

THE
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“ *In Doctrine shewing uncorruptness.*”

THE BLESSING OF ABRAHAM.

“ I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.” Gen. xii. 2, 3.

THE dispensations of grace towards the Church have been always gradual: God proceeds, in them, from that which is less unto that which is more perfect: this has, in a particular manner, been his way of dealing with Abraham. As the Patriarch's family was an emblem of the Church; so the plan of divine conduct to it was a model of the whole plan of divine dispensations towards her. Inattention to the progress and advancement of God's promise has betrayed many, who have written concerning it, into great confusion.

Various authors, when considering God's dispensations to Abraham, have distinguished between the Promise and the Covenant: they style the transaction recorded in the above cited verses *the promise*, and those recorded in some subsequent chapters, *the covenant*; but both this and the following transactions are strictly *fœdral*: the latter being expressly styled covenants by the sacred historian, as is this by Paul: “ And this I say, that the Covenant which was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot dissannul.

God is the author and first proposer of this Covenant. Stephen informs us, that it was the *God of Glory* who appeared unto the Patriarch on this important occasion. The phrase imports, not only his being possessed of all glorious perfections, but also some special manifestation of his glory: perhaps, some external splendid appearance; such as when the *glory of the Lord* filled the tabernacle or temple. A Three-one God, reconciled in and revealed by the Messiah, covenanted with Abraham at this time; but it was only the Son who made the visible appearance, and spoke with the audible voice. It has not been proved, as yet, that either the Father or the Holy Ghost ever assumed a visible shape under the shadowy dispensation: “ for no man hath seen God

at any time, but the only begotten Son, who is in the bosom of the Father he hath declared him." Jehovah, the Son, appeared, clothed with all those divine perfections which beamed forth in former covenants, and made further discoveries of that grace which is laid up in store for the children of God. The manner in which he manifested himself evidenced at once the divinity of his person and his mission unto the mind of Abraham, so as to beget in him a divine faith. Hence, says the Apostle, "By faith Abraham, when he was called to go out into a place which he should, afterwards, receive for an inheritance, obeyed."

The other party in this Covenant is Abraham, the son of Terah, the tenth generation from Noah. Some have maintained, that he was Terah's first-born; but, for many reasons, I judge he was his second, if not his third son. It has also been disputed—if he was an idolater prior to this call and Covenant? The sacred historian leaves this question undetermined indeed; but Joshua puts the matter beyond all possibility of doubt: "And Joshua said unto all the people, thus saith the Lord God of Israel—Your fathers dwelt on the other side of the Flood, in old time; even Terah, the father of Abraham, and the father of Nahor: and they served other gods; and I took your father Abraham from the other side of the flood." The Arminians, both ancient and modern, imagine it inconsistent with the holiness of God to call any into covenant with the Most High who have no *good qualifications* to recommend them to his favour; and much more so to admit an idolater: but all the supposed inconsistency would suddenly disappear, were not these men ignorant of the scriptures and of the grace of God. Is it any way inconsistent with divine holiness to call men from sin unto grace? can any sinner come out of his natural and sinful state till he be powerfully drawn by divine influences? The fact is, Abraham is set up as a pattern of divine sovereignty towards them who are called by God in every age; for in him free grace was exalted and human pride abased. "Look unto the rock whence ye were hewn," said God to Israel, "and to the hole of the pit whence ye were digged. Look unto Abraham, your father, and unto Sarah, who bare you: for I called him alone, and blessed him, and increased him." The Jews piqued themselves not a little on account of their ancestors; they frequently boasted, that they had Abraham to their father: but, said Jehovah, "Look back to the first years of this Patriarch's life, and you will find he was far from having any thing which may afford you the *least ground* of glory: he was as deeply drenched in idolatry as any of his father's family; and SOVEREIGN GRACE alone singled him out from among them." In his natural state, then, he was a *vile idolator*; in his gracious state, he was "the Friend of God, and Father of the Faithful:" he was a pattern of faith and many other graces, indeed, notwithstanding his numerous infirmities and manifold sins. More particularly, he sustained a two-fold character: first, he was a type of the Messiah, promised to Adam and Noah, under the notion of an illustrious SEED. The Covenant of Grace was made from eternity with the Redeemer, as the representing head of his seed; and this co-

venant was made with the Patriarch, as the representative of his seed in like manner: "Now, to Abraham and his seed were the promises made, (the promises of this covenant); he saith not of *seeds* as of many, but as of one; and to thy *seed*, which is Christ." He stood in the capacity of a saint, a distinguished character, as well as an eminent example to the Church to the latest age.

God promiseth to "make of him an exceeding great nation." This promise received its accomplishment, both in the literal and mystical sense, in agreeableness to the double capacity of the Patriarch. At the time when this promise was made there was little prospect of either the literal or mystical seed; but, beyond all human expectation, God has accomplished, and is accomplishing, it still. In the former sense the promise was accomplished, not only in the Ishmaelites and Arabians, the sons of Keturah, but also in the nation of Israel: when the promise was made, he had not so much as one son; but, when Israel came out of Egypt, they were not fewer than six hundred thousand men, besides women and children. In the latter sense the promise is still accomplishing, in the "nations of them who are saved:" this will be an exceeding great nation, indeed, whom no man can, or shall be able to number, when the elect are collected together on Mount Zion.

In the Inspired Writings, the word *blefs* is sometimes used in an inferior sense indeed; but here it must be taken in its most sublime and spiritual import: it denotes a free and full justification, with all the precious fruits which ensue upon it; so the Apostle explains it. The scripture, foreseeing that God would justify the heathen through faith, preached the Gospel before unto Abraham, saying—"In thee shall all nations be blessed; so they which be of the faith are *blessed* with faithful Abraham." This promise comprehends all other privileges, even the gift of the Holy Ghost, and eternal life: Justification, however, is chiefly intended, though those must not be excluded; and it is fitly stiled *blefing*, as it frees the sinner from the *curse* of the law, and entitles him to everlasting *blefinedness* in heaven.

God engageth to "make him a great name." A name, in Old Testament language, imports *fame*; especially such as is perpetuated by the offspring, or representative of persons or families. The original phrase is, "I will magnify thy name;" that is, "I will raise and maintain thy renown, not only among the Jewish nation, but also among the Gentiles, in gospel days." The name of Abraham was peculiarly aggrandized when God himself pronounced him "the father of them who believe;" and it is still magnified by such as are brought into his spiritual family.

God said to Abraham, "Thou shalt be a blessing." Some expositors view this promise as an amplification of the second specified, and explain it thus:—"Thou shalt be blessing itself;" that is, abundantly blessed. But this exposition can, by no means, comport with the emphasis of the inspired original: the sacred text, when strictly rendered, is—"Be thou a blessing." This is the strongest manner of expressing predictions: to give them out by way of command, says—that he

who announce them is also able to command their performance. When the infinite Jehovah said unto Abraham, "Be thou a blessing," it could not imply less than an appointment of him to that effect. But still it has been disputed, whether he was constituted a *blessing* in his own person or in his seed. I apprehend both senses may be included, though the latter is chiefly intended; Abraham was constituted a *blessing*, as he was set apart to be the channel through which the *seed of the woman* should come; being, at once, the type and one of the ancestors of the Messiah. He was not only a blessing in respect of his usefulness in his own day and generation, but also as a figure of the Messiah; accordingly, that which is affirmed of the Type in this promise is affirmed of the Anti-type in a later prophecy. In this promise, the Messiah was exhibited in the person and under the figure of Abraham, to be blessings, especially justification, to sinners under the curse: "And men shall be blessed in him."

God promised to "bless them who blessed Abraham:" those who blessed him were such as wished well to his soul and the souls of all who walked in his footsteps:—such as wished well to the kingdom and interest of the Messiah; and also ascribed blessing and praise unto the Messiah himself. God engageth to bring such persons in, along with Abraham, to share of pardon and reconciliation; yea, their blessing the Messiah is an evidence he hath loved them with an everlasting love, and pardoned them already: and that he will bless and increase them more and more, till he bring them to glory to see him face to face.

God promised to "curse them who cursed Abraham." The sense which is usually given to this verse is to the following purport:—That God has common friends and common foes with his people; and this is certainly true in itself, though not the truth here revealed. This promise refers to the enemies of the Messiah and his seed, as these are united under the old Serpent. God said, "I will curse him that speaketh evil of thee." The persons blessed are expressed in the plural number, and the objects of the curse in the singular. The reason of this change, say some, is—because there are many to speak well of Abraham and his seed, compared with those who speak evil of them. But the very reverse, I humbly judge, is the truth, in this case; while that seed are in this world: the world is their step-mother, and speaks all manner of evil concerning them. The reason why God speaks of the object of the curse as one individual person is, because all the cursed race are actuated by one and the same spirit, and united under one head. The old Serpent, then, and all his brood, are an accursed race: the curse which God pronounced on this mass is expressed by another term than that which expresseth that curse which Abraham's enemies pronounce on him. The latter signifies to speak lightly of a person as well as to curse; accordingly, the Serpent and his seed vent their malice against the genuine sons of Abraham by obloquy and reproach, when restrained from manual persecution: they vilify them with their tongues, drawing them like sharp swords, when their circumstances cannot admit of more: the former denotes, a devoting to

direful torments, whether temporal or eternal: thus it was used by God himself, when he doomed the Devil, under the notion of a serpent, unto eternal punishment. This promise denounceth eternal wrath upon all who continue to act like their father, the Devil, unto the end: "Verily, they shall have their reward!" Taken in this light, then, it is a notable renovation of the first promise; and a farther prosecution of that grand design: for threatenings against the Devil and his children, are promises to the Woman and her seed.

God said unto Abraham, "And in thee shall all the families of the earth be blessed," imports, that a part of all the kindreds of the earth should be justified and saved through the seed of Abraham; for to *blefs* has been explained, by the Apostle, to *justify*; "and whom God justifies, them he also glorifies." The emphasis of the promise lies on the preposition *IN*. Justification, and all those blessings which are connected with it, are promised in Abraham, as the grand exemplar to the Church, even in gospel times. Said the apostle Peter, "Ye are the children of the prophets, and of the covenant which God made with your fathers; saying unto Abraham—And *IN* thy seed shall all the families of the earth be blessed." This promise was a ground of faith not only to Abraham, a single father, but also to all the fathers of the Old Testament Church this covenant being made with the fathers: not only to the members of the Old Testament, but also to such as lived after the resurrection of Christ, when the Gospel Church was constituted: they came in along with him on the same foundation: he as a father, and they as children. Justification is also promised *IN* Abraham, as the type of the Messiah, and the channel through which he should come into the world, he being one of his ancestors: hence the words *in thee*, are explained, in an after transaction, by—*in thy seed*: now the seed chiefly intended was Christ.

BARNABES.

ON CONTEMPLATING THE HEART OF JESUS.

FROM this blessed Fountain flows a stream of love, the most warm and lasting to his children; a love which flameth so strongly, that many waters cannot quench it, neither can the floods drown it. From this source distils the most divine tenderness and compassion; tending to console them in all their afflictions, and to be a balm for all their sorrows. In all their afflictions he is afflicted, and his heart bleeds over theirs when they are wounded. "His heart is formed of tenderness, his bowels melt with love." His love is an unbounded ocean: it has heights, depths, lengths, and breadths, which surpasses our comprehension; much has been said on it, and much will be: for it will, and must be, the song of saints below and saints above, through all the trackless range of eternal ages. To ask, when it began, and when it will end, leaves us without an answer: for eternity is not to be measured. His love is eternal: it was this that caused him to leave the mansions of bliss—to lay aside the robes of light and glory, he wore above, and to take up his abode in humble clay. A condescension so great, and love so immense, filled the angelic hosts with wonder

and astonishment; and they hymned his entrance into this lower world with rapturous songs of glory and adoration: "Glory to God in the highest!" resounds from all their harps. Through all his travels here below, the same love and compassion appears: he suffers every distress, every contempt; and, in return, he relieves every affliction, and goes about doing good to the souls and bodies of worthless men. At length, the severe trial of his love comes to the test: he has left the enjoyments of heaven for the miseries of earth; he has endured all the afflictions that the world could inflict, but his life was still spared. Now before him, on the one hand, a cruel, dreadful death, all the wrath of God due to the sins of his people, and the desertion of his Father; he was obliged to turn his face against him for a season, while he punished him for the sins of his people, who had deserved to have had the face of God hid from them for ever. On the other hand, was his love to his people:—this was infinite: the flames in his breast—this is greater than the weight of agony in the Garden—greater than the yielding up his life on the ignominious Tree—and greater than his being deserted, for a season, by his Father.—See! he struggles! he sweats great drops of blood! he suffers to be nailed to the cross! Hark! he exclaims in agony—"My God! my God! why hast thou forsaken me!" But all is not sufficient! his love prevails, and endures to the last; and he seals it with his death. Then it was finished; his love obtained the victory. Oh! his love was found to be stronger than death! he conquered it, and led it captive. Here let us pause: here let us contemplate this love: Let us review it; let us feed on it, till our souls are melted into adoration to that loving-hearted Saviour, and until we fervently long to be with him in glory; that we may, with souls expanded, speak, in immortal strains, the glories of his love; that we may adore him with all the powers of our glorified souls. Let us stay here, and, at the foot of his love, let us take up our abode; let us make it our resting-place: here may we kneel every night, and drink refreshing streams; here may our souls sit all the day, and bask in the delightful beams of his grace. The soul seems struggling to speak of love so infinite, which resides in the heart of Jesus, but is lost in the attempt:

"His love what mortal thought can reach,
 What mortal tongue display!
 Imagination's utmost stretch
 In wonder dies away."

His compassion and tenderness for his people is as large as that of his love: his soul, as it were, melts over them. He is kind to them in all their wants and afflictions, like as a father pities his children, so does he them; and in all things does better for them than they can ask or think: his conduct towards them springs from himself, from his affection to them: he loves them, they are his children; he delights in them to do them good; and this is manifested towards them, not only to-day, but for ever. He will never leave or forsake them; but, having loved them, he will love them to the end, and reveal to them all the mysteries of his love to the highest heavens, for ever and ever.

As this is the case, we ought to love him; there is no subject we

can contemplate so likely to ensure obedience, and no motive so strong to enforce that obedience as the love of Christ:—"We love him," says the Apostle, "because he first loved us;" and if we love him we shall obey him: "He that loveth me, keepeth my commandments;" and it will be the sincere prayer of all who know the love of Christ, "that Christ may be glorified in them, and they in him;" that this may be the case of all who possess his name is the sincere prayer of

MINOR.

THE ADAMIC LAW.

"But there rose up certain of the sect of the Pharisees which believed; saying, That it was needful to circumcise them, (*the brethren*) and to command them to keep the law of Moses." Acts xv. 5.

MR. EDITOR,

I HAVE selected this motto for my Paper to remind you of that discriminating and offensive truth, "the natural man cannot discern the things of the Spirit of God:" for it is evident these deluding Pharisees knew but little of that sweet impulse of divine love which animates the souls of the regenerate.—"Thy love," says the Wise Man, "is better than wine:" the latter is good, for it exhilarates the animal constitution, and diffuses vigour throughout the various functions of life; but the former is supereminently excellent, invigorating the hand of faith with the strength of Omnipotence, to lay hold of the Redeemer's garment of salvation; whilst the lips of the royal priesthood chant that well known Anthem of the Church Militant: "All thy garments smell of myrrh, and aloes, and cassia; therefore do the virgins love thee: thou art the chiefest among ten thousand, the altogether lovely!" This is one of the songs of Zion, the citizens whereof God himself hath made free. But the sons of bondage, like Satan and his compeers, are unsatisfied with slavery themselves, unless they can entice others into the same dilemma. They are for ever forging their accursed fetters for the sons of God in the hot flames of Sinai's fiery vengeance; and, in the hypocritical age of the Nineteenth Century, pour forth whole troops of workmongers, commonly known by the name of *moderate Calvinists*; who, under an incredible profession of sanctity, lie in wait to deceive; and, by their much fair speeches, entrap the unwary pilgrims into the domains of "Doubting Castle, binding them within those solitary ruins, to the legal drudgery of embracing the moral or preceptive law as the rule of their lives. Thus did the Pharisees of Antioch, when they troubled the brethren in Syria and Cilicia, subverting their souls from the right ways of the Lord." Acts xv. 24.

These primitive heretics were the children of the bondwoman; for their speech betrays them;" Acts xv. 1. but they believe some of the truths of the Gospel. Acts xv. 5. Can it, then, be matter of wonder, that they attempted to assimilate the law of bondage with the royal law of liberty? they did so, and the watchmen of Zion detected the impostors with no small disputation; Acts xv. 2. the

precious was separated from the vile, and church discipline substituted for the law of Moses. Acts xv. 24—29.

Though the progress of error, in the primitive churches, was thus arrested by the vigilance of the saints, this identical heresy has always found a zealous advocate, devoted to its interest, in the breast of every pharisaical professor. In an age and country like this, abounding with these flimsy hypocrites, we are not surprised to see manufactories arise, one after another, for supplying our nation with mechanical religion; to hear, that rostrums increase and multiply, whilst workmen are prepared and qualified for the exhibition of their mountebank performances to deceive the vulgar; and to behold missionaries dispatched, from the zealous liberality of this *religious world*, in the true spirit of oriental phariseeism, to all quarters of the globe, for the defence and propagation of their heathen lies.

Happy is the man that is enabled and taught of God to resist the general corruption of the times; to distinguish between things that differ: the law from the Gospel, the spirit of bondage from the spirit of liberty. This discriminating faculty is one of the golden pipes, through which "the peace of God, that passeth understanding," flows, like a river, to his saints; and many a time has the waters of its rich, consolatory streams, gladdened my soul "with joy unspeakable and full of glory!"

Every doctrine, therefore, that concerns our peace deserves the most minute attention and investigation: under this impression, I commence my inquiry into the nature of the Adamic Law:

"Thou shalt love the Lord thy God."—This, said the voice of unerring Wisdom, is the First and Great Commandment. It is *first*, because given to Adam at his creation: it is *great*, because its requirements include obedience to every other commandment of the Deity to man. When Adam disobeyed the injunction of his God, he transgressed this comprehensive law of love: "If ye love me keep my commandments," is the touchstone of true obedience, as well under the law as the Gospel; although the love of a natural man under the law, (supposing him perfect) and a believer under the Gospel, be as different as light from darkness.

This First and Great Commandment, then, is the universal standard of natural holiness. The Second Commandment arose from it, as the effect from the cause: "and thy neighbour as thyself;" or, in the words of inspiration, "the Second is like unto it;" for, if Adam loved God, he must, proportionably, love the image of God; and if Eve possessed as much of that image as her husband did, he must, of necessity, love her even as he loved himself. From the First Commandment is derived all the moral obligations of man to God: from the Second, as the effect of the First, all the moral obligations of man to man, and that is an admirable declaration to the point; "on these two commandments hang all the law and the prophets:" in short, we can form no conception of a sin that is not a transgression of the Commandment, "Thou shalt love the Lord thy God." This, in Adam, was an inherent, intuitive law: for God made man upright,

and the rigid scrutiny of Omniscience pronounced him *very good*; but he could neither be one nor the other without *love to God*. Indeed, it was the impetus communicated by God to his soul, and which influenced his feet to walk in the paths of rectitude; for God said, "Let us make man in our image;" now God is love: as the moon, therefore, receives the image of the sun, and reflects the radiant lustre of his beams, so man received the image of his Maker and reflected *love*. Here, then, Mr. Editor, we have arrived at the very nature or essence of the Adamic Law, that which distinguishes it from all other laws. The natural love of man to God, his bountiful Creator.

That this law is distinct from the Jewish covenant, I have already shown in my "Cutting Inquiry:" the latter was a code of regulations for the Jewish nation, adapted to their peculiar times and circumstances; the former was a universal law, binding on all the race of Adam, and in all ages of the world. The Two Tables, brought from Mount Sinai by Moses, merely contained an epitome of the Jewish code, and were never designed for universal laws; as will appear evident, upon perusing them with the slightest attention.

But is the inquiry made, "How does this distinction concern our peace?" I reply: "As it was in the times of the prophets, even so it is now:" there were many false teachers in the synagogues of the Israelites; they corrupted the Covenant of Levi; they caused many to "stumble at the Law;" Mal. ii. In nothing, perhaps, has the detestable policy of British priestcraft been more successful than in her corruption of this identical Covenant. First, it is made a *universal law*; and then it is very easily assimilated with the Adamic Covenant. After this mixture is effected, the sons of the "modern Galatian Church" are very busily employed in the amputation of the curse; and, lest the people, called Christian, should not swallow down their palpable absurdity with sufficient greediness, a specious sort of co-partnership in the business of salvation, sanctification, or glorification, is artfully contrived, between this monstrous invention and the glorious dispensation of a free grace gospel. Whether this were the method pursued by the Jewish priesthood to corrupt the Covenant of Levi, is not for me to inquire; certain it is, the effect produced is the same, they cause many to stumble at the Law; and well they may stumble; for, if the Law and Gospel are united, obedience to one and obedience under the other dispensation must necessarily be confounded; but the nature of obedience to the dictates of that law which is written on the hearts of the regenerate, is as much superior to obedience under the Jewish and Adamic Covenants, as spirit is superior to matter. This is a great mystery, but the secret of the Lord is with them that fear him. The Law of Love, implanted by inspiration in the members of Immanuel's mystical body, constitutes their only evidence of union to him, and interest in him; consequently, if the judgment of God's children is led astray, by false teachers, to confound legal and gospel obedience together, their evidence becomes precarious; they—doubt—they fear—they despair—they *stumble at the Law*.

RUFUS.

A THOUGHT ON THE LOVE OF GOD.

MUCH has been said, and much written, on the subject of Divine Love; yet it remains unexhausted: nor is this to be wondered at, when we consider the immensity and infinity of Him who loves, and the extreme imbecility, as well as depravity, of those who are loved.

The natural man cannot "glance a thought half way to God;" and the spiritual man can only contemplate him, and his *great love*, "through a glass darkly;" nor could he do that but for the exertion of the same Almighty power by which Christ was raised from the dead: when that power is displayed, he gazes with wonder and delight—he exclaims, "Behold what manner of love!" then, the world, with its attractions, appears like a vile strumpet; the flesh, with its lusts, is viewed with a holy trembling and jealousy; the Devil, with his temptations, is rebuked, and his influence deprecated; and the soul exclaims, "It is good to be here!" yes, much better than to be back-sliding from God—feeding on ashes—cleaving to the dust, although not so good as to depart and be with Christ." O, what an evil does sin appear! not merely in the eternal death of the soul—not merely in the death and sufferings of the Lord of Glory, but in its *captivating* influence on a real believer in the Son of God; this causes him to cry out, "O wretched man that I am, who shall deliver me from the body of this death!" see Isaiah lix. 2. "But your iniquities have separated between you and your God."

Our love to God is weak and very fluctuating; but his love to us is intensely strong, and unchangeable: our love to him is that of a friend, but his to us is that of enemies: our love to Jehovah is of recent date, but his to us without commencement. The love of God to his Church has been expressed by the unspeakable gift of his Son, and the arduous work of redemption, through his blood; but what have we rendered to him in return? or, in the language of Watts;

"What have I done for him that dy'd
To save my wretched soul?"

Well might the Apostle desire to know the love of Christ, "which passeth knowledge."

Feb. 6, 1808.

B. C. W.

AN ELUCIDATION OF ROMANS vii. 25.

MR. EDITOR,

I HAVE a favour or two to beg of your Correspondents, which I shall be much obliged to you to insert in your Magazine. G. S. W. to whom I feel myself obliged, by his Letter on the Number of real Gospel Ministers, has entered into my views of the subject, and prevented me communicating my thoughts upon it. If I be not too bold, I would request his opinion upon the following passage of Scripture: "So, then, with the *mind*, I myself serve the law of God, but

with the *flesh*, the law of sin;" Rom. vii. 25. Probably, it may be thought, by some persons, almost a needless inquiry; but I have two important reasons to assign for it.

It has been frequently asserted by some people, and I think it is almost general, that the real Christian cannot sin with the will, or willingly; and this text, among others, is brought to support the assertion: on the other hand, some persons, who are persuaded that the real Christian does sin willingly, at *certain times*, to reconcile these matters, have strenuously asserted, that the Christian is the subject of *two* distinct wills, which they think are connected with the *two* natures—*Flesh* and *Spirit*; so that every action of the Christian is in perfect agreement with one, and yet, at the same time, in direct opposition to the other; and this, they think, best accounts for the language used in the above chapter.

Now, I confess, that neither of the above statements appear to me to be right; for I do not believe it impossible for the Christian to sin willingly; nor can I be persuaded, that he is the subject of two distinct wills. Is not the will a faculty of the soul, and peculiar to man as a man, and not either as a sinner or a saint? if so, is it not better to consider *flesh* and *spirit*, or *nature* and *grace*, as having a place in the soul as two distinct principles, from which the will, and other faculties are liable to be alternately influenced? We are taught, in scripture, that the "*flesh lusteth against the spirit, and the spirit against the flesh*;" Gal. v. 17. Is it not very probable that the will of the Christian is, at different times, the subject of both? if so, it is possible for the regenerate to sin with the will when captivated by the flesh; when, on the other hand, being under the influence of grace, he can no more sin willingly than he can make a world? If G. S. W. will favour me with his opinion on the subject, I shall think myself greatly obliged.

Νηπιος, by his long and tedious, not to say unprofitable, epistles, seems to threaten to occupy a large portion of your pages, Mr. Editor; and as this profoundly wise Writer, awhile since, reproved one of your Correspondents, for writing in an unprofitable way, I beg leave to recommend to him the advice of the Apostle: (Romans ii. 1.) "Therefore thou art inexcusable, O man! whosoever thou art, who judgest: for wherein thou judgest another thou condemnest thyself; for thou doest the same thing." Does it not appear obvious to any one, that Νηπιος has been writing in a very unprofitable way; if not upon unprofitable things? what is the last Piece of his, in December Number? a motley group of strange, unusual, and unscriptural, if not antisciptural, expressions, raised upon a very doubtful foundation? Whoever thought that Adam and Eve, both as standing in innocence, and in their fallen condition, were figures of Christ and his Church, till this Νηπιος informed us? but, if the parallel he has ran between them be just, I am sure that the terms he has used are far from being so. *Above*, *under*, and *beneath* the Fall, are terms that are hardly to be understood (p. 536) by a large majority of Christians; and the distinction between *under* and *beneath*, which he has used in the above page, none of us can understand, nor even Νηπιος himself.

If he must write upon a Supralapsarian doctrine, and the distinction between that and its opposite; why does he not do it in language that is intelligible to the illiterate reader? what have our poor illiterate Christians to do with *oversfall*, *underfall*, and *beneath the Fall*? and how are they to understand the meaning of *Wisdom-image*, *Wisdom-mediator*, *Covenant-man*, *Pattern-man*; *underfall-transactions*, *upper-fall standing*, &c. &c. used in page 537? Dr. Gill was a strenuous Supralapsarian, with whom this Writer can have no claim for equality; yet the Doctor has not encumbered the subject with such needless lumber, but has written so as the plainest Christian may understand him. I, therefore, request, that this Supralapsarian writer, with his Greek signature, if he intends to write any more upon this mysterious subject, annex to his Piece a key, by which we may understand what he means by those dark phrases.

Jan. 17, 1808.

ANTISOCINUS.

REDEMPTION.

“Christ is made unto us Redemption.” 1 Cor. i. 30.

REDEMPTION is the completion of the whole work of salvation; or the finishing stroke of our deliverance from the effects of sin. Redemption, in this place, does not intend the redeeming price, or payment of the ransom, in the shedding of the blood of Jesus; nor redemption from the power of darkness, and spirit of bondage wrought in the heart by the word of free grace, included in the word *sanctification*: though both these are very material branches of the eternal redemption. But the Redemption here mentioned, seems to be, final deliverance from the last enemy. “The last enemy that shall be destroyed is death;” therefore, it is here put the last: being the last branch of Redemption; or the last performance which shall be wrought by Christ, in the quality of *captain of salvation*. We frequently find the resurrection of the dead, expressed by this word Redemption: “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction! When these things begin to come to pass, then look up, and lift up your heads, for your Redemption draweth nigh: waiting for the adoption, to wit, the Redemption of our body. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of Redemption; which is the earnest of our inheritance, until the Redemption of the purchased possession.” Some persons tell us, this purchased possession is heaven, or eternal glory; but that is a mistake, for eternal glory was never lost, or under any incumbrance; and, consequently, can admit of no Redemption. “The Church of God, which he hath purchased with his own blood;” this is his possession: “For the Lord’s portion is his people: Jacob is the lot of his inheritance; and the Lord shall inherit Judah, his portion.” The redemption of the purchased possession, is the resurrection of the body, when it shall be released from a state of inactivity, insensibility, and corruption, and rescued from all the effects of sin: when the saints

saints shall be blessed with perfect deliverance from every thing that is grievous, irksome, disgustful, or unpleasant, of what nature soever it be; and shall arrive at full and perfect liberty, and to the ultimate felicity of eternal rest, in the bosom of their Father. This Redemption is Christ, so made unto us of God: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. If we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Then the saints shall be set free, and eternally saved from all depravity of mind, corrupt principles, fordid dispositions, base inclinations, or propensity to sin, in whatever form it be; these things, the Apostle deeply laments; saying, "I find then a law, that, when I would do good, evil is present with me: I see another law in my members—bringing me into captivity to the law of sin, O wretched man that I am!" But, upon a review of the Redemption which is in God's Holy One, he changes his voice to a joyful accent: "I thank God, through Jesus Christ our Lord:" for he that gave his life a ransom, to take away our sins, will not leave the work incomplete, but will see ample deliverance take place upon his redeemed ones: so the Father hath promised. "He shall see of the travail of his soul and shall be satisfied." And so the Son will perform. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear, the second time, without sin, unto salvation." Then the new man shall arrive at the full measure of his stature; "which, after God, is created in righteousness and true holiness:" and the saints shall appear in perfect spotless purity, according to the intent of Christ, in giving himself for his Church. "That he might sanctify and cleanse it with the washing of water, by the word: that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." For so it is written. "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

In this last Redemption, the elect shall be set free from all sorrow, sickness, pain, grief, distress, or anguish, which sin has brought. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away, and there shall be no more curse." In this state of immortality, no malady can arise from within; because they are raised in incorruption. The inhabitant shall not say, "I am sick." No annoyance can arise from anything without; for "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend,

and them that do iniquity." The rich provisions can never fail: for John tells us in vision, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb: in the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month." Nor is it possible, that either their natures or their enjoyments should ever decay, wax old, grow insipid, or lose their delicious relish; for, "He that sitteth on the throne shall dwell among them; and God himself shall be with them, and be their God."

It shall be a full Redemption from all the remains of darkness. There is now a darkness and dimness hangs upon our understandings: "we see through a glass darkly." Not that God has concealed any good thing from us; or revealed himself in a dark manner; for the Gospel revelation is perfect light, without any dimness at all; but by reason of the crudity of the carnal principle, which clogs our faculties, want of spiritual vivacity, intenseness of mind, serenity in contemplation, and capaciousness of thought, causes us to make slow advances in the knowledge of Christ and the mysteries of the kingdom of God; but Christ hath redeemed us to God; therefore he will bring us to God: the opening of each seal of his Redemption gives us nearer access, and the resurrection, which is the opening of the last seal, will introduce us into the immediate presence of the Father of Light. Then there shall be no more clouds and darkness: for, "God is light, and in him is no darkness at all; and there shall be no night there," but we shall see face to face; then shall be brought to pass that promise which is written: "The eyes of them that see shall not be dim." The opening of this beatific vision shall be the completion of his bliss: "Thine eyes shall see the King in his beauty, and they shall see his face."

In this Redemption, the lambs of Jesus shall be delivered from all weakness and infirmity: now they experience, in a very sensible manner, their own feebleness and deficiency: "For to will is present with me, but how to perform that which is good I find not: the spirit truly is ready, but the flesh is weak;" but then, "that which is sown in weakness shall be raised in power, according to the working whereby he is able to subdue all things unto himself; according to the working of his mighty power, which he wrought in Christ when he raised him from the dead;" then shall all weakness vanish away: because God shall be all in all; then, in the strength of immortal perfection, our eyes shall behold his glory; our minds shall contemplate his majesty; our tongues shall sing his praises, and all our powers perform his will; for then, in the highest point of light, in the zenith of consummate perfection, "he shall stand and feed in the strength of the Lord: in the majesty of the name of the Lord his God;" and the voice shall be fulfilled which was heard from heaven; saying, "Now is come salvation and strength, and the kingdom of God, and the power of Christ."

Thus our Lord Jesus Christ is unto his people all things that

they can possibly want, desire, or enjoy; because he is so made unto them of God; and they are in him, in death and in life; in time, and in eternity; and whatsoever Immanuel's is, is the unalienable inheritance of his saints; because, "All things are of God: unto him be glory in the Church, by Christ Jesus, throughout all ages; world without end." Amen.

PROSTRATES.

Since the announcement of our intention of closing the controversy relative to the subject of Pre-existentialism, we have received several communications, pressing us on in the continuation a little longer.—As we have found ourselves peculiarly circumstanced in this affair, endeavouring to give satisfaction to all our Readers; we have, on mature deliberation, consented to devote, now-and-then, to the extent of not more than four pages to the investigation. We would wish our friends to consider, that when a collision of two great bodies, or, if they please, two small ones, takes place in the Christian hemisphere, it is impossible but what some beams of light will be produced.

March 14, 1808.

EDITORS.

FEIGNENEUVE TO THE EDITOR OF THE GOSPEL MAGAZINE,
IN ANSWER TO ANTISOCINUS'S THOUGHTS ON THE PRE-
EXISTENT SCHEME; INSERTED IN OCTOBER NUMBER.

DEAR SIR,

As neither Antifocinus, or his friends, have followed (and do not, it appears, intend to follow) me through all I have been disposed to write in defence of the Pre-existent Scheme, I should certainly, *if guilty*, stand excused, in acting the same part toward them: but I will be bold to say, that nothing in their writings, even approaching towards proof or argument, has been left unnoticed by me.

In the Piece here alluded to, Antifocinus tells me, that he has been *all along* writing in defence of the doctrine of the Trinity: I wonder he had not told me so before, and really confined himself to that subject; and also given his Piece a title suitable thereto; for, verily, he will never, I think, bring any one, in his sober senses, to believe, that opposition to the Pre-existent Scheme, is a defence of that doctrine; however, he has certainly, at last, flidden into it, as I have before observed; and, as I as firmly believe it as himself, (though not in his carnal sense thereof) I am very willing to allow him to find a refuge herein from the brilliant light which shines on the Pre-existent truth.

He next says, that he has frequently *asserted*, that the doctrine of Three co-equal persons in the Godhead cannot be supported, if the Pre-existent Scheme *be admitted*: I, on the contrary, have asserted, and do still assert, that it cannot be supported if the Pre-existent Scheme *be denied*; because then, the words begotten, first-born of every creature, and beginning of the creation of God, must be applied to the divine nature, or the divine personality of the Son; which, inevitably, must destroy his co-equality and co-eternity.

I am next accused, by this Writer, of having said, That the Son of God once was not: but my words were, *that he once was not, considered as the Son*; whilst, at the same time, I have constantly asserted, *that he ever was considered as God, one with the Father, and divine Spirit*. I have, also, said, that in some sense, *not made known to us*, he was distinguished from the Father and Spirit, prior to his being made a Son, through a human soul being begotten, or brought forth, into union with his divine nature; and I am, therefore, not to be accused of denying the doctrine of the Trinity because I have refused to join others in explaining what God has not thought proper to explain to us; and what, perhaps, by us, cannot be understood or comprehended. However, if this accusation of his were strictly true, I should wonder at his noticing it, as it would only have been following the example he presented me, in his former Piece; where he not only declares it in words, which may be deemed unquestionably explicit, but also affords me an opportunity of inferring it, beyond all disputes, from another sentence; for, of the Son of God *considered merely as God*, or, (which is the same thing) *considered merely as a divine person*, he speaks not only as begotten, but as generated by the Father; and I again repeat it; that whatever is begotten or generated, must have began to be, and that by the power of him who generated or begat him; and is not this then saying, that the Son of God, considered as God, once was not? is it not maintaining, that he is not co-equal, because not co-eternal with the Father? and is it not an express denial of his self-existence and independence? *To judge hereof I call upon every reader.*

But, to do my opponent justice, I must call upon my readers to recollect, that he did attempt (as they may see, by again reading his Piece) to explain how Christ, considered as God, *or a divine person*, could be generated or begotten by the Father, and yet be co-equal and co-eternal with him; and how far he has succeeded I leave them to determine, His words are—“*The mind of man, which is a spirit, generates or begets thought; and thought is as soon as the mind.*” Now, in my opinion, it was never yet proved, that our minds are our souls, or spirits, and if they were, we should find it difficult to prove, that thought (which Antifocinus tells us is the birth of the mind) existed as soon as the mind itself. Our souls, or spirits, existed in our mothers' womb: but, I think, it may be questioned, whether we there thought about any thing. But, if all these ideas of my antagonist were established, it would not establish the doctrine of one divine Spirit having begotten or generated within himself another divine spirit; and that the begotten, or generated divine spirit was as old and independent as him that generated or begat him: *neither would it hence appear to be possible*, unless thought be proved to be as much a spirit or soul, as the mind; and the man that proves this, will prove that every man has, a million of souls or spirits; and I must take the liberty to say, that such kind of support to the doctrine of the Trinity makes the Arian and Socinian laugh, whilst its friends, that are intelligent, weep.

To the accusation of my having said, that the human soul of Christ, under the name of the Word, was one God with the Father and di-

vine Spirit: I answer, that I have constantly affirmed, that the human soul of Christ (by whatever name it is called) never existed apart from his divine nature; and that it is to the latter I have ever ascribed this high honour.

On the next page, because I had brought forward his own avowed carnal notion of one divine person or spirit having begotten another divine person or spirit, he has the resolution to quote it as my own sentiment! *what will not men do when they are hard drove!*

A little further on, he denies the belief of Three divine spirits in the Godhead: notwithstanding he had before asserted, that therein were Three divine persons, as distinct from each other as any three men are! *if, then, they are not Three divine spirits, what are they, Mr. Antifocinus?* If you do not choose to answer this question before the bar of the public, pray do it before the bar of your own conscience; and then, you will soon see, that as they are not Three divine spirits, they cannot, in their own nature only, be Three such distinct persons as you have supposed.

Advancing a little further, my Opponent tells me, that the word everlasting is never used in a limited sense, with respect to the Three Persons; or, as some say, manifestations in the Godhead; and I answer, this is very true: but then, it certainly is so used with respect to that human soul of Christ which is united thereunto, and that in the very text he produces from Proverbs; and, to use his own words, *I defy him to prove the contrary.*

Page 448, I am told, that he is contented to have the contest decided by Exodus xx. 11. before brought forward by him; and, as he adds, not answered by me; which is a mistake: as I have, in the most positive terms, before asserted, and, from a text in Job, proved, that the invisible heavens and angels were formed before the six days there named; and that, therefore, nothing but the visible heaven of our system is intended: that, of course, the existence of Christ's human soul, prior to that period, is not denied: and that its place of residence was the first named heavens: but, as I am absent from home, and have no Gospel Magazine before me, (with the exception of those that have been printed since I left it) I cannot tell him in what Number this answer is to be found; and it is, in short, on this account, and the work I have been here engaged in, that I have so long omitted answering his last Piece, in fact; which, perhaps, *his politeness* will induce him to question, as it has already done, by attributing some error to the press.

The information given to my learned friend, by Antifocinus, I leave that friend to notice and discuss: not doubting of the sufficiency of his capacity to encounter him.

Your's, Mr. Editor,

London, Jan. 18, 1808.

PEIGNENEUVE.

P. S. It was not till this morning (that through a friend, who pointed it out to me) I had an opportunity of seeing the "Substance of a No. III.—VOL. III.

P

Sermon," page 504, of your November Number, said to be preached by Boanerges; and which is supposed, by a Hackney Gentleman, who appears to be very fond of hacknied arguments, to be a complete refutation of the Pre-existent Scheme; but in what part of it this refutation, or any thing approaching thereunto, is to be found, I cannot discover; and I really believe it was brought forward rather to weary me out than to convince; and the weakness of my opponents must, to every man of discernment, be seen, in their number so continually increasing: for why do new champions so continually come into the field, if the old ones are not vanquished, or perceived to be in danger of it? I am sure I may say, "Their name is Legion," for they are many: but I will also say, "in the name of the Lord, I will destroy them." *I mean considered as Anti pre-existents.*

That Boanerges is a man of more sense than most of those with whom he has fraternized, is admitted: but good good sense will avail but little in a bad cause; and this is clearly discoverable in the Piece before me; which consists chiefly of misrepresentations—*answered arguments*—old untenable inferences, in new words—and a side blow at all Pre-existents, on account of a few quaint-phrases and foolish notions, ascribable to some of them. There is one thing, however, I am glad to see him ashamed of, and that is—a begotten God, or *Christ begotten considered as God*; and eternal generation, or *a generating by God the Father, which never began to be!* What will the Gentlemen with whom he is associated say to this?

We are told, page 507, at top, that, if the Pre-existent Scheme be true, we ought to read 1 John v. 7. *thus*: "There are Four that bear record in heaven;" but this will not be necessary till Pre-existerianism maintains, that the soul of Christ is a person distinct from his divine nature.

This question is then asked, "*If Christ be a Son in his manhood only, would it not be idolatry to worship him under that character?*" to which I answer; never, as long as that manhood exists in its peculiar union to, and is the representative of Deity.

The eternity of the Son, *considered as God*, is next maintained, and no Pre-existent, that I know of, ever denied it: if there has, I am not his brother. What is said in explanation of Proverbs viii. 26. has been already answered, and therein it has been acknowledged that the human soul of Christ, who is there the speaker, was living in superlatively glorious union with his divine nature, as together but one person; and therefore, had questionably, had a right to speak as the eternal God, although his creature-nature was not eternal in the high and proper sense of that word; a thing he frequently did, even while here on earth, in the inferior part of human nature, in which not only power over earthly kings, but even angels, was given him.

The old accusation, of making the human soul of Christ an eternal creature is next re-echoed, although it has been repeatedly denied, and proved to be by no means the consequence of the Pre-existent Scheme; and it is next deemed a fault in us, that our Scheme makes only the body of Christ to be made of a woman; and yet the Scriptures never

say that any soul, or spirit, was ever made of a woman; and, I think, it would be even unnatural to suppose it.

The Preacher is then represented, by this admirer, as saying, that we make Christ's soul neither angel nor man; and about this we will not dispute: as man, we admit, consists of soul and body both: and let him learn, that the circumstance of his soul existing before his body did no more take from it its humanity, than departing souls, existing separately after their bodies are dead, take from them their humanity; and I wish him, likewise, seriously to ask himself, whether it be not highly absurd to suppose, that the souls of any of the redeemed should be in heaven before the soul of him that redeemed them? which, inevitably, would be the case with respect to those who departed before the Redeemer's death, if the Pre-existent Scheme were not true.

The absurdity of what he appears to deem the meaning of those texts which speak of Christ as, "*the beginning of the creation of God; —the first-born of every creature,*" &c. has already, more than once, been controverted, and made appear to be nearly allied to blasphemy; and to these discussions I refer my readers, that I may not be troublesome, to those that remember them, by another repetition.

The Preacher needed not to have taken the trouble to prove, that our Lord's Sonship existed *in the purpose of God from eternity*: for I do not recognise any, among the Pre-existents, that deny it; and they are so consistent as to believe, that its existing in the purpose of God from eternity made it certain that, at least, it should actually exist; a consistency which certainly is not found in those who admit that Christ was, and is in the purpose of God, the beginning of his creation, the first-born among all his creatures, and yet never was, and never will be so truly!

The question will be then asked, "*Was Christ only a human soul when the covenant was made in heaven?*" I answer, for more than the second time, *No: he was God also.* Christ is next represented, in John xvii. 5. as praying, or pleading, *considered merely as God*; but this I positively deny, not only with respect to this, but all other texts; and am not afraid to say, that it is even impossible he ever should be a suppliant, considered as God only.

It is next insinuated, that Pre-existents believe that the human soul of Christ, *separate from his divinity*, possessed the glory spoken of with the Father before all worlds: but this, also, is wrong; as all Pre-existents, with whom I shake hands, have constantly affirmed, that his human soul was originally brought forth into union with his divine nature, and has never existed apart from it. I conclude, by assuring this Gentleman, that I very cordially join with him in the prayer, at the end of his opposition to the Pre-existent doctrine.

To the Editor of the Gospel Magazine.

SIR,

YOUR Correspondent from *Kew*, in last October Magazine, p. 439, tells you that "Obed," &c. have a *peculiar* knack in glancing at one

side of the subject; but he wishes they would "favour him with an oblique view of the opposite;" and then gives a passage from the apostle *James*. *Pure religion, &c.* But pray, Mr. Editor, what am I to understand by "an oblique view" of this text? and where must I stand to take such a "view" of it? I can form no just conception of it, unless I take my station so as to behold it *directly* before me; and I can only describe it to others as it strikes myself: you will see my idea of it presently: in the interim, let me be allowed to inquire, what "*subject*" is that which has "*opposite sides*?" Is it divine truth, of which this text is a part? No: I grant that error is "*opposite*" to truth; but truth and error are not the *same* "*subject*:" truth is beautifully uniform, not one part *opposed* to another. Can the *practice* stated by the apostle *James* be properly performed, by a person who is a stranger in experience to the *doctrines* taught by the apostle *Paul*? No: for gospel conduct can never proceed from human principles; and there can be nothing else in that man's heart, where there is not the grace of God. *Paul* and *James* are "*opposites*." Grace in the heart is but one "*subject*;" whether it be known by a cordial reception of the great truths of God—to the peace and joy of the man himself—or by an external deportment, to the comfort of others. Where the doctrines of the Gospel duly affect the *heart*, there will be a desire and aim to express them in the *life*; and so prove, that the grace of God is not only an active, but, likewise, an heavenly principle, both in itself and in its tendency. As experience precedes practice, it must be founded in knowledge of its object; and therefore, doctrine, the soul of *experience*, must be stated, illustrated, confirmed, in order to be understood and embraced; or we cannot approve the *practice* as spiritual and gracious, however splendid and praiseworthy it may appear unto men. We may may be *unspotted* in the eye of the world, for the world will love its own: while we are *nothing but spots* in the sight of God, whose judgment is always according to truth. If, therefore, we omit the "*oblique*," and take a *direct* "view" of the passage, in harmony with other scriptures, and make a fair report, we shall declare it to be, when it is rightly regarded, neither more nor less than the genuine result, in *practice* of a gracious experience of gospel doctrine in the *heart*. No man is a subject of *pure religion*, however liberal to the *fatherless* and *widow*, who does not love the truth of Christ, and aim to glorify his name: for, as faith without works is dead, so are works without faith. The Lord, in the final audit of the world, will openly applaud those who assist his *brethren* in distress; and who did so because they belonged to Christ: But, is this done, can it be done, where there is no special faith in his name? No: And, can there be genuine faith in Christ where the delightful truths of his Gospel are not cordially received? and, can they be cordially received, where they are not held in high esteem? and, can they be held in high esteem, where they are considered as forming an "*opposite side*" to the language used by the apostle *James*? Here your Correspondent will judge for himself: If the tree be not good, the fruit cannot be good; for the fruit does not *constitute*, at most, it only *manifests* the quality of the tree. The

essential properties of the tree necessarily precede the fruit; but never, *vice versa*; of course, the tree, or the doctrines of grace in experience, must be guarded for the sake of the fruit, if we would have what is genuine; or, if we would not be chargeable with bringing forth fruit to ourselves. The stream cannot rise higher than the fountain. Whatever commendable actions we perform, or whoever may receive benefit from them, when done, if they are not the fruit of faith in Christ, love to him, and a desire to glorify his name, the tree that bore them is corrupt, being only *self love*; and, consequently, in the sight of God, the fruit must be corrupt also; for, "*without faith it is impossible to please him.*"

These few hints, thus freely penned, are commended to the attention of your Correspondent who subscribes himself, *A Christian Observer*. If his meaning be misunderstood, it shall be acknowledged, on conviction; or, if any thing should appear to be stated contrary to truth, it shall be readily corrected, when discovered. Hoping to find he approves of what is here presented to his view, I subscribe myself, his willing Servant in the Truth,

Feb. 1808.

OBED.

N. B.—*A Christian Observer* is respectfully requested to excuse the late acknowledgment of his friendly proposal.

To the Editor of the Gospel Magazine.

SIR,

A PREACHER, of the name of Buck, at one of our Academies for the exercising of Youths for the Ministry, lately asserted, before them, that TEN THOUSAND ministers, every Sabbath Day, in Great Britain, lift up their voices, to proclaim the glad tidings of salvation. Now, Mr. Editor, it is a *doubt* in my mind, whether these men are all commissioned by the Captain of Salvation to stand up in HIS name: for, I should think, if so, they would have recruits for their labour; and it would necessarily follow, that we should have such an army of valiant men, as to cover the face of our little island! What think you, Sir, of such a round assertion?

I am, in sincerity, your Well-wisher,

Hackney, Nov. 4, 1807.

X. X.

ACTS OF OMNIPOTENCE. A POEM.

OF deeds divine, beyond the narrow view
 Of mortal intellect, of wonders strange,
 By which the mighty Ruler of the world
 Was pleas'd to manifest his will to man
 In tokens undeniable; whose truth
 Flash'd strong conviction on the clouded sight
 Of blind Idolatry; bent the stiff knee
 Of stubborn Infidelity, and forc'd
 E'n Satan's self to recognize the works;

Of Miracles I sing—Spirit of Light!
 That thro' this world of darkness guid'ft my steps,
 And, pointing to a bleeding Saviour's wounds,
 Bid'ft me to hope for life beyond the grave,—
 Spirit of Truth Divine!—teach me to sing
 Thou great Jehovah! Blot from mem'ry's page
 The witing characters by folly's hand
 Imprinted there; nor, in the silent hour
 Of sacred meditation, on my mind
 Suffer th' unwelcome fancy to obtrude
 Unhallow'd thoughts: let no unholy doubt,
 Bred in the fertile, but distemper'd, brain
 Of modern sophistry, profane my verse;
 But, led by thee—Oh! may the grateful Muse
 Approach with modest step the throne of grace,
 And offer up, with due humility,
 Her tribute to the Majesty of God.

First, Holy Patriarch! of thy works I tell,
 Thou chosen servant, who, 'mid flames of fire,
 On Horeb's summit, from the lips of God,
 Receiv'dst thy high commission, who was sent
 To scourge with pestilence a guilty land,
 And rescue Israel's Children from the yoke
 Of iron bondage, whose all-powerful rod
 Prov'd a fell serpent to the tyrant heart
 Of harden'd Pharaoh, and with deadly fang
 Stung Egypt to obedience; Ah! how vain,
 Proud king, was all thy boasted majesty!
 How vain the magic of thy forcerers!
 Tho' for a time the wisdom of the Lord
 Permitted men to mimic heavenly deeds,
 They found, at last, their witchcraft mockery,
 Their incantations baffed, and confess'd
 The finger of a God!—Aghast, they saw
 The redd'n'd Nilus through their blasted plains
 Roll cataracts of blood:—with horror view'd
 Unnumber'd frogs, in croaking multitudes,
 Leap from his purple shores;—the poison'd air
 Teem'd with a living pestilence; in swarms,
 That cast a darkness on the face of day,
 Buzz'd winged myriads:—whilst on man and beast,
 As infinite in number as the sands
 That ocean laves, the lice crawl'd horrible,
 A loathsome spectacle!—The stricken ox
 Dropp'd lifeless; scatter'd o'er the thirsty plain,
 By grievous murrain seiz'd, the dying flocks
 Lay one extended ruin; nor could man
 Escape the dire contagion; o'er his limbs
 A baleful inflammation spreads it's fires

In ulcerous leprosy ;—no mortal art,
 No healing balm, could save, nor med'cine's aid
 Recruit exhausted nature :—peal on peal,
 The rattling thunder thro' the vault of heaven
 Tremendous roar'd, and Egypt's quaking land
 Shook with the wild convulsion ;—o'er the earth
 Ran streams of liquid fire : from burbling clouds
 A pelting torrent of descending hail
 Pour'd showers of death, in deluge terrible ;
 As when, in earlier time, the angry Lord
 Broke up the fountains of the boundless deep,
 And, op'ning wide Heaven's window, on mankind
 Sent down a world of waters ; every herb
 Wither'd, and lost it's verdure ; every tree
 Own'd the relentless vengeance of the storm,
 And stood a shatter'd, leafless monument
 Of Egypt's disobedience to her God.

Still, to complete her punishment, and fill
 The measure of her sorrow ; to consume
 What yet remain'd of herb and flower, the wreck
 Of vegetable nature, o'er the land
 Moses, obedient to the call of God,
 Stretch'd his creative hand ; in famish'd hosts,
 Borne on the pinions of the blighting East,
 Devouring locusts rush'd upon the plains,
 Cov'ring the face of earth ; no place was free ;
 In vain firm bolts, and barricaded doors
 Refus'd an entrance ; each devoted house
 Swarm'd with the hungry pestilence ;—the sun
 Deny'd his genial blaze, the paler moon
 Withdrew her lustre, and no friendly star
 Bestow'd e'en one faint ray of cheering light
 To guide the stumbling feet ! for three long days
 Ill-fated Egypt mourn'd her wasted stores
 In darkness palpable :—obdurate king !
 Could not these signs convince thine impious mind ?
 Could'st thou require a proof more manifest
 Of God's displeasure ? could'st thou still persist
 To torture Israel with the galling chain
 Of strong oppression, 'till the insulted Lord
 At midnight's hour, thro' thy devoted realms
 Bade Death stalk forth, the servant of his will,
 Clad in the terrors of an angry God,
 And, brandishing his vengeance, to destroy
 The first-born of thy desolated land :
 E'en from the palace to the dungeon's gloom,
 With rage unpitying, and impartial sword,
 Destruction spread ; through the deserted streets,
 In all the raving extasy of grief,

The frantic mother wept her dying child,
 And Memphis groan'd with universal woe.
 Yet, 'mid this scene of wide extended waste,
 While Egypt's sons thus suffer'd, Israel's stood
 Protected by the guardian hand of God.
 For them the verdant herb put forth her leaves
 In wild luxuriance, and the spreading tree
 Bent with it's ripen'd offspring:—for that storm,
 Which rain'd destruction on the delug'd plants
 Of impious Egypt, prov'd to their's a dew,
 Whose genial influence wak'd the bud to life,
 Shed a fresh radiance on the op'ning flowers,
 And added sweetness to the mellow'd fruits.
 For them the flocks in calm security
 Cropp'd the green blade, or sipp'd the glassy stream,
 Untainted by the deadly pestilence:
 No tear was shed, no drooping son requir'd
 The fond attention of maternal care
 To smooth the bed of death; but all was joy,
 All peace!—for Plenty, with a partial hand,
 And just discrimination, op'd her stores
 To favour'd Israel. O! transcendent Power!
 Thou great Supreme! who shall in language tell
 Of works so vast, so wonderful! It asks
 The seraph wing, on which Isaiah rose,
 Who, borne triumphant to the fields of light,
 And led by angels thro' the pathless tract,
 With raptur'd lips at inspiration's fount
 Drank living waters: for an earthly muse
 Soars but to fall, on waxen pinions pois'd,
 Which melt, and vanish in the radiant blaze
 That sheds it's lustre round the throne of heaven.
 Say thou, (if such there be) whose erring mind
 Beholds these sacred and recorded truths,
 And still denies their origin divine:
 Is it a fever of the troubled brain,
 Whose wild impetuous madness far exceeds
 Egyptian infidelity, that holds
 Thy reason captive? or, hast thou alone
 Pierc'd thro' the dark impenetrable gloom,
 In which the best and wisest of mankind,
 With voluntary steps, content have stray'd
 In happy blindness? To what other cause
 Can thy superior faculties ascribe
 Deeds so unspeakable, but to that God
 Before whose throne submissive nations bow
 In prostrate worship? Say, proud man! what power,
 Cloth'd in a pillar of directing cloud,
 Amidst the rude inhospitable track

Of Etham's wilderness, by day, by night
 Led wand'ring Israel? whose commanding voice
 Bade the obedient wind divide the deep,
 And form a dry and permeable path
 On ocean's bed, while the admiring waves
 Retir'd, and stood, as walls of crystal pure,
 Thro' which the favour'd people safely fled
 From Pharaoh's vengeance? say, who taught those waves
 To reassume their wonted energies,
 And, with resistless and destructive force,
 On the pursuing and embattled hosts,
 Their chosen captains, their experienc'd troops,
 The rattling chariots, and the warlike steeds,
 Pour universal ruin, and at once
 O'erwhelm the pride of Egypt? say, what pow'r,
 'Midst Mara's parch'd and barren wretchedness,
 Or on the thirsty plains of Rephidim,
 From Horeb's rock call'd forth exhaustless streams?
 Who scatter'd plenty in the evening's dew,
 And wak'd expiring Israel's famin'd sons
 To nourishment and life? 'Twas that divine,
 That ruling Spirit, in whose hands alone
 Such might is vested: for each work bespeaks
 The living God, and, trumpet-tongu'd, proclaims
 To wond'ring worlds their Maker's excellence.

(To be continued)

THEOLOGICAL REVIEW.

Miscellaneous Works of Robert Robinson, late Pastor of the Baptist Church at Cambridge; in Four Volumes: to which is prefixed, brief Memoirs of his Life and Writings.

A MAN, to be a good connoisseur in painting, so as to know the first *chef-d'œuvres* of the fine arts, it is requisite he should study much, for to get an experience of the different styles, touches, and the various manners of masters, so that he may not be deceived by *copies*; and yet, after all, with the most scrupulous care, he is liable to be deceived. It is exactly so with a real believer, though of a long standing in the school of Christ: many *groups* of characters are constantly passing before him; some of them he can see clearly delineated on, the image of the heavenly Artist correctly drawn; in the technical phrases of the artist, there is good composition, strictness of design, spirit, transparency, proper colouring, just expression, and true contour. But, alas! with some he is obliged to advance with precaution and timidity; and, what is painful and humiliating in him for to denounce, that they are mere *daubs*, unworthy of attention; so that he is necessitated to turn from them with disgust. There are others which present themselves, whose

lineaments are undefined, who have no *character*; they are what the Mahometans call *Arabeſcues*; that is, unmeaning fanciful ſhapes.

Of this latter description, impartiality, without *bigotry*, inclines us to place the Writer of the above Miscellanious Works, Mr. Thomas Robinſon: for who can, after peruſing his character, penned by his two FRIENDS and biographers, Mr. Dyer and Mr. Flower, but muſt pronounce him of an amphibious genus? Mr. Dyer, at one ſtroke, puts him down for an infidel; and even calls in queſtion his ſanctity. Mr. Flower attempts to counteract this deſcription; by avouching, that he was perfectly ſincere in what he profeſſed: that he was a *MODERATE Calvinist*, but *no Trinitarian*. The doctrine of Three co-equal diſtinct perſons in the Godhead, he had, for many years, diſcarded; the Athanaſian Creed was a maſs of unintelligible jargon to him, and profaneceſs; in theſe ſentiments he claſſes him with Watts and Dodderidge. He goes ſo far as to avow, that Dr. Watts, in the latter part of his life, rejected the commonly received notions of the Trinity; in which he is countenanced by Diſ. Gibbon and Rotheram, and a Mr. Parſons, of Leeds.

Now, we ſolemnly avow, in the preſence of Almighty God; if this is to be a Nonconformiſt, may we ever be kept a Conformiſt! And we further declare, that if it was to be our *indispensible duty* to aſſociate with a church, and had no other choice left but the Church of Rome or the church of theſe non-conformiſts, we would not heſitate, for a moment, to adhere with the former; for, with all her mummery and peſtilential errors, ſhe never yet denied the deity of the Son and Spirit. Mr. Flower ſums up all, by telling us, he was an ardent lover of truth; and yet we have no definition of what this truth is! here we are left at a puzzle, for he goes on to ſay, that, even at the cloſe of his life, it admitted of much ſpeculation! To crown the whole; in order to ſhew that Mr. Robinſon's faith was not worth a *groat*, Mr. Flower, very explicitly and honeſtly, avows, that "the doctrines he DEFENDED were ſo trivial, and ſo unimportant, that, whoever oppoſed them, he ſtill had hopes of their ſalvation! We are informed, that a little before his death, he declared, he was at a loſs to know among what *clafs of heretics* to place himſelf: for, ſometimes, he ſays, "I think I am *one thing*, and ſometimes *another*; nevertheless, I think Jeſus a man in whom the fulneſs of the Godhead dwells. I cannot tell what a Scripture Trinity means; I therefore caſt that phraſe to the moles and to the bats;" in ſhort, his former ideas of the divinity of Jeſus, he tells us, were changed, by reading Mr. Lindſay's examination of them!

What is the ſimple honeſt-hearted follower of Chriſt to think of this docile gentleman, Mr. Robert Robinſon? who has, evidently, no maxim to guide him, nor any data to proceed upon. Surely here is liberty and latitudinariſm *run mad*; and yet, ſtrange to ſay, ſuch men pretend that they are within boundaries to comprehend that which is incomprehenſible. The irradiate beams of their reaſon ſuperſedes all divine teaching; and can dilute every knotty ſubject, ſo eaſily to approximate their faith to every thing *unſatisfactory*! They

set up as reformers, of the reformed, and would persuade us they have the sole alembic to simplify Christianity; and yet the Christian believer, who is taught of God, is enabled to see the cheat; and that all they say and do, totally subvert the whole Christian scheme.

We leave these limited and scattered observations, and take a glance at a few particulars in this Gentleman's Life.

In the Memoirs, prefixed to these Works, we are told, Mr. Robinson was born on the 8th of October, 1735, at Swaffham, in Norfolk: he was the youngest of three children; was sent to the Latin school at the age of six, where he made a considerable proficiency; and was afterward, removed to Scavning, and there sent to a grammar school.

At the age of fourteen he was apprenticed to a hairdresser in London; however, hairdressing, shaving, and wigmaking did not suit his inclination: but it appears, during his servitude, he imbibed serious impressions of religion. He, occasionally, attended the most celebrated preachers of the day: Drs. Guise and Gill, and Messrs. Romaine and Whitefield were his favourites; and, in these his early days, he connected himself with the latter in his devotional exercises.

It seems, at the age of nineteen, he had a view to the ministerial office, and would rehearse the parts he had to perform by himself in private; this, and his close attention to the happy and impressive manner of Mr. Whitefield's addresses, gave him an admirable mode in his pulpit orations; so that we are here told, that they were not only free from any thing bordering on the mean, the vulgar, or the trifling, but, in general, well connected in their composition.

Though he loved Mr. Whitfield, whom he styled his Spiritual Father; nevertheless, he was determined to get out of his leading-strings; and, like the Prodigal, to set up for himself, and got preaching among the Methodists: his roving disposition was such, that he only continued among them for two years, and then took a leap into the enclosure of the Dissenters; shortly after, his unsettled genius prompted him to commence Independent; and at Norwich he formed a church on these principles, and was an advocate for infant baptism. It appears, this change did not continue long; and wishing to be jack-of-all-trades, he relinquished this last connexion, and boldly commenced an Antipedobaptist upon an enlarged scale, and was baptized by immersion. We hear of no other particular transmutations, except his last; when he commenced Arian, and was courted by the Socinians and Unitarians, who considered him as a champion in their cause: with sentiments congenial to these systems, his disimprisoned spirit appeared before the Son of God, the Judge of quick and dead! Thus, from MODERATE Calvinism, he terminated his career in the most direful, wretched system! Respecting his final state, we have nothing to do with it: but this we will aver; that he is not now pronouncing his indignation against the Apostle Paul for asserting his CURSES against those who preached another gospel, and who did not love the Lord Jesus; nor does he see Athanasius, whom he loaded with his execrations, in that point of view he did on earth, for pronouncing a damnatory sentence upon unbelievers who deny the godhead of the Son and Spirit.

We here stop, and form a parenthesis; and earnestly offer up our sincere breathings for our readers: that they may be KEPT FIRM in the faith of God's elect, and be no longer children tossed to and fro with strange doctrine. And while some call Christ Elias, some John the Baptist, and others a prophet, that they may, under the teaching of the Holy Ghost, confess him to be THE CHRIST OF GOD: WHOM angels, men, and devils, are subject unto; and who is now receiving from the church militant, and the church triumphant, their ascriptions of *blessing, and honour, and glory, and power, and that for EVER and EVER!*

Under a heavy impression, in reading Mr. Robert Robertson's peregrinations, we would particularly caution our friends to avoid the tenets of moderate Calvinists; that is, of men who are neither one thing nor another, who have no steady principle. It is a woeful *medium* to lead men into an indifference respecting the important doctrines of the Christian faith: we really abominate this technical phrase; and, while we breathe the last breath of life, we will give it no quarter, being fully persuaded, that it, ultimately, leads its professors into Arminianism, Socinianism, and Deism. God never honours such men in life: the whole of which, respecting eternal concerns, is nothing but doubt and uncertainty; and, when they come to die, they neither honour God, nor does he honour them: they give up the Ghost in the same indifference and uncertainty in which they live. This is their end, and their posterity praise them!

Although we have been led to these conclusions, it is but justice to acknowledge, that, amid all his traversifications, he appears to have been a worthy member of the commonwealth; a man of an independent mind; he was a friend to civil liberty and the British constitution. The Editor of his Life supposes, that, had he lived to behold the awful events which have occurred under the unprincipled and profligate administration of PITT; the numerous violations of the constitution, and of the civil rights of his countrymen; the vast and enormously increased influence of the crown; the lavish expenditure of the blood and treasure of the nation, in wars characterised by wickedness and folly; the events which have taken place under the present administration; that act, unparalleled in the history of civilized nations, for its meanness, injustice, perfidy and cruelty; the invasion of neutral and unsuspecting Danes, the conflagration of their capital, the slaughter of its inhabitants, the robbery of their fleet and arsenals: had he been witness of these horrid events, Mr. Flower thinks his panegyric on the felicity of Britons would have been somewhat *lowered*.

It is noticed, that, in his early days, he had the patronage of the late Mr. Berridge; as likewise Mr. Rowland Hill, and Mr. Charles De Coetlogon; the above two gradually fell in their friendship: the latter gentleman, it is said, continued his intimacy with him till he was appointed chaplain to a lord mayor; when he thought proper to join the high church party, and preached a *furious* sermon against the repeal of the Test Act, in which he is said here to have reviled the dissenters, and bitterly attacked their civil and religious rights.

Mr. Flower informs us, that Mr. Robinson considered that a preacher concerned in secular affairs, it was far from being dishonourable, and, in some cases, truly honourable; also, respecting the titles assumed by Christian ministers of almost every church and sect, were a subject of dislike and ridicule to him. The dress, likewise, of Christian ministers had his utter contempt: the gown, the cassock, the cloke, and the band; all of which distinctions he thought tended to confirm the erroneous opinions which people in general have of the nature of the ministerial office. These singularities, with some other eccentricities, make up these Memoirs now laying before us. We will give our readers a curious piece of oratory, which is annexed to the text by a note of the Editor, which he takes an occasion, with it, and other quotations, to lessen the ministerial charges. This bombastic piece of oratory was delivered by a Mr. Cockin:

“The Hebrew word translated *preacher* signifies a *collector*, or one that gathers together.—Seize all you can find in the writings of the ancients or the improvements of the moderns: gather ideas from travellers, historians, philosophers, and divines: the whole is *lawful game!*—In the New Testament the word used for a *preacher* seems to be taken from the business of a *public crier*, or one whose business it is to commend the different articles he has to shew. No idea could be more analogous to the nature of this sacred work.—We are *ambassadors* for Christ.—The pulpit is the minister’s *throne*, on which he appears with *heavenly majesty*—to this *sacred spot* he ascends with trembling steps. He is an *ecclesiastical officer*; a *steward of the mysteries of God*, who *partakes of the honour of the Lord*. As an ecclesiastical officer we distinguish the Christian preacher from all other officers whatever. The *authority of his instalment*, the nature of the work, and the eminence of his station, are all of a peculiar kind. This is the most sacred and honourable office any man can hold: it elevates to a character superior to any that angels ever bore. We have the distinguished honour of *bringing messages from heaven* to our fellow men. Well might the Apostle magnify such an office.—‘You have the honour, Sir, [addressing the young gentleman just come from an academy] of being appointed *keeper of the archives*, the *sacred records of the state*: you are become *master of the rolls*, you are *warden of the tower*, in which is deposited the king’s armoury, and all the precious things of inestimable value,’ [the Preacher, who, it is evident had visited the Tower of London, forgot to add, *master of the mint*, and keeper of the *wild beasts*,] the *crown*, and the *sceptre*, the *sewd of state*, and whatever belongs to the honour of the king of saints. Be ready to *shew these*, [walk in gentlemen! &c.] on all proper occasions, to his majesty’s loyal subjects. As a preacher, you are the *speaker* of the assembly. You have been chosen to this office in a way the most flattering to the feelings of man, by the *unanimous vote of the whole house*: we are come here to introduce you into the *chair*; you are the representative of the king; nothing can be done till you are there; and therefore always be in your place at the time: maintain the order of the house,” &c. The Preacher gives a variety of directions respecting the *style* of a discourse, recommending the graces of speech; remarking, however, that style is not the primary object, as it is the cloth that warms, and not the *elegancy* with which it is *mounted!*”

The last scene of Mr. Robinson’s life is thus described by his biographer:

‘In the spring of the year 1790 Mr. Robinson engaged to preach the annual sermons for the benefit of the Dissenter’s charity school in Birmingham, and it was hoped that the excursion, and the company and conversation of his friends there, might have proved of service to

' his health and spirits. His physician did not disapprove of the journey;
 ' although, on account of the langour of his patient, he wished it could
 ' have been deferred a week or two longer. On Wednesday, the 2nd
 ' of June, he set out from Chesterton, with his son, in an open chaise,
 ' and, travelling by easy stages, arrived at Birmingham on Saturday
 ' evening. He was so little fatigued with his journey, that, on the Sab-
 ' bath he preached twice; in the morning at the new, and, in the after-
 ' noon, at the old meetinghouse. His sermons, it was remarked,
 ' were much inferior to those preached at former periods of his life.
 ' On Monday evening he was seized with a great difficulty of breathing,
 ' to which he had for some time been subject; his friends were alarmed
 ' for him: but on Tuesday he recovered, and the greater part of the
 ' day, and the whole of the evening, his conversation was as easy and
 ' entertaining as usual. He ate his supper with a good appetite, and,
 ' about twelve o'clock, without any complaint, retired to rest. On
 ' Wednesday morning he was found dead in his bed, nearly cold! as
 ' the bed clothes were not at all discomposed, nor his features in the
 ' least distorted, it is probable that he died without a struggle. The
 ' manner of his departure appears to have been that to which he had
 ' often expressed a preference. It was his desire to die softly, suddenly,
 ' and alone.'

In the preface * to these Volumes the Editor says:

' In making this Collection, I have endeavoured to observe the
 ' medium between publishing every thing, which, without regard to
 ' the reputation of the Author, may, since his death, have appeared
 ' under his name, and omitting any thing I might judge to be worthy
 ' of his memory. Of three Sermons, which have appeared in different
 ' publications, I have selected one only, the others being too incorrect
 ' for publication. When those who attempt to take down discourses
 ' acknowledge, that not only *many words, but whole sentences escaped*
 ' *the writer*, such incorrect effusions ought, in justice to the preacher,
 ' at least to be confined to the private circle.'

' The works of our Author which do not appear in this Collection
 ' are—The History of Baptism and Ecclesiastical Researches, two
 ' large quarto volumes; the translation of Claude's Essay on the Com-
 ' position of a Sermon; with notes, two large octavo volumes; and
 ' his Village Sermons.—These distinct works are in print; and
 ' neither of them could be admitted in the present Collection with-
 ' out swelling it to a size inconvenient in many respects. Several
 ' of the pieces now re-published, have long been out of print; and
 ' a considerable part of the fourth volume consists of letters from the
 ' original manuscripts.'

* This Preface will, in a great measure, supersede our giving a detail of the versatile writings and multifarious pieces contained in the four volumes.

Scripture Dialogues; or, Dialogues between A Pilgrim and Adam, Noah, and Simon Cleophas: containing the History of the Bible and of the Jews to their Departure at the Destruction of Jerusalem; with which are connected some of the most remarkable Events in profane History; extracted from the best and most ancient Authors; originally translated from the Dutch.

AFTER so prolix an account of the contents of this Book, in the title page, it may suffice to say that those who read it need be under no fear of being puzzled with argument, or plunged into the depth of thinking, nor struck with the blaze of genius; these colloquial compositions are attended with much insipidity in the delivery; and, in many instances, the language is trite and vulgar, so as to render it, upon the whole, a most irksome performance in the perusal.

The Incarnation of the Son of God illustrated, in Three Parts. By John Meldrum.

(Concluded from our last.)

SIMPLICITY of diction is rarely to be met with; and, though the Scriptures ought to be a guide to a minister in delivering his sentiments with propriety, still they are disregarded: Homer, Demosthenes, and Cicero, preferred it to all other ornaments of composition; but the taste of the present day is for a mode of expression that is, in part, singular, and the other obscure; a boyish and mechanical antithesis of words, and a laboriousness of ornament, that produces stiffness, but no beauty.

We are happy to say, that the Discourses now open before us are an exception to our objections: the Writer, having a serious end in view, writes with a natural simplicity, and, at the same time, with unaffected dignity, suitable to his subject; and leaves no doubt upon the reader's mind, that his aim is to convince, and not to display his parts by meretricious embellishments.

According to our promise, in our last Number, we revert to make an extract; and that can only be a single observation on Death:

“Whatever sorrows or sufferings may affect body or soul, in this present evil world, Death is a full and final deliverance from all. ‘Blessed are the dead which die in the Lord from henceforth.’ In all these things ‘we are more than conquerors through him that loved us; thanks be to God, who giveth us the victory, through our Lord Jesus Christ.’ The heavenly race is run, and the prize obtained; no more fears arise from contending enemies. The warfare is ended, and the mighty weapons of no further use. The war is finished, and there is no more occasion for the Christian armour. The departing spirit may assume the triumphant language of the blessed Paul—‘I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.’

“Death transmits the weary labourer, or fatigued traveller, to the enjoyment of God in humanity. The enjoyment of God is the great design which he hath in view in all his dispensations, providences, and promises. The Gospel, and all the ordinances of it, are established for this end; divine providence is exercised for this

purpose; and therefore all things, however obscure and dark, or light and prosperous, 'work together for good to them that love God, who are the called according to his purpose.' All the promises of God are in his incarnate Son Jesus Christ; they all centre in him, and are applied by him unto the glory of God. It is the enjoyment of God in Christ that makes the promises of the Gospel sweet and precious: 'Exceeding great and precious promises are given unto us, that by these ye might be partakers of the divine nature,' which is sweeter than the honeycomb, or win on the lees well refined.

"It is in this divine enjoyment the believer finds renewed strength; he sees his work is great, and feels his strength is small. The work of repentance, faith, hope, and charity, and every concomitant connected with them, he constantly treats the Holy Spirit to keep in constant exercise; he must keep the body under; mortify his members which are on the earth; one part of his work is a striving against his foes, that he may overcome them and prosper all the other parts of it. It is a wrestling against spiritual wickedness, which hath obtained great and powerful influence, both within and all around him; he must watch over himself, and hold fast his profession steadfast unto the end.

"As a labourer, he may be often weary in his work, but never of it. The work of God is pleasing and entertaining to his soul, though heavy to his flesh: but he is steadfast and immovable, being assured that his labour shall not be in vain in the Lord. He laboureth, and is, finally, a partaker of the fruits: for God is not unrighteous to forget his work and labour of love, which he hath showed unto his name.

"When the labours in the duties of his calling, whatever it is, it may be a monitor to him of his spiritual work, in which he labours not for the meat which perisheth, but for that which endureth unto everlasting life.

"The constant labours of the Christian life may be comprised in the few following particulars: reading and meditating in the divine oracles; humble supplication and fervent prayer for the favour and blessing of God on all his endeavours; attending and profiting by the sacred ministry; growing in the knowledge and the grace of Christ; commemorating the incarnate Saviour's dying love; labouring in word and doctrine with his family, and all under his charge; singing and making melody unto the Lord with the spirit, and understanding also, for all the blessings of life and godliness; especially for all the glorious displays of saving grace manifested in the divine person of Immanuel. These are duties never to be neglected; labours of constant necessity and usefulness, never to be given up, while health, strength, and life remain; but death terminates all, and brings the weary soul into everlasting rest. 'The dead in the Lord, rest from their labours, and their works do follow them.'

"To perform these duties in a proper manner, what need is there of a comprehensive and distinct knowledge of them! what need for resolution, strength, fortitude, and perseverance, till all are finished! Every day the Christian must labour in them; the duty of the day must be performed; I will even mention the hour; it is of importance not to pass it, or slight it when it is come, either for public or private worship: the last hour will arrive, when no more is to be done!

"When the work is ended, the instruments of labour are laid aside; the means are of no more use when death comes to transmit the exercised soul to its incarnate Saviour: the Scriptures, the ministry, sacraments, the communion of saints, prayers, tears of sorrow or joy, trials of ourselves, examinations of our state, graces, or duties, all are no more; it takes an eternal leave of all its dearest, sublunary joys; bids a final farewell to every annoyance; it enters into the unspeakable felicity of its glorious Lord and Master's approbation, expressed in these words—'Well done, good and faithful servant! enter thou into the joy of thy Lord.'

"Christians are travellers, and are often fatigued in their journey to the celestial city; they are strangers and pilgrims on earth, travelling through this evil world to a better; that is, an heavenly country: 'Wherefore God is not ashamed to be called their God, for he hath prepared for them a city.' Death brings the fatigued and weary soul to this prepared, happy, holy place; from all the sorrows and afflictions of this life, to the enjoyments of eternal glory.

"Like Abraham, the Christian at his conversion left his native country of a

fallen and natural state, his father Adam's house, and all his depraved, idolatrous brethren. By the command and call of God, he embraced the way, the truth, and the life, and entered into the obedience of faith, seeking the heavenly country revealed and made known by the Gospel, that he may enjoy an eternal inheritance in Immanuel's land, in the enjoyment of the incarnate word, the eternally glorious god-man Christ Jesus.

"Like Jacob, he returns to God, from whom he had fled, and brings all his substance, of soul, body, and spirit; the persons of as many as he can, influence; his riches, treasures, and property, and devotes them to God. Threatening, devouring enemies, like Laban, pursue and overtake him; many dangers, through life, may alarm him with visible destruction; death, like Esau, may assault him with denunciations of utter ruin, and meet him with awful prognostications of endless woe. But, when the fears which followed him are over, through the good providence of God which attended him, this dreadful and most apparent enemy is converted into the warmest and best friend.

"Israel's journey from Egypt to their promised land, may well illustrate the Christian's life in all the fatiguing stages of it. We might point out their dangers and their numerous enemies; their alarming anxieties and wonderful deliverances; their miraculous supplies for so long a journey, and for such a length of time; all which are truly wonderful; but, last of all, they arrive at Jordan, and must pass through it. So all true Israelites, who are of the spiritual seed, released from the bondage of sin and slavery, and follow the Incarnate Son of God in the regeneration, travel in a desert, in a sandy, burning soil, where no water is; far around by mountains of fire, and deadly lakes of brimstone, opposed by hateful, malicious enemies; but, eventually, they go the right way to the proper place, where death opens the passage into the promised rest, which hath long been prepared, and remaining for the people of God.

"Here we meet with and see, to our eternal joy, the glorious High Priest of our profession who died for us: it is he, who, by his death, hath opened the way for the ransomed of the Lord, to pass safely from time to eternity. Death, in truth, transmits the weary labourer, or fatigued traveller, into the embraces of God in humanity; his journey is ended, and now he shall rest in the palace, in the presence, and in the love and joy of Immanuel. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. Thus we see the blessed death of the righteous: 'Blessed,' infinitely blessed, 'are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'

"The dissolution of the body is necessary to the glorification of the soul: the earthly house of this tabernacle must be dissolved, because flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; The body is corrupted with sin, and must, therefore, die; it is appointed unto man once to die, and after that the judgment; it is under the awful sentence of the righteous Judge, the holy and blessed Creator; it is his sacred will not to relax any part of the just decree, which consigns dust to dust; it must, therefore, be executed on the body, notwithstanding its near relation to the soul, and its title to the heavenly glory.

"The sanctification of the soul cannot preserve the body from death: it is but an earthen vessel, in which the immortal Spirit hath been cleansed, and made meet for the inheritance of the saints in light. When all the needful operations are finished, the earthen vessel is laid aside; it retains too much of the defilements of sin, to be fit for that spiritual, glorified state into which the soul is conducted, when separated from the imperfections of fallen, depraved matter.

"When the tent of the body, in the course of nature, is taken down, the spiritual inhabitant must leave it: not for ever, it is true, but for a time; that is, until the end of time; then it shall be raised up again, in a manner suitable to the dignity of the blessed Spirit which inhabited it; for it is laid in the grave a natural body, a body of the same nature as the earth in which it is laid; but, it is raised a spiritual body; changed into a spiritual nature, capable of immortality as well as the soul.

"The most engaging, amiable form, that ever drew the breath of life, in death,

is a mass of putrefaction : Abraham was glad to bury his beautiful Sarah out of his sight, after her soul had left her body.

" We cannot stay here, either to hear or answer uninteresting questions, why the body is not glorified at the same time with the soul ; if it is to be glorified at all, it may be asked, where is the necessity of disgracing it to such a degree, and in such a manner ? We may say, in general, on this subject, that the immediate glorification of the body with the soul, is not a part of that infinitely wise plan of salvation, by the incarnation and death of the Son of God. In this case there would be no death to the elect ; and if their bodies did not die, in the way and manner they do, they would not be conformed to the death of Christ, which, in all reason, they ought to be ; for, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

" But the soul is glorified, when the house of this tabernacle is dissolved : it enters into glory immediately, and is conducted by angels, as Lazarus was, into the heavenly regions of eternal peace. The divine Agent, of whom we have spoken, commits them to the guardianship of those ministering spirits, who have been attending upon, and assisting these heirs of salvation, during the whole time of their pilgrimage.

" Now the immortal spirit leaves a mortal body : it immediately opens its eyes on beings like itself, of a spiritual nature ; glorious creatures, such as it never saw before : they raise the soul, as Joseph out of the prison, and hasten it into the presence of the Eternal King ; leaving, suddenly, the regions of darkness and woe, they presently arrive at the twilight of eternal day : as they go on, the glory increases, and grows into inexpressible splendour. The pearly gates of the celestial city are open continually : they enter, and conduct their precious charge to the throne, where the Incarnate Saviour sits ; the precious soul enters into his glory, and feels more transport than the happy apostles did on the Holy Mount ; it is glorified with his glory ; clothed with splendour and majesty, as a king and priest unto God ; put in possession of the mansion prepared for it—an house eternal, an immortal, unchangeable home, in the presence of God and the Lamb, and in the enjoyment of every glorious blessing purchased by his incarnation, life, and death ; all illuminated with that light, of which the Son of God is the source and fountain. How great ! how glorious ! how resplendent the dignity of the redeemed, glorified, happy soul !"

A Small Basket of Fragments, for God's poor Family. By James Middleton.

THIS *little* production ought not to be overlooked : it distinguishes itself by several sound maxims, and useful remarks ; and so simplified as to render them understood by the most humble capacity. We will take the liberty of borrowing a few out of this Basket, in order to give our readers a taste by way of sample ;

" There is such simplicity in the gospel of Christ, that to depraved nature it is quite irksome. By the worldly wise man it is accounted foolishness, although divine wisdom is so wonderfully displayed therein. Such is his enmity, blindness, and ignorance, being influenced by the devil, that he setteth up his own supposed wisdom in direct opposition to the Almighty. However, thus it must be according to scripture testimony. ' The wisdom of God is foolishness with the world, and the wisdom of the world is foolishness with God. The preaching of the cross is foolishness,' saith the unbeliever, ' yet it pleased God, by the foolishness of preaching, to save them that believe.' 1 Cor. i. 21.

" In all the transactions of the Trinity, touching man's redemption, there is such a degree of exactness and order visible, that the contemplative mind cannot but wonder at and admire the sight. The Son, when spoken of, or speaking of himself, in his mediatorial capacity, is represented as acting with submission to, and receiving from the Father, who fulfils his covenant engagements in behalf of the Son, upon the ground of his fulfilling the covenant conditions required. He having fulfilled

those conditions for the elect sake; the precious promises relative to redemption are not conditional unto them, but absolute and unalterable. Our God hath kindly taken every obstacle out of the way of faith, that it may venture forth upon his word, and lean on it as an immoveable basis. Luke i. 32. Psal. xl. 7, 8. Zac. ix. 11, Isa. xlix. 25.

"No works are worthy of being called good, but such as are wrought by the good Spirit of our God, the only source of all goodness. Titus i. 16. John vi. 29.

"To perform works is one thing; to trust in works performed is another. The former, the christian is constrained to do; the latter he is restrained from.

"To talk of christian suffering is a very easy matter; but, to suffer as a christian, that indeed is hard.

"I am more afraid of a dead formal professor, than I am of an open enemy of the cross of Christ: because, the former may deceive me; whereas, the conduct of the latter sets me upon my guard.

"Great multitudes come within hearing the sound of the Gospel with their own ears; but few, very few are blessed with the knowledge of it; even that few ordained to eternal life. These only believe the report, (Isa. liii. 1.) which faith proves their election. The Scripture saith, 'Many are called, but few are chosen.' To one the Gospel is a saviour of death unto death; to others, it is a saviour of life unto life. The one is taken, the other is left. Thus shine divine sovereignty.

"Believer, thou canst receive nothing but blessings from the Lord's hand; although they may come unto thee in disguise; seeing the curse is for ever removed from thee.

"People may seem to be that in public, which, in reality, they are not. According to the conduct of a man when in secret, is the state of his soul before God. Hypocrisy respects men; sincerity respects the all-seeing Majesty of heaven.

"He that is most conscious of his own weakness, will lean most on his beloved Lord.

"Where there are means to be used, it is right to use them; but when there are no means to make use of, God can work without them.

"If Christ be formed in the heart, the hope of glory, the fruits of his Spirit must, undoubtedly, appear without, to the glory of his grace.

"Was an elect sinner but left to his own free-will, he would burn in hell for ever; but, thank God, a member of Christ's body cannot be lost: grace must be communicated, and that grace must be crowned with glory. Psal. lxxxiv. 11.

"At a little distance, a counterfeit may have a much better appearance than real coin. It is possible for a hypocrite to excel the true worshippers of God in outward appearance; but their cloak is so very thin, that, with a little wear, some hole appears, through which, their hypocritical deformity is discovered.

"The self-righteous are not fit objects for Christ: they seem to take the work off his hands. A righteous Christ wants none but unrighteous sinners to come unto him, that he may make them righteous by imputing his righteousness unto them.

"The path of profession abounds with so many impostors, that the real saints of the Most High, instead of improving the privilege of communion, seems all to be afraid one of another.

"Free-willers may be compared to a man that has lost his purse, but does not find it wanting, till he comes to pay his debts.

"There is no pit of misery so deep, but Mercy's hand can reach its bottom, to pluck the miserable from thence, and make them completely blessed and happy. Since Paul, Manasseh, Mary Magdalene, the dying thief, and other great sinners, have found mercy; the vilest wretch upon earth, if convinced of his sin and want, need not despair of obtaining it also.

"How great is the folly of bringing the burthen of to-morrow's cares upon our mind, when we know not that ever we shall see it. Spiritual and temporal supplies, for the present day, should be asked of God; but supplies for future days, should be left until future days arrive to receive them. Mat. iv. 11 and 31.

"Beware of boasting of any thing possessed short of Christ. That, which to-day thou enjoyest, to-morrow thou mayest lose, and go mourning on the account of it.

"To preach the everlasting Gospel a-right, is not to preach it in a general way;

but to draw lines, and make proper distinctions. To invite an unawakened sinner to come to Christ, is just the same as one man telling another, that is in perfect health, to make application to a physician. It is meet to point out to the sinner his present danger, and what must needs follow, upon his dying an enemy to Jesus Christ. Should the Holy Ghost apply the word, make him sensible of his wretched state, and create in his heart a cry after mercy; then, indeed, is the time to invite him, with all possible freeness, and right glad will the poor wretch be to fall in with the invitation. Acts ii. 36, 37, 38, 39.

"I esteem it a great privilege, that I can, sometimes, go to the Lord by prayer, and cast all my cares and burdens upon him; and after this, watch his hand in appearing for me. This is of more value than ten thousand a year.

"He that hath saving grace, cannot dispose of it to those that hath none; nor can he, by all he can say or do, make another a Christian; because true Christianity, or the religion of Jesus Christ, is no less than the revelation of himself to the heart.

"Are we, indeed, running the heavenly race, then there is no avoiding spectators; to wit, angels, devils, and wicked men; the latter may reproach, vex, and threaten us: yet it becomes us not so much as to turn our head to notice them; seeing we are in a race which demands all attention and speed.

"We may enter the furnace with darkness, sorrow, and fear; this is common—but when we come forth, it must be with triumph, joy, and praise. Christ, our leader, does not accompany us at the edge of the furnace, there to leave us; he is, according to his promise, ever with us, to purify, and bring us through with profit. *Matth. iii. 3.*

"Retirement is then pleasant, when the world is, as it were, absent; and a smiling Redeemer is present.

"Our mercies are so numerous, that many of them pass unnoticed by us. The mercies of God are new every morning, but there is so much corruption in our hearts, that gratitude has very little room. Much of this world tends to lessen humble dependence; and, like a cloud, conceals the benevolent hand that bestows it.

"Some appear to run well in the ways of God, at their first setting out; but, alas! ere long, they give over, crying out, "I am tired, I am tired," and down they fall. This teacheth us, that none can reach heaven in their own strength. We have many among us professing godliness, but those only that hold out to the end shall be saved; *Mark xiii. 13.* which all the elect, and none else, shall be able to do.

"Arminians do boldly and impiously affirm, that all mankind, universally, are endowed with a will and power to turn from sin to God whenever they please. Is it so? Why, then, do not all men universally turn, and believe, and be saved? Why, then, do any go to hell? The reason is, they are destitute both of will and power; therefore, being left to themselves, they embrace death rather than life. *John vi. 65.—iii. 19. Psal. cx. 3.*

"Looking to Jesus is an act of the mind, of which faith is the eye; and he that looks to Jesus most, will fear danger least. To look to Jesus is, First, to look from self, from creatures, from second causes, and every other thing that is in point of dependence. Secondly, to look in dangers and distress, and through all dark providences and discouragements. Thirdly, To look for strength, consolation, guidance, and protection; and, Fourthly, for endless felicity, as a free grace reward. While I look to Jesus, I behold, First, his goodness and mercy, which has hitherto followed me. Secondly, his faithfulness and truth, which tend to establish me, and raise an expectation full of confidence within me. Thirdly, his wisdom, which directs me. Fourthly, his power, which protects me. Fifthly, his love, which animates and constrains me; and Sixthly, his glory, which stands ready to reward and crown me.

"The entrance into the way of life is so narrow, that natural men, with all the power of reason, and sparks of worldly wisdom, cannot find it; the Holy Ghost first puts the elect upon seeking it, then reveals it unto them: after this, enables them to enter in, and, what is still better, for ever keeps them in. *Eccles. x. 15. Exod. xxliii. 20.*

“When a follower of Christ is surrounded with a cloud of reproaches, Satan will try to persuade us, that all which is said concerning him is true; in consequence of which, he cannot belong to God: but the blessed soul, having life and light within him, it cannot be long concealed—it must shine through all.”

We find these Fragments so multiplying upon us, that we must stop our hand, as our basket will soon be full.

Consolation for Bereaved Parents; or Infant Salvation consonant with the Scriptures, and harmonious with the Doctrines of Grace. The Substance of Three Discourses, preached at the City Chapel, Grub Street, London, March, 1807. By W. W. Horne.

THE writer of the above Pamphlet enters upon the subject of the Salvation of Infants, in a manner that does him credit as a Christian and a man: we shall transcribe his introductory remarks, and his reasons for discussing this topic; Mr. Horne says:

“When an individual comes forward with a subject so novel as the present, certainly some apology is due to those who are solicited to honour it with a candid and impartial perusal.

“That apology the Author of the following work humbly offers to his readers, with all due deference, respect, and confidence in their impartiality; and with an heart feelingly expanded with an ardent wish, that, so far as he has published truth, it may meet with their warmest approbation, and their most friendly and firm support.

“He entreats that the following simple statement may be accepted, as a sufficient apology for issuing this subject from the press.

“The Letter sent him by a Friend, which is inserted in the Introduction, first summoned his attention to the eternal state of expiring infants; and the ideas now offered to public consideration, instantaneously and powerfully pervaded his mind, and most irresistibly, and very pleasingly, engaged his meditations. This brought him to a determination (under the divine blessing) of submitting his thoughts to the attention of his friends, and congregation, from the pulpit; which he delivered in *Three Discourses*, to a very numerous, and profoundly attentive audience.

“After the delivery of the first Discourse, he committed some of his thoughts to writing, and was most pressingly solicited, by many respectable friends, to publish from the press, a subject which they heard with so much pleasure and satisfaction from the pulpit. At their solicitation it is now sent into the world, with a view to sooth the sorrows of *bereaved parents*, and to defend the *truth of God*.

“And, as a defence, and promotion of truth, is the Author’s grand object, he sincerely hopes, that the plain, unornamented plea for a most glorious part of divine truth, which, he now makes at the bar of the public, may so powerfully prevail with his readers, under the guidance of the Holy Spirit, that it may shout victory over every rooted prejudice, and a covenant God in Christ, shall have all the glory.”

The text upon the occasion is from 2 Kings iv. 26.—“Is it well with the child?” and she answered—“It is well.”

Hints to the Public, and the Legislature; or, the Nature and Effects of Evangelical Preaching. By a Barrister.

THIS is a poor, wretched, weak performance: turning bread into poison, and poison as substitute for it.

All this is not surpising from one who makes no pretence to vital godliness: but, to see the Editor of an *EVANGELICAL* publication helping this Barrister, is *strange work* indeed. What a

sweet and comfortable morsel must the following Extract be to the above learned Gentleman, to the Messrs. Daubeney and Co. the Anti-Jacobin Reviewers, &c. &c.

An abominable and wicked caricature of the EFFECTS of preaching the doctrines of grace, is to be found in the last Month's *Evangelical Magazine*, p. 123, entitled, "An Extract from a Church Book:"

"There was a minister who continued but two or three years, and, undoubtedly, possessed as much levity as all the ministers before him; and, perhaps, as much jocular wit as any that follow after him. HE WAS VERY HIGH IN DOCTRINE; he denied the Gospel call to sinners, as sinners; and he was possessed of good talents. He came to his congregation like a burning light, and went out like a STINK in the estimation of many. The baneful effects of his sentiments and levity were, that those who professed to admire him most, became litigious and troublesome; and several have united into an *antinomian* party."

Surely this Editor, under the *mask* of piety, is not doing the work of an evangelist, but that of an apostate; or, like Satan, in the shape of this Barrister, raking among filth, in order, to daub over the sacred edifice. Where is a godly man who can read such a piece of trumpery, vamped up in the *coarsest* idiom, and not blush for such an Editor.

A Sermon on the General Fast; preached February 17, 1808. By the Reverend John Still, L. L. B. Rector of Fonthill Giffard, Wilts.

THE text on this occasion is, "What nation is there so great who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for?"

Mr. Still sets out with addressing his hearers, that it ought to be their aim, on the present solemn occasion, to overlook the contracted views of worldly policy, so that they might *elevate* their thoughts to nobler objects; that they may, with humble devotion, acknowledge both the blessings they enjoy, and the duties they have to fulfil: for he would not, at such a moment, willingly disturb that calm and composed spirit, that pious recollection and contrition, which it became him and them to prostrate themselves before God.

However, in a few minutes, Mr. Still forgets his promise; for he holds up the Emperor of the French in a terrific point of view. He dubs him an impostor, an apostate, who has multiplied abominations; and ransacks the prophetic Scriptures, to trace his character from the pen of inspiration, which makes a most diabolical figure.

It is, certainly, a wonderful and dishonourable tale: that nine-tenths of our habitable globe should have patiently worn away near sixty centuries, only to become the very reverse of God's image. The contemplation of this subject plunges the human mind into a fathomless reverie, when it considers the tyranny and oppression, the ravages of countries, and devastations of kingdoms, carried forward through so many ages by so many enthroned butchers and plunderers; and who have been beatified for their sanguinary deeds. What a spectacle for God to behold: one set of human beings destroying another! and for what? Why, that the vanquished may adorn the triumphal en-

trance of victory, dragged at her chariot wheels; or, led through the streets, in chains, before her saturated eye, to satiate the longings of revenge, the cravings of corrupt avarice, the unsufferable pride of power, and the unextinguishable thirst of empire and of human blood, in the breasts of kings and courtiers.

Indeed, if we open the page of sacred and profane history, we find it written, as it were, with blood; the whole creation of God is held up as a wild and howling wilderness; an inhospitable region, not fit for a sun-burned Indian to make his way through; kings and kingdoms opposing and counteracting one another, while the most of them wallow in the foulest vices and crimes, and destroying one another. The consolation to a believer in Christ, while passing through this bedlam of a world is, that he has a city which hath foundations, whose builder and maker is God.

Mr. Still concludes his discourse in an ambiguous strain, by saying, "If we are true to our God, to ourselves, and to our country, we shall ride paramount over every difficulty."

The Uncertainty of the Morrow: the Substance of a Sermon preached at Fulham Church, in the Afternoon of Sunday, the 13th of September, 1807, on Occasion of the late awful Fire in the Premises of John Ord, Esq. by which his principal Gardener was burnt to death. By the Reverend John Owen, M.A. Curate of Fulham, Middlesex. The Second Edition.

THIS Sermon contains some observations on the uncertainty of time, and the certainty of death, in a striking point of view; the language is dignified and suitable to the subject; but the divinity is superficial and imbecile. We are told about *negotiating* a peace between God and our souls, and sinning away the day of grace, and its period expiring; of persons refusing to be reconciled to God when their ministers *tend* to them the Gospel of peace. Speaking to a character who is undeceived, Mr. Owen says, "Trifle no longer with the overtures of the Gospel; but accept them in that spirit of sincerity in which they are offered, and be not almost, but altogether Christians. The case admits of no neutrality—allows of no delay; decision—prompt, unqualified decision, alone will satisfy that God with whom you have to do. While you differ, you are in danger: while you deliberate, you may be destroyed, resolve then, and be secure; decide and live for ever!"

This is very pretty to an unrenewed heart, who boasts of its free-will powers; but we are sorry to say, all such harangues shews the preacher is ignorant of the worth and excellency of Christ's benefits, and that he knows nothing of free justification nor of the carnality and enmity of the human heart, in resisting every offer and tender of grace.

An Improvement of awful Events: A Letter addressed to our State-men, Bishops, and Clergy; together with Public at large. By A Lover of Mankind.

THIS Writer gives a very gloomy aspect of the religion, patriotism, and morals of the age. They are, without doubt, bad enough: but still, we trust, not quite so desperate as here reported; nevertheless, many of the observations are pertinent, and well worthy the attention of the public.

Serious Advice to those who Worship in any Establishment of Christians. By A Freethinking Christian.

THIS is a catchpenny, of forty pages; and which contain not one line of common sense, or of religious improvement! The Writer is an advocate for free devotion; and asserts every thing that has a tendency to shackle free-thinking ought to be detested.

Religious Aphorisms, respecting the Knowledge of God and of Jesus Christ. Written by Joseph Coad, N. L.

A VERBOSE and violent declamation against the Divinity of Christ. The Writer treats all those who "honour the Son as they honour the Father" in a scurrilous and gross manner. Had the Writer the least degree of modesty he would have suppressed his name; but, we believe, it is in as much obscurity as the pompous initials affixed, of N. L.

Essays, written by a Gentleman in Retirement; particularly adapted to the Aged.

THE pious Author of this work has discovered some genius in the ground plot: the different characters introduced are distinctly disposed; all of whom, in acting their different parts, assist in producing very happy effects. The language, throughout, is good; and the whole written with great spirit. It should be noticed, these Pieces were printed before, and now well deserve a second impression.

Three Hundred and Sixty-five choice Sentiments: to which are added, A Bumper; adapted for every Christian.

WE are averse to all such quaint titles; levity, in serious concerns, is quite unbecoming; we are more hurt on this occasion, as the above little Tract belongs to us: it is borrowed, verbatim, from a Work we sent forth to the Public a few years past, but this is not even hinted at by the Publisher!

FOREIGN, RELIGIOUS, AND LITERARY INTELLIGENCE.

THE present year promises to be *annus mirabilis*, a wonderful year. The visible representations of *Antichrist*; the assumed head of a persecuting church, is, at length, after all the longings and expectations of observing Christians, removed from his dominion; and from that seat which his predecessors had maintained possession of one thousand years! To speak in plainer terms, the Pope, who has been some time deprived of his spirituals, is now bereft of his temporals also. He is, it seems, no longer to be an ecclesiastical, nor even a secular prince in Rome. A brother to the French Emperor will probably reign there in his stead. The almost inexpressible importance of this event will only be estimated by the discerning few, who have not "bowed the knee to Baal," nor worshipped the *golden image* which has been set up by the modern Babylon.

Another event, which the tradition and the predictions of many ages past has generally coupled with the former, is "the removal of Turkish woe," the Ottoman power out of *Christendom*, which the French papers having lately announced, we may now receive as though it was already effected. In these journals, no mercenary, no private political speculations are ever suffered; so that whatever is said relative to politics or public affairs may be looked to as coming from Government itself. European Turkey therefore, it seems, is to be divided probably between Austria, Russia, and France. The first power may have the provinces of Bosnia, Servia, Bulgaria, &c. Constantinople may, probably, fall to the lot of the Russians, and the fine countries of Greece and Egypt, if not Jerusalem and Palestine, to the French. These are what is further expressed by "the great changes expected in the East."

The following which is a demi-official article, is very remarkable.

"*Banks of the Elbe, February 22* — The refusal of England to co-operate in restoring peace to Europe is on the eve of producing measures, whose effects will soon be felt upon the continent. A formidable army of French and Spaniards is assembling in Spain, which will be increased to 150,000 men: preparations are pursued with the utmost activity on

the frontiers of Turkey; the Russian troops are advancing in great force on those of Sweden, and we are in momentary expectation of official intelligence of hostilities having commenced; part of the Dutch troops stationed between the Ems and the Weser, will be placed on the right bank of the former, and those which are between the Weser and the Elbe will immediately advance to the right bank of the latter river."

One of our papers observes as follows: "The *Moniteur* contains a commentary in its usual style and temper: a general view of it is all we deem necessary. The first object of animadversion is Portugal, where our securing six, out of their miserable fleet of ten sail, is completely ridiculed, while France has succeeded in shutting out the English from Lisbon and Oporto."

The following passage is well worthy of remark:—"As his Britannic Majesty offers up such fervent prayers in favour of a Roman Catholic Prince, we may indulge a hope, that Divine Providence will inspire him with sentiments equally kind in favour of the three millions of Roman Catholics who are his subjects, who are persecuted in his name, and who, for such a length of time, have been harassed in a manner unprecedented in history. And whence will this augmentation of strength and splendour come? to a fugitive Prince, who abandons three millions of subjects, the country of his ancestors, one of the finest countries, and one of the most beautiful capitals in Europe, in order to reign over 800,000 Europeans scattered over vast deserts! If this be not cruel irony, we wish the King of England a like augmentation of splendour. Let him choose the East or West Indies, we do not think France has the intention of opposing it." Is it possible, in truth, to make a sovereign speak with less dignity? His Majesty did not refuse the mediation of Russia: upon which it is observed, "This mediation was not only refused, but the offer was burnt in the conflagration of Copenhagen, perpetrated at the very moment when the mediation was offered, and which was the first answer of England."

Farther down, the commentator says, "We see that his Britannic Majesty would only negotiate on a basis of perfect equality; and such is the basis of a

just and honourable peace; and such was that of the negotiation which took place last year: if it be so, it will be said, 'Why have we not peace?'—Because England is without a Monarch; because the Cabinet of London is in the hands of men without morality, who have continually and openly published the principles of a perpetual war:—Respecting Sweden, however, the following observations are important:—'They say, that they mean to assist Sweden with a subsidy: but a subsidy will neither save the honour nor the crown of the King of Sweden. When Stockholm shall be in possession of the Russians, what benefit will therefrom arise to his Britannic Majesty? We must repeat, when an event is irrevocably fixed by the decree of Providence, no human power can resist. England was fated to reject the offer of peace.'"

Then comes this most remarkable passage:—"Not on the British Parliament, but on the Cabinet of London. Europe and the world have difficulty to conceive how a rich nation, interesting in so many respects, can thus voluntarily rush upon its ruin? how the passion and fanaticism, which have taken birth in a head enfeebled by age and infirmities, can expose, without any chance of success, so great prosperity."

The whole concludes with an assertion, that "all England has need of the aid of another *mad* Doctor Willis! But the conclusion of these official remarks, we are sorry to say, announces, in pretty plain terms, that peace will be no more offered on the part of France!

"One can neither find any trace of reason nor policy in all that the English ministry do or say: they pretend that they do not wish for an armed truce, and they cry out against the bad effects of the Peace of Amiens—But to whom is an armed truce hurtful? to France—To whom is it useful? to England—To whom was the Peace of Amiens useful? to England—To whom injurious? to France. There is no sensible man who will not acknowledge this—the expedition to St. Domingo was undertaken on the faith of the Treaty of Amiens. War took place, and the expedition failed, to the great injury of France.

"Marseilles, Bourdeaux, Nantes, Havre, St. Melo, and Dunkirk, inundated the sea with their ships; they were, for the most part, taken by the English, and the

loss of upwards of 100 millions of capital aimed the last blow at the merchants, almost exhausted by the events of the revolution. This assertion is so true, that Marseilles, Havre, Dunkirk, have but one cry; "Solid peace or energetic war—for the greatest misery that can happen to France is an armed truce."

"Not only did France commit the two capital faults of engaging in the expedition to St. Domingo, and of authorising her merchants to confide their fortune to this deceitful peace, but she placed her army also on a peace footing. Upwards of two hundred thousand men returned to their homes; and if, when, afterwards, England declared war, that determination had been, instead of a measure of passion and imbecility on the part of the English Government, a measure calculated and combined with the continent, the destinies of France would have been exposed. But the third coalition was not renewed till two years afterwards, and France had time in these two years to complete her army, and to place herself in a condition to destroy with one blow this third coalition.

"What then would be the result of a peace of two or three years, or what the English call an armed truce? It would be a peace without commerce; for what French capitalist would dare, on the faith of the present English ministry, to trust a single ship to sea? It would be a peace without security; for the French army must then re-pass the Rhine. Eight hundred thousand men, now under arms, would be reduced to 300,000, for no state of peace could be more considerable, since it could only be provided for by the finances of the interior. And if the army being thus reduced, the nation having made no profit by commerce, England should attack again, and her attack be combined with the formation of a fifth coalition, what would be the situation of France? The few ships she would have at sea would be taken; the army must be formed in haste, and what is done upon the continent would be called in question. It is true, therefore, that a short peace is advantageous to England, and might be destructive to France. But the perspicacity of the English Cabinet does not reach so far; and what all Europe, enlightened, sees, the fogs of the Thames prevent the English Cabinet from seeing. What shall we conclude? that a peace

which does not offer to France the probability of a long duration would be perfidious and ruinous to her; and on the contrary, what the ministers of London called an armed truce, would be advantageous to England?"

It is already reported that Sweden has been obliged to submit to the terms offered by France and Russia, without striking a blow; and it is now said, the armament preparing for that country will be better employed elsewhere! But it is not less evident, that the long continuance of the Easterly winds, and the severe setting in of the frost in the Baltic, has favoured the preparations of the French there, just as the freezing of the rapid river Waal (an event never known before in the memory of man) promoted their entrance into Holland some years ago. The weather alone, over which no human power has any command, has been, or soon will be, the sole cause of the speedy fall of Sweden, and, with that power, the exclusion of hostile England from the shores and ports of the Baltic for ever!

The treatment of the prisoners at Cold Bath Fields Prison, has, at length, been brought before Parliament, in order that a committee might be appointed to investigate the subject; but though Mr. Sheridan, who made the motion, was supported by Lord Folkstone, Sir Francis Burdett, Mr. William Smith, and several other members, it was not agreed to. In the course of the debate Sir Francis Burdett could not forget that Aris had confessed that he borrowed money of his prisoners, that he beat and whipped others, and also, that he took bribes from some—(Hear! hear!)—With respect to the Committee, he hoped the Honourable Gentleman (Mr. Sumner) would not move for the appointment, but leave the business in the hands of the Right Honourable Gentleman, who was in possession of the whole of the facts. As to what had been stated by some gentlemen about the regularity and good order of the prison, it was probable that in so large a prison, containing upwards of three hundred secret cells, that in shewing it the gaoler intentionally might forget to unlock one cell in which a poor wretch, from ill treatment, might be starving! (hear! hear!) It was sufficient, in the eyes of the gaoler, that a prisoner complained—ill-usage followed that complaint—the facts were so no-

torious that he was ashamed of reasoning upon them in so enlightened an assembly as that he was now addressing. It appeared to him that there was something mysterious (he did not mean to impute any thing to Government, because it did not rest with them) in the protection afforded this gaoler, after the crimes which had been proved against him. (Hear! hear!) The manner in which Aris got into his situation reminded him of a story of a lawyer, who, in an unway moment was entrapped into the performance of a good action. He begged it might not get wind, for, if it did, he was a ruined man; his bread depended on his character for consistency! (A laugh!) Aris, however, had not obtained his situation through his good behaviour. He was at the time a parish-rate collector, and was become obnoxious to the inhabitants, in consequence of disfranchising for rates; besides this, he was indebted to the parish, and they strongly recommended him to the situation in hopes of getting reimbursed. (Hear! hear!) This was the character of the man appointed to correct the morals of the prisoners! The Honourable Baronet, however, when the business should come on, intended to argue that these places of solitary confinement should be put an end to. Though Mr. Howard, the original planner, intended them for good purposes, yet experience had shown he was mistaken in his views; great part of this prison had been converted by Aris into a garden and farm; and, in short, he had appropriated to his own use that part which ought to be allotted for the prisoners to take the benefit of the air. The Honourable Baronet asked what sort of necessity could exist for putting the prisoners in irons, when they were confined in small stone cells, from whence, if they were so disposed, they could not escape. The person of a prisoner was as much under the protection of the law as the King's. It was the last of disgraces which a country could bring on itself to allow prisoners to be tortured and ill-treated. (Hear! hear!) When the Honourable Baronet visited the prison, he declared, that, if it had not been for secret intelligence, he should not have seen the whole of it. A prisoner, named Jones, complained, in the presence of Aris, that he had been beat by him. His hand was bound up, and he appeared much emaciated. Aris did

not deny the charge, but said to the Honourable Baronet, in an insolent manner. "Indeed I would bear any scoundrel so who was impertinent to me." (*Hear! hear!*) The Honourable Baronet implored the House, for the sake of its own character, to take the matter into consideration.

Mr. Sheridan observed, that the gentlemen of the Grand Jury had been with two of his Majesty's principal secretaries of state before they came to him. His Majesty's ministers did appear to be favourably disposed towards their object. But Gentlemen would recollect that the last commission produced nothing, except indignation among the public. No inquiry was instituted into the conduct of Aris, and he was considered as acquitted. An unfortunate man, of the name of Dickie, has been in prison ever since the first proceedings respecting Cold Bath Fields Prison for a libel on this Aris, although he had asserted nothing stronger than was to be found in the report of the commission! He concluded by moving, that the Petition be referred to a select committee.

The Chancellor of the Exchequer preferred a commission to a committee, and would, therefore, oppose the motion.

Mr. Whitbread considered parliamentary inquiry as the only mean that could be effectual: the commission formerly appointed had not sufficient power. Whether Aris was guilty to all the extent reported, certain it is, by his own confession, that he has been guilty to a very considerable degree. The magistrates, therefore, have not done their duty, in not removing a man who had become, whether justly or otherwise, so obnoxious to the public.

The House then divided, when there appeared,

For the Committee.....50

Against it.....75

Mr. Paul has addressed a letter to the electors of Westminster, upon the subject of the proposed pension of 2,000*l.* a year to the two next heirs male bearing the title of Lord Lake. It states, that the late Lord Lake, independent of his regiment and the government of Plymouth, was appointed, in 1800, commander in chief, and senior member of the council of Bengal, with a fixed salary (exclusive of powerful patronage, and the means of providing for his fa-

mily) of 16,000*l.* per annum, paid monthly, in a country where the legal interest is 12*l.* per cent. Early in 1801 his Lordship arrived in Bengal, and, previous to August 1803, he had saved enough to pay into the hands of Mr. John Rudd, 38,000*l.*, being the amount of the whole of his debts. At this period, and after this payment, he took the field against the Maharratas, and received, as his share of the prize-money resulting from the victories of Allegher, Delhi, and Agrah, at least 130,000*l.*— From September 1803 to April 1807 he received a farther sum of 50,000*l.*; the whole, including the payment to Mr. Rudd, making 224,000*l.* exclusive of the interest at 12*l.* per cent. Exclusive of this sum, his son, Lieutenant-colonel, G. Lake, who went out with his Lordship to India as military secretary, received 8,000*l.* a year, paid monthly, while living in the house of his father, amounting, in six years, to 48,000*l.* besides interest, making, with 15,000*l.* prize-money, a total of 63,000*l.* which, added to the sums received by the late Lord Lake, make an aggregate of upwards of 300,000*l.* in six years! This statement Mr. Paul avers, is accurately true; and, upon this ground, he contends, that there is no apparent necessity for the proposed grant of 2,000*l.* a year. He states, however, as matter of general rumour, that his Lordship has disposed of his wealth in a most extraordinary manner, by the purchase of an annuity, which must have died with him.

The Emperor of Austria has allowed all bookfellers in his dominions to sell those books which had been prohibited by the Emperor, Joseph II. provided that such books still remained in their warehouses, and that no fresh sets should be imported, nor any new editions printed.

At the Collegiate Church in Manchester, last year, there were three thousand two hundred and eighty-one baptisms, eight hundred and fifty burials, and one thousand four hundred and fifteen marriages.

Early in April will be published, in one volume 8vo. *Studies; Sacred, and Philosophic; adapted to the Temple of Truth.*

Mr. Charles Kenworthy of Manchester, has in the press, and will be published early in the ensuing month, a work, entitled, "A Peep into the Tem-

ple; or, the Pharisee and Publican illustrated, in a few practical Remarks on these Characters, for the present Day;" in Two Parts.

Hebrew Literature.—Mr. L. Cohen has in the press a splendid edition of a controversial work, entitled "Sacred Truths," addressed to the Children of Israel residing in the British Empire; containing Strictures on "The New Sanhedrin, and Causes and Consequences of the French Emperor's Conduct towards the Jews, &c. &c.;" tending to shew, that the Jews can gain nothing by altering their present belief; proving the local restoration to the Land of Promise; and clearly demonstrating that Buonaparté is not the man, the promised Messiah. Mr. Cohen, who is an ingenious musician, and resides in the West of England, is patronised by his grace the Duke of Bedford, Lord Clifford, Viscount Courteney, Earl Mount Edgecombe, and several other noblemen.

Mr. Hill, of Hinckley, is preparing a work on the Diseases of the Bones which produce distortions of the spine and limbs; in which the medical, surgical, and mechanical modes of treatment will be considered, and the latter mode illustrated by plates.

The Rev. J. Fawcett, A. M. of Macpelah, near Halifax, is preparing for the press a Family Bible, with notes, illustrations, and devotional exercises, by way of improvement, for the use of families; partly original, and partly selected from the most approved expositors, ancient and modern.

The Rev. Joseph Pratt having completed his edition of the whole Works of Bishop Hall, in ten volumes octavo, has now in the press three large volumes octavo; being the Works of Bishop Hopkins, including all pieces contained in the folio, with several scarce posthumous treatises. The life of the author will be prefixed, and a copious index given at the end.

The Rev. H. Pearson will, shortly, publish a Dissertation on the probable designs of Divine Providence, in subjecting to large a portion of Asia to the British dominion; and of the duty, means, and consequences of translating the Scriptures into Oriental languages, and of promoting Christian knowledge in Asia.—To which will be prefixed a brief historical view of the progress of the Gospel

in all nations since its first promulgation, accompanied by a chart descriptive of the country.

A mammoth, in a state of perfect preservation, was, lately, found near Yakoutska, on the borders of the Frozen Ocean: part of the flesh, the tusks, ears, and tail, had been cut off by the natives; but the skeleton has been carried to Petersburg, a distance of six thousand eight hundred and seventy-five miles! The head weighs four hundred and sixty pounds: the horns are nine feet and a half long, and weigh four hundred pounds; the height of the back is ten feet and a half and the length sixteen feet and a half; the bristles of the back were of a reddish colour, and many of them measured two feet four inches.

A recipe for making the celebrated Marseilles vinegar, which is an antidote to the Fever.—Take of the essential oil of rue, rosemary, and wormwood, each a drachm, dilute them with about one half table-spoonful of spirits of wine. Infuse, in an earthen pot, in a moderate heat, a handful of sage in a quart of distilled vinegar, till the vinegar has extracted a good deal of strength from the sage; strain it through the flannel and add the diluted oils; then dissolve a quarter of an ounce of camphor in one ounce and a half of spirits of wine; care must be taken in mixing this; it must be added a little at a time, shaking it well each time: it must be well shaken before it is used. With this wash the face, loins, and mouth, and, on approaching infected persons or places, smell a sponge dipped in it; wear also a little camphor, in a bag, near the stomach.

An important improvement in the preparation of that essential article of the pharmacopœia, Calomel, has been recently introduced, by Messrs. Luke, Howard, and Co. chemists. It consists in a peculiar mode of conducting the final sublimation by fire; by which the vapour of the Calomel, instead of being suffered to congregate, as usual, into a solid coat, at the upper part of the vessel, is thrown out into water, where it is, instantly, condensed into a white powder, possessing the impalpable fineness of a precipitate. The important operations of grinding and levigating are thus superseded, and the defects, which have so generally been complained of in the medicine, from this cause, remedied. The

product is lighter than levigated calomel, in consequence of its greater comminution, three parts by weight occupying the same space as five of the latter.

M. Douett Richardott, a French agriculturist, has long practised, with success, a new method of curing cattle, whose stomachs are swollen from having fed upon wet forage.—It consists in administering to the animal the twentieth part of a pound of gunpowder mixed in a pint of milk, when first seized with the colic, from eating grass or clover highly charged with dew. This remedy was, long ago, announced in the French journals, but M. Richardott has been the first to publish the result of its applications.

M. Alliane, a French chemist, has published a new method of scouring wool; which consists in dipping it, repeatedly, in a ley of quicklime; the chalky earth forms an animal soap with the grease: by this means the wool is speedily and economically scoured, and without altering or impairing its quality in the slightest degree.

Economy in feeding sheep.—Mr. Coke, at Holkham, Norfolk, causes to be strewed upon the pasture grounds of his park a certain quantity of the boughs of fir trees, from his plantations, (which are regularly and carefully pruned by the best system of pruning) in the same manner as turnips are thrown to stock upon a farm, and with them hay is given, in racks. The sheep are driven to them regularly every evening; and, before they go out to turnips the next day, the leaves are all stripped from the boughs of the fire: afterwards, the boughs are carefully tied up in faggots, and sent to be burnt in the brickkiln. Mr. Coke has pursued this method during the last snows and frosts: the saving has been a load of hay daily! the sheep have thriven well upon the food; the plantations are the better for being thus pruned and cleared; and the pasture ground has received the benefit of the teatle of the sheep as regularly as if the fold had been struck every day.

Recipe for the cure of sickness in young sheep.—When the sheep is observed to be infected, let it, immediately, be brought into the house; then take a large table spoonful of mustard, mix it with boiling water till it be of a proper consistence to be swallowed, and apply it as warm as the animal can bear it. Let the sheep

stand twelve hours in the house after the mixture has been applied.

Potatoe culture in Warral.—From the situation of the hundred of Warral, between the estuaries of the Mersey and Dee, the climate of this district is mild and temperate, and peculiarly favourable for the cultivation of potatoes: the immediate vicinity of Liverpool creating a large demand for this vegetable, has given rise to an improved method of raising the early kinds, which deserves the attention of the practical agriculturist. The following is the method pursued.—The potatoes designed for the sets are got up in September or October, or even before; the sooner after they are mature the better, and, in November, are laid up in a warm dry room, where they are spread rather thinly, not more than two, or, at most, three potatoes in thickness, and covered with wheat chaff or dry sand; they are further protected from frost, whenever it is necessary, by a blanket or rug spread over them. By this mode of management they are generally well sprit by the month of February or the beginning of March; if this should not be the case, the sprouting is accelerated by sprinkling them, from time to time, with a little water. A potatoe is said to be well sprit when it has a shoot from two to four inches long, as thick as a small quill, and terminated by two little leaves: in this state they are planted whole, (all the shoots being cut off, excepting one) as early in February as the season will allow: they are set not more than five or six inches asunder, the tops just within the ground: as long as there is any danger from an exposure to the frosts they are carefully protected, by a covering of straw or pease-haulm, which is taken off in the day, unless the weather be extremely severe, and put on again at night. By this management potatoes are now as plentiful in the Liverpool market in the middle of May, or even sooner, as they were, before it was practised, in the middle of June: at the same time this vegetable is productive of very considerable profit to the farmer; a second crop being, in almost every instance, raised from the same land in the same year. The land is always manured for potatoes in Warral, except where a naturally rich spot, or one that has some time before been manured, is allotted to the early crop: under these favourable circum-

frances, both this crop, and that which is allowed to come to maturity, are generally much better in their kind than is otherwise the case.

Fine arts.—On Monday, the 4th of January, the Emperor of France and his Consort, paid a visit to M. David, to see his picture of the Coronation: they were accompanied by several ladies of the palace, Marshal Bessieres, M. Le Brun, several chamberlains and pages: horse guards preceded and followed their carriages. In order to appreciate all the details of this visit, in which the Emperor seemed to intend to do honour to the arts in the person of the first painter of the age, it is necessary to have before us the picture of M. David: it is thirty feet long and nineteen high: there are upwards of two hundred figures as large as life. Wishing as much as possible to represent, in one single action, the coronation of the Emperor and Empress, which, during the ceremony, took place successively, the artist has chosen the moment in which the Emperor, after having placed on his own head, one after the other, two crowns, has taken the second, and, raising it, is in the act of placing it on the head of his august Empress. The two principal figures occupy the centre of the picture: the Emperor is standing on one of the sides of the altar; the Empress is on her knees, her hands clasped and raised towards her Sovereign, in token of her gratitude and respect. This fine figure has the dignity which the subject required, and all the nobleness and grace of the original: on the right, and before the altar, is the Pope, sitting; Cardinal Fesch, grand almoner; other cardinals; an archbishop; a great number of Italian and French bishops; the arch-chancellor; the arch-treasurer; the Prince of Neuchatel; the viceroy of Italy; the grand equerry; the Prince of Pontecorvo: further off, Prince Murat, Marshals Monecy, Serrurier, Bessieres, and the grand master of the ceremonies, are grouped near his holiness, and surround the altar: on the left, near the Empress, are the sisters of the Emperor, the Queens of Naples and Holland; the Kings, his Majesty's brothers; Marshals Lefebvre, Perignon, and Kellerman; several ladies of honour, and the chamberlain of the princesses: in front, in a box, are Madame, the Emperor's mother, her ladies of honour and officers of her household; and, towards the bot-

tom, some persons eminent for their talents: in an adjoining box are the French ambassadors. As soon as his Majesty looked at the picture he said, "How delightful! what relief in all the pictures! how beautiful! what truth! it is not a painting—it is real life!" His Majesty then looked at the box in the middle, and immediately recognised his mother; (afterwards Madame Soult) Madame de Fontanges; Dr. Lovelle; and General Beaumont. "I see, (said he) at a distance, Mr Vien!"—"Yes," replied M. David, "I wished to do homage to my Master, by placing him in a picture, which, for its object, will be the most important of my works." The sentiment was approved by his Majesty, who appeared to take pleasure in proving to M. David that he recognised all the picture. His attention was next directed to the group, in which he is represented as on the point of crowning the Empress: he expressed his satisfaction in these words.—"The time is well chosen, the action well described, and each of the figures extremely good."—The Empress agreed with the Emperor. The Emperor remained much longer before the picture, praised the different parts and the whole: the day, however, declining; his Majesty, as he was on the point of departing, stopped a moment before the artist, pulled off his hat, and expressed those sentiments of benevolence which he evinces for all great talents.

Notice of the Pope's departure from Rome, issued by the secretary of state, Cardinal Clifton, February 2, 1808.

"His Holiness, Pius the Seventh, being unable to conform to all the demands made on him by the French Government, and to the extent required of him, as it is contrary to his sacred duties and the dictates of his conscience; and being thus compelled to submit to the disastrous consequences which have been threatened, and to the military occupation of his Capital, in case he should not submit to such demands—Yielding, therefore, in all humility of heart, to the inscrutable determinations of the Most High, he places his cause in the hands of the Almighty; and being unwilling to fail in the essential obligations of guaranteeing the rights of his sovereignty, he has commanded us to protest, and formally protests, in his own name, as well as in that of his successors, against any

occupation whatever of his dominions; being desirous that the rights of the holy Chair should remain, now and henceforward, uninjured and untouched. As the Vicar, on earth, of that God of peace, who taught, by his divine example, humility and patience, he has no doubt but his most beloved subjects, who have given him so many repeated proofs of their obedience and attachment, will make it their peculiar study to preserve peace and tranquillity, private as well as public, which his Holiness exhorts and expressly commands; and, that, far from committing any excesses, they will rather respect, the individuals of a nation, from whom, during his journey and stay in Paris, he received so many flattering testimonies of devotion and regard."

On Thursday, March 24. Colonel Gordon, secretary to his royal highness the Commander in Chief, communicated, officially, the Sentence of the Court-martial to General Whitelocke, as approved by his Majesty.—It is as follows:

"The Court-martial, having duly considered the evidence given in support of the charges against the Prisoner, Lieutenant-general Whitelocke, his defence, and the evidence he has adduced, are of opinion that he is *guilty* of the whole of the said charges; with the exception of that part of the second charge, which relates to the order that the columns should be unloaded, and that no firing should be permitted on any account.

"The Court are anxious that it may be distinctly understood, that they attach no censure whatever to the precautions taken to prevent unnecessary firing during the advance of the troops to the proposed points of attack; and do, therefore, acquit Lieutenant-general Whitelocke of that part of the said charge.—The Court adjudge,

"That the said Lieutenant-general Whitelocke be cashiered, and declared totally unfit and unworthy to serve his Majesty in any military capacity whatever."

OBITUARY.

At Westham, Essex, the Rev. Dr. George Gregory, of which place he was vicar. Dr. Gregory was a learned man, and well known as the lecturer of St. Giles, Cripplegate. He was one of the few moral preachers who, occasionally,

delivered his pulpit discourses extempore. He was chaplain to the late Alderman Staines during his mayoralty; and was universally esteemed by those who knew him, as an enemy to persecution, and a friend both to civil and religious liberty.

At Sock Farm, near Yeovil, Somersetshire, Mr. William Sugg, an eminent farmer and grazier; four days afterwards, Mrs. Rose Sugg, his wife; and, shortly after, his brother, Mr. James Sagg, farmer, of Yeovilton, near Litchester, in the same county.

Robert Scott, Esquire, of Dannerfield, in the county of Buckingham. His numerous acquaintance have to lament, in his death, the loss of an excellent scholar, an agreeable companion, and a most sincere friend. He was conspicuous thro' life for his acts of unbounded liberality: being possessed of a liberal fortune, he continually sought to relieve others from the inconvenience of pecuniary embarrassments; and, though his benevolence may have been equalled, it certainly has never been surpassed. During the short time Mr. Scott had a seat in the House of Commons he distinguished himself for his inflexible integrity, sound judgment, and constitutional attachment to the rights and liberties of the people; so much so, that his ceasing to be a member of parliament has always been regretted, by those who were best acquainted with him, as a great public loss: with these excellent qualities he united those of great indulgence to others, and of exemplary piety; and, on the whole, he has left behind him a character which will long continue to be revered for its rare and extraordinary merit.

At his residence in Lower Brook Street, General Lord Viscount Lake. His lordship was taken ill during the trial of General Whitelocke (he being one of the court.) He was colonel of the 8th regiment, governor of Plymouth, and treasurer of the duchy of Cornwall. He has left two sons; the eldest, Colonel Francis Gerrard Lake, of the 1st regiment of foot-guards, who succeeds to the title; the second son, Lieutenant-colonel George A. F. Lake; who, though a very young man, attended his father in all his campaigns in Ireland and in India.

On the 23d of March, in his 77th year, the rev. Samuel Smith, L.L.D. Prebendary of Westminster, formerly master of Westminster School, in which situation he filled upwards of 24 years.