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"In doctrine shewing uncorruptness."

"Beware ye of the leaven of the Pharisees which is Hypocrisy."

AN ADDRESS TO THE CHURCH OF CHRIST FOR THE YEAR OF OUR LORD, 1834.

TO THE CHURCH OT THE LIVING GOD,

WHOM I love in the truth, and not I only, but also all they that have known the truth: for the truth's sake which dwelleth in us, and shall be in us for ever. Grace be with you, mercy from God the Father and from the Lord Jesus Christ the Son of the Father, in truth and love. 2 John i. 3.

Brethren, beloved of the Lord! I desire with all humility to unite with you in praise to Jehovah, the essential Father, Son, and Holy Ghost, for having delivered you from that blasphemous heresy—the pre-created existence of the human soul and body of our Lord Jesus Christ, and especially from that more awfully blasphemous heresy, namely,—that the human soul of Christ, a *piece* or *part* of a man, without a body and spirit, was the first thing created—the only imperfect man or creature of all that God created, and so continued until his assumption of a human body.

The pre-soul-ites of the present day, not only believe the pharisaical tradition of the pre-existence of the human soul, but also to a certain extent, the Jewish doctrine of the transmigration of the human soul from one body to another. One of their teachers says, Does it not seem more *congruous*, that is, is it not more *meet*, that the *human soul should animate human body*, which eat and drank with Abraham under the tree, and should actuate those *human limbs*, when *a man* wrestled with Jacob, and much more agreeable that God should do all this by the intermediation of a human soul appearing in a visible shape, than that infinite Majesty should immediately abase itself in such a manner.

What became of the human body that this human soul animated, he has kept as a secret to himself, but we may be sure it was of full stature; for its human limbs were actuated by this

human soul to wrestle with Jacob. No doubt it seems more congruous to such a human-reason man, of established reputation and of learning, that this human soul after its visit, should transmigrate from this human body and return to heaven; for, he says, we ought to read, that no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who WAS in heaven, not—who *is* in heaven, John iii. 13.—for otherwise, the text is *very mysterious!* Now after this transmigration of the human soul of Jesus into one body, and from earth to heaven, he tells us, that the soul of Jesus in the fulness of time took a body from the Virgin mother! Here, therefore, we have *two* human bodies inhabited by *one* and the same human soul! This, he may say, is not a Babel-building,—but it is a *Baal-creed*, productive of tremendous evil. One of these pre-existerians lately declared, upon the footing of this learned man's creed, that the Trinitarian's Jesus Christ is the devil's ape, and Apollyon's eldest son.

Brethren, be not deceived; for you have been forewarned that the love of many to the person of Christ the Lord should wax cold. Such will tell you, nay, *they have told you* by the countenance they give to these abominations, that pre-existence, as it is craftily called, is not a delusion of a most dreadful kind,—is not an injurious thing—but in fact, a *harmless* thing, in comparison with other errors. Of such men it may truly be said, that instruments of cruelty are in their habitations. May grace be given you, that you come not in their free thinking, false-charity secret; and unto their assembly let not your honour be united.

Beloved, remember ye the words which were spoken before, of the apostles of our Lord Jesus Christ; how that they told you there should be *mockers*, counterfeit Christians, in the last time, intruding into those things which they have not seen, vainly puffed up by their fleshly mind? Col. ii. 18. And for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named,—that the savour of the dear Redeemer's name may be continually manifested in the perusal of the truth as it is in Jesus; so that many who have been deceived by philosophy and vain deceit, after the tradition of men, and not after Christ, may be turned from darkness to light and from the power of Satan unto God,—to the holding of *the mystery of faith in a pure conscience*, and the acknowledgement of the great mystery of godliness, Christ the Lord:—not the *first* man, nor an *imperfect* man; but the second man, Jehovah from heaven, God manifest the flesh. 1 Tim. iii. 9—16. Luke ii. 2. 1 Cor. xv. 47.

John the Baptist was a *man* sent from God. John i. 6. *a man in God*, for in *him* he lived, and moved and had his being, Acts xvii. 28. Moreover John had *God in him*, for he was full of the Holy Ghost, even from his mother's womb.

Luke i. 15. Now if Christ the Lord be merely a man in God, or a man in union with God, a nick name given him by these pre-soulites, under the pretence of honouring him, when in fact, they are deceiving themselves, by degrading his person, as though he was not essentially God manifest in the flesh. How could a finite creature redeem a soul from destruction, for it is written, "None can by any means redeem his brother, nor give to God a ransom for him." Psalm xlix. 7. But brethren, as you know by divine teaching, that no FINITE PERSON in union with God, can by any means redeem, so you know by the same teaching that it is written, "God will redeem," Psalm xlix. 15. and that Christ your Lord and your God, is the second man, Jehovah from heaven. It was not therefore a *finite person* in union with God, that redeemed you from all evil, but God in the *person* of the Eternal and Essential SON, whom the FATHER sent forth in the *likeness* or *image* of sinful flesh, and was found in *fashion* as a man. The word *man* means our full nature, and is very fully expressed by "the Word was made flesh," which implies the taking into union and oneness, with his Infinite Person, the full nature of man. Not by any alteration of his divine person, or by any change of the human nature, by his taking the human nature into union with his infinite Person; but that union forms and constitutes one whole person, "God manifest in the flesh," GOD-*man*, the one Mediator, the man Christ Jesus, JAH the Saviour, the second man Jehovah from heaven. As Augustine hath happily expressed it, when speaking of the "WORD *made flesh*;" "Not, (said he) by changing what he was, but by taking what he was not." And what endears the whole, and renders it truly blessed to all his people, the members of his body, of his flesh, and of his bones, is, that this union of the human nature to his infinite Person, is *indissoluble and for ever*.

Beware then, brethren, of those, who would spoil you through philosophy and vain deceit, after the tradition of the pharisees, and not after Christ, in whom dwelleth all the fullness of the Godhead bodily. Col. ii. 8, 9.

It is a fact worthy of particular notice, that Robert Fleming, a pre existerian long since deceased, who was far more learned in the Greek tongue, and vastly superior in mind to any of the sect now living, renders "Protokos pases ktiseos," *the first Creator or Producer of every creature*. Col. i. 15. Whereas modern pre-soul-ites, on the contrary, are of the Arian opinion, that Protokos is not to be understood of such a pre-eminent meaning; but that HE was *the first created or produced* of every creature, and therefore a creature pre-eminent *in point of time*: such a *fishy and beastly* pre-eminence as the fish, beasts, and creeping things had over Adam; such a pre-eminence as enters into an Arian's mind, who believes not, that the *last* shall be *first*, although God hath said it. Luke xiii. 30.

Another insists upon the *literal import* of the words, "first-born of every creature," and has written several pages against its *spiritual* meaning. He contends, that the first-born of Pharoah, means Pharoah's first child; that the first born of a man must mean a man's first child; and then, as if frightened at the monster he had begotten in his own vain imagination, he abandons the *literal* import and says, the first born of every creature signifies, "the first born of divine strength." Had he indeed followed up his reasoning, he knew the result would be, that as the first born of Pharoah literally meant, Pharoah the father of the child, his first-born; so the first born of every creature, according to his *literal* creed, must mean every creature to be the father of his child denominated the first-born; a first born with as many fathers as there are creatures! How true is that scripture, "The wisdom of this world is foolishness with God!" He might as well have insisted, that as a lamb and a lion in the Old Testament literally mean a lamb and a lion, so the words lamb and lion when applied to Christ the Lord, in the New Testament, must be understood to mean that CHRIST was the firstling of a sheep, and a most magnanimous beast.

Alas! what may not an unregenerate man say in such an age as this—"the age of reason?" Such characters prove the truth of that scripture, "The *soul-man* receiveth not the things of the Spirit of God, for they are foolishness, or absurdity, to him; neither can he know them because they are spiritually discerned." 1 Cor. ii. 14. If further proof were required of the awful wickedness of the pre-existerian soul creed, we have it in the following reasoning. One Samuel Stockwell says, "As from scripture-revelation the Christian world generally believe, that the soul lives when the body is dead, so I, from the same revelation believe, that *souls* lived before their *bodies*. And another of the same school of reason, used to argue, that as it was generally admitted that the soul was *immortal*, and might live for ever *without the body*, so he believed the *soul* of Christ *lived for ever before his body*, that it was set up from everlasting—that it really existed from eternity, because God's covenant and purpose was and must be eternal, without beginning. No wonder that such arguments and reasonings should seduce some men to depart from a mere profession of the faith! And no marvel that such seductions of men should be called *the doctrines of devils*; and that such abominations should fill the mind of Dr. Hawker, one of the most highly favoured saints of God, with horror, when reading the presumptuous reasonings of these men, so that he shuddered when he thought of their end, who advocate a heresy so daring.

But, to return. Again. John Allen, a pre-soul-ite says, "I AM, signifies not only eternity and immutability, but *I receive from no other what I am in myself*, which proves the Deity doth self-subsist." Now Christ applies this self-subsisting name to himself,

John viii. 24. "If ye believe not I AM, ye shall die in your sins." Modern pre-soul-existerians say, that the passage is elliptical, that is, defective; and that some words must be added to complete the sense, and fully shew that our Lord's saying I AM, was not to express his Deity, but to intimate his antiquity as a human soul, *the chief part of a man*, God's *fellow*; and they rather lament than rejoice that great and good men had *presumed* to venture the proof of his *personal divinity* on so inconclusive a foundation.

May we not here inquire, from the best motives, and without offence, which of these pre-soul-existerians are right? Whether those great and good men alluded to, really died in their sins? or, whether the modern pre-soul-existerians, now living, must not, according to his testimony, who cannot err, be dead in sin?

But let us turn from these Babel-builders, whose language the Lord hath confounded, so that they agree not in their creed, and mark the signs of the times, for it is written, "Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time." Rev. xii. 12.

Brethren, Try the spirits whether they be of God, for many false prophets and teachers transformed into ministers of righteousness are gone out into the world. Compare 1 John iv. 1. 2 Cor. xi. 14, 15. The church at Ephesus is commended for so doing, "Thou hast tried them which say they are apostles, and are not, and hast found them liars. Rev. ii. 2. Brethren, be like the noble Bereans, who received the word with all readiness of mind, and searched the scriptures daily, whether these things were so, as Paul and Silas preached. 1 Thess. v. 21. Acts xvii. 10, 11.

May they who make the word of God of no effect by their traditions, obtain mercy; and may the deceived, who give heed to fables, receive grace to set to their seal that God is true—the God that cannot lie.

May the perusal of this address be accompanied with HIS blessing who sees all things *as subsisting* when the things themselves have not *actually* existed, for John saw *all the dead, both small and great stand before God.* Rev. xx. 11—15. And may the Holy Spirit bear witness to its truths, that Jesus may be glorified —who commanded his apostles to teach all nations, baptizing them into the essentially true, and not fabulous, name of the Father, of the Son, and of the Holy Ghost, to whom be glory and ever. Amen.

S.

A SALUTATION TO THE ONE CHURCH OF GOD IN CHRIST JESUS, UPON THE OPENING OF THE NEW YEAR 1834.

BRETHREN beloved, I greet you upon the opening of this new era of time, as ye stand in union to him, "who is head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. i. 22, 23.

Through the tender mercies of him, "whereby the day-spring from on high hath visited us," Luke i. 7, 8. we have reached the goal of the year 1833, and entered upon its succeeding one of 1834. Here we pause, in order first, to bless the hand which has safely conducted us thus far, and in the next place, to salute with the warmest affection of our hearts the fellow heirs of the same grace in which we stand, hoping for the glory of God; and while taking a retrogade view of all the way the Lord our God has led us, in the wilderness, to what a length is the catalogue of our unworthiness extended, the bounds of which can only be passed by the great goodness of the Lord unto us: so fulfilled has been that sweet truth "Where sin abounded, grace did much more abound;" Rom. v. 20, and base would be that heart, whose song in the house of their pilgrimage, was not to this amount, "Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake." Psalm. cxv. 1.

And now, brethren, meeting as we do, each other after the filling in the past year, with the various exercises and trials of our faith, the tendency of which things has been to prove, the preciousness of it beyond that of gold which perisheth, can we do better than salute you upon the solid base of knowing that "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty, 2 Pet. i. 16. No, brethren, those things which by the grace of God we have followed, are those that have afforded us that consolation, to which the world is an entire stranger; and while the world, and all things in it grow old, and die, and in no instance bears looking at a second time, these are the things by which we live, and in them the life of the soul consisteth.

And what are those things which we have followed, or in other words which have prevented us, Psalm lix. 10. and of which we have been made eyewitnesses, by the coming and power of our Lord Jesus Christ, which was first made known unto us by that special act of grace, whereby we were translated from the power of darkness into the kingdom of his dear Son, Col. i. 13. Well do we remember the state of wormwood and of gall in which we lay, and like the helpless infant no eye to pity us but him, who passing by in a time of love, spread his skirt over us. Who shall describe the feelings in being an eyewitness to the Lord's power in the first opening up of the evils of sin, and laying the axe of the

law unto the root of the tree, by which the whole of our false refuges were destroyed, and we left trembling in our filthy garments. But how great was that power which commanded them to be taken away, and we as brands plucked out of the burning, were made eyewitnesses of his Majesty, in the sovereignty of that grace which maketh willing in the day of his power, Psalm cx. 3. Yea, further, my brethren, how have we been called forth from time to time, as the revolving periods which fill in the little space allowed us here below, to be an eyewitness of the Lord's power displayed towards us, in "bringing the blind by a way that they knew not, and leading them in paths that they have not known, making darkness light before them, and crooked things straight." Isaiah xlii. 16; by which we have learnt, "That there hath no temptation taken us but such as is common to man;" 1 Cor. x. 13. and he knoweth the way we take; and when he has tried us we shall come forth as gold." Job. xxiii. 10.

And however our path is strewed with all the sad effects of the fall, and daily losses, crosses, and disappointments, tend to prove the uncertainty of all those things with which we have to do, yet we are eyewitnesses that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28. And will not the little ones of the Lord's household, bear testimony to the same, as they have been led on in the path of their pilgrimage, in beholding the Lord their God fight for them, while they have held their peace.

And from this act of God the Spirit, we have been led to the fountain opened for sin and uncleanness, in the blood of Jesus, and have stood as an eyewitness of its virtues in the putting away sin and the guilt of it from the conscience; it has swelled above the persecuting spirit of a Saul, 1 Tim. i. 13. and gone beneath the vile blasphemy of a Peter, Mark xiv. 71. It has washed away the unbelief of a Thomas, John xx. 28. and led the way from the gibbet to the throne, Luke xxiii. 42. These things we have heard of with our ears, and our fathers have told us of his wonderful works; yet we have a more sure word of prophecy, in that we have tasted, handled, and felt of the same; to us the blood of sprinkling has been applied; for us it has drowned the law's loud thunder, clapsed the powerful arm of justice, extracted the sting of death, and opened before us the kingdom of heaven. True, the new year has found us as the former one left us, groaning with a body of sin and death, the same tried and exercised people, exposed to the cruelty of a most inveterate foe, who goeth about as a roaring lion seeking whom he may devour: but cheer up my brethren, we are eye witnesses of the power and majesty of the Lord, and feel a confidence in him that he will perfect that which concerneth us.

Once more, and we will give place to those whose "love tokens" may meet you at this season. The Spirit's teaching and the Son's redemption, flow equally from the one and the self same source, which is the bottom and foundation of the one church of God, which is in Christ Jesus, the Son of the Father, and which is that source; but the love of the Holy Three in One, Father, Son, and Holy Spirit, which like unto the vein in the marble, runs through the whole work of salvation, to the praise of the glory of his grace, who hath made us accepted in the beloved, which love we have been an eye witness of, when beholding with what power and glory "God sent forth his Son into the world, not to condemn the world, but that the world through him might be saved." John iii. 17. And in ten thousands of instances it can be proved, that he saveth unto the uttermost all that come unto God by him; and how great is that majesty which shines forth in the salvation of the ruined and helpless sons of men.

Finally, brethren, in entering upon the opening of the new year, have we not cause, from what our eye has seen in the past, to take courage in what awaits us in the part or whole of this through which we may be carried. What saith the Spirit in reference unto us, "The Holy Ghost witnesseth, that bonds and afflictions abide us." Acts xx. 23. Then let none of those things move us, for we have been eyewitnesses for the Lord, how he delivereth the godly out of temptation; yea, the time past will suffice to shew, that "he keepeth the feet of his saints, while the wicked are silent in darkness." 1 Sam. ii. 9. To the Lord I commend you, my brethren, with all you have and are; let him be your confidence and hope in the time of trouble. Cease not to be as eyewitnesses of and for the Lord, in this dark and gloomy day, that as a city set upon a hill ye may not be hid, but with all humility of mind, serving him, through the many snares and temptations, which of necessity must befall you, Acts xx. 19. The God of patience and consolation granting you to be like minded one towards another in Christ Jesus, Rom. xv. 5, that the time of your sojourning may be spent in looking out for him, who at his second coming, will cause you to rejoice in that you have not "followed cunningly devised fables:" when you shall be eye witnesses of his Majesty before a congregated world, the Lord have us in his holy keeping. Amen.

Lockwood, Dec. 1833. A STRIPLING.

LOVE TO THE BRETHREN.

"We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death."

THIS is a passage mainly used for the support of religious delusion, is indisputable; for the majority of poor sinners, who, according to their duty, *seek the law at the priest's mouth,* have this passage stuffed into their brains, and fastened there as a standing criterion for conversion, regeneration, the beginning of the good work, right to baptism and the Lord's supper, and as a preparation for death; and almost every doubtful case in experimental religion is plastered over with the quotation of this scripture. The natural consequence of which is evident delusion; for the poor sinner who receives this truth any other way than as it it centres in Christ Jesus, must believe that the brethren here spoken of, are the people with whom he is acquainted; probably in the same congregation, and of the same sentiment in doctrines and ordinances; and to all intents and purposes, they must be contemporary with him in point of time, according to the scheme of delusion; or, how can he love them? and if he does not love them how can he by this truth prove, that he *is passed from death unto life?*

The brethren here are, the election of grace, and none else; and as such are members of the mystical body of Christ; and by consequence, the only scriptural focus in or by which the brethren are or can be seen, is Christ the head of that election.

That any man is passed from death unto life, it would be found essential that such an one love the Lord Jesus Christ; for he is the supreme head of this body, and therefore a member; *I will declare thy name unto my brethren.* No man ever loved Christ as a complete Saviour till he knew that Christ saved him by his precious blood sprinkled upon his conscience: and being saved with such a salvation, his love to us constrains our love to him. Being thus by the Spirit of grace brought to the fountain of Israel, to Jesus the antient of days, we discover that the brethren are the members of his body, loved with the same love, chosen in the same choice, redeemed with the same blood, taught by the same Lord, preserved by the same power, and secure of, and hastening to, the same eternal glory. From hence it is clear, that to love the brethren, is to love the *whole elect family as such;* and Christ, the head of that family, with love superlative: and, as no man can attain to this, till he is cleansed from sin by blood, so, one interest is common to the whole: and, acting under the influence of such a disposition, an honourable believer will confess that the general welfare of the whole is the object at "which he aims, in his particular purposes. For the love of Christ constraineth us, because we thus judge, that if one died for all, that

they which live should not henceforth live unto themselves, but unto him who died for them and rose again.

As every vessel of eternal mercy is in Christ, flesh of his flesh, and bone of his bone; so the appearance that Christ makes as the head of the church his body, must reflect the exact appearance, or likeness of every such vessel of eternal mercy. From these observations, as well as the whole tenor of the word of God; our full possessions in heaven are to be participated whilst we are on earth; and love to the brethren personally considered is a part of our blessed portion here.

Let it be further observed, that no one man can claim the love and affection of another, as a vessel of eternal mercy, till he believes, knows, and feels, that he is saved from sin; and, as there is no cleansing from sin without the blood of the Lamb of God, so with such a man, the knowledge of Christ and him crucified is the only criterion by which he can in heart hold communion and fellowship with any person, as a member of the mystical body of Christ; here are seven descriptions of them.—The first is, the new birth—The second, his repentance, which needeth not to be repented of—The third, his true circumcision—The fourth, following of Christ—The fifth, his marriage to Christ—The sixth, possessing the Spirit of adoption—The seventh, his love to the brethren and complete passage from death unto life. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation."

T. C——R.

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REFLECTIONS ON THE TRINITY.

"For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality; who art one God, one Lord, not one only person, but three persons in one substance."

THUS scripturally does the Church of England believe, and confess, in the collect for the feast of Trinity; and, in the collect for Trinity Sunday, she thus addresses the Lord: "Almighty and everlasting God, who hast *given* unto thy servants *grace*, by the confession of a *true faith*, to acknowledge the glory of the eternal Trinity, and, in the power of the divine majesty, to worship the unity; we beseech thee that thou wouldest *keep us* stedfast in this faith, and evermore *defend us* from all adversities, who lived and reignest, one God, world without end. Amen."

Here we may observe, 1st, That "God hath from the begining chosen us to salvation, thro' sanctification of the Spirit, and belief of the truth," 2dly, "The faith of God's elect receives

and acknowledges the truth, which is according to godliness," 3rd. "Love rejoiceth in the truth," 4thly, Humility confesseth from whom *the* truth cometh: it is given us, by the inspiration of the Spirit, in the word. 5thly, That the truth doth not naturally spring up in our minds; but that grace is *given* us from God, whereby we believe and confess the truth. 6thly, That our hope is fixed upon God, to keep us stedfast in this our most holy faith. And lastly, That we are exposed to many enemies of this truth, which of ourselves we are not able to overcome; therefore, we pray the Lord to defend us against them. All this enters into the very essence of this prayer. Therefore, a rejection of this truth, of the glory of the eternal Trinity, is a sad evidence of being left to the pride of fallen nature; to walk "in the vanity of our minds, having the understanding darkened, being alienated from the life of God, "through the ignorance that is naturally in us, because of the blindness of our hearts," and also, that all such persons are destitute of the graces of faith, love and humility.

But, we have not so learned Christ; if so be we have heard him, and have been taught by him, as the truth is in Jesus. For, we see, the glory of the holy, blessed Trinity manifested and displayed to sinners, in the grace and salvation of Christ. And therefore, with believing Simeon, embracing Jesus in the arms of our faith. May each of the faithful also, joyfully say,—"Blessed be God, for mine eyes have seen thy salvation." I have seen Jesus by faith, as evidently set before me, in the instituted emblems of his human body once crucified for us, and of his precious blood once shed for us. I have fed on him by faith; and would now and ever rejoice in him, as "the glory of all God's people," and as the only glory of my soul. God forbid, I should ever glory in sin, which is my greatest shame. God forbid, I should ever glory in myself, which is the greatest pride. God forbid I should ever glory in mine own righteousness, which is the greatest ignorance. "God forbid, I should glory in any thing, save in the cross of our Lord Jesus Christ." O may I ever glory in him, who is my greatest glory.

In these lively views of thee, O Jesus, by faith, may I live day by day. And when the approaching messenger death shall come, to bid nature dissolve, and my soul depart out of this vale of tears; then may I find thy victories, O my redeeming God, the joy and triumph of my departing soul. May I then say, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation. Thus, O Lord, "Let all those who seek thee, rejoice and be glad in thee; and let such as love thy salvation say continually, the Lord (Jesus) be magnified; but I am poor and needy yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God," "Amen. Even so come, Lord Jesus,"

Thus, upon the whole, we see, the essential difference there is between learning Christianity as a scholar, so as to have the form of godliness; and receiving it as a poor, needy, guilty, miserable sinner. For such, and only such, it was intended. By such only it is embraced. From such only, Jesus the God of our salvattion, gets glory. Thus, the religion of Jesus appears to be, the religion of sinners—the ordinances were appointed for sinners—instituted by the friend of sinners—are suited to the state of sinners. The means of grace beget, and increase, love to holiness, and the hopes of glory in the hearts of sinners; yea, the whole design of the religion of the bible is to cement, unite, and keep the soul close to Jesus, the Saviour of sinners, by faith now, till it is brought to the enjoyment of him in glory; according to the meaning of the word religion, which signifies to *bind again*. Thus the soul, once fallen away from, becomes bound again to its proper object of rest, and only center of happiness, God in Christ. M.

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THE NIGHT WATCH.

As many of the Lord's dear family under the trials of faith are very often writing bitter things against themselves, on account of the many contradictions and oppositions appearing within, they are apt to put away from themselves the comfort of the scriptures wherein there is hope; in this situation they refuse to be comforted, not remembering that although weeping endures for the night of affliction, joy will come in the morning when the Sun of righteousness will arise with healing in his beams. The Lord is that Spirit, and where the Spirit of the Lord is there is liberty, and who alone can feed the soul with hidden manure of gold, and give peace and joy to the troubled mind. To those we may say, in the language of the prophet—" Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness (as to their state) and hath no light, (no comfort but sorrow;) let him trust in the name of the Lord, (that name whereby salvation comes, the name of Jesus, God over all, blessed for evermore) and stay himself upon his God. Isaiah l. 10. also read the 37th Psalm, it is full of golden manna to comfort, strengthen and maintain the sinking spirits of the mourners in Zion.

The believer in Jesus Christ the Lord, very often considers, that the Lord's dealings with him are very contrary to what they would be, were he a child of grace, and in consequence get out of the sight of the Lord, rather than going to him, who is their exceeding joy, by which means they forsake the fountain of living waters, and stand in jeopardy as to their future felicity, not knowing, or considering rightly, the end that the Lord has to answer in this, that, and the other affliction; neither do they

remember always, that the Lord has given this description of the persons of his dear people, "that they are a poor and afflicted people, yea, poor and needy; this people he has formed for himself, and has promised not to forsake them, but will be with them in trouble, nor will he ever put them away or cast them off; they shall know him from the least to the greatest of them, though not always be enabled to rejoice in him for themselves, nor can they until he manifest his pardoning love; he does not afflict them because he will afflict them, no, but for their good—his glory—for their profit, and that he may be their Saviour in the time of trouble. And although the old man of sin may kick against his being nailed to the cross, crucified he must be, that we may be delivered from the bondage of corruption, and brought sensibly into the glorious liberty of the children of God. I shall hereafter point out a few principal things that distress the children of God, and proceed to notice:

That there are others in God's family who have come up to the happy proof, experimentally, that the Lord is their strength and salvation; these are enabled to trust the Lord most freely and blessedly to the end; and although they feel every thing wrong within, yet they know all is right in and with the Lord, and can happily say with Holy Paul, "I know in whom I have believed, and that he is able to keep that which I have committed unto him." They can shout as it were from the top of the mountains, and give glory to the Lord, living more sensibly on high. Nothing below has any dominion over their faith; and as kings and priests unto God and the Father, they exercise their priestly office to advantage, leaving the muck heap of dross and dung to the world to whom it belongs.

Indeed the whole family of God are called to this spiritual priesthood's office in a greater or less degree, as it is written, "Ye also as living stones are built up a spiritual house, one holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1 Peter ii. 5. Again, Paul saith, "I beseech you, therefore brethren, that you present your bodies a living sacrifice, acceptable unto God, which is your reasonable service." Rom. x. 1. therefore they not only offer up prayer and praise, but give themselves up to the Lord; this indeed is high worship, kept up day and night in the temple; these are ever looking up to him who first looked down upon them in a low estate, drawing their blessings from the great First Cause of all good, knowing that in the divine presence alone is fulness of joy and pleasures for evermore: as it is written, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so is the Lord round about his people from henceforth even for ever." Psalm cxxv. 1, 2.

But as my epistle is particularly directed to the mourners in

Zion, who cannot say for themselves, My beloved is mine, and I am his; I shall, as before stated speak, or endeavour by my pen, under the blessing and power of my God to do so, to give a word in season, to some poor weary souls, who love the name of Jesus, and have no one in heaven, or in earth, they desire beside him, and who on account of their extreme feelings of sin, conclude they cannot be the children of God, sin appearing to reign in their mortal bodies; but they have a proof against that idea, were they to notice one important thing, that is, that they even hate the vain thoughts that lodge within, which shews that they are born again, not of corruptible seed, but by the word of God which liveth and abideth for ever. These cannot bear the sight which they are given by grace to see, and they feel that their heart is deceitful above all things and desperately wicked; this is to their holy mind spiritual wickedness in a high place, and which is only found out by those who have been quickened by grace, from a state of death, and brought into a state of life, and were once blind but now see. This is a proof that such are not dead in trespasses and sin; but have been translated from a state of death in sin to a state of life in righteousness in Christ, who is their strength and righteousness; and the fruit of that righteousness is found there, and also brought forth in them by the power of the Holy Spirit, as his effects on the soul produces fruit in the believer, grace upon grace producing the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Gal. v. 22.

Some dear children think that it would be presumptuous in them to conclude that they are the children of God, as they have backsliden, sinned against light and knowledge, and done despite to the Spirit of grace, and are afraid to look into the word of God, for the fear of reading or imagining their condemnation. The first and second they may have done, but as for their doing despite to the Spirit, they never can do, if they are the children of God; and as a proof of that they have not done so, is the fear that they have done it, and thereby shewing that they would not and could not do it; but no one can persuade them but the Lord, that their fears are groundless; and under such trials God appears like a consuming fire, and they conclude that the destroying worm dieth not: and the unquenchable fire of God's wrath will not go out till it has made a complete end of them, and that they are now heaping up wrath against the day of wrath, and like the fat of lambs shall consume away into smoke; but as there is no man that liveth that sinneth not, I would say to such dear souls remember this, that thou wast born blind from thy mother's womb, and now hast thine eyes opened to see the Sun of Righteousness, and wert ignorant of God, and of his Christ, and of thine own sinful state, and quite at rest in that situation; now because thou art brought to know and feel thy situation,

and has heard the voice of the Lord speaking roughly to thy sin in his law, thou art afraid; and thus, although thou hast heard the small still voice of his love, saying unto thee—" arise thou that sleepest from the dead, and Christ shall give thee light." Why then art thou cast down dear soul, and why is thy soul disquieted within thee? Hope thou in God. Thou shalt praise him for the light of his countenance: despair not, he means thee to claim him as thy God.

What! Shall he that is the light of Israel give thee light to put thee away in darkness? Oh no! Make thee to hate sin and leave thee to die in it, and for it. No. Beloved, this never will come to pass while Jesus lives; he died for sin once, and hath perfected for ever them that are sanctified. Shall the awful sufferings of the Lord Jesus prove so ineffectual, and the love of God fall short of his purpose, and which he hath purposed in Christ, before the world began. No. God so loved the world (that is to say the world of his people) that he gave his only begotten Son, that whomsoever believeth in him should not perish, but have everlasting life; and Jesus saith, as I live ye shall live also.

The Lord never formed any thing in his people, as the moving cause of his love; so he will never find any thing in them as a reason why he should not continue to love them. He found them sinners, and sinners they remain, grace alone making a difference; and his love is made manifest and continued without any condition, to whom he hath said—I have loved thee with an everlasting love, therefore with loving kindness I have drawn thee, with a promise I will never leave thee nor forsake thee; yea, he hath said, that even the earth, which is to abide for ever, shall fall into wreck and ruin first; yea, he hath said, I have graven thee upon the palms of my hands, therefore he has a true impression of thy person, and what thou art, in thy own flesh; and as to thy security, he saith, thy walls are continually before me.

Art thou wearied on account of the burthen thou art daily carrying? May the Lord enable thee to cast thy burden upon him who has promised not only to carry, but to sustain thee; yea, he hath invited thee with the gracious words, " Come unto me all ye that are weary and heavy laden, and I will give you rest to your souls." If thy burden is not too heavy, according to his will, he will give thee strength equal to thy day, and lend thee his yoke to ease the weight of thy burden.

And as the Lord knoweth all things, he is well acquainted with all thy ways and strong reasonings, which thou hast against thyself, therefore he saith come now, let us (you and me poor sinner) reason together, saith the Lord, though your sins be as scarlet (a very glaring colour) they (their persons) shall be as white as snow;

though they be red like crimson, (yet of a deeper dye) they shall be as wool. O taste and see that the Lord is good, blessed is the man that trusteth in him. Psalm xxxiv. 3.

Sometimes the children of God are by their common adversary, (their evil heart) led to believe that mercy can never reach their case, and that the Lord's promises are only to such as come within certain bounds of his mercy; also to such he has a word in season, by the mouths of a faithful witness, who saith the Lord's hand is not shortened that it cannot save; nor his ear heavy that it cannot hear. Isaiah lix. 1. And God would even let the ungodly know, that he can, and will save his people, and his people's defiled state will never be a bar to the blessing; and there is no sorrow with the blessing of the Lord, nor is their defiled state a bar to their coming boldly to the throne of grace; for the blood of Jesus Christ, God's Son, cleanseth from all sin: and although thou art unsound, like Job, that from thy head to thy foot, thou art nothing but bruises, wounds and putrefying sores, thy case is good, though thy malady be bad; as the whole need not the physician, but they that are sick; thou needest the aid of him who can cure all diseases; there thou mayest obtain a sure cure, and nothing to pay; and he clothes them that are naked with the garments of salvation, and covers them with the robe of righteousness. And although thou art daily called to walk through this valley of the shadow of death, there is nothing to fear, as the Lord will be with thee, and in the end thy earthly house will be pulled down to the ground, and then the leprosy will be cleansed, and as thou art now brought to feel thyself to be altogether such an one as thou wouldest not be, this will bring thee off from looking to thyself, and thy corrupt feeling, to look alone to Jesus by faith, to see, that he is altogether such an one, as thy lost polluted state and case requires; and if thou art thus taught of the Lord great shall be thy peace, as the apostle Paul saith, Rom. viii. 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." Remember this will read the same to-day, to-morrow, and the next day; through life and in death. It will stand at all times acceptably placed to the believer's account; as no condemnation can reach him, because he is in Christ Jesus, who paid down the condemnation price, when he gave his life a ransom for many, and the law of the spirit of life, which is the law of liberty, informs us who are the called of God to this great and glorious deliverance. O come dear souls and magnify the Lord with me; let us exalt his name together!

JOHN STYLES.

To the Editors of the Gospel Magazine.

REMARKS ON THE EVANGELICAL MAGAZINE.

SIRS,

I WAS forcibly struck in reading the preface in the last number of the Evangelical Magazine, and could not help coming to a conclusion, that the conductors were no other but Deists in disguise. They have, for years, been waxing worse and worse; from a spurious Calvinism, they gently slided into the stream of Arminianism, and openly avowed universal redemption; denying the efficacy of the atonement in saving all those for whom Christ shed his blood, and bore their sins in his own body on the tree; and I expect shortly to read, in order to fix their climax, that they will be assertors of universal salvation. They have let the cloven foot peep out at different times, particularly in their adherence to an infamous institution, in giving publicity to their efforts, after the declaration of its founders—that they would have nothing to do with religion, within their precincts.

What I allude to in the preface I mentioned is, that the name of our Lord and Saviour Jesus Christ is not so much as mentioned, except in reference to those whom *they call Christian* ministers; and as for the Holy Spirit, he is totally excluded—in fact the whole is a piece of icy Deism. Then I would observe, if such is the porch, what must the building be?

They begin their exordium by saying, "They express their gratitude to A GRACIOUS BEING." What a far fetched expression for a redeemed sinner to make use of, which would be cold hearted from the lips of even a Deist. And from what do their gratitude arise? Why, that their publication has been an instrument of so much good to the human race, an engine of MORAL POWER!!! How is redemption by the blood of Christ expunged from these men's creed, and what good their engine of moral power has done, would puzzle a conjuror to make out. Seneca's morals, or Dr. Johnson's Rambler, have accomplished more to that purpose, than all their volumes put together; for they have adulterated the waters of the sanctuary with their poisonous ingredients, in fact money appears to be the sole aim *in all they say or do;* for they propose to their subscribers for each of them to produce another purchaser, so as to double the number of their sale; in short, they would dribble the last sixpence, if they could, from the needy, to raise a fund for their *own* interested purposes and *connections*, but not the *least* provision is thought of in providing for the poor of their flock in *their* extremity, whom they have so closely fleeced of their substance. The widows and children of such, in their necessitous circumstances, may make their exit in the parish poor house, without commisseration, or a fellow feeling of sympathy. I am not dealing in de-

traction, from a splenetic habit, but give a just description arising from observation and facts.

I would observe, in the conclusion of this paper, I could not help smiling on reading in their December number, the Editor's account of my old *quondam* acquaintance, Parsons of Leeds, who complain of want of materials to fill up the outlines of the sketch they have given of their friend. But this appears a mere piece of finesse, being not willing to enter into his first start in life, supposing it might be degrading to his latter consequence, and to the patronage he gave to their magazine, by his address on their title page. Now this is certainly mawkish and fastidious on their part, because it would have shewn how good the providence of God had been to him; and likewise it would have redounded to his credit to have been known, that from the butcher's shambles in Saint James's market, he was enabled to make that advance in life, so as to stand on equal footing with his dissenting coadjutors. Why, I would ask, should we be ashamed to look at the rock from whence we were hewn, or to the hole of the pit from which we were dug. I don't like such squeamishness; for we know the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes he became poor, and submitted to be called the son of a carpenter.

Let us never be ashamed of that station wherein God in his dispensation has placed us. It is sometimes buzzed in my ears, in passing my stall, *Ecce iterum Crispinus*; but this never distracts me. I know I am eating the honest bread of Industry; I "owe no man any thing." I never speculate in trade, as my friend the Quaker above me does. In worldly matters I dont aspire much higher than my hammer moves; thus I stick to my last and never go beyond it. And though I am a poor miserable sinner before Almighty God, in thought, word, and deed, not worthy so much as to gather up the crumbs from under his table: yet I am strictly just and honest in my dealing with mankind, making this my golden rule—as I should wish men to do unto me, so I would wish to do unto them, discharging my duty in that station of life into which it has pleased God to call me. Thus in my humble station, I have learned to be content, and often in my stall tune to myself the old ditty,

"A cobler is as great as a king."

I could supply the readers of the Gospel Magazine with several anecdotes of Mr. Parsons, many of them much to his credit; but as probably they may not be interesting to them, I shall pass them over, and at present close these lines of reprehension.

Amen Corner, Dec. 5, 1823. CRISPIN.

ALL SUFFICIENCY IN CHRIST.

WHENEVER man sinned, and joined himself in a confederacy with Satan, the god of this world, the breach between God and man, became wide like the sea; death and hell was the penalty of the law; the faithfulness of God was engaged, that "without the shedding of blood there could be no remission of sins." And though all the angels of heaven, and men upon earth, had been sacrificed, and their blood shed, in order to satisfy justice, it would have been rejected; the offence was infinite, with respect to the object of it, and therefore a satisfaction of infinite value behoved to be offered, sacrifices and offerings thou wouldst not, that is of man's providing. Well, then, how shall the breach be repaired? How shall the different claims of mercy and justice be reconciled, with respect to the guilty criminal? Lo, I come, says Christ, I will assume the human nature, and in that nature I will die in the room of the criminal; and in this way I will make peace through the blood of my cross. I will be wounded for their transgressions, and bruised for their iniquities; the chastisement of their peace shall be upon me, and by my stripes they shall be healed; and so justice shall be satisfied, and mercy shall be for ever magnified. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Thus he is the Mediator between God and man: and there is no Mediator between God and man, but the man Christ Jesus.

He is the true temple where God sets his name, and in which alone God is to be worshipped in an acceptable way and manner. The Old Testament tabernacle and temple was but a shadow of Christ, in whom the fulness of the Godhead dwells bodily. And as all the worship of Israel was to be performed in the temple; so all our sacrifices and services are to offered up in the name of Christ, for he hath made us accepted in the beloved. In him, as our New Testament temple, is to be seen the true Shechina, the brightness of the Father's glory, and the express image of his person. Here is the true oracle whereby the mind of God is conveyed unto us, "For no man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him." He is the true ark where the tables of the law are kept, and in whom the law is magnified and made honourable. In him we have the true mercy-seat and throne of grace, unto which we are called to come with boldness, that we may obtain grace, and find mercy to help in every time of need. Here we have the Priest of our profession ministering in the holy of holies, and appearing in the presence of God for us.

He is as a bridge of communication between God and man, between heaven and earth, by which God comes down to us, and we come up unto him, notwithstanding of the two infinite gulfs of natural and moral distance between him and

us. The gulfs were impassable, until Christ, by his incarnation, took away the natural distance; for in him, as Immanuel, God, and man meet together in one person: and by his death and satisfaction he removed the distance, by taking away sin; for this end was he manifested, to take away our sin. Now, these two infinite gulfs being removed, God and man meet together in a blessed amity and friendship; and we have "boldness to enter into the holiest by the blood of Jesus." "I am the way, and the truth, and the life; no man cometh to the Father but by me." This was shadowed by Jacob's dream of the ladder, reaching from heaven unto earth, and the angels of God ascending and decending thereupou; signifying that, through Christ in whom all the rounds and steps of the ladder are finished, the angels are ministering spirits unto the heirs of salvation, upon the footing of Christ's mediation; and that we have access to God through him. Through him we ascend unto God's holy hill, and abide in his tabernacle.

Our incarnate Lord is the great gospel city of refuge, typified by the cities of refuge under the law, unto which the manslayer was to fly for safety from the avenger of blood. Believers are said to fly for refuge, to lay hold upon the hope set before them; justice cries for vengeance: God's broken law cries for vengeance: conscience cries for vengeance: the devil, as God's executioner, cries for vengeance. O the deplorable case and condition of the poor guilty criminal before the revelation of Christ! All refuges fail him; for the hail sweeps away all his refuges of lies, and in this case his hope and strength perishes away from the Lord, untill God makes a discovery of Christ as the city of refuge that he has set open, with a cry from heaven, "Turn ye to your strong holds, ye prisoners of hope:" Then, O then, the soul flies for refuge as a dove to its windows, and gets in to the clefts of the rock, and abides in the secret place and shadow of the Almighty, saying, O this is my rest, and here will I dwell at ease; "for there is no condemnation to them that are in Christ." Here the poor soul can turn about to law, to justice, to conscience, to the devil, and the world, and say, "Who can lay any thing to my charge? It is God that justifieth, who is he that condemneth?"

He is a mystical brazen serpent in the camp of Israel, in the camp of the visible church, that the poor sinner, finding himself stung by the fiery serpents, sin and Satan, may, by looking unto him, be healed. For "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The gospel is the pole upon which he is lifted up, and by his commission we preach the gospel unto every creature; and the cry has gone forth to the ends of the earth, "Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else." The venom of the old serpent has diffused itself through all the powers and faculties of the soul and body;

and it is worming out your life; and die you must, unless you are enabled by the Holy Spirit to look by faith upon Christ, as the only ordinance of God for your salvation. As the stung Israelite had infallibly died, unless he had looked unto the brazen serpent; so the sinner that does not look by faith unto Christ, the true brazen serpent, shall infallibly die, not the first death only, but also the second: for there is no name, under heaven, given among men, whereby a poor sinner can be saved, but by the name of Jesus: but whosoever believes in the name of Jesus: shall not perish, but shall have everlasting life.

This is a foundation of hope and help to the lost family of Adam, to build upon for their eternal salvation: "Behold, I lay in Zion, for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: He that believeth shall not make haste, shall not be ashamed or confounded." All other foundations are but foundations of sand, and the house built upon sand will fall, and great will the fall thereof be; "for other foundation can no man lay than that is laid, which is Jesus Christ." Adam, in innocency, did indeed stand upon another foundation, and, if he had continued there, he would have obtained life and happiness; but there is no foundation for a lost sinner to build upon, but the foundation, Christ.

For he is the end of the law for righteousness to every sinner that believes in him. He has, by his obedience unto death, and the perfect holiness of his nature, brought in an everlasting righteousness, for the justification of the ungodly sinner that believes in him: this is his name, whereby he is called, The Lord our Righteousness: and "what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us." This is that white raiment Christ counsels us to buy of him, that the shame of our nakedness may not appear. And see how he sets up, or sets out, this righteousness, even to the stout-hearted, and far from righteousness, "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry." And the language of the soul, when it puts on that robe, is, "Surely, shall one say, in the Lord have I righteousness and strength. In the Lord shall all the seed of Israel be justified, and shall glory."

Thus our dear Lord is as a storehouse, out of which the bankrupted and beggared sinners of Adam's family may be supplied with every thing they need: for it hath pleased the Father, that in him should all fulness dwell; and that, out of his fulness, all we may receive grace for grace;" and the gates of this storehouse is open unto all who feel they are wretched, miserable, blind, poor, and naked sinners, to come and take what they want, without money and without price.

Christ, in scripture, is frequently called "The salvation of

God." Jacob, when he is blessing his children, makes a pause, casting his eyes upon the Shiloh that was to spring out of the tribe of Judah, and cries, "I have waited for thy salvation, O Lord." Old Simeon gets Christ, when a babe, in his arms, "Lord, now lettest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." In him, he who is our God, is the God of salvation. He has wrought, and still works, manifold salvation in the midst of the earth; salvation from sin; salvation from the curse of the broken law; salvation from Satan, for he through death destroyed him; salvation from the sting of death; salvation from hell, and the wrath that is to come. So that, whenever a sinner looks unto him by the eye of faith, he may sing that song, "I will praise thee; for though thou wast angry with me, yet thine anger is turned away, and thou comfortedst me. Behold God is my salvation: I will trust, and not be afraid; for the Lord Jehovah is my strength and my song, he also is become my salvation.

E.

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ANECDOTE OF WILLIAM ROMAINE, FROM THE MEMOIRS OF THE LATE ISAAC CARTER.

ONE morning hearing Mr. Romaine preach from 1 Tim. i. 5. for the purpose of invigorating the faith of a saved sinner, say,—"Some people are weak enough to think, that though Christ Jesus hath blotted out the hand writing that was against them, there may be a little scrap sufficiently large and weighty, to condemn them to all eternity. In his dear name I inform you, that to put your unbelief to death, after he had with his *most precious blood* blotted out the writing, he took the paper in his hand, tore it to pieces, and DAMNED IT UNDER HIS CROSS."

My opinion, observes Mr. Carter, being requested on the above remark, I said,—"that for such eternal truth, delivered in so grave a manner, by such a man of God, as the venerable William Romaine, I felt as if in gratitude to heaven, the church of God had dropt a curtsey of approbation."

Theological Review.

The Apostolical Commission. A Sermon delivered at the Cathedral Church of St. John, at an Ordination.—By Daniel, Bishop of Calcutta, on Sunday, January 6, 1833.

THIS gentleman has now changed his residence to the Asiatic dominions, from a large and extensive station at home, to one on a far more extended scale abroad. We trust his motives are pure and sincere, nevertheless we must confess, considering the wide field of usefulness cut out for him in his native land, we cannot commend his zeal so as to merit our special regard. And we are apprehensive, however enlarged his expectations may be of extending the knowledge of Christianity in the Eastern dominions: we are quite certain, if his life should be spared to return to Europe, he will have to take up the prophet's complaint, Who has believed our report, and to whom has the arm of the Lord been revealed. We mentioned his expectations were extensive, for he observes in the sermon before us, "There never was a moment when a missionary went forth with such a reasonable hope of *success*, as in this region of the globe at the present time." Indeed so warm and ardent is the Bishop, that he supposes he has arrived to get in the harvest. For he observes, "Above an hundred years past, the first fruits were gathered, and since, numerous converts were made by the labours of Ziegenbalg, Grundles, and the venerable Schwartz."

We must assure the Bishop that we have little expectations of that general conversion he is so warmly advocating. When we consider the poor Francisians, in their mission to China, which cost them much blood, as related by Francis Carlettin, in his history of the East Indies, printed in Florence in 1701, who gives an account as far back as 1597, when the persecution began to rage against the Christians at Japan, who were then thought to amount to upwards of three hundred thousand souls, twenty-five or thirty thousand being baptized every year. We would ask where are those converts to the Christian faith, which ought by this time almost to have extinguished polytheism and infidelity in that quarter of the globe? Dont tell us they were Roman Catholics, we know they were; and if we consult the work of Peteus Aurelius, we find them, putting aside some of their ridiculous ceremonies, as capable of instructing them in the Christian faith, as the Methodists, Papists, and Moravians, headed by our Episcopalians.

Really when we take into consideration, the wonderful crusades which have even started from this country on the work of conversion, set on foot by apostolical vicars, legates of the Holy

See. The congregation *de Propaganda*, and the popes themselves, and then add to our contemplations the *millions* of money expended within these last forty years upon the like expeditions, we deliberately say, that it is not the will of our Heavenly Father that so it should be. If it were his will what is to hinder the accomplishment of it. For if he speaketh it is done. What he commandeth shall stand fast. From the place of his habitation he looketh upon all the inhabitants of the earth, and declares there is no man saved by the multitude of an host, nor is a mighty man delivered by much strength, Then where is the boasted power of man? The Almighty has no need of it, for he declares were I hungry, I would not tell thee, for the world is mine and the fulness thereof: he doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him What doest thou?

We find the bishop contending for an hierarchy, that is, for church and state being united; he boldly asserts that the Almighty, in the case of the Jews, set an example of the strictest union of the two, and of an ample national religious establishment, and refers to the days of the apostles, as a primitive authority for episcopacy, and deems the church of England a branch of the catholic apostolical Christian church. He sums up by saying,—we must let the ornamental and protecting drapery of apostolical order and discipline be thrown around the mighty substance of this interior, vital Christianity.

Leaving the above ecclesiastical dogmas to be investigated by those who are interested in the temporalities of religion, we cannot see how a worshipper in the church of England can be effected by the above episcopal polity, or its nationality, any more than with the materials that form its structure. It has ever been a subject of complaint and lamentation, the usurpation of priests of all *denominations*, when power has been put into their hands have generally looked upwards to temporalities, and downwards to spiritualities. Is it to be supposed that a Presbyterian or a dissenter, a Baptist, or even a self-entitled Independant, having power, would not be as eager for worldly preferment, in seeking after the fleece, or tythes, if you think proper to call them, as an Episcopalian. Give them but the lever and the means, they would be Archimedes in their turn. The fact is, the church do not corrupt men, but men corrupt the church.

Cicero has written with great judgment and erudition on the corruptions of the old Romish church. Erasmus, in later days, took all occasions to expose the abuses of religion, and of holding them up to detestation and ridicule. Speaking of the religious order at his time, observes, "We call priests, bishops, and popes the CHURCH, although they be only ministers of the church; for the church is the whole Christian people. And of the church; we say, that she appears in honour and splendour,

not when piety is increased and vice is diminished, or when good morals are prevalent, and true doctrine flourisheth, *but* when the altars are embellished with gold and jewels; or rather, when religion being totally neglected, the prelates rival temporal lords in lands, in domestics, in luxury, in mules, in horses, in houses, or rather in palaces, in every thing that makes a stew and noise. A cardinal by his sumptuous equipage and numerous train of horses and domestics, has encomiums passed by papal bulls, as doing singular honour to the church of Christ, so that they would add to his preferments another bishopric. This was certainly an admirable way to preferment; but his holiness would have done well to have considered, that the apostles honoured their Master's church, by distinctions of a very different nature." All such worldly pomp and aggrandisement have created feuds and strife in various periods of the Christian æra, and will remain while the corruption of man continues.

But what we detest is this, to establish in the minds of the people, in pretending, as this bishop of Calcutta has, that their order and discipline come immediately in direct succession from the apostles, when there is no similarity. There is a fatal deviation from the principles of its first Divine Founder, and of his apostles. The former declared *his kingdom was not of this world*, who had not a place to lay his head; nor were his disciples or apostles better off.

Our Lord and Master we hear of him sitting at a well, weary with walking, and craving water from a poor woman; and then we are told he was obliged to work a miracle to pay a toll. The greatest earthly pomp that attended him was when riding on a colt, and the people strewing their garments before him; and to crown his mission, when he died, was buried in another man's grave. Peter, it is supposed, never left his fishing concern, nor Paul working at his tent business, rather than in making the gospel chargeable. He indeed says the labourer is worthy of his hire; but then it is only wages for work done. And this same apostle was no drone in the hive—no sluggard, living upon the alimony of others. Who can read the following account, and not be struck with modern manners: "In labours more abundant than any. In stripes above measure. In prisons more frequent. In deaths oft. Five times I received forty stripes, save one. Thrice I was beaten with rods. Once was I stoned. Thrice I suffered shipwreck. A night and a day have I been in the deep. In journeyings often. In perils of water. In perils of robbers. In perils of my own countrymen. In perils by the heathen. In perils in the city. In perils from the wilderness. In perils in sea. In perils with false brethren. In weariness and painfulness. In watchings often. In hunger and thirst; in fastings often. In cold and nakedness." In the midst of all these suf-

ferings, he was an overseer of the church of God, having *daily* the care of all the churches.

We have particularly detailed the above list, at a time when a large body of professed religionists, are joining with the profane part of the community, to erase what is denominated the Established Church; either that they may come in for a share of her emoluments, or that by pulling down her fences, they may destroy her doctrinal sentiments, so as to let in the wild boar of the forest. To the party who make up the sacerdotal order among the adversaries of our Protestant church, we would advise them before they lend a hand to this work of destruction, to view themselves in the above mirror placed before them by the apostle Paul, and if they can perceive a likeness, and their own eyes beamless, then they may, with a good grace, proceed on with their purity of reform.

We mentioned above, we could not see what the standing ecclesiastical jurisdiction of the national church, had to do with those who are the worshipping members within her walls. The rules and canons, and also its civil polity, with the mitre and crown all put together, are distinct from her spiritnal devotions, as much as the ordinances that fulminate from the Vatican, or those that come forth from the Harem. The controversy respecting the distinction, or the orders of Bishops, Presbyters, Doctors, Elders and Deacons, are not worth a moments thought. There may be also included several minor considerations, such as standing, sitting, or kneeling, with the surplice, organ, and bells; all such trifling things, as Hooker observes, are of doubtful disputation, and of little purpose, while we hold Christ to be the head of all things to his church. Therefore leaving all such matters to be disputed, denied, or defended; the true servant of God is more desirous for the increase of that Spirit which maketh less of outward matters, and more of Christ; not contending for that which does not profit, but in uniting in exalting the Lord Jesus, and promoting increasing fellowship with him, being members of his body, a conjunction that never can be dissolved.

We solicit indulgence from the reader for encroaching upon his patience, but when we see the Bishop here laying such a stress upon religious establishments, with all their superfluous aggrandisements, and talking of their apostolical descents, we sicken as we read; for when we consider how much we have degenerated from the simplicity of those primitive times, and not only so, but from the doctrinal principles of our own church as settled by our Reformers, we begin almost to doubt the sincerity of the Bishop: however to his own Master he standeth or falleth.

We should have noticed that the text of the Sermon which was preached, was from Acts xxvi. 17—20. Speaking of man, wherein it is mentioned as being turned from darkness unto light, he

describes him as *under guilt and condemation*; in a state of *spiritual blindness*, and of *bondage*, and yet, he asserts, he should repent, for the goodness of God *offers* him remission of sin, and the hope of an inheritance in heaven, which is by faith, which is in Christ.

Now really we are, though insignificant laymen, ashamed of this Right Reverend Father in God, to see that blindness, if not altogether, yet in part, happened to him. What, *offer* remission of sins to a sinner dead in trespasses and sins? Surely this is the quintessence of Antinomianism, enough to make Robert Hall and poor Rowland, move in their coffins. O no, my Lord Bishop, there is no *offering* in the case. The Holy Spirit must first set to and do the work, without even asking the sinner's consent. When he knocks at the door of the heart, he first unlocks the same; the Lord Jesus has the keys, he openeth and no man shutteth. He first *inclines* the sinner to him, and then calls upon him to do works meet for repentance. If the Son make ye free, then are ye free indeed. The Old Testament econemy runs "I WILL AND YE SHALL!!!" The New Testament is a counterpart—"THEY ALSO I MUST BRING," and "They SHALL hear my voice." It really makes us shudder to hear from our Evangelical Methodists, in their constant stupefying harangues, that God wills to convert mankind, but man will not permit him. Are such men the instruments God employs in the work of conversion, we say peremptorily, no, they are blind leaders of the blind, and the way of salvation they know not.

It should be noticed the above discourse is printed elegantly in quarto, at the Bishop's college press at Calcutta, with no intimation of its being sold in England.

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The End of the World calmly considered by the Aid of the Scriptures of Truth. By the Reverend Alfred Hewlett, B. A. of Magdalene Hall, Oxford, and Curate of Astley, Lancashire.—Hatchard and Son.

THIS is a sensible and judicious publication, when numbers are sending forth their own reveries, and forming their calculations when time shall be no more. Mr. Hewlet very properly clips the wings of curiosity, and says very truly, that the end of the world, the resurrection of the dead, and the day of judgment, though stated in the scriptures, it is but darkly prefigured in types and shadows. The following quotation will give the reader a specimen of Mr. Hewlett's views on the eventful subject of the end of all things:

"The first passage of Scripture which strikes me, as proving the impossiblity of ascertaining, and the impropriety of attempting to ascertain, when this world shall end, is Daniel xii 5—9. Daniel in a vision sees an angel, who is asking another when the miseries and troubles of the church should

end; and is answered, that it should be after a time, times, and a half. Then "I heard," says he, "but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end." If Daniel, a man so highly favoured and greatly beloved, and to whom the Lord had revealed so many and great things, could not understand the answer of the angel, and if it was declared to him that it was sealed till the time of the end, by what means can any man in the present day discover or conjecture the time to a *year* or to a *century*, when these troubles shall cease?

In the first chapter of the Acts of the Apostles, ver. 6, and 7. we read, that when the disciples of our Lord asked him whether he would at his ascension restore the kingdom to Israel, he answered, "It is not for you to know the times and the seasons which the Father hath put in his own power." And in the Book of Revelation, chap. vi. 9, 10, 11. it is written, that John in vision saw the souls of them that were slain for the word of God longing for a full deliverence, and heard them cry with a loud voice, "How long, O Lord, holy and true?" Now in the answer they receive, no precise time of deliverance is mentioned; but it is told them. that after a little season, when their fellow-servants and brethren should be killed as they were, that then they shall see the end. To me these passages of Scripture appear conclusive, since they declare, that the particular times are not for men to know, but that God hath for the wisest purposes reserved the knowledge of them exclusively to Himself. Some persons are accustomed to infer from 2 Peter iii. 8. that the world was intended to endure but six thousand years; but this is evidently a perversion of the passage; for the Apostle's meaning is, that however men may estimate time, and count the Lord slack in fulfilling His promises, yet in respect to God, the longest period of time and the shortest are as one, since He beholds all things past, present, and to come, in one comprehensive glance; and the same passage of Scripture declares, that not only is a thousand years as one day, but one day is as a thousand years; so that it would be as reasonable to say the world should endure but six days, as six thousaud years.

Another mistake arises from misunderstanding the meaning of the words "last days," and "last times," made use of by the apostles in their various Epistles; and from arguing that, because many things are coming to pass which the apostles declared should come to pass in the "last days," therefere the consummation of all things is at hand. But it is evident that the period of the duration of the world is divided into the "*old times*," Heb. i. 1, 2. or "time past," comprehending that space of time from the beginning of the world until the coming of Christ, and the "last days," or "last times," including the whole space of time from the first coming of Christ in humiliation, when he came to take upon him our nature, "make an end of sin, and bring in everlasting righteousness," Dan. ix. 24. until his second coming without sin unto salvation to judge the quick and dead, and to punish ungodly sinners for all their ungodly deeds. So that these passages prove nothing concerning a precise time for the end, since all things may take place which are to take place in the "last days," and yet the world may last many years or centuries. The coming of Christ and of his day is compared to the coming "as a thief in the night!" 2 Peter iii. 10. and as men are unable to conjecture when a thief is coming to break up their house, Luke xii. 39. so none can truly discover when the Lord Jesus shall again appear; nor will He give them any warning, but when they are comforting themselves with the cry of "peace and safety, then sudden destruction cometh upon them, and they cannot escape." 1 Thess. v. 3. Many persons have affirmed, that all the signs of Christ's coming are passed, and that therefore he is near at hand; the same assertion was made two hundred and fifty years since; and if it be true that they had at that time passed, we have positive evidence that he does not appear immediately after their passing; hence we are left in complete uncertainty when we may expect him. But in my opinion, all these signs have not yet been shewn; for the signs of our Lord's coming appear to me to be two-

fold; namely, those which shall attend, and those which shall precede it. Of the first our Lord declares, 'there will be signs in the sun, and in the moon, and in the stars, and upon the earth trouble among the nations, with perplexity, the sea and the waters shall roar." Luke xxi. 25. Now these signs shall be shewn at the coming of the Lord, "when the heavens shall pass away with a noise, and the elements shall dissolve with heat, and the earth with the works that are therein shall be burned up." 2 Pet. iii. 10.

The mode of reasoning that Mr. Hewlet uses, seems to be the result of much study and knowledge of the scriptures, and does much credit to his judgment.

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Clerical Usurpation Exposed, in a Correspondence between C. T. Robinson, Curate of Croyden, and William Chappel, Baptist Minister in the same Town.

THE complaint alledged against the curate of Croyden is, that a Mrs. Reid, an inmate of the workhouse, a poor widow, was desirous of seeing her minister, which she constantly repeated; but it appears, that when Mr. Robinson came to read prayers he informed her he would not be admitted, though he entreated to see her. Mr. Chappell seems to think that the denial was an encroachment on the rights of man, and at variance with the feelings we possess as human beings. He denounces the poor house a prison, worse than the Bastile. He went, it seems to an *attorney*, and related the whole particulars; he advised him to write to the reverend gentleman.

However it appears it was a false report that Mr. Chappell should have trampled upon the Common Prayer-book; he took it up with him in the pulpit to *prove* therefrom, baptism of adults on the one hand, and the mode of dipping in water on the other. And so far from the Prayer-book being treated disrespectfully, that barring its faults, he knows no human composition that he should prefer before it.

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A Sermon preached in the Parish Church of St. Lawrence Jury, before the Lord Mayor and the City Assemblage, on Saturday, September 28, before the Election of Lord Mayor. By Thomas Henry Causton, M. A. Vicar of St. Botolph, Aldersgate.

THE text of the above discourse is—"Ye cannot serve God and Mammon." It may be called a civic sermon, the drift of which is to shew the importance of magistracy in holding offices of trust. The preacher impresses upon his auditory, to commend their public as well as their private acts to God, and to do all to his glory. Speaking of the arduous situation of the post that confers honour, he observes, is beset with dangers; for can any reflecting mind contemplate the difficulties of a public station—the throng of suitors—the sacrifice of private liberty—the constant exposure to the scrutinizing eye of the world—the scanty

portion of time which can be allotted to more immediate communion with God and their own souls, without offering up a prayer to God, as the apostle directs, for those who are in authority—without feeling something of the sentiment pronounced by an ancient Christian, 'I wonder how any ruler can be saved."

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A Letter to the Duke of Gloucester, Chancellor of the University of Cambridge, on its corrupt State. By R. M. Beverly, Esq.

We have perused the above letter, written by Squire Beverly, with much concern and sensitive feelings, at his shocking delineation of character within the walls of our *alma mater;* the whole appearing as a mere sink of infamy and pollution, with scarcely an exception.

We certainly make every allowance for a public body of men, congregated from various grades of society, wherein are refined distinction of rank, persons who have been used to the elegancies of polished life, and the greatest luxury; who from the accidence of birth, wrap themselves up in the boast of primogeniture, and of superior blood, and by mere artificial distinctions are absorbed in a round of dissipation, without thought or reflection, while those of an inferior rank are often made panders, and instruments to their vicious propensities, the whole blended together in one iniquitous mass. Herein is the effect of all human institutions; it is an unavoidable consequence, as civil society is constituted; and all the visionary speculating that can enter into a projector's brain, would be found impracticable, totally to remove the complaint.

However bad as the representation Mr. Beverly has given, we think he has been too unqualified in his general reproach; and depraved as human nature is, we would hope the shades are not so dark as is here pencilled out. However we are not called upon to prejudge the charges made on the university corps, they are before the public tribunal; the party is arraigned and put upon their trial, and Mr. Beverly stands forward as their legal accuser. And though the *old one* is described as having horns, and hoof, and cloven feet, yet he is not supposed to be so horrid as he is described, and we hope the same may be made to appear so in behalf of the defendants.

We must acknowledge that the zeal of Mr. Beverly, throughout his epistle, seems to centre in a party spirit; the contentions are upon *secular,* more than *spiritual* concerns; as much as to say, the one thing needful to us is, for you to go out and we to come in; we are desirous to partake of the spoils, and in the distribution of the good things of this life. The fact of the whole is, why should the *shearings* of your flock be so extensive, and ours so contracted; such is the intensity for the grasp, that this gen-

tleman scruples not to declare, that *until* WE *obtain them,* you will have our ROOTED ENMITY"

Here then we stand, party against party, Dissenters up in arms against Episcopalians, and the latter primed with powder and shot ready for a warfare with the former. For our part we do not like the distinction of the name of Episcopalian, which emerges us in the church of Rome, the mother of abominations; and that of Dissenter, into the gulph of Atheism, Deism, Unitarianism, and of the most damnable opinions, which are disseminating at the present day under the banner of the *dissenting interest.* A moment's consideration of party is enough to fill us with horror.

In the midst of the turmoil of the various sectaries, happy are we to be disentangled from the whole; and that in spiritual concerns we call no man master. It is our ambition to be distinguished as humble disciples of the Lord Jesus, his freemen, to follow his steps in the regeneration, and leave the dead to bury their dead.

We cannot but notice that Mr. Beverly appears to be allied to a *bad* description of Dissenters, which we perceive in one or two instances, particularly in his anxiety to have the great seal affixed to the Gower-street University, which a respectable publication has denominated "*a sink pool of iniquity*;" and no wonder, after its open declaration that "*religion shall have no place within its walls.*" It wants little discernment to know in what cause Mr. Beverly is engaged in.

It is no surprise then, now the masque is thrown off, to find the gentleman wrapping up a sly inuendo upon those whom he sneeringly names, *Hyper-calvinists.* This is the rub, and the key to unlock the designs of this splenetic writer, so as to preclude all further observations.

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The Rod of the Covenant, a Treatise on the Subject of Divine Chastisements. By John Wade, Uppingham.—Simpkin and Marshall.

THE above pamphlet is a reply to a paper, written in the Gospel Magazine of February last, wherein a cosrespondent asserts, that God never punishes people for their sins.

We certainly think this is a wordy debate; for though Christ was punished for the sins of his people, insomuch as their sins are cast as it were into the depths of the sea, never more to be remembered, nevertheless the child of God is a subject of sin as long as he lives, and it is a real rod of chastisement to him constantly. It is a load and pressure on him, which cause him to weep and groan, being burthened. This makes him long to be unclo athed, that he may be cloathed upon of immortality.

But we will view the Christian character as a *moral* agent, and

in what case soever he deviates from the rules of equity, he will be sure to read his sin in his punishment. If he acts uprightly he will be rewarded, if unjustly he will be punished. Threescore and ten kings had their great toes and thumbs cut off, by one king, and as he did unto them, so God requited him. Thus what man seweth that he also reapeth; herein God is no respecter of persons. For the wicked must be forced to acknowledge, Verily there is a God that judgeth on the earth. So much for spiritual and temporal chastisements.

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Observations on Death Bed Scenes and Pastoral Conversations; and also on the Society for Promoting Christian Knowledge.—Longman.

THE above observations are made upon a work broached some time since, entitled "Death Bed Scenes and Pastoral Conversations." The performance was imbecile, containing the most weak effusions and impudent attempts to turn that which is serious, and of everlasting importance into ridicule, varnished over with art and humour. The tales depicted were evidently fictions, but worked up as realities, in order to make the Eavngelical ministry in the Church of England to appear as enthusiastical, and the preachers thereof as innovators. The writer, who is supposed to have been the Barrister in disguise, does not want for talent, but is void of discrimination. His characters are harshly put together and unnaturally forced, which make the composition peurile, insipid, stupid, and disgusting. However he might flatter himself with one idea in being a wit, the man of taste and letters will view him as a petulant pretender to talents he does not possess, while the serious character must look upon him as a vain scoffer, and a man void of a discriminating judgment.

The pamphlet before us is, "Observations on Death Bed Dialogues;" but the critic is not sufficient for the task; he is puss in boots, frightened to move: instead of laying hold of the enemy by the beard, he parleys with him, rubs his face with a gentle hand, and absolutely salutes him. He wheedles him by saying, it is not common prudence to make such a stir, when the signs of the times are so alarming. He solicits the writer to refrain from hostilities, for it is only serving the common enemy, and it will do more hurt to the church, than the most violent assaults of dissenting hostility. He then expostulates with the writer in the most suppliant manner, not to alienate the friends of the church into foes, for these are not times for exasperation; jealousy should subside, and true catholic charity should supply its place.

We are disgusted with such a mawkish squeamish manner of reproof, which is called "catholic charity," while contending for the faith once delivered to the saints, is designated *a bitter spirit*; this construction is too often made on those who are zealous for the

honour of their divine Master, and who hold the truth in a pure conscience.

We are not sorry for the cudgelling our evangelicals have received: the opprobrium cast upon them by their opponent is no more than a just retaliation they have heaped upon the wise and good; and not only so, but upon those who have been their Captain Generals, and have gone out to fight their battles, they have turned round upon them with contempt, and shorn them of their honours. We have only to mention the following worthies, who bore the brunt and heat of the battle, namely Gill, Toplady, Romaine, Richard Hill and Hawker; those spotless and heroic characters, who appeared in our day, and shone so bright in the hemisphere of our British Israel.

We leave the two parties to themselves, the *high* church and the *low* church so denominated; the one not a grain better than the other, each in their own way making to *one point*, which is, to rob the Redeemer of the crown of salvation, and to affix it on the head of the creature.

Christian disciple, surrounded as we are by men of unstable minds, and by every wind of doctrine, while one is for his party's interest, and others for theirs, let us hold fast our profession, let no man take our crown, looking unto Jesus the author and finisher of faith.

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The Poetical Works of John Milton, to which is prefixed a Biographical Sketch of the Author.—By William Henry Dewhurst, Esq. The Magnet Edition, with a Portrait.—Clark.

We congratulate the rising generation on having a cheap and elegant edition of the Poetical Works of our divine poet, as great a genius as ever appeared upon the stage of time. His writings abound with wisdom, and comprise a treasure of knowledge, a fund of instruction and entertainment, and will be read with delight to the latest posterity.

This magnificent publication does great credit to the proprietor, who deserves every encouragement from the public, and we sincerely wish him success of an undertaking of so much expence and so little profit.

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Social Evils, and their Remedies. By Charles Taylor, M. A. Smith and Elder.

We have met this gentleman in several of his publications, and though the merit of originality is not to be expected in those subjects he so ably treats of, nevertheless he shews an ingenuity of thought, and a knowledge of human nature. He catches a glimpse

of society in its various forms, and while he instructs he amuses the reader.

In the above volume, now upon our table, entitled the Mechanic, are interspersed in the character of Reuben Forster, observations and instruction arising from the scenes daily passing before us, tending to instruction and improvement, which most forcibly addresses the understanding as well as the heart; and the sincerity and fervour of the whole make it a valuable present to be put into the hands of the rising generation.

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Truth Found, and Love not Lost; or, the Principles of Religious Knowledge examined. By Charles Isaac York, M. A. Rector of Shenfield, Essex.—Crofts.

THE subject of the above little tract, is founded upon the words of our Lord when he, the Spirit of Truth, is come, he will guide you into all truth. The writer well appropriates the promise to the believer in Christ, who is taught by the Holy Spirit and the word of truth, which word of truth is one and indivisible.

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God's rightful Sovereignty, abundant Power, and Divine Will, Displayed in the Choice of his Elect People. By H. Brown.—Paul.

THIS is a very small tract, but of infinite value, wine well refined from the lees.

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Unconditional Freeness of the Gospel. In Two Essays. By Thomas Erskine, Esq. Advocate.—Whittaker.

IT is out of our power, in the small limits allotted to us, to enter into every minutia of sentiments contained in the above production. There appears such a confusion of ideas, such absurdities and contradictions, the whole so inapplicable, as to bewilder the brain and upset the understanding. The simple hearted follower of Christ, the wayfaring man travelling to heaven with such a guide, cannot but stumble every inch on the road, and if God the Holy Spirit did not supercede such an instructor, he must fall into the pit of everlasting destruction. Let the reader consult and pause while he reads the following assertions:

Pehaps some of my readers may think that the observations I am now going to make is frivolous or overfine, but I am myself persuaded that it is deeply important, and I beg their attention to it. I think that much obscurity has arisen from considering these words, "believe in the Lord Jesus Christ and thou shalt be saved," as a statement of the gospel. If the gospel really consists in this proclamation, "believe in the Lord Jesus Christ and thou shalt be saved," then to believe the gospel is "to believe that those who believe in the Lord Jesus Christ shall be saved." Well, then, "I believe that those

who believe in the Lord Jesus Christ, shall be saved,"—the question then comes to be, "do I believe in the Lord Jesus Christ *myself?* If I do, I am saved: if I do not, I am not saved." Then comes a doubt, "Have I any evidence of the sincerity of my faith? Surely I have been very unfaithful to my light." It is quite clear, that the mind cannot find firm footing in this way. It is an unravellable perplexity. But suppose the enquirer says, "Yes I am sure that I believe in the Lord Jesus Christ;" I only observe, that if he draws his hope from this fact of his believing, he is as far from the spirit of the gospel, as the man who rests his hope on his alms-deeds. Whenever my own faith is the source of my comfort, I am sure that I am an empty cistern to draw from. It is not in the nature of things that I should be able to draw peace, or strength, or holiness, from knowing that I believe a fact, however true and important that fact may be. The fact itself may be a comfort to me; but my knowing that I believe the fact, cannot be a comfort to me. *The gospel is not* "he that believeth shall be saved," *but it is* "God gave his Son to be a propitiation for the sins of the whole world." Let the reader leisurely compare these two statements, and judge between them according to the word of God. If the first statement be the true gospel, then the gospel consists simply in a promise to faith. If the second be the true gospel, then the gospel consists in a manifestation of the unutterable love of God to sinners of mankind. The belief of the first is the belief that a promise has been made to faith, and therefore none can draw comfort from it, except those who are *sure* they have the true faith. The belief of the second, is a belief that God forgiveth sinners for the sake of Christ, and this will give comfort to any one who knows that he is a sinner. I hope that I have made my meaning clear; for the error which I am opposing seems to me very general, and a great source of disquietude. Are there not many who, when seeking for peace, inquire raiher "have I believed?" than "hath God indeed made a propitiation for the whole world?" Yet surely *this* is the question; and blessed be God, the answer is an unchangeable answer, resting on the unchangeableness of God, and not vacillating according to the high or low spirits of a weak mortal. "God *hath* given his Son to be a propitiation for the sins of the whole world;" and through that propitiation, "he is blotting out transgression, and no longer remembering sin." *This is his name for ever*; "and they who know his name will put their trust in him, for he never faileth them that seek him."

It is very remarkable that the great body of our religionists are continually putting effects for the cause. For instance, this is their leading maxim—If you will love God, God will love you. If you will be reconciled to him, he will then be reconciled to you. So it is here, Mr. Erskine makes faith the production of the creature, instead of being a grace implanted in the soul, by the Holy Spirit, otherwise why express himself by saying, "If a man draws his hope from the fact of his believing, he is far from the spirit of the gospel." We never remember reading such egregious nonsense, really we are ashamed of this learned advocate, for he ought to have known, that "This is the work of God to believe in him whom he has sent." And what is the belief of the gospel, that Mr. Erskine seems to think insufficient for salvation? Is not the gospel a proclamation that Jesus Christ came into the world to save sinners. That the blood of Jesus Christ the Son of God cleanseth from all sin. How can Mr. Erskine assert, that this is making believing the source of comfort; for no child of God ever makes that which is only the *channel* the *source* of comfort. He derives his joy and peace from the fountain head. Looking unto Jesus the

author and finisher of faith. Thus believing is a free gift, which does not stand in the wisdom of men, but in the power of God. Whosoever then that believeth in the Son of God shall not come into condemnation.

It also appears from the above quotation from our author, that a belief in universal redemption, is, and should be the ground of confidence. That the blood of Christ, applied to the conscience of a sinner renewed by divine grace, will give confidence so as to make the heart leap for joy, and produce thanksgiving and praise to a Triune Jehovah, will necessarily follow. But how a redemption, equivocal in its application, which leaves a number of the human race under condemnation, and exposed to the wrath of offended justice; we assert, how such a redemption can be a solace, or an anchor of hope to a dying sinner in a dying world, we are at a loss to comprehend.

We must begin to stop, for it is a slavish piece of business to proceed on with a work interspersed with a number of deformities. we cannot well close these lines without noticing a great parade Mr. Erskine makes about what he styles *holy obedience, practical holiness, universal obedience*, and the *holy exercise of Christian obedience*; we should have been pleased to have seen those inestimable qualifications, delineated by a living example.

There is a great deal of this vain boasting among our Arminian Perfectionists, Mystics, and Quakers, of being holy as God is holy; of purity of heart, and progressive sanctification. We have been for a long series of years endeavouring to meet with such characters, but like Diogenes with his candle and lantern, in search of an honest man, we have given up our vain curiosity.

Nevertheless we have found in the humble disciples of the Son of God, a growing meetness for heaven, a devotedness to God, and a similarity to Christ, with an increase of knowledge and growth in grace. From the time of regeneration, to the last moment of the believer's existence, though faint, he keeps pursuing his course, and exclaims with his last accents, "By the grace of God, I am, what I am!"

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A Letter to the Reverend Mr. John Wesley, in answer to his Sermon entitled Free Grace. By George Whitefield, M. A.—Day.

THE above is a well timed republication, at the present day; when men are removing the foundation principles of a believer's hope, and making the heart of the righteous sad. A Sixpence cannot be better expended, than in distributing the above masterly defence of the doctrines of grace.

An Introductory Sermon, delivered by W. Curling, M. A. at the Church of St. Saviour's, Southwark, Oct. 13, 1833.

THE text of this *inauguration* discourse is—We preach not ourselves, but Christ Jesus the Lord, and ourselves your servant, for Jesus sake. If we may take this first essay as a specimen of Mr. Curling's ministry at St. Saviour's, we congratulate the parishoners in their selection of an eminent servant of Christ.

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The Gardener's Dictionary. By Philip Miller, F. R. S.—Henderson.

WE know little of the horticultural part of science, but the value of the above publication must have been highly esteemed by the public, as it is arrived at the ninth edition. It is now republished in weekly numbers, at one shilling, in fifty parts. The original copies have been sold at a very high price, we believe £10.

OBITUARY.

LATELY departed this life Ann, the beloved wife of George Rogers, of Sable Hedingham in Essex, September 10, 1833. She was a child of suffering, both corporeal and mental, but lay passive in the hands of her Heavenly Father. A few moments before she departed, she was enabled to bear a testimony to the faithfulness of her covenant God. Her last words were—

" Rock of ages cleft for me."

Literary Intelligence.

A new Edition of a Letter to the Reverend Mr. John Wesley, in Answer to his Sermon intituled Free Grace. By George Whitefield, A. B.

A New Edition of the Scripture Doctrine of Grace Explained, in a Commeration Sermon on the Conversion of St. Paul. By D. E. Coetlogon.

New Editions of Secker's Wedding Ring and Bunyan on Prayer are now ready; also of Dr. Hawker's Portrait of Nehemiah.

Biblical Criticisms by the late W. W. Horne, with a Portrait, 2 vols.

Just Published a New Edition of The Daughter of Sion in Spiritual Travail by the same Author.

New Editions of the following pieces of Mr. Toplady, are published:—

1. Jesus seen of Angels and God's Mindfulness of Man. 2. Caveat against unsound Doctrine. 3. Joy in Heaven and the Creed of Devils. 4. Free Will and Merit fairly examined. 5. The Doctrines of the Church of England proved to be the Doctrines of Christ. 6. Devotional Retirement, with considerable additions, and various poetical pieces, from the M.SS. of Mr. Toplady, never before published.

New Edition. Just Published. *The Doctrine of Absolute Predestination,* stated and asserted, with "More Work for John Wesley." By Augustus Toplady. Also, by the same Author, a Tract, entitled, "Equality of Happiness in Heaven and Degrees of Glory Refuted."

THE SOLILOQUY OF A REDEEMED SINNER.

YE heirs of God's eternal love
  Come, hear a worm proclaim
The glory of triumphant grace,
  And praise a Saviour's name.
Though father gone, and mother dear,
  Forsook me here below;
But God my Saviour, took me up,
  His watchful care to know.
I oft' had griev'd my parents hearts,
  By disobedience sore;
But though my sins did much abound,
  Grace hath abounded more.
Eternal love had wrote my name
  In God's most glorious book;
And by his own Almighty voice
  Bid me to Jesus look.
He found me in a desert land,
  And wand'ring far from God;
Proclaim'd his conquest in my soul,
  And bow'd me to his rod,
He shew'd me what a wretch I'd been,
  And what a hell deserv'd;
Bound fast in Satan's heavy chains,
  'Till Jesus' voice I heard.
'Twas then my gloomy prison doors,
  At Christ's coumand gave way;
My soul overwhelm'd with love divine,
  Beheld a glorious day.
I found that sov'reign grace had fix'd
  My feet upon a Rock;
And thought my mountain stood so strong,
  As to defy each shock.
But ah! alas, how often since
  My blest espousal day;
I've wander'd from the best of friends
  In the forbidden way.
Yet does my kind redeeming Lord,
  Sometimes afford a smile
To cheer my weary drooping heart,
  Here to remain awhile.
At times, upon the mount of love,
  I've said, let me dwell here;
But clouds have covered me around,
  And fill'd my soul with fear.
But still I know he will return
  In his appointed time,
To heal the wounds which sin hath made,
  And cheer this heart of mine.
This helps me thus to watch and wait
  By faith, and humble prayer;
And forward look to that blest world,
  With Jesus to dwell there.
Then with the numerous host redeem'd
  By blood, and sav'd by gcace:
I'll shout with joy, his lovely name,
  And see him face to face.

March Isle of Ely. EBENEZER.