

# THE GOSPEL MAGAZINE.

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No. II.—VOL. VIII.

Of a SECOND SERIES, for FEBRUARY, 1813.

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*"In Doctrine shewing uncorruptness."*

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ON THE QUALIFICATIONS OF A PREACHER OF THE GOSPEL.

MR. EDITOR,

I EXPECTED that some of your learned Correspondents would have answered the question of Philadelphus, in your Magazine for August last, on the Evidences of a Call to the Ministry; and I wish that some abler pen had written on so important a subject; but this should rather stimulate, than deter, any other.

I shall first observe what are not evidences of a call:—not great natural eloquence and liberty of speech; not a high opinion of one's self, and conceit of our own attainments; such as men may be armed with from the classical studies of profane literature, or the probationary studies even of biblical literature, are sufficient to make men ministers of Christ, though some of these may be useful ornaments in their proper place. For the Apostle, guarding against false teachers, says to the Corinthians, “I will know, not the speech of them who are puffed up, but the power; for the kingdom of God is not in word, but in power.” 1 Cor. iv. 19, 20.

As to what is essential to the call, it is necessary that the preacher should himself be a partaker of the fruit and blessing of the Gospel. “I believed, and therefore have I spoken.” As the Apostle was chosen to the work, by a work of grace on his soul, and ordained by Christ a teacher of the Gentiles, (2 Tim. i. 11.) he should also be called by man, as the church separated Barnabes and Paul for the work to which Christ had previously called them, Acts i. 3. Timothy was directed to establish this order; “The things that thou hast of me among many witnesses, the same commit thou to the faithful men, who shall be able to teach others also.” 2 Tim. ii. 2. He was to encourage others, and send them out to preach, with the consent of the church. But Philadelphus asks, How am I to know that Christ has put me into the work? I reply, your own conscience must answer the question, from what motives you have

engaged in it. Every minister hath, I conceive, a secret of the work, before he is publicly called ; and in consequence of the secret impression, he hath a conviction that the Lord hath appointed him to the work—he feels an earnest desire, that the Lord would give him some evidence of this, which in due time he does—he feels his own insufficiency for the work, but the desire which he has for the conversion of souls, and to be made useful to the church, overcomes the opposition which he feels from the old nature within, who says, “Send, Lord, by whom thou wilt send ; and they will not hear me :” necessity, therefore, is laid upon him, and he must, in God’s time, preach the Gospel. The assertion of any individual believer, who is thus called and sent of God to preach, will be proved by trial ; to which the Apostle appeals, even with respect to his own call to the apostleship and ministry in general. When he was called in question by some of the Corinthians, he said, “The seal of mine apostleship are ye in the Lord.” 1 Cor. ix. 2. “Since ye seek a PROOF OF Christ speaking in me, which to you-ward is not weak, but mighty.” 2 Cor. xiii. 3. John requires the fruit of sound doctrine ; 2 John x. 11. “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed ; for he that biddeth him God-speed, is partaker of his evil deeds.” The effect of false and seducing doctrine is pernicious—“Their word will eat as doth a canker.”

In the present day, as well as in the Apostle’s time, God sets teachers to feed his people with knowledge and understanding according to his promise, and makes them manifest in the hearts and consciences of his people ; and thus both set to their seal, that God is true. These things cannot be denied : since in these latter times some shall depart from the faith, let us carefully try the spirits whether they be of God ; and after a candid trial, let us not reject the plain sense of honest and faithful men, because not delivered in the refined, sophisticated, and fallacious language of man’s wisdom and contrivance. There are but few ministers of the former description, (O ! may they increase) but multitudes of the latter, who are created by the various worldly establishments of religion, under the christian name. Your’s, &c.

*Diss.*

G. E. & W.

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ON CHRISTIAN EXPERIENCE.

TO M. H. MANCHESTER.

LETTER VI.

VERY dear daughter in the faith of our dear Lord Jesus, grace, mercy, and peace be multiplied unto thee. I received your mournful epistle, and when I read it, found I was called as the Apostle was, to mourn with them that mourn, and weep with them that weep. You need not be afraid, my daughter, to saddle me with your complaints, burthens, and distresses—Who so proper as your spiritual

What? but always recollect to go first to your covenant God and Father, in and through Jesus Christ. But, my daughter says she cannot pray, read, nor meditate on heavenly things; try again child, for God has promised that he will pour down his Spirit upon Christ's seed, and his blessing upon his offspring. Plead his promise, beg him to have respect to his Word, he will not disappoint you; though you believe not, yet he abideth faithful. In due time you shall reap, if you faint not; if you faint in the day of adversity, it is a proof thy strength is small; yet I think my daughter is like Gideon's little army, faint, very faint, yet pursuing. Jesus has some precious cordials for fainting souls; take one from his own precious Word of promise, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help, yea, I will uphold thee with the right hand of my righteousness. Behold, (mark this) all that were incensed against thee shall be ashamed and confounded: they shall be as nothing, and they that strive with thee shall perish." Isaiah xli. 10. 11. I perceive that you find the truth of the Saviour's words, "In the world ye shall have tribulation."—O! that you also may experience what follows, "In me ye shall have peace: be of good courage, I have overcome the world." An inspired Apostle tells us, all that will live godly in Christ Jesus, all who have spiritual life given them, and are desirous of living to the glory of God, as the end of all their actions, which the grace of God in the Gospel teaches them, to deny ungodliness and worldly lusts, and to cleave to Christ, to live upon him, through, and by him. Such suffer persecution, it is the will of God and the appointment of heaven: Jesus Christ foretold it in the passage I have already cited, viz. "In the world ye shall have tribulation, &c." Remember, Jesus Christ suffered persecution, affliction, and temptation; and as the head suffered these things, it is necessary that his members should also suffer, that they in all things should be conformed unto him. It is the way Christ, as a man, went to glory, and it is through much tribulation all his dear people enter the kingdom of eternal glory and unutterable felicity. Then be of good courage, for though

"Death and hell obstruct the way,  
A feeble saint shall win the day."

Yes, through Jesus Christ, the Captain of our eternal salvation, we shall conquer every foe, and shout Hallelujah to God and the Lamb for ever and ever, Amen.

I pray God that you may be enabled to cast your burdens on the Lord; he will sustain you. O! may it please him to shine upon you, and bless your precious soul with every new covenant blessing; and remember, though all your earthly friends may be permitted to forsake you, Jesus never will: no, bless his dear name, he says, "I will never leave thee; I will never, no never, no never, forsake thee." God Almighty bless you, keep you, and preserve you from falling, and present you faultless before the presence of his

glory with exceeding joy. To the only wise God, our Saviour be glory and majesty, dominion and power, both now and ever Amen. So prays, yes, in the everlasting Gospel of a precious Christ,

P. P——in.

*To the Editor of the Gospel Magazine.*

DEAR SIR,

THE inclosed letter I wish you to look over, and if, after your perusal of the same, you deem it not too coarse, let it take its chance with the Gospel Magazine, as I wish to encourage all that is in my power the circulation of so God-glorying a work, to the annoyance of all other creeds, titles, and names, which have not for their standard wrote upon, *Free-grace Salvation from first to last*; for it is such, and only such, that will ever take the Blue (though precious) Little Fellow in, except it be to rend it into contemptable shreds by finding fault with every testimony it bears of a lovely Jesus-work upon the souls of his own dear family. I say, your giving this room therein, will oblige a lover of a free-grace Gospel, and your's, &c.

#### ON THE FREENESS OF SALVATION.

MY dear Brother in the faith of our dear Lord and Saviour, your letter I have received, and am happy to find you are still enabled, through grace, to hold on your journey amidst the vast noise about religion in this present day: what a mercy it is for God's family that he bring them to know him and the power of his resurrection, by that one narrow way, Jesus Christ; who is the way, and living way too, of every saint. Believe me, my friend, when I affirm it to be a fact, that among the mountainous multitude of professors, the major part are enemies to the cross of Christ; who, with a kind of cant and demure countenance, peculiar to themselves, will weep and make a deal of noise in order to draw poor simple souls after them; but only mention to them how different to their way of things you feel, and how contrary to their religion you experience, they will immediately be ready to cast you out of their holy, pious company; yea, they will tell you that surely you must be guilty of some great crime, and as bad as Satan himself, or you could not be the subject you tell them you are.

Self-righteousness will stick as close to a professor, void of grace, as the flesh does to our mortal bodies; and Pharisaical pride, with self-sufficiency, will always agree to despise that righteousness wrought out by Christ alone; who is to me a whole Saviour.—I call him a whole Saviour, because I trust I have felt his saving work upon my soul, constraining all the powers of the same to adore, admire, and rejoice in him as my salvation; had this not have been the case, I should to this moment have remained in my sin; it is the very nature and operation of grace felt and enjoyed upon the

of every believer, to exalt the Author ; for, How can it be otherwise? See Zech. xi. 10. Yes, my dear Brother, it is a free salvation unmerited, unsought for, love and mercies, free favor bestowed upon the most rebellious, the most unworthy of all the human race : and it is such a blessing as must enhance to every possessor of it, gratitude and love to its glorious giver, when led to enquire why it should have ever been led to "look upon him whom it had pierced and mourned;" and afterwards to see, and feel too, its "sins all forgiven :"—this is a discharge written with blood, and "justice likes the payment well." Seeing this is the real case, you, my friend, may go and glory in it, for I trust you have witnessed the same upon your conscience ; and when Satan and his agents (as described above) attempt to draw you into bondage, I hope faith, which is a precious inhabitant within, will make use of the certificate to tell them all, from Phil. i. 6. Heb. vi. 17—20. that your Captain will never leave you nor forsake you. It is true you may, doubtless, be again and again left to your own weakness, as well as a struggle within, and a whole troop of doubters may be suffered to make great inroads upon your soul, through the craft and enmity of their infernal master at their head, till you may imagine all is wrong, and conclude that the Lord has forgotten to be gracious, and will be favorable to you no more : that from what you feel in you working, you will be ready to call in question, (through unbelief,) the whole work begun in your soul ; and in this situation you may be in till you will scarce have one comfort left ; yet the Word of the Lord is, like himself, unchangeable, and his promise is sure ; where he says, "I will never leave thee nor forsake thee : and be assured of this, the greater the trouble, the greater the deliverance ; and every time the Lord works salvation for you, it will form in your soul fresh matter for prayer and praise, while love and gratitude will flow out unto God, for ever taking notice of one so vile as you with all the family of his love ; which is a part of experience the hypocrite is at a loss to mimic, though he can, I confess, go a great way in outward form, but as touching the King it is too sublime music for him to play ; for as I said, they are too holy in themselves ever to see or feel in themselves, what in reality they are ; and too proud to beg, self-willed, and ignorant of what their real picture is, they go about to establish their own righteousness ! what they have done, and not what have been done for them—they have no song but unto self, while the real language of the saint is, to him who has washed us in his own blood, be the praise. The love of God shed abroad in our hearts, constrain us in return to love him as well as to love those begotten of him, which prove there is an abiding union subsisting between the family of God, and which is truly sweet when drawn out into exercise ;—they love as brothers and sisters ; they love to be found in those things which bespeak that they have been with Jesus, and that they will espouse his cause, contending for that faith once delivered unto the saints, and stand-

ing up for his name, though it should be to the hazard of losing a good name among professors. I might shew you how different this love of God is from the many spurious kinds of love now all hot among the numerous tribes of professors; and as the Arminians are called a dear loving band, whose religion is almost everywhere throughout this kingdom, cried up to the skies both as to the number of converts they make and holy walk they maintain; but it is not a walk of faith, nor a life of faith, upon the Son of God, so that their love centre in proud idle self, that may be easily seen by those who have fled for refuge to lay hold of the hope of the Gospel of peace:—that Arminians love Arminians because they espouse each other's cause, but not the cause of God.

Secondly. It might be noticed how many there are among that party who call themselves Calvinists, “propagators of pure sterling truth, contending for pure unadulterated truth;” but might we not inquire how many among them preach the precious doctrines of free grace, and how far such have been found to lead sensible sinners to Christ, as so many sign-posts in the way to Immanuel's kingdom;—how far they have gone to exalt a precious Jesus with a real love to his cause and interest, in glorifying his name, and his alone, in the salvation of his elect;—and can they say, with their hands upon their hearts, while their eyes are looking up to God, Father, we have not shunned to disclose all thy will; we are true and faithful servants, and with a clear conscience can with peace wait for thy command, when thou shalt say, “Good and faithful servants enter thou into the joy of thy Lord.” My dear friend, it would be well were this the case, but can these love pure Gospel? or know they any thing of the love of Father, Son, and Spirit, while they tell us that “man is not so far fallen as many imagine—that he has many good qualifications about him—that man, that noble creature, has a will and power to do many things for God—that he should strive to form good resolutions, and keep them—that he is a reasonable creature?” And it is really astonishing how many there is, it is to be feared, whose religion lays only in these paltry maxims, learned from the preacher; while those poor souls who are taught effectually by the Spirit's work upon their souls, see things, yea feel things, quite different; they know that in themselves dwell no good thing, nor can they do anything only as the Lord work both to will and to do in them; they are set to work for life at the law, and bind its precepts round them as a rule to act and walk by, and if they happen to tell their pastor that they cannot fulfil the task they are set, he will tell them they must “read and pray often, &c.” Thus it is they worry and perplex, instead of comforting God's flock, by saying “the doctrines of grace preached, lead to licentiousness; they must therefore, (they tell us) enforce practical holiness, in order to keep their hearers in awe,” as if the Lord had left it to the wisdom of these Jehu preachers, who at one time tell you they “see it necessary to touch upon the doctrines of grace,

in order to shew that they are not all for works, but in order that the people don't settle to much upon their lees, and live as they list ;"—they must adhere to duty faith, and duty love. Surely was John Calvin now on earth, he would exclaim, O ! my soul, come thou not near their dwellings. Would he espouse those God dis honouring tenets, these people swear to stand fast too ? such as overtures and tenders to dead sinners—to repent and believe the Gospel—progressive sanctification—the law being a rule for a believer's conduct—that man is not so far fallen, &c.—that it is the duty of man to believe the Scriptures, and to exercise faith upon the written Word—and, if he does not attend to these things, it is no wonder he is so cold and so dead to God and the things of God : and so sure as any tell them that they cannot down with what they are obliged to hear, so long as they remain among them, so sure they will be the butt and envy of the whole congregation ; they will be called Antinomians and breakers of church communion ; and if they once apply for a release from the church they belong, for the purpose of getting bread for their soul elsewhere, they may expect nothing else than to experience from them all the hurt they are able to do, both in character and temporals ; and depend upon it, the more close a humble follower of the Lamb is enabled to walk to the honour of his Master's cause, the greater their dislike increases ; for there ever was, and ever will be, an enmity between the seed of Christ and that of the world—be the latter ever so much glossed over with pretended love and good-works, it is nothing more than bare profession ; for those that gather not with Christ, scatter abroad.

But ah ! my brother, how widely different the experience of those savingly taught of the Lord ; their wisdom, strength, and righteousness, lays wholly in a lovely precious Redeemer, in whom the Father is, and has ever been well pleased in from eternity ; and the blessed Spirit, which is a conveyor of every grace to the elect, brings testimony with him to prove that religion is a divine reality, which every subject in regeneration can fully prove, and with the Poet in time is sweetly enabled to sing,

" Why was I made to hear his voice,  
And enter while there's room ;  
While thousands make a wretched choice,  
Had rather starve than come.  
  
" 'Twas the same love that spreads the feast,  
That sweetly forc'd me in ;  
Else I had still refus'd to taste,  
And perish'd in my sin."

And I am confident, the more a soul is favored with a sight and sense of his sins being all done away through the blood of the Cross, the more he will exalt free grace, the more he will despise creature work ; yea, he will thus be enabled to write vanity upon them all that bring not with it Christ for a foundation to build upon. A soul thus taught, reasons with itself thus :—what me, who deserved

the wrath of Jehovah, unworthy of the least drop of mercy, can it be that I am thus blessed ; let the work-monger cry aloud and say, the doctrines of grace preached, felt, and enjoyed by faith, lead to licentiousness, I bid them defiance to prove it, while I am sweetly basking in the sun-shining presence of my dear Saviour, who is a covert, yea, a shelter from all the spite and malice of Satan ; then it is I do all with singleness of eye to God's glory ; and may this be your experience to be kept near him by a life of faith in your soul, daily living upon him as your meat and drink, as your eternal bread of life : and take this my letter as a token of love to your soul, agreeable to my promise, as it is the only means I am indulged with in holding correspondence with you, seeing Providence has fixed us a seperate habitation, distant from each other many miles ; but shall we freeze up that channel by a silent or contracted conduct, which would shew that we loved not as brothers of the same family, and shew that we despise the means put into our hands of now and then speaking a word for our divine Master ? or shall we set down and calculate the loss of time and useless expence attending a single sheet of paper and postage annexed to it, and conclude it to be wisest and best never more to trouble ourselves with such folly, as unbelief may call it ? no, my dear Brother, in a risen Lord I hope this will never be the case ; on my side, I feel confident it will not so long as I keep in mind the admonition, viz. Provoke one another unto love ; and I know of no way so likely to do it, than by pleading with the Lord in his appointed means to increase in us, with the whole family, a longing desire to love as brothers and sisters, not only in word, but in power ; bearing and forbearing with each other until he shall think proper to remove us unto that upper and brighter abode, where the whole church will cease from all her troubles allotted to her here below—then shall that little few, which now are despised and set at nought by the high towering looks and speeches of worldly wise men, completely ride upon the necks of all their enemies, and for ever bask in the delightful presence of God and the Lamb—then shall the blood-bought remnant fully prove, when shining in the diadem of Jesus, that nothing short of electing love, united with a Saviour's merits, brought them there. The Lord bless you, my dear Brother, with all needful good, so prays, yes, in strong ties of Gospel love,

Essex, Dec. 9, 1812.

I. G.

#### QUESTIONS PROPOSED.

MR. EDITOR,

In page 420, for October last, Seek-Truth proposed several queries to that old soldier of the Cross of Christ, W. Tucker ; of course I am not called upon to answer them ; but, with your leave, Sir, I will propose a few queries to Seek-Truth.

1. Do not the Fullerites believe it to be the *duty* of all men to have *faith* in *Christ*? If they do not, then

2. What *faith* is it which Mr. Fuller so roundly asserts it to be the *duty* of unregenerate men to be possessed of?

3. If it be the *DUTY* of all men to have *saving faith* in Christ, (which I think Mr. Fuller has not hesitated to assert in his publication entitled the "Gospel worthy of all Acceptation,") then, all who have such *faith*, shall be saved; ergo it is the duty of all men, even the non-elect, to be saved: but more of this should Mr. Seek-Truth feel inclined to take up arms for his friend Fuller; while I proceed to ask,

4. Do not the Fullerites believe that all men have it in their power either to *reject* or *accept* the "overtures of salvation offered to them in the Gospel?"

5. Wherein does the difference exist between my accepting the "offered salvation," fulfilling my "duty," in having "saving faith in Christ," and performing a *spiritual living act*?

6. What do Fullerites understand by a "*Saving faith*?"

7. Is a saving faith in Christ an act performed by a dead man, or a work of grace wrought in his soul by the living God?

Now if "Seek-Truth will condescend to answer the above from the ground of Scripture, I shall feel much obliged thereby; and will, if the Lord spare me, make a friendly reply thereto, should his answers appear to me not consistent with sound argument and christian experience. I beg leave to subscribe, Mr. Editor, your's respectfully in Christ,

Yeovil, November 13, 1812.

ELIEZER.

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QUERY TO EBENEZER.

ELIEZER will feel much obliged to that truly valuable Correspondent, Ebenezer, for his thoughts on Acts viii. 22. Now what I wish to know is this,

1. If dead sinners are not to be addressed with exhortations to repent of their wickedness and pray to God, then Wherein was Peter justifiable in exhorting Simon Magus to pray to God, seeing he pronounces him in the gall of bitterness and bond of iniquity?

2. If real prayer be a spiritual act, performed by none but those who are living characters, then Where was the use of Simon praying, or of Peter exhorting him thereto, seeing that the prayers of the wicked are an abomination to God?

A few observations on the above will much oblige, Sir, your's affectionately in Christ,

Nov. 14, 1812.

ELIEZER.

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To the Editor of the *Gospel Magazine*.

DEAR SIR,

If the following answer to an important question by I. R. in your last Number, meets your approbation, you will please to give it

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place on your pages. If you think it too long, you will please to abridge it; but I beg to observe, I have but one object in view, *the glory of Jesus*, and the glory that appertains to the important doctrine of the Resurrection, little noticed in this *enlightened gospel day!* to me, as a poor sinner, it is everything; and the glorious object of it, to me, is everything—"He is, according to my wish, a man in God's stead, a messenger, an interpreter, one among a thousand, to shew unto man his uprightness." I wish you, dear Sir, an increase of his love and grace, and am your's in him,

Feb. 8, 1813.

A SON OF KORAH.

AN ANSWER FOR I. R.

Is I. R. a sensible sinner? then what a mercy for him and me, to have on our side the great and mighty God; *HIM* whom the heaven of heavens cannot contain; the high and lofty One, that inhabiteth eternity, whose name is Holy; for, If God be for us, who can be against us? then that this great God should, in the riches of his grace, condescend to reveal himself to a poor worm in such endearing characters, as he has done in his blessed Word; and so to simplify himself, that a poor fool, taught by his blessed Spirit, may come to a little knowledge of him; whom to know, is life eternal; and this life is in his Son; for no man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him the man of sorrows, who is the image of the invisible God, and the first-born of every creature; the head of the body, the church, the first-born from the dead, that in all things he might have the pre-eminence.

Now we will look at this meek and lowly Jesus, under the figure of a *Lamb*; and I would say, with John Baptist, "Behold the Lamb of God that taketh away the sin of the world." John says, this Lamb was "slain from the foundation of the world;" *that world*, the inhabitants of which have their names written in the book of life, in the Lamb's book of life; and this slain Lamb is the foundation of that world. Now this Lamb was not slain, in a literal sense, till the Jews desired Pilate that he might be slain, Acts xiii. 28.; "and when they had fulfilled all that was written of him, they took him down from the tree and laid him in the sepulchre." (Now in the same sense as he was slain from the foundation of the world, so was he raised, ascended, and glorified, and his church in him: hence that blessed saying in Jeremiah xxxi. 3. "I have loved thee with an everlasting love.") Him, God raised up from the dead; and the promise which was made unto the fathers, God hath fulfilled the same in us their children: in that he hath raised up Jesus from the dead, as it is written in the 2nd Psalm, "Thou art my Son, this day have I begotten thee." For unto which of the angels said he at any time, "Thou art my Son, this day have I begotten thee?" But he took not on him the nature of angels, but the seed

of Abraham, that he might perform all the will of God—suffer, bleed, and die. Now had he not have been begotten again from the dead, What would have become of me? The Apostle says, his preaching and our faith would be in vain, and we should be yet in our sins. Now as concerning God raised him from the dead, no more to return to corruption; for he whom God raised again, saw no corruption; as did Lazarus, though Jesus raised him from the dead, yet he returned again to corruption. Not so Christ; death hath no more dominion over him; he is the only begotten Son from the dead; “the faithful and true witness, the first begotten from the dead;” Rev. i. 5. the first fruits of them that slept. Every man in his own order: Christ the first fruits, and afterwards they that are Christ’s; for, when he bringeth his first begotten into the world, he saith, “Let all the angels of God worship him.” And of the angels he saith, “Who maketh his angels spirits, and his ministers a flame of fire.” But unto the Son he saith, “Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Heb. i. 8—9. Psalm xlv. 6. 7. Now this must appertain to the Resurrection of Jesus; for before his death, when sin lay heavy on him, no oil of gladness, no garment of praise; but heaviness, sorrow, mourning, and woe. Hear his language: “Was there ever sorrow like unto my sorrow?—I am full of heaviness—my heart is melted within me—my strength is dried up—my bones are out of joint—my tongue cleaveth to my jaws—thou hast brought me into the dust of death—be not far from me, for trouble is at hand—I am a worm, reproached, despised—save me from the lion’s mouth.” No gladness here; but sorrow inconceivable; sufferings unparalleled; agonies unknown. He prayed, being in an agony; but he said, “It is finished.” Then, when again he bringeth in the first begotten into the world, he is anointed with the oil of gladness; now the garment of praise is given for the spirit of heaviness, beauty for ashes, the oil of joy for mourning. Hear how his language is changed: “The Lord reward me according to my righteousness; for I have kept the ways of my God, for all his judgments were before me: I did not put away his statutes; I was upright before him: I kept myself from mine iniquity; therefore hath the Lord recompensed me according to my righteousness, and according to the cleanness of my hands; for by thee have I run through a troop, and by my God have I leaped over a wall. The Lord liveth, and blessed be my rock: great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and his seed for evermore.” This is he, the begotten Son of God. Jesus Christ our Lord, made of the seed of David, according to the flesh; and declared the Son of God, with power, according to the Spirit of holiness, by the resurrection of the dead.

"I am the Resurrection and the Life." No life but on this ground, and from this source ; for, if Christ be not risen, we are dead in sin : but Christ died ; yea, rather that is risen again, and ever liveth to make Intercession ! O ! that I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable to his death. For if we have been planted together in the likeness of his death, so also in his Resurrection ; that like as Christ was raised up from the dead, by the glory of the Father, even we also should walk in newness of life. There is no newness of life, but on the ground of the Resurrection of Jesus, and from a death of sin by the same Spirit that raised the dead body of Jesus ; then blessed be the God and Father of our Lord Jesus Christ who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Christ Jesus from the dead. Blessed and happy are they who have part in the first resurrection ; on them the second death hath no power. For God who is rich in mercy for his great love, wherewith he loved us, even when we were dead in trespasses and sins ; and hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places, in Christ Jesus. And as there was no sin on Jesus, our glorified and risen head, after his resurrection from the dead, for he made an end of sin, and put it away, by the sacrifice of himself, and he said, "It is finished ;" so that when he rose from the tomb, the law had no demand ; he had magnified and made it honourable ; wicked men and devils had done with him when he bowed his head and gave up the ghost. Now as there was no sin found on the Person of our risen Jesus, that the holy, just, and divine law could take cognizance of, neither is their any sin in the new man, the new-born soul. The new man, which after God is created in righteousness and true holiness ; "For whosoever is born of God sinneth not, for his seed remaineth in him ; and he cannot sin because he is born of God." For we are not under the law, *no more than Jesus was after his Resurrection* : but we are under grace ; therefore the law hath no more demand on a believer in Jesus, than it had on him after he rose from the dead ; "For you hath he quickened who were dead in trespasses and sins." If many who profess to teach others, were more under the influence of the "Spirit of life" in Christ Jesus, perhaps we should hear less about the "ministration of death and condemnation" being a rule of life to a poor believer in a precious Jesus. Now I would conclude by addressing I. R. in the words of the Apostle ; "If ye then be risen with Christ, seek those things which are above, were Christ sitteth at the right hand of God ; and when he, who is our life, shall appear, then shall we also appear with him in glory." Amen.

A SON OF KORAH.

*To the Editor of the Gospel Magazine.*

SIR,

The following is a genuine Epistle from the late excellent Bishop Horne, written about the year 1760, and addressed to a clergyman of the name of Watson. The writer had then been in orders about seven years; and, as the production of a man so truly estimable, they will be welcomed by many readers. They certainly display also no mean powers of versification, and much originality of thought.

E. K.

## A LETTER TO THE REV. MR. W.

SIR,

While nobler themes your ample thoughts engage,  
 Deep in the treasures of the sacred page,  
 Where through the creatures the Creator seen,  
 Declares salvation to the sons of men,  
 Their social rays, where truth and mercy join  
 Hope in each word, and life in ev'ry line!  
 For once a youthful bard's low rhymes excuse,  
 Nor trivial strains, when from a friend, refuse:  
 In verse, tho' dull, sincerity may flow,  
 And strains, tho' trivial, gratitude can show.

Long under erring custom's galling chain,  
 In heathen lore I search'd for truth in vain.  
 Through wild fantastic fables lay the way,  
 And monstrous systems more absurd than they:  
 At first th' enchanting scenes amus'd the sight,  
 Struck with the dazzling, but deluding, light;  
 But fancy's pleasures quickly pall'd the taste,  
 And here the weary soul found no repast.  
 Wisdom's the food on which the soul must thrive,  
 And wisdom was not their's, alas! to give.  
 As they no more the paths of nature trod,  
 Lost was the only way to nature's God:  
 And from its stock morality disjoin'd,  
 Ill stood the blasting of the wint'ry wind.  
 Perplex'd, my steps I knew not where to bend,  
 These means I saw could lead me to no end:  
 Tho' groves of well-set trees around me grew,  
 Whose fruit seem'd fair, and lovely to the view,  
 Yet starv'd, and half abandon'd to despair,  
 I gaz'd around—no Tree of Life was there.

For wisdom then, to moderns I apply'd,  
 And on divines and moralists rely'd.  
 But when I found (may black oblivion veil  
 From future times, the guilty, horrid tale!)  
 Reason enthron'd in Revelation's place,  
 Dull metaphysics substitutes of grace,

A Saviour's merits cast neglected by,  
 And God's blest Word in tenfold darkness lie ;  
 The holy truths in study'd nonsense liide,  
 The blind apostate Jew the Christian's guide ;  
 Again new doubts disturb'd my troubl'd mind,  
 Again I wish'd some better help to find—  
 Nor wish'd in vain—my wishes more than true,  
 My days by Providence are bless'd with you.  
 And first, shall B—te\* his zeal be found to feign,  
 Or Tully's eloquence forsake R——ne,†  
 E'er I forget, while life's warm tide shall flow,  
 A grateful heart—'tis all I can—to shew.  
 Can words declare what real joys were mine,  
 First from your lips when flow'd the tale divine,  
 When led by you through paths unknown before,  
 (Sacred for ever be th' auspicious hour !)  
 While scarce myself with wonder and surprise,  
 Sudden I saw a new creation rise !  
 At once my doubts and all my fears were quell'd,  
 The clouds of vice and ignorancie dispell'd,  
 O'er all my frame I felt the quickening ray,  
 Truth broke upon me in a flood of day,  
 Contending grace and nature ceas'd their strife,  
 And I transported saw, and grasp'd at life.  
 Still does th' amazing thought possess me whole,  
 Still, still th' unbounded prospect fills my soul !  
 And though I must resign this transient breath,  
 And pass the shadowy vale of dismal death,  
 Yet by a Saviour led, who dy'd to save,  
 And burst the confines of the gloomy grave,  
 Fix'd on the glorious view in hope I go,  
 And enter, unappall'd, the realms below ;  
 To rise, when time shall cease, on joyful wing,  
 And into endless bliss exulting spring.  
 Then, when all worldly knowledge shall decay,  
 And heaven and earth in flames dissolve away,  
 This shall again in glory be renew'd,  
 And to eternity with God pursu'd.  
 No longer then by types and emblems shewn  
 Th' effulgence of the essence shall be known :  
 Irradiation from th' eternal THREE  
 Shall then support the soul by them set free, }  
 Blest in full vision of the Deity.

Fir'd with these thoughts sublime, I scarce refrain,  
 And ardent wish to sing a bolder strain :

\* Probably W. J. Bate, author of *Critica Hebraea*.

† This seems to mean Romaine, whether the celebrated preacher of that name can hardly admit a doubt.

To sacred themes I long to turn my lays,  
 And praise his works, who gave me power to praise.  
 Tell how the pow'rful FIAT matter heard,  
 And sprung to being at th' Almighty word.  
 Darkness, that mantling veil'd the formless mass,  
 How next by motion did to spirit pass,  
 Till, roaring chaos labouring at the birth,  
 O'er the vast void resplendent light shone forth.  
 How made by them, th' expansion form'd this ball,  
 Dispos'd, compress'd, confirm'd and—governs all.

So thro' the world when mental darkness reign'd,  
 And scarce a spark of once known truth remain'd,  
 First in the hearts of men by God belov'd,  
 With influence sweet the real Spirit mov'd ;  
 Th' heavenly breeze refresh'd the drooping soul,  
 And for a nobler change prepar'd the whole,  
 Nor long e'er (sov'reign cure of all our woes !)  
 With healing in his wings, the Light of life arose.  
 Nature confess'd the more than mortal hand,  
 While rays benignant stream'd through ev'ry land.  
 Jehovah's love was then indeed display'd,  
 The promis'd ransom then was fully paid,  
 And all the vast expanse of mercy spread ! }

But let me not these hallow'd truths disgrace,  
 And loftiest themes with humble verse deface.  
 Subjects like these demand a Watson's fire,  
 And pens like his (if such be found) require.  
 'Tis your's e'en now to make religion charm,  
 Th' enraptur'd heart with piety to warm,  
 To make mankind your holy transports share,  
 And pour in life at each attentive ear ;  
 Through thickest clouds o'er drawn for dev'lish ends,  
 By open foes, or (worse !) pretended friends ;  
 The Scriptures in their native light to shew,  
 And prove (disputed point !) that God is true.  
 And while around you spread th' enlivening rays,  
 And pour forth truth's intolerable blaze,  
 Pleas'd to reflect what I from you receive,  
 I'll in my narrow sphere some glimmering give ;  
 And proud from Watson that it came I'll boast,  
 Nor shall your generous labour all be lost.

## G. H.

The character of Mr. Watson addressed in this Epistle is given at large by Mr. Jones in his Life of Bishop Horne. As it forms in itself an interesting picture, and greatly illustrates the praises conferred in the poem, I shall here insert it.

" In the same college with us, there lived a very extraordinary person. He was a classical scholar of the first rate, from a public

school, remarkable for an unusual degree of taste and judgment in poetry and oratory ; his person was elegant and striking, and his countenance expressed at once both the gentleness of his temper and the quickness of his understanding. His manners and address were those of a perfect gentleman : his common talk, though easy and fluent, had the correctness of studied composition : his benevolence was so great, that all the beggars in Oxford knew the way to his chamber door : upon the whole, his character was so spotless, and his conduct so exemplary, that, mild and gentle as he was in his carriage toward them, no young man dared to be rude in his company. By many of the first people in the University he was known and admired : and it being my fortune to live in the same staircase with him, he was very kind and attentive to me, though I was much his junior : he often allowed me the pleasure of his conversation, and sometimes gave me the benefit of his advice, of which I knew the meaning to be so good, that I always heard it with respect, and followed it as well as I could. This gentleman, with all his other qualifications, was a Hebrew scholar, and a favourer of Mr. Hutchinson's Philosophy ; but had kept it to himself, in the spirit of Nicodemus ; and when I asked him the reason of it afterwards, and complained of the reserve with which he had so long treated me in this respect ; ' Why,' said he, ' these things are in no repute ; the world does not receive them ; and you being a young man, who must keep what friends you have, and make your fortune in the world ; I thought it better to let you go on in your own way, than bring you into that embarrassment which might be productive of more harm than good, and embitter the future course of your life : besides, it was far from being clear to me, how you would receive them ; and then I might have lost your friendship.' It was now too late for such a remonstrance to have any effect ; I therefore, on the contrary, prevailed upon him to become my master in Hebrew, which I was very desirous to learn : and in this he acquitted himself with so much skill and kind attention, writing out for me with his own hand such grammatical rules and directions as he judged necessary, that in a very short time I could go on without my guide.. I remember however, that I had nearly worked myself to death, by determining, like Duns Scotus in the Picture-Gallery, to go through a whole chapter in the Hebrew before night.

" To this gentleman, whose name was George Watson, I recommended Mr. Horne at my departure from Oxford ; and they were so well pleased with each other, that Mr. Horne, instead of going home to his friends in the vacation, stayed for the advantage of following his studies at Oxford, under the direction of his new teacher ; and in the autumn of the year 1749, he began a Series of Letters to his father, which fill above thirty pages in large quarto, very closely written ; from the whole tenor of which, it is pleasant to see, how entire a friendship and confidence there was between a grave and

learned father, and a son, not yet twenty years of age! Of these Letters, though they are by no means correct enough, either for style or judgment, to stand the test of severe criticism, it is highly proper I should give some account; to shew what those opinions were, which had now got possession of his mind; intermixing with my abstracts such notes and explanations as shall seem requisite for a better understanding of it.

"Having first apologized to his father, for not visiting him in the vacation, he gives him an account of his teacher. 'I am obliged for the happiness I have enjoyed of late to a gentleman of this society, and shall always bless God that his providence ever brought me acquainted with him. He is a Fellow of our house; and though but six-and-twenty, as complete a scholar in the whole circle of learning, as great a divine, as good a man, and as polite a gentleman, as the present age can boast of. These words of Mr. Horne I introduce with peculiar satisfaction; because they afford so strong a concurring testimony to the truth of what I have already ventured to say of Mr. Watson. This excellent man never published any large work, and will be known to posterity only by some occasional pieces which he printed in his lifetime. His Sermon on the sixteenth Psalm, which he preached before the University, and afterwards left the printing of it to my care, so delighted Mr. Horne (as it appears from these letters to his father) that it probably raised in his mind the first desire of undertaking that Commentary on the whole book of Psalms, which he afterwards brought to such perfection\*. Mr. Watson published another Sermon on the Divine Appearance in Gen. xviii; which was furiously shot at by the bush-fighters of that time in their Monthly Review; insomuch that the author thought it might be of some service to take up his pen and write them a letter; in which their insolence is reproved with such superior dignity of mind and serenity of temper, and their ignorance and error so learnedly exposed, that if I were desirous of shewing to any reader what Mr. Watson was, and what *they* were, I would by all means put that letter into his hand; of which I suppose no copies are now to be found, but in the possession of some of his surviving friends. It is however made mention of with due honour by Dr. Delany, the celebrated Dean of Down in Ireland, who was once the intimate friend of Swift, and has given us the best account of his life and character in his Observations in answer to Lord Orrery. In a preface to the third volume of his Revelation examined with Candour, which he printed at London very late in life, he speaks of a malignant style of criticism, in practice at that time with the obscure and unknown authors of a Monthly Review; and observes upon the case, that 'he must seem at first sight a rash as well as a bold man, who would venture to wage war at once with Billingsgate and banditti. And yet in truth,' adds he, 'such a

\* This is the gentleman who is spoken of in a note to the Cominent on Psalm xix.

war (defensive only) hath been waged with them to great advantage, by a gentleman, whose mind and manners are as remote from illiberal scurrility and abuse, as his adversaries appear to be from learning, from candour, and from every character of true criticism. Mr. Watson, the defendant here mentioned, hath, in return to their scurrility, answered and exposed them with strong, clear, and irresistible reasoning, and such a meek, calm, and Christian spirit, as hath done honour to his own character, and uncommon justice to the Christian cause; such as were sufficient to silence any thing but effrontery, hardened in ignorance, to the end of the world.' Mr. Watson also printed a Sermon, preached before the University on the 29th of May, which he calls an Admonition to the Church of England. In a long preface to this Sermon, he has thrown out such valuable observations, that an excellent Manual might be formed out of them, for preserving the members of the Church of England steady in their profession; by shewing to them, so plainly as is here done, the principal dangers to which they are now exposed. Having said thus much of his teacher, (and I could with pleasure have said much more) I must now shew what he learned under him."

The biographer then proceeds to detail, what he considers as consequent upon the intercourse with Mr. Watson, in the opinions of his friend Horne, which certainly were not without a strong tincture of Hutchinsonian doctrines, though highly venerable for profound piety. These verses, however, form an important illustration of the life of the Bishop, and of his friendship with Mr. Watson. Mr. Romaine he probably first admired from his edition of Calasio's Hebrew Concordance, respecting which some particulars are related by the same biographer.

E. K.

## THOUGHTS ON THE GOOD WORK.

*(Concluded from p. 504.)*

"Being confident of this very thing, that he which hath begun a good Work in you, will perform it until the day of Jesus Christ." Phil. i. 6.

FOURTHLY.—I am to notice the ground of the Apostle's confidence of its accomplishment; which may be found in the following ideas.

1. In the great love God bears to his own persons, perfections, name, word, oath, faithfulness, honour, and glory.

2. In the great, eternal, sovereign, electing, love of the Trinity to our nature in the man Jesus; and to the Church in high election union in and with him unto life eternal.

3. In the Father's donation in covenant order, in giving and delivering up his only begotten Son, to be the salvation of his beloved people unto the ends of the earth; and as the greatest blessing or gift heaven possessed was not withheld, it is not likely that persevering grace which is but the lesser will, as the Apostle argues, saying, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also, freely give us all things?"

4. In the great love of our Lord Christ, as one of the Personal subsistences in Jehovah, to condescend and become the Church's constituted head and husband in an union of natures; and stipulate in covenant love with the Father to procure her deliverance, in the highest honour, to the throne of justice and to the magnifying of the law of nature.

5. In the Lord Christ's graciously becoming the open, incarnate, or birth Christ, by assuming an human body into high union to his soul, which was already in personal union unto his Divinity from the first period of its existence; and, indeed, this body rendered him capable to suffer for sin, but his Divinity stamp a necessary or satisfactory value on his sufferings, "for it, in all things, behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest;" which office he has faithfully performed, and so rendered the perseverance of the saints a matter of justice and necessity.

6. In the ascension of our Lord Christ in the authority of his priestly blood as head of the church; from which the Apostle to the Romans, draws this inference, saying, "If when we were enemies we were reconciled to God by the death of his Son, *much more* being reconciled (or having our enmity slain, or drowned, in the discovery of a sea of love and blood), we shall be saved by his life." Ah! of intercession in merit no doubt, as the Apostle to the Hebrews argues, saying, "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them;" and, indeed, as the Lord's people are loved *in* Christ, and redeemed *by* Christ, and that while enemies unto God by wicked works, and as this was the state they were in when the Spirit of the Lord met with them and changed them from enemies to friends, by changing their hearts and overcoming their enmity in the light of love and blood; and as the Lord did not destroy them when foes, surely he will not now they are friends.

7. In the Father's grand and faithful promise unto his Son, the great Surety, Mediator, and Saviour, which stands thus—"He shall see of the travail of his soul, and shall be satisfied."

8. In the promise of the Son of God to his chosen sheep; for he hath pledged his Word, faithfulness, and honour, with his great name, saying, "*I give unto them eternal life, and they shall never perish.*"

9. In the promise of the Holy Ghost in our text, for the Apostle was moved by him, and in this part of holy page spake *for him*, as if the Spirit had said to the church at Philippi, I have begun a good Work of grace in the merit of Christ's blood in your souls, and I *will* perfect the same until the day of his coming; which is the day of full completion no doubt.

The 10th, and last ground for confidence, I shall mention in this triple rock:—1. The infinite wisdom\* of God has fixed the plan,

\* "O the depth of the wisdom and knowledge of God! His understanding is infinite." Rom. xi. 33. Psalm cxlvii. 5.

and appointed all suitable means to accomplish the end.—2. The infinite love and Almighty power\* of God, has engaged the work to perform.—And 3. Infinite faithfulness and immutable goodness† have engaged to hold each in their place, and see that all is done. So that if the first of these cannot be baffled, nor the second successfully opposed, nor the third neither change nor deceive, the good Work must be completed, and then crowned with bliss. And for proof, read truth.

Fifthly.—I am to conclude with a special direction to my Epistle. As to me, this appears a matter of moment, for a great deal of the increase of light, faith, stability, joy, hope, and the support of patience, depends upon this; and I am sure the letters of my Lord's sovereign love, have done me a vast of good by their being directed in such a special way, and indeed this is what I have highly approved of, as seen in the Bible and heard from the pulpit. And who would write an indefinite direction upon a letter of importance, except those smitten with insanity or intoxicated with the wine of the whore of Babylon? for even in secular affairs, this would be extreme folly. For instance, suppose a person in the city of London was, by his will, to bequeath unto me, Joseph Kittson, of Ramsey, in the county of Huntingdon, a legacy of one thousand pounds; and his executor, after his death, was to pretend to apprise me thereof by an anonymous letter, thus written:—“A gentleman of London, lately deceased, hath left *some* man of Ramsey, in the county Huntingdon, a sum of money, to be received at a certain time.” Now it is not likely I should get any information by such a letter, either of the testator, the specific sum, or the time of payment; but if by any other unthought of means I should get such information, What must I think of the conduct of the executor? ¶ as it respected my personal welfare, surely I must suppose he was void of affection, wisdom, or honesty, or all these. But least my epistle should not safely arrive to the persons for whom it is designed, I will direct it in characters unknown to all others, and yet they shall be very easy and legible unto them, from the greatest to the least, and that in a tenfold direction; and though others may hear the sound, and read the type or letters that spell the characters, yet none of them shall be able to understand the spiritual and proper import, but such as are born from above.

1. You are the subjects of this *good Work*, spoken of in my text, that have been inwardly arrested, arraigned, and tried at the bar of God, truth, and conscience, and there found guilty in the eye of the just law of your Maker; at which bar you both heard and felt

\* “I will work, and who shall let it? None can stay his hand, or say unto him, What doest thou?” Isa. xliii. 13. Dan. iv. 35.

† “My counsel shall stand, and I will do all my pleasure. He is in one mind. Faithful is he that calleth you, who also will do it. The Lord will give grace and glory.” Isa. xlii. 10. Job xxiii. 13. 1 Thess. v. 24. Psalm lxxxiv. 11.

‡ This executor would act similar to our indefinite preachers, who aim at filling all the men in the town with expectations of salvation, but personally instruct no man therein.

the sentence of death in your inmost soul for the breach; and in the knowledge of which you felt awful despair take place, as it respected deliverance from the same by the works of your own hands, either in whole or in part; and that not merely in the light of reason in your natural judgment assisted by revelation, but by a powerful and painful application of the spiritual law of God to your very heart, in the hand of the Spirit, so as to feel desperation really take hold of your soul, and to fear the curse you had both heard and felt, would very shortly be executed upon your guilty head, and could say in very deed, that "refuge failed you;" further; you found no true peace until the Spirit revealed the full remission of all your sins, through the blood of Jesus Christ, and so favoured you with a receipt in full from the hand of your creditor, which was planned by wisdom, procured by merit, wrote by mercy, sealed by justice, sent by love, and read in power in the court of your conscience; and for substance contained this declaration, "Deliver him from going down to the pit, for I have found a ransom."

2. You have seen Christ, by faith, in his dolorous agonies and bloody sweat, and have looked upon him until your heart felt pierced through and bled with grief for what you had done against him; and you have gazed upon him by times under your law-curse, until you have had springs in your head, joy in your soul, love in your affections, holy repentance or compunction for sin in all your heart, with inward revenge against all unrighteousness both in essence and acts.

3. You have groaned under a sense of inherent corruption, because of its God-dishonouring, Christ-crucifying, Spirit-grieving, conscience-defiling, soul-darkening, death-procuring, wound-making, and peace-dislocating nature.

4. You have been taught by previous experience, that with supernatural influence you can serve the Lord with godly fear, holy reverence, inward humility, heart-felt adoration, and soul-felt purity; and that without such influence you cannot, no, not if heaven depended upon it.

5. You have been delighted with the sovereign and spiritual presence of the Lord Jesus Christ; and know, from happy and heart-felt experience, how darkness-chasing, foe-repulsing, fear-destroying, soul-enlightning, heart-enlarging, sin-subduing, faith-increasing, love-exciting, hope-encouraging, patience-supporting, health-restoring, affection-gathering, will-reconciling, burden-easing, with-burning, cord-breaking, prison-opening, liberty-speaking, wound-healing, bosom-firing, and heart-cheering, it really is.

6. You are truly grieved, so far as you are taught, to know and see the awful and rapid progress of nature's religion or fleshly piety; (though in general it goes by the name *piet* or *candour*) which consists in universal redemption, free-will, creature-duty, common faith, offered grace, overtures to the dead, a day of grace,

heaven for prayer, reconciliation for good works and repentance, rebellion to truth, obedience to falsehoods, pretended love to sinners and real hatred to saints: now all this you are bound to loathe from inward and spiritual necessity, and from the same source you love the real prosperity of Zion's spiritual city, and rejoice to see her increase in light, heat, power, grace, gifts, and visible members.

7. You dread formality, hardness, barrenness, coldness, levity, forgetfulness, and irreverence before God; and are grieved on account of your daily infirmities, which are only known to God and your own soul; with the awful backslidings of heart which are effected through your pride, presumption, rebellion, covetousness, beastly corruptions and unbelief, with many more evils of like kind, which at seasons make you groan for deliverance from all sin, for it is that which causes you to say at times, "I would not live alway."

8. You love the children of God which are spiritually begotten of him, and can truly say, God being your witness, that if you hear of or see any of them backslide from God and truth, in open conduct, it grieves you to the very heart; and if you hear, see, and know the same objects to be rebuked and reclaimed by the great Shepherd of the sheep, it rejoiceth your very soul.

9. You fear sinning against God, at times, more than hell, and can say that you fear failing foully, ten thousands times ten thousand more than falling into perdition; and that is more than all the free-willers in the world can say, in truth, for they neither love Christ, fear God, nor loathe sin; nor can they if they might have heaven for it, no, no more than the devils can; but you feel, at times, that you cannot help doing each of them, from the very principle of sweet necessity.

10. You are taught to know God's sovereign love and special grace in personal election, ancient predestination unto open adoption, particular redemption, special vocation by the Spirit, justification by imputed righteousness, the pardon of all your sins through Christ's blood, sanctification by the Holy Ghost in its merit, with the final perseverance of all the saints in grace unto eternal glory, in spite of sin, sinners, death or hell; and you know, from inward and heart-felt experience, that these truths are heaven-including, heart-establishing, hope-confirming, heart-melting, coast-enlarging, creature-emptying, pride-mortifying, grace-magnifying, soul-satisfying, evil-exposing, weakness-detecting, sin-subduing, purity-producing, perfection-glorifying, God-honouring, Christ-exalting, Spirit-crowning, prayer-exciting, soul-converting, song-preparing, and to all obedience sweetly binding.\* The grace of Christ, the ancient of days, be with you, amen: and my love to the persons of all them that serve him in sincerity. Adieu.

*Ramsey, Hunts. Jan. 31, 1813.*

J. K——N.

\* The priest of Ahab and of Jezebel think quite otherwise, both the priests of the Groves and the prophets of Baal; but this only proves where they are, what they are, and whom they serve; and it would be much wiser of them to be neuter

## THE FOLLOWER OF CHRIST.

"Follow me!" were the words of our blessed Redeemer, in the days of his appearance on earth, clothed in human flesh, used when he called any one to become his disciple; and here the christian character commences; herein, the translation from the kingdom of sin and Satan, to the kingdom of God's dear Son, is clearly made manifest; and we willingly taking up our crosses and following him, evidently testify we are his willing and devoted disciples. Earth, and earthly pursuits, distinguish the character of worldly men; the devoted advocates for the kingdom of sin and Satan, whose whole prospects centre in the things pertaining to the flesh, and the vain imaginations of the perverted mind; whether they are allied to this prevailing bias or the other, or are under the influence of this or that ruling passion, their aims and pursuits are all confined within the narrow compass of a few short years. Engaged by nature, by habit, and prevailing custom, and under the domineering influence of the prince of the power of the air, the god of this world, who rules in the hearts of the children of disobedience, they have entered into eternal warfare with the King of heaven, the Almighty, Omnipotent, Triune, Covenanting Jehovah; and by their acts, despise the mention of his name, turn their backs on his ways, and hate the idea of worshiping him in his courts below—his people they reject and contemn, whom, had they the power, they would exterminate from the earth, as the offscouring of all things, the outcasts of society, the troublers of mankind, and yet the tame and mean spirited people who are unworthy to be numbered with the sober sons of avarice, or with the bold spirits who set defiance to principle, and plainly proclaim that their god is their belly, that they mind earthly things, (supremely).

To look around the world, it would be to see in man, by nature, no difference; the combination is universal; for all, in their natural state, are enmity against God. If the mere gratification of the appetite be the grovelling pursuit of the fallen sons of Adam, we see that principle suggest not one good thought of God, and of eternity; but, if their minds are not confused, or their thoughts deranged, at the mention of these things, they shew an aversion to such topics; which directly convinces us, another principle very different to this must be imparted, before they will feel any pleasure in contemplating subjects so different to their pursuits, so op-

in such things as they are wholly ignorant of, for they are quite out of the secret of grace's operations, and do not know how they kill and make alive, wound and make whole, strip and cloath, empty and fill, pull down and build up, make weak and make strong, make poor and make rich, give sorrow and joy, and how they make the greatest the least, the strongest the weakest, the heaviest the lightest, the holiest the vilest, the highest the lowest, and the wisest men in spiritual things the most sensible of their own ignorance. But these operations and their effects must remain parables too hard for the natural man to unravel; for foolishness to him they must remain.

posed to the enjoyments they seek. If the love of money take the chief seat in the heart, What does it lead to? not to God and godliness, but to the amassing of thousands of gold and silver; and as the extent of their aims and wishes increases, with the increase of their store, in the constant pursuit of still adding to their stock, they of consequence, are only pleased while they are engaged in this their favourite occupation; and any intermission to this, is only the irksome, tedious delaying that gratification, which pursuit of riches gives to this propensity of their minds. In order then to make a man worship the true God, by the one Mediator, Jesus Christ the righteous, a very different spirit to this must be imparted to him, and this principle must not be suffered to rule. If fame, or honour, or a literary name, or glory, or any of those empty things, which lift up the mind with vain and towering imaginations, or puff up the man with pride and self-importance; Christ the meek and lowly Jesus, is not an object calculated to administer to his comfort, or delight; it will only circumscribe his own high thoughts, and tower down the tone of self-esteem, and trusting in the creature, and the creature's talents, to contemplate the blessed Lamb of God, who taketh away the sins of the world: his pride is the idol of his heart, and no matter from what quarter, so that due worship and sacrifice is made to this, the whole aim of the man is answered. By smooth tongued eloquence, or ardent and vigorous debate, or manifesting a prudence, a penetration, a profoundness, and enlightened character for judgment, an extensiveness and enlargedness of mind; if by any of these he may acquire praise, time and all he has shall be sacrificed, and to this petty deity, shall be continually offered up the incense of his heart.

The conscience, which in the hearts of all men accuses or else excuses one another, never lead a man to throw off allegiance to that sinful spiritual power to which, by his aims and desires, he was the willing subject, nay, slave: no, he may change one master for another, from one state of spiritual wickedness to another, from one strong hold of Satan to another, but he cannot, nor does he desire, or does it ever once enter into his thoughts, truly, to escape from the dominion of sin and Satan. He may be terrified by dreadful forebodings, or he may be so completely broken down by his hopes and prospects being overturned, as to sink in despair, if he be not taken into the service of some other spiritual enemy to God; but never did such a character seek to God, or believe in him whom God hath sent: for How shall he believe in him of whom he has not heard? or, How shall he hear without a preacher? or, How shall one preach except he be sent? and, How shall he hear aright unless his understanding be enlightened, be opened? But, as they who are the subjects of Satan, must obey him implicitly, he strives to sink these terrified beings in despondency and death. First, if their consciences terrify and trouble them, he will (making his pretensions to administer a cure in these cases), amuse their minds

in various ways, and tell them fine tales to fix them in false security ; but, if still conscience cannot be appeased, (and God prevent not) he will lock up these gloomy characters in the dreadful forebodings of their hearts, and at last make them sink under his persecuting arm.

God has proclaimed glad tidings (the means of salvation from despair), of great joy, which shall be unto all people ; for unto them is born, in the city of David, a Saviour, which is Christ the Lord, and he shall save his people from their sins ; he shall raise them from the ruins of the Fall, from the labyrinth of sin and iniquity ; he shall set their feet upon a rock ; he shall establish their goings ; he shall put a new song into their hearts, even thanksgiving to their God. In him God has made a covenant with his people, which shall never be broken ; for he is a day's-man who lays his hand upon both parties, and fulfils what is required of each. In him, God has said, " Behold I will make a new covenant with the house of David, and the inhabitants of Jerusalem. I will put my law in their hearts, and in their inward parts will I write them, and they shall not depart from me. Behold, I will take away the heart of stone, and give you a heart of flesh." These are the promises of God, which only lead to him ; like the Son proceeding from the Father of truth, only lead to acknowledge him, and Jesus Christ as the only way to eternal life.

When the conscience is made to perform its office in a particular manner, we see the man convinced of his real state, as seeing himself perishing without help. But when we hear the injunction of our Lord obeyed, " Go ye into the whole world and preach the Gospel to every creature : he that believeth shall be saved, but he that believeth not shall be damned ; because hardening himself in his sin, in his wicked pursuits, he rejects the only way to life, and to salvation :"—when we hear this preached to the man made sensible of his true state, we hear of a remedy quite suitable to his need ; immediately the Gospel finds access, for the Spirit of God accompanies the Word with power to his heart.

This is the effect of the Spirit of truth accompanying the Word of truth ; and reaching the heart of the self-condemned rebel ; after the messenger whom God has sent to that man's heart, to make him meet to receive the offers of mercy, has come ; which is some bereaving providence, or afflictive dispensation of some other kind, which has struck at the root of his vain hopes, even those on which he placed the greatest confidence. Perhaps the afflicting hand of God has brought him, by sickness, to the door of death ; the grave has appeared to gape as ready to receive him ; or his friends, on whom he placed the greatest confidence, in whose society he took the greatest pleasure, have been removed by death ; or, is his chief delight in riches, it may have been by one sudden blast all swept away ; or does he most delight in popular applause, that fleeting,

but fascinating applause, may have been turned into contempt and to derision. If either ambition, enterprize, or a plodding scheming mind, be the characteristic as the ruling passion of the man, here has the work begun, and the chief idol of his heart been taken from its place, and the sinner has been humbled in the dust. In this manner, the messenger of God, the blessed forerunner of the Saviour, has opened the way. Then the Word of God, which tells him the vanity of all earthly things, is believed by him ; he is told that he is a sinner ; his conscience has before condemned him before God as such ; he is told likewise, that in himself he has no way of escape : the law, with all its terrors, as exhibited in the Word of God, has almost led him to despair—then Jesus, the way to the Father, to happiness, and life, is preached. His heart is filled with joy, for the Spirit of God has accompanied the Word of life, and made him to see, and cordially to receive, the free dispensation of pardon and peace, which saves him from the ruins of the Fall, just at the most critical time when his mind had been sufficiently enlightened to see the terrors of the Almighty, and the spirituality of the just law with its demands, had made him afraid, and he was sinking in despair. This man then becomes the willing Follower of Jesus Christ, who was despised and rejected of men ; a man of sorrows, and acquainted with grief. He is ready to follow him whithersoever he goeth ; to give up friends and relations, houses and lands, and his very life, to follow him ; and willing to become a bye word, and reproach, for his sake ; and still to follow after him, when religion is evil spoken of, and it is dangerous (according to human apprehensions) to profess his name, as well as when it walks amidst the sunshine of universal applause.

A Follower of Jesus, will be sometimes apparently revered, and sometimes treated with the utmost scorn. Sometimes the worldly will appear ready to sacrifice much for his sake ; and at other times (like as was their Master) they would have them to be crucified, or meet with some other cruel death ; crying, It is not fit for such to live. But the man who has professed the name of Jesus, does not look exclusively at those things, but makes it his daily prayer that he might steadily persevere, and follow on until God shall call him to be where he is. The christian, as the Apostle under divine influence says, would, if it was not for the hope the Gospel brings, be of all men the most miserable ; for he is away from his home, separated from his best of friends ; he is in an enemy's country, a stranger, and sojourner, like his divine Master, having no place to dwell in, for he seeks another country, a heavenly, where God his Father dwells. Though not always going directly against the tide of public opinion, or in opposition to friends and relatives, or to feel the loss of property ; though not directly persecuted ; yet he finds he must not trust in being long without the first, nor expect to be long freed from the second, or build upon enjoying the third, or being freed from persecution : so in whatever circumstances,

still he knows this is not his rest ; it is polluted. He is thankful for the benefits of Providence, but prays that he may not be brought in bondage by them ; he seeks to enjoy them with moderation ; but he feels, notwithstanding all outward comforts, he has an enemy within, conspiring with the tempter without, so as to render his a life of trial and affliction ; and therefore he is led to cry out, " Oh ! wretched man that I am, who shall deliver me from this body of sin and death ;" but can conclude, I thank God, through our Lord Jesus Christ. All outward things which administer to his comfort, he is ready to give up, and at the call of his Master, is ready to follow wherever he requires ; to be employed in his work, wherever he shall please to send him. But his sorrow is, that these earthly comforts twine so much about his heart ; for the more he has of earthly things, the more he is drawn down to earth, and the more his heavenly enjoyments are curtailed ; therefore it is the dispensation which began in opposition to his feelings, must so continue, in order that he should be kept humble, spiritual, and in his aims, views, and enjoyments, heavenly. He is a character who is frequently in the furnace of affliction, and there his true blessings commence ; for as the flesh and its enjoyments are crucified and slain, Christ and the things of Christ are highly esteemed. He keeps continually in his mind the country to which he in his pilgrimage is travelling ; he counts the days, the months, the years, as they roll along, and considers as they pass, he is so much the nearer to his Father's blessed abode. He sometimes looks forward to the different expected epochs of his life, and though with some painful apprehensions, (from the foes he expects to have to cope with, but mostly under the considerations of his inbred depravity and weakness), especially in these eventful times, when war and commotion spread their desolating sway, urged by the impetuosity of depraved, despotic tyrants, and threaten the nations of the earth. But in the main while he looks forward to these epochs, he reasons, that when they occur, there will be so great portions of his journey performed, got over ; and like the traveller, who considering the different places he hopes to go through, he expects at each very materially to shorten his journey. His chief concern is as he goes, to follow the Lord Jesus Christ, and seeks to be approved of God, and to be constantly under the leadings and teachings of the blessed Spirit, who first lead him into the divine path. He is desirous that those precepts which his blessed Redeemer taught, might be engraven on his heart ; indeed, when the promise of God, alluded to in the beginning of this paper, is fulfilled, they are so written on his heart ; and also that which is the first of all, and that which contains the whole, the command of his Saviour, " Follow me !" and this he does in the face of the greatest dangers, (according to human ideas), knowing this, that

" At home, or abroad,  
On the land, on the sea,

As his days may demand,  
Shall his strength ever be."

He knows, therefore, wherever his Lord calls him to go, there surely will his Lord be to succour and give him support. He is prepared everywhere to meet trials, knowing that in every place, trials and persecutions await him ; but he is not careful about these things, for the hope which is set before him in the Gospel ; knowing, also, that often behind the frowning providence, God hides a smiling face ; that the day which dawned with clouds and darkness, has dissipated the gloom and manifested the splendor of the best day of the whole year. If the believer be destitute, the less he has to occupy the place of the Saviour ; if without those friendships which constitute the common charities of life, the more will he feel his need of applying to the best of friends, and the more will he strive to make this Jesus his friend ; so those things which break the spirits of man while unchanged, unrenewed, and unregenerated by the grace of God, are those which promote the life of faith in the christian's soul. He cannot garnish over with a mere outward appearance, or outward correct conduct ; but God has wrought in him a full conviction of his utter depravity and helplessness ; so that he can do no real good deed of himself ; he confesses whatever he does, that is good, is only by the Holy Spirit ; to God he gives the praise ; as he knows that no good can come from a corrupt fountain, from a nature born in sin and shapen in iniquity ; for in sin did his mother conceive him. But still the precept to follow Christ is a principle within, perfectly holy and harmless, which continually impels him to every good word and work ; and to extinguish this principle, earth and hell conjoin, the world and the flesh, and the devil working by and in each ; and to effect this purpose, entreaty is used, and other (as they stile them) lenient means ; if those will not do, harsher are used, deceit and violence ; indeed, to follow the tempter in all his arts, wiles, and subtleties, would be a subject to employ our whole lives, but his work is soon found out, when tried by the touch-stone of the Word : he never lead a man to Christ, to forsake his sins, to be humble, believing, hopeful, to love the ways of God. If these have been wrought in a man's heart, no matter if he cannot account how it is ; God has begun a work in his heart, which he will carry on ; and that man shall manifest true, vital religion, and godliness ; he shall continue by grace to the end ; and they that continue to the end shall be saved, out of every nation, and kindred, and people, and tongue ; as well out of Britain as the Holy Land, or the contrary bounds of the earth, as the former ; for the saints shall be brought from all parts, east and west, north and south ; but his Gospel must be first preached in all the world, and then shall the end come.

I pray this may be for the comfort of any fellow traveller bowed down by the trials of the way ; and remain your well-wisher, Mr. Editor, for the Lord's sake,

A YOUNG FOLLOWER OF JESUS THE DESPISED NAZARENE.

## THE MORAL LAW NECESSARILY A RULE OF LIFE TO BELIEVERS.

To the Editor of the Gospel Magazine.

SIR,

ONE of your *logical* Correspondents, in the number that is just published, ("no university wrangler," notwithstanding his sense of syllogisms and Latin scraps,) thinks the long agitated controversy about the Moral Law as a Rule of Life might be easily brought to an issue; I think so too, but *not by his sophisms*, perhaps some of your readers may imagine the following more likely.

Believers in Jesus are delivered from the *curse* of the Moral Law; but Jesus suffered that the righteousness of the Law might be *fulfilled by his people*, and the Moral precept is engraven on their *hearts*, therefore obedience to the Moral Law is indispensable to prove our claim as Believers in Jesus. Until it can be made appear that a Christian may worship other Gods than Jehovah, take his name in vain, break his Sabbaths, murder, commit adultery, steal, bear false witness, and indulge covetousness *with impunity*; it must be the very climax of absurdity to assert, (as some do,) that "a Believer has nothing to do with the Law;" and although thousands of volumes were published in defence of this monstrous position, their character might be comprehended as summarily, as I remember you reviewed the writings of "*The Lamb's Wife*," in your former Series, when we were more sociable than of late years, "*a heap of trash*;" the theologist who can prove that a Believer in Jesus may break the Moral Law at pleasure, will prove, *beyond contradiction*, that the Gospel of Jesus is the greatest *curse* with which the earth has ever been visited; but from such sentiments, and all who would propagate, encourage, or *act upon them*; every one that is taught of the Spirit of God say, "Good Lord deliver us." I am aware that it is for want of an acquaintance with the import of the terms used, that many deny the Law to be a Rule of Life; and the eyes of some are so *jaundiced* that they cannot discern the consistency of the doctrine of justification by faith only with the continued authority of the Moral Law over Believers; but there I doubt not, (if disciples of Christ,) are as anxiously concerned to keep *every* precept inviolable as those are whom they so bitterly oppose, they also lament before God continually, that they are not more conformed to his revealed will; the difference between Christians on this point is more in appearance than reality. O, that the scales of ignorance may be removed from their eyes, that they may not be permitted to grieve the Holy Spirit, as they must by resisting his own statement of the truth, and indulging themselves in false zeal, evil dispositions, and biting words.

February 3, 1813.

NO LEGALIST.

## OBSERVATIONS BY THE EDITORS.

THOUGH the above epistle is not particularly addressed to us, still as Supervisors of this Publication, we cannot in our consciences let

such palpable misconception, misconstruction, and self-idolization, pass without a word or two.

This Correspondent says he is "No Legalist," while the whole purport of his letter is wrapt up in self-sufficiency, and self-righteousness. He attempts a logical proposition, and then arrogantly in the spirit of a self-justiciary answers it, by obliquely asserting, that the obedience of man to the Moral Law, proves his CLAIM as a Believer in Jesus. May God of his infinite mercy undeceive this writer, before he goes hence to be no more seen.

Instead of man having a claim on God, it is God of his compassionate goodness lays a claim to the fallen sinner: he first seeks him, and finds him, works faith in his heart, and enables him to believe in Jesus to the saving of his soul. Thus, whosoever believeth that Jesus is the Christ, is born of God. The words of inspiration aver, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe on thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Whosoever therefore believeth that Jesus is the Christ, is born of God. God dwelleth in him, and he in God, therein we have boldness in the day of judgment, because as he is, so are we in the world.

It is much to be apprehended, that those who urge on the Believer the Law given by Moses as a Rule of Life, know nothing of the import of the above Scriptures, or of the faith of God's elect which worketh by love. As they do not find this principle in themselves, they drive us to Mount Sinai, though they have broken the commandments ten thousands of times. They consider not that the Law entered, that the offence might abound, and sin appear exceedingly sinful; that every mouth might be stopped, and all the world become guilty before God. The Law was given not as a Rule to live by, but because of transgression, to manifest sin in us, and righteousness in Christ; even to bear witness against us, and to bear witness to Him, who is the end of the Law for righteousness, to every one that believeth.

Why should this writer insinuate, that there are those who say, that a Believer in Jesus may break the Moral Law at pleasure. Did this gentleman in the course of his life ever meet with such an abandoned character? in his conscience he well knows he never did; Then why raise such diabolical spectres? the characters he thus vilifies, call upon themselves and all around them, to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, and not to be conformed to this world, but to be transformed by the renewing of the mind. To abhor that which is evil, and to cleave to that which is good; rejoicing in hope, patient in tribulation, continuing constant in prayer. To recompense no man evil for evil, and to provide things honest in the sight of all men. If their enemy hunger feed

him, if he thirst give him drink. Not to be overcome with evil, but overcome evil with good. To sum up the whole, among many other incentives to holy walking, that whatever be done in word or in deed, to do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

Here we make a stand, in the face of all the Arminians and Legalists of every denomination, and say, these exhortations are entwined round our hearts, and impressed upon our souls. However men with a long face and a denure visage, may boast of the Law as their Rule of action, and make a hue and cry about a measure of obedience, sanctification, and holiness, it is well known that neither the Rule nor the measure will they scarcely touch with the tip of their finger; we have been behind the curtain, and have seen the machinery at work, insomuch that for eternal rectitude they substitute eternal deeds, making clean the outside of the platter.

Thus, they boast of a sort of perfection in the flesh, while the Believer in Jesus knows that it is not to be attained here, and that it is only to be found in God. Still though he feels and acknowledges he is an imperfect being, carrying about with him a body of sin and death, weighed down with the pressure of a corrupt nature, yet in the midst of his aberations, he is a shadow, or similitude of true perfection, and for this reason, because he is created anew in Christ Jesus.

While such writers as the above, malign and abuse us, and have the audacity to charge us as Antinomians, which their vocabulary means, an unprecedented set of ruffians, neither fearing God, nor regarding men; let us by our devoutness to God put to silence as much as possible the malevolent assertions of such men. "Hearken," says the Prophet. "Unto me all ye that know righteousness, the people in whose HEART is my Law, fear ye not the reproach of men, neither be ye afraid of their revilings, for the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation."

*London, February 5, 1813.*

EDITORS.

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A SECOND LETTER TO MR. JAY, OF BATH.

SIR,

THE high esteem I hope ever to bear for the honourable cause of consistert truth, once more constrainis me to address you on those disingenuous Remarks you made on my Letter in the preface to the Sermon you have just published. Is this, Sir, your boasted universal candour? Can you read the Letter dispassionately over, and then draw a fair conclusion, that I am an enemy to the righteous precepts of God, or in any measure averse to a spiritual and holy practice?—I know you cannot. The fault I found was *not* that you urged practice, but that you neglected to assert, and unfold in

your preaching the grand foundation of all spiritual experience and good works ; which was so evidently included in your text, John xvii. 10. and in the beautiful connection in which it stood. This unjustifiable and wilful neglect you found was detected, and therefore, now your sermon is come forth in print, you have only taken the latter clause of the verse, but when the sermon was preached, you took the whole of the verse ; nor did you give your hearers any hint that you only intended to preach from a part ; therefore, of course, we expected you would speak from the whole, or give a reason why you did not. But the reason is too obvious. Had you, Sir, possessed an equal veneration for the doctrines of sovereign grace, as you do for precepts and practice, you would gladly have dwelt on the former part of your text, in order the more spiritually to enforce a conduct becoming the Gospel.—What can faith do without Gospel doctrine ? And what is practice without faith ? “ Whatsoever is not of faith is sin.”

Give me leave to ask you, Sir, what you mean to insinuate into the public mind by saying, that from Letters you received after the sermon was delivered, the preacher had the satisfaction to find it had displeased a class of hearers, who, however evangelical a minister’s doctrine may be, will be sure to condemn him as soon as ever he attempts to advance principles from the creed into the conscience, and to bring down religion from speculation to practice. A sermon must be wanting in fitness or application, that awakens no feelings in the auditor either against the preacher or against himself. Happy they who come to the house of God in the spirit of Elihu, “ That which I see not, teach thou me : ” and of David, “ Search me, O God, and know my heart, &c.” Now let my Letter testify in what sort of spirit I came to hear you ; this you will allow, that I attended to my Lord’s direction, “ Take heed how you hear.” It is evident you wish to make it appear, that the Letter (for I believe you had but one of the kind) was from an ill-disposed worm, a contender against the wholesome law of Zion’s King. What a false representation of my Letter is your’s. I am sure *this* part of your conduct, did not spring from the principles of sovereign grace ; the principle you acted from *at the time* you drew such a false and illiberal conclusion, was not advanced out of the creed into *your conscience* ; if it had, it would have taught you either to have kept silence on the matter, or to have given a more honest statement to the public. You cannot but know, that had you enforced practice from principles advanced out of the holy Creed of scripture doctrine, you would never have been troubled with my Letter ; for this you know was the very thing I pleaded for—this was my whole drift. Whatever censure you may think my Letters deserve, belongs to me alone ; it is not a concerted thing invented by a bigoted class of hearers to offend or insult you ; for no one knew of my writing but a near relative, though you made it public. You cannot say justly, it was written in a bad spirit, or with an ill design ;

no, it was the *distinguishing nature* of the truth it contained, that gave you offence.

You say in your Remarks, that you hope the sermon will appear to possess one claim; and give me leave to tell you, Sir, my Letter also, at least, possessed one claim to your regard, forasmuch as it was the means of giving you the *pious satisfaction* of having grieved a lover of sacred truth. O! Sir, how is your conscience? Is this the spirit of David and Elihu? I freely confess that the spirit you manifested at Godmanchester (the evening after you received my Letter), gave *me no satisfaction*. Are we therefore, Antinomians and disturbers of churches, because we cannot be quiet while the fundamentals of the Gospel are slighted, and the lovers of them falsely aspersed? What, Sir, do we deserve *hanging*? And are you sorry we are accountable to no law for such conduct? Is this the spirit you recommend in the house of God, or is it the spirit of persecution? Surely your sermon at Godmanchester, in *this part* of it, was wanting in *fitness*, if it was not in *application*. What sort of feelings were such heated expressions likely to awaken in your auditors? You said, that *some people* could only hear *one minister*, and that you was *sorry* they ever heard such an one; this I believe you spoke in direct reference to the attachment which myself and others feel to a valuable minister of the *Gospel*. Why should you be sorry that we ever heard such an one? I am sure both myself and many others, have great reason to rejoice that we ever did, for he is not ashamed to declare the whole counsel of God.

I cannot, Sir, help remarking the glaring neglect you was guilty of in the sermon you preached at St. Ives, in not opening the work of the Spirit, who glorifies Christ in the *hearts* of his people, *before* they can glorify him by their conduct. It is true, prior to your touching upon conduct, you asserted that all the good that christians possessed was derived from Christ, and that consequently the praise belonged to him, and not to them. This was asserting a fact, and drawing a very just inference; the beautiful figures you brought from nature, were well calculated to illustrate the point, had you spiritually opened them in the work of the Holy Ghost on the heart—but his glorious agency was left out; and therefore *how* christians derived their spiritual life and attainments from Christ, your hearers could not learn. And suppose they were anxious to know their interest in Christ, and for that purpose had come to the house of God (to hear you) in the spirit of Elihu, when he said, “What I see not, teach thou me,” it becomes doubly necessary to keep the work of the Spirit in sight, or How else should they see it in your preaching? Or how could they judge of their interest in the great mediation of Christ, without the work of the Spirit of Christ? If we do not read our *union to the glorious Head of the church*, experimentally by the operation of the Spirit, in the worth of his blood, we never can properly read it by our practical activity

for him. Indeed, both scripture and experience prove, that it is not only the *engagement and work* of the Spirit to introduce the treasures of eternal love out of the fulness of Christ into the souls he has new created for that purpose, but also to work in such souls to *will and do* the good pleasure of their Lord. And I dare assert, that persons thus spiritually wrought upon, will give the glory both of their experience and practice, to the agency of the Holy Spirit.

Perhaps, Sir, you will say, that on so public an occasion, you was not called upon to enter on a discussion of any particular doctrines or experience—Then why did you select a text which so gloriously involves both? besides, the more public the occasion, the better opportunity you had to preach that precious Gospel which the Apostle Paul found to be his delight and *duty* to preach in *all* places. The work of the Holy Comforter is to glorify Christ as a *head and Saviour*, in the souls he has supernaturally enlightened to discern spiritual things; having first given them to see their utter lost and helpless state by nature. Yes, this gracious visitant comes in the glorious Gospel chariot, and by the sacred and heart-cheering doctrines thereof, opens the *peculiar ground* of the obligation such beloved, redeemed, and sanctified souls, are under, to yield obedience to the statutes of their crowned Lord. Nor is this all, the energy of the Spirit of Christ is put forth in the light he diffuses into the understanding, and in this way, he works in them to run in the way of God's commands, having *first*, by the power of Gospel facts, enlarged their hearts; and thus, while he works spiritually, he works in rational order; by first enlightening the *understanding* to spiritually discern the glories of Christ, *in order* to bow the *will* and win the *affections*: “Now we have received not the spirit which is of the world, but the Spirit which is of God, that we might *know* the things which are freely given us of God.” 1 Cor. ii. 12. “The eyes of your understanding being enlightened, that ye may *know* what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” Eph. i. 18:

It is in vain for modern preachers to attempt to stretch the obligation of any one beyond the *nature and limits* of the relation in which they evidently stand; it is contrary to the nature and order of things, either as it respects God or man. *Relation and privilege* are the solid ground on which obligation must rest, both as to our duty to God in the relation of a Creator, and the *higher* relation and benefits of Sovereign grace; and *as is* the relation, whether spiritual or natural, *such will be* the obligation to act, and the *nature* of the act required.

But the plan of such preachers is easily seen, who hold out the idea of the *universal sufficiency* of the sufferings of Christ for the salvation of *all*; because such an assertion paves the way for *general* invitations and exhortations; and thus the modern profession of the day is increased, and the distinguishing truth of Sovereign election is kept out of sight. Had you sermon borne hard upon this

state of modern profession, your congregation and brother ministers in the *Bedford Union*, would not have been so solicitous to have it printed.

You insinuate, that those whom, you say, the sermon displeased, are bare speculators in religion. No Sir, the doctrines which it is our *duty* to contend for, are not points of bare speculation; neither to me or my associates, but points of *sanctifying power*, on which we have been taught to rest our lost and helpless souls for full salvation and eternal glory; THESE are the principles which, through Spirit, we have reduced to practice, over and over again.—It is such ideas as your universal sufficiency for the salvation of all, that are points of bare speculation, which I am sure can never be reduced to *spiritual* practice, nor form any part of real evangelical preaching.

I will take the liberty to offer a thought or two on that bold and pointed affirmation you made at Godmanchester: That it was your firm opinion, that there *was* a sufficiency in the blood of Christ for the salvation of all. Now, though you talk of universal sufficiency, I query, if you would choose to say, that Christ has positively redeemed all; because you are aware if you did, it would follow that the application in the hands of the Spirit, must be of equal extent. And then where is election?—These consequences you cannot but see, and therefore you do not preach general *redemption*, but general *sufficiency*. I suppose your idea is grounded on the divinity of Christ; I rejoice in the divinity of my surety, without which, no atonement would have been made for any; and I readily grant, that from the divine nature in the person of my Lord, his sacrifice and sufferings possessed infinite merit and worth, on the behalf of those, on whose account it was so willingly offered, and for whose salvation he freely bled. But in order to prove that the blood of Christ possessed a sufficiency for the salvation of all, you must first prove that the sins of *all* were laid upon him. In this case, his sufferings must necessarily have increased according to the demerit of all. Some have thought, that his sufferings could not have been greater, if all had been saved, because say they, his sufferings were infinite, he being an infinite person who suffered. It is true that Christ is an infinite person, but, let it be remembered that the *human nature* which suffered, is not infinite in itself, it is only infinite objectively, or relatively viewed; so sins may be considered infinite. Job xxii. 5. “Are not thine iniquities infinite.” All our debts are infinite, yet the sins of the Lord’s people are represented by our Lord as debts of different magnitude, as fifty and five hundred pounds, by which it appears, he suffered *more* for some than for others; these debts were paid by his sufferings; then, it is plain, his sufferings, though great indeed, would have been greater, if *all* had been saved. But *justice* never inflicted any punishment on Christ for the sins of those who perish, because their sins were never laid upon him. The lips of Christ himself declares, that he laid down his life for *his sheep*; and on

this account it is, that they shall never perish, for he bore their sins in his own body on the tree, and made an end of their sins in death. If we look at the types under the law, we find it was *only* the sins of the children of Israel, that were laid on the head of the scape goat, and their high priest and representative, made an atonement for them *alone*. The blood of the type is called the blood of the Testament, and the blood of Christ, is expressly called the "blood of the everlasting covenant." Hebrew xiii. 20. Where now, Sir, can you find a sufficiency in the blood of Christ for the salvation of *all*? Christ is not a head of grace to all, the sins of all were not laid upon him, he did not suffer for all, therefore justice has never been satisfied for all. *These are Scripture facts*, and unless these can be overturned, the doctrine of general sufficiency cannot be fairly proved: but the word of God stands firm. As to building this sentiment on the infinite nature in the person of Christ, the argument will be found insufficient for the purpose; because the nature of Jehovah is infinite in *all* his persons, and therefore by such an argument, you might as easily prove the *electing* love of the Father to be universal, because his nature is infinite, and the *particular* application of the Spirit to be general, because his nature is infinite, who applies it. What a contradiction in terms is here; you see, Sir, the argument proves more than you wish; your universal sufficiency is false, and delusive, and can never really profit any, though it has deceived hundreds; for as I said before, unless you can prove that the *sins of all* were laid upon Christ, the point cannot be established: but this you can never do, while the **SACRED LIMITS OF THE HEADSHIP OF CHRIST AND THE COVENANT OF GRACE** remain unshaken, in the **RECORD of eternal truth.**

Now Sir, seeing that particular, and positive redemption cannot be the same thing, as the universal sufficiency you plead for; suffer me to ask you one solemn question. On which do you build your hope for salvation before God? If you say on the sufficiency of Christ's blood for the salvation of all; I will sincerely confess, that I dare not trust *that* which has let thousands perish: but if you can truly say that your only hope for salvation, rests on the peculiar and positive redemption, which Christ has effected by his sufferings and death for his people; I can truly say too that I am glad you do.

Then be entreated, Sir, never to hold out that for others to trust, on which you cannot trust yourself; and with this entreaty I close my Letter; and subscribe myself, Your's &c.

St. Ives, Jan. 7, 1813.

S. P.—.

P. S. If in reading this epistle, you should think it necessary to refer to my former Letter, (if you have lost it,) you may see a copy of it in the Gospel Magazine for December. For as you, Sir, made it public, my Friends thought it right to do so too.

## QUESTION ON THE DYING THIEF RECORDED IN SCRIPTURE.

*To the Editor of the Gospel Magazine.*

SIR,

LUKE, in his Gospel, speaks of only one Thief who reviled our Lord, whereas Matthew speaks of two. It has been asserted that it is not unusual in Scripture to put the plural for the singular number. I should be happy to receive some information thereon from some of your learned Correspondents. What makes me particular to ask the favour is, on my hearing a clergyman speaking against what is called a death-bed repentance, which has been often encouraged by the example of the Thief on the cross ; for he said, he did not doubt that the repenting Thief had exercised the grace of repentance in prison, previous to his execution. Your's,

Feb. 15, 1813.

INQUISITOR.

## BIBLE SOCIETY.

*To the Editor of the Gospel Magazine.*

MR. EDITOR,

"I will never forget thy precepts, for with them (through the operation of God the Holy Spirit) hast thou quickened me," ought to be the language of the whole family of the saints, called to the knowledge of themselves and of the Lord. In conversation with that eminent servant of Christ, Mr S. E. Pierce, he said that he considered the Bible Society as the most likely to be useful of any institution in the present day. The writer of this was converted to God without any human agency. The Word of the Lord, and the Spirit of the Lord, did that blessed work ; and here Holy Father, Son, and Spirit, accept of this public acknowledgment, that my "Salvation was of the Lord." Let as many of us as can, drop our mite, to send the Gospel of our salvation to the ends of the earth. Go forth Holy Spirit with the written Word ; subdue the wills of thy chosen family, and by it destroy the man of sin : may Mahometanism and the gross darkness of Confuciusism, together with Asiatic ignorance, be destroyed, so that the ends of the earth may see the salvation of the Lord.

I was much pleased with the following anecdote in the life of Dr. Franklin.—"Our humble family had early embraced the Reformation : they remained faithfully attached during the reign of Queen Mary, when they were in danger of being molested on account of their zeal against Popery. They had an English Bible, and to conceal it the more securely, they conceived the project of fastening it, open, with pack-threads across the leaves on the inside of the lid of a close-stool ; when my great grandfather wished to read to his family, he reversed the lid of the close-stool upon his knees,

and passed the leaves from one side to the other, which were held down on each by the pack-thread ; one of the children was stationed at the door to give notice if he saw the proctor (an officer of the Spiritual Court), make his appearance ; in that case, the lid was restored to its place, with the Bible concealed under it as before." We now, without fear, can read that blessed Book. Wishing that Institution success, I remain, Your's,

Devon.

A WAY-FARING MAN.

*To the Editor of the Gospel Magazine.*

SIR,

I TAKE the liberty on behalf of myself and many more cacusmos, such as I am, to congratulate you and the public on the wonderful discoveries of the Seer Elymas, in your Magazine for August 1812, In vain now may our neighbours cross the Tweed, boast of their peculiar gift of second sight. In three single detached Letters of the Hebrew Alphabet, the Seer Elymas has discovered, that each of them closely contain in them infinite subjects, even Father, Son, and Holy Ghost; he says, "in the character ב (for which the printer has put ב) for Ben, which signifies the Son; א for Abba, which signifies Father; and ר for Rauac Hachodesh, which signifies the Holy Spirit; thus the Trinity (he tells us,) is *closely contained* in the first words!" Surely, Mr. Editor, if the Seer Baalam and Barjes were now living, they would feel their littleness, and short conning in the occult sciences, and bow with submission to the profound revelations of the Seer Elymas. It is probable that these are only the first dawns and transient emanations of the great things, that are yet behind, and to come forth from this great Seer; no doubt we shall shortly hear from him, of the discovery of the true Lapis Philosophories, Solomon's Seal, the Aurium Potabile, and long lost Cabala; and with them the infallable cure of tooth aches, cramps, agues, and vertigoes, by the arrangement and management of certain Hebrew, Arabic, and Persian characters. I need not hint to you how profitable such exercises and discoveries as these must be to the greater part of your readers, the literary and biblical knowledge of the Seer is manifest, not only in his "Thoughts on the Trinity," but also in his "Creed of Devils," in which are queries evidently advocative of their cause and his own. Excuse the liberty I have taken, and believe me to be with all due deference to the profundity of the Seer Elymas.

Your's,

CACUS.

## POETRY.

*To the Editor of the Gospel Magazine.*

SIR,

Do give room in your pages to preserve the following lines of that choice man of God Mr. Berridge, (now in glory,) who wrote and pasted them on his clock.

Here my Master bids me stand,  
And mark the Time, with faithful hand ;  
What is his will is my delight,  
To tell the hours by day and night :  
Master be wise, and learn of me,  
To serve thy God, as I serve thee.

*Everton Vicarage.*

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## A SONG OF PRAISE

for Believers in fellowship with Father, Son, and Holy Spirit,  
and with each other.

BLESSED are we, the poor in Spirit,  
Who our native vileness see ;  
We are taught our sin's demerit,  
Gladly own salvation free,  
And from Sinia—To the wounds of Jesus flee.

Strip'd of all our fancy'd meetness,  
To approach the great I AM,  
We are led to see all fitness  
Cent'ring in the worthy Lamb ;  
And adoring—Sing thy godhead, blood, and name.

Self-renouncing, grace admiring,  
Made unto salvation wise ;  
Matchless love our bosoms firing,  
Lord to thee our songs arise ;  
None but Jesus !—From thy blood our hopes arise.

Clad with righteousness imputed,  
Glad we cast our rags away ;  
'Tis exactly for us suited,  
Let our wants be what they may—  
Jesus dying—Bore the curse of sin away.

At thy feet our sins confessing,  
Now with shame we veil our face ;  
Weeping, loving, praising, blessing,  
On thy head the crown we place,  
Shouting glory—To the God of sovereign grace.

*Devon.*

K.

## A SONG OF PRAISE TO THE GREAT I AM.

Now for worship we're assembled,  
 Let our songs to Jesus flow ;  
 Thou forsook thy throne in heaven,  
 Liv'd and dy'd for worms below :  
 Precious Jesus—Warm our hearts, oh! make them glow.  
  
 Lord, we feel ourselves polluted,  
 Feel our hearts a sink of sin ;  
 Yet we have, by thee, imputed  
 Righteousness, that's white and clean ;  
 Holy Father,—Thou dost love us in thy Son !  
  
 Adam, when the Tempter foil'd him,  
 His native innocence was gone,  
 But thy righteousness, O Jesus,  
 Once apply'd, is always on ;  
 Holy Spirit,—This for us thy love hath done.

K.

*Devon.*

## SIN.

O SIN ! thou foe to God and man,  
 Thou bitter and accursed thing !  
 Source of the miseries of life,  
 Hell's deathless worm, and Death's  
 dread sting !  
  
 Man's earthly glory thou didst spoil ;  
 Creation's beauty thou didst blot ;  
 Thy origin, what tongue can tell,  
 How first conceiv'd, how first begot.  
  
 But though we cannot comprehend  
 How thou didst enter heaven and earth,  
 This we believe, that no decree  
 Of God, all-holy, gave thee birth.  
  
 In heav'n, against the Almighty's throne,  
 Thou leddest Satan to rebel !  
 'Twas Sin that hurl'd th' archangel  
 down,  
 With all his legions, into hell.

In Paradise, Sin wrought the woe  
 Of our first parents, when they fell :  
 'Twas Sin brought Death into our  
 world,  
 And pav'd the road from earth to hell.  
 'Twas Sin that rais'd consuming fire  
 On Sodom's and Gomorrah's sons ;  
 Open'd the floodgates of God's ire,  
 And drown'd a guilty world at once.  
  
 'Tis Sin confines the damn'd in chains,  
 To their eternal dark abode ;  
 Tortur'd with guilt, they curse their  
 pains,  
 Rage, and blaspheme the name of God.

In sad Gethsamene, O Sin !  
 Beneath thy weight the Saviour stood ;  
 Beneath the vengeance due to thee,  
 He agoniz'd in sweat and blood.  
  
 On Calvary he groans, he dies ;  
 For Sin a bleeding sacrifice ;  
 O cursed Sin ! what hast thou done,  
 To crucify God's darling Son ?  
  
 He dy'd, God's captive sons to free !  
 He rose, to glory them to bring !  
 Sin ! where is now thy victory ?  
 Hell ! where's thy triumph, Death ! thy  
 sting !  
  
 He reign's ; and his almighty grace  
 Subdues the tyrant's power within ;  
 And saints in bliss behold his face,  
 Beyond the reach of death and Sin.  
*Manchester.*

A PILGRIM,

FEARS OF DEATH GROUNDLESS TO  
A CHRISTIAN.

WHY should a Christian fear to die,  
 Or tremble at the grave ;  
 Since Jesus lives, enthron'd on high,  
 Omnipotent to save ;  
  
 Once through the gate of Death he pass'd,  
 The ransom of his sheep ;  
 Eternal death they ne'er shall taste,  
 His hands them safely keep.  
  
 Eternal life beyond the tomb  
 Is theirs ; the gift of God !  
 Who shall th' elect condemn, for whom  
 The Saviour shed his blood ?

Sin gives the law its power to damn ;  
 Sin gives to death its sting ;  
 But dear believers in the Lamb  
 A full redemption sing.

Jesus has borne the curse for sin,  
 The penalty has paid ;  
 For them he righteously brought in,  
 And satisfaction made.

The Surety of his flock he died,  
 He died and rose again ;  
 The gates of bliss he open'd wide  
 To all his ransom'd train.

He lives, their cause to vindicate ;  
 What then have saints to dread ?  
 Nor death nor hell shall separate  
 The members from the head.

Pardon'd and justified by grace,  
 They walk with Jesus here ;  
 In glory they shall see his face,  
 And sing his praises there.

Death shall them from this house remove,  
 This earthly house, so frail !  
 The path-way to their house above  
 Lies through the gloomy vale.

To them to live in Christ—they know—  
 To die is endless gain ;  
 And yet how loth they are to go  
 From sorrow, toil, and pain !

Lingering on Jordan's banks they stand,  
 And fear to cross the stream,  
 While clouds obscure the promis'd land,  
 And all does gloomy seem.

But once stepp'd in, the waves divide ;  
 Their souls now fear no more ;  
 With brightening skies on ev'ry side,  
 They reach the heavenly shore.

Nature may shrink when death appears,  
 And fondly wish to stay,  
 But grace dispels the Christian's fears,  
 And then he soars away.

A PILGRIM.

## MISCELLANEOUS.

AMONG the numerous papers and petitions the Claims of the Catholics have given rise to, the following one, published by order of the Protestant Union, February 13, signed Granville Sharp, Esq. Chairman, merits the attention of the religious world.

No. I. The Protestant Union having no party hostilities to maintain, nor partialities to gratify, are anxious that the questions relative to the Roman Catholics should be fully understood, and that the course which is best adapted to the general benefit of the country, and therefore most consistent with the safety of our Protestant states should be pursued. To this end it appears necessary, that the extent of the claims should be ascertained, as well as the present situation and principles of the claimants. If those principles and claims are not incompatible with the safety of the State, or its civil and religious liberties, no prejudice can arise to the claimants from their full development, and a great advantage would result to the country, because what is required might then be granted without any suspicions of latent evils ; and the jealousies and fears naturally springing up where there is not a perfect assurance that the Roman Catholics may safely be admitted to political power, would be effectually prevented. Indeed, as the measure itself involves a policy directly contrary to all the acknowledged principles of the British Constitution, as declared by the Bill of Rights, the Acts of Settlement, and the Acts of Union, it is but reasonable that Protestants should be fully acquainted with the bearings of the subject, and the characters of those who are to share with them the power of the empire. The Roman Catholic Church, and its Members, have been considered as hostile to the Protestant Establishment. If that hostility have ceased to exist, and Roman Catholics and Protestants are capable of that cordial co-operation, which on an equal participation of power is absolutely necessary for the tranquillity and welfare of the whole empire, the knowledge of this happy circumstance would facilitate the object of the Roman Catholics, and allay the apprehensions of the Protestants. At present there does not seem an agreement as to these and other facts important to this great question, and till they are settled the

controversy must be endless.' Certainly the Resolutions of the Meeting, held February 9, 1813, of "The General Board of the Catholics of England," assembled at the house of the Earl of Shrewsbury, Right Honourable Lord Stourton in the chair, leave both the present state and actual claims of the Catholics altogether undefined, and seem to adopt those liberal principles which we have been taught to consider, have no existence in the Church of Rome. And the Protestant Union unwilling to impute to the Church of Rome principles which that Church now disavows, are very anxious that the reasonable inquiries of Protestants should be satisfied on the topics glanced at by the resolutions, and in which they feel so much interest.

The Protestant Union assume no right to catechise the Board of the Catholics of England, or any individual Roman Catholic; but they think that, waving the question of right to make these inquiries, the Roman Catholics would consult the peace of the United Kingdom, as well as bespeak its confidence, if they would frankly and undisguisedly answer these questions respecting the political or religious tenets of the Church of Rome, which are calculated to effect a Protestant State. The Protestant Union do not wish to impute tenets, but to inquire into them; that if possible their fears as well as those of other Protestants may be relieved; and therefore they will venture to ask those questions only which are relevant.

The course of inquiry at present to be pursued is suggested by the Resolutions of the Board, and which the Protestant Union trust will receive answers through some public medium for the information of the whole kingdom. As those Resolutions relate to the English Roman Catholics only, the questions will refer to them alone, and not extend to the Irish Roman Catholics.

Resolution 1. Respects the present situation of English Roman Catholics; and from the description of that situation, we may infer the extent of their Claims. The Questions which here suggest themselves, are—

1. Have not the English Roman Catholics full Religious Toleration, so that they can worship God agreeable to the dictates of their own conscience? Have not their ministers full liberty to preach, and to teach their own doctrines? And are not such Ministers exempted from civil and military duties? Are not these benefits secured to them by the Statute 31 Geo. III. cap. xxxii. under which their peaceable worship is protected by certain penalties against any that would disturb them?

2. If the English Roman Catholics do not think that they have full liberty to use their own worship and propagate their own tenets, they are requested to state wherein that liberty is restricted? and what specific legislative act would be a sufficient remedy?

Without extending the enquiry as to the specific civil disabilities under which the English Roman Catholics labour, the enquiries will proceed as to what they claim.

Question 1. Do they claim that the Roman Catholics shall be eligible to hold every office in the State, without restriction or limitation?

2. If they do not, what offices will they be content to remain ineligible to fill?

3. Do they claim to be eligible to hold the office of Commander-in-Chief of the Army? Or Generals on the Staff? If not, to what degree of rank do they claim to be eligible?

4. Do they claim to be eligible to fill the office of Lord High Admiral of England? And of General of the Royal Marine forces? Or to what degree of rank do they demand to be eligible in those services respectively?

5. Do they, as Roman Catholics, claim the right to purchase advowsons, or the right to present to ecclesiastical benefices, in the Church of England? Do they claim an eligibility to possess the patronage of the Protestant national Church of

England and Scotland, respectively, to an extent equal to that exercised by his Majesty's Protestant subjects?

6. Do they claim eligibility to sit in both Houses of the Imperial Parliament?

7. Do they claim eligibility to fill all the highest offices in the department of the law, as well as those which are subordinate? Do they claim an eligibility to be Sheriffs, Magistrates, Justices of the Peace, and Members of all Corporations? to be Judges of all our Courts? and, more especially, to be Lord Chief Justice of England, and Lord High Chancellor?

8. If they do, do they demand to exercise all the patronage over the department of the law which is appended to these high offices? and, particularly, do they demand to exercise without limitation or control the patronage possessed by the Lord High Chancellor in presenting to livings in the Church of England?

9. Do they require to be eligible to sit in the King's Privy Council and Cabinet, to be Prime Minister to the King, and to hold all the highest offices of the State, whether in the household or elsewhere? If not, they are requested to state the extent of the offices and patronage which they claim to exercise?

10. Do they demand, that in case, at any future period, the Crown should happen to descend to a Roman Catholic Prince, as heir, such Roman Catholics should be eligible to ascend the Throne? or that a King of this Realm should be at liberty to adopt the Roman Catholic religion? And for that purpose do they require that the Acts of Settlement of the Crown should be altered, which Acts declare that the succession of the Crown in the Protestant line is for the happiness of the nation and the security of our religion; and that the security of the ancient and undoubted rights and liberties of this kingdom depend upon the maintenance of these acts? And they are requested to state their views specifically on this subject.

Resolution 5. Disavowing the imputation of any sentiments to the highly respectable Noblemen and Gentlemen who compose the Board of English Catholics, besides those so liberally expressed in this resolution, we wish to enquire, not so much what are the sentiments of a few individuals upon the highest of all earthly rights, those of religious liberty, but what the Church of Rome teaches, and allows her members to exercise on this subject. Roman Catholics submit themselves to her authority, and by that authority the great body of them will be governed. The enquiries are,—

1. Does the Church of Rome recognize, or allow those under her authority to recognize, the absolute right of every man to worship God after the dictates of his own conscience, and also the right of every man peaceably to promulgate the religious truths which he believes? Does that church recognize that right, equally where she is united with the State, as where she is a dissident from the religion of the State? And particularly would her present principles allow her to admit that right, if her's were the national religion of this country?

2. Does the Church of Rome consider those who maintain this right not only not obnoxious to civil penalties or disabilities, but not obnoxious to ecclesiastical punishment? If they be, or would be, subject to ecclesiastical censure or punishment, what would be its nature and extent?

3. In what point of view does the Church of Rome consider those who have never been in her communion, or who, having been in her communion, have left it? Are either of those descriptions of persons liable to any and what punishment or penalty, either civil or ecclesiastical?

4. Does the Church of Rome allow, that whatever she may suppose the theological errors of the United Church of England and Ireland may be, it is the undoubted right of the latter Church and her Ministers to exercise her own rites,

ceremonies, and worship, and to enjoy those benefices for ever, which her clergy now possess?

5. Does the Church of Rome admit, that whatever may be the theological errors of the various classes of Dissenters, the Presbyterians, Independents, Baptists, Quakers, Methodists, and other denominations of peaceable Christians of this country, that they have an indefensible right to follow the dictates of their consciences, in worshiping God, and teaching the religious tenets which they professedly hold?

Resolution 6. As the constituted authorities of the Church of Rome have sometimes disavowed the sentiments of her private members, this Resolution leads us to require, that on giving the answers to these questions in this paper, the acknowledged authority upon which such answers are given may be quoted. As the Decrees and Doctrines of the Church of Rome are in writing, it will not create needless inconvenience to require a quotation of the authority. The Board of English Catholics, as well as the Protestant Union, must be convinced that to prevent, as much as possible, the recurrence of the alleged misrepresentation which is the subject of complaint in this Resolution, the undisputed authorities from which they collect the tenets and policy of the Church of Rome should be mentioned, in order that the Protestants may be perfectly satisfied upon those points. The Church of Rome will no more be answerable for the private opinions and conduct of her members, however respectable, or her universities however learned, than the Church of England can be answerable for her members, whose conduct is contrary to the tolerance of her declared principles: Therefore, the Protestant Union are anxious to know, from proper authority, what are the views of the Church of Rome, and not of a few of her members, however respectable. The propriety of these wishes, to prevent misunderstanding, is confirmed by the 8th Resolution of the Board.

Resolution 7. The questions arising from the consideration of this Resolution are,

1. As the *just* prerogative of the Crown is rather an equivocal expression: the inquiry is, are the principles of the Roman Catholics friendly to the perpetuating of the Crown in the Protestant Line? Or would it more consist with the policy of the Church of Rome, that the Monarch of the British Empire should be a Roman Catholic? And would it not be the duty of the members of that Church to support a Roman Catholic succession rather than a Protestant succession? And would it not be within the policy of the Church of Rome, in any competition between a Protestant and Roman Catholic Prince to endeavour to obtain alteration of those laws which guard the Protestant Ascendancy?

2. How does it appear that the Roman Catholic Religion is friendly or consonant either to the civil or religious rights of Protestants?

Resolution 8. Without raising any inquiry as to the effect of the oath itself mentioned in this Resolution, the questions are,

1. Wherein does this oath differ in the mind of a Roman Catholic from the oaths of abjuration and supremacy? And what is the effect of that difference?

2. Why have Roman Catholics objected, and why do they continue to object, to take the oaths of abjuration and supremacy? It is requested that such reasons be stated at large; and that it be pointed out how the refusal to take such oaths shews that further political power may with propriety and safety to the Constitution, be confided to those who persist in such refusal?