

GOSPEL MAGAZINE.



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THE
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FOR THE GOSPEL MAGAZINE.

ON THE MISSIONARY EXPEDITION.

Chezinez sagement envers ceux de dehors. Col. iv. 5.

THE honest attempts of societies and individuals to spread the favour of the precious name of Christ, are well pleasing to God. The plans for this purpose, if founded in uprightness of intention, with simple views to the honour of God, and the eternal felicity of immortal souls, will meet with success, greater or less. Our wishes may be superseded, in our particular views, “but the counsel of God shall stand,” and his purpose shall not be frustrated. The errors committed in the execution of our schemes will be graciously forgiven; and, at length, honest minds shall return from their wanderings, know the truth, relating to practice and duty, as well as in doctrine;—shall, under the light and influence of the Spirit, discern the path marked out by Providence; and shall, finally, hear an efficacious, determining voice behind them, saying, “this is the way, walk ye in it.”

Our Missionary Society have almost made the tour of the globe, with the best design. But whether prudence has kept pace with their zeal, must be referred to the judgment of an impartial public. However, they now certainly begin to espy the right track, and to understand the peculiar business and labour of the day. It is with peculiar pleasure we contemplate the excellent resolution formed in the last Anniversary Meeting of the Society, expressed in the subsequent terms:—“A very important object was now brought forward. It was proposed, and unanimously resolved, that a large edition of the New Testament, in French, be printed and circulated, as circumstances may admit, throughout France, Belgium, and other countries where the French language is understood. A Dissertation on the Inspiration of the New Testament, and the Evidences of Christianity, is to be prefixed. This proposal to diffuse the Scripture in

nations where the genuine Word of God has long been withheld from the majority of the people, proved highly acceptable to the society; and, we doubt not, will be accompanied by the prayers of our British Israel." No doubt, by the whole Israel of God. This resolution bids the fairest for success of any that has been formed; and it is marvelous, that this object did not attract the attention of the society sooner. If the many thousands expended in foreign adventures, in spite of all unfavourable circumstances, had been laid out for such purposes, with others, to the same grand intent, the procedure would have appeared more reasonable, and probably might have been a blessing to thousands. This was suggested by the writer, antecedent to the first start of the Missionary career; but the advice was treated with neglect. When the Papal Antichrist was hurled from his throne, in the righteous judgment of God, and accomplishment of divine prediction;—when Popery lay bleeding at every pore, would it not been wise to have followed up the blow, by improving the opportunity then in our power for the destruction of Antichristian delusions? To this work Providence calls aloud; it is the peculiar business of the present period: distant countries and heathen nations will be visited, in their time, with success. The gospel is losing ground, particularly on the European Continent, through the ravages of war, and poverty consequent thereon; Ministers and their families starving, and places of worship shutting up. And will wise men, good men, persevere in a practical error rather than retread their steps? To err is human. Do they fear a blush more than the injury of the cause of humanity, connected with the prosperity of Zion, in Europe? Let them consider the fate of the Duff. What a loud-speaking Providence! What an awful rebuke! Was there no more appropriate season for ploughing the deep with Missionaries, than that of a most cruel war? The ill-timedness of these efforts to so large an extent have marked the affair with a degree of indiscretion. The Missionary picture, and the print taken therefrom, advertised by the society for sale, are childish things, and utterly unworthy the noble cause in which they are embarked. The men of the world sneer, and say, "see how these religious folk love money." Many of the Lord's people are grieved, and ashamed of such sorry methods taken to serve the cause of truth.

The surrender of the district of Matavia to Captain Wilson was, abstractedly considered, a pleasing event. This resulted from the first emotions of transport and delight, after a few weeks acquaintance, not knowing what they did. The conduct of the natives is similar to every new comer, especially if any thing advantageous is proposed to them. How soon did the Otaheiteans reclaim their surrender, and the poor Missionaries, who remained at their post, in their turn, were obliged to surrender themselves to the heathen chieftains, with all their property! Now, as the South-Sea Mission has, in a great measure, miscarried, why should advantages be taken of the ignorance and credulity of the public, for thousands are unacquainted with the genuine state of this subject? The said print, no doubt, will be a lucrative thing to many; but must the sacred cause of religion be made subservient to secular interest? Many, delighted with the execution of it, may readily purchase it; but, when they know the deplorable issue, will be disposed to tax the society as a company of deceivers, actuated only by worldly views.

The views of the Missionary Society are, doubtless, the most noble and disinterested. Why, then, should they occasion their good to be evil spoken of? Why should they, inadvertently, do, or countenance any thing, that has a tendency to bring an odium on religion, and injure that blessed cause, the welfare of which they have so warmly at heart? We wish to see every thing ostentatious and vain cashiered, that all occasion may be removed whereby infidels and the prophane, seek to reproach and blaspheme the way of truth. No means should be used but such as are manly and Christian-like, reputable to the society, and honourable to the glorious cause which they advocate. This will stop the mouths of all gainfayers, conciliate those who have stood aloof, change enemies into friends, and unite all hearts, loving the kingdom, interest, and glory of Christ, unanimously to pray for the great prosperity of the undertaking. To which end may these hints be blessed, is the devout prayer of

CLERICUS.

May 13th, 1800.

For the Gospel Magazine.

REFRESHMENT FOR A WEARY TRAVELLER.

WHAT infinite grace and love is in the Lord Jesus Christ, who is my support, strength, and comfort, my life, and salvation; I am weak and feeble, but Jesus is infinitely strong; he is willing, he is able, and he is faithful. He has said I will never, never, never, leave nor forsake thee. I look to him and am comforted, I rely upon him and press forward, and shall soon be with him in glory. The perfect glory of the United Three, and the Undivided ONE:—there to see, and feel, and rejoice in the everlasting love of the Father,—the precious blood and righteousness of the Son, and the quickening animating love of the Holy Ghost.—This life is a journey, and it will soon be over; while I am on the road, Jesus keeps his eyes upon me, and his arms support me. His love is the richest cordial, and his spirit is life; soon I shall see him as he is,—time, and sense, and vanity, will be no more; but light, love, life, and joy will be eternal, and Jesus will be all in all.—May the Lord the Spirit quicken me, help me to think more about these things, and to live more by faith on Jesus, that I may enter into his most blessed will with the full bent of my head, heart, and affections. To live in the will of Jesus is Paradise Regained, is heaven begun on earth, and glory veiled in a tabernacle of flesh and blood. The Lord has given me a house of clay to dwell in; it is my school-room, in which the Holy Ghost educates me for heaven, and he, being infinitely wise, has so contrived things, that as soon as I am exactly ripe for glory, he will cause the house to tumble down, and bid me walk out of its ruins, out of a cottage of clay into a palace of infinite, unutterable, and eternal glory. O! what wisdom, what holiness, what love, what joy will occupy and fill the soul in that blessed state! there Jesus lives and reigns, full of grace, full of love, full of glory; there is no need of the sun to give light by day, nor the moon by night, for the Lamb that is in the midst of the throne is the light thereof, and they have no night there; a little time, a little patience, a little exercise, more of prayer and praise, and I shall go to the innumerable assembly and church of the first-born, who are written in heaven, and shall unite in better songs of praise than it is possible for me to do whilst here below, and shall for ever float on the ocean of eternal love, and enjoy

joy all the riches and honour of free saving almighty grace, the grace of a covenant Father, the love of a bleeding Saviour, and the joy of the Holy Ghost. When a house is old and worn out, it is time to leave it; but, O! what a house have I got to go to!—a palace!—a palace built by, and for, the King of Kings, and for me;—a palace bought with blood!”

“ Now unto him that is able to keep me from falling, and to present me faultless, before the presence of his glory with exceeding joy;—to the only wise God, my Saviour, be glory and majesty, dominion and power, both now and ever.” Amen and Amen.

A PILGRIM.

POSTSCRIPT

TO THE LETTER ON SIMONICAL CONTRACTS,

(From page 215.)

AS it is well known that adventurers of every description are, in general, bold even to rashness, when they have embarked from motives of self-interest, in some favourite project of worldly policy, our readers will not be surprised to hear that all the reasoning and friendly expostulations contained in the foregoing letter, were lost on the clergyman to whom it was addressed, though that reasoning, and those expostulations, had been sanctioned by an opinion from very high authority; *procured*, in the first instance, from motives of the most disinterested friendship, and *quoted* and urged at last for the purpose, if possible, of dissuading him from an obstinate perseverance in a wild and unjustifiable measure, and of preventing the disgrace likely to attend the issue of it. To all that was argued he answered, with perfect *sang froid*, that it appeared to him “ *irrelevant in toto.*” Fortunately, however, for the fate of the question of *irrelevancy*, it was not left to his decision; for, upon a statement of his case, *made by himself alone, and by himself presented to the Bishop*, in whose diocese the scene of this simoniacal transaction was to have been laid, we have the most authentic ground to say, that his Lordship’s opinion was, “ that the transaction which he was called upon to sanction, was *neither fit to be sanctioned nor permitted.*” Had a different view of the matter been taken up, the interests and honour of the Established Church would have been betrayed and scandalized by connivance at a novel kind of simony, of a refined, but most mischievous complexion. Whereas now, through the wise,
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firm, and virtuous decision of an eminent prelate, those consequences have been averted; a negotiation has been, in the most nefarious branch of it, completely rescinded; and the parties concerned have been left to the disgrace and disappointment to which their temerity and worldly-mindedness so justly entitled them.

We think it a duty to leave this fact upon record, as well from the respect we owe to our Ecclesiastical Governors, as with a view to obviate the mistakes that generally attend vague and far-fetched rumour, and to detect those misrepresentations which party-spirit sometimes wilfully propagates, by suppressing what tends to the disgrace of a favourite, and reporting that only which may give him an accidental and momentary applause. And we hope that the case under consideration, when impartially viewed in its nature, and traced to its issue, will deter every man, who aspires to the character of a minister of the gospel, from the most distant approach towards that despicable traffic in *benefice-jobbing*, which "makes a gain of godliness," and sinks a minister into a state of degradation lower and more abject than that of the lowest and most worthless *schemers* of the day, whose *speculations* are founded in avarice, are carried into operation by fraud and collusion, and often end in infamy. To all such characters, whoever they be, *trois rutulufve*, whose profession of evangelical doctrines one would think was taken up, and by some admitted, as a sort of apology for the dereliction of strict moral principle, the *Gospel Magazine* * shall ever be *pestis vivens*.

* A remarkable case of this nature occurred in a congregation known to the author, in which every thing conspired to exemplify the truth of the above remark. Two women and one man, all three equally *wise*, were so amused and captivated by similar language, pure in *sound* only, that, as if they had been "*bewitched*," (*Gal. iii. 1.*) they ran about, open-mouthed, to extol their favourite, and to bring the most severe, though unjust imputations, against a large majority of the hearers, in all respects *better judges* than themselves, only because they did not chuse to take things upon trust, and to conclude all was gold that glittered, as *they* did. In some instances those who differed from them, were even treated with *personal rudeness*;—a proof that unevangelical principles generate the worst tempers, and that legality is often the cloak of pride and hypocrisy. Unfortunately, however, for those dupes of their own ignorance and enthusiastic zeal, their favourite was, at last, left to do what would make an honest heathen blush to attempt. What a despicable thing is *popularity*, when it has nothing for its support but the clamour of ignorance, or the prejudices of party-spirit!

To the Editor of the Gospel Magazine.

SIR,

I BEG leave, through your medium, to address a few lines to the author of some letters I have observed inserted in your Magazine, under the signature of S. E. P. and if the mode I now adopt is not incompatible with the regulations you observe in your publication, I will request the favour of insertion in your Magazine of the following Month.

I remain, SIR,

Your most humble servant,

Z.

To the Author of the Letters, signed S. E. P. inserted in the Gospel Magazine.

WITH the most sincere and heart-felt pleasure I have, at different times, read the letters, originally the production of your pen, that the religious world have been favoured with through the medium of the Gospel Magazine. The sentiments those epistles breathe are so consistent with what the Holy Spirit has been pleased to dictate throughout the Scriptures, and so congenial with those which, through infinite grace, the same Divine Spirit has been pleased to imprint on my mind from the divine testimonies, that I cannot avoid intruding on you, with the warmest congratulations on the invaluable views that the Holy Ghost has so richly endowed you with, of the glories of our exalted and adorable Lord Jesus. I desire to be thankful that thoughts so worthy his blessed name should be set on paper, and through any means or medium, appear in print. Worthy, indeed, are the doctrines they inculcate to be engraven in letters of gold, and to be handed down, in his church, to the latest period.

It is clearly your drift to have the Lord Jesus exalted in the hearts of his people; it is evidently your grand aim to set him up on high, whose praise is above the earth and heavens: you wish that his personal and mediatorial glories should be beheld by believers, in their contemplating what the Divine Spirit has said of Jesus in the Word: No method can be more scriptural, no means more effectual, under the blessing of the Holy Spirit, to promote in the mind suitable views of our exalted Lord; and much to be lamented it is that so little of this is, in general, inculcated in the religious world. But another grand end answered by the above means, is the establishment of the Lord's people in the faith, and their growth in grace, which surely can be only through
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the knowledge of our God and Saviour, Jesus Christ. This means, my dear Sir, you most happily are led into. How wisely do you direct to the Great High Priest of our Profession, to contemplate him in the efficacy and virtue of that grand atonement he has made for the sins of his people.— Nothing, truly, can effectually relieve the conscience of the convinced sinner but an application, by faith, to that most precious fountain of our Redeemer's blood. It is to his complete and all-glorious righteousness that you point the soul, as the only means of his justification in the sight of an infinitely holy God, whom the believer, thus taught and divinely led by the Holy Spirit into the truth as it is in Jesus, is enabled to call *his* heavenly Father: receiving Christ as his Redeemer and Saviour, you comfortably encourage him to a continual living by faith on his Lord, for all that he needs in the Christian life. To him you scripturally direct, as the great Source of Sanctification, and most simply and happily do you describe the nature of true faith, as it is exercised on Christ, in the course of the believer's experience in his daily walk. Much (well meant) is said by many, from time to time, on this grace, and the manner of its acting, but which tends more to embarrass and discourage, than to inform and comfort, the weak mind. Although it is but little that I possess of this most invaluable gift; yet, through the Holy Spirit's divine teaching, blessed be his name, I know something of it; and give me leave to remark, that I exceedingly prize that description of the subject which you express; and I heartily wish more were said and written so concisely, and yet so fully, on that most delightful theme of the abundant fullness of grace in our Lord Jesus Christ, of his native excellencies, his immense love and compassion, and his mediatorial glories.

The soul thus living by faith on his ever-living Head, cannot but be absorbed in devotedness to his Lord, and be fruitful in the divine life: these effects must necessarily ensue on a due reception of the truths you press on your friends, in the letters referred to.

Permit me, Sir, to say, go on, in whatever sphere you move, in thus endeavouring to comfort the hearts of the Lord's believing people, by establishing them in the truth, as it is in Jesus, and thereby to promote the praise of our dearest Lord;—his praise, who is the admiration of heaven, and the object of trust and delight to all his saints. Truly, such an exercise as your's is a most blessed one. Nothing
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can more resemble heaven and the bliss of the glorified than to extol the bleeding Lamb; for by whom shall his high honours be founded forth on earth, if not by the redeemed! Indeed the very remembrance of his dear name, would be forgotten in the world, were not believers to think and speak of him.

In thus addressing you, I have presumed on a liberty I scarcely know how, suitably, to apologize for; indeed I do not at all know on any other principle than the broad one of Christian love; trusting, on that ground, I have hope that you will excuse the effect of effusion of that affection which, in spirits so congenial as those of the Lord's people, prompts them to rejoice with and congratulate each other whenever they discover the same impress of their divine and common Lord, longing with fervent desire to conspire by every means in his glorious praise.

May the blessing of our elder brother be ever on you. I subscribe, with Christian respect and affection,

Your's in the Gospel, Z.

June, 1800.

For the Gospel Magazine.

No. III.—HINTS.

“Say unto my soul, I am thy salvation.” Pf. xxxv. 3.

DAVID is in deep distress; but is he in despair? No; he cries to the Lord to appear for him, and manifest himself to him. “And his request, and his complaint, is but the voice of every faint.” For

The Lord is the salvation of his people. Whether salvation be understood to mean some providential deliverance, or whether it includes the sum of final blessedness, the scriptures speak truth, *Salvation is of the Lord*, Jonah ii. 9. It is with him alone that

Salvation begins. His own good pleasure is the ocean whence it flows; Rom. xi. 36. 2 Cor. v. 18. Eph. i. 11. The Saviour is the fruit of sovereign love, and the saved enrolled by immutable choice; John iii. 16. 1 Theff. v. 9. 2 Theff. ii. 13. By him also

Salvation is performed. Either as it respects, 1. The work of salvation. Of this our Jesus is the author; Heb. v. 9. This he finished by his obedience and death; Isaiah

lxiii. 3—5. Matt. i. 21. Gal. iii. 13.—Or, 2. The *experience* of it; Luke xix. 9, 10. 2 Tim. i. 9.—Or, 3. Its *full possession*; 1 Peter i. 5. 9. As none but Jehovah could plan the scheme, so none besides can bestow the blessing of a sinner's salvation. Here likewise Paul's large and comprehensive assertion is verified; Rom. xi. 36. And to him, *i. e.* Christ,

The *glory* of salvation is *ascribed*, as the moving, the efficient, and the final cause; both on earth and in heaven. See again Rom. xi. 36; and read also Isaiah xii. 2. Rev. i. 5. and v. 9. Had not David known, and did not the distressed now know, this delightful truth, the prayer before us would not have much meaning, and less success. But, as yet, it was never put up in vain.

O Lord, say to my soul, I am thy salvation. Jehovah alone can make his voice reach the soul, and administer the relief requested; Hof. ii. 14. John v. 25. Ministers may preach, and people hear, the doctrine before us through the whole of life, but ineffectually, unless the Lord himself should speak the word. David had known and felt the truth; but it might now be clouded, or the relish of it be abated; Ps. xlii. 11. Prayer and hope are companions; Ps. cvi. 4. Let me be again favoured with thy visits; let my soul be afresh revived and rejoiced in addressing thee as my great, my everlasting, salvation. This will

Sustain me in the midst of my trials, that I shall not be discouraged. See the Psalm at large where his difficulties are specified. The 19th verse seems, by our Lord, to be applied to himself, John xv. 25. See also Ps. xxvii. 1, 13. This voice gives courage for every battle, and triumph over every foe; Rom. viii. 31. to the end. This salvation, spoken to my soul, will

Wean me from, or raise me above, the fond attachment I feel to sublunary good. Not make me a stoic, but fix my heart on my treasure; Ps. iv. 6.—lxxiii. 25.—cxix. 25. Stoical apathy never feels; and mere natural affection feels to excess; but thyself enjoyed as my salvation, will make me feel, and yet submit. Jesus wept; but he did not sin; 2 Sam. xii. 20. Ps. cxix. 32. Moreover, this blessing bestowed, will

Enlarge my views of thy glory, make me more in love with thine excellencies, and transform me more into thine image. *In thy light, I shall see light*; and, under this impression, be fashioned according to the mould or form of
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the gospel. Thy words will do my soul good; thy counsels and thy conduct I shall approve; and thy name it will be my ruling desire to glorify, who hast condescended to say to my soul, *I am thy salvation.*

We may easily perceive, and safely conclude, that saints in all ages, being subjects of the same gracious experience, agree in their petitions, their motives and design, while here below, as they will for ever in their song above.

However men may talk of being saved, yet none but such as are taught of God can pray in the spirit of David's supplication. To behold, and to enjoy the glory of God in the face of Jesus Christ, which is the sum of salvation, the carnal mind cannot desire; (Rom. viii. 7. 1 Cor. ii. 14.) and, therefore, will never request the favour, on earth or in hell. Though he may much resemble the saint, even to the deception of his fellow men, and, in short, the deception of himself; yet, being a stranger to the experience of David's prayer, he falls infinitely short of the exalted character, and shall never see the face of God in peace.

Now, reader, look at David's petition again—Let this request be thine; and verily thy supplication shall be heard.

OBED.

LETTER XIII.

Mr. MACGOWAN to the Rev. Dr. PRIESTLEY.

REVEREND SIR,

THE subject of this letter, being an attempt uncommonly daring, would require a degree of resolution and intrepidity, far superior to what I possess; I must therefore beg you will candidly cover, with the mantle of charity, what defects soever may spring from my timidity and ignorance; when treating on a subject of such very rare and singular discussion, as to prove the following alarming proposition: "*If Jesus Christ, the author of the Christian religion, be but a man like ourselves, Mahomed was a wiser man than he, and gave more effectual instructions to his followers.*"

The wisdom of a man, as Dr. Abbadie observes, essentially consists in choosing the fittest means for attaining the end proposed. Therefore, Sir, what lies now before us is, to consider their different ends in the establishment of their different religions, seeing they severally stand up as HEADS of the two greatest sects of religionists in the whole world.

Mahomed's design in the establishment of his religion, as acknowledged and declared by himself, was to make known the *supreme God, to be the only living and true God, far exalted above every other being whatever*: "*To shew that he hath no issue, no partaker with him of the Divine nature, nor any similitude whatever.*" That this was the prophet Mahomed's leading design will appear from his own words in a variety of places in the *Koran*; where he sets forth the perfections of his heavenly Majesty, in a magnificent manner, and frequently insists on his alone right to religious adoration. I might refer you to the various passages of that uncommon book, did I not consider you as an adept in the Mussulmen learning.

That Mahomed laid his plan of reformation with the utmost sagacity and wisdom, his success, and the fruits of his doctrine testify. There is but one way by which we can judge of a preacher; that is, by the fruits of his doctrine: and he must be a great reformer indeed, who actually gains his point in every respect. Mahomed actually gained his proposed end effectually. He has so restored the worship of **ONE GOD, in one person only**; that for six hundred years and more, not one of all his numerous followers, have ever attempted to honour the **SON**, even as they honoured the **FATHER**, any more than if they had been bred *rational Dissenters*, or *Christian Deists*. This, you must allow, demonstrates the unspeakable propriety of the measures his sagacity pointed out, and the power with which his doctrine was accompanied. And all this was done consistently enough, with the utmost indulgence of sensual gratification; for *Mahomed* was none of those reformers, who deem the crucifixion of the flesh necessary; as his eleven wives could have testified, not to mention his concubines. Here was such wisdom, as neither Christ nor his apostles ever pretended to. They had not the least notion of people getting to heaven, any other way than by that of the Cross. They considered a coalition between the world and true religion as a thing impracticable, and therefore never attempted it. But the sagacious *Mahomed*, both projected and executed that desirable scheme, and he has been followed by the whole race of rational Christians with success, not a little flattering to their hopes, of an entire extirpation of the religion of the Cross.

To turn now from the prophet of the Turkish church, let us a little enquire into the measures taken by Jesus of Nazareth. Compare his success with the former, and we shall see, that in reality there is no comparison.

If, as you say *, “ *It be perfectly clear from the whole tenor of the New Testament, that the person who is distinguished by the name of the Father is the only true God, exclusive of the Son, or any other being whatever,*” it must follow, that the leading design of his coming into the world was to establish the pure worship of the Father only, exclusive of every other being, and that his worship must be the first principle of genuine Christianity.

If so, his success has been far inferior to that of the Turkish prophet, with respect both to the number of his followers, and the duration of his system in its purity. In point of number, Jesus has had very few followers, rational enough to worship ONE GOD, under any other notion besides that of TRINITY in UNITY; and even in our age, enlightened as it is, by your own confession, the number of rational Christians is very scanty. Whereas the successful *Mahomed*, has converted almost all the oriental world; so that, what was said of lady Diana of Ephesus, *that all Asia, and the world received her religion*, is more true when applied to Mahomed.

The Arabian religion has continued in its purity from its first institution, respecting its grand fundamental CREED; the whole Turkish church most stedfastly believe, “ there is but ONE GOD, and that *Mahomed* is his prophet,” and is as orthodox now as in the days of the prophet himself. But if the doctrine of the TRINITY be, as you say, *the grand corruption of Christianity*, it will appear, that Christ's religious system actually began to fall to pieces within the times of the apostles themselves. For in those times you tell us, “ That mystery of iniquity began to work.” Now, Sir, as we have no other method of forming a right judgment of causes, besides the effects naturally produced by them, we are under an unavoidable necessity of preferring the measures taken by *Mahomed*, to those adopted by JESUS, the founder of the Christian religion. Of consequence, how shocking soever of thinking, that he was the wiser man, and taught his disciples with more force of argument. Mahomed delivered his doctrine in language, plain and perspicuous,

* Fam. Illust. p. 12.

perspicuous, no way equivocal or ambiguous, roundly testifying, that they were infidels who believed in CHRIST'S DIVINITY, or in the doctrine of the TRINITY. But when Jesus institutes the worship of ONE GOD, the FATHER only; WHAT language does he use? "Go ye therefore, and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things whatsoever (I) have commanded you*."

This, you know, was the last injunction to his disciples, and what is very properly considered as the institution of the Christian religion. And surely, if he hereby instituted the worship of the person of the FATHER only, as you will have it, he was extremely unhappy in his mode of expression, and indeed gave occasion to the corruption of his own religion, by the ambiguity of his language.

The words of an institution of such importance should be plain and perspicuous! But who, upon reading this text, could at first glance imagine, that the worship of the FATHER only was intended? That although the SON and the HOLY GHOST are named along with him in the same act of worship, they are not to be worshipped with him, under pain of damnation? It is certain, that if Jesus, in this passage, instituted the pure worship of the FATHER only, exclusive of the SON and the HOLY GHOST, he has done it in such a manner, as to render his injunction totally useless to the far greater part of his professed followers. For now more than one thousand seven hundred years are elapsed, and but a very few to this day are capable of understanding his real meaning. Indeed, how should they? Seeing his immediate disciples, on many occasions, spake in such a style as evidently implies Deity; which obscurity of theirs, undoubtedly arose from the ambiguity of those expressions, in which their LORD and Master chose to deliver his doctrine. But I shall have occasion to give you a sample of their doctrine in a future letter; shall therefore proceed in this to shew, that if JESUS CHRIST is in all respects a man, and only a man like ourselves, Mahomed acted more consistently in speaking of himself.

When shall we ever find him declaring, that God and himself are one?—That those who had seen *him*, had seen the FATHER also—That he came forth from the *Father*?—

Or

* Matt. xxviii. 19, 20.

Or naming himself along with the FATHER, in one of the most solemn acts of religious worship? On the contrary, he frankly acknowledges himself, not only to be a mere man, but even to be a sinner*. But all these things are asserted by Jesus Christ concerning himself, and he asks, who can convince me of sin? Was it a likely way to persuade the people, that GOD and he are two distinct beings, to tell them, that he and the FATHER are ONE? Could he find no other way of establishing the worship of the FATHER only, than by asking Philip, "Have I been so long with you Philip, and yet hast thou not known me? He that hath seen me, hath seen the FATHER: and how sayest thou, shew us the FATHER? Believest thou not that I am in the FATHER, and the FATHER IN ME, &c.†."

And pray what could Philip make of all this, on supposition, that his Master were in all respects but a mere man like himself? Does this bear any likeness to that clear and nervous stile in which the *Koran* is written? Has not such a declaration, an evident tendency to confound Christ with the Deity, as one object of religious adoration?

One of these three things must necessarily result from the above declaration made by Christ to Philip.

1. That if he never meant to be considered as having proper Deity appertaining to him; he certainly was not a master of his own language, and did not know the influence his doctrine would produce upon the minds of men, in leading them into idolatry, by worshipping the SON, even as they worshipped the FATHER; considering the FATHER and the SON, in his divine nature, as one in essence. Yet the Christian idolators, of every age and nation, have uniformly produced this text as a divine warrant for their procedure.

2. If ignorance was not the cause of such ill-judged equivocal expressions, we must have recourse to a cause still more shocking and tremendous to name. I mean, an impious design to impose upon the understandings of men, by making them believe, HE and the FATHER were ONE, when, in reality, they were as distant from each other, as the distance between the *Creator* and the *creature*. Yea, he evidently leads Philip to seek for the FATHER *no where*, but as dwelling in, and being manifested by, himself. How shocking are the consequences of Socinianism! For were that doctrine true, CHRIST must be a far greater impostor than

* *Koran*, vol. 2. 378.

† John xiv. 9, 10.

than *Mahomed*; as all the abominations of the *Koran* fall infinitely short of CHRIST himself, and by his apostles confounding him perpetually with GOD. The abominations of the *Koran* are in a manner sanctified by the inviolable regard through the whole of it, uniformly paid to the *unity* of GOD.

3. If after all, it should be alledged that Jesus Christ is no impostor, but the true and faithful witness; so far from ignorance, that all the treasures of wisdom and knowledge dwell in him; that, therefore, he well knew the effects which his doctrine would produce upon the hearts of his followers, it must follow, that in union with the FATHER and HOLY GHOST, he is the true GOD and eternal life: even GOD over all, blessed for ever more. But more of this in a subsequent letter, this being thrown in now, only as a preparative for what I farther intend. I shall therefore conclude the present with this observation. Namely, that if JESUS CHRIST be essentially *One* with the FATHER, as with my whole heart and soul I believe he is, it was quite natural for him to declare himself to be what he really is, and to address Philip in the above manner. Quite natural for him to join his own name with those of the FATHER and the HOLY GHOST, in the administration of baptism; that he should perform miracles by his own personal authority, and suffer himself to be adored as LORD and GOD.

But then, what will be the consequence of all this, less than that, *Mahomed* was a vile impostor; that all who deny Christ's proper Deity, are found guilty of the most abominable blasphemy: and that proud reason must be obliged to confess, it cannot comprehend the Almighty to perfection?

I am, REVEREND SIR, &c.

J. MACGOWAN.

To the Editor of the Gospel Magazine.

THE PLAN OF REDEMPTION NOT INCOMPATIBLE
WITH HUMAN REASON.

MR. EDITOR,

I HAVE often thought, and said, and I could prove it to a demonstration, that all errors among christians, spring from a wrong conception and idea of the person, offices, characters,

characters, doctrines, and work of the Lord Jesus Christ; who is the foundation laid in Zion, for every living (elect) stone to build upon—and if we form a wrong conception of the foundation, our building will sooner or later fail. And as your useful Magazine is (I hope) open to all parties (who profess to hold and investigate the truth of the gospel) but influenced by no party, I trust, you will not deem it impertinent in me to request you to insert a few remarks on a letter published therein, for August last, page 309; which clearly implied that the *humanity* of the Mediator existed from all eternity; or, as it is expressed, “before his incarnation in the womb of Mary, or rather before the world began.” And after the writer has amused himself with a variety of fanciful notions on the subject, in which he offers violence and perversion to several texts of scripture, he makes this observation; “O that men could see, believe, and enjoy this soul-comforting doctrine! There are no bad consequences can ensue in so doing, either to the glory of God, or the happiness of man,—but much the reverse, upon the non-belief of it.”

As to the idea itself, it is not a new one; for Apollinaris, bishop of Laodicea, taught (in the fourth century) that the flesh of Christ, was pre-existent to his appearance upon earth; and that it was sent down from heaven, and conveyed through the Virgin, as through a channel. How, in the first place, I would ask (in soberness) is the scripture to prove this? 1st. I read that the Essence of Jehovah, is from everlasting to everlasting. And it seems to me absurd to attempt to make the flesh, or body of Christ (which is a “*created thing*”) to be of an eternal being, or nature. It is unscriptural, and unreasonable to imagine such a thing; neither is it the record which God hath given us of his Son.

This is the record which we have in the word of unerring truth, of the Son of God; “The seed of the woman shall bruise the serpent’s head.” Neither did “He take on him the nature of angels, but the seed of Abraham.” And he is said to be “the seed of David, according to the flesh;” that is, the eternal Word, the second person in Jehovah, “was made flesh.” Yea, “when the fullness of the time was come, God sent forth his Son, made of a woman,” so that his being “created a new thing in the earth,” must be after, and not before, the creation of the world, and existence

of the Woman, Abraham, and David *. The above texts must have reference to that period, when the Holy Ghost overshadowed the Virgin, at the conception in the womb, and formation of the body, and birth of the Holy Child into the world; but to think, or speak otherwise, is to think and speak contrary to scripture, to sanctified and to natural reason.

In the whole plan of redemption, there is nothing contrary to human reason, although far above it;—for our holy religion is a *reasonable service*, and the apostle Peter, would have christians, “render a reason of the hope that is in them;” but to deny this, gives the infidel a fine handle to ridicule the basis of christianity. That masterly, and sober-minded reasoner, Paul, when entreating the prayers of the church for himself and fellow labourers, he describes men destitute of faith, as “wicked and *unreasonable men*,” which he desires to be delivered from.

I will add to these remarks, what the masculine and majestic Charnock observes;—“So then if God were the cause of all things, he did exist before all things, and that from eternity. Eternity is only proper to God, and it is as great a madness to ascribe eternity to the creature, as to deprive the Lord of the creature of eternity. It is a contradiction to say a creature can be eternal, as nothing created is eternal, so nothing eternal is created. What is distinct from the nature of God cannot be eternal; eternity being the essence of God. We must lose ourselves in our conceptions, and *reason* is quite bewildered, and cannot return into a right way of conception, till it conceives one first of every kind, one first man, one first animal, one first plant, from whence others proceed. We must come to something, that is, first in every kind, and this first must have a cause, not of the same kind, but infinite and independent; otherwise, men run into inconceivable labyrinths and contradictions †.

Therefore I cannot believe, that any soul can enjoy any real comfort, from a doctrine which is not revealed, in the word of inspiration, and there are, and can be very bad consequences ensue, from believing *any doctrine*, which is contrary to scripture and reason;—for it is attending to vain ima-

* Gen. iii. 15. Heb. ii. 16. Rom. i. 3. 2 Tim. ii. 8. John i. 14. Gal. iv. 4. Jer. xxxi. 22. Luke i. 35.

† See William's Edition of Charnock on the Attributes, &c. page 34, 104, and 105.

ginations, rather than to the unerring word of faith. Neither can it be to the glory of God, or happiness of men, to receive any other testimony of the Saviour of *Mankind*, than that already recorded in the sacred volume, viz. that Immanuel was conceived by a virgin and born at Bethlehem; as announced by angels to the shepherds; that he hung on the cross, laid in the grave, rose again, and conversed afterwards with his disciples, bidding them, "handle him, &c. for that a spirit had not flesh and bones as he had." Now he has ascended to heaven, and seated in the midst of the throne, where the glorified host worship him.

We have no just reason or ground to conclude from scripture, that the real body of Jesus was in heaven or earth before his birth and ascension, after his state of humiliation and sufferings.

I heartily join with the writer of the letter, who occasioned these remarks; to desire (earnestly) the reader, to open his bible, when he peruses this, and carefully look to the passages herein quoted as they will throw great light on the subject. I remain your's,

E. D.

P. S. These remarks, were sent some months ago, to be forwarded to the press, but by some means they miscarried, or were mislaid.

A N E C D O T E.

THE late Mr. L. of F. in the county of S. was in the habit of preaching in the neighbouring villages; and, going home the next morning, after attending one of these lectures, a certain woman, who was washing wool in a stream by the side of the road, asked him; "Did not you, Sir, preach at such a place, on such a day?" Yes, good woman, I did. I thought it was you: and, I bless God, I heard you: I have "been the better for it ever since." Pray, what was the text? Do you remember it? "No, Sir, I do not." What part of the sermon was it, that was so useful to you? "Nor do I remember any part of the sermon, as to the *words*; but I know I am the better for it." Is not this strange, that you should feel so much benefit, and yet forget all you heard! "I will give you my meaning, Sir. This wool in my basket, when I

first put it into the water, was very foul; but now it is cleaned, though the water is gone from it.—So it is by your sermon; the words I have lost, but the favour of the truth I retain; and therefore am, as I said before, the better for it.”

A CONFERENCE BETWEEN CHRIST AND A PHARISEE.

THEN one of the Pharisees came to him, and asked him; What shall I do to work the work of God, John vi. 28.

Jesus; *This is the work of God that thou believe in him (viz. me) whom he hath sent,* John vi. 29.

Pharisee. But, Master, what good shall I do that I may have eternal life, *Mat. xix. 16.*

J. *If thou wilt be saved by doing, then keep the Ten Commandments.*

Ph. I have kept them all from my youth, *Mat. xix. 20.*

J. *Then thou art no sinner.*

Ph. Yes; we are all sinners; but I thank God I am not as other men are, extortioners, unjust, adulterers, or even as this Publican, *Luke xviii. 11.*

J. *Why, what dost thou more than this Publican?*

Ph. I fast twice in the week and give tithes of all that I possess, and, concerning the law, I live blameless, *Luke xviii. 12. Phil. iii. 6.*

J. *Dost thou think to go to heaven by doing.*

Ph. Not by doing only, but by doing good and departing from evil.

J. *But doth not the law say, cursed is he that observeth not all things that are written in the words of the law to do them.* Deut. xxvii. 26.

Ph. Yes, that is, whosoever breaks the law is accursed unless he repents for it.

J. *The law doth not say, unless men repent for breaking it they are accursed, but it says absolutely that they are accursed; and I say, whosoever keepeth the whole law, and yet offendeth in one point he is guilty of all,* Gal. iii. 10. Jam. ii. 10. Mat. v. 19.

Ph. I say so too; that except men keep the law of Moses they cannot be saved; and whosoever know not and keep
not

not the law, they are accursed, *Acts xv. 1. 24. John vii. 49.*

J. Dost thou know the law?

Ph. Yes, I know the law, for I am instructed daily out of the law, by our doctors of the law and holy priests, Zeph. iii. 4.

J. The priests have done violence to the law, and they that handle the law know not the Lord. Jer. iii. 8.

Ph. Jehovah, hath said, that the law shall not perish from the priest, for the priests' lips are to keep knowledge, and we are to seek the law at his mouth, Jer. xviii. 18. Mal. ii. 7.

J. God hath said also, that the law shall perish from the priest; and that they shall not every man teach his neighbour any more, for all shall know the Lord from the least to the greatest, Jer. xxxi. 4.

Ph. I perceive thou goest about to destroy the law.

J. Think not so, for I am not come to destroy the law, but to fulfil it, Mat. v. 17. Luke xvi. 17.

Ph. Ay, Sir, I like that, that we should fulfil the law, that we should perform it.

J. Yes, Moses, gave you the law, but none of you keep it, John vii. 19. but you have been partial in the law, Mal. ii. 9. ye pay tithes of mint, annis and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith, Mat. xxiii. 23.

Ph. It is true, we may come short in some things; but he that keepeth the law happy is he.

J. Thou that retest in the law, and makest thy boast of the law, through breaking the law thou dost dishonour God; Rom. ii. 17. 23. and causest many to stumble at the law, Mal. ii. 8. verily I say unto thee, thou shalt be judged by the law, Rom. ii. 12.

Ph. No, I hope rather to be justified, than to be judged by the law.

J. Verily, verily, I say unto thee, by the deeds of the law, there shall no flesh be justified in God's sight, Rom. iii. 20. Gal. iii. 11.

Ph. How then shall I be justified?

J. The righteousness of God without the law is manifest, being witnessed by the law and the prophets, Rom. iii. 21.

Ph. What righteousness is that?

J. Not a man's own righteousness, Phil. iii. 9. which is called

called the righteousness of the law; Rom. ii. 26. but the righteousness which is of God by faith, Rom. iv. 13.

Ph. What difference is there between the righteousness of the law, and the righteousness of faith?

J. Moses describeth the righteousness of the law thus, that the man which doth those things which the law requireth shall live by them; but the righteousness of faith saith, whosoever believeth on me shall be saved, Rom. x. 5, 6, 11.

Ph. How can men be saved by believing in thee; for thou art but one?

J. As by one man's offence death reigned, by one, Rom. v. 7. much more, they which receive abundance of grace and of the gift of righteousness, shall reign in life by me, who am the sun of righteousness, Mal. iv. 2. and made by God my Father to be righteousness unto men, 1 Cor. i. 33.

Ph. Thou bearest record of thyself, Job. viii. 13.

J. Though I bear record of myself, yet my record is true, John viii. 14. My Father also beareth witness of me, and this is his witness, that he hath given life, and this life is in (me) his Son, 1 John v. 11.

Ph. But what sayest thou; how was our father Abraham and his seed (who lived before thee) justified and saved?

J. Your father Abraham rejoiced to see my day, and he saw it, and was glad, Rom. iv. 3. 11, 13, 16. for I was before Abraham, and he and his spiritual seed were justified and saved by faith in me, Gal. iii. 14, 18, 20.

Ph. But was not Abraham justified by works?

J. If Abraham were justified by works, he hath whereof to glory, but not before God; for what saith the scripture, Abraham believed God, and it was accounted to him for righteousness, Rom. ii. 3. (It is true Abraham's faith was accompanied with works.)

Ph. If I be not justified by my good works to what end should I perform them?

J. Though thy good works cannot justify thee before God, yet they may glorify God, and be profitable unto men, Mat. v. 16. Tit. iii. 8.

Ph. Well then, I am glad my good works are good for something.

J. Yes, thy good works would be good for something if thy faith (like Abraham's) did work with thy works; but thou dost not believe, and all thy works thou dost to be seen of men, Jam. ii. 22. Mat. xxiii. 5.

Ph. No,

Ph. No, I do not my good works to be seen of men, but to please God.

J. I tell thee that without faith it is impossible to please God, Heb. xi. 6.

Ph. But God hath said, if a man do well, he shall be accepted.

J. It is not for their well-doing that men are accepted with my Father, but they are made acceptable in me, and their works are accepted for my sake, Eph. i. 6. 1 Pet. ii. 6.

Ph. But am I no nearer heaven that performed good works, than this sinful and ungodly Publican?

J. Thou hypocrite that justifiest thyself, and judgest another, I tell thee, that Publicans and Harlots shall enter into the kingdom of heaven before such as thou art, Mat. vii. 5- and xxi. 31.

Ph. Oh untrue and false doctrine, to say that those cursed men who knew not the law should be saved before us, who are the children of Abraham, John vii. 49, and viii. 33.

J. Thou blind and self-conceited Pharisee, understandest thou not the Scripture? I will have mercy and not sacrifice, for I am not come to call the righteous but sinners to repentance. And I say unto thee, unless thou dost believe in me, thou art not the child of Abraham, Mat. ix. 13. Gall. iii. 26.

Ph. I believe in the God of Abraham, the God of Isaac, and the God of Jacob, whose child and servant I am.

J. If thou didst believe in God, thou wouldst also believe in me; but thou art the child of the Devil, and in bondage to this day, Joh. viii. 44. Gal. iv. 25.

Ph. How am I in bondage?

J. Thou art under the curse of the law, and under the power of sin and Satan; and canst never be made free unless I make thee free, Joh. viii. 34, 35, 36.

Ph. How dost thou free men?

J. By my death and sufferings I satisfy the law; Gal. iii. 13. by the power of my resurrection, I overcome death; 1 Cor. xv. 55, 57. and by my spirit I cast out Satan and subdue sin, Mat. xii. 28. Rom. viii. 2.

Ph. Sir, I hope to be freed another way, to wit, by my sacrifices, prayers and good works.

J. Thy sacrifices and thy prayers are an abomination unto me, and thy works are not found perfect before God, Isa. lxxvi. 3. Prov. xv. 8. and xxviii. 9. Rev. iii. 2.

Ph. What,

Ph. What, dost thou think to beat me off from my long prayers and good works? I hope by these, together with my fasting and mourning, to lay a sure and happy foundation for my soul for ever.

J. *Thou worker of iniquity, that dost practise hypocrisy; Isa. xxxii. 6. I tell thee thy prayers are sin, thy works are done to be seen of men? Pf. cix. 7. thou also fastest for strife, and thy mourning is but hypocritical? Il. lviii. 4. 5. therefore instead of laying a sure and happy foundation, thou heapest up wrath to thyself, against the day of wrath. Job. xxxvi. 13.*

Ph. Sir, I am not an hypocrite, but a true child of God, and I hope I shall be saved; for I know most good men take me for a godly and righteous man.

J. *Though thou dost outwardly appear righteous unto men, yet within thou art full of hypocrisy and iniquity? Mat. xxiii. 28. thou seed of the serpent, thy hope will perish, Job viii. 13. for thou canst not escape the damnation of hell, Job xxiii. 33.*

Ph. I do not fear what thou sayest, for I am better persuaded of myself.

J. *Though thy seared conscience and hardened heart hinder thee yet from fearing? yet, fear, terror, and trembling shall surprize and fill thy spirit, Isa. xxxiii. 14. Deut. xxxii. 22. and thou shalt roar in flames of fire, and in everlasting burnings, Luke iii. 17. Mark ix. 43, 44, 46.*

Ph. I have joy and comfort in my spirit often from my performances, and I know that God will hear my prayers, that I make publickly and privately unto him.

J. *Thou painted sepulchre, hast thou not read, that the joy of an hypocrite is but for a moment? Job xx. 5. and that an hypocrite shall not come before God; Job xiii. 16. and dost thou not restrain prayer before God; Job xv. 4. and when thou prayest, dost thou not do it publickly to be seen of men? Mat. vi. 5.*

Ph. I pray in private also.

J. *Then it is either when some punishment is upon thee, or else to quiet thy carnal conscience. Isa. xxvi. 16.*

Ph. Master, why dost thou reproach me in saying thus?

J. *Thou dissembler, that seekest honour of men, and not the honour which cometh from God, John v. 44. thou art to expect nothing but shame and everlasting contempt, Dan. xii. 2.*

Ph. Sir,

Ph. Sir, thou judgest rashly.

J. No, as I hear I judge, and my judgment is just and true, John v. 30. and viii. 16, 26.

Ph. How knowest thou what I am that thou so judgest?

J. I am he that searcheth the heart and trieth the reins, and I will give to every one of you according to your works, Rev. ii. 23.

Ph. When thou judgest the world, what difference wilt thou make between us that serve God, and the heathens that served him not?

J. The difference will be this, that your condemnation will be greater, Mat. xxiii. 14. because, though ye know God, Mark xii. 40. Luke xx. 47. yet ye served him vainly, falsely and hypocritically, Mat. xv. 9. Isa. lvii. 4.

Ph. Good master, I would escape this condemnation, for I believe it will be great, and thy words begin to terrify me already.

J. I have told thee already that there is no other way for thee to escape it, but only by me, yet thou dost not believe in me, John x. 25.

Ph. How wilt thou have me believe in thee?

J. First, I will have thee see thyself to be the greatest and vilest of sinners, 1 Tim. i. 15. and then see all thy own righteousnesses, services, and performances to be as filthy and menstruous rags, Isa. xliv. 6. And after thou hast denied and abhorred thyself, Ezek. xxxvi. 36, 21. then cry out, Master save me, or else I perish; for the whole need not a physician, but those that are sick, Mat. ix. 12.

Ph. I do see myself a sinner, and am sorry for my sins: and doth not God say, that whosoever confesseth and forsaketh his sins shall find mercy.

J. I say unto thee, (thou lukewarm professor) except thou eatest my flesh and drinkest my blood, and submittest unto my righteousnesses, thou canst not be saved, John vi. 32.

Ph. Well then; if I cannot be saved by my own works and righteousnesses, Master, let me be beholden to thee to save me.

J. Hast thou not read, that salvation belongeth only to the Lord, and that men are saved by grace without the works of the law; Psal. iii. 8. why then dost thou so lightly esteem the Rock of thy Salvation, Deut. xxxii. 15. by seeking to be justified and saved (as it were) by thy own works; Rom. ix. 32. I tell thee again thou must deny thy own righte-

ousness wholly, and look to be found in my righteousness only, else thou canst not be saved, Phil. iii. 9.

Ph. Indeed Master, thou makest the way to heaven very hard.

J. *It is so hard that many shall seek to enter in, and shall not be able, Luke xiii. 24.*

Ph. If it be as thou sayest, I am afraid many of our best Scribes and Pharisees will come short of heaven.

J. *Thou mayest be sure of that, for verily I say unto thee, except thy righteousness exceed the righteousness of the Scribes and Pharisees, thou shalt in no case enter into the kingdom of heaven, Mat. v. 20.*

Ph. But Master, there be some that do great works in thy name, shall not all such be saved?

J. *No, for many will say unto me hereafter, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things; and then will I profess unto them, I never knew you, depart from me ye workers of iniquity, Mat. vii. 22, 23.*

Ph. But why should not such rather be saved than cast away?

J. *Because they (as thou dost) do all those things to be seen of men, and to gain honour unto themselves, and so build their salvation upon this false foundation, as the foolish builder built his house upon the sand, which in time of flood and wind i. e. times of trial and persecution, could not stand, but fell, Mat. vii. 26, 27. Luke viii. 12.*

Ph. I see thou dost reject me, I thought to be one of thy disciples and to follow thee.

J. *No, I do not reject thee, but am very willing to receive thee; but first consider what thou dost, and what it will cost thee, if thou wilt be my disciple and follow me.*

Ph. What will it cost me, Master?

J. *Thou must hate thy father and mother, and wife, and children, and brethren, and sisters, and thine own life also; i. e. in comparison of Christ, and when they come in competition with him, Mat. x. 37. yea, thou must go, and sell all that thou hast, and take up thy Cross daily and follow me, else thou canst not be my disciple, Luke xiv. 26, 27.*

Ph. This is a hard saying, who can bear it? And he went away sorrowful, and followed him no more, John vi. 60, 66. Mat. xix. 22.

ON - ARMINIANISM.

(Concluded from page 234.)

WHAT a fallacy, not to say impiety, to suppose that the perfections of God are unequal!—and yet, if this be not supposed, it follows that, in order of exercise, his will precedes foreknowledge; and must, therefore, be properly independent and eternal, having no cause, out of himself, for loving the objects of his choice, or for being gracious to whom he will be gracious. Hence I conclude, that the will of God is the sole cause of all blessedness to the creature; and, having the necessary property of immutability, it consequently follows, that there can be no addition or diminution *with him*, either in the number or happiness of his chosen. And, of course, all their blessedness on earth, or in heaven, is but the duplicate or manifestation, the application or the accomplishment, in *personal experience*, of what they have ever been with him in Christ Jesus. I said, *in Christ Jesus*; because they were never considered as disunited from him.

They were chosen, and blessed with all spiritual blessings *in him*. The head and body cannot be viewed as ever detached, or separated from each other, Eph. i. 22, 23. The first-born of the family was never without his brethren, Rom. viii. 29. Gal. iv. 6. Eph. i. 5. for they were objects of the same love, one as the other, John xvii. 23, 24. How derogatory and dishonourable, then, is the language we sometimes hear of “being re-instated in the love of God, or restored to his favour!” Was the head ever *out of* the favour of God? No more were the members. It is an affecting truth, that they fell in Adam, with the rest of his posterity, and incurred the penalty due to transgression equally with other sinners, as being represented under that covenant by the same head; but Christ, their Head and Husband, had pre-engaged, and was accepted, as their Sponsor and Surety, as under the last proposition; and therefore they are delivered, Rom. v. 9, 10. 2 Cor. v. 19. And no change in the love of God towards them can be proved; because it is from that fountain alone that all the streams of gracious experience flow quite through the wilderness to Canaan, John xiii. 1. 1 John iv. 19. Jerem. xxxi. 3. Zeph. iii. 17. And you
 2 M 2 observe,

observe, that it is through the medium, and by virtue of Christ crucified, that all the blessings of salvation are communicated and enjoyed. Are they made alive to God? See Eph. ii. 4, 5. Are they burdened with a body of sin and death? See Rom. vii. 24, 25. Are they favoured with the knowledge of pardon? See Eph. i. 7. Do they enjoy the blessing of justification? See Rom. v. 1. Are they zealous for good works? See Eph. ii. 10. Tit. ii. 14. Have they freedom of access to God? See Eph. ii. 18. Is their new and better life for ever secure? See Coloss. iii. 3, 4. In a word, *Christ is all and in all*, Col. iii. 11. And hence the true believer's language is, *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world.*

And the whole is a display and confirmation of his GLORIOUS GRACE. Grace was glorified in the choice and exaltation of the man Christ Jesus, into union with the Son of God, and his being seated at the right hand of the Majesty in the heavens. This was an act of sovereign pleasure and good will. And can any creature be so vain and bold as to suppose that this grace was displayed without a determinate end to be answered? The same grace also reserved, or elected, a part of the human race, constituted them a mystical body to Christ, their glorious Head, and gave them grace and glory in him. And can any man soberly believe, in his conscience, that he would be justified in supposing the objects of this grace to be a precarious, uncertain number!—And not only so, but the same grace is likewise exalted in their calling, Gal. i. 15. 2 Tim. i. 9. in their warfare, Rom. viii. 37. 2 Cor. xii. 9. 2 Tim. ii. 1. and in their final glory, Eph. ii. 6, 7. Even upon this sketch of evidence, who will doubt the truth of our proposition? And yet, the moment you cordially believe its truth to be established, *Arminianism*, with you, must die the death. Then, let it die; and let God be glorified, as *the God of all grace*. This doctrine of glorious grace, as revealed in the glorious gospel of the blessed God, presents the *only hope* to the lost sinner; and shews him salvation, not as "*offered*," but as *given*, to the guilty and perishing; and therefore most worthy of his acceptance. It discovers the *only encouragement* to pray for a sense of pardon and justification to the vile and ungodly; and the encouragement is truly animating, because the blessing

bleffing is imparted without money and without price. It makes manifeft the *only caufe* of holinefs and happinefs that can poffibly be found, and as effectually fecures the experience of the one as the enjoyment of the other, John xiv. 6. 1 Cor. i. 30. Col. i. 12. The Scripture is the record of God's judgment on the cafe, from which there is no appeal; and according to which he perpetually proceeds, and will finally determine; and, therefore, to look for happinefs, *but not in his way*, is only to court our prefent deception and final confufion.

Though the reader will perceive that the proof of the above propofitions might have been more amply extended, yet more has been faid than was at firft defigned; for which reafon the writer begs leave to clofe with fome few thoughts, by way of inference.

If it be admitted that thefe propofitions are really founded in divine truth, then it follows, that *Arminianifm* is an awfully dangerous interpreter or expofitor of God's word. This fhould be very ferioufly confidered.

1. By the man who profefles himfelf *to be an Arminian*: It is far more honourable and fafe for a man frankly to confeff his ignorance at a throne of grace, and humbly entreat the Holy Spirit to favour him with divine illumination, than to perfift in oppofing the truth of God; becaufe the glory of his character and word is dearer to him than the whole univerfe of creatures; and we fhall find, at laft, that he will not eclipse one perfection by the difplay of another. Inflexible Juftice and unwavering Truth will unite their equal beams of fplendour and majefty, with Love and Mercy, in faving finners, according to the abfolute fovereignty of his good pleafure. And,

2. It fhould be well confidered by the man, who fays *he is not an Arminian*, and yet treats, practically, the doctrine of election, for inftance, as if it were not in the Bible; or, at leaft, of no importance; nay, as though it were pernicious to the fouls of men. If the truth of the preceding propofitions be granted, I would afk, what harm can arife from our publifhing what the Lord has publifhed himfelf? Are we wifer, or do we love our fellow men more than the great and bleffed God? It fhould be remembered, that there may be fuch a thing as being *afhamed* of the words of Chrift, where there is not a direct and pofitive oppofition to them. If it fhould be fupposed that fome doctrines are become ufeless,

less, and may very well be spared, I should be willing to enquire, why does the Lord continue them in his word? Reformation and warm profession, from a certain sort of preaching, there may be; but how can we expect truly spiritual experience and good works, where the doctrines of grace are not received in love? Far less, where they are not so much as known, or heard? And, least of all, where they are opposed. On what can faith be exercised, if its object be denied, or even concealed? What experience can that be, which does not shew us the exercise of faith? And what shall we call good works, which are not the fruits of faith? James ii. 18. Many of the same external actions may be performed, I confess, from a *selfish* as from a *gracious* principle; but our Lord informs us, that only the last shall be approved by him. See Matt. xxv. 35, &c. It may be truly said of *Arminianism*, with all its profession of zeal and good works, what the prophet said of old, Israel is an *empty vine*, he bringeth forth fruit unto *himself*, Hos. x. 1. Whereas the gracious experience of electing and sovereign love, makes the man live, *not to himself*, but to *him* who died for him, and rose again, 2 Cor. v. 14, 15. This doctrine will be found, in the grand ultimatum of all things, to have been the *exclusive* source of all holiness and happiness in the empire of God; and, therefore, it should not only be cordially embraced, but freely and firmly defended by all who profess to love the truth.

Perhaps some reader may suggest, "that, according to the foregoing propositions, the final states of men *must be as they are*, without a possibility of variation; and, if so, then to talk of using means, such as preaching, hearing, &c. is all a farce, and to no purpose." I answer, 1. This is still supposing the will of God to be dependent on the conduct of men, and making human happiness to be the effect of human goodness.—2. It is shewn above, that the final states of men are already settled by the Divine Counsel, but, from thence to infer that means are useless, is a criminal opposition to the wisdom of God. Has not the Lord most clearly *appointed* the gospel ministry? See Eph. iv. 11, 12. 2 Cor. v. 18, 19. Has he not certainly *engaged* for its success? See Isaiah lv. 10, 11. John v. 25. Rom. i. 16. 1 Thess. i. 5. And is it not in the *use* of these means that all the wonders of his grace are brought into experience, and his good pleasure performed? See Rom. x. 17. James i.

18. 2 Cor. x. 4, 5.—iii. 18. But, 3. Suppose the depth of this subject should exceed our line to fathom? Can nothing be true but what we can comprehend? When we see such evidence produced in its defence, would it not be much more becoming us, with the great apostle, to approve and adore, Rom. xi. 33. than, with proud Pharaoh, to say, *Who is the Lord, that I should obey him?* Would it not be acting more in character, as rational creatures, and as *professed Christians*, to believe the absolute effectuality of the means to the end designed, on the authority of God; to magnify his name for the word of life in our hands; to be found in the daily, diligent use of the means of grace, and to wait for the God of truth to fulfil his promise? Let the reader judge.

When man fell from God, he fell down into himself; and, therefore, to this day, the exaltation of self is the chief, the sole pursuit of man by nature, of which no stronger proof can be given than the spirit of *Arminianism*, which is a plant of such a nature, that it will flourish in any soil, or climate. It will thrive in the beams of Candour, or under the shade of Infidelity, in a country of professed *Protestants*. It is the very soul of *Popery*. And what else is the actuating principle in the religion of a *Jew*, a *Mahometan*, or a *Pagan*? In short, the religion of the natural man, however otherwise denominated or described, is built alone on this foundation; and therefore it is not surprizing that its influence has been so extensive in all generations; and nothing can prevent its continual spread but the reign of rich and sovereign grace; of which may the reader be an abundant receiver, to the glory of God, Father, Son, and Spirit. Amen.

MINIMUS.

THE LIFE OF OLIVER HEYWOOD.

[Continued from page 226.]

THIS year, the dreadful conflagration happened in London, in which, very soon after the plague, a considerable part of the city was laid in ashes. It began Sept. 2, and, within three or four days, consumed thirteen thousand two hundred dwelling-houses, and eighty-nine churches, among which was *St. Paul's* cathedral. Multitudes of people lost their whole property, and some few, their lives. The king, the duke

duke of *York*, and many of the nobility, were spectators of the desolation, but no power of man could stop it, till at length it ceased, almost as wonderfully as it began.

In this general confusion, the churches being burnt, and many of the parish ministers gone, the nonconformist ministers resolved again to supply the necessities of the people; and it was thought hard to hinder men from worshipping God any way they could at this time. They fitted up large rooms, with seats and galleries, for the reception of as many as would come. And the preachers were not at present prosecuted as before.

In 1670, Mr. *Heywood*, at the earnest solicitation of many persons, preached to his old people in *Coley* chapel, Mr. *Hoole*, who was then minister, being absent. Upon this, a warrant was issued out to distrain upon his goods, to the amount of ten pounds. Warrants were also granted against several persons for being hearers.

In the midst of Mr. *Heywood's* troubles, he was divinely supported by the consolations of the Holy Ghost, and the great and precious promises of the gospel. His excellent book, entitled, *The Sure Mercies of David*, was published at a time, when his own circumstances made it necessary for him to look out for relief from those important truths which, in that work, he judiciously states, and practically improves. That everlasting covenant, ordered in all things and sure, which is the principal subject of this treatise, was a source of consolation to him amidst all the persecutions he endured; and he could say of it, as *David* did under his many afflictions, "It contains all my salvation, and all my desire." His preface to this book is dated June 3, 1670.

Mr. *Heywood* now preached very often abroad, besides his regular exercises at *Northwram*, particularly at *Alverthorp*, near *Wakefield*, at *Lassel Hall*, at *Sowerby*, at *Warley*, and many other places. Having now obtained the liberty of which he had long been deprived, he pursued his work with unwearied diligence, faithfulness, and constancy, till new restraints were laid upon him.

Visiting the sick, as it appears from his diary, was a work to which he was often called. On these occasions, he took great pains to instruct the afflicted person, and his friends and relations who were present, looking upon it as a fair opportunity of doing good, the minds of the parties being

being rendered more susceptible of impressions by the rod of affliction with which they were visited.

The licences issued by the king were called in again, five or six years after they were granted, and Mr. *Heywood* was involved afresh in difficulties and disquietudes.

On Aug. 15, 1680, he was cited into the consistory court at *York*, together with his wife, and several of his neighbours, for not going to the sacrament at the parish church in *Halifax*. And because they did not appear, they were all excommunicated, and the excommunications read in the aforesaid church, on the 24th October following. He was, on this account, once more obliged to keep himself shut up, as a prisoner, in his own house.

Mr. *Heywood* was now involved in greater perplexity and trouble than he had ever known before.

He was indicted at the sessions held at *Wakefield*, under the false charge of keeping a riotous assembly in his own house, and had a fine of fifty pounds imposed upon him; for refusing the payment of which, and for not finding sureties that he would preach no more, he was sent prisoner to *York* castle. He had here both an expensive and troublesome confinement, from which he was not freed without much difficulty. He might well say, on this occasion, "Be merciful unto me, O God, for man would swallow me up."

Mr. *Heywood*, after having weathered the storm for a long season, and being now far advanced in life, was permitted to spend the residue of his days in peace.

He now erected a house for God at *Northowram*, near to his own habitation. When he laid the first stone, he kneeled down upon it, and spent a whole hour in giving thanks to God for the establishment of that liberty which had been so long desired, and in praying for the success of present and future endeavours, for the promotion of the cause of Christ.

The happy period of the glorious Revolution was, to Mr. *Heywood*, and to other nonconformist ministers, like beginning life anew. Joy and thankfulness inspired their hearts, and animated all their ministerial labours. When *Cyrus* proclaimed liberty for the free exercise of religion, the Lord's servants, who, for many years, had lain dead, were brought out of their graves. On this occasion, the prophet *Ezekiel* was commanded thus to address them; "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of *Israel*. And ye shall know that I am the Lord, when I have opened your graves,

O my people, and brought you up out of your graves." Ezek. xxxvii. 12, 13. This prophecy was verified anew in respect to many hundreds of God's ministers, and their congregations, at this period.

Mr. *Heywood* has left among his papers the following memorandum :

" I began to preach in the new meeting-place, which I built in *Northowram*, July 8, 1688. Several persons from *Warley*, and elsewhere, were on that day admitted members of the society."

It has often been said, that the peaceable reigns of princes, though most desirable for their subjects, are the most unfavourable for their historians. On the same ground, a state of uniform tranquillity in private life will not furnish the biographer with many particulars to engage the attention of his readers.

The remaining part of Mr. *Heywood's* life was filled up with industrious labours in God's harvest. He justly esteemed it the highest honour, and the sweetest pleasure a man can enjoy in this world, to serve that illustrious Redeemer, and promote his interest, who has loved us, and given himself for us. His heart was now greatly enlarged in his work; the fields were white unto the harvest; his labours were abundant, in season, and out of season, stated and occasional; and it pleased God to give him many seals of his ministry, which will be his joy and crown of rejoicing in the day of the Lord Jesus.

His religious sentiments may be best learnt from his printed works; for the books which he published contain the substance of what he, from time to time, preached to the people.

What is observed of a great man, who flourished at the same period, might be applied to him, as to the manner of his preaching: " When he grew old, he would say, *Surely I may now take a greater liberty to talk in the pulpit.* That is, to speak familiarly to the people." In one place I find this remark in his diary; " I delivered, at *Sowerby*, a sermon I had not studied; but it pleased God to help me, and I found great freedom." But, in general, he abated not to the last in his preparations for the pulpit; so that though his preaching approached, in some degree, to the familiarity of conversation, he never delivered any thing raw and undigested; much less any thing unbecoming the gravity and seriousness of the work. If his preaching might, by himself, be called talking, it was talking to the purpose.

And

And such a mode of preaching is perhaps better suited to the capacities of a common audience, than a more smooth and polished manner of address, which, though it may please the ear, and gratify the taste of persons of refinement, is not so well calculated to answer the great ends of preaching. A free and familiar address quickens the attention, rouses the conscience, and comes home to the heart of the hearer.— The milk which nourishes the sucking child comes warm from the breast of the mother; so it is with the sincere milk of the word. When it flows freely from the fervent mind of him that administers it, the purposes of spiritual nourishment are most likely to be answered by it.

Mr. *Heywood* was so fond of retirement, that though he was pleased with the company and conversation of religious friends at proper times, yet he counted those his happiest hours which were spent in converse with God and his word in solitude. When he had formed the plan of a discourse, which he intended to deliver in public, he first preached it over to his own heart.

It was a wise reproof which a grave divine administered to a young preacher, who entertained his auditory with an elaborate discourse; after he had commended his parts and pains, "There was," said he, "one thing wanting in the sermon; I could not perceive that the Spirit of God was in it." And though morality is good, and necessary to be taught and practised, yet it is much to be lamented, that many preachers scarcely deliver any better discourses in their pulpits than what may be found in *Seneca*, *Epictetus*, *Plutarch*, and some other heathen moralists. Christ, the Holy Spirit, and, in a word, the gospel, is not in their sermons. But Mr. *Heywood* preached the truth as it is in Jesus; and he who took the book out of the right hand of him that sitteth upon the throne, and is worthy to open the seals thereof, was pleased now to open a door of liberty for him, which no man could shut, and to crown his affectionate and faithful labours with abundant success.

Mr. *Heywood* was a son of consolation. He opened the free and precious promises of the gospel for the relief of wounded consciences, and the encouragement of drooping souls, answering the many objections raised by such against themselves, to their abundant satisfaction. He was likewise a son of thunder, for the awakening of such as were secure, as is evident from what is contained in many of those discourses, which he afterwards published.

(*To be continued.*)

THEOLOGICAL REVIEW.

An Address to the Public concerning Political Opinions and Plans lately adopted to promote Religion in Scotland, &c. &c. By Robert Haldane. Ogle, 1s 6d.

IF the most exalted benevolence, if transparent integrity, if the most amiable humility, and unparalleled usefulness, could have exempted any from the arrows of malice and from the strife of tongues; our blessed Lord, who was holiness and love incarnate, would not have experienced the daily contradiction of sinners against himself.

The *Pharisees*, in particular, could not bear him, because he constantly inculcated free grace, to the destruction of man's free-will; and exhorted men not to rest in the outward forms of godliness, but to seek after the experience of the power.

The *Scribes*, whose business it was to write out copies of the law (as printing was then unknown) and to pervert it by false impositions of their own, hated him, because he taught the ways of God in truth, and asserted free justification, in opposition to a dependence on our own doings.

The *Sadducees*, a sect who sprung up near 300 years before Christ's nativity, and was denominated such from one Sadoc, were the infidels of the day, who denied the existence of a world to come, the immateriality and immortality of the human soul, the resurrection of the body, and the future judgment. They violently set themselves against Christ, who invariably taught the existence of spirits, and the necessity of an holy walk. No wonder, for bad practices are usually the spawn of bad principles: they were antinomians in conduct, and deists in doctrine.

The *Herodians*, who seem to have been a temporizing sect, that would profess any religion whatever which was in fashion at court; traduced him as a man of pernicious political principles, and as an enemy to the prerogative of kings, though he enforced subjection to the civil magistrate, and even worked a miracle as an example of submission.

The writer of the above tract has been charged as a mover of sedition, and a most sanguinary monster. He has, in a most nervous manner, refuted the base and unsupported charges, with a spirit of mildness manifesting his good sense, his great and solid piety and rectitude of heart. His generous breast seems to expand towards the everlasting welfare of his fellow immortals, by endeavouring to spread an extensive knowledge of the gospel of Christ, which is certainly contributing a vital spring and energy to the state, the truest support of our laws, and giving a stability to the imperial crown.

A Charge delivered to the Clergy of the Diocese of London, in the Years 1798 and 1799. By the Right Reverend Beeby, Lord Bishop of London. Cadell and Davies. 1s.

THE peculiar service rendered to christianity by the indefatigable pursuits of the present excellent and learned Metropolitan, will for ever distinguishingly enrol him, with peculiar honour, among the list of English Ecclesiastics. The amiable candour, and humility of deportment, together with that sympathy of disposition, ever held out to relieve the distressed of suffering merit, exhibit such a philanthropic disposition, which casts a pleasing lustre and embellishment on his more eminent accomplishments; and calls forth from us every tribute of respect to such illustrious merit.

His Lordship commences his address to the clergy, by apologizing for postponing his visit to a later period than usual, owing to the critical situation of the country, when every man was required to be at his post, to consider such necessary precaution and preparation for the defence and security of the country against the threats of an invading enemy.

An attention is suggested by his lordship to improve, by certain regulations, the increase of the fund established for the relief of the indigent clergy, their widows and children.

His lordship takes a view of the present state of infidelity amongst us, and hints that there are societies in this island for the very purpose of propagating infidelity and profligacy among our countrymen, publications of the most impious and indecent nature, have, to his lordship's knowledge been distributed with infinite activity and industry to the remotest parts of the kingdom; so that they have found their way into the very bowels of the earth, among the mines of Cornwall, and the colliers of Newcastle, inasmuch that they have sold their bibles to purchase the Age of Reason.

The clergy are recommended, in their respective districts, to exert their utmost efforts to eradicate the vile and obnoxious weeds of infidelity, and to plant in their room, the genuine fruits of the gospel. They are exhorted to enter and to lay before their people the principal facts and evidences on which the truth of christianity rests;—to enter into familiar and friendly conversation with such of their flock who may be wavering in their minds, or who may have been staggered in their religious principles;—to enforce a reformation of life amongst their respective parishioners, by an attention to all their personal duties; and, above all, by the purity and lustre of their own examples.

It is with peculiar satisfaction we lay before our readers the following extract; and we most sincerely pray, that this worthy prelate may increase in the knowledge of the will of God, in all wisdom and spiritual understanding.

“It will not be sufficient,” says his lordship, “to amuse your hearers with ingenious essays on the dignity of human nature, the beauty of virtue, and the deformity and inconvenience of vice. This will be a feeble and ineffectual effort; will be as ‘sounding brass and a tinkling cymbal.’ If you wish for any effectual success, you must take a very different course. You must lay before your people, with plainness and with force, the great fundamental doctrines of the gospel; you must shew them to themselves; you must tell them plainly and honestly what they are, and what they ought to be; you must convince them that they are frail, corrupt, and fallen creatures; that man, since he came out of the hands of his Creator, has contracted a radical taint, which has miserably vitiated his moral frame; that the remedy, *the only remedy*, for this great, this inevitable disease of the soul, is to be found in the gospel;—in the application of the means there pointed out for the recovery of what we have lost; in the renovation of the heart and life by its doctrines and precepts; in the illumination of the understanding, in the sanctification of the soul, by the influence of the Holy Spirit, and, above all, a firm reliance on the sacrifice made upon the cross. These great evangelical doctrines cannot be too frequently repeated, and that with devout and solemn earnestness on the minds of your hearers; so that it may be brought home to their consciences, their affections, and their hearts; this alone can awaken them to a just sense of their condition, and convince them of the absolute necessity of repentance, of a vital faith in Christ, which will produce an uniform obedience to his laws.”

His lordship enforces a peculiar attention to the scriptures: we wish our limits would permit us to transcribe his most masterly recommendations of the volume of inspiration. The charge is concluded with a most fervent address to the clergy, to set before their flock an example every way worthy of their high calling, as Ministers of the Gospel of the Son of God.

Ode to the Memory of William Cowper, Esq. By Thomas Gisborne, M.A.
Cadel and Davies. 1s.

THIS ode is the offspring of an elegant fancy, to the memory of a most ingenious poet, and an excellent christian. The following lines are striking and truly poetic.

‘ On sorrow’s couch reclined,
Behold the bard. Mark ye the beamless glance,
Wide—wandering slow in dizzy trance,
The sigh that speaks the wounded mind!
Weak his hand; yet still it strays,
Sweet lyre! athwart thy hallow’d frame:
Faint his voice; yet still would raise,
In broken tones, his Saviour’s name.
Seraph! O haste the glad command—
“ In bliss,” he cries “ repose,”
The Christian sinks! Behold an angel hand
The stiffening eyelid close.

OBITUARY.

Chester, July 15, 1800.

DIED, on the 10th instant, July, about 8 o’clock in the evening, the Rev. P. OLIVER, B.A. of this place, in the 37th year of his age. Time would fail to say all that might be said of him.—As a faithful servant of Jesus Christ, (whom alone he exalted—in his pulpit, in his life, and in his death), his memory will remain, deeply engraved by the Spirit of God, on the hearts of numbers: to most of whom he pointed out, that the only mean of salvation was by faith in Him; while others, whom he cheered in the way, were happily persuaded, “ there is no other name given under heaven, by which a man can be saved, but that of Jesus Christ.” And, notwithstanding the sticklers of morality and reason, with the assistance of Satan’s emissaries, had endeavoured to subvert the truth, by representing the Messiah as a meer creature, a law-giver, and a hard task-master; our deceased brother, like a faithful champion and valiant soldier in his master’s cause, defied every opposition, and by divine help, was enabled, in a great degree, to ‘ put to silence the ignorance of foolish men.’—But the Lord who gave us his servant, has taken him away, and blessed be his name.

Mr. Oliver began preaching, about seven years ago, in great weakness and indisposition, and continued preaching once a week, and sometime twice, ever since, though in a gradual decline. The only interruption he ever met with was a little before his death; when he had the honor of being forbidden to preach in the church; for no other reason (as he could understand) than for his zealous attachment to those truths which that church so uniformly maintains in its articles, homilies, and liturgy.—In his own hall, he first admitted a few to family prayer; but the number increasing, he made use of a coach-house, which had been several times altered, and made to contain more than a thousand persons. He laboured without any emolument, never failing

in his abundant liberality to the poor. He likewise raised a fund, by two annual sermons, for the occasional relief of strangers and sick persons; being resolved to follow Christ in 'going about doing good,' and, with the apostle, to 'know nothing save him, and him crucified.' And so mightily did God work in him, that he was utterly regardless of all the persecutions raised against him by the enemies of Christ and his gospel. He possessed a wonderful vivacity, ever jealous of his master's honor.—Justification by faith alone was his darling theme; it lived in his heart, followed him in his daily walk, and dwelt upon his tongue;—while the influence of the all-combining graces of the Holy Spirit were eminently distinguished in his charge, as a minister,—in his life, as a christian,—and in all the social ties of civil and relative connexion.

His funeral was attended with an uncommon concourse of people. He was interred in St. John's church, near his own house;—and the lamentation which took place on the occasion, was like 'Rachel weeping for her children, who would not be comforted;'—or that of a widowed mother for the loss of an only son.

KENT ASSOCIATION.

ON Wednesday, July the 9th, the Kentish Association of Independent Ministers held their Annual Meeting, at Deal. Mr. Slatterie, of Chatham, preached the preceding evening from the circumstance related to our Lord by John, "that one was casting out devils in his name, and they forbid him, and our Lord's answer." At half past ten service began the ensuing morning. Mr. Drew of Folkestone, engaged in prayer. Mr. Leggett of Burwash, preached from Psalm xix. 4, 6. and Mr. Grateen of Canterbury, concluded with prayer. In the evening, at a quarter before six, Mr. Giles of Atholne, began with prayer. Mr. Bickerdike of Woolwich, preached from Zech. iv. 6. Mr. Kent of Gravesend, concluded. To close the whole services of the Annual Meeting, the congregation being dismissed, the ordinance of the Lord's Supper was solemnly administered, when Messrs. Povat, Townsend, Denham, and Goldsmith (pupil in the Kentish Itinerant Seminary) were severally engaged. The promised blessing of Joel's faithful covenant God appeared to be present. Both Ministers and Friends, from different parts of the country, expressed it was a day of much enjoyment. May the dying love of God, and our Saviour, be the strong and lasting cement of this union! The Ministers spent the evening together; and, after supper, the question, "What will best fill up the place of variety in a Gospel Ministry?" was proposed for the subject of conversation and discussion. In answer to which it was agreed, that where a Minister walked by faith, lived on the truth himself, exalted and preached Jesus feelingly, having an unctious on his own mind and attending the word, that sensible sinners would be wearied of every other subject before they would be of this; that if any thing would supply the place of variety, it must be the *theme, Jesus*. This remark was illustrated by the Ministry of the late much-esteemed Rev. Mr. Romaine. The subject, in its consideration, was enlarged by adding the question, "What will assist a Minister in bringing forward a variety in his Ministry?" The answer to which was,--that a general Scriptural Knowledge of the Plan of Redemption---the observance of a selection of texts---that the matter of them varies---and the attention directed chiefly to the subject of the text, in preaching, would, *as means*, much assist in bringing forward, for edification, a variety.

The next Annual Meeting of the Association will be held at Sandwich (God willing), on the Wednesday after the first Sabbath in July, 1801. Mr. Slatterie, of Chatham, and Mr. Grateen of Canterbury, are appointed to preach. Mr. Kent of Gravesend, is to engage the preceding evening.

DORSET, SOMERSET, AND DEVON ASSOCIATION.

ON May 7th, 1800, the first General and Mission Meeting (for the Current Year) of the Dorset, Somerset, and Devon, Penticular Baptists, was Held at the Baptist Meeting, Yeovil, Somerset.

Mr. Cox of Horfington, began with reading the scriptures and prayer.—Mr. Gill of Laughwood, Dorset, prayed.—Mr. Goffney of Lyne, Dorset, preached from 2 Thes. iii. 5.—Mr. Morren Pastor of the Independent Church, Yeovil, concluded in prayer.

Evening Lecture half past five.—Mr. Cox preached from 1 John v. 12.—The Minister of the Place gave out the hymns.

HANTS, AND WILTS ASSOCIATION.

ON *Wednesday, June 11th*, 1800, The Association of the Hants and Wilts Penticular Baptists, was Held at the Rev. Mr. Saffery's Meeting, Brownstreet, Salisbury.

Morning, six o'clock.—The Brethren met for prayer; the following then engaged.—Saunders of Southampton, Bain of Downton, Cromie of Broughton, and Horsey, of Portsea.

Morning, half past 10.—Mr. Mursal of Lymington, prayed.—Mr. Brackstone, of Whitchurch, preached from Heb. xi. 16.—Mr. Nike of Romsey, concluded in prayer.

Afternoon, three o'clock.—Mr. Price of Yeovil, prayed.—Mr. Perry of Brokenhurst, preached from Acts xxvi. 5.—Mr. Page of Bristol, concluded in prayer.

Evening, seven o'clock.—Mr. Horsey of Portsea, prayed.—Mr. Steadman of Plymouth Dock, preached from Isaiah xlii. 4. and concluded in prayer.—The Minister of the Place gave out the Hymn.

ORDINATION OF MR. RICHARD GILL.

ON *Wednesday, May 21st*, 1800.—Mr. Richard Gill was ordained Pastor over the Baptist Church, Laughwood, Dorset.

Mr. Goffney began the Service by reading suitable portions of Scripture.—Mr. Norman of Brampton, Devonshire, addressed the Divine Throne, explained the business of the day, asked the usual questions, and received the confession.—Mr. Price of Yeovil, prayed the Ordination Prayer, and gave the Charge from 2 Tim. iv. 5.—Mr. Norman addressed the people from Phil. i. 9. 10.—Mr. Small Independent of Axminster, Devonshire, concluded in prayer; singing at proper intervals.—*Evening Lecture* by Mr. Goffney.

ORDINATION OF MR. JOSHUA MOODY.

ON *Thursday, June 12th*, 1800, Mr. Joshua Moody was ordained Pastor over the Penticular Baptist Church Meeting at Lockerly, Hants (formerly under the pastoral care of the celebrated *Fanch.*)

Mr. Bain of Downton, began to read the Scriptures and prayed.—Mr. Horsey of Portsea, explained the nature of Ordinations, &c. asked the questions, and received the confession.—Mr. Edwards of Wilton, of the Independent Communion, prayed the Ordination Prayer, with laying on of hands.—Mr. Saffery of Sarum, gave an excellent charge from Col. i. 7.—Mr. Steadman of Plymouth Dock, addressed the people from 1 Thes. v. 12. 13.—Mr. Nike of Romsey, concluded.—Mr. Price of Yeovil, gave out suitable hymns.

ORDINATION OF MR. DANIEL TYREMAN.

ON *Wednesday, July 16th*, 1800, Mr. Daniel Tyreman, was ordained Pastor over the Independent Church in Wellington, Somersetshire.

Mr. Allen, began by prayer and reading the Scriptures.—Mr. Small of Axminster, delivered the introductory discourse.—Mr. Heardman of South Petherton, asked the usual questions, and received the confession.—Mr. Tozer of Taunton, prayed the Ordination Prayer.—Mr. Jones of Plymouth Dock, gave the charge from 1 Tim. iv. 16.—Mr. Morren of Yeovil, concluded the morning service.

Assembled again in the Afternoon.

Mr. Allen of Exeter, prayed.—Mr. Hey of Bristol, preached to the people from Heb. xii. 25.—Mr. Rooker of Tavistock, concluded.

There was a Lecture in the Evening.

Mr. Pittard, of Martock, Somersetshire, preached from Dan. xii. 4.