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FOR THE GOSPEL MAGAZINE.

“ Because the Love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.”—Rom. v. 5.

THESE words contain the reason why the hope of a christian “maketh not ashamed”—because the love of God, &c.—by the love of God, is implied his free favour; or by its being shed abroad in our hearts, is intended the manifestation of it to our souls. It is usually called the light of God’s countenance; or the effects of it are represented to be “gladness of heart,” “setting the heart at liberty;” the fruit of this David explains to be, a running the way of God’s commandments. We may learn from thence these two things.

First, that the sense of God’s favor, is the support or encouragement of every believer amidst all his fears or in all his duties. “In thy favor is life,” sung the Psalmist—In proportion to the confidence christians have of God’s favor towards them, are they relieved from discouraging fears, and their languor in duties. While doubts of God’s favor remain, the wheels drag on heavily, and the soul cannot run the way of God’s commandments with wished-for delight and freedom; but if he be satisfied about this interesting point, all is then calm and steadfast. You must carefully observe however, that though being in the favor of God is the only foundation for walking in the sense of it, yet there is much difference between these two things. The love of God in the text doth not only imply a being in the favor of God, but also a sense of it, denominated a “shedding abroad,” &c. The effect of which ordinarily is *peace*, or a freedom from tormenting fears; and sometimes “joy unspeakable, and full of glory”—both which worketh the self-same spirit as he will; and, as I suppose, commonly before, or under our trials. The

three following things generally go together with the "shedding abroad of the love of God."

First, Confession of Sin. To this it is absolutely confined: "to this man will I look who is of contrite spirit," &c. The unhumiliated therefore, however they may confidently boast, cannot be in the favor of God, nor have truly any sense of it. The second thing is, an actual application of the great charter-grant of pardon, through the blood of Christ, which stands irrevocable on the basis of God's faithfulness to his promise and oath; without this both the honour due to God's truth in his promises is kept back from *him*, and the encouraging confidence in God, with his promise, is purposely intended to give us, is withholden from *us*. The third thing is this, "shedding abroad of the love of God," which always comes in the way of humble believing: it cannot be otherwise, because the sense of God's favor is nothing else, than the effect of the promise of remission of sins applied to the heart and conscience. The God of hope, prays the apostle "fill you with all joy, and peace in believing," "in whom believing ye rejoice with joy unspeakable and full of glory."

The second thing generally to be learned from the doctrine of the text, is that such sense of God's favor is by the power of the Holy Ghost. I am not warranted to say that believers always have a sense of God's favor abiding in them. A cold and careless walk, &c. may cause the spirit to withdraw; or, it is for the exercise of their faith, &c. that it is not always equally vigorous in them. Yet ordinarily speaking, so much is given of it to every true believer as to keep him free from tormenting fears, and sometimes also to fill him with joy. But whatever sense of God's favor is at any time granted, it is always by the power of the Holy Ghost. It is his office to comfort as well as to sanctify believers; and this he does by shedding abroad the love of God in the heart, which comfort mightily helps forward their sanctification. He sets their hearts at liberty from slavish fear, sin and Satan, and "they are set to obey God's commandments." This satisfies them with marrow and fatness, and makes the border of affliction light; "we glory in tribulation," &c. This love of God by the Holy Ghost being so comfortable a blessing, need I exhort you to ask it? Previous to our obtaining of it, we must be more deeply humbled under a sense of our abundant *sinfulness*. Let the posture of your souls continually be that of the *Publican*; and the deeper sense
you

have of your sinfulness, the more prepared will you be to receive the full sense of God's love.

But remember! let not your abatement make you *unbelieving*. The promise doth not stand upon your merits, but on the infinite merits of Jesus; and the question is not, how manifold your sins, but how great God's mercy in Christ. You can bring nothing with you to Christ but sin; for he hath asserted that "your very righteousness is filthy rags." What then? what if God willing to magnify his mercy, hath promised forgiveness of sins, to look upon and regard you in through a medium of love in the Redeemer? what if God hath confirmed this promise by his immutable oath? In this case you ought not to be faithless, and refuse, the inestimable gift through false humility, vile thou art, and I would not that you should think yourselves otherwise? You must hearken to no objection arising from the score of your worthlessness, but see your all in God's free grace and mercy. The love of God is infinite, however, by believing it in its greatness, and freeness, patiently wait in hope which maketh not ashamed, the "shedding abroad of the love of God in your hearts." But lastly, when you have it, pray to the Spirit of God that you may improve it and keep it. Be tender concerning it; for this is the very joy of your hearts, and the very life of your souls throughout all duties, ordinances, and trials. Keep it therefore by prayer, meditation, watchfulness and spirituality of temper: be cautious of weakening it; let it not decline by negligence, but guard it, by acting under the influence of it, in the interest of Jesus, and of immortal souls. If you for a moment lose the sense of it, examine the cause, humble yourselves, and wait on the Lord in the use of all his appointed means, till the Lord lift up again the light of his countenance upon you, "and shed abroad his love in your hearts by the Holy Ghost!"

C. of B.

THE SIN OFFERING.

"If Israel Sin through Ignorance, the Congregation shall offer a Young Bullock for the Sin."

THE sin-offering was a sacrifice of atonement, to make expiation for sins. And it was offered to God as representing the people, and bearing their sins: for which it was slain before the Lord, to make reconciliation for iniquity. Which

was

was done, either at the appointed seasons for the putting away of their repeated, and perpetual transgressions, or upon particular occasions, where they had been guilty of the manifest violation of some of God's commandments. And of this kind of sacrifice there never was more than one at the same time, and on the same occasion.

Christ is the alone atoning sacrifice, who stood as the representative of his people, bearing their iniquities. And for our sins he was actually crucified and slain. And by this sacrifice of himself he has put away sin, once and for ever; so that there needs no repetition of the atonement, because the one offering is so compleat, that there can be no remembrance made again of sins; nor any condemnation to them that are in Christ Jesus. In this glorious work of redemption Jesus stood alone: one offering once offered, one life laid down, brought in one everlasting salvation.

As the fat, and the vital part of the sin-offering, were burnt upon the altar before the Lord; but the body was burnt with fire without the camp. And so Jesus, through the Eternal Spirit, offered himself, without spot, to God; and came up with acceptance upon the altar, as a sweet-smelling savor, notwithstanding his being made a curse, suffering without the gate, and being burnt with the fire of Divine Wrath.

PROSTRATES,

A NEW KEY TO THE REVELATIONS.

(Continued from page 490 of our last.)

BUT perhaps it will be said, that these things are properly written to the pastor for the use of his people, and so they are included. This might be, had the letters treated only of duties common to both; but when they speak of the angels failings, and the churches punishments for his failings, if the angel means the pastor, this is contrary to the Scripture, and so can by no means be admitted. The conclusion is, this interpretation is certainly wrong, and there must be a nearer connection between the angels and the churches than has been generally supposed.

Indeed it appears very plain to me that the ministers of Christ, as such, are no where called angels in any one place of the New Testament. The *Ἀγγέλων*, signifies a messenger of any kind sent forth, or employed, upon any business: this

this is indeed its primary signification. Sometimes it means Christ himself, the angel of the covenant: very often it signifies the angels of heaven, whether persistent or fallen; the former, as sent forth to minister for those who shall be heirs of salvation; and the latter, as going forth of themselves by all means to bring them to destruction. Sometimes too it signifies the *cherubim* or *seraphim* upon the ark of God, and formed out of the same mass of pure gold with the mercy seat itself, and so plainly typical of the universal church in an indissoluble union with Christ, and resting upon him alone for salvation.

This last sense St. *Peter* alludes to, when he says—*which things the angels desire to look into*—i. e. The cherubim have always their faces towards the mercy-seat, as desirous to pry into the mysteries of the Gospel; for which see Exod. xxv. 20. Of these Cherubims St. Paul speaks, when he says, *For this cause ought the woman to have power upon her head, because of the angels*; i. e. As the angels or cherubim upon the mercy-seat have their heads covered with their wings, as types of the holy catholic church (see Isa. vi. 2.) so ought the women's heads to be covered in all christian assemblies, as she is eminently a type of the same thing.

Now, taking the seven angels of the seven churches in this sense, it must signify the types, samplers, or heavenly patterns, of the seven churches; and as seven is a number of perfection, it must mean the types, samplers, or patterns, of all the churches of Christ, at all times: and so these angels, as heavenly patterns, or models, in the DIVINE MIND of what his church shall be in every age, are truly placed as stars in the right hand of Christ; seeing, as the stars must continue during the present state of things, so must these angels supported by the power of Christ until the end of the world, i. e. There is, and must be, churches of Ephesus, Smirna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea: the only difference between the angels and the candlesticks is this, the former are the churches in their heavenly patterns continuing the same at all times, and the latter are the churches themselves as they come into being; and thus what is spoken to the angels is spoken to the churches; and the letters are most properly directed to the angels, as these being permanent are always ready to rescue them, while the church below is subject to change; and besides, letters directed to the angels are directed to all churches as they come into being, but letters directed to the
church

church themselves can concern only those who are in being. However, I would not be understood to mean, that the ministers of Christ are to be excluded: they are a part, and the principal part of those churches to which the Holy Ghost writes, as no church can subsist without its pastors. As I take it, the apostle here distinguishes the churches of Christ one from another as he does true believers in his first epistle: (John ii. 12, 13, 14.) Philadelphia and Sardis are babes in Christ next the door; Thyatira and Pergamus young men in the midst of the temple; and Smirna and Ephesus fathers near the Holy of Holies; but this will best appear by the two next chapters.

(To be continued.)

A N E C D O T E.

A Clergyman of the Church of England, a friend of mine, was once called in to a dying old man, and represented to him his fearful estate, both by nature and by practice; which enforcement the patient endeavoured to obviate, by the stale excuse, that he had never done any person injury, &c. &c. To whom his aged nurse, a religious professor, laying her hand on his shoulder, whispered, loud enough to be overheard, "*Thee must say, thee hast been a great sinner!*"

Alas, Mr. Editor, it is the Holy Spirit alone who can convince us of sin, to any saving purpose. Many exclaim, "*Lord, have mercy upon us, miserable sinners!*" who believe themselves to be very respectable, good sort of people, even in the eye of God himself.

Yours, &c.

CLERICUS TRINUS.

Observations on the Lord's Supper.

AS the ministry of the word is the grand ordinance of God, for the conversion of his favourite ones, so the Lord's Supper is appointed to comfort the converted, and to build up the soul for glory. The soul who stands complete in the Saviour's obedience, adorned with the graces of the spirit, and inflamed with love to the devotions of the cross, should
glory

glory in shewing forth the death of his Lord, until He shall appear in all his glory.

In his death I behold the wonders of eternal love, and with joy embrace a full satisfaction, made by blood divine, for all the sins of all God's people. In his death I view the exceeding glory of all his attributes; the freedom and power of his will; the fearful destruction of all adversaries; the service of purification, and the centre of glorious joy. The real communicant has a clear understanding, cordial belief, consolatory communion with, sweet sensation, and spiritual participation of the love of Christ, who dwells in his heart by that faith which conquers the world, and realizes the crown of life. He adores the God of all grace as his covenant father, adheres to Christ as his beloved Mediator, and enjoys the spirit as his abiding eternal comforter. Hence, the soul who communes with the Trinity in this ordinance of love, boldly professes the grandeur of the Redeemer's person; the sufficiency of his sacrifice; the purity of his worship; and the glory of his grace! It is not with the vital christian a mere form, or speculative remembrance: no; he herein sees the King in his beauty; feels the love of his dying Friend; and reviews Christ's actions with a tide of joy and praise. He shews forth the death of Christ to the world as his highest dignity and delight; and to young converts as an inducement to their love of him; and in the sight of God, as the firm ground of the acceptance of his person, performances, and praise. "O delightful, blessed Jesus! is thy love beyond all pleasures more honourable than the thrones of the Mighty? and more to be desired than much fine gold?"

How frequent, how fervent ought we to be in celebrating this love of God our Saviour. The noble example of primitive saints, the necessity of our circumstances, the awful negligence of modern professors, the bold blasphemies of infidels, the timidity of weak christians, the flaming appearance of the Judge of all, and the bleeding love of Jesus, loudly exclaim, "Do this in remembrance of me." No; Jesus, we will not remember thee, is the criminal cry of the conduct of thousands who bear thy name. Ah! my God, was it appointed to be neglected, to be prostituted, and so abused to our ruin. O professor, take care you neither pollute nor neglect this pure emblem of the sacrifice of the Son of God. Is Jesus come? Why then do not you remember him so as to love and to obey. Is Jesus exalted? Why do you withstand his loving command. Hath Jesus been crucified? Ah! heart,
deceitful

deceitful above all things, and dare you crucify him afresh, and wound his bleeding side again by abusing this most solemn ordinance to sinful worldly purposes. Ye sons of Belial, stand at a distance; your ignorance, rebellion, impenitency, self-righteousness, and the love of the world, bar you at once from Christ, his ordinances, and Heaven, unless through grace, (Almighty grace) you bow to the sceptre of sovereign mercy.

Ye children of the living God, come to Jesus in this reviving institution, as in all others; to receive wisdom, to enlighten; righteousness to justify; sanctification to purify; and redemption to rescue you from hell, and exalt you to heaven. Dear Saviour, let thy beauties be my soul's eternal food and grace; command my heart away from all created good.

CHRISTIANUS.

ON CONTENTMENT.

I have learned, in whatever State I am, therewith to be content. Phil. iv. 11.

THE apostle Paul is an eminent instance of the wonderful, though still imperfect, height to which grace may exalt the human soul, even while detained a prisoner in its earthly house of this tabernacle. From his conversion to the time he sealed the truth with his blood, he lived a stranger to external felicity; his lot was destitute and afflicted beyond that of any of his brethren. In labours more abundant, in daily and nightly perils, in stripes above measure, and in prisons more frequent; most of his epistles were written when he was in bonds, and might with propriety been dated from the jail. The uninterrupted solace which he enjoyed must have arisen from within. He had learned the art of divine contentment; not by sitting at the feet of Gamaliel, but by sitting at the feet of Christ.

It may be said, that the apostle was a singular character, a miracle of grace; that the standard is too high for any of us to attempt reaching it. It must be granted, he was in some respects a person by himself; perhaps the holiest man that ever lived since the fall of Adam. But let it be remembered, that he owed all he had to the free grace of God. No thanks to Paul for his conversion, his holiness, or his usefulness. If he was a miracle of mercy, so, in a measure, is every child

child of God. Our bodies are kept alive by miracle; no reason can be assigned why two such contradictory principles as body and soul should be kept in union; or why so complicate a machine as the body should be able to perform every moment so many thousand motions; but this, that in God we live, and move, and have our being. And the holy supernatural life of the soul to God, is a greater miracle still.

Paul had no more to boast of before God than any of us; nor any more righteousness of his own to be saved by. And He that enabled the apostle to imbibe the mind of Christ, and to tread in his steps, can also enable us. We were elected by the same father, ransomed by the same atonement, converted by the same spirit, are kept by the same grace, and shall eventually inherit the same heaven. He who enabled him, can also enable each of us to say, I have learned in whatsoever state I am, therewith to be content.

The English word *content*, is an abridgment of the Latin word *contentatio*; and seems to have had its rise from the following idea. A person of wisdom and authority commanding us to confine our notions within a particular sphere, draws a circle round us, and forbids us to step over or beyond the limits prescribed. From our placidly *containing* ourselves within those boundaries, and not wishing to exceed them, comes the word contentment. This is exactly the duty we owe to God. He whose hand adjusts the respective distances of the planets from the sun; and marks out the orbit or path which each of them serves in revolving round it, does also adjust and mark out the particular orbit we are to describe, and the proper sphere wherein each of us is to move. Promotion cometh neither from the east nor from the west. The Lord maketh poor, and maketh rich; he bringeth low, and he buildeth up. If we are enabled to rejoice in his infinitely wise decisions, and do not wish to change our state in any respect, except the Lord will it too; we come up to the idea of what the above selected portion of scripture imports.

The stoics of old affected a great parade about contentment, by asserting there was no difference betwixt pleasure and pain. Seneca wrote beautifully on resignation and contempt of riches; yet was one of the most vain, covetous, and discontented creatures in the world. Only grace can give it; philosophy cannot reach it.

Discontent has been called the daughter of covetousness, covetousness the daughter of pride, and pride the offspring of the Devil. It was the first offence of the fallen angels, and

of Adam. Rachael wanted children; she had one, and died in child-bed. The Israelites murmured for other food than manna; they had it: but while the meat was yet in their mouths, they perished. Ahab murmured for Naboth's vineyard; he obtained his wish, but what was the dreadful consequence?

Trace our public malefactors through their various stages of iniquity, and we shall find that most of their crimes flowed from discontent. It has betrayed many into gross impieties; it has provoked them to murmur and repine at Providence; to set their mouth against heaven, to curse God, and charge him foolishly. From whence come wars and fightings, which desolate cities and depopulate countries, but from the discontent of princes. Mary of England, that is, bloody Mary, broke her heart with discontent for the loss of Calais. Open me, she said, when I am dead, and you will find the word Calais written upon my heart. God's image, and Christ's superscription, would have been better there. To what other source can we trace those vile political intrigues which spread corruption and venality, which is the poison of kingdoms. The unclean spirit mentioned by the Evangelists, walking through dry places, seeking rest and finding none, is a suitable emblem of one who wants contentment.

Let us take a momentary view of the contentment of Christ in the garden, and on the cross. The cup which my Father hath given me, shall I not drink it? Not my will, but thine, be done. Look at him when betrayed by one disciple, denied by another, and abandoned by all: see him dragged before Caiphas, and loaded with every insult at the tribunal of unrighteousness: when presented to Pilate, or when mocked and contumeliously treated by Herod and his soldiers, he spake not a word. When scourged, when buffeted, when crowned with thorns, when arrayed in a ludicrous robe, when spit upon, when hood-winked, when addressed with the mock honors of royalty, or when struck by the very servants with the palms of their hands; through the whole scene of horror, we behold the Saviour resigned, patient and benign.

History affords various examples of majesty and misery united; very many have the instances been of grandeur and of virtue in distress. But all created splendor, and all human sufferings vanish into nothing when compared with the majesty of Jesus Christ, and with the sorrows he sustained. As in dignity of person, so in extremity of sufferings, he has,
and

and can have no parallel among the sons of men. Read what suffering innocence underwent, ye gay ones of the earth, and learn to set light by all worldly glory. Meditate thereon, ye sons and daughters of affliction, and learn to bear with patience your small, your diminutive small portion of that cross, the whole weight of which was borne by our agonizing Lord. Ponder upon these things, ye that believe through grace, and see with grateful wonder, at what vast expence of love and anguish, the friend of sinners redeemed you unto God. Reflect thereon, ye fearful and trembling seekers of his name; and doubt the founding of his bowels, and of his mercy towards you, if you can. You of his people that are afraid to die, behold the grave softened and consecrated into a bed of safe and holy rest, to all who expire, relying on the sacrifice of his death.

Let us descend from the head and view the contentment of some of his suffering members.—And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, *Acts* v. 41. And at midnight Paul and Silas prayed with their feet fast in the stocks, and sang praises unto God *Acts*, xvi. 25. See *Hebrews* x. v. 32, 33, 34. and xi. v. 8, 9, 10.—35—38.

Mr. Saunders, the Martyr, embraced the stake, saying, welcome the cross of Christ, welcome everlasting life. I will take nothing ill, that God does; said a good man in the last century. Soul prosperity, said another excellent person, is the best prosperity. All is well, that ends everlastingly well: and that is best for us, that is best for our souls. If the Lord does not save *from*, he will save *through*; and if all the cisterns were drawn dry, still we must be happy, while we have the fountain to go to.

With these examples, and with the hope set before us, let us be careful then for nothing: but in every thing, by prayer and supplications with thanksgiving, let our requests be made known unto God: and the peace of God which passeth all understanding, shall keep our hearts and minds through Christ Jesus.

December 1, 1799.

W. R.

LETTER XII.

Mr. MACGOWAN to the Rev. Dr. PRIESTLEY.

REVEREND SIR,

YOU will recollect, that in the close of my last, I promised to attend to the resolution of that important point, whether the religion of Jesus, according to the Socinian

cinian hypothesis, or that of the prophet Mohammed shall be universally embraced, as you know it must be a very desirable thing to have only one religion over the whole world; and especially, if we could get ourselves promoted to be leaders in that blessed system, and plan of operation.

The whole matter will, I imagine, rest on this single article, which of the two prophets appears to be most faithful, wise, charitable, and zealous for the glory of God; or, in other words, whether Christ or Mohammed is the better man, and sustains the most consistent character. This is, indeed, a matter of hazardous enquiry, and what few besides rational Christians would dare to attempt; what I at least should not be bold enough to undertake, had the subject been entirely new. But the ingenious, judicious Dr. Abbadie has paved my way, in his excellent treatise on Christ's divinity; a treatise which I earnestly recommend to the perusal of every rational christian, every intelligent dissentor.

The nature of the subject requires a considerable degree of seriousness, therefore you will be obliging enough to forgive me, if I should dismiss the smile, which used to play on my countenance, when I dealt in controversy heretofore. The present disposition is no less serious, than, to determine for certainty, whether you, Sir, and your rational brethren, be blasphemers; or myself and the rest of the Orthodox be idolaters, as you have most candidly represented us.

There is an infinite distance, you know, between the Creator, and the most dignified of all his creatures; therefore God cannot be represented as a mere creature without blasphemy, nor can the creature be adored as God, without the most monstrous idolatry. If then, Jesus Christ be the true God and eternal life, it must be blasphemy to say, "that he is but a man like ourselves." And if he is but a man like ourselves, or but a mere creature, how dignified soever, we must be guilty of shocking idolatry, in worshipping him, even as we worship the Father, as God over all, blessed for ever more*. You cannot be offended, Sir, with my bringing the matter to this issue, seeing you have so illiberally charged the orthodox with idolatry, though it should even turn out, that, before I have done, I should convict you, yourself, of blasphemy against God in the human nature,

* Vide Dr. Abbadie, page 6, of his Treatise on Christ's Divinity.

and the grossest rebellion against your judge, of which you are capable. If I worship him according to the Scriptures, you must be condemnab!e for rejecting him; and I must be condemnab!e for worshipping him, provided he is that mere creature you are pleased to represent him.

It is an observation made by some, that those who doubt the divinity of Jesus Christ, must also doubt the divinity of the scriptures. Which observation seems to be warranted, from the proceedings of rational christians in our day. One nibbles at this part of the sacred volume, another nibbles at that; for instance, the song of Solomon is very offensive to some, the Apocalypse to others; whilst some of their brethren are equally offended with the book of Daniel, part of the prophecies of Ezekiel and Zechariah, some of the Psalms, and many passages of even the Pentateuch itself. Which spirit of Scepticism evidently betrays a doubt of the authenticity of the whole volume of inspiration. This accounts for the new name (not on a white-stone) given by some to rational dissenters, I mean that of *christian deists*; for which distinction they have as yet discovered very little thankfulness to their benefactors. The Trinitarians, on their part, think it not consistent to suppose, that God should create a whole race of rational intelligent beings, and leave them without any given law, any obligation to walk according to his will; therefore they conclude, that some revelation of his mind has been given and preserved in the world for the general use of mankind; that wherever it is given, it must be an entire perfect revelation. They have carefully examined all the writings of the learned and wise, from Moses down to Dr. Priestley, and find, on examination, that no book bids so fair for being that inspired code of laws, as this same blessed, though antiquated book, the Bible; consequently the carpings and cavellings of modern sceptics, against this and the other part of revelation, cannot to them be very agreeable.

You have been pleased to dignify our people with the name of idolaters. When this fit of zeal for rational religion was upon you, I hope you considered maturely the import of the charge, as opposite to the glory of God and our own salvation, and indeed incompatible with either. Idolatry introduceth more gods than one, as Mohammed charges all the christians with doing, and with which you yourself are pleased to charge all the orthodox, *i. e.* the king upon the throne, the bishops upon the bench, all the conscientious clergy of the established church, as well as those
among.

among Dissenters, who can subscribe the doctrinal articles of the Church of England. Indeed to worship the Lord Jesus Christ, as we do, if he is, as you say, only a man like ourselves, must be more contrary to the glory of God than the grossest Paganism. This is to advance a mere creature, yea, a creature not of the highest order in the creation, to all intents and purposes, to an equality with the infinite Jehovah. Idolatry more shocking than was ever devised in nations, the most barbarous, for they never exalted their subordinate Deities, to an equality with him whom they accounted supreme. Idolatry then, Sir, being so very heinous in itself, so dreadful in its consequences, and the worshipping of Jesus Christ as God, equal to the Father, being the very worst species of idolatry, according to you and the prophet Mohammed; it is high time it were eradicated, and a more consistent system adopted.

You say, that there are not THREE that bear record in heaven, and, in effect, that it is a villainously interpolated passage, which asserts there are. The prophet Mohammed also has repeatedly declared his implacable enmity against the Doctrine of the TRINITY, as irreconcilable to his scheme of reformation. According to this, it will, it must appear, that Christianity had, by some fatality, corrupted the true religion, and that Mohammed restored it to its pristine purity. That the immediate followers of Jesus worshipped him as God, let their writings bear witness: and that in after ages, that corruption was indulged, your own writings sufficiently testify; therefore, beyond a doubt, religion was corrupted in the first ages of Christianity, seeing the people were then addicted to worship the SON, even as they worshipped the FATHER. But Mohammed arose, a great prophet and reformer; he corrected the errors of Christianity, and taught the people to worship ONE GOD, in one person only, just as you would have us to do; and to obey one prophet, even as you would wish a teacher sent from God to be obeyed. The Orthodox, indeed, in an invariable manner, have to this day continued to worship Father, Son, and Holy Ghost; believing that there is no medium between Christ's being the true God, the same in essence with the Father, or his being an arrant Impostor, influenced by the spirit of Satan. But the rationals having imbibed the spirit of Mohammed, adopted the doctrines of the Koran, are concerned every where to destroy the worship of the Trinity; and especially that of Jesus Christ, setting up in

Mr. Macgowan's Letter to Dr. Priestley.

its stead the worship of One God in one person only, and reducing Jesus, his prophet, to a level with themselves: a mere man, such as Mohammed professed himself to be. Thus it is clear to a demonstration, that the fathers have in all ages been corrupters of religion, and that the author of the Koran, and the Socinian Doctors have been, and still are, the true reformers, who teach us not to receive, nor acknowledge the Mystery of God, and of the Father, and of Christ.

So striking the harmony between Mohammed and yourself, and so very pertinent the language of his Koran, that I have often wondered, why you quoted not his authority to authenticate your doctrine, and to confound the orthodox. Permit me, Sir, to refer you to the prophet himself*. “O ye who have received the Scriptures! Exceed not the just bounds in your religion, by railing Jesus to an *equality* with God; neither say of God any other than the truth. Verily, Christ Jesus, the Son of Mary, is the apostle of God, and his Word, which he conveyed into Mary, and a spirit proceeding from him. Believe therefore in God and his apostles, and say not *there are three Gods*: forbear this, it will be better for you. God is but One God. Far be it from him, that he should have a Son—Christ doth not proudly disdain to be a servant unto God.”

Again, yet more, if possible, to our purpose†, “They are surely Infidels who say, verily, God is Christ, the Son of Mary: since Christ said, O children of Israel! Serve God, my Lord and your Lord. Whoever shall give a companion to God, God shall exclude him from paradise, and his habitation shall be hell fire. They are certainly infidels who say, God is the third of Three; for there is no God, beside One God. And if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers.—Christ, the Son of Mary, is no more than an apostle; and his mother was a woman of veracity.—Behold how we declare them the signs of God's Unity; and then behold they turn aside from the truth? Say, will ye worship any besides God, &c.”

Now from this long quotation from the prophet Mohammed, would not any body take him for a rational Dissenter, educated by such a tutor as Dr. Taylor, or Dr. Priestley?

* Kor. Ch. iv. 126.

† Ch. v. p. 146.

Or, in other words, Would not one, who is well acquainted with the fundamentals of the Turkish religion, on reading your polemical pamphlets, be apt to mistake you for a Mohammedan? I mean, respecting those essential principles of religion, the Doctrines of the Trinity, and the Divinity of Jesus.

The worshipping of Father, Son, and Holy Ghost, as three persons in the union of the divine essence, you say, "is the grand corruption of Christianity, and, indeed, hath changed it into idolatry." The restoring of it therefore to its purity must be a great and good work, such as could not be effected by any other spirit, than that of truth. Now Mohammed hath effectually reformed this abuse, and has purged all the eastern world from that idolatry, to which their forefathers were addicted, in worshipping the Lord Jesus Christ, as in union with Father and the Holy Ghost. How is it then, that he can be that impostor he is represented, seeing the first principles of his religion are founded according to you, in the purest truth, and he hath been the author of such a great reformation, as restoring religion from the worst kind of Idolatry, to the worship of One God, and the acknowledgment of Jesus, as a teacher divinely commissioned? Without doubt, this notable prophet was under the influence of either a good or a bad spirit. If of a good spirit, he cannot be an impostor; if of a bad spirit, how could he work such a reformation? Did the devil consider it as his interest to have Christian Idolatry abolished, if to worship Jesus be idolatry, as you assert? Surely this would be to have Satan divided against himself; a practice contrary to the uniform tenour of his conduct. In short it must follow, that either God is to be worshipped in Trinity in Unity, and Jesus embraced as the adorable God-Man; or that Mohammed was the true prophet of the living God. That is, in plain terms, so long as you and your friends reject the Lord Jesus Christ as Lord and God, you must own yourselves to be Mohammedans, instead of rational Dissenters.

If God is not to be worshipped as Trinity in Unity; if Jesus is not to be received as the adorable God-Man, it follows, that the whole Christian church has been in a state of the most monstrous idolatry for time immemorial; consequently that none of the Orthodox have entered into the kingdom of heaven. But if there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost;

and

and if these Three are One, it will follow, that Mohammed and his Socinian brethren are guilty of blasphemy, and must be turned over to the disposal of a just and equitable judge, who is declaredly jealous of his own glory.

Having taken up much more time than at first was intended in the preliminary part of my letter, I shall have room for little more, than to propose the plan of our future correspondence; I mean, in the present series of epistles. The leading design, you know, is either to have what you call rational religion renounced as a dangerous, enthusiastical, and fanatical delusion; or, having your rational doctrine sufficiently authenticated, to establish the pure religion of the Mohammedans upon your foundation. In order to which, I shall shew,

1. That if Jesus Christ be nothing more than a man like ourselves, Mohammed was a wiser man than him, or all the prophets who went before him, and gave more effectual instructions to his followers.

2. If but a man in all respects like ourselves, Mohammed was more truly benevolent, and exerted himself more for the benefit of mankind, than did Jesus of Nazareth.

3. If but a man like ourselves, Mohammed was a more honest, and a better man, a far greater, and more consistent divine preacher.

4. If but a man in all respects like ourselves, Mohammed discovered far more concern than Christ did for the glory of God and the purity of religion.

These shocking propositions being properly cleared up, it will appear either, that the Koran of Mohammed contains the true religion; or what you call rational Christianity, is the rankest and most blasphemous enthusiasm ever yet invented to defile this world. And that according to your doctrines, Mohammed must, in all respects, have the pre-eminence: but according to the principles of the everlasting gospel, he will appear to be that false prophet, associated with the beast of Rome, and Jesus Christ shall retain his glory unfulfilled, and his dominion for ever entire.

I am, Reverend Sir,

Your most humble Servant,

J. MACGOWAN.

LETTER VIII.

S. E. P. to MRS. POWELL.

My good Friend,

Kingsbridge, June 16, 1796.

IT is many years since I saw you, or your husband, and family. No doubt but you have experienced many trials, temptations, and revolutions. So have I. But Jesus is immutably the same throughout all ages, years, and generations. He saith, *I am Jehovah, I change not.* And Paul saith of him, that he is, "yesterday, to-day, and the same for ever."

Our continuance in life, with the inward feeling we have of ourselves, sins, wants, wounds, and corruptions, serve to prove, that nothing out of Christ can give us one moment's peace. There is not a dram of happiness in all which the world calls great and good. O what a mercy of mercies is it to know Jesus. To know him as a Saviour! To know him in his righteousness and blood! To know him in his word and promise! To know him in his love and mercy, pity and compassion! To know him in his fulness and all-sufficiency! To know him for ourselves! To know him to be our Saviour! To know him, so as to trust our everlasting concerns with him, and to trust wholly in him for everlasting life and salvation!

Blessings on the slaughtered Lamb of God! His heart is love. All love; and nothing but love. His bowels are bowels of mercy. His compassions fail not. His righteousness is the garment of salvation. His blood is all healing, purifying, sanctifying blood. His arms are open to embrace any, every sinner who comes unto him. His word declares, "Him that cometh unto me, I will in no wise cast out." He saves, and saves to the uttermost, all that come unto the Father by him. To whom then should we go with our sins, pollutions, guilt, and misery, but to Jesus? 'Tis he alone hath the words of eternal life. Such is his grace, he can turn our darkness into light; our hell into heaven. He can save us from all our uncleanness; pardon all our iniquities; heal all the wounds which sin hath given us; turn all our miseries into mercies; our sorrow into joy; our death into life everlasting. Jesus Christ is exactly suited to us as a Saviour.

riour. He esteems it his glory, yea, it is his crown, to save us in himself, with an everlasting salvation.

The everlasting Gospel of the blessed God, is the Revelation of Jesus Christ. It sets Christ before us in all the glories of his person, with all the immensity of his love, in the everlasting perfection of his righteousness, and the infinite worth, virtue, and efficacy, of his sacrifice. It matters not what we are, what we feel, we cannot be worse than sinners; we can have nothing in us worse than sin; we cannot deserve any thing but damnation. To sinners in their worst estate, is this word of salvation sent: That "Jesus Christ came into the world to save sinners." When the blessed spirit is pleased to open the eyes of our minds, and give us to see and embrace this truth, then Christ becomes precious to us. Such is the legality of our hearts, we are prone to overlook Christ and his salvation, and look to our sins, and into ourselves, and are thereby discouraged. Why, this is contrary to the teachings of the Holy Ghost. Christ saith, "Look unto me, and be ye saved;" or, in other words, "Look unto me, and ye shall be saved."

The blood of Jesus Christ, the Son of God, cleanseth us from all sin. There never was any sin, any guilt, any pollution, any kind of sinner, but the blood of Jesus was effectual for; and all-sufficient to cleanse from, when applied by the Holy Spirit. He bore in his own body, on the tree, the sins of all his people. He was made sin: the Lord laid on him the iniquities of us all. He hath purged our sins, and put them away by the sacrifice of himself. He loved us, and washed us from our sins in his own blood. He died for our sins; yea, he was made a curse. Christ hath delivered us from the curse of the law, being made a curse for us, saith Paul. If Christ bore all the sins, iniquities, and transgressions, of all his people; if he was enwrapped about with them; if they all stared him in the face, and came in like so many pointed arrows, and surrounded him; then Christ bore all sort and kind of sin for some or other of his beloved ones. Hence then, it is divinely evident, his blood cleanseth from all sin, seeing he hath removed the sins of his people out of the sight of God for ever, by his one perfect and everlasting efficacious offering of his body and soul, in union with his divine person. O that God the Holy Ghost may open to your

view

view the everlasting perfection of Christ's work, in putting away sin, and bringing in everlasting righteousness.

My friend, all our salvation is contained in the finished work of Jesus. All our freedom from sin, guilt, curse, and wrath, is in the person, blood, and obedience, of our Lord Jesus Christ. Our healing for every wound which sin hath given us, is in the blood of Jesus. It is his bloody sweat hath purged away our sinful stains: 'tis his soul travail is our redemption. *He was wounded for our transgressions; he was bruised for our iniquities. By his stripes we are healed.* May the holy spirit take off your mind from every other object and subject, and fix it wholly on Christ crucified; as having borne your sins, made his soul an offering for them, and carried them all into a land of eternal forgetfulness. Would you hear the voice of God? why then, if you have ears to hear, do. He saith, "*I have blotted out, as a thick cloud, thy transgressions; and, as a cloud, thy sins: return unto me, for I have redeemed thee.*" Do you object, saying, "Though my sins are innumerable, and may well be expressed by the similitude of a cloud, and a thick cloud, yet, such is my case, 'tis not full enough for me: my sin and sinfulness consist of omissions and commissions." Do they so, indeed? Well, be it so. Yet God, in his word, speaks to such as *had not called upon him*; as had been *wearied of him*; as had made him to *serve with their sins, and wearied him with their iniquities*; and to them he saith—"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Christ himself, who made his soul an offering for sin, through whose hands all pardon comes, saith expressly, "*All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme.*" I would ask, what stain cannot the blood of Christ take out? What guilt cannot it remove? It was effectual for the thief on the cross, though he cursed Christ to his face. It was effectual to cleanse his very murderers from the tremendous guilt of putting him to death. Nay, it is impossible to mention that sin, or conceive that guilt, from which the blood of Christ hath not cleansed some, or other, belonging to the election of grace. There are some in heaven, who in some acts of sin and sinfulness, have exceeded some of the very damned in hell. Grace is free, sovereign, invincible. It reigns and triumphs, through the blood and
righteousness

righteousness of Jesus Christ, over, above, and beyond, all our sin and sinfulness. "*Grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord.*"

As the life of Christ, his sacrifice and death is everlastingly acceptable to God, and well pleasing to him; so God beholds all his people in Christ. He loves them in his son; accepts and blesses them in him. He views them holy, righteous, and spotless, in Christ; and is as well pleased with them in him, as though they had never sinned in thought, word, nor deed.

As God beholds all the sins of his people, everlastingly abolished out of the sight of law and justice, by the most precious blood-shedding of his Son, so his method for curing the wounds which sin hath given us in our consciences, is this: he sets before us, in his word, Christ's blood; that fountain *opened for sin and uncleanness*. He reveals Christ in the everlasting efficacy of his life and death. Enables us simply to look to him as the antitypical brazen serpent. We see in this Jesus what exactly suits us. We find in Christ plenteous redemption. So that as our eye of faith hath him in view, we forget our sin, and sinfulness. And, like as the eye takes in an object, so faith takes in and receives Christ into our hearts. Looking on him, his righteousness appears transcendently glorious; consummately perfect; eternally divine. We, believing its perfection, are led to trust wholly in it for our everlasting righteousness with God. We trust on it before him, as our robe of righteousness; in which we shine before him, and outshine all the angels in Heaven. Our faith, fixed on Jesus, hath a view of the everlasting purity, worth, and efficacy, contained in his most precious blood; so that in believing its sufficiency to cleanse us from all sin, before the Lord, and that for ever, we trust wholly in it for our healing and cleansing from all sin. By which means we have an inward apprehension of its virtue, and can say, in it we have redemption. 'Tis this is the method of God, which he makes use of to heal our wound and purify our hearts; he sets Christ before us; bares his testimony of him; declares the work of his Son is a finished salvation; that his word is a sufficient warrant for our believing; and that *whosoever believeth in him shall not perish, but have everlasting life.*

Then,

Then, my dear friend, the question is not, what you are? it is taken for granted that you are a *sinner*. You cannot be any thing worse than a *sinner*. The question is not, what your particular sins and guilt are? Nor is the question, what your frames and feelings are? But the question is, *What think you of Christ? Dost thou believe on the Son of God?* These are the important points.

O that God the Holy Ghost may teach you how to honour the blood and righteousness of Christ by believing. There is not that finfulness in you that there is purity in the blood of the Lamb. You have not so much cause to distrust yourself, as there is reason why you should trust wholly in Jesus. You are not so unrighteous in yourself, as you are righteous in Christ. It is the misery of poor sinners to look into themselves for healing and salvation. Some think they have never yet seen enough of sin, therefore they think they cannot, ought not, to come to Christ. Whereas, it is Christ's very office to open blind eyes. To bring the prisoners out of prison, and them which sit in darkness out of the prison-house. It is Christ's office to give us light, in which we see and behold the deformity of sin. In knowing him, we learn both the nature and deformity of sin, with our everlasting deliverance from it in him. We have no true sight of sin, if we are kept by it from our Lord Jesus. Others think they must have an inward work of grace, to the intent they may look on Christ as theirs. Whereas, we must look off from inherent grace, as well as sin, and rest our faith and hope on the word of Christ. If you want any fitness for Christ, and look into yourself for it, you may easily perceive it is your sins and miseries fit you for the Saviour. Being nothing in yourself but sin, you need to look and live every moment on Christ and his fulness. Because you are nothing but misery in yourself, you are fit to receive mercy from Jesus. His people are stiled, *vessels of mercy*; which shews what they are in and of themselves. If they were not as lost, guilty persons, in their fallen natures, a fulness of sin and misery, they could not be vessels of mercy. This is the wonder of heaven. Sinners saved in the Lord with an everlasting salvation, redeemed from Sin, the World, Satan, Death, and Hell, to surround the throne of God and the Lamb, crying, Salvation to Him that sitteth on the throne, and unto the Lamb. This is the honour of Jesus, to be worshipped by an innumerable company; who cry, *Thou wast*

wast slain, and hast redeemed us to God by thy blood. There is no worth nor worthiness in any faint in glory. Christ only is worthy. They shine in him. He shines upon them. He shines within them. He is the Lord of Glory, the Fountain of Glory. They receive all their Glory out of his immense fulness. They are entirely and for ever dependent on him. O that we may feel more of our dependance on Christ. O that we might live wholly out of ourselves on him, and in all things live to him. My kind remembrance to your husband and family.

I remain yours in the Lord,

S. E. P.

TO DORCAS.

ON WOMEN SPEAKING.

YOU did not expect to hear from me so soon, nor did I intend you should when I wrote my last: however, finding on my mind a growing sense of the important subject, on which you wished to be informed; together with the particular situation in which you stand relative thereto; I have taken the first opportunity that offered, to assure you that I have considered the matter in question, with all possible deliberation; nor have I omitted carrying it to a throne of grace, as our dear Lord and wonderful Counsellor, is the same yesterday, to-day, and for ever; when we can appeal to him that our desire of information, is not for the sake of satisfying a vain, or idle curiosity; but that we might be the more able to do his will; surely he will sooner or later direct us aright.

The subject of woman speaking in the church, is a matter that has agitated the minds of many; so that it is no wonder that it should likewise affect yours.

The objection is taken from 1 Cor. xiv. 34. "For it is a shame for women to speak in the church." This is the principal text quoted by almost all objectors; the 34th and 35th verses, read thus.—"Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." (Gen. iii. 16.) "And if they will learn any thing, let them ask their husbands at home, for it is a SHAME for women to speak in the church."

There are in this admonition, both negative and positive injunctions, respecting the women:

Negative, they are not to *ask questions*, they are not to *speak*, they are not to *learn* in the church, what they want to learn.

Positive, they are to be under *obedience*, they are to *keep silence*, they are to *learn at home*, what they want to learn.

Who does not perceive the Apostle's proper meaning, and drift in this admonition? is it not plain upon the very face of it?

It is an unlimited, positive injunction, directing order, obedience, quiet, and silence among the women; amounting to an indefinite restriction of *voice*, or *speech* in the church: But what speech, and what voice does the Apostle object to hear? good speech,—God forbid!—wholesome words to edification? by no means;—but a *disturbing speech*, to be sure, such as “*asking questions*,” (see above), *unruly speech*, not being under obedience, and in subjection when admonished by their own husbands; a *gossiping speech*, under a pretence of learning by *asking questions*; a whispering together, and not keeping silence;—a controverting *contentious speech*, to the interruption of prophets speaking;—a hindrance of the worship of God, of godly conversation, of psalmody, of reading the word of God; or of any other ordinance that might be going on in the church; and for this disorderly speech and conduct, he rebukes the men also, a few verses before, in the same chapter; laying on them, the same restriction of speech in the church, which he likewise does on the women here.

And for the very same reason, saying, “how is it brethren? when you come together, *every one* of you hath a *psalm*, hath a *doctrine*, hath a *tongue*, hath a *revelation*, hath an *interpretation*. Let all things be done to edifying.” What is this, but drawing a picture of the general interruption, which arose from there being so much disorderly, unprofitable contentio, and gossiping *speech* among them; which he calls confusion, blames the men for it, as well as the women; declares, God is not the author of it, and directs them how to remedy it;—that is, by taking care *silence* be kept by the hearers, and speaking only one at a time; so rejecting all kind of contentious, gossiping controversy among the men; but more especially among the women, too subject to it; who were the more blameable, by how much the more exemplary they should be in all quiet and modest demeanour.

And that we may not mistake the apostle's meaning, and suppose he contradicts himself, when he admits of a woman's praying and prophesying, as he confirms it, by instructing them how it should be done; we find him here speaking, altogether in the plural. Let your *women*, (you husbands, fathers, masters,) keep silence:—it is not permitted unto

them, &c. if they will learn any thing, &c. for it is a shame for women to speak; still in the plural, as suitable to the occasion. If therefore, any other than disorderly, rude, tumultuous speech, was intended, the apostle would, no doubt, have used the singular number, *woman*, on this occasion, as he did on the other; as in 11th chap. and 5th verse of this same epistle, wherein he evidently approves of women's prophesying, by giving them instructions suitable to the work, thus: "But every woman that prophesieth with *her* head uncovered, dishonoureth *her* head; for that is even all one, as if *she* were shaven: (and by the bye, if the apostle had disapproved of her prophesying, instead of ordering her to be shorn, he would have commanded her to be silent, as in the other case,) he continues: "But if it be a shame for a *woman* to be shaven or shorn, let her be covered:" still in the singular, because he is, in this case, instructing a woman how she ought to appear, before the congregation, or church, while praying or prophesying; in the other, he rebukes contentious, turbulent *women*, some of whom were perhaps set on by the adversary, on purpose to disturb the peace and order of the assembly.

It is therefore evident, what is the drift, and meaning of the apostle; that he does not intend to destroy in one chapter, what he has established in another; and so to contradict himself, and the whole tenour of scripture, for the sake of one disordered, tumultuous church; for, indeed, if the apostle had not said one word in favour of women prophesying, or praying; the propriety of it, the practice of it, together with the Lord's approbation of it; and the usage of it in the church, in all ages, might easily be proved, from both the Old and New Testament; and as a proof of this, supposing all the congregations in the world, were to reject this interpretation, yet they must all act agreeable to it, or be obliged to assign their women over to eternal silence in the church, to the exclusion of singing, reading, praying, speaking their experience, speaking by responses, or at any of the ordinances.

The apostle's meaning is therefore evident; and it is as evident, that such a restriction of speech as this, is right and necessary, as it teaches not only to women, but also to men, as I have observed; and not only to the church of Christ, but to all assemblies at large.

The injunction of silence, when observed, as it ought to be, would totally exclude idle whispering, gossiping, coughing, or any disorderly noise or motion; therefore the learn-

ing at home is enjoined; that they might have no excuse, for asking silly, and impertinent questions, such as would interrupt the worship of God, and occasion riot and confusion, which would have given advantage to their adversaries, and might have endangered their own lives.

In this sense, the apostle intended it for the restriction of evil, disorderly, unruly speaking in the church; (which is a shame even to all societies,) but not for the prevention of godly, orderly, or spiritual speaking, either in or out of the church; and which is no shame to any, but to the glory of God, the church, and themselves.

You have, therefore, with all other godly women, we read of in scripture, a right and privilege, to speak of the things of Christ, and of his kingdom; having received the spirit of Christ, you may prophesy, and you have Paul's authority for it; for the testimony of Jesus is the spirit of prophecy;" you may pray in the spirit, you may sing with the spirit, and the understanding also; no one on earth has a right to forbid these things, when they are not carried on to the injury, or disturbance of others, but with decency and order.

I have used the term prophesy, predicate, or preach, because the apostle used the same: I do not mean to say, you have a right to act as a scientific *lecturer*, that is quite a different thing; (but to prophesy or preach.) Lecturing and prophesying are very different; but in doing of this, you must observe the apostle's instruction, having your head covered, in token of subjection to your blessed Head above; and in remembrance of the original subordination the Lord appointed at the creation, typical of that beauty, order, and harmony of things in Christ; of subordination to Him the Head over all things to his church.

I observed, you have no right to lecture; that is, to speak out of a pulpit; to wear a distinguishing garb, to be called by an exalted title, to take what is called a text, divide and subdivide it; then mechanically to spin it into fine long threads; nor to sell your speech; nor to receive authority, or power of prophesying from men, much less to purchase it of them. You must have no *number* of authority in your hand, or mark of title in your forehead; for you are no *lecturer*, but a *prophet*; you are not allowed to lecture, but simply to prophesy, as Christ and his disciples did; and, according to Christ's instruction, and the example of the primitive churches.

That

That is to say, you may go into all nations, and as in a way of familiar conversation, tell all men, the kingdom of heaven is come nigh unto them; and you may prove it to them out of your own heart, in that it has reached even unto you; and telling them how it was wrought in you; so you may preach to them of Christ's resurrection, proving it in that he has appeared unto you in the power of it: you may preach to them repentance, because it has been granted to you, by the remission of your sins; for he has sealed you up to the day of eternal salvation: likewise the baptism of the Spirit also, because you are baptized with the Holy Ghost; and so with every other precious truth that has been wrought in your soul by the powerful finger of God: for he does not light candles, to put them under bushels, now, more than he did in the days of his flesh, but on candlesticks, that they may give light to all the household of faith.

Thus you may prophesy of the things which you have both seen and heard; but you must not wonder if men forbid, oppose, rebuke, and hinder you; (if they can,) as they would have done those little ones, in the days of Christ's flesh: they called on him to rebuke them also; but he rebuked their opponents, as he will yours.

It is true, scientific lecturing is more honourable, profitable, and pleasant, than spiritual prophesying; because it has the aid of human wealth, applause, and power; but prophesying is more honourable in the sight of God; although it be attended with reproach, and sufferings.

Thus, Dorcas, I have set before you your portion; that the Lord may make you faithful, fervent, and fruitful, is the sincere prayer of your willing servant in Christ,

Dec. 16th, 1799.

ONESIMUS.

To the Editor of the Gospel Magazine.

DEAR SIR,

NOTWITHSTANDING the boasting system of morality, which the wisdom of this world has constantly proposed to us as sufficient for the purposes of human happiness, and to regulate Nature's defects by, yet the professed advocates of such doctrine allow, that long, and matured habits of vice, are with the utmost difficulty corrected. And though men may effect great attainments by persevering restraints, still the force of natural corruption is ever liable to be

be irritated; and frequently discovers its unhealed state, and the insufficiency of moral virtue to perform a radical cure.

How different! and how strikingly distinguished is the operation of omnipotent grace! What is it that grace cannot do? or where is the power that it cannot subdue?—Depraved habits, confirmed by wicked principles, cannot stand before it unconquered; and every enemy that is exalted against it, falls to confusion; whilst it effectually upholds those that really experience and know it in truth.

Do the abettors of moral philosophy attempt to prove how much may be accomplished without the aid of grace?—I will presume to draw them a lesson from my own experience, by showing them what great things grace has done for me. I was a young man much conversant in life, and possessed the means as well as the desire of enjoying it: Justly therefore may I say, that whatever my heart wished for I denied it not. Card-playing was my favourite folly; so much so, that not a night passed over my unhallowed head agreeably without this delusive amusement.

Having a family, you may be sure this was a most alarming evil in a moral sense, and the more so, as it seemed to be sapping the very foundation of my constitution; it being my general custom not to quit the table till morning. My companions were counted men of loose characters, even by those who were immoral themselves.—But I had myself contracted so great a degree of that abominable sin of swearing, that my wicked comrades were constrained to reprove me; and were obliged to acknowledge me an adept in what the world stiles a fashionable acquisition. You will easily see that I had now arrived to a compleat monster of iniquity. And now let the enemies of divine grace, behold its powerful operations on my soul! Admonitions had no weight!—Conscience was seared as with a hot iron, by the baneful influence of deistical sentiments; in which I was wrapt as in a garment! But lo, the Sovereign comes, as in a moment, and whilst I was loitering on my bed, on the day he appoints for worship, he makes me cry out in conscience, I am worse than a beast!—I! a master of a family! hear the bells ringing for worship, but three years have passed over my guilty head without such attendance; and now as a wretch, I seek the rest which my Saturday night's revelling and card-playing deprived me of! Arise! my soul! what shall I do? And, marvellous to tell! from this moment, for two years forward, to the present time, all my former habits of swearing and card-playing, &c. have been wholly subdued in me! And
now

now I firmly trust, he who has made my most darling passions bow to his sceptre of grace, will keep me to the end, and that all the moral-lessons of both ancient and modern date, could never have effected such a change.

Mr. Editor, I trust, that such an instance of the effects of the riches of divine grace, in the call of the most abandoned of sinners, will attract your notice, and find a place in your Gospel Magazine. You may rely on the fact, and that the preceding is the substance of a letter written to me, and part of a conversation which I had with the person himself, who had been hearing my discourse, and approved the doctrines advanced, which tended to confirm me in the genuineness of the conversion I have presented you with. He seems not to have been brought to God by any human arguments, or by the influence of any preconceived notions of religion, or party spirit. And so far from attributing the change to any thing of an outward nature, or to the turn of his own will towards righteousness, that he seems not to have been reading, hearing, meditating, or even reflecting in the smallest degree, either on God or religion, till the Lord spake to his conscience in the manner described. I know, Sir, that some may readily object, by observing, that as he did not hear any thing of the gospel outwardly, he cannot be said to be converted at the precise time he relates it to be. The apostle indeed says, *Rom. x.* "How shall they believe on him of whom they have not heard?"—In answer to which, I reply, by observing, that no man ever can believe merely by the outward word of the gospel. The voice of God must first be heard in the conscience, and then the voice of Christ will be attended to in the gospel, inviting such to believe, and then it is unexceptionably true, that we cannot believe on Jesus, except we hear of him.—"He that cometh to God must first believe that he is." *Rom. i. ch. i.* The existence of a just and holy God, is the first article of faith, of which, our new convert seems to have been powerfully convinced, and by which he was led to see the need of a Saviour Jesus, and to flee to him as the alone refuge for guilty souls like his. And I testify, that he now lives, depending entirely upon the merits of the life and death of Jesus, for his justification and compleat salvation.

Dear Sir, Yours,

T. S.

P. S. I have herewith sent you the name of the person, and place of abode, if the authenticity should be doubted.

ORI-

ORIGINAL POETRY.

*Copy of a Letter to a Friend (now in Glory),
with whom the Author used to correspond in
verse.*

A FRIEND pass'd by, and told of late,
That you in expectation wait
To have a line from worthleſs me:
How is't that we ſo diſagree?
You may believe me, it is true,
I did expect the ſame from you.
Now then, to eaſe you of your pain,
Behold the fruit of my weak brain:
Some home-ſpun lines before you ſet,
Melliſſuous ſtrains, from you to get.
Now, as to work, you've ſet my muſe;
What is the ſubject you would chuſe?
Not trifles, ſure! you love not theſe;
They've loſt the art, I hope, to pleaſe:
They are empty, void, and worthleſs too;
Much higher themſelves command our view.
Themes, that my lips would celebrate
As long as I'm indulg'd to prate.
Then liſten to my pleaſing tale;
I'll waſt you o'er this gloomy vale
To Zion's mount, where joys abound,
That fill a whole eternal round.
Of Zion's glory then I ſing,
The ſeat of heaven's immortal king.
A choſen city built of old;
Where grace it's boundleſs ſtores unfold.
Her ſtrong foundation's laid on love,
Which hell and ſin can ne'er remove.
Her walls, ſalvation, tow'ring riſe;
Her lofty turrets pierce the ſkies;
Bulwarks her ſacred courts ſurround;
And peace within her walls is found.
From her high tow'rs behold is ſeen,
Emmanuel's land in living green;
The proſp'ct fair, ne'er cloy's the eye
Nor the bright ſcenes in viewing die.
Suppoſe we tarry here a while
(It may perhaps our cares beguile)
To view thoſe flow'ry fruitful fields,
Which everlaſting verdure yields.
From this high mount we clearly ſee
The antitype of that fair tree.
Which once in Eden's garden ſtood,
And was both men and angels' food.
But now the ſhadows all are ſrown;
The ſubſtance view on yonder throne:
Majeſtic brightneſs cloaths his brow,
Adorning millions round him bow;

Effulgent ſweetneſs, mild as grace,
Darts love and joy, on ev'ry face:
Enraptur'd myriads join in ſong;
His praifes ſhout from ev'ry tongue:
Heav'n's arches ring and this their ſtrain,
"Worthy the Lamb that once was ſlain."
Exulting cherubs clap their wings;
Bright ſeraphs ſtrike their tuneful ſtrings,
And ev'ry true the chorus ſings. }
O when ſhall we the triumph join,
Nor earth, nor ſin, no more confine
Our ſouls, from thoſe bright realms of day,
Where Chriſt his glories all diſplay?
'Tis heaven begun, if but a gleam
Of Jeſus' love, here on us beam;
What will that joyful day then be
When free to face we ſhall him ſee?
With patience wait, the hours at hand,
When we ſhall in his preſence ſtand;
Then, like yon hoſt, behold his face,
And ſing, like them, his matchleſs grace.
Content below, at Zion's gate,
With deep ſubmiſſion, let us wait
The happy day, when we ſhall riſe
To meet our Lord in yonder ſkies.
Till then traſevere this nether ſhore,
And Zion's beauties wander o'er.
Her ſite is lovely in the north,
Where ſtreams of pleaſure iſſue forth;
The joy of ſaints, the care of heav'n
From whence all noxious beaſts are driv'n.
Through ev'ry ſtreet a river runs
Whoſe ſtreams with bliſs fill all perſons;
And living ſprings perpetual flow,
Where thirſty ſouls may drink, and know }
Eternal life's begun below.
Behold what trees are planted here,
Twelve ſorts of fruit they annual bear;
Their balmy leaves the nations heal,
And Zion's ſons their influence feel.
In orchards rang'd in pleaſing rows
Pumgranates bud, the fig tree blows:
With fruit the loaded branches bend,
To ſuit the taſte of ev'ry friend.
Here gardens ſenc'd with love and power
Full fraught with each ſweet ſcented flow'r;
Odorous plants perfume the air
Winds on their wings their fragrance bear }
The weary Pilgrim's heart to cheer.
Here ſeeds in paſtures ever green,
The flock that Jeſus did redeem;

On flow'ry lawns they skip and play,
 Whene'er the Sun renews the day;
 In conscious safety leap the mound,
 While num'rous foes encamp around.
 The prowling wolves, and lions wait;
 The fowler lays the tempting bait,
 And dogs without, with barking, strive
 The flock from off their guard to drive.
 But these, in vain, their wiles employ;
 They may molest, but can't destroy;
 Their faithful shepherds watchful eye
 Beholds and helps, when danger's nigh.

See here, what stately mansion's rite
 Built by the framer of the skies!
 Fix'd on a rock, unmov'd, they brave
 The stormy winds, the boist'rous wave.
 'Tis living stones the walls compose
 Eternal love cements them close;
 Their beauty, none can just conceive;
 Fair as the moon in Autumn's eve;
 Bright as the sun's meridian beam;
 And jewels in their Lord's esteem.
 Let not these courts by beasts be trod,
 Each is the palace of a God.

Mark, also, what delicious fare,
 Our Lord doth for his guests prepare!
 See the rich table, freely spread,
 With living water, living bread;
 And manna, dropping from the skies,
 Around, in rich abundance, lies.
 Here wine and milk profusely flow,
 Honey and butter too, we know;
 With various sorts of pleasant things
 Fit to regale the sons of kings.
 But 'midst the dainties of the feast
 The Paschal Lamb is sure the best;
 This crowns the whole, but if denied,
 The soul remains unsatisfied;
 But fed by this, fresh vigour glows,
 And joy, sublime, increasing grows.

How blest are all the dwellers here!
 None can with them on earth compare:
 No wants have they, but are supplied;
 No good they crave is e'er denied.

Is wealth the mark you highly prize?
 Here's riches lasting as the skies;
 And more than Ceres ever knew,
 Enjoy the heav'n-born chosen few.

Is wisdom what you think excels?
 Here wisdom in perfection dwells
 And thro' that soul her stores transfuse,
 Who her far paths deliberate chuse.

Is honor, thy peculiar aim?
 Here thou may'st rise to utmost fame.
 Here may ambition lawful soar,
 And spread her arms to grasp in more.
 Stretch, then, thy wings, and tow'ring rise,
 Nor rest with ought beneath the skies.

To Sion's race, what honor's giv'n!
 Their birth is not from earth, but heav'n;
 Their names are deep engrav'd above,
 On that dear breast, whose name is love.
 In Jesus' bosom, safe they rest;
 With him, of ev'ry good possess'd;
 Wisdom and honour, wealth and peace,
 Which will admit of no decrease;
 But lasting, as the eternal hills,
 Each precious son of Sion fills.

Mark then this highly favour'd throng,
 To whom these honours all belong;
 They stately walk in robes of white,
 Transparent as the rays of light.
 Their garments, wash'd in blood, appear
 Without a spot or wrinkle there.
 For beauty, nought exceeds their dress,
 For 'tis the Lord's own righteousness.
 No linen e'er so clean and fine;
 Nor inwrought gold so glorious shine,
 As this our Lord himself has wrought,
 To cloath the sons on Calv'ry bought.

This honour all God's chosen have,
 To wear the suit Emmanuel gave—
 To have a name excelling all
 That's known on this terrestrial ball.
 'Tis not of son or daughter; no!
 Of monarchs dwelling here below;
 But sons of God, and heirs of him,
 Joint heirs with Christ; a precious gem
 In his bright crown; each saint shall be,
 And Kings and Priests, saith God, to me.

Who would not then in Sion dwell?
 Whose joys no tongue can fully tell!
 Whose honours none can just conceive;
 But which the worldlings wond'ring believe:
 They hate her ways, her blessings scorn,
 And treat her darling sons with scorn.
 But you, now led by light divine,
 See in her ways a glory shine;
 And being by her beauty caught,
 Has at her gates an entrance sought:
 Nor sought in vain; but on Faith's wing
 Flew to the chamber of the King;
 Was there adorn'd with that rich dress
 Emmanuel's glorious righteousness;
 Then to the banquet did repair,
 In hopes to meet your Saviour there.
 Did not you meet him at the feast—
 Enjoy with him a sweet repast?
 Did not you there his kindness prove,
 And find his banner matchless love?
 Then may his love meet just return;
 May you with holy ardor burn,
 To mark the footsteps he has trod;
 And let your light so shine abroad,
 That all may see your works, and raise
 An anthem, to Jehovah's praise.

THEOLOGICAL REVIEW.

The Anti-jacobin Reviewers reviewed.

THROUGH one of the allotments of human nature, to which Reviewers, as well as all other men, are subject, our correspondence with the Anti-jacobin Reviewers has been for some time interrupted. This interruption has increased our anxiety and ardor to pay our respects to them once more, and to atone for our late silence by presenting them with some additional strictures on their review of Mr. Polwhele's letter to Dr. Hawker. The number to which we shall principally confine ourselves, is that for August last; because, in *that*, the Reviewers have given us a complete epitome of Mr. Polwhele's system of divinity and style of reasoning; and in that too, they have bestowed their warmest praises on him, and seem, with such a theological champion in their suite, to have hoisted the flag of defiance in a style of more than usual exultation.

But whom have we here? Miso-fanaticus, the shade of Hooker, a friend to the church, &c. &c. with all the other subalterns, have disappeared, as if only *αμενηνα κερνηνα*, ephemeral critics of vanid genius, and shadowy fame, to make way, it should seem, for this Reviewer, who approaches us with such a supercilious air, *τας ὀφθους ἐπιτοκως*, and with such a stilted loftiness of language and sentiment, that whatever pomp or jilliberality distinguished the communications of the former *forlorn hope* of their critical corps, seems all to concentre, and to be condensed in this most fastidious hyper-critic. Whether this gentleman may have assumed his office on the principle of the old French proverb, *Point d'argent, point de Suisse*; or may have made a voluntary tender of his services to retrieve the character, and aid the sinking cause of his præcursor in criticism and calumny; whether he be *alter et idem*, the miserable shade of Hooker, but without a name, or one of the *learned duumvirate* that framed the review of Mr. Cadogan's sermon, and the elaborate *note* annexed to it, are questions, which, as they rank among the *arcana* of the Anti-jacobin office, we have neither power nor inclination to solve; nor indeed would the solution of them be of the least consequence to our argument, howsoever it might gratify the curiosity of the public.

Some of our readers would, no doubt, be curious to *know* who those gentlemen are, from whose *shop* we have seen calumny vended in a style of the most wanton temerity; who, while affecting to *reform* the moral and political creed of other Reviewers, have opposed the theory of even jacobinism itself in the very spirit of intolerance, by which it has been too successfully propagated! who have been convicted of encouraging anonymous epistolary scandal to traduce the characters of the living, and of suffering indiscriminate invective to commit a sort of sacrilege on the hallowed mansions of the tomb; and all this too, under circumstances of atrocity and aggravation, at which truth, justice, honour, religion, all revolt! who have, with unblushing confidence, trodden over and over again, the same ground of gratuitous assertion, and false accusation, from which they had been repeatedly beaten off, and with ignominy too, by the force of argument and the incontrovertible evidence of stubborn facts

facts! who have reiterated invective, without any regard to *sanctity of office* or *superiority of rank*! who clamour against schism in a temper and manner highly schismatical, and would reform the established church by turning out some of its best friends and brightest ornaments, while they would admit and retain many, who, by their own confession, have no just right to be in it! who, as professors of "original criticism," have now and then indulged the learned world with a *critique* or two, that certainly bear the stamp of perfect *originality*, and are so *profound*, that they might relax the risible muscles of a school-boy in the lowest Greek form! Of this we have given a specimen in the note * below, assuring

* These gentlemen assure us, in their Review for July, p. 339, "that they are always desirous of the *greatest precision possible in language*," and in the next page, *ibid.* they proceed to exemplify their own maxim in the following elaborate *critique*. They say that "the *παρακλητος*, in our translation *comforter*, might with *great propriety and precision* be rendered the REMINDER. Now, "as precision," from *præcidere*, is to cut off whatever is luxuriant or superfluous, and metaphorically, to correct in style whatever may be redundant or diffuse: and, in philology, to trace compounds and derivatives to their roots and primitives; it follows, that *παρακλητος*, as a verbal noun, like those of a similar termination formed from the third person singular of the præterit *passive*, and derived from *επικαλεω* *advoco*, *accerso*, *rogo*, &c. must, according to all the laws of precision, both as to voice and derivation, signify *advocatus*, an "advocate" and so it is translated, 1 *John* ii. 1. So the Greek *noun*, upon the authority of Demosthenes, quoted by *Scapula* and *Hedericus*, is *accersitus et rogatus ut saveat alicui in judicio*, "a person sent for, and entreated to favour any one on a trial;" and here the passive and radical signification of the word is established. The term is evidently *forensic*, and implies the office of an advocate called to *plead the cause* of his client against his *ἀνιδικος* adversary, in law, *Mal.* v. 25. and is applied to the mediator, who, as surety and advocate, repels the *ἀνιδικος* "adversary," who is the "accuser of the brethren." *Rev.* xii. 10. *Zach.* iii. 1. The word in question is applied to the Holy Spirit, *John* xiv. 26. and is translated "comforter;" but he is a comforter by being an *advocate* also, for, though in a different way, he "makes intercession," *Rom.* viii. 26. pleads the virtue and value of the mediator's righteousness, of whom he "testifies" against the sense of guilt and the accusations of the adversary, *John* xv. 26. "helps our infirmities," and suggests to the mind, through the word, whatever may tend to support its guide into the truth, and to console and encourage the client, for whom he is an *internal advocate* and intercessor, with the prospect of final success in the issue of the great trial. It was promised the disciples that he should remind them *ἰπομνησει* of what Christ had spoken to them, *John* xv. 26. But, in all the various respects in which he was to act, as a guide, a support, a comforter, the radical signification of the word *advocate* or intercessor is implied; and those are *consequent* meanings only, this the primary one.

Now to say, as those Reviewers have said, that *reminder* is the precise meaning of *παρακλητος*, as if *παρακαλεω* and *ἰπομνησκω*, were the same; or, as if he who reminds must "necessarily comfort," is 1. To insult the English language by a word of no authority, at least, not sanctioned by the *jus et norma loquendi*; and, 2. It is to affect a translation,

our readers that the crop is not exhausted, and that *uno avulso non deficit alter—plumbeus!* to take the Reviewers' own account of themselves, they are "*the firm champions of truth,*" (see our Review for June) and, if they may be allowed to "spin the slight self-pleasing thread anew," and wrap themselves in the cobweb of their own panygyric on themselves, they are engaged in a *strenuous defence of the establishment!* This, at least, was their professed employ in August last. On the head of *truth*, and their regard to it, we shall here argue nothing, because, antecedent discussion, supported by an appeal to written documents, has left their reputation bleeding to death in the opinion of every unprejudiced judge and friend of honour and religion. Their review of Mr. Cadogan's sermons stands foremost, though not the only prominent demonstration of the truth of this remark; but these gentlemen never reply to refuted calumny, nor retract charges that have been *proved*, fairly and argumentatively proved, to be false. One would be almost tempted to think, that they took refuge from conscious shame, in the delusive hope that our *memories* were treacherous, and that former refutations being forgotten, they might with impunity, like too many desperate bankrupts in fame, renew their demands on the credulity of the public. As to their "*strenuous defence of the establishment,*" about which they talk in a style of the most childish ostentation, we do not scruple to declare that, if the honour and stability of the national church depended on exertions *like theirs*, it would soon be stript of its glory, and become "a hissing and astonishment," to the nations around us. The *weapons* they have used are neither scripture nor argument; and their *manner* of using those within their reach, has been marked with rashness and impotence.

In language at once disdainful and pompous, they abuse the Gospel Magazine as a "vehicle of schism, a low wretched publication," and, without defining their terms, or proving their assertions, they reiterate *usque ad nauseam*, the trite and false charge of "the sin of schism," though we had before proved, that that sin in several high aggravations, really lies at their door. As for the opprobrious term of "*canting fanatics, the elect, &c.*" and the complaint that, "they have brought down upon themselves the *vengeance* of the elect," we put down such illiberality to the score of these Reviewers' *politeness*. We wish, however, that in their rage for epithets they had omitted *one*, because the prophaneness and scorn with which they have used it, betrays a great want of reverence for the language of holy writ; and because we never call ourselves *the elect* in the *exclusive* sense which *they* would impute to

which, though under the imprimatur of these original critics, violates the idiom of one language, enervates the force of another, and robs criticism of "propriety and precision;" and, so far do we venture to maintain the solidity of this appeal to original language and scripture analogy against their famous *critique*, that if they will produce, from any lexicographer ancient or modern, or any author sacred or profane, *one single* instance where *παραινειν*, signifies to "remind," we will admit their claim, ostentatious as it is, to "original criticism." In the mean time, to any one of our readers who knows how to relish an irony at the expence of such original *empiricism*, we say,

—————*Fruere et mirare vicissim,
Hoc duce, na namque libi GRECIE TOTA patet.*

us, as if we meant to make a sort of *exclusive monopoly* of scripture titles, and to bar the pretensions of others to the distinguishing marks of the christian character. We very seriously disavow such narrow sentiments, and any restricted phraseology that would imply them. It would be to us a very gloomy idea indeed, could we for a moment suppose, that "the elect people of God" were confined to us or any particular denomination, or that all without the pale of the establishment were left as the author of "the Guide to the Church," has left them to God's *uncovenanted mercies*. On the contrary, we indulge a more expanded idea, and rejoice to think, that though "the chosen generation" are comparatively a little flock, yet viewed collectively, they will consist of a *great multitude which no man can number, of all nations, and kindreds, and people, and tongues*. Rev. vii. 10.

If these Reviewers have indulged their scorn in the above instance, they have brought a serious charge in that which follows; for they say that, "we have supported our attack by advancing a deliberate falsehood." But whether, from the dulness of our apprehensions, or the involved perplexity and pomp of their style of writing, we cannot conceive to what the charge alludes. We, therefore, call upon them to specify the instance of our "deliberate falsehoods," because otherwise there is no room for defence or retraction; and as we have no consciousness of any such guilt, still less of incurring it with deliberation; if they resist this fair *demand*, our readers may judge in what predicament this, as well as all the other accusations are, which have been fabricated by those "firm champions of truth." To the explicit charges which follow we can make a satisfactory reply.

1. They say "we had not *sense* enough (*visum teneatis?*) to discriminate between palpable irony and serious declaration." But they are mistaken. We saw their irony, and would have passed it by for its *dulness*, had there not been the sting of calumny in its tail, and a whole mob of invectives and personalities in its train. Hence that was treated with a degree of seriousness and sarcasm which would, otherwise, have been considered as unworthy of notice.

2. They allege "that our publication (the Gospel Magazine) is instituted for the *avowed purpose* of propagating principles *hostile* to the establishment." *How, when, where*, have we ever "avowed" any such thing? We challenge these Reviewers to produce a *single instance* that can give the least colour to this charge which is as calumnious, and unfounded as even those of the most flagrant complexion on which we have already animadverted. As to our "principles," we wish to inculcate none other than those contained in the *doctrinal articles* of the established church; principles, which are sinking fast into disrepute with too many of its ostensible patrons, and which for that, as well as various other reasons, are the object of our most earnest defence and propagation. As for dry and unedifying controversies about what a celebrated author calls "*the skirts and suburbs of religion*," about the nature, necessity or excellence of religious "establishments" or the grounds of difference between religious professors of various denominations—topics of this nature have been studiously omitted, because our plan is to consider those subjects only which are of the *highest* importance, and on which christians, whether churchmen or dissenters are perfectly *agreed*: and which tend to promote the interests of *peace, candour* and *brotherly-kindness* among all that love the Lord Jesus in sincerity, of every

every denomination upon earth. How a plan of this nature, which professes to propagate evangelical truth on *candid catholic* and *pacific* principles, can be at all "*hostile*" "to a new establishment," especially as we have never entered into any discussion about any establishments whatever, we leave to the judgment of our readers. After having said this, we have only to entreat, as we are advocates for a very strict morality, and on the very best principles, that, these Reviewers, before they ever attempt to write again, would very carefully read over the *decatalogue* till they come to the prohibition, "Thou shalt not bear *false witness* against thy neighbour."

3. They say "that we have gone out of our way *in order to* make his Lordship appear as one of us." The insinuation here is so false and disingenuous, and the language that conveys it is marked with such gross indelicacy, that we cannot resist the temptation of asking, Are these Reviewers *gentlemen*? We leave the question respecting their pretensions to the character of *Christians* and *Critics*, in a state of indecision. But after such a shameful, and, as far as concerns an amiable and distinguished Prelate, a most indecorous assertion, we ask again, Are those Reviewers, *gentlemen*? Not to dwell on the insidiousness and falsehood of the insinuation, that we belong to a party, and that we "went out of our way" *in order to* consult its interests by associating a partizan of the highest order to its members, we are really shocked to see men attributing to us motives and intentions, of which the Searcher of hearts only could be the proper judge; and motives too, which we solemnly disavow. Besides, the thing itself, from the very face of it, was improbable, because the discussion in our Review for July did not relate to any controverted point of *theology*: it was simply a question of argument founded on a matter of fact laid before the public, first, by these Reviewers themselves, and, taken up by us, without any regard to party or denomination, for the purpose of defending the plea of wisdom, mercy, and moderation against the arrogant claims of inquisitorial pride and intolerance. And that we could not have the intention, which these Reviewers unjustly impute to us, may be proved almost to demonstration, by considering *First*, That we declared, and now repeat the declaration, that not being *personally* or *parochially* concerned or implicated in any form in the translation which they first brought before the public, our sentiments were *perfectly disinterested*, and our strictures, the result of a conscientious regard to truth: And *Secondly*, That the Clergyman, whose case engaged our attention, is so far from being "one of us," that we know nothing of his connections or his religious sentiments. But having cut up by the root the arguments urged by the Reviewers on this head, what followed was an easy business; only to mention, afterwards the crude and inflammatory sentiments which they attempted to propagate under the specious disguise of zeal for the church, was sufficient to their refutation.

4. In p. 349, of a former number, *Miso-fanaticus*, a zealous member of their corps, says, "he will be happy if any *information* he can furnish, may tear off the *mask* from those, who call themselves *exclusively* gospel ministers." This is a very modest proposal from a man, who professing to be a hater of fanatics, has no objection even to turn *informant*, so he can but furnish materials for anonymous scandal; and, who in his zeal to tear off the mask from others, forgets that he *swears one himself*, which he uses for the base purpose of assassinating his neighbour's reputation.

reputation. He who writes under a feigned signature, who acts as a spy and an informer, and transmits the false and vague reports which he gleans in the course of his dishonourable *espionnage*, is *masked* with a vengeance. We would advise the Reviewers to be careful how they trust this man or receive his information in future, because his calumny is, in the present instance, as weak as it is wicked. When he would represent the men whom he asperses, as *masked*, because, as he says, "they call themselves *exclusively* gospel ministers," would not a *child* see the absurdity of the charge, since they are made to act too *open* a part and to use too unguarded language for the character of *hypocrites*? Besides the introduction of the word "*exclusively*" gives a false and invidious turn to the whole charge. We never heard of ministers using such arrogant language, and we defy him to produce an instance. How easy it is, by foisting in a single word, to *make* a tale and then to send it for publication.

5. But these gentlemen are never daunted. Calumny bears a loaded quiver, and from the pen of informers like *Miso-fanaticus*, an arrow is always ready to shoot at the upright. More "information" from the same quarter! "A double-tongued Divine," he says, "is lately preferred by a noble Earl the *deluded patron* of such worthies to a living in the county of Bucks," p. 350. In the face of this outrageous slander, which asperses a most respectable clergyman and his Noble Patron in such vilifying language, we most sincerely congratulate the parish of *Olney* in Bucks upon the appointment of the *Rev. Mr. Stevenson* to the cure of souls there; fully persuaded, from the knowledge we have had of this gentleman's character for more than five and twenty years, that a minister of such sound gospel principles, so inviolably attached to the constitution of the Church of England, and of such an exemplary walk and conversation, will prove a real blessing to the inhabitants of *Olney*. While the Anti-jacobin Reviewers, in language that one might have expected from the pen of *levellers* and *jacobines* only, abuse a certain noble Earl as "the *deluded patron*" of such men, all who know with what caution and deliberation that amiable Nobleman proceeded in the late appointment, will join us in saying that the presentation of *Mr. Stevenson* to the living of *Olney*, does great honour to his Lordship's piety, to his discernment of characters, and to his well known zeal for the interests of the established church. As there were several candidates, and poor *Miso*, whom we suspect to be a clergyman, though stooping to be an *informer with a mask on*, may have been one of them, himself, his abuse and vexation are easily accounted for. *Hinc ille lacrymæ!* Should we be right in the *whole* of our conjecture here, the rejection of such a man does *additional* honour to the noble Earl's penetration and impartiality. On the whole of this singular case, from which it should seem that the Anti-jacobin Reviewers had established a regular system of *ESPIONNAGE*, and to have, if not in their pay, yet in their patronage, a set of informers, it would be easy to make a variety of remarks full of deserved severity towards *them*, and of advice to the objects of their clandestine crimination. To the latter only we say, that since there is an "OFFICE" that encourages "*information*" against them, we trust they will be proportionably circumspect and holy in all their conversation, if, for no other reason, than that they might thereby "put to silence the ignorance of foolish men."

*Vivendum est rectè, cum propter plurima, tum hoc,
Ut discas linguas contemnere MANCIPIORUM,*

And this advice, we presume, will preponderate the more, when they reflect

reflect on the recent attack made on the principles and ministerial character of Dr. Hawker by Mr. Polwhele, and renewed in a triumphant style by invidious remarks from the Anti-jacobin Reviewers. Every faithful and evangelical minister of the Church of England may consider himself in this instance as virtually traduced; and all who wish well to the interests of that church in standing up for its distinguishing doctrines should esteem it an honour, and feel it a duty, to make a common cause against a set of men, who though ready enough, themselves, to sacrifice those doctrines to worldly interest, or worldly fear, or popular but erroneous systems, would be the first and the most violent to persecute the defenders of them; whose only crime is, that by the *unequivocal subscription* these give to the 39 Articles, they shew that they are *honest* men and "FEAR AN OATH." Too much of the dissingenuousness and even malignity, which excites this apprehension in our mind, appears to have suggested and to have strongly tinged the whole of Mr. Polwhele's pamphlet, which though adorned with *gilded edges* and graced with the super-added decoration of the Reviewers' panegyric, is, in our opinion, a very deceptive performance. But, as it is written in that kind of dogmatic and vehement style, which is apt to take very much with all who think as *profoundly* as this gentleman writes, we shall, for *their* sakes, attend to some of his remarks; especially because, whether for want of accurate information, or through the prevalence of a favourite sophism, which disgraces his reasoning, he seems not to understand fully, or not to discuss fairly the subject on which he has written, and to impose both on himself and the public.

On the doctrine of *original sin*, Mr. Polwhele says, "that infants who die before baptism will be damned, is a tenet of the rigid Calvinist, and that it is perfectly *consistent* with the doctrine of *original sin*. *Anti-jac. Rev.* p. 456. But the doctrine of "original sin," is the doctrine of the Church of England, as expressly taught in the 9th article, and Mr. Polwhele here indirectly *impugns* what he has solemnly *subscribed*: therefore, by his own reasoning, which to be sure is weak and extravagant to the last degree, the Church of England holds the doctrine of a rigid Calvinist! And, as according to Mr. Polwhele, "the damnation of infants is *perfectly consistent* with the doctrine of *original sin*," it follows again, by his own reasoning, that the Church of England holds the damnation of infants unbaptized! In this most extraordinary manner he reasons against himself and the church to which he belongs! To vindicate that church from the indignity he has offered to one of her fundamental doctrines, and the aspersion which he and the Reviewers have indirectly cast on all who conscientiously subscribe to it, we beg leave to remind that gentleman, though the Church of England says that "original sin, in every person born into this world, *deserveth* God's wrath and damnation," yet that to "*deserve*" and *suffer* are different things. The corrupt and guilty nature of man, wherever it is found, must be an object of the divine displeasure. But does it follow, that all infants unbaptized must be doomed to that displeasure to all eternity? So as that the want of an external ceremony should have greater power to damn, than the redemption of the Son of God to save? We abhor the very idea of such a consequence; nor indeed, either in point of sound doctrine or conclusive reasoning, does follow, though Mr. Polwhele, by the most perverse logic charges it directly on a doctrine which he has himself *subscribed*. And to shew that such a consequence does not belong even to rigid

rigid Calvinists, the late Mr. Toplady, who we suppose would be classed with the most "rigid," because he has left behind him a masterly work, intitled, "Historic Proof of the Doctrinal Calvinism of the Church of England," has declared it as his opinion, in a letter to Dr. Priestley, that all infants dying such, whether baptized or not, are infallibly saved, through the merits of Christ.

As the doctrine of original sin appears to embarrass Mr. Polwhele not a little, and to hang like a mill-stone round the neck of his *Pelagian system* and every hypothesis he would build upon it, we are not surpris'd that he should labour hard to get rid of it, though in the struggle he has really to encounter in his way the opposing barriers of the *national faith*, his own *solemn subscription*, and the whole *current of scripture*. It is natural for him, however, to endeavour to give some shew of argument and authority to his notions by an appeal to the sacred writings; in order that though he should be convicted of contravening the doctrines and authority of the church to which he belongs, the alledged plea of scripture evidence might bear him out in his defence, and be urged as a full apology for his rejecting the decisions of human authority. But it will appear, we trust, that even here his plea is not admissible, and that his very appeal to the Bible will only tend to shew the futility of his comments upon it, and to place in a more glaring light his own very erroneous sentiments. Two passages are, however, selected as most favourable, in appearance, to his notions; and these we shall attentively consider, because if his reasoning here be defective, he will be left destitute of the only support that could give the *semblance* of truth or plausibility to what he has advanced.

1. In a note quoted by the Reviewers, p. 456, his first argument is thus expressed, "Surely it was its *natural*, not its acquired *disposition*, which our Saviour bade us imitate when he enjoined us "to receive the kingdom of heaven as a *little child*." These last words occur in *Mark x, 15*. To form an accurate judgment of our Lord's meaning, the corresponding passage in *Matt. xviii. 2*. must be taken into account. The disciples asked "Who is *greatest* in the kingdom of heaven?" There was some latent *ambition* in this question. They expected from the erroneous ideas they had formed of the kind of dispensation which Christ was to introduce, and the kingdom he was to establish, that there would be various gradations of power in it, and posts of secular honour. After these they aspired; and, upon one occasion, they disputed warmly the question of pre-eminence, for there was a *strife* among them who should be *greatest*. *Luke xxii. 24*. To check this aspiring temper and to put an end to the idle controversy, which it produced among the disciples, a little child was placed in the midst of them, as a proper example, for inculcating the necessity of humbleness of mind, and an indifference about worldly honours; that as a little child is concerned only about the little objects of his puerile amusement, and passes his time free from all the corroding care that tortures the minds of proud and ambitious adults, so they should in imitation of him, an example also of submission to parental authority and of dependance on others for nutriment and instruction, hang entirely on the care and government of God, be content to receive their provision from his hand, to be taught by him, and to abandon all solicitude about exalted stations in life or any earthly dignities or pre-eminence of office; because these were incongruous with the nature of the kingdom he was to set up and

totally

totally incompatible with the character of men, who, as the disciples of Christ, were to forsake all and follow him.

By this fair representation of the whole question, and the force of the similitude between the humble temper of a little child, and that which our Lord recommended as necessary to govern the minds and conduct of his immediate disciples, it is evident, that the humility and freedom from care and ambition, which are the concomitants of childhood, are the result of *accident and condition*, rather than of "nature and natural disposition." David compares himself to "a weaned child;" where the comparison between his mind and the infant has nothing at all to do with the *natural* "disposition" of the latter, but with his *accidental temper*, after he has been *weaned* from the breast, and become indifferent to that very nutriment which lately he sought with tears, and avidity, and passion. Even in this early stage of life, no sooner do the mortifications allotted to human nature commence, than the infant at the breast discovers tempers, that afterwards grow with his growth, and fully indicate the inherent depravity of all the sons of men. Let us see then, how Mr. Polwhele's reasonings applies to the present argument: we are commanded to "receive the kingdom of heaven, as a little child" receives instruction from his tutor, or food from his father, in a temper of submission to those that are above him, and of dependence on those who are to have the care of his education; and, as children in general submit to all this, though not without care and discipline, and correction too; and, during this early period, are troubled with no ambitious views or worldly solicitude; therefore—their "natural disposition" is untainted with any depravity, and "the doctrine of original sin is false!" *Argumentum palmarium!* This is Mr. Polwhele's grand conclusion! Childhood is, in some respects, amiable, and preaches a lecture to the sons of care and ambition; therefore, there is *nothing* unamiable in childhood, and *all* children are *totally* exempt from one particle of original corruption! His conclusion must say all this, or it says nothing to the purpose of his argument! And never did premises, either in point of logic or theology, produce a more false or extravagant conclusion.

The learned and attentive reader will instantly perceive, that in Mr. Polwhele's mode of managing his argument, he has been obliged to have recourse to the *SOPHISM à dicto secundum quid ad dictum simpliciter*, which makes that to agree *ABSOLUTELY* with a subject, which agrees with it in a *certain respect only*, and *vice versa*. And perhaps there never was an occasion on which this kind of sophistry was more glaringly or mischievously practised than the present one. Since such are the weapons of his warfare, who would envy this gentleman the imaginary triumph, which he may derive from the self-complacency of his own heart or the applause of his Reviewers; or the ease with which credulity may imbibe such chicanery in argument among the dupes of their united imposition. Pindar says, Ode 1. that words *δεδαιδαλμένοι ψευδοσι ποιητοίς*, where the hand of a sophistic *Dædalus* has been employed to give a certain artificial decoration to arrant falsehood, will have more force with *vulgar* minds than truth itself. But that their exultation may be a little moderated, and their error notwithstanding its variegated hue, be forced to resume its native deformity, we beg leave to put a few pinching questions *à la methode Socratique* to Mr. Polwhele, which we shall leave him to discuss and answer at his leisure.

[The remainder of this Review is unavoidably postponed for want of room.]