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The holy Life, and happy Death, of JOHN BRUEN, of Bruen Stapleford, in the county of Cheſter, Eſq;

[*Continued from page* 158.]

ON Monday morning, he felt ſuch powerful impreſſions of divine things, and again, not long after, had ſuch raviſhing views of the joys and glories of heaven, that he could never clearly expreſs, which ſeemed fully to aſſure him he was not far from glory. His evidences he cleared, by conſidering the all-ſufficiency and perpetuity of the covenant, in which he was intereſted, by giving himſelf up unto the Lord Jeſus Chriſt. He was graciouſly carried above all doubts and fears, concerning his intereſt in it, even to the laſt. This his confidence was his comfort in all his ſickneſs, which drew many comfortable and heavenly ſpeeches from him; ſuch as theſe, and the like:

"O how great is thy goodneſs, O Lord, which thou haſt laid up for them that fear thee, which thou haſt wrought for them that truſt in thee, before the ſons of men!" Pſ. xxvi. 19.

"O how precious are thy thoughts unto me, O God! O how great is the ſum of them! If I ſhould count them, they are more in number than the ſand: when I awake, I am ever with thee," Pſ. cxxxix. 17, 18.

"I truſted in the Lord; I ſaid, Thou art my God. My times are in thy hand. I am continually with thee: thou haſt holden me by my right hand," Pſ. xxxi.

"Thou ſhalt guide me with thy counſel, and afterwards receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever. I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day. O love the Lord, all ye his ſaints; for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer," Pſ. lxxiii. 13, 24, 25, 26. and Pſ. xxxi. 23.

"As the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, for the living God. O when ſhall I come and appear before God?" Pſ. xlii. 1, 2.

"O let him kiſs me with the kiſſes of his mouth, for thy love is better than wine. Becauſe of the ſavour of thy good ointment: thy name is as an ointment poured forth, therefore do the virgins love thee. Draw me, and I will run after thee," Cant. i. 1, 2.

"God is not unrighteous, to forget our work and labour of love, which we have ſhewed unto his name. Faithful is he that promiſeth and calleth us, who will alſo do it," Heb. vi. 10. 1 Theſ. v. 24.

"Remember me, O my God, for good, according to all that I have done for thy people, and wipe not out my kindneſs that I have done for the houſe of my God, and for the offices thereof: remember me, O my God, and ſpare me, according to the greatneſs of thy mercy," Neh. v. 15. xiii. 14, 22.

Some

Some of these holy and heavenly speeches, he uttered at his first awaking in the morning; some in prayer with his family, some in his short ejaculations, some as the issue of his secret and silent meditations, some in conference and speech with such of his christian friends as came to visit him, and to minister either counsel or comfort unto him. Yea, and many hundred more than these; which would be a matter of great difficulty, if not of impossibility, to call to mind and to record them.

His heart was as a fountain full of the waters of life, full of the heavenly knowledge of the holy scriptures; and now being as it were broken open by affliction, the rivulets of grace and truth issued out amain.

He was full of matter, like Elihu, and the Spirit within him did constrain him: "Behold, his belly was as new wine, which hath no vent; it was ready to burst like new bottles. His heart was ever inditing some good matter, and his tongue became the pen of a ready writer."

For about eight or nine weeks before his death, he was scarcely able to go up to the house of the Lord; his house was about a mile from church, but he would either walk or ride, calling upon his tenants and neighbours all the way, singing, generally, the 84th psalm, "How pleasant is thy dwelling-place!" &c. He suffered none to abide at home, to make any costly provisions for the body. He used to say, Oh that every day were either a sabbath-day, or a fast-day! for then I should be well.

When the sabbath was past, it was his usual manner to bless God with a thankful and chearful heart, for that he had given him one sabbath more than he did look for amongst his people.

The week-days were somewhat more tedious and grievous unto him, his bodily infirmities much increasing,

and his ſtrength decaying; and yet would he never be dejected, but endeavoured to quicken his own ſoul, and raiſe up his heart by faith and hope, ſpeaking to his family, and friends about him, much after this manner:

"The time is not long; I muſt ſhortly lay down this my tabernacle, and then I ſhall get the ſtart of you all, and ſhall celebrate an everlaſting ſabbath before the Lord, with all his holy angels and bleſſed ſaints in the higheſt heavens."

This he ſpake rejoicingly, and yet with tears.

He grew every day more and more weary of the world, and was beſt contented when he could diſpatch worldly buſineſs with feweſt words *.

It was his provident and godly care to ſet his houſe in order, as good Hezekiah did, to make his will, and to leave all things in good terms of peace and love: which he did with good ſucceſs accordingly.

And ſo by this means his mind and heart were diſburdened, and eaſed of many worldly thoughts and cares, and he brought to a greater freedom and liberty, both to think and ſpeak of ſpiritual and of heavenly things; which in no ſort he did omit, but as he could ſtir abroad in the houſe either to the hall, parlour, or kitchen, he would drop ſome wholſome words of counſel or comfort, amongſt ſuch as he met withal, and never ceaſed ſpeaking of holy or of heavenly things amongſt the reſt of his family.

When many came to viſit him, he would often ſay, "Alas, good ſouls, what are ye come to ſee? A poor wretch, a worm and no man, or a poor dying man. I may now ſay with Job, If I wait, the grave is my houſe, I have made my bed in the darkneſs. I have ſaid to corruption, Thou art my father; to the worm, Thou art my mother and my ſiſter. And yet I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though, after my ſkin, worms deſtroy

* Mark this, ye men of buſineſs.

destroy this body, yet in my flesh shall I see God. Job xvii. 13, 14. xix. 15, 16. Therefore we faint not; but though the outward man perish, yet the inward man is renewed daily. And so our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like his glorious body, according to the working whereby he is able to subdue all things to himself." 2 Cor. iv. 16. Philip. iii. 20, 21.

Some that came to him, would, out of their common kindness, comfort him with some hope of health and recovery; to whom he would make this answer: "My time is in the Lord's hand, and it is not likely it can be long; my days are past, my purposes are broken off, even the thoughts of my heart: my task is ended, the Lord hath no more work for me to do; my warfare is accomplished, my race is run out and finished; I now only hope, and wait for, that crown of righteousness which Christ hath purchased for me, and God hath promised unto me."

Of those which came to visit him, he observed that some were young professors, and babes in Christ; others were of riper age, and better growth in christianity; and therefore he applied himself unto them both. To the babes, he would minister the sincere milk of the word, in mild and gentle exhortations, all sweetened with terms of tenderness and love. To them that were of riper age in Christ, he gave, as occasion required, stronger meat, as to stronger men, even such as by reason of use had their senses exercised to discern both good and evil.

Unto them both he gave these, and the like godly admonitions: "To hold on, and out, to be stedfast in their profession, and never to be weary of well-doing; to grow in grace, and in the knowledge of our Lord Jesus Christ; to increase in faith, and abound in love; never

never to be discouraged by taunts and mocks, railings and revilings, and other persecutions for the name of Christ; but as they have given their names unto him, so to give their hearts also. And then to be faithful unto death, that they may receive the crown of life."

And that these, and other such-like instructions and admonitions, might make a deeper impression in their hearts, and be a stronger provocation to christian obedience in their lives; he did very gravely and wisely, as a father, commend unto their due consideration his own experience and example, from the time that he first began to embrace and profess the gospel.

His words were these, or much to this effect:

"When first I began to profess religion, there was scarce any in the whole shire that were acquainted with the power and practice of it.

"I was, as the prophet speaketh, like a pelican of the wilderness; I was like an owl of the desert." Psalm cii. 6, 8.

"Mine enemies did reproach me all the day, and were mad against me, Isa. viii. I was a wonder of the world, yea a monster of men; and many did bend their tongues like bows for lyes, and shoot out their arrows, even bitter words, against me.

"And yet, for all this that came upon me, I did not forget the name of my God, neither did I deal falsely in his covenant, Ps. xliv. My heart was not turned back, neither did my steps decline from his way. But being strong in the Lord, and in the power of his might, I found his grace was sufficient for me, both to confirm me in the truth, and preserve me blameless and harmless, without rebuke, in the midst of a crooked and perverse generation. And so, through the good hand of my God which was upon me, I did overcome; for the work of God did prosper in my hand, and mine adversaries did not prevail against me.

But now, that may be said to this country, which the prophet spake unto the Gentiles: Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than of the married wife, saith the Lord," Isa. liv. 1.

"O how goodly are thy tents, O Jacob; and thy tabernacles, O Israel! As the vallies are they spread, as gardens by the rivers' side, as the trees of lign-aloes, which the Lord hath planted, and as cedar-trees beside the waters," Num. xxiv. 5, 6.

"Now the borders of the church are much enlarged, the number of believers wonderfully increased, and, blessed be God, every quarter and corner of the country is now filled with the sweet savour of the gospel.

"O how it doth refresh my spirit, and rejoice my soul, to see or think upon their sweet faces standing before the Lord in the day of assembly, as an army in holy beauty! Wherefore, my beloved brethren, fear none of those things which you shall suffer: watch ye, stand fast in the faith, quit you like men; be ye stedfast also, and unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord," Rev. ii. 10. 1 Cor. xvi. 13. xv. 58.

With such gracious speeches of counsel and comfort, of admonition and encouragement, did he stir up the godly minds of many professors, younger and elder, as they came to visit him.

[*To be concluded in our next.*]

Extracts from Dr. HORNE's Apology.

[*Continued from our last.*]

"HOW does Amos foretell this earthquake? The words cited to express this prophecy are—The Lord will roar," &c. But do not the words immediately

diately preceding plainly point to the event foretold—"The words of Amos—which he ſaw two years before the EARTHQUAKE. And he ſaid—the Lord will roar," &c.

"Is it poſſible for a man in his ſenſes to pronounce, that chriſtians will not own Chriſt?" Yea, verily, and to prove it too. Chriſt was a preacher and practiſer of paſſive obedience. And I know one that would take it amiſs if I was to ſay he is no chriſtian, who affirms it is a doctrine juſtly exploded, though he himſelf has ſubſcribed to its being a godly and wholſome doctrine. And ſo, in many other inſtances, there are numbers of nominal chriſtians, who are aſhamed to own their crucified Maſter, in his doctrines and inſtitutions, before a world grown ſo wiſe as to explode them. But

"By owning Chriſt, *he means*, owning the divinity of Chriſt, owning him equal to God the Father." I do mean ſo indeed. For to ſay any thing leſs of his perſon, is not owning, but blaſpheming him, and robbing him of the honour due to his name; which is,—"[a] Jehovah—[b] The Lord of hoſts himſelf,—[c] Moſt high, and [d] mighty God—[e] The only wiſe God—[f] God over all—[g] The Lord God of the holy prophets—[h] The Lord Almighty, which is, which was, and which is to come." Such, as he is here ſet forth, I hope and truſt, through the power of his grace, I ſhould rejoice to own him, before the world, in the face of death itſelf, to the joy of angels, and confuſion of devils, and their accurſed doctrine, propagated on earth through Arius and his followers; which has deſtroyed the eaſtern, and now threatens the weſtern church.

[a] Jer. xxiii. 6. [b] Iſaiah viii. 13. [c] Pſ. lxxviii. 17, 18. conf. 1 Cor. x. 9. [d] Iſa. ix. 6. [e] Jude ult. [f] Rom. ix. 5. [g] Rev. xxii. 6—16. [h] Rev. i. 8, 11. The reader will be ſo good as to turn to theſe awful and concerning texts; and may he, whom they treat of, give him underſtanding to the acknowledging of the SAVING truth contained in them!

"Was

"Was the earthquake calculated to prove this?" I think it was, as that, and the other ſigns attending the crucifixion, ſhewed all nature to be in pangs, and ſympathiſing with the ſufferings of her Lord. And ſomething like this ſaid the heathen philoſopher, upon the occaſion—*Aut Deus naturæ patitur, aut mundi machina diſſolvitur.*

"It made the centurion own the divinity of Chriſt; but in what ſenſe?" I am much concerned to meet with this queſtion, in the performance of one, whom I ſuppoſe to be a chriſtian. Becauſe I never before heard any but Arians talk of a divinity in different ſenſes, which (as they very well know) is no divinity at all. The ſcripture ſays, there is but one Jehovah, Deut. vi. 4. "Jehovah our God is *one* Jehovah." And the ſame ſcripture ſays, Chriſt is Jehovah—Jer. xxiii. 6. "This is his name, whereby he ſhall be called, Jehovah our righteouſneſs." This ſingle argument will for ever baffle and defeat the ſophiſtry of the whole Arian party, being every way abſolutely impregnable by human or diabolical ſtrength or cunning.

"Was the law given before Sinai thus trembled? Was the law tranſgreſſed before it was given? If not, how was this earthquake occaſioned by ſin?" This is cloſe and home. And if it had not been for St. Paul, I had been in a ſcrape. But I believe he will help me out. For he ſays, Rom. iv. 15. "Where there is no law, there is no tranſgreſſion." And yet, there is no doubt but men tranſgreſſed before the giving the Moſaic law at Sinai; for, Rom. v. 13. "Until the law, ſin was in the world—and juſt before—death paſſed upon *all* men, for that ALL have ſinned." So the author muſt ſolve this, as his ſkill in divinity will give him leave. Not that it does indeed overthrow my poſition, any way; for ſin was the cauſe of the terrible manifeſtation at mount Sinai, even though it was only deſigned to ſhew the wrath that would follow the future tranſgreſſion of the law then given. But, ſays our author,

"The giving of the law was never conſidered as an act of vindictive judgment." An act of vindictive judgment it was not, becauſe a mediator was ſuffered to interpoſe; and they heard the law by the miniſtration of a man. But the giving of the law, which had in it every thing that is terrible to man, was a moſt lively portraiture of that vindictive judgment, which will be executed, when the ſame God that gave it ſhall come, in the full power of his majeſty, to require an account of it. The compariſon is made by St. Paul, Heb. xii. 25, & ſeq. and the reader may ſee the parallel between the circumſtances that accompanied the giving the law, and thoſe that will attend upon the laſt judgment, finely drawn, in that magazine of learning, and ſound divinity, Biſhop Andrews's book on the commandments; which, with his incomparable ſermons, I do humbly recommend to the careful peruſal, and deep meditation, of all thoſe who read to be made wiſe unto ſalvation, inſtead of cavilling at forms of expreſſion.

"Can it be ſaid with propriety, that the earthquake at Chriſt's death was a judgment or puniſhment for ſin?" With the greateſt propriety; for then it was, that judgment and puniſhment were executed on us all, in the perſon of our ſurety Chriſt, who was made ſin, and a curſe for us, and bore our ſins which God laid on him, in his own body, on the tree. He bore the ſin of his murderers, which otherwiſe muſt have brought immediate deſtruction on the world, ſeeing they crucified the Lord of glory. Nor is it any abſurdity, as this writer thinks, to ſay, the earthquake at the reſurrection was a judgment or puniſhment for ſin. He who died to atone for the guilt, aroſe to deſtroy the power of ſin, and manifeſted his victory over it, by inflicting this judgment and puniſhment on his enemies, who did ſhake and became as dead men. At his death, ſin was puniſhed in him; at his reſurrection, it was puniſhed by him.

I ſpeak

I ſpeak of the ſhrieks and cries of the unhappy ſufferers at Liſbon, entombed in the ruins of their city. Here my Cenſor ſeemeth to himſelf to have diſcovered a grievous blunder, for "entombed," he ſays, implies "death and ſilence." But ſuppoſe, learned Sir, the people were buried alive, which was the caſe here.——O this ſame *Ars critica!*

He has found out contradiction upon contradiction. Firſt, I ſay, "we can aſſign no reaſon for God's not dealing with us, as he did with the people at Liſbon, ſeeing we are far perhaps from being more righteous." Then I aſſign a reaſon myſelf, becauſe London ſtandeth by faith; and then deſtroy that reaſon again, by ſaying, the faith is ridiculed. This, reader, is the contradiction, as it appears to him, through his critical ſpectacles. But I ſhall ſhew they are of the *magnifying* ſort. For, in the firſt place, taking it as he quotes it, there is no contradiction. It is aſſerted, that London ſtands by faith, as every chriſtian ſtate and city does. And if that faith be ridiculed and blaſphemed, there is great reaſon to apprehend a fall. This is the whole of the contradiction, as ſtated in his way. But ſecondly, to ſtate it in mine, I muſt obſerve, he has miſquoted the firſt ſentence, upon which the ſuppoſed contradiction is built. For I am there addreſſing myſelf not to London, or to the church, or nation, collectively, but to the caſes and conſciences of individuals (which he quarrels with me for not doing), and it ſtands in the ſermon in the ſingular number, *he*, whereas it is quoted in the plural, *we*, and then applied to London. The objection therefore vaniſhes at once, and leaves the reader to employ his meditations upon the author of it.

But now I muſt gird my armour cloſe, and look to my guard. For the gentleman is determined to give me no quarter.

I ſay, Has not a complaint againſt Arianiſm been followed by the preferment of the offender? "An inſinuation, he affirms, that this preferment was the reward of Arianiſm." The words inſinuate nothing; but only declare a fact, that an offender in the Arian way was preferred. Upon which people muſt form their own judgments. No names are mentioned, or perſons characterized. I thought it my duty to ſpeak of this, before an audience, conſiſting chiefly of ſuch as were, or were to be in the office of the miniſtry; and no reaſonable chriſtian, I believe, will ſay, I have been guilty of any breach of my duty, in my manner of doing it, which was as reſpectful, and inoffenſive, as the nature of the caſe would admit of. To avoid giving any offence, I well knew was impoſſible; and therefore endeavoured ſo to diſcharge my duty to God, as not to tranſgreſs that to man; and ſo to perform that to man, as not to ſhrink from giving teſtimony to the truth of God, and his church.

[*To be continued in our next.*]

An Extract from a Letter, containing a brief Account of the gracious Dealings of God with the Soul of Miſs BASSETT, of Aberthaw, Glamorganſhire, who embarked on the Waves of Jordan, and arrived at the Haven where her Soul deſired to be, with full Sail.

By her BROTHER.

FOR two years, or more, my ſiſter had diſcovered a clear acquaintance with the Lord's free-grace method of ſalvation, and was ſtrongly attached to it. She was, I doubt not, fully ſatisfied that the modern, legal, or rather heatheniſh, views of preachers and people, were a barren ſoil, in which the fine, rich graces of true religion

religion could not flouriſh; and therefore had many a combat with her young neighbours and acquaintance, in behalf of the good, old, eternal truths of the goſpel of grace. She was alſo, for ſome time before her death, particularly fond of religious converſation, joining the people of God in prayer, &c.; very happy on hearing of a ſinner's converſion; a great admirer of true grace, where-ever it appeared. She had too much diſcernment not to ſee the vanity of clear light and fine talents in general, when not crowned by real ſelf-abhorrence and real love to God; and too much fondneſs for what God will for ever own, to pay any great regard to religion, where ſhe did not think it pervaded the whole ſoul. Another particular, remarkable in her, was a deep concern leſt any of the young people in the family (her father's family), or neighbourhood, ſhould diſcover any ſlackneſs; or ſeem likely at laſt, after running for a while, not to hold out unto the end. This concern appeared particularly, in her laſt delightful moments, in her admonitions to two young perſons, urging them to perſevere. Her charitable concern for the poor was alſo extraordinary.

But though ſo many good things appeared in my dear ſiſter, from a fondneſs for what was truly genuine, and a great degree of ſelf-diffidence, I don't find that ſhe was ever able to come to a throughly comfortable concluſion concerning herſelf, before the morning of her departure; which indeed was made before ſhe left us, a morning without clouds.

The night of Sunday the eighth inſtant (the laſt night), ſhe reſted well. Between five and ſix on Monday morning, I was twice at her door; but was deſired not to proceed, on account of her being inclined to doze, I think, each time.

About ſix, I heard that ſhe was in wonderful ſtrength and ſpirits, all things conſidered. I went out for a little

walk, but was preſently alarmed by one of my father's men calling to me, and telling me, I was wanted in the houſe. I directly aſked him, whether my ſiſter was worſe, or not. He told me, he feared ſhe was. With ſpeed I betook myſelf to her room. Immediately, in the height of diſtreſs, ſhe cried out, "Pray for me, pray for me," and pointed to her bed-ſide. I told her, I was afraid I ſhould diſturb her there; and retired for a few minutes. In my prayer I was much encouraged, by a meditation upon a word or two, in which the Lord, I believe, had before cauſed me to put my truſt, reſpecting my ſiſter. It was that rich chapter of promiſes in Iſa. xli. "When the poor and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the LORD will hear them, I the God of Iſrael will not forſake them," &c.

I returned ſtrongly perſuaded that the Lord would receive her ſoul. My father alſo had great ſatisfaction as to that weighty matter. But it was more than we could do, to impart our ſatisfaction to her.

We talked to her as comfortably as we could, endeavouring to ſet before her the goodneſs, grace, and mercy of the Lord; but all, for a while, ſeemed in vain.

One of her firſt replies was, "I am hardned! I am hardned!" I then read ſome of the ſweet promiſes above-mentioned. On hearing the word "ſeek," ſhe cried out, "Oh but I don't ſeek! Oh I'm afraid to die! I dread death!"

We were ſilent for a ſhort ſpace: then begged her to endeavour to meditate on the goodneſs of the Lord. Immediately ſhe anſwered, "I had forgotten it already;" ſignifying, that ſuch was the ſtate of her mind, that ſhe could not meditate on ſuch a ſubject as the goodneſs of the Lord, even in the face of death.

By

By this time her ſpeech began to thicken much, and ſhe became very reſtleſs. Nature was ſo exhauſted, that ſhe was now become a burden to herſelf, a burden intolerable. No poſture could afford any thing like laſting eaſe. An amazing coldneſs and frozenneſs had alſo ſeized one of her ſhoulders, and both her hands. Obſerving this her reſtleſs ſtate, I could but beg the Lord to remove it, and to make her paſſage, if it were his will, ſomewhat more tranquil. I had but one other petition to add, which was, that ſhe might be enabled to leave us a teſtimony, from her own mouth, of her acceptance with God.

In the duſt I deſire to lie, while I ſpeak it; the former part of my prayer was preſently heard. But the ſpeedy grant of this ſeemed to portend, that we muſt not expect to be indulged and favoured with reſpect to the other.

Her reſtleſſneſs was much removed. She lay ſtill and ſilent, with her eyes almoſt cloſed.

In this ſtate ſhe continued ten or twelve minutes or more, while prayers, from more than one, were offered up, begging a *teſtimony*, a *teſtimony*.

She revived a little; and, alluding to a ſervant of ours, who died about fifteen months back, thus began: "My breath is now going like Evan Rees's—O that I was where he is! but I'm afraid, I am not going to the ſame place."

She was ſilent again for a little while. It was not long; for day was now at hand, and the chariot of the Sun of righteouſneſs was haſtning toward her ſoul.

Her countenance began to brighten, and (with a tone how altered!) ſhe ſays, "I am more chearful than I was a little while back." Almoſt inſtantly her ſoul was more than full of heavenly light and love; and in a tranſport of joy ſhe burſts out, "O I am happy, I am happy!"

Now,

Now, my dear Madam, I ſhall fall very ſhort of giving you a juſt view of the wondrous ſcene which her ſweet, dying moments afforded. However, I will attempt to give you ſome of her laſt words, in the ſimple manner in which they dropped from her lips, with other of their circumſtances. To remove this ſimplicity, would be doing them injuſtice.

Her ſiſters, who had retired a conſiderable time before, ſhe preſently called for in the moſt ſprightly, kind, and affectionate manner. When they came, her language was, "O I am happy! I am happy! Betty, tell Evan (one of my ſiſters' huſband) how happy I am! Peggy, tell Teddy (my other ſiſter's huſband), how happy I am! Then, where is Betty Powel (a poor relation, to whom my ſiſter had been better than a mother)? Where is Tommy Lewis (another relation)? Where are the maids (maid-ſervants)? Come, come all! come all together, and ſee how happy I am!

The relations above-mentioned, and ſervants, appeared little leſs than drowned in tears. Not ſo their departing friend.

Without any loſs of time ſhe addreſſes herſelf to one of them: "Tommy, I'm going to heaven; I hope you will follow me." One of the maid-ſervants then aſked her how ſhe did. Her anſwer had no reſpect to her languid body: the pains of her body now ſeemed loſt in the pleaſures of her ſoul. Her anſwer was, "Jane, I'm going to heaven." Another of the maid-ſervants ſhe obſerved weeping, and cried out, "Hetty, why do you weep? can't you rejoice with me? I'm going to heaven: don't weep; rejoice, rejoice, and go forward in the ways of God;" or words to that purpoſe. Here, I think, we loſt ſomething.

Thus did ſhe exult, for about ten or fifteen minutes, with a brightneſs of underſtanding, clearneſs of voice, and warmth of affection, not eaſy to be deſcribed; tho' ſhe

ſhe told us, the enemy of her peace was very buſy at the ſame time, but ſhe ſeemed to mock at his devices with a ſort of holy diſdain.

Some of her next words were a ſort of injunction in favour of the late object of her care, B. Powel above-mentioned. Pointing to her, and at the ſame time addreſſing herſelf to us all, father, mother, ſiſters, and brother, ſhe ſays, "I hope you will not ſuffer my death to be any loſs to Betty Powel."

Then a word to a young woman, whom ſhe had long greatly regarded, but had failed, after a deal of pains, to reclaim from dancing, &c.: What ſhe ſaid here, conſidering her youth, natural ſprightlineſs of mind, the nearneſs of death, &c. &c. contains, I think, a ſtronger teſtimony againſt the follies which young people are addicted to, than many ſermons. It was only this: "I hope, ***** ******, dancing is now over."

Then to her father, in the ſweeteſt manner: "Father, I have found in you the beſt father upon earth; but I have now a better Father in heaven."

About the ſame time, I took occaſion to ſay two or three words to her, to the following purpoſe: "My dear Ally, it will be well with you a little while hence." She replied, "Soon, I hope."

By this time her ſtrength was exhauſted. For ten or twelve minutes ſhe again lay ſtill and ſilent, her eyes almoſt cloſed.

About two or three minutes before ſhe expired, a young woman, who was near her, obſerving her lips move, attempted to catch what ſhe was endeavouring to ſay. All that was heard, was, "Happy! happy! happy! happy!"

With all the triumph of victory itſelf, and with all the ſweetneſs of a fine morning, neither darkned by cloud nor diſturbed by tempeſt, ſhe then opened her eyes wide, fixed them upward, cloſed them again, and

fell aſleep in Jeſus, without either diſtortion or ſtruggle, groan or ſigh, or any thing of the kind, between nine and ten in the morning, June 9, 1777, aged 22.

I might here make many obſervations; but I forbear, having written much already, and knowing that the ſubject will, without any help of mine, ſuggeſt unto you, that the LORD is worthy to be praiſed with ten thouſand times ten thouſand tongues, and that for ever and ever, &c. &c. &c. Amen. So be it. Amen. Amen.

Aberthaw, June 25, 1777. C. B.

The CHURCH CATECHISM *enlarged, from the Church herſelf: or, Several of her* ARTICLES *thrown into Queſtion and Anſwer.*

ARTICLE XVII. *continued from page* 187.

Q. WHAT is the ſixth privilege, mentioned in the article as a conſequence of election?

A. At length, by God's mercy, they attain to everlaſting felicity.

Q. Prove that the elect, at laſt, thro' mercy, attain to eternal happineſs.

A. 1 Pet. i. 5. "Who are kept by the power of God, through faith, unto ſalvation."

Q. Can you put all theſe aforeſaid links of the golden chain of ſalvation together?

A. They which be endued with ſo excellent a benefit of God (as predeſtination to life) be called according to God's purpoſe, by his Spirit working in due ſeaſon: they, through grace, obey the calling; they be juſtified freely: they be made the children of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works: and at

at length, by God's mercy, they attain to everlasting felicity.

Q. The article declares positively, that whoever is possessed of the first link, namely, election, shall be possessed of all the rest: but is it possible that a person should be possessed of any one or more of these golden links, and not of the whole chain?

A. The article says, God hath constantly decreed: which intimates, that the first link shall most certainly draw the other links along with it; but if *constantly* were not expressed, the decree of an unchangeable God must infallibly accomplish all the parts of the purpose. Moreover, if we have one link, we must necessarily have all; because the apostle declares, that not only those who are elected, are finally saved; but that none are called, nor any justified, but shall be finally saved likewise.

Q. In what scripture doth the apostle declare this?

A. In Rom. v. 30. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Q. If there is no saint, who is not called and justified (and we cannot otherwise be saints); and if there are none called or justified, who shall not be glorified; it will necessarily follow, that those who are once saints, cannot miss of heaven: Is this doctrine, of the saints final perseverance, confirmed by other express scriptures?

A. Yes, by John x. 27, 28, 29. "My sheep (namely, those that are called and justified) hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish," &c. And again, Jer. xxxii. 40. "I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear * into their hearts, that they shall not depart from me." *Q.* What

* This word plainly denotes, that perseverance hath nothing to do with a state of absolute carnal security and sloth; but hereby it evidently appears,

Q. What effect hath the godly conſideration of predeſtination and our election in Chriſt upon the godly?

A. The godly conſideration of predeſtination, and our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons †.

Q. What is the particular character of thoſe godly perſons, to whom the godly conſideration of election is ſweet, pleaſant, and unſpeakably comfortable?

A. They are ſuch as feel in themſelves the working of the Spirit of Chriſt mortifying the works of the fleſh, and their earthly members, drawing up their minds to high and heavenly things.

that, as Mr. De-Coetlogon excellently obſerves, in his ſermons on the 51ſt pſalm, ver. 11, 12. *Perſeverance conſiſts in actually perſevering*; and that, as Mr. Berridge hath ſhewn in a ſtriking manner in his Chriſtian World Unmaſked, the little ſerjeant IF is a never-failing, though evangelical guard to this doctrine.

† If this be true, and our venerable reformers and martyrs were not mere fanciful enthuſiaſts in the experimental part of religion; then let thoſe, who deny the doctrine of predeſtination and election, reflect on what a valuable loſs they ſuſtain in denying, and thence neceſſarily forfeiting, the fulneſs of this ſweet, pleaſant, and unſpeakable comfort, that is reaped from the godly conſideration of it.

[*To be continued.*]

On COMING to CHRIST.

THERE is a firſt coming to Chriſt; and there is, alſo a continual coming to him. Let us meditate a little on each of theſe. As to the firſt, he who never yet came to Chriſt, is dead in ſin, under the curſe of the law; without God, without Chriſt, and without hope in the world. But what is meant by this firſt coming to Chriſt? This muſt imply life; for, without life, there cannot poſſibly be any motion. Therefore, every ſinner, who cometh to Chriſt, is quickned by his Spirit;

ſpirit; quickened to ſee, hear, believe, and feel his miſerable, ruined, curſed, loſt ſtate in himſelf; and to *ſee* Chriſt, as revealed in the word of the goſpel — to *hear* his many precious invitations to come unto him—to *believe* ſomewhat of his ſuitableneſs to his ſtate, and his willingneſs to receive and ſave all who do come unto him—and to *feel*, that he muſt remain miſerable without he actually does come to Chriſt. Men may cavil as much, and as long as they pleaſe, againſt the quickning work of the Spirit taking place in and upon the ſinner's heart, previous to his coming to Chriſt; yet we may boldly and poſitively aſſert, both from ſcripture and experience, as well as from the nature and fitneſs of things, that no one ſinner ever did, nor is it poſſible that any ever ſhould come unto Chriſt, till their ſouls are thus quickned. For no man, ſays our Lord, *will* or *can* come unto me, unleſs the Father draw him, John vi. 44.

But then, as all in nature, corrupt reaſon, and carnal unbelief, are at enmity againſt Chriſt, and againſt the ſinner's coming to Chriſt, theſe will work in the ſinner's mind, backed by the temptations and ſuggeſtions of ſatan, to prevent his coming to Chriſt, to find peace in him, and obtain pardon from him. Hence, his mind may be exerciſed with ſuch thoughts as theſe: "Tho' I do ſee, hear, know, believe, and feel myſelf a loſt and miſerable ſinner, and that Chriſt is a ſuitable and willing Saviour to receive others; yet I fear I am too vile, too bad to go to him—beſides, I don't ſee, hear, know, believe, and feel enough of my ſin and miſery as I ought, and therefore fear he will not receive me." Now all this is very natural; but it is exceeding wrong: it is oppoſing and counteracting the work of the Spirit: it is turning the eye of the ſoul from the ſweet invitations of Chriſt in the word, "Come unto me," and from his

precious promiſe, and aſſured declaration, "Him that cometh to me, I will in no wiſe caſt out," John vi. 37. This bleſſed text has been as a ſheet-anchor to many a toſſed ſoul, in nature's tempeſt. The Lord intended it ſhould. O how many have taken Chriſt at his word, "Come unto me," and they have found him true to his word! he has not caſt them out, but moſt tenderly received, and moſt lovingly embraced them.

I confeſs myſelf charmed with the ſuitable, judicious, and ſcriptural manner, in which this is expreſſed, in the following words:

"Let not conſcience make you linger;
Nor of *fitneſs* fondly dream:
All the *fitneſs* Chriſt requireth,
Is, to feel your need of him:
This he gives you, this he gives you, this he gives you,
'Tis the Spirit's riſing beam."

As I heartily wiſh every poor, coming ſinner to follow this ſalutary advice, ſo I beg leave moſt cordially to recommend the late Rev. Mr. HART's excellent hymn-book, from whence I extracted the above ſtanza, as a moſt valuable treaſury of rich, ſcriptural, ſoul experience. My reaſon for ſpeaking ſo highly of this compoſition to others, is, becauſe I have found it very profitable to my own ſoul. This work is ſold for the benefit of the author's greatly afflicted widow.

Indeed, to feel our need of Chriſt, truly, is, "the Spirit's riſing beam." It is nothing leſs than the light of heaven, light from the word and Spirit of truth, ſhining into the dark heart and conſcience of a poor ſinner, whereby he ſees and feels his miſery, and his need of Chriſt; and it directs him to Chriſt for life and ſalvation, juſt as the ſtar did the wiſe men to Bethlehem, in the

the days of Christ's flesh. Hence, says the apostle, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," 2 Cor. iv. 6. O thou poor, distressed, because self-condemned sinner, who art writing bitter things against thyself, see, O see, how highly favored art thou of the Lord! Jesus most lovingly invites in his word, COME UNTO ME. He most graciously promises and assures, "HIM THAT COMETH, I WILL IN NO WISE CAST OUT." And, because natural darkness and blindness should not prevent thy coming unto him, God the Spirit hath shined into thy heart, to give thee to see thy lost estate without Christ, thy need of him, the rich grace that is in him, the glorious salvation finished by him, and the necessity of thy coming to him. Amidst all thy sorrows and soul distresses, well mayest thou say, with astonishment and gratitude, What hath God wrought! Who could *thus* have enlightned my soul, which lay in darkness and in the shadow of death, but Jehovah the almighty Spirit! Who but he could have made the scales of ignorance to fall from my eyes, and take away the vail of unbelief from my proud, self-righteous heart, and cause me to bow to the sceptre of Jesus' grace, with, Lord, save, or I perish? All the glory is his due: to him I will ever render it.

But the question still remains, What is meant by this first coming to Christ? We are not to conceive here of any local coming, from one place to another; but this image in nature, of a person's coming to any object, is used to convey to our minds the idea of the going out of the soul to Christ in its affections, desires, and hopes of enjoying him, believing—what? that Christ hath loved *me*, and given himself for *me*, and that he is *my* Saviour? No: but believing this faithful saying, which the word of truth reveals concerning him; namely, that

he

he came into the world to ſave ſinners, the chief of ſinners—that he is the Saviour of the loſt, the juſtifier of the ungodly, and the ſanctifier of the unholy; that he invites ſinners to come to him, and ever lives to ſave unto the uttermoſt all who come unto God by him. Now this is coming to Chriſt, upon the warrant of ſcripture; this is believing on him, according to the ſcriptures; and this coming and this believing are indifferently uſed, by our Lord himſelf, as ſynonimous terms, John vi. 35. But then, the coming ſinner may be exerciſed, puzzled, and perplexed in his mind, whether he ever came to Chriſt *aright*, or not. There can be no doubt but that he, who believes on Chriſt, as he is held forth in the ſcriptures, has certainly come unto him. But, for the ſinner's full ſatisfaction in this matter, let us attend to the

Second point: that there is a continual coming to Chriſt.

Do you want to know whether you have ever come to Chriſt *aright* at firſt? You cannot have a ſtronger proof of this, than that you are *now*, as a miſerable ſinner, coming continually to him afreſh. In this way, the ſoul gets ſatisfaction and eſtabliſhment. For if I ever ſaw my need of Chriſt, his ſuitableneſs to my ſtate as a loſt ſinner, and the neceſſity of coming to him for grace, pardon, peace, righteouſneſs and ſalvation; I ſtill ſee equally as much need of him *now*, as I did when the Spirit *firſt* quickned my ſoul, and enlightned my underſtanding. Therefore I ſhall continually hear his voice, and obey his invitation, "Come unto me." When the publican firſt came to Chriſt, it was with this plea, "God be merciful to me a ſinner!" And in all his after-coming, he had no other, no better plea than this. He who thinks he has, does not come to receive from Chriſt, but to preſent ſomething to Chriſt. He brings a price in his hand like the phariſee, inſtead of a ſelf-emptied heart;

heart, and therefore will be rejected; for there is no room for Chriſt in his heart, it is ſo filled with his own ſelf-righteous pride and traſh.

But Peter, from ſweet, heart-felt experience, ſpeaks thus to believers, "To whom coming," 1 Pet. ii. 4. a participle of the preſent tenſe, denoting, that it is every believer's daily and continual work, to come to Chriſt; to receive freſh ſprinkling from guilt by his precious blood; freſh joy in his righteouſneſs; afreſh to eat his fleſh, and drink his blood; to have a freſh ſenſe of peace from God, fellowſhip with God, victory over the world, ſin, death, and hell, and to be more conformed to the image of Chriſt, in the ſpirit of his mind, and converſation of his life.

Now he who came aright to Chriſt at firſt, manifeſts it, by his continual coming to him as a poor, needy, hopeleſs, helpleſs ſinner in himſelf; to receive out of his fulneſs, grace upon grace: one free favor, after another. But he, who never yet came aright to Chriſt, will evidence it, by being puſt up in his fleſhly mind, with a high opinion of himſelf, of his own works, natural powers, and free-will, &c. and ſo, inſtead of continual coming to him, living in conſtant dependence on him, will remain at a diſtance from him, and be content without the enjoyment of him. Better, infinitely better, to be a bowed down, broken-hearted ſinner, crying to Chriſt for mercy all our days; than to be a ſelf-confident, ſelf-righteous, whole-hearted phariſee.

Thus we plainly ſee, how the Spirit glorifies Chriſt, by cauſing loſt ſinners to come to him for life and ſalvation, and how he makes it manifeſt, that they have come aright to Chriſt, at firſt, by their continual coming to him, or believing on him. And in this, we alſo behold the purity and holineſs of God, in ſaving ſinners by his beloved Son Jeſus Chriſt: for no ſinner is, nor can be ſaved, without coming to, or believing in him.

And every quickned ſinner that comes to Chriſt, comes to be ſaved not *in*, but *from*, his ſins. Tho' he comes heavy-laden with the burden of his ſins, yet Chriſt relieves him from it, and gives reſt to his ſoul. Though he comes ſenſible of the reign of ſin in him, and the dominion of ſin over him, yet Chriſt ſets his captive ſoul at liberty. He dethrones ſin, and ſubdues the love of ſin in his heart, and cauſes him to pant after holineſs in heart, lip, and life, becauſe Chriſt lives and reigns in his heart by faith, and rules over him by his grace. Now he is one with Chriſt, and Chriſt with him; for he has ſo come to Chriſt, ſo believed on him, that he is joined unto the Lord by one Spirit. This union is indiſſoluble. O bleſſed firſt coming! O bleſſed continual coming to Chriſt! But moſt bleſſed of all ſhall be the laſt coming, when Chriſt ſhall ſay, Come, ye bleſſed, inherit my kingdom. Chriſt grant it may be our happy lot to hear theſe moſt joyful words! Amen.

April 3d, 1778. W. M.

Salvation by GRACE alone.

LETTER V.

My dear friend,

WHAT wonder is it, that, as error advances, vital godlineſs ſhould decline? When was it not ſo? We are often told, "No matter what our *principles* are, ſo long as our *practice* is good." Let this remark be an anſwer to ſuch a futile ſpeech: If actions and language are the index of the heart, as, I think, muſt be allowed, then it is ſafe to affirm, that healthful ſtreams can never flow from a morbid fountain. The contrary would tell you, that the man of the moſt abandoned ſentiments might, nevertheleſs, be practically a holy man: the abſurdity of which is too glaring to need

proof

proof from my pen. The argument will hold equally of *pleaſure*, as of practice. Holy comforts cannot flow from unholy ideas and thoughts. Let the apoſtle Paul be judge: "Where is then the *bleſſedneſs* ye ſpake of?" Gal. iv. 15. The Galatians had apoſtatized in ſentiment only: in ſhort, they had ſucked in the poiſon of free-will. The great caſuiſt, therefore, carries his appeal to their experience; and ſo made *them* judges of what they believed, from what they felt. If there be any truth in the premiſes, or juſtice in the inference, the above remark is, and will be, a ſtanding teſtimony againſt free-will, borh in its root and branches. If there be any connection between cauſe and effect, then unſcriptural principles muſt, and can only, be productive of anti-evangelical hearts and lives. It is matter of lamentation this ſhould be ſo much neglected by ſome, ſo violently oppoſed by others. But

We are now to conſider ſome of the pretended *ſcripture* proofs of free-will. Here we need not be large: one rule anſwers all. Before we begin, therefore, ſuffer two or three preliminary obſervations. As, 1. The death and ſufferings of the Lord Jeſus Chriſt muſt be conſidered either as the *principal*, or only as an *auxiliary*, in the ſinner's ſalvation. But what ſaith the ſcripture? "By *grace* are ye ſaved, through faith, and that not of yourſelves; it is the gift of God: not of *works*, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them," Eph. ii. 8—10. Here *faith* and *holineſs* follow and evidence, not precede and obtain, an intereſt in life eternal. We are *his* workmanſhip, not *our own*. And leſt the ſhadow of a plea from free-will ſhould appear, we are ſaid to be *created* in Chriſt Jeſus to good works. To ſignify, in the fulleſt ſenſe, that our previous good deſires, and na-

tural boaſted powers, had not the *leaſt* influence in that matter. And,

2. That the Holy Ghoſt *really changes* the man, or only lends a *helping hand*. Man's endeavours and his aid co-operate and concur in the ſame gracious deſign. "To the law and to the teſtimony:" and it is perfectly right to add, "if they ſpeak not according to this word, it is becauſe there is no light in them," Iſa. viii. 20. The holy oracle declares, "You hath he *quickned*, who were *dead* in treſpaſſes and ſins." What did Lazarus towards his being quickned? Juſt as much, and no more, in a ſpiritual ſenſe, does a poor ſinner contribute towards his being quickned by divine grace. But nevertheleſs,

3. Man, by the fall, has not loſt the *natural* power of his mental faculties. He is capable of judging of truth, both law and goſpel, from the evidence addreſſed to the underſtanding. And truth hath ſuch evidence, which even the *natural* man cannot but acknowledge, unleſs given up to judicial blindneſs. Hence ariſe thoſe fears and awful apprehenſions we ſometimes find in natural men, in the views of death and eternity. For this reaſon we ſee them, at times, putting on the garments of *reformation*. But their looking no further than reformation, is a ſtanding proof on the ſide of free grace; which always leads the ſubject to be chiefly concerned with the HEART. The evil of his nature, and Chriſt dwelling in his heart by faith, are the capital objects of his deſire and prayer. On this ground, and by this ſtandard, we are ſafe in our preſent contemplations. And be not angry, if I ſay, what will not bear the trial of theſe thoughts, will be found wanting at laſt. We may boldly write TEKEL upon it, and ſo you will find another day.

The firſt text that ſeems to claim our attention, is Ezek. xxxiii. 11. "As I live, ſaith the Lord God, I have

have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?" A few thoughts may convince you, this text is not an advocate for your free-will; and if this is not, you will find none in the bible. We muſt take for granted the harmony of ſcripture. Inconſiſtence would deſtroy it. We alſo believe the ſameneſs of moral power, or rather moral impotence, in Jew and Gentile, in every age; and however different in external advantages, yet ſtill the ſame in this. There is a ſenſe in which God never delights in the trials and afflictions of his creatures, (Lam. iii. 33.) For though a man be wicked, yet is he the work of his hands; and, as ſuch, the object of his pleaſure. And as of a man, ſo of a nation; and eſpecially the Jewiſh nation, whom he had ſo highly honoured above all the nations of the earth. By the "evil ways," we are to underſtand idolatry, or ſome external vice, or we are not. If we do, the exhortation is both pertinent and practicable. If we do not, the phraſe muſt mean ſome latent natural and yet depraved temper and diſpoſition. Then the exhortation would be tantamount to a renovation of heart and nature; which cannot be admitted, without giving up the authority of the ſacred ſcriptures—for if they claſh, their importance is loſt. "Why will ye die?" The term *death* is expreſſive of civil and national diſtreſs and captivity—of going down to the grave—of our natural ſtate as fallen creatures—and of eternal death, or endleſs miſery. They were addreſſed either as ſaints or ſinners. If the former, they were delivered from ſpiritual death, and therefore could never feel the re-prevailing power of it, or eternal death. And the nobleſt obedience to, or enjoyment of God, cannot deliver from natural death. Therefore, on this ground, the free-will plea is totally void. If, as ſinners, they were already ſpiritually dead, in ſhort,

never had been alive, and therefore the meaning of the exhortation is loſt; nor was it in their power to give themſelves ſpiritual life, or, by all their *own* goodneſs, to prevent eternal death: which is equally true of every ſon and daughter of Adam. Whereas, if we view the paſſage as ſimply pointing out their national departure from God, and the determined counſel of God to carry them captive; which is a national death, without a national reformation, and turning to his worſhip as given them by the hand of his ſervant Moſes; the whole is obvious to every babe, the ſcripture harmonious, the pride of man abaſed, and the Lord *alone* exalted. Every ſuppoſed pretence, from ſcripture, muſt likewiſe fall, or the word of revelation be rendered unworthy of its Author. "The word of the Lord is very pure, therefore his ſervant loveth it." I am

Yours cordially,

April 16th, 1778. R.

ECCLESIASTICAL HISTORY.

CHAP. IX. (*of* BOOK II.) *continued.*

[*Continued from our laſt.*]

25. THE complaints of the ignorance and vices of the clergy daily increaſed, amongſt which are the moſt abominable, which frequently are mentioned by Bernherd: particularly that horrible one of adminiſtering poiſon in the euchariſtical cup. In that manner, they report Victor the third, a Roman pope, and William archbiſhop of York in England, to have periſhed.

26. But many fell into another extreme, that of fanaticiſm. This is apparent from the gift of prophecy, which many pretended to; amongſt whom, Malachias was noted for his prophecy concerning the future Roman pontiffs;

pontiffs; he was archbiſhop of Armagh, and Peter Eremita; but his pretended revelations founded an alarum to the holy war; which the event taught either to be fictitious, or perhaps diabolical ſuggeſtions of that old murderer the devil. This fanaticiſm affected the women alſo; ſuch were the abbeſs Hildegardis, whoſe prophecies the council of Trevers, and other popes afterward, confirmed in the year 1184; and alſo Elizabeth German, her familiar acquaintance. There were alſo ſome, who, out of contempt to the ſcholaſtic divinity, were prone to another, which they called the myſtic, and promoted it by their writings; amongſt whom were Richardus and Adamus, both Scots, and regular canons.

27. But as they daily attempted to make the yoke ſtill heavier, ſo much the more many attempted to ſhake off the bridle. Britain was, above the others, repugnant to their proceedings. The church there remained in ſome things untainted with the ſuperſtitions of that at Rome. The French and the Germans often, and upon various occaſions, oppoſed them. The inoffenſive aſſemblies of the Waldenſes or Vallenſes, in Piedmont, particularly oppoſed them; by which, about the beginning of the 12th age, they became ſo hateful to the Romans, that it was toſſed about as a proverb, "He is a Waldenſis; he deſerves to die." This nation, before deſpiſed for their ſimplicity, was branded with the name of Fratricelli, for their obſervation of brotherly love; as alſo, they were called Lombarders, and Tranſmontani, from the country they inhabited. They had the name of Turlupini given them, becauſe, like wolves, they inhabited inhoſpitable dwellings. How they kept the remains of true doctrine, againſt the errors of the Roman church, appears from the Tractati de nobili Lectione, which they publiſhed in the year 1100; as alſo from a catechiſm, which is referred to the ſame time; as alſo from a confeſſion and tractate concerning Antichriſt, which

which were written twenty years later. To the ſame ſeem referrible the diſciples of Gaudulphus, an Italian, who, being convicted of error in the Atrebalenſian ſynod, in the year 1205, is ſaid to have repented; by whom they were inſtructed, that they ſhould only receive the faith of the goſpel and apoſtles, rejecting all other books.

28. Many particular famous men alſo aroſe for the teſtimony of the truth; amongſt whom, Berengarius is moſtly remarkable, who was archdeacon of Andegave, and defended the orthodox of Bertram concerning the euchariſt, and denying the ſubſtantial change of the bread and euchariſtic wine into the true and proper body and blood of Chriſt, taught that the ſacramental preſence, by which truly the body and blood of Chriſt is exhibited to thoſe who receive it worthily, grace operating therewith. Many adverſaries ariſing againſt him, even the popes of Rome themſelves, he recanted thrice, thro' fear of death, but alſo retracted in like manner when reſtored to liberty: a man in other reſpects ſo famous for his piety and wiſdom, that all the perſecution he underwent was attributed to envy and malice. This appears even from his epitaph, which, engraven on his monument, thus begins:

Quem modo miratur, ſemper mirabitur orbis:
Ille Berengarius non moriturus obit.

"Whom lately the world admired, it always ſhall admire:
"The great Berengarius, who ſhall never die, is departed."

He had many followers in Italy, England, nay and almoſt through all France; among whom was Bruno, an Andegavenſian biſhop; Frollandus, a Sylvaducenſian biſhop; and one Valdo, or Valdus, whoſe counſel he followed,

followed, who is to be well diſtinguiſhed from Peter Waldo, of whom we ſhall treat in the following chapter.

29. About the year 1117, in the Arelatenſian province of France, Petrus de Bruis, a prieſt of Tholouſe, who was an off-ſet of the Valenſians, as many think, then grew famous: his diſciples were called Petrobruſians. He taught, that baptiſm, without proper faith, ſaved us not: that the true body of Chriſt was not in the euchariſt: that praying to God for the dead, was in vain: that churches were not neceſſary for divine ſervice: that the pope was Antichriſt: that the ſaints were not to be invocated: that the ſingle life of monks was not to be approved: that the croſſes ought to be demoliſhed:—for which cauſe, in the town of Saint Gillenſus, after twenty years labour in teaching, he was burnt to aſhes. Henry a monk trod in his ſteps, who was violently railed againſt, who turned Tholouſe, and the country round about, to his party. At length he was ſeized, and condemned to perpetual impriſonment. Their diſciples were known by the name of Albugenſes, or Albienſians, from Albia, a city in the county of Tholouſe; which nevertheleſs, by the church of Rome, is made common to them with the Manichees, in order to increaſe the envy and malice of their enemies againſt them.

ON THE RESURRECTION.

[*Continued from our laſt.*]

A Late writer*, of great eminence in the literary world, urged, as an objection againſt the doctrine of a reſurrection of the body, that it is no-where expreſly aſſerted in the holy ſcriptures. It is ſurpriſing that a man of his

* Mr. LOCKE.

diſtinguiſhed abilities and furniture ſhould lay any ſtreſs on ſo trifling an objection, or even once mention it. But his attachment (and that of his ſervile admirers) to the ſoul-ſleeping ſcheme, ſeems to have determined him and them againſt every ſentiment irreconcileable with it. Taking it for granted that the ſoul remains in a deadly ſleep, from the time of its exit to the judgment-day, they infer, that every thing ſaid of a reſurrection refers to that.

We have produced ſeveral ſcriptural evidences of the ſoul's ſeparate exiſtence, in Goſpel Magazine for December 1777. p. 559, 560.

And having proved elſewhere, from various paſſages, that the word of God, when ſpeaking of the dead, refers to the ſtate of the body after the ſoul's ſeparation from it, we cannot but look upon that as, at leaſt, one reaſon for believing that they refer likewiſe to the body, when ſpeaking of the dead; though no ſuch phraſe be made uſe of, as αναστασις του σωματος, the reſurrection of the body. For if that does not occur in the New Teſtament, there are many expreſſions, both in the New Teſtament and the Old, which in their moſt eaſy and natural conſtruction, are of intirely the ſame import, and that ſpeak the truth as clearly and fully as thoſe or any others do or can. That, for inſtance, which frequently occurs, αναστασις των νεκρων, the reſurrection of the dead; and that of our Lord, οι εν τοις μνημειοις, thoſe that are in their graves, John v. 28. evidently refers to their bodies, unleſs the ſoul dies, and is laid in the grave. And thoſe paſſages (before cited) in Paul's firſt epiſtle to the Corinthians, are ſtill more expreſs and determinate: "It is ſown in corruption, it is raiſed in incorruption, &c. this corruptible muſt put on incorruption, and this mortal muſt put on immortality." But what he ſays farther on this ſubject, Phil. iii. 21. ſeems a very clear illuſtration of the doctrine, and an unanſwerable confirmation of it;

as the apoſtle there mentions the body, when ſpeaking of the reſurrection, if he does not in thoſe very words call it the reſurrection of the body: "He (i. e. our Lord Jeſus Chriſt) ſhall change our vile body, that it may be faſhioned like unto his glorious body." One ſhould think none who ſincerely deſire ſatisfaction, and have minds open to the conviction of ſcripture evidence, could deſire to read the truth in plainer terms. And the gentlemen who deny or affect to doubt of it, becauſe they no-where find the phraſe "the reſurrection of the body," would do well to remember, that they have equal and greater reaſon to doubt of the reſurrection of the ſoul; as it is very certain we no-where read of a reſurrection (της ψυχης, or του πνευματος) of the ſoul, or ſpirit. And as they ſuppoſe that is loſt, at death, in utter inſenſibility; upon their principles, we are all utterly deſtitute of all hope of immortality, though the apoſtle Peter ſpoke of himſelf and his brethren as begotten again to that hope by the reſurrection of Jeſus Chriſt from the dead, Pet. i. 3. A very good reaſon may be aſſigned for the ſcriptures ſaying nothing of the reſurrection of the ſoul, becauſe they ſay nothing of the death of it.—But having applied the terms *death* and *dead* to the body (Mat. xvi. 28. xxiii. 27. Phil. ii. 8, 30. Heb. xi. 5, &c. &c.), had the body never been mentioned, ſuch expreſſions as "the reſurrection of the dead," and "the dead ſhall be raiſed," lead directly to the body, as the only part of our natures to which they are applicable, if only that part of our frame is corruptible and mortal.

It has been urged by ſome, that the body is unneceſſary to the activity and enjoyment of the ſoul; nay, would rather be an incumbrance to it than otherwiſe. We might only anſwer this inſinuation by aſking, "Is it, or is it not, the doctrine of ſcripture?" If not, let us reject it; but if it is, let us not dare either to contradict it, or to load it with difficulties that are the mere off-

ſpring of our own imaginations. This is evidently founded on the miſtaken ſuppoſition that the bodies raiſed will be liable to weakneſſes and diſorders, like thoſe which attend them in their preſent ſtate. Let us but remember, and believe, that the body is ſown in corruption, but ſhall be raiſed in incorruption; it is ſown in diſhonour, but ſhall be raiſed in glory; it is ſown in weakneſs, but ſhall be raiſed in power; it is ſown an animal body, but ſhall be raiſed a ſpiritual body, and transformed into the likeneſs of the glorious body of our exalted Redeemer; and this difficulty is at once intirely removed.

A modern writer, who affects to laugh at this, and moſt of the other doctrines of the goſpel, as vulgar prejudices *, has taken great pains to undermine the truth. Many of his objections are too trifling to deſerve the leaſt notice: others have been already conſidered, not indeed as his, but the author's from which he has eagerly retailed them. But not ſatisfying himſelf with the bold aſſertion †, that "ανασασις in the New Teſtament always means a reſtoration to life, &c. without any reference to what becomes of the body," he thinks he has found two paſſages inconſiſtent with the reſurrection.—One is, 1 Cor. xv. 36. "*Thou fool*, ſo (ſays he) the apoſtle calls the man who aſſerts the reſurrection of the body." Curious! The reader will doubtleſs admire the wiſdom and learning of the expoſitor; at leaſt, till he enters into the true ſpirit and meaning of the apoſtle; though he will then find, that he calls him a fool that entertains a doubt of it, merely becauſe he cannot ſolve every difficulty, or anſwer every query that infidels or ſceptics may offer upon it.—See our remark on the paſſage, in a former magazine.

* Mr. Bourne. † See his advertiſement to the reader, at the beginning of his two volumes of ſermons, publiſhed ſome years ago.

But we are farther told, that our Lord's argument, in Luke xx. 37, 38. is nothing to the purpoſe, ſuppoſing him to refer to the reſurrection of the body: "Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob: for he is not the God of the dead, but of the living; for all live unto him."

But we apprehend he might, with peculiar propriety, be called the God of the living, and the God of Abraham, Iſaac, and Jacob, as alive unto him, ſuppoſing their ſpirits then with him in a ſtate of happy exiſtence, and that he watched over their ſleeping duſt with a deſign to raiſe it at the great day. Our Lord's expreſſions ſeem more ſuitable to ſuch views and hopes, than to the apprehenſion of their bodies periſhing at death never to riſe more, and their ſouls remaining in a ſtate of utter inſenſibility from the moment of their departure out of the body (which to thoſe patriarchs, and other holy men of God, will be many thouſand years) to the ſecond coming of our Lord. Indeed that proſpect would be rather dreary than delightful to the ſaints, and incline many, notwithſtanding the trials of mortality, to ſhrink back from ſuch a diſſolution; and to wiſh and pray for the continued ſervice and enjoyment of Chriſt in the body as long as poſſible. But many of the moſt eminent of his ſervants have appeared not only willing, but (as has been remarked) deſirous rather to depart, and that in expectation of being thereupon admitted to the preſence of their glorious Redeemer. Beſides the paſſages to this purpoſe, referred to above, the reader may examine at his leiſure Pſalm lxxiii. 24—26. Acts vii. 9. 2 Cor. xii. 1—4. 1 Theſſ. v. 10. 1 Pet. iii. 19—21. 2 Pet. i. 13, 14.

As it was our deſign to examine the doctrine of ſcripture upon this head, we ſhall take no farther notice of

objections to it, that infidelity, or a ſceptical invention, has urged againſt it.—But intend, in our next, to conclude the ſubject with directing our readers to a practical improvement of what has been offered upon it.

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

IF *faith* is a credit of the divine promiſe, and *hope* an expectation of its gracious fulfilment; then they muſt exiſt till the whole of the promiſe is enjoyed. And if ſo, then I would aſk the ſerious reader, whether faith and hope will not be in exerciſe in the ſeparate ſtate? As the reſurrection of the body, and its conformity to the glorious body of Chriſt, is part of the promiſe; would not this queſtion, if duly conſidered, throw ſome light on ſeveral paſſages of the ſacred ſcripture?

April 18. 1778. PHILO-BIBLOS.

A LETTER from the Rev. H. VENN, A. M. to Jonathan Scott, Eſq.

Dear Sir, Nov. 6, 1765.

I Cannot leave Shropſhire, without giving you joy, on your knowledge of Chriſt, and determination to live in his ſervice. This connects us more cloſely than if we had ſprung immediately from the ſame parents: for, in numberleſs inſtances, own brothers will be ſeparated from each other, far as heaven and hell; but all who love the Lord Jeſus, ſhall dwell for ever with him. Love to him and your ſoul prompts me to lay before you a few hints, furniſhed from long ſervice in the church of Chriſt, which had I received on my entrance into it, they might have preſerved me from many hurtful miſtakes.

Your

Your chriſtian calling is a warfare, where no quarter can be given on either ſide. If you prove faithful unto death, angels will receive your departing ſoul; eternal glory will be your crown; the armies of the ſaved will receive you with tranſport, as a ſoul ranſomed with that precious blood to which they owe their all; and the Redeemer's preſence will be your heaven for evermore. Should you forſake his ſervice, or hold ſecret correſpondence with his foes, you muſt be puniſhed, like them, with eternal infamy in hell.

The enemies you have to oppoſe, and conquer, will probably be, firſt, your former intimates, friends, and neareſt relations, whoſe polite converſation, and affection for you, have been ſo pleaſing; for, till their judgment of ſin, true religion, and man's chief good, are formed from ſcripture, as your own now is, they muſt both deſpiſe and hate the way of life in which you muſt perſiſt. With theſe oppoſers, your corrupt nature will take part; and a ſubtle deſtroyer, long practiſed in arts and wiles to compaſs the ruin of immortal ſouls. In this perilous condition, you have joined yourſelf (effectually influenced by his grace) to Chriſt, as your leader and commander. Under his banner, diligently uſing the means he in tendereſt love enjoins, you are confidently to expect both protection and victory.

Theſe means are, ſecret prayer; ſtudy of the bible; public worſhip; hearing his preachers; chriſtian ſociety; and much retirement.

Secret prayer, at ſtated times, was conſtantly practiſed by our Lord. "At evening (ſays he) and morning, and noon-day, will I cry unto thee, and that inſtantly, and thou ſhalt hear my prayer." All his illuſtrious ſaints have done the ſame. Indeed *ſtated* times of prayer, where they can be had, are no leſs needful to make the ſoul flouriſh, than ſtated meals to keep the body in health. Wilfully to neglect them, is to walk contrary

to

to the example of Chriſt and his ſaints, which can never produce reſemblance to them in our life. Yet ſtated times of ſecret prayer will grow tireſome, and prove of no uſe, unleſs you take pains to preſent yourſelf a worſhipper before the Lord in ſpirit and in truth, by looking up, and begging the Spirit of grace and ſupplication may be poured out upon your ſoul. But when you duly obſerve ſtated times of ſecret prayer, be not caſt down, becauſe you will often find great ſtupidity of mind, and know not what to aſk; or becauſe you feel your faith very weak, much backwardneſs to pray, and a ſwarm of idle thoughts oppreſſing you. Do not on this account leave off your conſtant devotions; nor queſtion whether they will profit your ſoul. It is much for your good, to feel you have no power to command your own thoughts. It is much for your good, that your own experience ſhould confirm what the word of God and his people teach, that you are weak and poor, always ſtanding in abſolute need of the mercy of God, the grace of the Lord Jeſus Chriſt, and the power of the Holy Ghoſt.

On the contrary, beware of being elated on account of great enlargement of heart, and ſpiritual joy, which you will find ſometimes flow in upon your ſoul. Should this favour lead you to think highly of yourſelf, careleſſneſs firſt, and then a miſerable fall, will follow; for ſelf-exalting thoughts always defile the ſoul, and grieve the Spirit of God; neither can any dependence, as to future ſafety, be juſtly built on what has paſſed in our own minds. Witneſs the noble confeſſion Peter made of his faith in Chriſt one hour, and the aſtoniſhing reprimand he received the next: "Get thee behind me, ſatan; thou art an offence unto me." Theſe ſweet ſenſations of ſpiritual joy realize to us ſome of the precious promiſes made to believers in Chriſt, and are deſigned to allure

allure us, not to excite a conceit of any thing good in ourſelves.

To ſecret prayer, you will join devout ſtudy of the Bible; becauſe it is our infallible guide, and the treaſury of all truth neceſſary to ſalvation. But the riches laid up there, are not to be found by proud or careleſs minds: none poſſeſs them, till they dig for them as for ſilver, longing to know the will of God, that they may do it.—To ſuperficial readers of the bible, it preſents little more than a great number of duties, which muſt be performed; and ſins, which muſt be renounced; with inſupportable pains, in failure of obedience;—paſſages of excellent uſe, when believed: as they at once rouſe the ſelfiſh ſoul of man to ſeek reconciliation with God, and help from heaven; and ſweep away every refuge of lyes, under which love of ſin leads us to take ſhelter. But *earneſt* and *devout* readers of their bible diſcover much more—they diſcover the tender heart of Chriſt; the efficacy of his blood to cleanſe from all unrighteouſneſs; and a variety of ſpiritual bleſſings, which are the preſent reward of being true-hearted in his ſervice. I am at a loſs for words to expreſs how much ſolid knowledge, transforming your mind into the divine image, you will certainly gain by perſevering in diligent prayer year after year, for the true interpretation of God's bleſſed word, that you be made wiſe and holy. A pattern is plainly ſet before us in theſe memorable petitions; may they come from our hearts, and ever dwell upon our tongues! "I am a ſtranger upon earth (very ſoon to leave it; therefore i s riches and honours cannot profit me) O hide not thy commandments from me, which will enrich me for ever. Open thou my eyes, that I may ſee wondrous things in thy law! Thy hands have formed and faſhioned me; O give me underſtanding, that I may know thy law!" This method of reading

the bible muſt be continued through life, eſpecially whilſt the capital truths of the bible are before our eyes. By this means we have an abſolute ſecurity from abuſing any part of the word of God. And thoſe who dare deſpiſe, as if they knew enough, perſevering prayer to be taught by the Spirit of God what is contained in his holy word, fall into pernicious errors; wreſt ſome paſſages of ſcripture, to contradict others; or grow violently zealous for doctrines, but very cold reſpecting that heavenly mind thoſe doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray, from deep conviction that we cannot be properly affected with what we believe, unleſs we are divinely taught; and that if any man thinketh that he knoweth any thing as he ought to know, that man knoweth nothing.

Secret prayer, and devout ſtudy of the bible, will prepare you to *worſhip* in the houſe of God. And here, you need beware of a fatal error, common amongſt thoſe who love to hear the goſpel. Aſſured from the oracles of God, that preaching the goſpel is the appointed means to conver ſinners, and they knowing they were theirſelves illuminated in this way, not a few diſparage ſhamefully public worſhip; as if all good to the ſoul was to come through the ſpeaker, none from calling with one heart and voice upon the name of the Lord in his own houſe. Hence whilſt both miniſter and people ſhould be abaſed before God, in confeſſion of their vileneſs; ſhould be pleading, in the full aſſurance of faith, the ſacrifice and interceſſion of Chriſt for pardon; ſhould be earneſtly imploring more grace, to ſerve the Lord to all well-pleaſing; ſhould, with flaming love to all mankind, be recommending them to the tender care of our heavenly Father; and be filled with joy, in returning ardent thanks for the loving-kindneſs of God towards theirſelves and all men; whilſt this grand buſineſs is

carrying

carrying on, a total inattention is visible in many countenances. Their entertainment seems only to begin when the preacher has taken his text! Gross ignorance! Impious indecency! Professed believers, can you imagine you shall ever receive profit in one means of grace, whilst you pour contempt on another? or that, after passing through the time of divine worship without any exercise of repentance, love, and devotion, you can be in a fit disposition to attend to the things which shall be delivered from the pulpit? Be undeceived; 'tis novelty and curiosity by which you are pleased, in all the discourses you extol. On the contrary, I would have you, dear Sir, raise your expectations very high, of the good you are to receive from first praying with the congregation, as a child of God by faith in Christ Jesus, before you hear the pastors of his church. There is a necessity for this. It is intended to prepare and soften the ground for receiving the good seed; and to open the heart for believing and obeying the truth. Remember, though preaching Christ is ordained to gather in the outcasts; when gathered, they are to offer up prayers and praises, intercessions and thanksgiving, a pure offering in righteousness. Remember, that hearing will very soon cease for ever—Spiritual worship is immortal. Had we therefore our choice, whether Paul should preach to us, or call us to fall low with him on our knees in prayer, we must prefer the latter; because every one had much rather come into the presence of his beloved sovereign, to ask what he has promised to bestow, than hear another extol him ever so highly. An itching ear is a disease dangerous and epidemical: and if hearing has not made us love the house of prayer, it is hard to conceive it can have done us any good at all.

You will not misconstrue these remarks, as if they insinuated that preaching Christ is not of the utmost importance, and what all christians must value and attend

to. This preaching conquered the bloody-minded perſecutors in Judea, and brought thouſands to adore Chriſt crucified. This ſubdued the heathen world; and every church of Chriſt owes its exiſtence, preſervation, and increaſe, to the word of life preached. Our Lord emphatically warns us againſt falſe prophets, by comparing all who expect advantage from their preaching, to the fooliſh hope of gathering grapes from thorns, or figs from thiſtles. Our Litany depreciates almoſt in one breath, as three of the greateſt curſes to mankind, peſtilence, rebellion, and falſe doctrine.

Much indeed are we to prize the faithful preaching of the everlaſting goſpel.—It is the good ſeed, which, falling upon good ground, the heart, believing, brings forth fruit abundantly. Only honour equally, in its turn, every ordinance of God. Eſteem ſpiritual worſhip of him, in his houſe, no leſs profitable than the diſpenſing of his holy word.

*** We are ſorry that the length of this excellent epiſtle obliges us to poſtpone the reſt till next month.

The HISTORY of JOSEPH.

[*Continued from our laſt.*]

without ſin, before God; and therefore we ſtand in him, and are more than conquerors, thro' him who hath loved us, over all ſin, ſatan, temptations, curſe, death, and hell. Hence we glory of him, and triumph in him.

2. If Chriſt had not vanquiſhed every temptation to ſin, he could not have been able to ſuccour thoſe who are tempted. But he ſuffered the temptation, that he might have a feeling ſenſe and experience of what ſore temptations mean; that he might, thus knowing, as MAN, have a ſympathy with poor tempted ſinners, and, as God-man, ſtrengthen, ſupport, relieve, and comfort

us,

us, in and under all our temptations. Therefore he is the joy of our faith: for what joy muſt it afford the heart of a poor, weak, tempted, tried ſinner, to know and believe, that there is not one ſingle temptation that he can poſſibly be tried and exerciſed with, but his bleſſed Lord endured the ſame, ſympathizes with him in it, will ſuccour him under it, and will in his own time, way, and manner, deliver him out of it!

For "there is no temptation can take us, but ſuch as is common to man: but God is faithful, who will not ſuffer us to be tempted above that we are able; but will with the temptation alſo make a way to eſcape, that we may be able to bear it," 1 Cor. x. 13. Ye tempted ſouls, is Chriſt the joy of your faith? Do you believe that, as man, he was in *all points* tempted as you are? that he has a feeling ſympathy with you, and that he is able to ſuccour you? O then truſt to his love and power in all: ſeek to him under all. Cry to him to ſave and carry you through all, that his grace and his glory may be magnified by all, and your ſouls edified, profited, and comforted in all. For verily, you ſhould never be in heavineſs through manifold temptations, no, not for one moment, if there were not a needbe for it. Therefore ſays St. James, my brethren, count it all joy when ye fall into divers temptations. Strange language! moſt diſagreeable doctrine to fleſh and blood! But moſt profitable exerciſe for the ſoul. For, ſays he, "knowing this, that the trying of your faith worketh patience," James i. 2, 3. And again, "Bleſſed is the man who endureth temptations: for when he is tried, he ſhall receive the crown of life, which the Lord has promiſed to them who love him," i. 12. Thus ſee the bleſſed iſſue of all your heavineſs thro' manifold temptations. They are to endear Chriſt the more to our ſouls, and to make him more and more the joy of our faith. That the trial of our faith, being much more precious

than of gold which perisheth, tho' it be tried with fire, might be found unto praise and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7.

Well, if this God, who in our nature was tempted in all points like as we are, be the object of our faith; and if the trial of our faith, by manifold temptations, is so precious; and if our faith shall be unto his praise, and honour and glory, at his appearing; then let it be the joy of our faith, constantly to consider him, look to him, and live upon him, and long for the appearance of him: now to succour, support, and comfort us, in all our temptations, and for his blessed appearance, when he shall come to take us out of a body of sin and death, and a world of woe and misery, to be like him, to be with him, and eternally to enjoy his blessed presence, whom having not seen we love: in whom, though now we see him not, yet believing, we rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8.

CHAP. V.

JOSEPH in prison.

POOR Joseph! how changed thy state, from a ruler in Potiphar's mansion, to that of a malefactor confined in a nauseous dungeon! How mutable are all sublunary things! What do we see a dark and dismal cell, a glimmering taper, and Joseph immured within the walls of a dark and dreary prison, with a gloomy countenance, a dejected mind, and distressed spirit; no eye to pity him, and not a single friend to counsel and comfort him? No, this is not the case with the godly. Though their circumstances may change, all appearances in nature seem against them, friends become foes, and all forsake them in their adversity; yet they have a precious friend, who will never leave nor forsake them, but who loveth at all

times,

times, and is a brother born for adverſity: even our God, Jeſus. For behold, amidſt all Joſeph's ſufferings, we read, "The Lord was with Joſeph, and ſhewed him mercy, and gave him favor in the ſight of the keeper of the priſon. And the keeper of the priſon committed to Joſeph's hand all the priſoners that were in the priſon; and whatſoever they did there, he was the doer of it. The keeper of the priſon looked not to any thing that was under his hand, becauſe the LORD was with him: and that which he did, the Lord made it to proſper," Gen. xxxix. 21, &c. ſo true are thoſe words,

"Make but God's precepts your delight,
"He'll make your wants his care."

Hail, happy Joſeph! how highly favored of thy LORD! Doubtleſs, he could, with David, ſing this joyful Requiem to his ſoul, "Return unto thy reſt, O my ſoul, for the LORD hath dealt bountifully with thee," Pſalm cxvi. 7. What! no friend to pity, counſel, and comfort him! Yes, yes, he could cry *Satis*, It is enough: I am ſatisfied with all, and under all, for the LORD is with me. What can I want more? What wiſh for better? The Lord's preſence is the life of our ſouls, and the joy of our hearts. Who can pity Joſeph's confinement, while favored with ſuch bleſſed company! And to be thus proſpered alſo by the LORD, as to have the ſole care and keeping of all the priſoners under him! Surely Joſeph's priſon was changed to a palace, and himſelf as a king ruling and reigning there. And what a feaſt of fat things muſt he daily feed upon, even the teſtimony of his own conſcience, that he was innocent of all that he ſuffered for!

Were all the priſoners put into Joſeph's hand, and under his care and management? O this again calls to our remembrance that dear MAN, our God and Saviour,

viour, who was impriſoned in our fleſh, and impriſoned in the grave; and into whoſe hands, care, and management, our God and Father committed us guilty ſinners, who are all naturally under the captivity of ſin and ſatan, and ſo faſt bound in the priſon of nature, ſin, and unbelief, that it was impoſſible for us to get out. But God the Father hath committed all his elect into the hands of his Son. For, ſays he, "thine they were, and thou gaveſt them me," John xvii. 6. "For the Father hath committed all judgment to the Son," John v. 22. All that concerns us, both in providence and grace, for ſoul and body, time and eternity, all are committed into the hands of Jeſus, our covenant head. And this is his precious covenant office; yea, for this "he was ſent, to proclaim liberty to the captives, and the opening of the priſon to them who are bound," Iſai. lxi. 1. Hence we are called *priſoners*; but, bleſſed be Jeſus, we are "priſoners of hope," and bleſſed be the Holy Spirit, who calls on us, "turn ye to the ſtrong hold," Zech. ix. 12.

Is it ſo? Then all hail, my fellow-priſoners. Tho' our ſouls are immured in the priſon of the fleſh, though we find ourſelves tied and bound with the chain of our ſins; though naturally fettered by unbelief, and though the noiſomeneſs of the priſon of our fleſh is irkſome and offenſive to us; yet remember, our dear Saviour's name is, IMMANUEL, God with us, God for us, God over us, and that our ſouls, and all our concerns, are in his hands. Think, ſay, is it poſſible then for us to be miſerable? No, never, while we conceive rightly of this, ſteadily believe it, and live under the knowledge and influence of this. No doubt, Joſeph, when in priſon, had his doubts, fears, dejections, and diſtreſs, to exerciſe him at times. But the conſideration that the Lord was with him, and for him, againſt all who were againſt him, this relieved, ſupported, and comforted him. This was his ſtrong hold, whereunto he reſorted for ſafety and ſecurity,

ſecurity, hope and comfort. So we are exhorted, "Turn ye to the ſtrong-hold, ye priſoners of hope," even to our IMMANUEL, God with us. Though all is amiſs in us, yet all is right and well in him: and he dwelleth in us, and we in him. And, for our unſpeakable comfort and joy, he tells us, "I am he who liveth and was dead, and behold I am alive for evermore, Amen. And have the keys of hell and of death," Rev. i. 18. Tho' impriſoned in this vile body, and ſhortly to be impriſoned in the dreary manſions of the grave, yet believing that Jeſus is with us, that he lives for evermore to ſave us, and has the keys of death and hell; who is there that believes this heartily, but muſt rejoice continually, bid adieu to his ſorrows, doubts, and fears; and triumph over every enemy, in the power and ſtrength of Chriſt, in whom we are more than conquerors? O may we go on, thus living, believing, and rejoicing in our covenant head every day, till we ſhall bow our heads in death, quit the priſon of the body of ſin and death, fall aſleep in the arms of our Beloved, and awake up in his perfect image, and be for ever in his precious preſence, to enjoy and praiſe him to all eternity! Amen.

[*To be continued in our next.*]

A LETTER to a YOUNG FRIEND, on Subjects proper for Epiſtolary Eſſays.

Dear Sir,

YOU think the ſubjects I write on, as well as my converſation in general, rather too grave and ſerious for a *young* fellow. Why ſo? Becauſe, you obſerve, young people ſhould leave all gravity and ſeriouſneſs to the old, the ſickly and infirm; to thoſe who are more advanced in life, and not ſo able to enjoy it. Bad reaſoning this, indeed. No, be aſſured we can never be

ſerious too ſoon, nor gay too late. I am certain, we ſhall have no reaſon, in the views of death, to lament our early piety; though we may be ridiculed by our fellow-creatures for it now;—'tis better to be laughed at by men here, than to be mocked by God hereafter *.

With reſpect to my letters, I wiſh to write upon no ſubjects, but what may improve, while they entertain, and be in ſome meaſure uſeful, edifying, and inſtructive; becauſe ſuch epiſtles muſt be more or leſs improving to the *writer*, as well as *reader* of them, and ſo prove doubly beneficial. I wiſh not to appear a methodiſtical enthuſiaſt either in my life or letters, but only ſeriouſly chearful, and chearfully ſerious, in both. How happy muſt that perſon be, who, on a review of his paſt life on a dying bed, is able to ſay (as I hope to be myſelf), I never did or wrote any thing that made *virtue* to ſigh, *modeſty* bluſh, or *piety* ſhed a tear!

Though young perſons of the preſent age may be diſtinguiſhed by no epithets ſo ſuited to their conduct, as thoſe of *thoughtleſs* and *imprudent*; yet is this ſo deſireable a character to imitate, becauſe it is the *ton* (as it is ſtyl'd)? A moment's reflection will evidence the impropriety of it: if we are reaſonable beings, let us act as ſuch; for, however it may be the faſhion to live like fools, it never was or will be the faſhion to *die* ſo.

Men may live *fools*, *but fools they cannot* die.
YOUNG's Night Thoughts.

Let us ever remember, my dear friend, though moſt of our age may forget it, that we are *young immortals*, form'd for an eternity, and hourly on the brink of it; that our youth will never excuſe our neglect of our duty, when we know it; and that to be virtuous, is to be truly happy.

* "I will laugh at their calamity, and mock when their fear cometh," Prov. i. 26.

O *may*

O may theſe thoughts poſſeſs my breaſt,
Where-e'er I rove, where-e'er I reſt:
Nor let my weaker paſſions dare
Conſent to ſin—for God is there.

Dr. WATTS.

Theſe thoughts regulating our actions, will yield us more inward ſatisfaction and delight, than can poſſibly ariſe from a round of worldly pleaſures, or a courſe of ſinful diſſipation; and, ſhould we live to be old, be the comfort and ſupport of our gray hairs; and our beſt conſolation in the views of death, will be, that we have followed Chriſt in the regeneration.

I remain

Hatton-ſtreet, April 27. Yours, &c. G. W.

POETRY.

The Glory of God diſplayed in the Wonders of Creation and Grace.

1.
HOW ſhall I fully celebrate
The great JEHOVAH's fame:
Him who is glory uncreate,
And Wonderful his name!

2.
This vaſt expanſe, dear Lord, I ſee,
As formed by thy word:
All creatures live and move by thee,
Thou kind, long-ſuff'ring Lord!

3.
Yet, Lord, the wonders of thy grace
Creation far excel:
Thoſe I behold in Jeſu's face,
Where beauties ever dwell.

4.
How wond'rous was that bleſſed word,
Which ſpoke my ſins forgiv'n:
Reveal'd my pardon from the Lord,
And peace with injur'd heav'n!

5.
The application of this peace
Diſpell'd my gloomy fears;
And all my anxious doubts then ceaſe,
When Jeſu's love appears.

6.
O may thy Spirit ſtill reveal
Thy love within my breaſt;
That I may know, and taſte, and feel
What cannot be expreſs'd!

7.
And may I go from ſtrength to ſtrength,
To Zion's heav'nly hill:
There to enjoy and ſee at length
Far greater wonders ſtill!

8.
And then, with all the heav'nly hoſt,
Praiſe the co-equal Three;
Ev'n Father, Son, and Holy Ghoſt,
To all eternity.

April 4. 1778. JACOBUS.

The following poem was written as a foil to the common love-ſongs, in which the poets generally draw their images from the beautiful proſpects of ſummer; and too frequently beſtow their praiſes on the creature, inſtead of the ever-bleſſed Creator.

GOD exalted by all Creatures.

1.

HOW pleaſing the theme that we raiſe,
When we ſing of the ruddy ſtreak'd morn;
Or indulg'd with the lark's choral lays,
While the dew-drops ſtand freſh on the thorn!
When the roſe, with the maiden-bluſh hue,
Still drops the ſoft tear on the ſod,
And the year ſeems to roll round anew
By the word of th' immutable God.

2.

Superior, by far, is the ſong
That the pſalmiſt attempted to ſing,
When he noted, as time ſlid along,
The ſummer, the winter, and ſpring!
He call'd on the froſt and the ſnow,
When he felt the earth crimp as he trod;
Fire, hail, rain, and ſtorms as they blow,
To ſet forth the praiſes of God.

3.

The turbulent waves of the deep,
The vaulted blue heav'ns on high,
Fiſh, fowls, and the inſects that creep,
With all the wing'd ſongſters that fly;
Wild beaſts of the foreſt, that ſpread
Deva ſtation and horror abroad,
By the ſame invitation are bade
To bring forth a tribute to God.

4.

The cattle that feed on the hills,
By thouſands exalt his great name,
Who governs and acts as he wills,
Is ever and ever the ſame.
JEHOVAH! omnipotent Lord!
Who ſpoke the whole earth by his nod;
And the herbage aroſe, by his word,
For man, th' great work of a God:

5.

For man, the grand creature of all,
Who, alas! doth his goodneſs repel!
Thro' his gratitude loſt, in his fall,
In Adam his head, when he fell:
But glory to Jeſus we bring,
Who endur'd the ſharp ſtroke of his rod;
And, exulting, we'll ſhout to a king,
Who appear'd both a Saviour and God.

6.

Be this the whole aim of my life,
The life that's allotted me here,
When eaſed from ſin and from ſtrife,
May I at his foo ſtool appear!
There let me for ever abide,
When worms have deſtroy'd this frail clod,
Where the church is adorn'd like a bride
To meet with her Spouſe and her God.

CHRISTIANA.

The Diſciple whom JESUS loved.

1.

THRICE happy John, whom Jeſus lov'd,
And call'd to follow him in youth;
By him embrac'd, by him approv'd,
And taught to walk in heav'nly truth.

2.

In humble ſilence at his feet,
With open eye, and ear, and heart,
See the belov'd diſciple ſit
To hear what Jeſus might impart.

3.

Anon, reclin'd upon his breaſt,
This honour'd, happy fav'rite lay;
Partaking there a double feaſt,
On ev'ry ſacred feſtal day.

4.

When, with his brethren round the board,
He ate the bread, and drank the wine;
The words, the ſmile of his dear Lord,
Fill'd all his ſoul with joys divine.

And

5.

And now, from earth to heav'n remov'd,
Distinguish'd there in his embrace!
John, the disciple whom he lov'd,
Leads the sweet anthems to his praise.

6.

My soul aspires, like John, to be,
Jesus! the object of thy love:
I shall esteem a place near thee
My heav'n on earth, my heav'n above.

EUSEBES.

An HYMN:

By a Lady at the Age of Fifteen; who is gone to that rest she so ardently longed for.

1.

LORD, cleanse my soul from ev'ry sin,
And make my guilty conscience clean:
To thee I'll live; and, when I die,
May I to heav'nly mansions fly!

2.

Send down thy chariot from above,
To bear me to the realms of love:
Oh why so long? Dear Jesus, why
Must I an earthly pris'ner lie?

3.

Blest Jesus, thou art all delight,
Long would I hold thee in my sight:
Transporting all thy beauties are,
Thou fairest of ten thousand fair.

4.

Indulgent, kind, and heav'nly guest,
Sweetly I'll lean upon thy breast,
My drooping head I'll softly lay,
For thou hast won my heart away.

5.

O run, ye saints, to reach the goal;
But be thou last, my sluggish soul:
With swifter feet walk on thy way,
Soar o'er for earthly trifles stay.

6.

Tho' through a wilderness of woe,
To reach this prize, my soul must go;
Yet all is joy, if Jesu's there—
For Jesus is my guiding star.

7.

He guides my feet, conducts my ways,
And leads me with his matchless grace;
With my last breath his praise I'll sound,
His praise I'll echo heav'n around.

The Christian Mourner's Consolation.

Matt. v. 4.

1.

WHAT scenes of sorrow round us flow,
What scenes arise of piercing woe,
While for our friends we drop a tear,
Our own distress we scarce can bear.

2.

But, under all our vary'd grief,
The gospel reaches forth relief,
"Blest be ye mourners" (Jesus cries)
Comfort shall dry your weeping eyes.

3.

Doth poverty, with armed hands?
And want oppress with iron bands?
Riches of grace on you attend,
And glory 'waits you in the end.

4.

Do pained limbs excite thy groans?
God hears and pities all thy moans.
If dying friends thy grief provoke,
His grace can sanctify the stroke.

5.

Doth imperfection reign within?
Dost thou lament the pow'r of sin?
Look up to God: his grace is nigh,
O'er sin to give the victory.

6.

Doth guilt oppress thine aching heart?
Doth conscience wounded in thee, smart?
The gospel holds before thine eyes
Christ an atoning sacrifice.

7.

Does death with fear thy soul appall?
Oh dread no more the tyrant's call:
That enemy hath lost its sting,
Subdu'd by thine all-conqu'ring King.

8.

Whatever sorrows round us press,
Whatever woes the saints distress;
For perfect bliss they chearful wait,
Till they arrive at heaven's gate.

There

9.
There ev'ry tear is wip'd away,
No cloud o'ercaſts eternal day;
The ſaint in heaven never mourns,
There God to joy his anguiſh turns.

On John vi. 6, 8.

"To whom ſhall we go, but unto thee?"

1.
BLeſt Jeſus, whither ſhall I go,
To find relief from all my woe;
If anxious fears diſtreſs my mind,
And I no conſolation find?
If overwhelmed in a ſea
Of ſorrows, Lord, I come to thee.

2.
If outward troubles ſhould ſurround,
Or ſatan's fiery darts confound;
If thou ſhouldſt hide thy ſmiling face,
And I no evidences trace
Of being thine; where can I flee,
Where can I go, but, Lord, to thee?

3.
If unbelief aud horrid pride,
And each beſetting ſin beſide,
Attempt to draw my ſoul aſtray,
And turn me from thy righteous way;
In ſuch diſtreſs, where can I flee,
Where can I go, Lord, but to thee?

4.
To thee, with earneſt pray'r I come,
Oh never let me from thee roam!
Ever in thee may I confide,
Be thou my ſtay, be thou my guide;
Whatever my diſtreſs may be,
Oh may I always come to thee!

N. (æt. 15)

God's ſuperabounding mercy to ſinners in and through Chriſt.

An HYMN.

1.
OGod, thy mercies wide extend,
To man thy love is great:
Thro' grace, may all my footſteps tend
Towards thy heav'nly ſeat.

2.
Thou know'ſt I am by nature frail,
To ſin am daily prone;
What then can ever me avail
But thy beloved Son?

3.
Tho' ſtill I ſtrive to live moſt pure,
Wanting I'm ever found;
Then nothing but his blood can cure
The ſinner's mortal wound.

4.
Nought can for my groſs ſins atone,
Moſt gracious God, but HE;
Nought but that love which Chriſt has ſhewn,
Can ever ranſom me.

PE—A—US.

REVIEW.

I.
"THE Chriſtian Orator delineated. In Three Parts. By THOMAS WEALES, D. D. Vicar of St. Sepulchre's." Printed for T. Cadell, in the Strand.

In reſpect to oratory, a very ſenſible and ingenious performance. It abounds with many juſt and judicious remarks, upon compoſition and preaching; while in a maſterly manner it detects and expoſes many faults and corruptions in both. But as to *chriſtian* oratory, it fails moſt exceedingly, as to the very eſſence of it. It is framed upon the modern plan of divinity, or rather the moral ſyſtem of the preſent day, which is, as far as may be, from the ancient goſpel of the Son of God, which that truly *chriſtian orator* Paul preached.

It is dedicated to the preſent biſhop of London. We can hardly think his Lordſhip can be well pleaſed with the author's ſpeaking ſo highly in praiſe of the ſermons of that noted Arian Dr. Clarke, who has poiſoned the minds of

in many with his abominable hæreſy. Says our author, "If you would behold the native light of truth, obſcured by no cloudy or ambiguous phraſes, no falſe or diſtorted ſentiments, no corrupt paſſions or acquired prejudices, peruſe the ineſtimable ſermons of CLARKE."—page 8. Ineſtimable! for what? For denying the co-equal and conſubſtantial Deity of Chriſt with the Father and thereby oppoſing the faith of that very church which he profeſſed himſelf a miniſter of! Our author farther ſays of this ſame Dr. Clarke, "With what marvellous force and beauty hath he made particular mention of the ſeveral perfections which conſtitute the divine nature or eſſence; and thereby rendered our idea of God infinitely more auguſt, more ſenſible, more touching."—page 12. A man may, with marvellous force and beauty, make particular mention of the perfections of Deity, and yet be ignorant of the true God and eternal life, as revealed in the Scriptures, and conſequently have no God at the object of his worſhip and adoration. And what a pretty figure does ſuch a *chriſtian orator* make! For, as the Rev. Mr. Jones, in his excellent treatiſe on the Trinity, juſtly obſerves, "The true God is HE that was in Chriſt reconciling the world to himſelf; there is none other but HE; and if this great characteriſtic be denied, or any other aſſumed in its ſtead, a man is left without God; after which he may call himſelf a deiſt, if he will; but his god is a mere idol of his imagination, and has no correſponding reality in the whole univerſe of beings."

But, ſays the doctor, "No writer is ſuperior to him in an accuracy of diſtinction upon the moſt difficult and perplexed topics. No preacher is equal to Dr. Clarke for a familiar acquaintance with, and clear expoſition of, ſcripture language. His method of reaſoning together, and comparing paſſages of a ſimilar nature and tendency, is admirable towards forming a juſt notion of the ſpirit of religion in general, as well as letting in light upon the moſt intricate and obſcure."

Is not this ſaying a great deal too much, and paying too high compliments to a notorious Arian, who denied the proper and eſſential Deity of the Author of our religion? A far different and more true account of him, the fore-quoted author, Mr. Jones, gives us: "Of error, and its conſequences, we have a ſad example in the celebrated Dr. Clarke, a man whoſe talents might have adorned the doctrine of Chriſt, had not his faith been eaten up by an heathen ſpirit of imagination and philoſophy. I know it will be accounted an hard thing, and called invidious, to rake thus into the aſhes of a writer who is not alive to anſwer for himſelf. But is it not much harder, that the aſhes of this man ſhould be ſcattered over the land, to breed and inflame the plague of hæreſy, till the whole head is ſick, and the heart faint, and the whole body full of putrifying blains and ſores? *Arianiſm* is now no longer a peſtilence that walketh in darkneſs, but that brazens it out againſt the ſun's light, and deſtroyeth in the noon day. It is a canker, which, if it be encouraged much longer, will certainly eat out the vitals of chriſtianity in this kingdom; and when the faith is gone, the church in all probability will ſoon follow after it; for if the holy oil be waſted and ſpilt, the lamp, which was made to hold it, will be of no farther uſe."

Therefore, as our author has faithfully acquitted himſelf of Socinianiſm, by bearing his teſtimony, in this work, againſt that hæreſy, we wiſh to have ſeen the like againſt that of Arianiſm alſo. For, he who is not ſound in the chriſtian faith, that Chriſt is "equal to the Father as touching his Godhead," can neither be a CHRISTIAN ORATOR, nor a faithful miniſter of the church of England, unleſs he may be either, or both, without chriſtian faith.

Says the doctor, page 182, "The great point in all our religious inquiries is plainly this, that men ſhould, on one ſide, be ſo zealouſly attached to the truth, as not at any rate to part with their charity; and, on the other, ſo cultivate peace and charity, as not upon any conſideration to abandon the truth." Truly excellent! But then, Pilate's queſtion occurs, What is truth? By profeſſion, the doctor and we perfectly agree, that the truth, as it is in Jeſus, is held forth in the ſcriptural articles of the church of England. Only let us believe theſe, and abide by the truths contained in them, and we ſhall moſt harmoniouſly

harmoniously agree in faith, and in hope. But if any of these are forsaken, the truth is abandoned, and the *christian orator* will be most sadly defective.

But, says the doctor, "the rational christian acquiesces in the gospel, as truth, not because it is recommended by the country he lives in, or the parents he descends from, but because it satisfies his understanding. For his own intellectual feelings alone at length are, and must be, the standard of truth to man."— page 183. Amazing! to use the doctor's words, "Now mark and stand aghast! for, after correcting many faults of others, bitterly inveighing against enthusiasm, and aiming to delineate the *christian orator*, was ever ranker enthusiasm advanced than this, that a man's intellectual feelings *alone* must be the standard of truth to man!"

What shall we call this——Quakerism, ranterism, deism, or heathenism? For, according to this, may not every man, whether he receives the truth in the love of it, or rejects it thro' pride and ignorance, and believes a lye in opposition to it, may he not yet tell you, his own intellectual feelings *alone* are the standard of truth to him? Talk to him of revelation being the only standard of truth; and he will exalt his own intellectual feelings above it, as being the *alone* standard to him, and he will therefore reject that. Tell him of the plain truths of scripture, and the mysteries of the sacred Trinity: that the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God: of the incarnation of the Son of God; that he is God and man in one Christ; that he died for our sins, and rose again for our justification; and that all who believe in him, are justified from all things: that the Holy Spirit sanctifies all such thro' the belief of the truth; and bears witness with their spirits, that they are the children of God: and that all true holiness and good works spring *only* from this christian faith——and what will he say to all this? Truly, that you hurt his fine intellectual feelings, which he cannot bear, for they are the *alone* standard of truth to him, and they teach him to oppose and reject all this as the grossest absurdity and enthusiasm; and therefore we conclude, with asserting, that no persons of this stamp can ever put in any just claim to that august and honorable title, of the CHRISTIAN ORATOR.

II.

"The Death of Legal Hope, the Life of Evangelical Obedience. An Essay on Gal. ii. 9. By ABRAHAM BOOTH. The Second Edition." Sold by J. Johnson, St. Paul's Churchyard.

A rich fund of sound divinity, and christian experience.

III.

"A SERMON preached at the Weigh-house in Little East-cheap, London, April 12, 1778. on Occasion of the Death of the Rev. SAMUEL WILTON, D. D. By Samuel Palmer. To which is added, an Oration at his Interment, by Samuel Morton Savage, D. D." Printed for Buckland, Paternoster Row; and S. Gardner, Gracechurch-street. 6d.

A very excellent, sound, and judicious discourse.

ERRATUM in our Magazine for APRIL.

P. 196. at the Beginning of the Title Line of the first Poetical Production, for *ooking at*, read *On looking at*.