to take a view of the times, we have never failed to enter our humble protest against the madness and impolicy of the present warfare.

We say madness, for, has it not been to the utter astonishment of all wise men, how this country should have been so eager, after the American war, to engage in the present; the fact seems to confirm the remark, "that experience has little effect upon mankind." The American war, as well as the present, was a warfare against *principles*. The war-whoop, then, as in this contention, was kept up by the cry of loyalty, rebellion, sedition, and anarchy. The country has been gulled all through the war, and duped by imbecile statesmen. At the time Mr. Pitt was frightening every foolish woman, and dotard of a man, with the bugbear of an invasion, we, at the crisis, stepped out of our ordinary course, and took up a considerable number of our pages to detect the absurdity, and to expose the wickedness and the weakness of such an imposition upon the weak and credulous of the community.

After we had the experience of the first four years of the war, when our enemy had subdued all Italy, having surpassed, by her conquests; Rome, for the first four centuries of that commonwealth; fought more battles, in that time, taken more fortresses, gained more victories, and subdued more states than the ancient all-conquering Republic ever did, in equal length of time, not excluding any period of Roman renown; still we have gone on, year after year, like the unhappy creature, who, having lost his legs and arms, rejoiced that the head remained upon his dismembered trunk.

Here we must say, that we see nothing in our ministers, or the complacency of the nation, to furnish any expectation of a change from that system. Though all our plans have been wonderfully, and even ominously frustrated, and our arms disgraced, and have fallen, many degrees, in the estimation of mankind, and in the scale of nations; though our counsels are distracted, our national unity broken into parties, and our resources almost exhausted; still, degraded as we are, in the face of surrounding states, our arrogance is as haughty as ever became us in the most brilliant period of military splendour. When the Roman empire was reduced to the circle of Trebisonde, the dispersed inhabitants of that miserable district spoke as lofty a language as the contemporaries of Scipio or Cæsar.

Having thus submitted our thoughts again to the public, nothing would have induced us to resume the pen, but an anxiety to disclaim a charge, which this Letter-writer has brought against us, and which, he supposes, our language conveys, namely, "*an enemy to our king and country, and a stirrer up of sedition.*"

We here make a confession, by saying, next to our being a chris-

tian, our noblest ambition is to fulfil all the duties we owe to the commonwealth, and acknowledge our allegiance to George III. as our King and Governor; but, as a subject of Him, by whom kings reign, our faith in him causes us to smother the asperities of this world; and our hope in him teaches us to look beyond it, to a city which has foundations, whose Builder and Maker is God.

POETRY.

THE BLESSEDNESS OF THOSE WHO ARE TRULY ENLIGHTENED.

Mat. xiii. 16.

Blest are the eyes that truly see,
The open'd ears that hear;
Who from the bonds of Satan free,
Are taught the Lord to fear.
When press'd with sins their hearts shall
And quake at Sinai's voice, [fail,
Then Sion's trumpet shall prevail,
To make their hearts rejoice.
With shame, humility and fear,
All prostrate at the throne,
They hear a gracious God declare
Forgiveness thro' his Son.
Their dying spirit then revive,
And love, and bless, and praise
The voice that bids them hope and live;
And sing to sov'reign grace.
Happy repenting souls who see
Their guilt and their release;
Who to the only Saviour flee
For refuge, life and peace.
O the sweet peace and blest delight
They feel when they believe!
And when their faith is lost in sight,
Who can their joys conceive?

THE CHRISTIAN FLOURISHING IN THE EXERCISE OF HOPE.

John xv. 16. Heb. vi. 10, 11.

As fruitful trees the righteous stand,
Fed with pure waters from above,
And, planted by Jehovah's hand,
They ever bear the fruits of love,
Their hope's a never failing spring
Of peace and joy and love and praise,
Which makes them fruit in plenty bring,
To praise the glory of his grace.
Their goodness never can extend
To their exalted head above;
But his poor saints they kindly tend;
And these shall witness to their love.

See how these trees all trials 'bide,
Fed by the sap of love divine;
In frosts, and blasts, and tempests try'd,
Nor verdure nor their fruits decline.
The circling seasons of the year
Witness the fruits of righteousness,
The fruits of faith and love they bear,
As trees the lord delights to bless.
These are the plants of high renown;
Growing for Paradise above;
The plants a gracious God will own,
And soon transplant to realms of love.

REDEEMING LOVE.

The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sung surprising grace.—WATTS.
SWEET was the time when Jesus' face
With beams of glory shone
Into my heart, the gloom to chase,
And bid my guilt be gone.
Sweet was the time when first his love,
Then richly shed abroad,
Rais'd me to feast on joys above,
And banquet with my God.
To quenchless burnings all expos'd
Insensible I lay;
Redeeming blood he interpos'd,
And pluck'd my soul away.
My mighty foes he overpow'r'd,
And came my bands to loose;
Hell trembling saw, and Satan roar'd
His captive prey to lose.
The Spirit, first, with kind intent,
Convinc'd my soul of sin;
His arrows the Almighty sent,
And wounded me within.
The thunders of a broken law
My crimes before me set,
The dreadful sum engrav'd I saw
In CAPITALS of jet.

Beneath the load of conscious guilt
 I trembled and rebell'd,
 The horrors of the damn'd I felt,
 And all their state beheld.
 Condemn'd to everlasting fire,
 I look'd for wrath to come;
 And wonder'd that avenging ire
 Could linger in my doom.
 In tenfold darkness wrapt I lay,
 O'erwhelm'd in deep despair,
 Nor thought that God could find a way
 So vile a wretch to spare.
 When, O! a glimpse of light appear'd,
 Into my soul it shone;
 Love's chariot-wheels far off I heard
 In mercy rolling on.
 A pris'n'r now of dawning hope,
 I sigh'd for liberty;
 To sov'reign mercy looking up,
 I ventur'd with my plea.
 Pride, unbelief, and legal fear,
 With Satan at their head,
 The Saviour's gospel-chariot near,
 The rebels saw and fled.
 In love and majesty array'd,
 With light and glory crown'd,
 Descending—he his pow'r display'd,
 And rais'd me from the ground.
 From law, and sin, and ev'ry charge
 Against my soul that stood,
 He wrote my faith a full discharge,
 And sign'd it with his blood.
 The arrows that from *Sinai* flew
 And pierc'd my stubborn heart,
 His loving kindness gently drew,
 And eas'd the dreadful smart.
 He heal'd the festring sores of sin,
 That o'er me did abound;
 The oil of grace he poured in,
 And clos'd each bleeding wound.
 He wash'd me from my filthiness,
 My idols overthrew,
 And rob'd me in a righteousness
 Which angels never knew.
 My soul he deck'd with ev'ry grace,
 (The Spirit's work in me.)
 And fill'd with holy joy and peace
 I walk'd at liberty.
 He promis'd I should persevere
 Thro' all my foes to God,
 And said he would supply whate'er
 I wanted on the road.
 His pow'r, he told me, should prevent
 My falling from his grace,
 And spotless would my soul present
 Before his Father's face.

To *Sien's* courts my soul he drew,
 And after him I ran,
 The glories of the *God* to view,
 And beauties of the *Man*.
 Before my ravish'd eyes he spread
 The banquet of his grace;
 His arm sustain'd my fainting head;
 His smiles illum'd the place.
 His grace in rich abundance met
 To form a feast divine;
 The apples of his love he set,
 And pour'd the cheering wine.
 He bade me freely eat and drink,
 And make his house my home,
 And never more of sorrow think,
 But sing of joys to come.
 The op'ning glories of his cross
 Unveiled to my eye
Eternal love, the sovereign cause
 That mov'd my Lord to die.
 While prying angels from above
 Throng'd round the bleeding tree,
 "For thee (he said) was all this love,
 "Poor sinner, all for thee!
 "Her wisdom, pow'r, and truth combine;
 "Here grace and justice meet;
 "Here all the *Godhead's* glories shine
 "To make thy bliss complete.
 "Before the heavens, before the earth,
 "Before the flowing sea,
 "Before the first arch-angel's birth,
 "JEHOVAH thought on thee!
 "When sov'reign mercy then decreed
 "Not to abandon all,
 "In council cov'nant 'twas agreed
 "To save thee from the fall.
 "The FATHER lov'd thee as a son,
 "Whence thy election flow'd:
 "The SPIRIT was to make it known,
 "And shed the love abroad.
 "And I, the SON, thy Surety stood:
 "I freely did engage
 "From sin to ransom thee by blood,
 "By pow'r, from Satan's rage.
 "As written in the eternal book
 "In characters sublime,
 "The realms of glory I forsook
 "At the appointed time.
 "That for thy sin I might atone,
 "And from it set thee free,
 "I took thy nature to my own,
 "And was made *sin* for thee.
 "To work for thee a righteousness,
 "Beneath the law I stood;
 "To make thy everlasting peace
 "I shed my precious blood.

"Fore the my soul a curse was made,
 "And sunk in wrath unknown;
 "Thy ransom on my cross I paid,
 "To raise thee to my throne.
 "For thee I bruise'd the serpent's head,
 "And crush'd the monster's sting;
 "Then rose triumphant from the dead,
 "To reign thy Saviour King.
 "I ever live to plead thy cause
 "Against thy enemies;
 "Thee will I save from all thy foes,
 "And bring thee safe to bliss."
 O'ercome by such stupendous grace
 To one so mean and vile,
 I fainted in my Lord's embrace,
 And left my clay awhile.
 I sunk to nothing at his feet
 Beneath the mighty joy;
 "And why to me this love so great!
 "Dear Saviour, tell me why—
 "To me, who broke thy Father's law,
 "Who mock'd thy gracious word,
 "Whom love nor fear could melt nor awe,
 "The chief of sinners, Lord?"
 He told me 'twas for such as me
 He came on earth to die;
 And that his grace was rich and free
 For such as could not buy.
 He bade me keep his cross in view,
 And only that esteem,
 And, while myself could nothing do
 To look for all in him.
 He bade me cease my legal strife,
 My sinful self deny,
 And trust him for eternal life,
 And on his work rely.
 Thus what my works could not attain,
 Nor righteousness procure,
 My faith in him at once did gain,
 And found the blessings sure.
 At once from sin and wretchedness
 To life and bliss I rose,
 Exalted in his righteousness
 Above my hellish foes.
 In Christ, my Head, I stood complete,
 And, join'd to him by love,
 His word and Spirit made me meet
 To dwell with him above.
 The world that (while in chains I lay)
 A darksome vault appear'd,
 Where not of hope one glimm'ring ray
 The gloomy prospect cheer'd—
 (When grace had pardon'd all my sin)
 Another world now seem'd;
 A new creation form'd within,
 Where light celestial beam'd!

For me the solitary wild
 A sudden joy assum'd;
 The barren desert fruitful smil'd,
 And as a garden bloom'd.
 On Jesus' breast I lean'd my head,
 While, gazing on his face,
 His blissful smiles around me shed
 An heav'n of love and grace.
 My heart, that adamant rock
 Which terrors could not move,
 O'erflow'd with tears, by sorrow broke,
 Dissolv'd in bleeding love.
 My tongue now sung *redeeming love*,
 My harp awoke its lays,
 To emulate the choir above
 In my Redeemer's praise.
 Feb. 18 1810. A PILGRIM.

THE HEAVENLY MUSE.

Jesus, thy love first taught my *Muse*
 Celestial themes to sing,
 The harp divine with skill to use,
 And manage ev'ry string.
 In vain attempted mortal things
 To call her into birth;
 Inspir'd by Thee, she try'd her wings,
 And soar'd above the earth.
 Awhile o'er *Sinai's* flaming top
 With mournful notes she hung,
 On trembling pinions, near to drop,
 Amid the thunder sung.
 But *Calvary* soon dispell'd her fears;
 With bleeding love in view
 She paus'd—she wept—then try'd her
 And tun'd her harp anew. [tears,
 O'er *Sion's* mercy breathing hill,
 On faith's triumphant wings,
 Where heav'n's ambrosial dews distil,
 She swept the immortal strings.
 Redeeming love, in joyful sounds,
 Woke from her warbling lyre;
 While the rapt *Muse*, from Jesus' wounds,
 Glow'd with poetic fire.
 His triumphs in her eye she holds,
 And mounts on rapt'rous wings;
 And while his glory he unfolds
 The *Muse* at heav'n's gate sings.
 Up-led by his majestic rays,
 In heav'n an earthly guest,
 Before his throne she pours her lays,
 In concert with the blest.
 Her sweetest music here she brings
 T' exalt Emmanuel's name;
 Not Gabriel's harp, with all its strings,
 At nobler praise can aim.

But, ah! mortality prevails,
 She sinks to earth again;
 The *Muse's* soaring wing now fails,
 And damp'd's each heav'nly strain.
 Haste, lovely Jesus! that blest day,
 When I to thee shall soar;
 When, liberated from my clay,
 The *Muse* shall droop no more.

A PILGRIM.

FOREIGN, DOMESTIC, AND LITERARY INTELLIGENCE.

The Rev. William Bowdwen proposes publishing by subscription, in ten volumes quarto, a literal translation of the whole of Domesday Book, with the modern names of places, adapted as far as possible to those in the record. An index will be given to each county, and a glossary with the last volume. Any one volume may be subscribed for separately.

Mr. Stephen Pasquier has issued proposals for publishing in a quarto volume, with copper plates, engraved by means of the author's newly-invented machines and tools, a new system, called Neography, in which he has attempted to simplify and bring to one common standard, all the various modes of writing and printing, used among the several nations of the earth, with a view to assist commerce, facilitate correspondence, and open an easier intercourse to the diffusion of knowledge, the fine arts, and civilization.

The Rev. Henry Rowe, rector of Ringshall, Suffolk, a lineal descendant of the celebrated poet of that name, has in the press, *Fables in Verse*, in one large octavo volume, embellished with thirty beautiful engravings in wood.

It is intended to print, from the Writings of Mr. Toplady, an elegant edition of *Jesus seen of Angels and God's Mind fullness of Man*, with some manuscript Sermons on the Sufferings, Death, and Resurrection of Christ, and of his Members; the whole will form a most interesting work, containing the sum and substance of the Christian dispensation. To be printed in royal twelves, on a superfine wove paper, price 7s. 6d. in boards. The volume will be sent to the press after a sufficient number of Subscribers have sent in their names and

address, to Mr Row, Great Marlborough Street.

The Fourth Number of the Work of the Rev. W. W. Horne, will be published on the first of May; it will contain a Sermon on the Love of God, from 1 John iv. 16.

The Second Number of Mr. White's Work will be published on the 1st of May, price One Shilling.

The catalogue of books which appeared at the last Easter fair at Leipsic, includes in the whole two thousand articles, among which are one hundred and twenty eight novels, fifty theatrical pieces, and between three and four hundred translations.

Cristopher Heeren, organ-builder, at Gottesbühen, in Westphalia, has invented a loom, which performs all the operations of itself. Without the intervention of the weaver, it sets the treadles in motion, throws the shuttle, and stops it at the opposite side; loosens the web, when a certain portion is finished, and winds the cloth upon the axle. Every thing is kept in proper order; and the piece of stuff, when finished, is smoothed. An index, attached to the machine, shows at any time the number of ells that are woven. This machine has as yet only been exhibited on a small scale to connoisseurs, and has obtained the highest approbation.

M. Rockstroh, of Berlin, has invented a machine for cutting paper straight, with any kind of scissors, which is likely to be of use to men of business.

We have already noticed the experiments of M. Degen, of Vienna, to raise himself into the air. As his weight exceeds the power of the machinery with which he effected this, by thirty-four pounds, he conceived the idea of combining with it an air-balloon, imagining that, by means of the latter, he could be supported in the air, and at the same time have it sufficiently under his command. The experiments which he made with it, towards the conclusion of last year, in the Prater, before a numerous company, were completely successful. He flew at pleasure in all directions; raised and lowered himself; and the balloon followed him spontaneously which ever way he turned. The diameter of the latter was nineteen feet five inches. After deducting the weight of Degen and

his flying-machine, the balloon possessed a power equal to thirty-two pounds.

Dr. Louis Valentin, member of the Academy and Medical Society of Marseilles, has publicly called upon the French nation to bestow on Dr. Edward Jenner a reward worthy of the services which he has rendered to mankind. "It is ten years," says he, "since Dr. Jenner ascertained that vaccine inoculation is a preservative against the small-pox. It is upwards of thirty since he commenced his researches into the nature of the cow-pox. It is nine since he made public that invaluable discovery; and it is seven since his practice was introduced into France. It is now spread over almost every part of the globe. Several millions have experienced its beneficial effects, and every day is marked with new and uniform success. What a debt of gratitude do we owe to the author of this new method! All nations pour forth their benedictions upon him. Every country, every city, would fain offer him a civic crown, and each individual express his gratitude. What mortal was ever more useful to society? No kind of reward, no dignity, can be an adequate compensation for such a service. The noble and generous manner in which Jenner communicated his knowledge, his solicitude to ascertain the results of his experiments, are beyond all praise. Engaged in accomplishing a great revolution in this important part of medicine, and in promoting the welfare of his fellow creatures, by a practice as simple as it was extraordinary, he thought nothing, so that he could but ultimately succeed, either of time, trouble, or the expense incurred by a very extensive correspondence. The French physicians were not the last to proclaim him the benefactor of mankind; and in this they are joined by the public opinion. The central committee of vaccination, established at Paris, under the auspices of government, observes in the report published by it in 1803: 'The committee will not conclude this sketch of its proceedings, without paying a just tribute of gratitude to Dr. Jenner, the illustrious author of this discovery, who will henceforth be numbered among those men who have done the most honor to science, and the greatest service to humanity.' The reward conferred on Jenner, by the English parliament, in 1802, though accompanied with the most

gratifying expressions, is very inadequate to the incalculable advantages which will result from his discovery. If the English nation, during the reign of queen Anne, loaded the duke of Marlborough with honours; if, to reward his military achievements, they presented him with princely domains, built for him the magnificent palace of Blenheim, and erected on a hill in his park, a splendid monument, whose base, covered with inscriptions, attests his martial exploits, and whose summit is crowned with a statue of that general, there is nothing astonishing in all this. But what excites much greater surprise is, that the same nation has, since 1802, done nothing more for Jenner, except that in 1805, the lord mayor, and common council of London, bestowed on him a testimony of the public gratitude, by presenting him with the freedom of the city, in a gold box, enriched with diamonds and emblems allusive to science, 'for the salutary discovery of the vaccine inoculation, owing to his indefatigable researches' Jenner has become the man of all nations. Like Hippocrates, he belongs to every country. His name will live to the most remote posterity. It is the present generation which owes him a great remuneration. May it be worthy of one of the fairest epochs of the world! May the French nation, which is capable of appreciating great things, not delay it too long! Induced by these considerations, I would suggest to all the societies in the French empire for promoting the advancement of the healing art, the following propositions:—1. To open, with the consent and under the patronage of government, a subscription for Dr. Jenner. 2. The committee of the central vaccine society, and the medical societies of the metropolis, should be exclusively empowered to determine the nature of the recompence to be decreed to that great man. 3. These societies might depute some of their members, to present a plan to that effect; and to obtain permission of the minister of the interior, to invite the medical societies of the departments to contribute to the present, by voluntary subscriptions. 4. Every learned society, and every individual who cultivates the healing art, should likewise be at liberty to contribute. 5. At the period fixed for closing the subscription, the committee formed by the societies of Paris, should appoint deputies to go to England, when

circumstances, and the government, shall permit, to present our homage and our gratitude to Dr. Jenner. 6. The same committee should likewise determine the time and place for erecting a statue in honour of him. 7. It is to be presumed, that the medical societies will not fail to place the bust of Jenner beside that of Hippocrates."

OBITUARY.

At Clapham Common, Henry Cavendish, esq. This gentleman, who was son of the late Lord Charles Cavendish, great uncle to the present Duke of Devonshire, although not much heard of in the common paths of life, was well known and highly distinguished in the scientific world. He had studied and rendered himself familiarly conversant with every part of Sir Isaac Newton's philosophy; the principles of which he applied, near forty years ago, to an investigation of the laws on which the phenomena of electricity depend. Pursuing the same science, on the occasion of Mr. Walsh's experiments with the Torpedo, he gave a satisfactory explanation of the remarkable powers of electrical fishes; pointing out that distinction between common and animal electricity, which has since been amply confirmed by the brilliant discoveries in Galvanism. Having turned his attention very early to pneumatic chemistry, he ascertained, in 1766, the extreme levity of inflammable air, now called hydrogen gas. On this discovery many curious experiments, and particularly that of aerial navigation, have been founded. In the same path of science, he made the important discovery of the composition of water by the union of two airs; and that laid the foundation of the modern system of chemistry, which rests principally on this fact, and that of the decomposition of water, announced soon afterwards by Mr. Lavoisier. As the purity of atmospherical air had been a subject of controversy, Mr. Cavendish contrived essential improvements in the method of performing experiments with an eudiometer; by means of which he was the first who shewed that the proportion of pure air in the atmosphere is nearly the same in all open places. The other and much larger portion of our atmosphere he sagaciously conjectured to be the basis of the acid of nitre; an opinion that he soon brought to the test, by an ingenious and laborious experiment,

which completely proved its truth; whence this air has now very generally obtained the name of *nitrogen*. So many and such great discoveries spread his fame throughout Europe, and he was universally considered as one of the first philosophers of the age. Among the labours of his latter days, is the nice and difficult experiment by which he determined the mean density of the earth; an element of consequence in delicate calculations of astronomy, as well as in geological inquiries. Even in the last year of his life, at the advanced age of 77, he proposed and described improvements in the manner of dividing large astronomical instruments; which, though not yet executed, promise very great advantages. These pursuits, together with reading of various kinds, by which he acquired a deep insight into almost every topic of general knowledge, formed the whole occupation of his life; and were, in fact, his sole amusement. The love of truth was sufficient to fill his mind. From his attachment to such occupations, and the constant resource he found in them, together with a shyness and diffidence natural to his disposition, his habits had been retired from early life—his mind firm—his nature benevolent and complacent. He was liberal, without being profuse; and charitable, without ostentation. He possessed great affluence, which was to him rather matter of embarrassment than of gratification; but, however careless about its improvement, he was regular as to its management and direction. He was born October 10, 1731; and his remains were interred in the family-vault in All Saints, Derby. Mr. Cavendish was the largest holder of Bank-stock in England; and has died worth 1,175,000*l.* in different public funds; the value of which is estimated at 700,000*l.* This by his will he divides into six parts; two of these parts he gives to Lord Geo. Cavendish (who is also his residuary legatee,) one other sixth part to each of the three sons of Lord Geo. Cavendish, and the remaining sixth part of the Earl of Besborough. His freehold property, about 9,000*l.* a year, devolves to his brother Frederick Cavendish, esq. of Market Street, Herts. He had also some canal and other personal property, which, with 50,000*l.* at his banker's, (Messrs. Snow and Co.) after the payment of a few legacies, goes to Lord Geo. Cavendish.