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"In Doctrine shewing uncorruptness."

CHRIST, A REFRESHFUL SHADOW IN A WEARY LAND.

"And a man shall be—as the shadow of a great rock in a weary land."
Isaiah xxxii. 2.

THIS prophecy relates to Hezekiah, to his happy and pious government; but doubtless a greater than Hezekiah is here, and that is Jesus Christ, the King of saints. This world, before sin entered into it, had always a clear sky; there was not an air of pestilential wind to blow upon them that were travelling through it to Immanuel's Land. But since sin entered, the case is quite altered; strong winds of trouble blow, tempests of heavy rain fall; there are *inundations* in the world, as the word is; it is a dry place; in respect of comfort, it is a weary Land; but though a weary Land, it is not altogether without some comforting prospect. A Shadow and shelter is prepared for the weary traveller; for it is promised, "And a man shall be—as the Shadow of a great rock in a weary Land."

The world is, spiritually, to Christ's subjects, the people of God, *a weary Land;* that is, a thirsty Land, a scorching country, a stormy place, with many inconveniences, which make travellers weary and faint. It is a wilderness, wherein there is no water, but a vehement heat, which makes people weary, and long for shelter and refreshment.

Christ is to them, *as the Shadow of a great rock.* How pleasant is a shelter in such a place to the weary traveller! Such is Christ to his people in the world. There are many shelters, there is even the shadow of created comforts; but, alas! they are unsubstantial shades; they are as the shades of a tree through which the sun, wind, or rain beats. But Christ is as the Shadow of a rock, which none of these can pierce; and as a great rock, which gives a large shelter; so that there they have a perfect repose, blow what weather will.

The world is not our dwelling place, but the place through which we are travelling. This world is but a thoroughfare to another, where we come in at our birth, walk through in our life, and go out again at death. Many imagine but two fixed points in the universe, the higher and the lower, and that bodies are revolving in continual motion towards one or other of these, heaven and hell. The godly are going out of the world in affection; the wicked, in action, though not in affection; none are abiding.

There is no correcting of the ill air of the world; a shade and shelter may be had in it, but to reduce it to its first temperature, that it may be indeed a pleasant Land, is not promised, and therefore cannot be expected. The winds of trouble must blow in it, while there are such treasures of sin in it to bring them forth. While our provocations against heaven gather into clouds, there will be tempestuous rains of calamities in it. The godly may lay their account with this: "In the world ye shall have tribulation." And the carnal world need not lay their account by it: "Yet man is born unto trouble, as the sparks fly upwards."

Foul or fair weather, we must set out our heads, and through the weary Land we must go; there is no other way but to take our share of what may be going on in it. He that would stop till the sky clear, may with as good reason sit down and wait till the water run out, that he may get through the river dry-shod; the last may be sooner expected than the first.

The travelling through it will try our strength; take what way we will, we cannot miss sometimes to be entangled in the Wilderness, and to be wearied in it, though the heart were so glued to it, as never to be wearied of it. The winds, the rains, and the storms, that blow there, will bear heavy on us, so as that we will need a resting, a refreshing place.

Nothing less than the great rock will be a sufficient shelter in this weary Land; no solid peace or repose out of Christ, more than there was out of the ark when the deluge came on. The winds and storms will blow down, or blow through, all other shades which men make to themselves in the weary Land: "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Flying from one mischief, while they flee not to the great rock, they shall fall into another: "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him."

Christ is a sufficient shelter, however weary a Land the world be: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." Be the storms or heats as great as they will, he is as a great rock, and from him, though their troubles may be great, yet they may expect a great salvation. They will always be safe who are under the shade of the great rock, through which neither heats nor storms can pierce: "The

Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea." It is impossible they can be greater than they have been; nay, they can never be so great as once they were, when from heaven, earth, and hell, at once they blew upon Christ. Yet he bore them, bore up under them, bore them off his people; even as the heats and rains fall on the rock, while those under its shade are kept safe.

The weary world makes Christ more precious to sinners than otherwise he would be. If the traveller were not scorched with heat, or tossed with tempests, he would never look near the rock. Ease in the world is the neck-break of many. But it is well for the church and people of God, that the world is a step-dame to them; were they better entertained in the world's house, they would more seldom knock at God's door.

The wind blowing in the traveller's face makes any Land a weary Land to him; and in this world, there is a wind of ordinary trouble, that is seldom if ever down, but blowing especially in the face of the travellers to Zion: "Sufficient unto the day is the evil thereof." Sometimes it blows away the man's ease, blasts his reputation, blows away his wordly goods, his health, his relations. It blows so, that he is sure of nothing he has, unless it be Christ in him, the hope of glory. And the travellers must lay their account with this. This cannot fail but make the world a weary Land. But the soul may find a calm under Christ's Shadow, as Hannah did, when she poured out her soul before the Lord. Praying in faith is a great ease to a heart uneasy under trouble: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Christ is an anchor that can keep the soul sure and stedfast amidst all the tempests of a weary world. He has an open ear to their just complaints, and a soft hand, under which the uneasy heart and head may repose themselves.—It is a weary Land,

Because sometimes there are terrible tempests of common calamity, threatening to sweep all away before them, blowing in this world, which makes it a weary Land. There are no tempests in the upper region, but in the lower region, where we are, they are very frequent, whereby nations, churches, and families, are thrown into the utmost confusion. David speaks of such, "I would," says he, "hasten my escape from the windy storm and tempest." These often make a most miserable face on the places where they blow, and make the Land a weary Land indeed. But even in this case, there is found peace under Christ's Shadow: "These things I have spoken unto you, that ye might have peace; in the world ye shall have tribulation; but be of good cheer, I have overcome the world." In him believers have a peace the world cannot rob them off. He has hiding-places for his people, where he will hide them, if not from trouble, yet from the evil, the sting, and hurt of it: "And who is he that will harm you, if ye be followers of that which is good?" He will hide them, if not under

heaven, yet in heaven; and they have no reason to complain who get there, though in a fiery chariot. Our Lord holds the winds in his hand, and they can blow no more terribly than he permits them; so that in the worst of times it is good news. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that saith unto Zion, Thy God reigneth!" And these that make Christ their friend, may bid defiance to all their enemies.

The wild beasts in it make it a weary Land. The Scripture calls wicked men so, especially in their opposition to, and treatment of the people of God, and the world is the place of their abode: "Come with me, my spouse, from the lion's dens, from the mountains of the leopards." And therefore, while they are travelling through the Wilderness, they are often put to that prayer, "O deliver not the soul of thy turtle-dove unto the multitude of the wicked; forget not the congregation of thy poor for ever; have respect unto the Covenant, for the dark places of the earth are full of the habitations of cruelty." No wonder the world be a weary Land to the people of God, for the wild beasts are often heard roaring there: "Thine enemies roar in the midst of thy congregation, they set up their ensigns for signs;" threatening to devour, and to swallow up, and to make the name of Israel no more to be remembered; as the Egyptian beast did. But while these roarings make the hearts of God's people to tremble, the voice of the Lion of the tribe of Judah, terrible to his enemies, is comfortable to his friends: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea." This moderated the roarings of the Assyrian in Hezekiah's days. These beasts are often heard yelling in the world: "The young lions roared upon him, and yelled, and they made his land waste." Dreadful is that yelling they make when they are got together, uttering their blasphemies, curses, and reproaches, against God, his people, and his cause in the world, as if hell was opened, which is the den of the great lion. This makes the world a weary Land, and it is most heavy and distressing to the people of God: "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?" But there is refreshment and shelter under Christ's Shadow in this case, while the soul sees that he will close up at length the blasphemous mouths, and bring them to the city above, where they shall hear no more of any such thing. But these beasts are often seen tearing and devouring in the world, the men that are more righteous than they: "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?" God has his times wherein he lets them loose, to make havoc of the church, and shed the blood of his saints. But under Christ's Shadow there is refreshing in this case. He can break out the teeth of the great lions with a touch; and while they are at the worst, he says to his

people, "Fear not them which kill the body, but are not able to kill the soul." It was the way they treated Christ himself when in the world, but he rose upon them to their confusion; and so shall the Church in like manner, and according to their measure.

B.

SYMPTOMS OF SPIRITUAL LIFE.

To the Editor of the Gospel Magazine.

SIR,

IF you think the following thoughts (by your kind correction) worthy of a place in your most valuable Magazine, by their insertion you will much oblige your humble servant, A. S.

BY them who have felt the power of Divine grace on their souls, it is generally acknowledged that, with the Church of Christ, it is but a day of small things. Although such numbers make a profession of the religion of Jesus, there are but comparatively few that feel its power; and them who are the elect of God, and called out of darkness into marvellous light, are frequently puzzled in their minds through the darkness of the day; yet the words spake by the Apostle, still remain a true antidote against all the fears of true believers in Jesus, "Nevertheless the foundation of God stands sure, for he knows them that are his." When Paul wrote the Epistle to the Ephesians, he evidenced himself to be a wise builder, he laid a good foundation; for he begins with speaking of the sovereign grace of God, which had distinguished them before the foundation of the world; and exhorts them to duties which would be answerable to their distinguished characters. And as the Holy Ghost, by Paul, informs the Ephesians they were once dead in trespasses and sins, but now quickened or made alive, it may be no unprofitable question to ask, What are scriptural evidences, of spiritual life, in the soul of man? Christ told Nicodemus it was impossible for a man to enter the kingdom of heaven, unless he was born again; and as all men are naturally in a state of death, when a man passes from this state to a state of life, the difference is so great it must be perceived. Scripture informs us of this difference of character, and highly privileged are that people who have experienced such a change; for no man has power to quicken his own soul. When Christ raised up Lazarus, all must allow that he could have no power to exert towards raising himself; had it not been for the power of him, who said, "Lazarus, come forth," his body must have lain in the grave until the final resurrection. Here Christ represents our state by nature; we should all remain in that state of death, which is the wages of sin, unless the Lord passes by us, and breathes the breath of life into our souls, and says unto us, "Live." How unscriptural and vain, are all the attempts of man to endeavour to prove, that we have life in our souls when we are born into the world, which we may stir up, and improve, as they call it, if we please. What need would there be of that Quickener, which

the great Apostle Paul mentions? "And you hath he quickened who were dead in trespasses and sins." But let us endeavour to answer the question asked. What are Symptoms of spiritual life? Seeing, feeling, breathing, eating, hearing, and walking, are senses, or faculties, which the dead never possess; and whoever possesses them in a spiritual manner, as they are revealed in the Scriptures, they are symptoms of spiritual life.

First, we will notice sight. "The light of the body is the eye," and all the light which the soul receives, is through the eye of faith; when a man is born again, he receives faith, which is called the eye of the soul. The vail of ignorance is now, by degrees, removed from his mind, and the eyes of his understanding being enlightened, he is truly called out of darkness into marvellous light. When Christ addressed his disciples, he said, "Blessed are your eyes, for they see;" their eyes had been anointed with spiritual eye-salve, and they had some glimmering of light; and although he had not yet fully opened their understandings, they saw different, (and all Christ's disciples will) from them, whom the God of this world has blinded. When our eyes are opened, we have a discovery of that wretched state of darkness and ignorance which we possess, through our first parents' transgression; and our experience now becomes similar to David's, when he cried, "Open thou mine eyes, that I may behold wondrous things out of thy Law." Or, Lord give to thy servant fresh discoveries in thy Word, as "the entrance of thy Word giveth light." The Lord having opened the eyes of the blind, and now being under the teaching of the Divine Spirit, we are made wise unto salvation, and all things become new. How different every thing now appears; the blind now leaps for joy, and rejoices, and wonders, at so wonderful an appearance of the goodness, and mercy of God, that he did not let him perish in his ignorance, and rebellion against him; for he is brought to see, that he would have been seen in this act of his Sovereignty. But the Spirit, also, gives him a discovery of that blessed Saviour, whose delight was with the sons of men; and with what different eyes he now beholds him. This is his love for delights; all his salvation, and all his desire; the refuge for his weary soul; the rock on which his everlasting hopes of immortality are built; the only way to escape eternal misery and enjoy eternal felicity; his beloved and his friend—yes, his all, and in all to his soul. But when the clouds of unbelief cover the eyes of our faith, and hides the Sun of Righteousness from our view, the soul is dark indeed! Yet the sun still shines, although clouds may hide it from our view, and the eye of faith shall again behold him; for the vision is for an appointed time, and though it may tarry, yet we must wait for it. When Paul wrote to believers in trouble, (as a means of comforting them,) he exhorts them to look at the things which are not seen; where he must mean, by the eye of faith. As Moses endured his afflictions, as seeing him who is invisible; for when

the Spirit strengthens the eye of faith, the soul takes her leave of this dreary Wilderness; she beholds things that are afar of, and mounts up to the heavenly Canaan above, and enjoys a glimpse of that glory which awaits her; beholds the heavenly mansion prepared for her, and pants for the happy period to arrive, when she will have finished her course, and enjoy a full sight of her Saviour, face to face. Well might the disciples cry, "Lord, increase our faith." Yet it is not the quantity, but the quality of our faith, that evidences life in the soul; the eyes being opened, he sees something of the wisdom of God in the Covenant of redemption; admires and rejoices in the counsel of the eternal Three, that his salvation is all of grace from first to last; and that it does not depend on himself performing any conditions to make him acceptable to God; but that Christ is made unto him "wisdom, righteousness, sanctification, and eternal redemption." He sees the vanity of this lower world; nothing here below can satisfy his immortal mind. By faith he views a more glorious country, whose builder and maker is God, and where every pursuit will satisfy his heaven-born soul. He sees God is just in his dealings with him, when God appears to set himself against the soul, and all things frustrate the fleshly will. This is hard for nature; the rebel murmurs and says, "All these things are against me;" but this is our victory, even our faith. She views an unchangable God, who has promised all things shall work together for our good; and the soul then can say, "It is the Lord, let him do what seemeth him good.

Secondly, we will consider feeling as an evidence of spiritual life. True repentance is the tear of faith; for when a man sees himself in that wretched state which the Scripture describes him to be in, none, but them who have experienced the same, can form any idea what his feelings are; the sorrowful tear drops down his cheeks and bespeaks something of what is passing within his breast. Solomon might truly say, "A wounded spirit who can bear?" and a man never has a wounded spirit until the Divine Spirit gives him a discovery of his lost and ruined state by nature. When the apostle preached, we read of some who were pricked to their hearts; these felt the Word come with power to their consciences, were convinced they were sinners, and cried out, "What shall we do to be saved?" David says, "My heart is sore pained within me, and the terrors of death are fallen upon me." Are there not some whose experience is similar? who have felt that hellish nature, which resides within them, which has caused many an aching heart, and they have doubted if God would ever have compassion on such wretches, as they feel themselves to be, when the terrors of death have fallen upon them? These feel the plague of their own hearts, the struggle of the two contrary principles, nature and grace, as Paul did, when he said, "The flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary to each other, so that you cannot do the things that ye would." They

feel the attacks of Satan, who comes like a roaring lion, seeking to devour their peace, to fill their minds with hard thoughts of God, and distrust his providential care over them; and he feels at times as if he should fall a prey to this mighty enemy, but his eyes being opened, he is not ignorant of Satan's devices; "and when the enemy comes in like a flood, the spirit lifts up a standard against him." None knows the fatigue of the battle but them who are enduring the fight; to stand firm, when we are surrounded with dangers, is a true evidence we are soldiers of the Lord Jesus Christ, who are commanded to endure hardness for his sake. But although none knows the bitterness of the heart, but the characters now described, yet a stranger intermeddleth not with his joys; when Christ sends the promised comforter and removes all his gloomy doubts and fears; when by the power of his free grace he subdues all his inward corruptions; when he says to Satan, "Hitherto shalt thou go, and no further." And when the Sun of Righteousness shines with meridian splendour on his soul, who but himself can tell what his feelings are at this happy moment when he is enjoying a foretaste of that bliss which awaits him, when he has fought his fight and finished his course? This is that joy which passes all human understanding, and which has never entered into the heart of a carnal man to conceive any idea of.

But thirdly, we will notice breathing as an evidence of spiritual life. Prayer and praise is the breath of the new-born soul; his breathing out his soul to God, is a true evidence the Spirit has breathed upon him; for true prayer and praise is spiritual breath; he is frequently breathing out his soul to his heavenly Father in the closet; and he finds by experience that it is more his delight than the company of the gay, and, in general, more profitable than the company of the just—this is his resource under all his trials; and if we examine the Scriptures, we shall find the saints of old pursuing this method; and Christ himself has commanded us to enter our closets, and pray to our heavenly Father in secret. The closet can testify of his wrestlings with the God of Israel; for grace to conquer his corruptions, to triumph over all his enemies, and to glorify God in his body, soul, and spirit, which are his. Here he enjoys communion and fellowship with the Father, and his Son Jesus Christ; from his mouth, now proceeds a different language; once his conversation was fleshly, now it is spiritual; once he was satisfied with talking about this world, but old things are now passed away, and nothing yields him so much satisfaction as when he is enabled to talk about the things of another. They talk of the goodness of God to their souls; as David says—"Come all you that fear the Lord, and I will tell you what he hath done for my soul." They talk of his goodness in choosing them from before the foundation of the world; in making known that choice, by calling them out of darkness into marvellous light; in promising them all things needful for this life and that which is to come; in

all his dealings with them, remembering we are but dust, and using his rod with love and in measure to our poor souls. The children of God have always some fresh songs of deliverance, and may say, "Let us praise his name together;" were these to hold their peace, the very stones would cry out—but God has no dumb children in his family, though they may be tongue-tied for a time, yet there is One that helps them with groanings which cannot be uttered.

Fourthly, we will notice eating as a symptom of life. It is as impossible for the soul of a regenerate man to live without food, as it would be for his body to perform the necessary actions of life without receiving any nourishment; his soul would soon grow faint and weary on his journey to Canaan, was there no food provided for his hungry soul. But it is written, "The just shall live by faith;" and Paul says, "The life which I now live is by faith on the Son of God"—Jesus is the bread of God; the loaf which God the Father has provided for all the elect family to feed upon; the true bread which came down from heaven; and whoever are enabled to feed upon this bread, shall never hunger, they shall never perish for want.—This is the only food for the soul; it is the food which our forefathers fed upon; "For they all did eat the same spiritual meat, and drank the same spiritual drink." The soul that lives without feeding upon Christ, is as sure in a state of death, as the man who is enabled by the Holy Spirit to feed by faith upon him, is in a state of life; for Christ says, "Except we eat his flesh, and drink his blood, there is no life in us." This is a hard saying to nature; the Jews did not understand it, neither will any of the Gentiles, until the Spirit opens their understandings. The promises of God, when applied by the Spirit, become food for the soul: well might David (that experimental Christian) say, "Thy Word, O Lord is sweet;" in what a many instances does he speak of them being the means of comforting him under his troubles, and the stability of his soul under his various trials. How kind of that infinitely glorious Being, who dwells in eternal felicity, to give his children such exceeding great and precious promises, that in all our changes of experience we might have a promise suitable to our condition: here is a cordial for every gloomy fear; in this garden grows the balm of Gilead; here is a discovery of an everlasting Covenant ordered in all things and sure; a free and full salvation; for all the spiritual seed of the Second Adam; this is the tree of knowledge; under the teaching of the Holy Ghost, we derive all our instructions and spiritual knowledge from the Word of God; for we know nothing of God, nor ourselves, aright, but what we are taught by his Spirit and his Word. The promises of God are a sure support in the trying day; when the tempest rises, and wave rolls upon wave, true believers in Jesus must have a Thus saith the Lord. It is this alone will be their support and consolation in their dying hours; all human compositions fail then, however valuable

or useful they may have been before; they prove nothing but sand now, while the Word of God still proves a rock for their weary souls to rest on. To tell him now, what men have said, or are saying, will not satisfy him; he cries unto his heavenly Father, and nothing gives him rest but the Spirit applying the Word to his soul, and then his soul is refreshed as with new wine, and his strength renewed like the eagles: thus when his body can receive no support, he has meat and drink, which the world knows nothing of. The ministers of Christ are employed, as the means of feeding the flock of Christ; he promised to send his ministers, to feed his people with knowledge; and how highly privileged are that people who experience the fulfilment of this promise, and experience the knowledge of Jesus, of themselves, and of Satan's devices to be increasing. Christ told Peter to feed his sheep and his lambs, to give to some meat, and others milk, as they needed it; as we read of Paul feeding some with milk, who were not able to bear strong food; where, no doubt, is meant the lambs of Christ's flock, who at their first setting out are not able to bear strong food.—Alas! how few good shepherds there are now, who truly care for them whom the great Shepherd spilt his precious blood for; too many labour hard to exalt themselves, instead of exalting Christ, to gain the fleece, the profit, and applause of the people; too many, who are called Shepherds, are leading the flock of Christ on the mountains of error, and pining their hungry souls;—but none of Christ's sheep shall be lost, for he has promised to gather all that are scattered, in the dark and cloudy day, into his chosen fold, where they shall be fed in green pastures.

Fifthly, we will notice hearing as a symptom of life. Sinai with all its thunders, the sweet trumpet of the Gospel with all its charms, will never arrest the attention of man; until he has ears given him to hear the curses of the one, and the blessings of the other, he will remain like the people our Saviour mentioned in the Parable, "We have piped, but you have not danced; we have mourned, but you have not lamented." They were not moved by any of these things. Christ said to his disciples, "Blessed are your ears for they hear;" and again, "My sheep hear my voice, and a stranger they will not follow." They soon perceive the voice of a stranger; if he is not acquainted with the depravity of the human heart, with the sovereign and everlasting love of God, free through Christ Jesus, they will not follow his strange unscriptural maxims; "for they hear a voice behind them saying, "This is the way, walk ye in it." When the Lord unstops the deaf ears, all those things which before were gratifying to his ears, now become irksome; and what before was tedious and unpleasant, is now delightful; the praises of the God of Israel sound with unknown delight; and to hear of the prosperity of Jesus' kingdom, is as cold water in the midst of summer to his soul. The apostle might well say, "If any man is in Christ Jesus, he is a new creature."

Lastly, we will notice walking as a symptom of life. A good man's steps are ordered by the Lord; "his walk is not after the flesh, but after the Spirit;" God the Spirit is his guide; Christ is his way, and heaven his ultimate end. The path in which he walks is sometimes a very difficult one; we read of his walking in darkness, and having no light, when his heavenly Father withdraws all his smiles; his faith weak, his mind beclouded, his corruptions rise as if they would overpower him; Satan uses every artifice to persuade him he is forsaken of God; and like one of old, they frequently cry out, "God has forgotten to be gracious; he will be favourable no more!" But this is the path which all God's children have trod in who are gone before us; for the language of heaven is, "These came out of great tribulation, and made their robes white in the blood of the Lamb;" but there are times also, when they find "Wisdom's ways ways of pleasantness, and her paths peace; light is sown for the righteous, and gladness for the upright in heart." It is but for a small moment he forsakes his people; darkness only endures for a night, and joy cometh in the morning; so that if they have their dark night of desertion, they have their summer days of rejoicing, when the Sun of Righteousness arises in the soul and dispels the dark cloud of unbelief. In his walk he endeavours to glorify his heavenly Father; "he is chosen to good works, which God before ordained he should walk in them;" "By their fruits shall ye know them," said Christ unto his disciples; for when the root of faith is in the heart of man, there will be branches to evidence its residence there; for it is not a dead faith which God bestows on the elect, but a faith which works by love, and purifies the heart; a faith which is made active by the Spirit of God. He also, like Noah and Enoch of old, walks with his God, lives in sweet communion and nearness to Jesus, and knows what it is to converse with him, as a man converses with his fellow. A. S.

REMARKS ON TRUTH.

To the Editor of the Gospel Magazine.

SIR,

I BEG to request the insertion of the underneath Letter, with a copy of which I have been favoured, as I think it contains some valuable Remarks on Truth. I am, Sir, your's, &c. Νηπιος.

MY VERY DEAR FRIEND IN THE GREAT HEAD OF THE CHURCH,

I thank you for your kind Letter; was happy to hear that you were well; the like favour, through mercy, we are privileged to enjoy. Before this time I expected to have bid adieu to all my fellow-travellers on the road to the celestial city, and to have been enjoying an incorruptible inheritance with my exalted Lord.—The thought of being without sin for ever, and possessing a holy principle in full activity through the presence of the King of glory,

was sweet to me—in short, I found myself encircled in the arms of love everlasting, and ready to launch forth any moment, ready washed and dressed, for the kingdom. How could I wish to stay when I thought my Jesus called for me? Oh! how did I entreat the Lord for the dear partner and little ones, I expected to leave; here I found a hard struggle, but grace triumphs over all obstacles, and afterwards I was comfortably persuaded that the Lord would take care for them, and comfort my disconsolate husband, who stood weeping by me. This was at P. as we were on our way to S. however, very unexpectedly, the death-like feeling was removed in measure, and a little revival in my powers took place, and ever since I have been mending, though very gradually. It appeared almost like a resurrection, to be brought back into the scenes of time again, for what purpose is best known to Him who governs all things according to the counsel of his own will; Oh! that it may be to shew forth his praise; I am willing to live for this end. Oh! surely I am not brought back into this dismal place merely to eat and drink, sleep and dress; for the general cry here is, "What shall we eat, &c. True, it is a favour indeed to be supplied with these things, but Oh! I want Christ, my Father's gift, to sweeten every meal. The matter of your Letter served to refresh my spirits and confirm me in the truth, as it anciently stood in Jesus our elder brother; the threefold *manner* of love, which our Triune God has taken to display his perfections, wins one's heart. When the Spirit displays Gospel-facts to our hearts, Oh! then, as you once said, they become points of *power* as well as doctrine; points too, that are all in Christ, the dear heir of all things; here I dare rest with all, nay, ten thousand sins; for where infinite Justice is satisfied, I have a good ground to be so too—it is *God* that justifieth, it is *Christ* that died, that rose, that reigns for us, whose descending Spirit proves to us, that *now* he is carrying on our business before the throne.

I feel it a matter of great thankfulness, that the blessed Holy Spirit does so uphold your judgment and affections in the truth; and that his revealing power does work in the ministry, so that many hearts, you say, are won to Christ, notwithstanding those that believe not. Well, thus far you have reason to think that HE who opens and none can shut, has opened a great and effectual door for you in L. I was very glad to hear that you are now writing your thoughts on the Holy Trinity, as they condescend to stand in covenant order, as the ground of our salvation and glory, by taking human nature into union in the Person of the Son: and I was glad to find, also, that the antiquity of this union was to form one part of your publication; the utility and necessity of every man in his own order, is readily allowed as to the resurrection, but Christ in his pre-eminence in creation, is but little known, and much fought against; there is an order, a security, and a glory in this doctrine, I long to see and know more of. Oh! that he who

searches the deep things of God, may continue to multiply your thoughts by his power, and regulate them by his wisdom; the subjects are delightful and sublime, but they are not too deep (as you once said) for the Spirit's office. Oh! it is sweet to depend *here* for teaching—on this ground one feels encouraged to pray, and to open one's mouth, wide too, both for oneself and others; for he who teaches can also give an enlarged capacity to take in all he chooses to reveal; and while the blessed Spirit reveals the Divine perfections of the Mediator, the power that attends, demonstrates his own Divinity, and love too. I am constrained to confess the sweet assistance of this Holy Comforter, at a throne of grace, since we have been here. It is true, indeed, that the Father gives the Holy Spirit to them that ask him; and equally true that the Spirit is the author of such petitions, and that for Christ's sake: and so our blessed God, Father, Son, and Spirit, secures all the revenue of praise to himself. Oh! to ascribe the praise of all to him, is inexpressibly delightful; I love to be wrapt up in the excellencies and love of my Triune Covenant God; the holiness of his precepts is sweet, while his holy doctrine warms my heart; thus while we come to God, by God, through God, as you observed, we fear not access, nor acceptance. Oh! the glory of standing in Christ; faith is satisfied with nothing less; here the Father is honoured, sin heartily abhorred, and the devil conquered, and no where else; for when the sun's bright beams are withdrawn, former enjoyments are called in question. I am told, I may try to carry on the delusion a little longer, but that now your ministry is gone, it will die away; that at bottom I am not truly humbled for sin, and therefore no use to call upon God; that you soar too high to stand long, and that those are safest who go steadily along without such flights. However, you are aware of his malice, and the variety of his plans against Christ and the truth as it stands in him; and I see he is a very sturdy enemy against the Pre-Existence of Christ, and always has been; he is very busy with me about it. I am very glad that you are writing on the subject, for I believe there is a glory in it much against this ruler of darkness. It is a matter of joy to us, that the Lord's presence is still afforded our dear friends at B. and that, generally speaking, they do continue united; yet they, as well as us poor lonely things here, do mourn for the loss of the singular privileges we have had; and the singularity of them makes it more difficult to meet with a supply.

The sovereign dispensation of God, in this matter, I can say for myself, has touched me in so tender a place, that the wound is not likely to be healed in a hurry; it often bleeds afresh. My feelings on this subject, are more keen than I can express; for, dear Sir, I do know what it is to have a sharp appetite; my soul fainteth for the courts of the Lord's house, for there I have had the greatest means of instruction; for though, blessed be our God, we have both enjoyed, at times, sweet and sovereign visits, yet you cannot but be

aware of the great denial we feel, in the loss of the ministry and friends too. We had some hopes that a prayer-meeting might have been established on Lord's day evenings, and it was atttempted without success. But I believe you know the midnight state of things here. Those who profess to reverence the true God, seem to be fast asleep or dead, it is hard to say which; but this is evident, that if they are asleep, they seldom fetch their breath. S. is something like Bunyan's enchanted ground, it has a vast tendency to send travellers fast asleep.—Well, it is really a favour which we do feel thankful for, that we are aware of this nightly state, and that we have ears to hear the exhortation, "Let us not sleep, as do others, but let us watch and be sober." At times we are helped and constrained to break forth into a song of praise, for the six happy years under your ministry; we find it a great help now, although it has been the occasion of many tears; however, what I then gained, I hope will be a blessing to me to my dying day—the profane world I have nothing to do with, and I find I have a life, and a manner of living above the perplexities of the professing world; and so I have above sin, and yet its working is one of the greatest plagues of my life. Backwardness and negligence, want of love, ingratitude, pride, anger, &c. all conspire to keep me burdened; but though it is dark as midnight, and though defiled all over, I find it is best to press through all felt opposition, and to endeavour to call upon a sin-pardoning God: however, I cannot give it up, for he is my God, and therefore will not let me go.

Have you any ideas of adding some thoughts to your publication on the blessings purchased or procured by the obedience and sufferings of Christ? Should be very glad to see them, for I really think that the subject rightly understood by a gracious heart, gives a brighter display of the glory of Christ's Person, and brings a greater revenue of praise to him as the Lamb that was slain. Beside, the *nature* of the happiness we are led to hope for, (if we may judge of it at all by the earnest) is greatly in favour of the subject. However, the little I know on this branch of Truth, has interested my heart in the matter, so that for my own sake, and that of others, should be very glad to see more into it. I cannot cease to pray for you; your standing is a very singular one, in the great city, in such a dark day. Oh! may the promised Spirit of Christ be ever present with you in your studies and labours; he has a great fulness to open, and a great honour it is to deal out the precious treasures of wisdom, to the empty longing souls of God's dear people. Your trials must be many. It is not a light thing to make such a public stand against the errors that are preached up against Christ; the devil will, one way or other, throw many fiery darts at you for this; but, dear friend, I trust your Gospel armour is on, and that your Captain is in the field to give strength. May the Lord greatly increase your faith and consolation in him, that you may glorify God by his Spirit. So praying, I bid you farewel; and remain your's, very affectionately; for the Truth's sake, S. P.

ON THE DARKNESS AT THE CRUCIFIXION.

MR. EDITOR,

I HAVE been in the habit for a few years, of being a peruser of your religious Publication, and you have almost won me over to your cause, and for this reason, because I have been a strict observer of your good nature and impartiality; for such worthy requisites I submit to you the following for solution:

How comes it to pass that the *Darkness*, which attended on the Passion of Christ, is not mentioned by such recorders of prodigies as Seneca and Pliny, though the defect of the sun's light, which followed the murder of Cæsar, was celebrated by most of the poets and historians of that age?

The world at that time was full of the learned historians, and able writers; and Athens and Rome, the two luminaries of it, in particular, abounded with an innumerable variety of authors, who could not easily pass over so remarkable an event; since the inhabitants of the former were curious and inquisitive about every thing new, and those of the latter were more than ordinarily attached to the relations of prodigy.

What, therefore, Mr. Editor, can be the reason, that a fact so manifestly calculated to gratify both, should by both be so utterly neglected? Why did Pliny and Solinus, those hunters after wonders, forbear to mention the greatest that ever happened? Why did Valerius forget it, who embarked in the same design of collecting strange things, and was nearer to the time of the fact? Why did not Plutarch, the great admirer of prodigies, embellish some of his narrations with one so suited to his taste? How came Ælius to overlook it in an history, which, from the very nature of it, was calculated to take in every thing remarkable?

But if it should be granted, which is by no means probable, that the reason of their omission of it was, because it did not fall in with their general plan;—yet, what in this case, must be said for those where it did? If a Pliny or Valerius may possibly have some excuse, yet where is there any for Suetonius, for Tacitus, for Dio, for Entropius, for Aurelius Victor, for Sextus Ruffus, for Zozinus, who all have written something of the times of Tiberius, and all forgotten the most remarkable occurrence of his reign?

I know, Sir, the Bishop of Llandaff, in order to account for this silence of that phenomenon, says, that it was only a little dusky, and that not for any great extent of time or place; so that people accustomed to the eruptions of Ætna and Vesuvius, might hear of the sun's being hid behind a cloud, without thinking it worth recording in history. I do not call in question Dr. Watson's notion respecting this miraculous Darkness; but with all due submission, I cannot help thinking this evasion has a very suspicious appearance of his being unable, and incapable, to throw the necessary light requisite on such a particular point.

Admiring the abilities of several of your Correspondents, I have no doubt but my mind will shortly be put to ease on this question, when I shall have the happiness of perusing their masterly elucidations and remarks on this subject. I remain your humble servant,

St. Chadd's Well, Jan. 31, 1811. JAMES WHITAKER.

To the Editor of the Gospel Magazine.

DEAR SIR,

THE following Five Letters have been addressed, by me, to a young man unhappily fallen into the Arminian gulf; if you think they are calculated for usefulness to any of the readers of your Miscellany, you are at liberty to insert them. It may strike some, that the answers to them, ought also to appear. To such persons I would observe, that every thing material in the answers is faithfully noticed, and that they are not sufficiently correct for publication. Dear Sir, your's,

Devon, June 20, 1812. PEIGNENEUVE.

PEIGNENEUVE'S FIRST LETTER TO A YOUNG CONVERT OF ARMINIUS.

DEAR SIR,

As you have been a pretty constant attendant on my preaching for many years, I cannot but deem it my duty to point out to you some of the errors, into which you appear to be fallen; particularly, as in my opinion, they are of a nature, as destructive to the soul, as any one error that can be fallen into, by any one professing to be a Christian.

If I rightly understood, when I heard you preach, you asserted as follows: "*That God the Father by his Spirit, draws every man for the purpose of bringing him to Christ; but that his actually coming to Christ, depends upon his yielding to God's drawing; that some do, and others do not yield; and that this is the reason why some are saved,* (viz. the former) *and others are lost,* (viz. the latter.")

Now if this were true, the saved, (contrary to Scripture) must have much to glory in, for they must attribute their salvation to their having yielded to that, which the damned have not yielded to; but depend upon it, every really saved person, not only in heaven, but on earth, will tell you, that God not only drew them, for the purpose of bringing them to Christ, but actually brought them, or caused them to yield to his drawing; and that the only reason to be assigned for their being drawn to Christ and saved, and others not being thus blessed, is the sovereign independent will of God; who has mercy on whom he will have mercy, in spite of all the replies which presumptuous, unenlightened men have made against him on this account, in all ages; and they will, also, tell you, that God would not have been unjust to them, if he had not decreed and granted them those blessings; and that he is not unjust to those unto whom he does not grant them, because all

men by sin, have not only forfeited all claim upon God for those, but all other blessings.

You, also, told us, that when God said, "I will have mercy on whom I will have mercy," he meant, that he would have mercy on the obedient; but if this were true, the apostle could not, as he did, have brought forward men, who replied against this determination of God; indeed, such an interpretation of the text is law, and not Gospel, and quite contrary to the apostle's saying; "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

I have not written for the purpose of beginning, and carrying on a controversy with you, or any of your new friends, but for the purpose of convincing you of that, which you must be convinced of, if ever you are saved; and this being my firm, and unshaken opinion, you ought not to be angry, but thankful to me whether you can receive it, or not, which will entirely depend on whether you are taught of God or not. Your's,

Devon, March 26. 1812. PEIGNENEUVE.

PEIGNENEUVE'S SECOND LETTER TO A YOUNG CONVERT OF ARMINIUS.

DEAR SIR,

I AM much pleased at the temper with which you have received my letter, but I am exceedingly sorry to find, that you are not yet living under the influence of that heavenly light, which always leads its possessors to receive, admire, and glory in the doctrines, which from Scripture it maintains.

The general light, (that is to say, the natural reason which every man receives from Christ, considered as God and the author of their being) is not sufficient to this end. It is only the peculiar, superior, superadded light, that comes direct from his Spirit as a Saviour, that can accomplish this; and this is granted only to the vessels of mercy, afore prepared unto glory, in their representative head; and we may not presume to arraign God, before the bar of our judgment, for the purpose of asking him, Why only a part of our rebellious, hell-deserving race, are thus favoured? but rather we should admire the grace, that led his sovereign will thus to favour any; and not only confess most sincerely its freedom, but be profound in the inquiry respecting, whether we have any reason to suppose we are a part of the highly-favoured few, or not; and of this I am sure, *(and so must every man who consults natural reason only)* that if none can claim this blessing, or even any inferior blessing, as a thing due to them, then these from whom it is withheld, cannot justly say, they are unjustly dealt with; and all unto whom it is granted, must confess, it is to the praise of the glory of God's free, and therefore, unmerited grace.

The Scriptures you have quoted, as offering salvation to all men, on their performing certain conditions, are the voice of God as Law-giver and Judge; under which characters he frequently speaks to those, whom he suffers to persevere in their natural, but vain notions, of being saved by their own pliability, goodness, or power; and suitably hereunto our Lord when on the earth, directs a young man *to the commandments*, who, puffed up by pride and self-sufficiency, came to him to know, *what good things he must do*, that he might inherit eternal life.

You also err in not distinguishing God's *eternal* call by the Scriptures, or his ministers; from his *internal* call, by his Spirit, many may, and do partake of the former in vain, (for as our Lord says, *Many are called, but few are chosen*, that is to obedience and salvation) but none can partake of the latter in vain; *God's internal call, accompanying his external one, is always irresistible.*

With respect to God's Spirit striving with all men, as pleaded from Scripture by you, it by no means is to be understood as meaning, that he strives with all for the purpose of saving them, but merely for the purposes actually accomplished by him, which in some, is only that of preventing them from commiting certain sins, to which they are inclined, and which if committed would be injurious to his church.—" His counsel stands and he does all his pleasure."

You appear to think that God must be unjust, if he calls upon men to do more then they are able, unless he makes their power, or ability sufficient, by superadditions thereunto; yet I dare say you admit, that he calls upon them to obey the law; and you must, I think, also, admit, that they cannot do it, and that he does not enable them. *The fact is*, that man originally had this power, *but lost it by sin;* and if God on this account, could no longer require it, then sin would be man's best friend, yea saviour, instead of destroyer.

You say the Lord desireth not, *or hath no pleasure in*, the death of the wicked, but that the wicked turn from his way and live. Now the most that can be made of this, is, that the death of the wicked must not be attributed to God's pleasure, considered as a free, or arbitrary act, but to the sinner's own continuance in unpardoned sin; so when the Apostle Paul saith, " That God will have all men to be saved, and come to the knowledge of the truth;" he, by all men, only means, men of all ranks and conditions, in all nations; as any man of common sense, *(if he be not blinded by prejudice)* must distinguish by the context. And again, the words world, and whole world, are frequently to be understood in a limited sense, as explained by the sacred writers themselves. *For instance*, the Apostle John saith, " We are of God, and the whole world lieth in wickedness:" now here it is clear that the unconverted part of the world only, are called *the whole world.*

I perceive by your letter, that you think, *that God wills and*

longs for the salvation of every man, but does not accomplish it, *because some men will not permit him to save them;* that by his Spirit he strives with them for this purpose, or to this end, *but often strives in vain*, (or which is the same thing) is often withstood, prevented, and therefore conquered.

Now if these things were true, God would every day be a disappointed, *and therefore an unhappy Being;* for disappointment is always a source of unhappiness, more or less; yea, and the saved in heaven, if they look down on the damned in hell, must in this case, be constrained by truth to say, 'Here I am, because I was wise, and pliant, and permitted God to have his will respecting me; and there thou art, because thou wast ignorant and obstinate, and didst withstand, disappoint, and conquer thy Maker.' But all this you say, does not imply any merit in the saved, but if so, I am totally ignorant of the meaning of this word; for if the saved make that effectual, which the damned do not, *and are in consequence saved*, why then their efforts *have obtained*, (which is the same thing *as purchased*,) that salvation, which the others do not partake of. Depend upon it, my friend, you are most grossly misled and deceived, and if the charm be not broken before you die, you will die under the law; and I venture to leave, even yourself, to judge what the law will do for you.

I have sent you Booth's Reign of Grace, which I beseech you to read, and I also refer you to the undernamed texts of Scripture, hoping you will be led to pray, that the Spirit of God may enlighten your mind, whilst you are reading them.

By comparing the two first quoted texts, you will find that the persons whom God draws, are those who are given to Christ, and called his people; and that he not only draws them, but inclines, (or makes them willing,) and enables them to come, or to yield to his drawing.

Psalm cx. iii.—John vi. 37.; x. and xvii.—Romans viii. and ix. —Ephesians i. and ii.—Thessalonians ii. 13. 14.—Timothy i. 9 — Peter, ii. 6-10.—John, ii. 9.

I am sincerely your friend,

Devon, April 10, 1812. PEIGNENEUVE.

(To be continued.)

QUESTION THE THIRD.

WHAT DEMAND HAS THE MORAL LAW ON THE UNREGENERATE? AND SO LIVING AND DYING, WHO IS TO ANSWER THE DEMAND?

ANSWER. As to the Moral Law's Demand on the Unregenerate, you will remember, that relation always governs the obligations; and that, as Hagar and her son, were persons after the flesh, so were servants, and the proper subjects of the Law; so all mankind

by nature, are but flesh, the proper subjects of the Law, and stand in the (visible) relation of servants to God. And, it is evident that none are sons by the Law, but, all the children of God, as Isaac was, are by virtue of the promise. Therefore what the Law requires of Unregenerate men, it requires it of them as servants; for no man by nature, is a child of God, that is solely by grace. Mankind from the beginning, were under the Law, and consequently, were in the state of servants; and to this agrees the title of the Law-giver, the Lord God; and to this agrees the Law itself, as delivered to Adam; the whole is under the form, and style of master and servants.

And, if we take a view of the religion of nature from ancient times; What do Adam's fig-leaves? What doth Cain's offering? What doth the Babel builders? What doth Baalism under all its denominations? What doth Pharisaism and all the endless tribes of Anti-Gospel professors to this day, bespeak, other than God as a Lord, and mankind his servants? God as a Master, they his servants; his servants to serve him, and as servants to be paid their wages; and it is very observable, how much fonder men by nature are of the terms Law, commandments, works, duties, services, rewards, &c. than they are of the grace terms of the Gospel.

The Law is called a yoke of bondage; And what doth the bond-man, and bond-maid, in Scripture use, imply, but servitude and servants? Therefore as the Law is a yoke of bondage, and those that are under it are bond-men, (servants) it cannot require of Unregenerate men (who while such are under it) more than the duties, observances, and services of servants; it cannot rise higher, nor command beyond the bounds of the relation. Moses, (correspondent with his ministry) was a servant in the house, not a son; Moses was faithful as a servant; so all servants ought to be faithful as servants, but never to dream of becoming sons and heirs thereby; and whosoever tells them that they may, they lie, and deceive them.

There were two parts in the Law, as delivered to Adam, which continue as the principle branches of the Moral Law to this day; viz. that men should freely, and thankfully acknowledge, enjoy, and use, (not abuse) the good things God is pleased to give them; to be content therewith, and not to covet, (with an unlawful covetousness) more; and that man (as a servant) strictly regards the Word of his Master; this being Adam's sin, not contented with what he had, coveted an evil covetousness, and disregarded the Word of his Lord; And is not this the universal sin of his posterity, and what the Law perpetually condemns? But it appears by mournful facts, that as the great evil and danger lay on that side, therefore, God gave the Law both to Adam and Israel, under the negative form; How many times do we meet with "Thou shalt not," in the Law of the two tables? And how was that side barred and strengthened, to Adam, by the tremendous curse? Wherefore

it plainly appears, that the main point in keeping the Law, consisted in not breaking it; and certainly that man keeps it who does not break it; and this is what the Moral Law requires of Unregenerate men; yea, and regenerate men too; but the Unregenerate have nothing to do with the Moral Law, as it is a Law to the regenerate, as regenerate, any more than a servant has to do with the Law of a son. Nevertheless, common sense itself, as well as the Law, will teach us, that servants, though but servants, should believe, yea, cheerfully acquiesce, in the being of such relations, as, husband and wife, parents and children, masters and servants, &c. And that those several relations are specificially different the one from the other, and have specific obligations each to themselves; I say, servants, (Unregenerate persons) ought to believe that these things are so, and not only to believe, but also acquiesce in them. Nevertheless, when the servant has done all this, surely no man will suffer himself to appear so weak and absurd, as to say, that his so doing will constitute him a son, or entitle him to his Master's inheritance. Abraham had a very faithful servant, but he was not to be his heir; no, he must have a son for that. And equally absurd and ignorant indeed it is, for any person to think, that any work, act, or service whatsoever, of an Unregenerate man who is in the (visible) state of a servant, will, or can constitute him a son of God.—What! does sonship come in by service? Do children beget themselves? And as every thing which God either says or does, is holy, just, and good, so nature itself teaches that it ought to be believed and acquiesced in; yet surely, no person will dare to assert, that this act of believing, either of the Unregenerate, or the regenerate, makes them children; and none but children will be admitted heirs: therefore, in my opinion, it would be acting a wiser part, if the masters in Israel would teach the people, that it is the children that are the heirs, instead of plying the servants' doors with calls, and duties, and conditions to be performed by them, and that they, upon the performance, will be entitled to the inheritance.

But seeing the Law is broke, and is now an inflexible ministration of death and condemnation to all that are under it; and seeing man by breaking it, has forever put it out of his power to recover either himself, to keep the Law, or to change the ministration of it; there is no greater evidence of the vanity of the human mind, than in talking of keeping the Law, and being rewarded for their works; this is the very foundation of Antichrist: and though, as the Law-zealots say, the Law has not lost its authority to command, Yet to what purpose are all its commands to a person who has neither life nor limb, to hear and do them? The best obedience that an Unregenerate man can yield to the Law's commands, is either, not to do any thing at all, or do what he pretends to do, wrong; the Law is broke, and therefore it is a most vain thing to pretend to seek life from that, which in itself is nothing but death.

Whatsoever dispensation may be set up in the world, it is evident

that the Law-tree of life, is so fenced and guarded on every side, by the cherubim and flaming sword, that access to, and hope for life, that way, is forever barred to man: life to man, now, springs from another, higher, and sovereign quarter, brought to light by the Gospel of the grace of God. And to expose the vanity of those who make pretentions to good, and goodness, in doing the works of the Law, &c. it is, that Christ treated the young lawyer in the ironical manner he did; he treated the fool according to his folly: and one thing is very observable, that neither the young lawyer, nor the Pharisees in general, ever spake a word about repentance and faith being works of the Law; no, they kept their eye to the two tables, where there is not a word of these things; no, repentance and faith, &c. are things entirely belonging to another dispensation; the dispensation of grace, and sacrifices for sin: which dispensation God set up, and maintained within the pale and line of Israel (his own people) till Messiah came; and though Cain, and afterwards the Gentiles, assumed it, yet see how the Lord resented it.

The dispensation of sacrifices, is purely of grace; is the Covenant and dispensation of grace in the type, and had no dependance upon the Law of works, nor ever was found effectual to any beside the covenantees, nor had it any dependence upon the will, or moral conduct of even those, to give it effect; the Covenant of grace, like its Author, (of whom it is the brightest display) was, and is, and ever will be, independent of the creature's will, or work, to give it effect; containing every thing in itself to accomplish its own sovereign designs; and it doth accomplish them; not one faileth: and indeed it must be so, (according to the nature of it,) for if it depended in the least, upon the will, or work, of the creature, it could not be of grace, and, consequently, must be void, notwithstanding the resolution of the professing world, who insist upon it, that it is not only the right of all (where the Gospel is preached) to give full credit to the noble scheme, but also their indispensable duty to get an interest in the Covenant of grace, in Christ, &c. as a thing pending upon their doing certain duties, enjoined (they say) upon them by the Moral Law; yea, they go so far as to affirm (if we will believe them) that in case of failure, the Moral Law will so resent it, and become so severe against the delinquents, that the furnace of torment will be heated seven times hotter against them for that one failure, than for all their other millions of sins they are guilty of; which to me, is a very shocking consideration.

Grace, and things which are by grace, must be uninfluenced by any foreign cause; they must come free, absolutely free from the donor, and they must be received free, by every receiver, or not at all, and must, and will be understood so, by every one who does receive them: and as to what is said by the *rest* about these things, it is worthy of no man's notice. And as to the Moral Law, it was not given out till after relations and possessions were settled: and then it was given only as a rule of conduct, such as the Law-giver

thought fit to enjoin upon his creatures, according to those relations and priviledges, he, himself, had set them in, and that purely, that they might continue quietly and peaceably in them;—Then is it not a strange pervertion of the use of the Law, to make that which was only a Law of enjoyment, the procuring means of title to the inheritance.

The condition of man by nature, is that of a servant, and during his nature state he has no other notion of himself, than that of a servant, and God as his Lord and Master; he to serve, and be paid like a servant: yea, so rooted and innate is this principle in nature, that he will not admit of enjoying any favour with God, nor of any good to be hoped from God, but as it comes through his doing (what he calls) his duty. In the Scriptures we have God revealed, as the God of nature, and as the God of grace: and mankind under the characters of, the natural man, and the spiritual man, servants, and sons; now to confound these distinctions, and blend them together as synonimous, is no less absurd, than to say, that thorns are vines, and vines are thorns, because both are plants.

The Moral Law is a book of morals; it's very name bespeaks its nature and intentions; it is a most perfect body of holy, just, and good, Moral precepts, adapted to all estates and relations, but always limited by relation; and it is a complete standard of justice and equity, amonst all relations: and as God, when he gave the Law at first to Adam, he gave it under his name, The Lord God, it implies, very strongly, that he expected to be feared, as his Lord, and to have his Word and will reverenced by man, and perhaps worshiped too, as God, but by what mode, is not very easy for me to tell. His Word, such as belongs to man to do, is to be done by man; but every man in his own order, sons as sons, and servants as servants, and so long as God retains man in the state of a servant, (as all men (visibly) are while in unregeneracy) Can it be admitted as dealing equitably with him, to demand of him, the duties and services of sons? Will men do so in their own families? then, let no man presume to do so in the family of God. Here we see the bold and presumtious nature of the modern scheme, which insists, that where the Gospel is preached, all are upon a level; all under equal obligations; servants as sons—bastards as sons; yea, servants are, not only to do the works of sons, the things, which are merely the meetnesses and evidences of children; but they are to do them, that by doing them they may become sons and daughters:—thus we have duty repentance, duty faith, duty prayer, &c. These peculiar criterions of grace, and sonship, they have made the duties of graceless servants; and tell us, that these are the Gods that bring poor sinners out of the land of Egypt; grosly perverting both Law and Gospel. The God of Israel used to bring *his* people out of Egypt himself, by Gospel, by grace means; but now (forsooth) it is the popular doctrine, that Egyptian Hagars are to come out themselves, and that too, by Egyptian Hagar means. We are told

that there was a mixed multitude came out of Egypt with the children of Israel; seemingly, they came out of their own heads, and by their own means, but what became of them?—They died in the wilderness, like Terah who died in Haran; never came to the land of Canaan.

When God brought Israel out of Egypt, did he make use of calves? When he begat Isaac, did he make use of Hagar? and now, Are any saved beside the children of the promise? Is it likely that the yoke of bondage should be the only means of effecting liberty, darkness to produce light, and dead means to produce life? Surely not; like causes produce like effects for ever. God delivered Israel by Gospel means; viz. the passover slain, roasted, and eaten too,—the blood was sprinkled, and the unleavened bread was eaten too, before they came out; no mention made of any legal works, and duties; not a word heard of duties on their part, or about their coming out themselves; no, no, all was conducted in the type, as they be in the substance. God had promised that *he* would bring them out, and so he did; and he did it at the time of the promise; not a word mentioned before, of their being under any duties, calls, or invitations, to come out themselves, no blame laid upon them because they did not come out before: no, it was the Lord's purpose, and the Lord's work alone to bring them out, and accordingly he did it:—and just so it is in the substance; it is God's purpose, God's promise, and God's work alone, to bring his people out of a state of nature; out of Satan's kingdom, into the kingdom he has promised them, and he himself accomplisheth it in due time; every one of them in his month; and no upbraiding of any one of them for not coming out sooner, neither. The Egyptians, and the nations round, ought to have acquiesced in what the Lord did concerning his people Israel, and not have fought against it, as they did, which was their overthrow.—Mark, the destruction of Egypt and the nations, was not, because they were not God's people, nor, because they sought not the promised land; no, but because they opposed God and his people, in what he did among them and for them, and so it is now; it is for the opposition that they make against the Lord, and against his anointed, that the world is condemned; and not, for not being his people, and for not eating the passover; and not having the blood sprinkled. Our modern scheme, of its being the duty of all among whom the Gospel is preached, to be as the Lord's people, and to do, as his people do (through grace) is none other thing than saying, that because the Lord sent Moses and Aaron into Egypt with covenant messages to fetch his people from thence, it was the duty of all the Egyptians (who heard those messages) to come out too; the things are parralel, the one being the shadow, and the other the substance.

And as to the boasted successes, of those sinner-addressing ministers, in the converison of sinners, by the means of their general calls and addresses, to repentance, to prayer, to come to Christ, &c.

I have always queried the truth of those numerous conversions being real, knowing that those addressing gentlemen are easy persuaded into a belief of a poor sinner's conversion; if there appear a Moral reformation wrought, and, a liking testified to the hearing their Gospel, they will soon pass with them for gracious persons. Besides, it seems very strange to me, that God should countenance legal means, so very much more than he does the preaching of the Gospel, with which he sends his servants to preach. But these gentlemen having so strong a scent of Sinai, think the olive leaf so soft and gentle for their purpose, they prefer the thorns of the Wilderness before it, as the most likely means (in their hands) to effect the conversion of sinners. These things, flesh and blood always dictate and prefer; so, these addressing gentlemen affect to put a legal face upon the Gospel, and judge it a far more proper means for the gathering souls to Christ, than the Gospel of grace. To clothe faith, repentance, prayer, &c. with the idea of duty, they judge will be far more effectual for the salvation of sinners, than to talk of them (as the Gospel does) as gifts and fruits of the Spirit of grace.

But to sum up this head, I shall just observe, (what was not demanded in the Question) viz. that, let the Law require what it will of the Unregenerate, it cannot require saving repentance, special faith, &c. because no Law requires them of any, they being all of them things which are solely by grace, and were spiritual blessings given the Lord's chosen ones in Christ, long before there was any Moral Law given forth at all; and given them, not with a view to any Moral Law's requiring any such thing, but as they were chosen in Christ, that they should be holy. And as to what the Law required of the children of Israel, it did not require any thing to be done by them, that they might become his people, but as they were his people; and so cannot be applicable to any but his own people; and no man knows that an Unregenerate man is one of his. Wherefore as the Moral Law is a system and standard of what is just and equitable, in all relations and stations of men, whatsoever is just and equitable, for an Unregenerate man, in that station, and as he is (visibly) under no other relation to God than that of a servant, that the Law may be understood as requiring of him; but always holding it as a universal maxim, that never any man, by any act of his, put himself into any relation to God, it being God's act alone to constitute relation; therefore no Law, nor duty, requires a servant (an Unregenerate man) to become a son, nor to be under the obligations of children; and as none will be damned for not being children, so neither will they for not doing the works peculiar to children; therefore let the relation be first enquired into and settled, and then seek for the duties and obligations of that relation.

But, as to your other point, viz. If a man live and die in unregeneracy, who is to answer the demand of the Law upon him? As

it is a new question to me, and as I know nothing that might lay a foundation for such a question to be asked, so I can give but a short answer to it, viz. As the Moral Law is the universal Law of nature, and in nothing participating of the Covenant of grace, (save in Israel, if it does there) so I see but this alternative, that the man who is under the Law, is either to do it, or die; the Law looks for its satisfaction, from that man, either in fulfilling its precepts, or suffering its penalty. Provision is made and given in Christ to the Law for his people; but as to the *rest*, seeing the Law so often declares, that "the soul that sinneth, it shall die," it seems to me that the sinner's dying is all the answer which the Law receives, or seems to require. T. R.

To the Editor of the Gospel Magazine.

SIR,

SOME time back having occasion to stop all night near Greenwich, I went to the Tabernacle there, and was much pleased to find the Rev. Doctor, as your Correspondent Peter calls him, attended by numerous attentive hearers, who appeared, like myself, well satisfied with the preacher. However, this was not found to be the case with the whole congregation, for one person not liking what he said, was not so patient as Peter to wait till they could get the statement of their dislike set forth in your Magazine, but were determined to have it out at once by abusing him in the pulpit, and in consequence got turned out of the place, but by no means at the instance of the Preacher, who conducted himself truly becoming the Christian minister.

I have had, Mr. Editor, in several instances in my life, to contend with unreasonable persons, and it has in some instances become a question with me, whether they were mad or bad characters; whether wanting reason, or abusing it; let the matter be as it will, with these two persons, I consider Peter the least honourable. To join a respectable body of people in hearing a minister, and afterwards publicly attack him by name and place, (or what amounts to the same thing) at the same time concealing himself, carries something with it very different from the temper and spirit of Christ. For a man low and ill-bred to do such things, is somewhat natural; and for wicked men to break through all the rules of a good education, to so debase themselves, is the naturul consequence of sin; but, for a man who considers himself to possess an extraordinary quantity of light, to publicly abuse (or, as he may consider, expose) a lad, as he calls him, for not being so wise and pious as himself, seems to me, at least, something of a paradox. It has been said, A Christian is the best gentleman in the world, seeing he is led to do to all others as he would wish to be done unto; and notwithstanding his infirmities, this cannot but be his character in cool moments, when he writes letters, &c. to Editors of Magazines—On this ground, what shall we say about Peter? Your pages have been open, Mr. Editor, to James, and beg they may be to JOHN.

THEOLOGICAL REVIEW.

A Defence of Modern Calvinism, containing an Examination of the Bishop of Lincoln's Work, intituled, "Refutation of Calvinism." By Edward Williams, D. D.

THE wise man has observed, There is nothing new under the sun; yet, had he lived in our day, he must have acknowledged, that modern times beget modern habits, and that it is impossible to pass muster in a crowd, without submitting to modern customs.

Hence we have modern tailors, and modern mantua-makers, to finish the shape of a modern fine lady and gentleman. A modern way, likewise, of walking, eating, drinking, and sleeping. A modern way of paying old debts; a modern way of amputating a limb, and drawing teeth by Surgeon Bossy: to say no more, we lately read an advertisement, wherein the operator professess that he has a new machine, upon modern mechanical principles, whereby he can shave 150 person in the course of one hour !!

Religion, though last in most persons' minds, comes in, also, for modern improvements. Hence we have a new Guide to Heaven, a new Duty of Man; new Liturgy, and new Psalms; a new Church, *vice versa* to the old Church. The renowned Dr. Trusler professes to have a modern religious diet suited for timorous minds, and also a modern composition, divested of every thing meagre, calculated for sound and vigorous constitutions. In fact we may say, in the Hudibrastic style,

Religion is intended
For nothing else, but to be mended.

Dr. Williams, in the Work before us, in order, no doubt, to conciliate the adversaries of Divine truth, attempts to palliate some of those doctrines usually denominated Calvinistic, which are deemed by them to be of an offensive cast. We will give the Doctor's design, by presenting to our readers the Preface to his Defence of Modern Calvinism.

"The Author's first intention was merely to incorporate a few Strictures on Bishop Tomline's "Refutation" in a new edition of another work, on Divine Equity and Sovereignty,—which he still means to publish. This design was accordingly announced; but finding many of his friends desirous of having the Strictures in a detached form, and containing a professed Reply to his Lordship's attack on modern Calvinists, he has taken their advice; and now offers his "Examination" to the candid perusal of the Dignitary whose work is the subject of it, and to the tribunal of the Public.

"The term 'Modern Calvinism,' which expresses the Calvinism here 'defended,' is adopted for three reasons. First, because this is what his Lordship evidently wishes to oppose, and by the rapid spread of which he appears to be displeased. He is aware that Calvinism is industriously and successfully propagated—and by some obnoxious passages out of Calvin's Works, he endeavours to convince the public mind, that such tenets ought to be exploded. It is therefore proper that the Public should be also aware, that the Calvinism of the body of people, attacked indiscriminately by his Lordship, does not include the whole of what he ascribes to them. A second reason is, because the great majority of those

who pass under the general denomination, in modern times, regard some of Calvin's positions as mere exceptionable inferences, which he has drawn from parts of his own system with too much haste, or too little caution. They consider these inferences (especially some deduced from the doctrine of Divine decrees,) as injurious excrescences, which deform the general beauty of his theological scheme, and which do not contribute to its real strength. In brief, they consider his fundamental premises, viewed in their proper light, as neither requiring nor admitting some of his conclusions, which have given just offence to a large portion of Christians who still retain his name,—and who are induced to retain it (as a term of distinction) because they apprehend that no other of the Reformers, of whatever country, nor even any of the Christian Fathers, have so beautifully exhibited, or so ably defended the Scripture doctrine of Sovereign Grace. A third reason is, because the modern Calvinists in general, in this country, do not adopt the ecclesiastical discipline which was originally included in the term Calvinism. These considerations justify, to the Author's own mind, the ground he has taken, as well as the title of his Book."

The writer goes on through the body of his work, to follow the Bishop step by step; some of his observations, we are glad to say, are praise-worthy, while others are put in battle array to knock down what he attempts to establish. He would bring Calvin to favour the notion that there is a *sufficiency* in the blood of Christ for the sins of the *whole world*. In fact, he says, that the remedy was universal, and that it was universally proposed to all mankind.

Now, to us, this is a most horrid idea; for, to suppose that the immaculate Lamb of God shed his precious blood at random, or that he mocked mankind with his redemption; to assert that he offers his sacrifice to all men, when he knows that all men will not receive it, is counting the blood of Christ of no value. We assert, that so far from its being universally proposed, there is no proposal at all. Christ finished the work upon the Cross which the Father gave him to do; and himself bore our sins in his own body upon the tree, and by his stripes are we healed. Christ by his one oblation, has for ever perfected them that are sanctified. To talk of a sufficiency in the blood of Christ for the sins of all men, is speaking at random, without a connected idea; for if we were to grant such a redundancy, What the better is Judas for it, or those who are consigned over to the blackness of darkness?

This *sufficiency of redemption* for all mankind, is to us a very strange one, whereby a great part receive nothing, have nothing conveyed to them, and are eternally without the least application made of this sufficiency. What is it to me, as a blind man, if there is a sufficiency of light, and I have not the organ of sight to receive or enjoy it? What are all the waters in Israel to a leper, who is a cripple, and is at a distance from its healing efficacy, and no one to help him? Tell a man, dead in trespasses and in sins, as the Arminians, and some of our *Modern* Calvinists do, for to appropriate this sufficiency to themselves, and if they do not *appropriate*, their day of grace will be over; we assert that all such ranting is only fit for Bedlam. For the fact is, That which is born of the flesh is flesh; that is without a spiritual soul, a carcass, a mass of corruption. Every imagination and purpose of the heart is evil, only evil, and that

continually; the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can it be. And yet we have divines, yes, and doctors too, who will have effrontery to tell such characters to appropriate the sufficiency that is in Christ to themselves, and to perform spiritual acts. Indeed, and in truth, it is the folly of most of our teachers to begin every thing at the wrong end, and to erect their dogmas on an inversion of principle; they make sickness the parent of health, and death the source of life, and the work of the Holy Spirit the work of man. But God's ways are quite the reverse; he first seeks the sinner, and pursues him, and says, Deliver him from going down into the pit, for I have found a ransom for him.

It is under this infatuation, that the Doctor asserts, that every one to whom the Gospel is adddressed, is under obligation to SEEK. Had he said, to every one unto whom the Gospel is applied, he would have been nearer the mark. For be it known as a fact in the Divine dispensations, that before a man can seek God, he must first be sought after by him; then, and not till then, will he have an hearing ear and an understanding heart. Therefore, we assert, against all opposers of the Divine Sovereignty, that God is not an austere Master, expecting to reap where he has not sowed; for the condemnation of man will not be that he did not do, what he could not, but that he *loved* darkness and his deeds were evil.

An Antidote against Arminianism. By Christopher Ness.

THIS is styled a Discourse to enervate and confute all the Five Points thereof, viz. Predestination, grounded on man's foreseen works—Universal Redemption—Sufficient grace in all—The power of Man's free-will in conversion—and the possibility of True Saints falling away finally. All which are here demonstrated to be damnable errors.

We assure our readers, however heartily they may be disgusted with the trash of MODERN divinity, they will be richly compensated in the perusal of the above excellent little book, first published above 100 years since.

An humble attempt to break the Unitarian Snare, in a Dialogue between a Believer in Jesus and a Disciple of Socinius. By T. Parish, Minister of the Gospel.

THIS is an excellent antidote against the Socinion sentiments; it is a pity that such little fugitive pieces, printed in a provincial town, are seldom known beyond the circle of the author's own friends. We are happy that we are enabled, through our channel, to give it a degree of publicity.

Doctrinal Antinomianism Refuted and entangled in its own Maze; being a few Remarks on Mr. Stevens's Pamphlet, intituled "Doctrinal Antinomians Refuted." By W. Gadsby.

THIS gentleman has again re-entered the controversy with his former antagonist, whom he styles Brother, and a man of God; but yet, while he addresses him under those affectionate and venerable epithets, questions the *sincerity* of his motives.

However we may agree with Mr. Gadsby, and deviate from the sentiments of his friend, still *our* sincerity and impartiality will not suffer us to let such contrarieties pass without a word or two of observation; indeed, it would be unpardonable in us, not to stop the currency of those *outrée* compliments.

Let it ever be remembered, that a man of God is a child of light, and is sincere, pure, and perfect in his motives; he abhors, in all shapes and bearings, chicanery and deceit; and however wrong, or seemingly wrong, some detached part of his conduct may appear, yet the main spring is right. He can, while burthened with sin and death in this tabernacle, appeal to the Searcher of all hearts, unto whom all thoughts are open, and from whom no secrets are hid, that his rejoicing is this, the testimony of his conscience, that in simplicity and godly sincerity, he has had his conversation in the world.

Passing by this deviation, we come to the main point of the Pamphlet, and find Mr. Gadsby in full possession of his ground, and entrapping his opponent with his own gin; nevertheless, if he should hereafter make his escape, we would advise Mr. Gadsby to leave him to himself, for it will only turn out a debate of crimination and recrimination.

Sparkles of Glory, or some Beams of the Morning Star; wherein are many Discoveries as to Truth and Peace. By John Saltmash, Preacher of the Gospel.——*Holy Discoveries and Flames,* A. M. *of Magdalen College Cambridge, and Rector of Heslerton in Yorkshire.*

THE above two books, published at 3*s.* 6*d.* each, we notice together, as they come from the same pen, which has been inactive for, now, near 200 years.

We think it praise-worthy in a bookseller, who will run the risque of the expence of such incomparable publications as the above, and who, as it were, gives a resurrection to the immortal part of a good man. Every christian reader, whose circumstance will permit, should second the efforts of such disinterested tradesmen, were it only by purchasing a copy of the work.

We say disinterested, because it cannot be for gain, for scarcely ever do such publications clear the expence incurred, but on the contrary, generally beggar the adventurer if he happens to speculate too deep.

A Companion for the Lord's Table; intended as an Excitement to stir up the Minds of the Lord's Ministers and People; and designed to prepare them for the Administration and Celebration of the Holy Ordinance of Christ's Supper. By Samuel Eyles Pierce.

We have more than once had occasion to speak with considerable pleasure and commendation of the productions of the author before us. Mr. Pierce avoids the pomp and flowery language of diction, to represent in a primitive, simple, but pleasing style, under the total absence of all affectation, the Gospel of the Son of God. There is nothing in his writings of that frippery, or babble of tongues, of which the greater part of religious idioms are handed down to us at the present moment, and which may be reduced in the vulgar phraseology to mere gibberish.

Mr. Pierce, in his introductory remarks, observes,

"As from the Scriptures of the New Testament we learn and understand the institution, nature, matter, worship, ordinances, order, government, offices, officers, rules, and discipline of Christ's church, as cast into Gospel order; so from the same inspired Word we learn the use, end, and design of his own institutions, Baptism and the Supper; and also the qualifications of pastors, deacons, and members, and their relation to each other, and the union and unity of spirit, in the faith and knowledge of Christ their head, which ought to be maintained by them, and earnestly contended for. The following papers are founded on these views and considerations. May they, in the hand of the Spirit, and by his Divine blessing, produce these ends! Amen."

Respecting the time and manner of celebrating the Divine ordinances, one person is of one opinion, and another of a reverse one, and yet both good men, and of considerable eminence in the church of God. They admit the institutions Christ has ordered to be celebrated, yet differ respecting the time, mode, and form.

It will be asked, Are not the Scriptures explicit on those circumstances? We reply, There is enough discovered therein, to enable the believer to see in them the *substance* they are designed to hold up, and thereby to enable the real Christian to conform to the Divine will; as for the minutias attending thereon, God seems to have left it to each party to draw their own conclusions, with this grand admonition, "*Let every thing be done with decency and in order*:" insomuch that every one should have an opportunity of exercising mutual forbearance with each in non-essentials, so as not, with a spirit of arrogancy, to insult him, whom he may deem a weak brother, because he do not see exactly as he does.

Indeed, the believer who has been a long time standing in the church of Christ, learns by observation and experience to smile at those little differences, of which men will destroy reams of paper, and what is of more importance, a great portion of their time, to worry and torment each other, without the least light of information. The believer being begotten again to a lively hope of an incorruptible inheritance, is not anxious to take share in such controversies, which are in themselves defective and mugatory. He

sees such bickerings with perfect indifference, knowing where his anchor of hope is cast, and in whom he hath believed; this one thing he does, he presses on towards the mark and prize of his high calling of God in Christ Jesus.

Calvin, who was not only the gentleman, but was deemed meekness itself, in one of his treatises, calls the manner of Luther's administering the Lord's Supper, a stinking stye for hogs, at which there is always to be seen a barbarism worthy of the old Scythians. He says also, that if the devil has some influence with the Papists, he has quite fascinated the Lutherans.

Luther was naturally of a warm and choleric disposition; Melancton, who was of a quivering and unsettled mind, complains that in some disputes with him, even respecting circumstantials in religion, he had often slapped his face. However, that great and good man was sensible of his weakness, and says of himself, My rhind is indeed very hard, but my case is soft and delicate; for, indeed, I wish ill to no one.

He says, and we wish to enforce the exhortation on our own minds, Patience is necessary in most things. I must have patience, said he, with the Pope; I must have patience with erroneous men; I must have patience with babbling courtiers; I must have patience with my servants; I must have patience with my wife Kate, and with myself; in short, the occasions for patience are so great, that my whole life requires patience.

We hope our readers will give us liberty for this little extention of thought, on minor differences, in order that we might bear with each other, where we do not see alike, and love as brethren.

Upon an attentive perusal of this Work, we are again happy to add our tribute of applause for the satisfaction we have received, and the solace of mind we have enjoyed in going through it. We can only in return, wish and pray for the worthy writer, that through life, and in the article of death, those precious truths he has been enabled so happily to dilate on, and hold up for their excellency, may unremittingly be his support, until he steps beyond this mortal scene, and enters into his Master's joy.

Though we have rather extended our observations, we, nevertheless, cannot conclude this article without presenting to our readers the following Extract on the nature and design of the Lord's Supper; it contains much in a little, and says more, and far better, than all the new or old Week's Preparations that are extant.

"The ordinance of the Lord's Supper is a realizing the love, incarnation, life, sufferings, death, and salvation of the Lord Jesus Christ. In the discharge of it, the name of the Lord is called on. This is a very principal part of our employment whilst we are engaged. And truly it is somewhat like the worship of our elder brethren above, when we are properly engaged. For here the minister, as the representative of the people, as their mouth, for himself, and them, solemnly gives thanks. And if he enters into the spirit of the subject-matter of the ordinance, and the church also, the thanksgiving to the Lord is for the greatest of all blessings; such as everlasting love manifested in eternal, unconditional election.—In accepting

us in the Person of Christ, and blessing us in him with all spiritual blessings.—For the council and covenant of the eternal Three.—For the gift of Christ and for salvation by him.—For the Gospel, which is the revelation of him.—For the Spirit sent, given, and shed on the church and people of God, to exalt and glorify Immanuel.—For the pardon of sin through Christ's most precious blood-shedding.—For justification from all things, on the footing of his all-glorious and complete righteousness, and for the institution of this ordinance, which is a solemn memorial of all these acts of grace. These things are to be mentioned, these wonderful acts of grace are to be recited, and church and elders, or, in other words, minister and people are to unite in blessing and praising the Persons in the incomprehensible Godhead, for their covenant acts, and offices, in the economy of grace. So that these words, "I will take the cup of salvation, and call upon the name of the Lord," as we accommodate it, as expressive of the devotion of a spiritual communicant, so it expresses likewise what is proposed by minister and people at the Holy Table. The cup of wine is taken, set apart, and sanctified by the Word and prayer. The name of the Lord is called over it, and praise is offered unto Christ Jesus. He is magnified for his wonderful love. He is praised and extolled for his tremendous sorrows and sufferings, for his agony and bloody sweat, his strong crying and tears in the Garden and on the Cross, are solemnly made mention of, and we offer him thanks and praise for his submitting to be bound, to set us at everlasting liberty.—For his being scourged, crowned, nailed to the tree; for his bearing our sins in his own body on the tree, making his soul an offering for sin, and for purging away sin by the sacrifice of himself. This forms the subject-matter of the thanksgiving when the cup is taken, set apart, and blessed. When it is truly and spiritually entered into we have, and are engaged in most blessed worship. And each individual, as joining in this most high and exalted act of worship, says, "I will take the cup of salvation, and call upon the name of the Lord." By the name of the Lord, we may understand the Lord Jesus Christ. Of whom Jehovah the Father, speaking to his Jewish church, whom he redeemed from the house of bondage, and led through the Wilderness, said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions, for my name is in him." All the essential perfections of Godhead are in him. He is the true God and eternal life. He is God over all, blessed for ever, Amen. In him dwelleth all the fulness of the Godhead. We worship him as co-equal, co-essential, and co-eternal with the Father and the Spirit. All the perfections of Godhead shine forth in his Divine Person and work of salvation. He saith himself, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8. On him we call. To him we look. He is the object of our worship. He is the subject of our song.—At his Holy Table, in his name we take bread, bless, or give thanks. In his most adorable name we break it for a remembrance of his death, and feed on it according to his command. We, after his example, take the cup, and give thanks. We drink it as the cup of salvation according to his command, and in so doing we shew forth, declare, recognize, and celebrate his death. A believer proposes this to himself as that which he is to be engaged in at the sacred Table. "I will take the cup of salvation, and call upon the name of the Lord." O that your minds and mine may be thus influenced in our every approach to the Lord, in our observance of this his most blessed institution. Look down, O Lord Jesus, with a look of love on these before thee. Be with their spirits.—Draw out their hearts and affections.—Inflame them with thy love.—Give them an heart-warming, a soul-reviving visit.—Cheer their minds, and speak peace and pardon to their hearts. Open to the view of their faith the nature, freeness, fulness, glory, and perfection of thy salvation. Give them blessed freedom with thee at thy Holy Supper. Let them lean with confidence on thee.—Let them pour out their hearts freely and fully.—Let them apprehend thy love, and mix faith with what thou sayest concerning it in thy Word, "I will love you freely, for mine anger is turned away

from you." Lord Jesus, be with ministers and people, in their observance of thy Supper; let them feed and feast on thee; let them praise thee with joyful lips; let them shout, saying, "Hallelujah, for the Lord God Omnipotent reigneth." May the cup which thou hast styled the Cup of the New Testament in thy blood, shed for remission of sins unto many, be to thine before thee the cup of salvation. May it be to them a fresh pledge of thy love, and may they in drinking of it receive fresh proof and evidence that thou hast loved them. Thus may they be encouraged to continue their coming to thy Holy Table, till their faith be turned into sight, and vision, and hope into the full fruition and everlasting enjoyment in Heaven. Grant this, O Lord Jesus Christ, for thy name's sake; and give and create in our minds some glorious ideas of the blessing and praise which we shall offer thee in the state of glory. We ask it, O Christ, for the honour of thy Majesty. Amen."

The Substance of a Conversation with John Bellingham, the Assassin of the late Right Hon. Spencer Perceval, on Sunday, May 17, 1812, the Day previous to his Execution, together with some General Remarks. By Daniel Wilson, A. M. Minister of St. John's Bedford-row; and Vice Principal of St. Edmund's Hall, Oxford.

It is stated in the above Pamphlet that the murderer of Mr. Perceval was about 42 years of age; he was born in London, and afterwards lived with his parents, who were respectable characters, at St. Neots in Huntingdonshire. In 1779 his father discovered marks of insanity, and he was placed for a twelvemonth in St. Luke's Hospital.

His mother appears to have been a pious good woman, and endeavoured to instil the same into her son; for at the mentioning of her name in his cell, he was sensibly affected and wept, and said, that his mother was a truly good woman, and that her dying words were, that she wished to meet him in heaven.

It seems, by his own account, that in his youth he was acquainted with a serious young man, and for a short time was under good impressions, but when he left London, and mixed with other company, they were off.

At the age of 14 he was put an apprentice with a Mr. Love, a Jeweller in Whitechapel, when, after some time, he ran away, and went to sea in the Hartwell Indiaman. He was shipwrecked off one of the Cape Verd Islands, and escaped in an open boat, only with another. On his return to England he lived in an unsettled state, till about the year 93; he opened a shop upon the remnant of his mother's fortune, in Oxford Street, where he failed, and in a short time after his house was on fire, which was imputed to him; and afterwards he commenced his Russia speculations, which brought him to an awful exit.

The intent of publishing the above Pamphlet, we are informed, was, that some light might be thrown on the motives which urged Bellingham to the monstrous crime of murder; and also, by the elucidation and reflections arising from the subject, might operate as a serious monitor to every individual.

Mr. Wilson says, that the interview he had with Bellingham, which lasted two hours, the day previous to his execution, was at the request of a Member of Parliament, a friend of Mr. Perceval's, and by consent of the criminal; in this visit he was accompanied by a gentleman, and remarks, though his mind was peculiarly agitated on the solemn occasion, he thinks he has reported all the main sentiments which were delivered.

When the two gentlemen entered the cell, they found Bellingham arising from the bed on which he was reclining; Mr. Wilson, after a preliminary observation, with the apparent consent of the prisoner, proceeded from the Scriptures to explain to him, the condition of men as sinners before God; the evil nature of sin; the purity and excellency of God's holy law, the infinite obligations to obedience as the creatures of God. He expatiated on the Omniscience of God, and of a right view of character and situation before him, and a general abhorrence of sin, were essential to true repentance, and the first steps in religion. The prisoner replied in a civil tone, "I know myself to be a sinner, for we came into the world sinners."

The relator of this interview, went on declaring the stupendous love of God to man in giving him a Saviour, and took a view of his incarnation, life, and death, his mediatorial character, his atonement and satisfaction to God for sin, and that pardon and justification are freely offered to every penitent, and that the sanctifying influences of the Holy Spirit are promised to all that seek them.

Upon the whole of this interview, Mr. Wilson's drift appears to be, if he could promote, by his conversation, a penitency of heart for the unhappy creature's offences to God and to society, he should then be enabled to lay before him the blessings of the Gospel. But it appears, neither his prayers nor intreaties had any avail; for he observes, he shuddered at his apathy: pressing on him the awful state he stood in as a sinner before the Majesty of heaven, the only reply he made was, "I have confessed my sins before God, and I hope in his mercy." This, his friendly visitant says, was uttered with a degree of indifference, mingled with confidence, without the least shadow of contrition. When David's character and repentance were elucidated to the convict, he replied, Christ sprung from that issue; this, Mr. Wilson says, was uttered with a petrifying unconcern, and a prevertion of Scripture; insomuch that he was struck with horror at his state of mind; for though he says he professed to believe the Bible, he was in fact under the influence of a heart of unbelief.

The character this gentleman gives of him, annexed with the above; that he was of a civil deportment, and mildness of manners, and not at all resembling the coarseness of a ruffian; he gave an audible, though tame, assent to most of the petitions he offered, saying, Amen—God grant it, or expressions to that purpose.

Leaving the above to the reflection of the serious reader, without any observations on our part, we cannot however but remark, that

the transition from so important a subject, to that of reading a letter of the Chancellor of the Exchequer, and an eulogium on his character, to the prisoner, might have been better left alone. Nor are we of opinion with Mr. Wilson, that when he was pressed by the conversation of him and his friend, respecting his motive, and the dreadful consequences to the country, respecting the murder of Mr. Perceval, he thinks at that juncture he was convinced of his guilt; but to us we must confess we see no such compunction; it is true he was sorry for the murder of Mr. Perceval *as a man*, but the infatuated creature reposed himself in this subterfuge, that he had done justice to himself in destroying the statesman; just the same as a person attacked on the highway by a robber, should shoot him on the spot; and it is apparent to us he died under this impression.

We would wish to notice a sentiment in this narrative, which appears to us not altogether agreeable to the analogy of faith, namely, where Mr. Wilson says, "True contrition of soul for sin, and an humble faith in Christ, are the only dispositions of mind necessary for obtaining mercy." Would it not, with all due submission, read better to transpose the sentence, and say, When mercy is obtained, then the necessary dispositions of mind will be faith in Christ and true contrition of soul for sin? For be it remembered, there are no qualifications, pre-requisites, preparatives, or dispositions, necessary for obtaining mercy.

Infidelity brought to the Test, exemplified in the Death of Thomas Pain; dedicated to a noted Deist. By Philanthropus.

THE writer of the above account, containing the last dying speech and confession, birth, character, and education, of that noted opposer of Divine Revelation, Thomas Pain, would palm upon the religious community, that this pitiable character was so tortured with the pangs of conscience in his last moments, that before he departed this world he left a record behind him in favour of the Christian religion.

Now nothing is more untrue than this representation, for we have a letter now in our possession from an intimate friend of our's, a medical gentleman in America, who attended him in his last illness and on the eve of his departure, who describes him as being then rooted and grounded in infidelity, and making puns upon serious matters, while in the immediate prospect of dissolution.

We have before noticed that sing-song apopthegm of Dr. Young's, that "Fools men may live, but fools they cannot die." The fact is, we have thousands of living fools among us, who die such. The multitude live and die without God in the world; they have no changes in their death; they die insensible as it were; they die like logs, and their children's children in general walk in their steps, till they appear before God in judgment.

Such *pious* tricks we utterly abhor; the religion of the Son of God requires no such foreign auxiliaries; for we have a better ground for our faith, and confidence, than all the recantations of infidels, or even the dying avowal of the children of God.

It is surprising how many professors are taken up with what they call the marvellous; hence we have such a number of funeral Sermons for the gaping crowd, who will tag miles round, to hear a story, or pick up an anecdote; and this, it is to be feared, is all they have for their faith and practice.

When Lackington, the cobler, turned from an unbeliever to Methodism, he was received with open arms by that fraternity; he dated his conversion from the time he heard Thomas Bryant, known in Taunton, he says, by the name of the *Damnation Preacher*; under his ministry, this wretched character asserted, he was born again, became a very great favourite of heaven, and had angels to attend all his steps. Some time after he turned bookseller, and then turned Deist, and laughed at the Methodists as credulous fools, and held them up in a large octavo volume to ridicule and detestation: this transition in the fraternity, staggered the old men and women, and even frightened some of their young, and terrified their preachers. However, after he had sold several editions of his book, and had turned from a bookseller to a gentleman, he turned round again to the Methodists, and the sly rogue put out another volume, entitled his Confessions and Recantations, and he actually turned preacher; some of the Methodists were so rejoiced they had got him back again, that they set apart a day of thanksgiving for his restoration; where the future tergiversation of this man may end, may be hard to conjecture; be this as it will, let us keep at a distance from, and beware of all such weather-cock professors of religion, and consider the Apostle and High Priest of our profession, Christ Jesus, who is passed into the heavens.

A Sermon, occasioned by the death of Mr. Perceval, delivered in the Parish Church of St. James, on Sunday, June 7th, 1812. By William Reader, D. D.

We perceive nothing in this Discourse but common-place topics of declamation on falling greatness, and the uncertainty of human life. It is observed by this gentleman, "that here is another judgment inflicted on us by heaven for our sins." To this assertion we cannot give our assent; it is true, we are a nation laden with iniquity, so is every nation under the sun; but to assert that the Almighty has visited our Monarch with the awful malady he is suffering under, or should cause the murderer's hand to be lifted up for death on a minister of state for the sins of a guilty nation, is to us so preposterous, that we can scarcely give the charge a moment's consideration.

Is it certainly true, there is evil in the city, and the Lord has not

permitted it? And is it also equally true, that the Almighty was not an idle spectator when the transaction, now in rehearsal, took place? He could, if he had thought proper, at the moment when the assassin presented his deadly instrument, paralysed the arm. The same power was then present which arrested the hand of Abraham when on the very point of lifting up the instrument to kill his son; but this could not be, for this was a link in the chain of Providence, which was to be subservient to his own decrees.

When a Christian opens his Bible with the history of all ages before him, he sees in the latter 10,000 changes which seem the mere work of chance and confusion. He has simple facts presented before him; he sees the picture of men and time, the image of inconstancy, caprice and confusion. The Bible, consecrated to truth unravels natural causes; it is a witness for the Almighty, and gives its depositions, tearing the mask off every outward embellishment, to shew the unravelment. It is a torch which walks with us and penetrates into the human heart.

But when we view the deed of the murderer, with the extraordinary revolution in principle which has taken place by the acts of Government, we stand with amazement at the procedure; our reasoning is lost while we abhor the deed. Though we cannot enter into the fanatical notion, that this is a judgment from heaven, still we acknowledge it is not a fortuitous event. The ever memorable words of Toplady strike us on this occasion, when he says, Contingency has nothing to do with our births or our deaths. Each adult individual, he observes, makes important movements in the grand scale of events. The alteration of a single birth, or of a single death, from the first period of time until now, would have occasioned such a difference, that neither the visible, nor the invisible world, would have been as it is: that is, something would have been wrong, either in defect, or in redundancy. None of us can tell what may hang on the nativity of the meanest infant that is born of woman. But the Creator knows, for he is acquainted with his own decree, and orders circumstances accordingly.

The Dignity of Human Nature; a Descant thereon. By Ebenezer Hart, A. M. of St. John's College, Cambridge.

WHILST a person was talking before Dr. Cheyne of the Dignity of Human Nature, this acute Scotchman replied, "Hoot, hoot mon, human nature is a rogue and a scoundrel, or why would it perpetually stand in need of laws and of religion?"

And we would observe, as a reply to the sophisms of the above tract, that the awful depravity of man is such, that there are number of species of whom it may be said, neither laws nor religion can bend.

POETRY.

SPRING.

"I am come, that they might have life, and that they might have it more abundantly"

——WHEN from lap of earth grateful Nature
Lifts her head, with smiling face—
The soft'n'd air, late dense, with frigid cold,
Re-animates each op'ning bud; the teeming earth,
It's hoary visage doft, now puts on beauteous green;
Chear'd by th' enliv'ning sun, from every spray,
At early dawn, the feather'd songster's chaunt
Their morning hymns; while flocks and herds
Bleat thanks and praise, and shout Creation.
Born again—born again, my precious soul!
What ought of that know'st thou?—"Ye must
Be born again;" new-cast, created, moulded fresh;
Brought out of Nature's wintry grave, to life,
To light, and glorious liberty. If thus,
My precious soul, thou'rt brought from death
Of tresspasses and sins,—O! bless that sorrowing
Man of grief, whose back the smiters tare;
More precious now than Ophir's golden wedge;
In whom, of late, no comliness appear'd to charm
That soul, which lately lay a desert waste,
And wild, of rav'nous beasts the dire abode.
—O! blessed gracious Spirit, thou
On mighty deeps, at great Creation's birth,
Did'st move, hath deign'd to move on my
Chaotic soul made darkness light—
And brought the dead to life;
Not only dawn of life, but life increasing,—
Life, like op'ning Spring, with swelling bud
Expands, and lovely blossom'd bough, soon
Laden rich with pleasant fruit, adorns
The glorious summer's day—ev'n life
For ever more!

A SON OF KORAH.

LOVE.

(The following lines were occasioned by the Author happening to glance his eye over a certain verse in a modern and popular Poem.)

LOVE form'd the earth, and spread the skies;
Love saw the Fall with pitying eyes;
Love first devis'd salvation's plan;
Love undertook to rescue man;
Love laid its radiant glories by;
Love left the shining worlds on high;
Love in the Father's bosom lay;
Love drest itself in human clay;
Love came to seek and save the lost;
Love counted all the dreadful cost;

Love paid the mighty ransom down;
Love floods of wrath could never drown;
Love to the end lov'd all its own.

Love seeks the wandering chosen sheep;
Love them pursues o'er mountains steep;
Love calls them while in sin they roam;
Love in its bosom brings them home;
Love does them not in wrath condemn;
Love makes salvation known to them;
Love blots out all their sins with blood;
Love feeds them with celestial food;
Love clothes them with its righteousness;
Love sanctifies their souls with grace;
Love all their numerous wants supplies;
Love shields them when temptations rise;
Love all their fears and wanderings knows;
Love ne'er will leave them to their foes;
Love to them oft itself reveals;
Love's presence all their sorrows heals;
Love in the Wilderness them cheers;
Love guides them thro' this vale of tears;
Love safe conveys their souls to bliss,
To dwell where Love for ever is.

Love visited this sinful earth;
Love of a Virgin had its birth;
Love was by angels hymn'd and crown'd;
Love was by shepherds sleeping found;
Love was by Eastern sages hail'd;
Love was by waiting saints beheld;
Love was by patriarchs sung of old;
Love was by prophets long foretold;
Love tun'd the lips of babes and kings;
Love every ransom'd sinner sings!

Love was of royal pedigree;
Love dwelt with humble poverty;
Love in this world no kingdom knew;
Love paid to Cæsar tribute due;
Love at no splendid courts was seen;
Love was attir'd in habit mean;
Love without arms maintain'd its cause;
Love sought no popular applause;
Love full of grace and glory shone;
Love was by angels waited on;
Love with no splendor was adorn'd;
Love was by men despis'd and scorn'd;
Love was all spotless, meek, and mild;
Love was reproach'd, blasphem'd, revil'd;
Love to perfection virtue show'd;
Love its vile persecutors aw'd;
Love was to grief and toil inur'd;
Love contradictions strange endur'd;
Love's labours were with hate repaid;
Love's merits were awaking made;
Love felt the curse of vengeful wrath;
Love scatter'd blessings round its path;
Love's sufferings could not once efface
Love's purposes of saving grace;
Love kept its rich reward in view;
Love did its glorious work pursue;
Love the law's honours all restor'd;
Love sheath'd th' avengers' glitt'ring sword;
Love did stern Justice' rights display;
Love open'd smiling Mercy's way;
Love did the Church's foes defeat;
Love her salvation did complete;
Love bore the Cross, despis'd the shame;
Love sin, the world, and death o'ercame;
Love now with God for ever reigns,
Love sees the fruit of all its pains.

Love came into this world forlorn;
Love was in Bethlehem's city born;
Love in a manger slept and smil'd;
Love into Egypt was exil'd;
Love in the flesh did sin o'erthrow;
Love in the desart foil'd the foe;
Love on the mount glad tidings brought;
Love in the temple wisdom taught;
Love with Samaria's daughter talk'd;
Love on the sea majestic walk'd;
Love in the ship rebuk'd the storm;
Love on the land did good perform;
Love heal'd the sick, and rais'd the dead;
Love on the grass five thousaud fed;
Love in the village converse lov'd;
Love in the city sin reprov'd;
Love amid loud hosannas rode;
Love had its way with palm-branch strow'd;
Love in its arms young children blest;
Love at a marriage was once a guest;
Love at the grave of Lazarus wept;
Love with the Twelve the Passover kept;
Love did the Supper institute;
Love blest the bread and vine's rich fruit;
Love did its drooping Zion cheer;
Love o'er doom'd Salem dropt a tear;
Love in the spirit once rejoic'd;
Love in the Garden agoniz'd;
Love from its friends received no aid;
Love was by one of them betray'd;
Love by its enemies was took;
Love was by saints deny'd, forsook;
Love was by sinners lash'd and bound;
Love was with thorns by soldiers crown'd;
Love at a bar was mock'd and try'd;
Love on a Cross was crucify'd;
Love in a sepulchre was laid;
Love o'er death its power display'd;

Love o'er the grave its vict'ry show'd;
Love on a cloud to glory rode;
Love on a throne triumphant reigns;
Love in the heavens its cause maintains;
Love pleads for all the chosen few;
Love gives them grace, and glory too;
Love all things for their good decrees;
Love rules the heavens, the earth, the seas,
The Church below, and Church above;
For LOVE is CHRIST, and CHRIST is LOVE!

Manchester. A PILGRIM.

WATCH AND PRAY.

Mark xiii. 33.

DANGEROUS is the path we go,
In this Wilderness below;
Savage beasts of ev'ry kind,
Aiming to distress the mind.

Scarce an hour but pilgrims see
They from dangers are not free;
In some unsuspected way,
Something fills them with dismay.

Thus beset, they daily feel,
They have neither strength nor skill,
Rightly to oppose the foe,
Or to guard against the woe.

How then can they persevere?
Must they of the prize despair?
No—'tis their's to Watch and Pray,
And the Lord will guard the way.

When the watchful eye can view
Dangers, whether great or few,
'Tis their privilege to Pray,
Christ alone can guard the way.

Watchfulness alone may fright,
And perplex them day and night;
But when faith and prayer be there,
They have nought to dread or fear.

They by watching oft may see
What they need, and where it be;
But if faith and prayer's withdrawn,
They can only look and mourn.

'Tis the Christian's lot to know,
He can neither will nor do,
But as God gives power and might,
And directs his footsteps right.

Christ the Master, Lord of all,
Bids his children Watch and call;
May it be our blessed case,
Both to Watch and seek his face.

Jesus! may we understand,
And obey thy wise command;
May it be our constant care,
Stedfastly to Watch in prayer.

When we watch, then may we Pray,
And in pray'r Watch ev'ry day;
And with pleasure daily prove,
All our strength is from above.

Thus supported may we be,
More than conqu'rors, Lord, thro' thee;
And when ev'ry danger's past,
Give and reign with thee at last.

A NAZARENE.

BEHOLD THE WONDEROUS WORKS OF GOD.

Job. xxxvii. 14.

WHAT countless wonders blaze around
All Nature's grand and vast profound!
What wond'rous depths and heights surprise,
Where'er we turn our thoughtful eyes!
Look through Creation's ample field,
You'll see all nature wonders yield:
There's not an atom we can find,
But shines deep wonders to the mind.
Behold the azure arch above,
A concave vast as thought can rove!
With wond'rous gems, of lucid hue,
Presented nightly to our view.
Behold the sun's effulgent light,
Dispelling the dark shades of night!
The planets view in mystic dance,
As on their orbits they advance;
Swift as light'ning, on they fly,
Tho' scarce in motion to the eye.
See meteors start from yonder cloud,
And thunders burst as cannons loud!
See light'nings fly from East to West,
As quick as thought can be exprest!
See rain, and hail, and frost, and snow,
Display his wonders here below.
These wonders are, we cannot scan,
And far beyond the reach of man;
Tho' some few rays may drop between,
Yet not a thousandth part is seen;
If you look now beneath the skies,
Think deep, you'll see new wonders rise
From every point around arise.
Behold the sun's effulgent ray,
Which blazes round perpetual day;
The moon, that brilliant Queen of night;
The stars, those lucid sparks of light;
Filling with gems the vast profound,
And sparkles o'er the azure ground;

Their numbers and their distant range,
Are matchless wonders high and strange;
Tho' all confusion to the eye,
They all in reg'lar order lie;
And never from their orbits fly.

Behold this globe, this earthly clod,
Proclaims the wonders of our God;
From nothing form'd, we know not how,
Inert and passive as the snow,
Driv'n by winds on mountains' brow;
Steril and barren as the sand,
Till gave out his wise command,
And separated sea from land;
Replenish'd both with ev'ry good,
Providing man and beast with food,
Ere they from passive dust arose
To life and breath, from God's dispose.
See earth and sea, and e'en the wind,
Teeming with life of every kind;
With ev'ry thing that breathes the air,
In all their various forms appear;
With diff'rent shapes, and size, and hue,
And in their natures various too.
In numbers vast, as is the sand,
That girts the sea along the strand;
All are supported, preserv'd, and fed,
From God's own hand with daily bread!
He satisfies each living thing,
And makes the whole Creation sing;
Strange wonders there, if keenly ey'd,
How God for all should thus provide.

Look round our sphere, this point of space,
Wonders, thro' all, we clearly trace;
No fruit, or flow'r, or leaf, or blade,
But wonders o'er them all pervade:
How vegetation's carry'd on,
By earth, by light, air, rain, and sun;
Which must unite ere they produce
Such various things for various use!
Th' effects we see, the secret cause
Lie hid in Wisdom's sapient laws;
Deep wonders all, to eye of sense,
And shews the Worker's excellence;
And calls aloud for praise to him,
From whence all nature's wonders stream.

W. T.

LORD TEACH US TO PRAY.

Luke xi. 1.

BLESSED Jesus Lord of all,
Teach us on thy name to call;
Help us to be much in prayer,
And upon thee *cast* our care.

Draw us Lord, by thy sweet power,
In temptations darkest hour:
Make us cry to thee our friend,
And upon thy *grace* depend.

When old nature, foul and base,
Keeps us from the throne of grace;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When the world and hell unite,
From thy feet our souls to fright;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we feel a world of sin,
Foes without, and worse within;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When tempestuous is the sea,
And our souls in darkness be;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When thy Word and ways seem dark,
And of light we see no spark;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When in a delusive calm,
Dreaming nought can do us harm,
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we have no words at hand,
Nor can one good thought command;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we cannot in thee trust,
Should we be for ever lost;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we cannot watch our way,
But to sin become a prey;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we scarce have will or power,
Or keep steady half an hour;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we scarce can sigh or groan,
But go moping all alone;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When bewilder'd we appear,
And with pits surrounded are;

Then dear Lord thy power display,
Teach us how *and what* to pray.

When we cannot dare to flee,
Lest our mis'ries greater be;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we know not how to stand,
Dangers seem so close at hand;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we are at our wit's end,
Nor can dare to call thee Friend;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we start from thy right rules,
Like rebellous roving fools;
Then dear Lord thy power display,
Teach us how *and what* to pray.

When we dare not bend the knee,
Nor make our request to thee;
Then dear Lord thy power display,
Teach us how *and what* to pray.

At all times in every case,
Lead us to the throne of grace;
Let our needs be what they may,
Teach us how *and what* to pray.

Jesus deign to bless us thus,
And to glory in thy Cross;
Then, though men and devils roar,
We will *love thee*, and adore.

A NAZARENE.

CONFIDENCE IN A COVENANT GOD.

THIS world, my soul, is not thy rest,
'Tis all polluted here;
Eternally in Jesus blest,
I'll press to glory there.

I feel my nature all deprav'd,
Burthen'd with this I groan;
Yet will I sing a sinner sav'd
By Jesus Christ alone.

Satan, that dread infernal fiend
To Jesus and his race,
Contrives new schemes of ev'ry kind,
To make me fall from grace.

But all the tempter's subtile snares,
Shall e'er abortive prove;
For God to his elect declares,
He resteth in his love!

What, tho' the powers of hell engage
'Gainst Jesus' mystic bride;
She'll rise superior to their rage,
For God is on her side.

His solemn oath is past for me,
Nor can he change the same;
He said "I'll be a God to thee,
Jehovah is my name."

Thy counsel, O my God, shall stand,
Tho' nature's strength decay!
Thou wilt conduct me by thine hand,
Safe to unclouded day.

Plymouth. H. F.

GOD A REFUGE.

Psalm lxviii. 3.

SINCE fleeting time began its birth
The Lord has had a Church on earth;
And will, in spite of hell and sin,
Till his elect are gather'd in.

Zion doth here, in parts appear,
Upon this lower hemisphere;
One here, one there, dispers'd abroad,
But each a palace for her God.

The Lord on Zion well attends,
And Zion's members well defends;
In Zion he erects his throne,
And as a Refuge there he's known.

A Refuge from each daring foe,
From curse and condemnation too;
To all he doth in love betroth,
A Refuge from eternal wrath.

When men are brought to see their sin,
And try each other source in vain,
God is their Refuge, Christ the way,
And thither runs each Refugee.

And there in safety they abide,
From the avenger's hasty stride;
Tho' tempests rise, and billows roll;
This Refuge will secure the soul.

PHILO.

GOOD NEWS FOR SENSIBLE SINNERS.

Founded on Jeremiah l. 20.

WHAT welcome news to Sinners lost,
In this melodious sound;
Tho' sin-distress'd and tempest-tost,
Their sins cannot be found.

Their sins more numerous than the stars,
In Jesus' blood were drown'd,
And Zion's God in love declares;
Their sins cannot be found.

Yes, Jesus blood completely cures
The sinner's ev'ry wound,
And sovereign pow'r the soul assures,
Her sins cannot be found.

Eternal love sufficient grace,
Shall guard the Church around,
No condemnation shall take place,
Her sins cannot be found.

Eternal grace divinely free,
Does more than sin abound;
As soon shall Jesus cease to be,
As their transgression found.

Let Zion's heralds tell the news,
To all the Church around,
Conscience and Satan may accuse,
Their sins cannot be found.

Then let the blood-bought son's of day,
With loving kindness crown'd,
Praise him who bore their sins away,
And they shall ne'er be found.

Plymouth, H. F.

THE SAINT DESIRING REST.

Psalm lv. 6.

DAVID, of the best of kings,
Met with many trying things,
From without, and from within,
Outward enemies, and sin.

Well might David think and say,
Had I wings I'd fly away,
Oh! for pinions like a dove,
That I might from hence remove.

So the saint in later days,
In his trials often says,
God of grace attend my cry,
Let my mourning reach the sky.

Enemies against me roar,
Enemies oppress me sore;
Enemies prevail on me,
If refused help of Thee.

I am pained at my heart;
Death has seiz'd on me in part;
Overwhelmed Lord I be,
Oh! for wings that I might flee.

Far from all infernal fiends,
Far from sorrows and from sins;
Till I find a resting place,
In my Saviour's kind embrace.

PHILO.

CHRIST THE FOUNTAIN OF LIFE.

THE Fountain-fulness I behold
In God's co-equal Son;
Not half his glories e'er were told,
He is the Holy One!

Wisdom, and love, and power, and grace,
In Christ divinely meet;
In him I see my Father's face,
And see myself complete.

Whate'er I want in him resides,
How can I then be poor?
With him the cov'nant firm abides,
For me for evermore.

Tho' call'd to bear a daily cross,
And groan beneath its load;
This furnace but consumes my dross,
And I rejoice in God.

Then let my soul exult and sing,
Tho' tempted every day:
All my supplies of grace shall spring
From him the living way.

Plymouth. H. F.

GOD EVER PRESENT WITH HIS PEOPLE.

Joshua i. 5.

GOD is a promise making God,
And each is sign'd and seal'd with blood,
And sure as they have been reveal'd,
So sure they will be all fulfill'd.

The promises of God are made,
To all he chose in Christ their head;
To all for whom the Saviour died,
Who have, or will be sanctify'd.

To them his goodness he displays,
In ev'ry age to them he says,
He will be with them all, as sure,
As he has been with his before.

He'll not forsake them here below,
Nor fail them when from time they go;
But take them where his face they'll see,
Throughout a long eternity.

Have we been call'd by sov'reign grace?
Have we delight in holiness?
Have for all to Jesus come?
Then God is ours, and heav'n our home.

PHILO.