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“ *In Doctrine shewing uncorruptness.*”

THE LAW MAGNIFIED.

CHRIST'S obedience to the law, as our Surety, is universal; all things written in the book of the law must be obeyed: if there be the least failure of obedience as to any one jot, or any the least of its commandments, it lays the man under the curse. Now, Christ did every thing that the law required; he fulfilled all righteousness; he did “no violence, neither was guile found in his mouth.”

His obedience to the law was every way perfect as to the manner. The law required that we not only do every thing that it requires, but that we “love the Lord, and serve him with all the heart, and with all the soul, and with all the strength, and with all the mind, and our neighbour as ourselves.” Who, among all Adam's race, can obey and love the Lord after this manner? But this is done in Christ; love to God and man shined to its perfection in him, and in the whole course of his obedience.

His obedience was constant, and continued unto the very end. Thus the law required that we should not only do all things, but “continue in all things which are written in the book of the law to do them.” Man “being in honour continueth not;” and in the best state, in his best frames, cannot continue in such an universal and perfect obedience as the law requires for one moment; but Christ, our glorious Surety, continued in an universal and perfect obedience to the very end; from his birth to the grave, from his womb to the tomb. Hence we are told, Phillip. ii. 8. that “he was obedient to death;” and John xvii. that “he finished the work which the Father gave him to do.” Thus the law is magnified and made honourable, as to this demand of righteousness of life, in Christ our glorious Surety: and this is what divines commonly call his *active obedience*.

Another thing that the law demands of fallen man is, a complete satisfaction unto justice, in consequence of the penalty or sentence of the law; “In the day thou eatest thereof, thou shalt surely die.” The veracity and faithfulness of God was engaged in this threatening, and justice stood upon its execution, insomuch, that without death or

shedding of blood, there could be no remission of sin. Now, supposing that the threatening of death temporal, spiritual, and eternal, had been executed upon Adam and his posterity for ever, the law and justice of God would have been glorified in our ruin; but yet it could never have been said, that the law and justice of God were satisfied, far less could they have been magnified and made honourable: but by the death and sufferings of the Son of God in our room and stead, the penalty of the law is so fulfilled, and the justice of God so fully satisfied, that the Lord Jehovah declares himself *well pleased for his righteousness sake*, the law being thereby *magnified and made honourable*. It was the man who is God's fellow, and who thought "it not robbery to be equal with God," who became a curse and sacrifice for us. The best blood of the whole creation goes for the satisfaction of law and justice. And thus you see how all the demands of the law are satisfied to the full in Christ; and thus he magnifies the law to the full as a covenant.

Thus Christ not only magnifies the law as a covenant, but writes it upon the hearts of all his people. For, whatever Arminians may prate about the law being "*a rule of life*," we all know, that in our unconverted state, this rule was a *galling yoke*; but since we have been called effectually by the Word and Spirit, this rule is *inlaid* as a principle of holiness, and conformity to Christ in the heart. Hence those spiritual breathings: "Hold up my goings in thy paths, that my footsteps slip not."

CHRIST IN HIS RELATIVE CAPACITY TO HIS PEOPLE.

MR. EDITOR,

A SUBJECT has lately been discussed in your Work, which has, as yet, received no satisfactory solution, either for or against it. *Adhuc sub judice lis est*. As yet the controversy is undecided: nor does it seem likely to come to a speedy solution. I speak here of the Pre-existence of Christ's human soul, as maintained by Peigneneuve against Eliezer, Antifocinus, and some others; I wish to see it less handed about in an unsatisfactory manner, and that it was more ably discussed by its friends. Nor do I come forward to exult over Peigneneuve: but, if the Lord will give me greater light to explain it with greater power than he has yet done; and I would feign wish, in such a way, that he may be strengthened in a scriptural view of the same; and those who oppose the notion, may be led to treat it with deference, if my motives are not cogent enough to convince their judgments. As I have not the various numbers of your Work, in which it is discussed, to refer to, so I cannot remember the various views your correspondents have taken of the subject; nor is that of much moment. My object I desire, is to defend truth, not to attack the person of any one. Pre-existence runs, I conceive, through many parts of scripture: we have, in the sacred page, the character of some given, who maintained a further pre-existence of souls than I am willing to grant; for I conceive the Pre-existence of Christ's human soul as standing in an incomprehensible union with the Second Person of the Trinity, was a something peculiar to himself,

by that ineffable union in which he stood, as visible Head of nature, providence, grace, and glory, the pattern and image of all God's intelligent creation: that so in this, as well as other things, he might have the pre-eminence.

1st.—I maintain Christ's fore-appearance to his people, from Creation to the Nativity, under a visible human form and representation of that body which he was to assume when he was born a babe at Bethlehem. Here I must assume a very ancient date:—In (or through) the beginning (one of the names of Christ) God created the heaven and the earth; St. Paul says, it was Christ, by whom the Father made all worlds. But, not to stop here, the history of the Bible soon represents created Adam and Eve as passing under the Fall. But redemption work must be unfolded in under-fall operations, and the seed of grace must not be damned, though fallen, in the loins of Adam. Justice was unsheathing her sword, to execute the threatened vengeance, when the commands of God were broken: the Representative must appear, to interpose, or the seed of grace must, with the non-elect, be swept from the earth, in the person of their nature-head, Adam. The voice of the Lord God is walking in the trees of the garden:

“ But see eternal thoughts unfold!
Love's union was not broken so;
Adam to sin himself had sold,
Grace will not let her chosen go.”

Who was this walking voice? for it is a most peculiar expression. One of the antient targums reads, “*They heard the VOICE of the WORD of the Lord God*” speaking, undoubtedly, of the incarnate word, who was made, afterwards, flesh, and dwelt among us; nor could this word be simply God the Son: for any of the Three persons in the Trinity, out of covenant relations, being essentially God, are a consuming fire. Hence it must have been Immanuel, the God-man, the Judge; and and God the Justifier, in the union of the two natures, mystically presented in fore-appearance to Adam, typified by a slain sacrifice and the coats of skins; as the Lamb thus slain in types and shadows from the foundation of the world. And here, the Man Christ Jesus, promises his future incarnation, for the purpose of actual, not typical, sacrifice; and declares his future manifestation to destroy, openly, on the cross, the works of the devil. This promise of a suffering Saviour in the sinning nature, was lived upon by Eve, more particularly by her, perhaps, as being first in the transgression, as may be seen in Gen. iv. 1. She conceived and bare Cain; and said, “*I have gotten a man from the Lord.*” No wonder, that, in a natural sense: for she must have seen some of the brute bealls generating an offspring, like themselves, perhaps, before she was a parent; but it seems not a mere nature congratulation, I conceive, but a principle of faith and grace, springing from a remembrance of the promise, that her seed should break the Serpent's head. On this passage I quote—*I have gotten from the Lord.* The words may be rendered, 1st. a (or the) man, *even Jehovan.*—So Fajus, Helvicus, Forster, Schinler, Luther, Pellican, Cocceius, Schmit, Marinus, Avenarius, Parkhurst, Gill, &c. Supposing Eve

to have taken her first-born to be the Messiah, God incarnate ; but as it may admit of some dispute, whether Eve, at this very early period, was so clearly acquainted with the divine mystery, especially as she appears not to have suspected any thing of the immaculate conception, it might be better to render the words, as they will certainly bear with more latitude. 2. The man *of*, i. e. belonging to Jehovah. The targum of Jonathan favours this reading, "the angel of the Lord;" and so Christ was afterwards called, as well as the servant of the Lord, "the man *of* his right-hand, and the word that was *with* God*." Further, I notice the appearance of *three angels* to Abraham, as the title of the 18th of Genesis calls them: but my business is not so much with the title as the chapter itself. The first verse says, the Lord appeared to Abraham; the next verse says, three men stood by him, possessing, I suppose, a shadow and assumed humanity to hide a superior dignity: for they were three angels, and one of them was the LORD, as he addresses him, "My Lord." The Lord he addresses was a man with the rest, yet he had power to forgive the sin of Sodom, as he promised to do, if ten righteous men were found in the city; surely this was the man in Jehovah, the God-man, in his fore-appearances. Likewise, two angels appear to Lot in the next chapter: yet they are called men in verse twelve, and thus threaten to destroy the city. Lot calls, one of them the Lord, in several verses: God-man, then, was revealed to the Old Testament saints, in his man-nature, not in human person, as to his prepared body, but as to human appearance, veiling his superior dignity, without hiding it totally from the view of his Old Testament saints. It was this glorious person also who appeared to Gideon, as the angel of the covenant, whom Gideon addressed, as his Lord: "The angel of the Lord appeared to him, and said unto him—The Lord is with thee, thou mighty man of valour; and Gideon said unto him—Oh, my Lord, if the Lord be with us, why, then, is all this befallen us? And the Lord looked upon him, and said, Go, in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee? And he said unto him—Oh, my Lord, wherewith shall I save Israel? And the Lord said unto him, Surely, I will be there. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock and consumed them; then the angel of the Lord departed out of his sight." Who could this angel be but the man Christ Jesus, as the angel of the covenant, doing wonderfully in consuming the sacrifice, and rising up mediatorially with the incense, to present it before God. "And when Gideon perceived that he was an angel.—" I beg the reader's pardon; I must stop a moment, to make a remark: Gideon, at first, called this glorious person, his Lord; but he did not perceive him to be an angel till he departed out of his sight. What, then, did he perceive? Surely, an human figure—form, and shape, prefiguring the Man Jesus: for, in his lordly dignity, this his Lord would be more invisible than in his angelic character. "And when Gideon perceived that he was

* Edward's History of Redemption, note ix. page 86.

an angel of the Lord, Gideon said—Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him: Peace be unto thee; fear not: thou shalt not die." Who could this angel be, that could thus certify Gideon that he should not die? no mere angel could do this; it was the angel Mediator, or the Man Christ Jesus, in angelic character, coming down, in human form, to comfort an Old Testament saint. And what did this Old Testament saint do? "Then Gideon built an altar thereunto the Lord, and called it Jehovah Shalom," that is—the Lord sends peace; and the Prince of Peace, is one of the titles of the God-man Christ Jesus. Shall I touch upon that much-controverted, and much-abused chapter the eighth of Proverbs, which the anti-pre-existents are as unwilling to apply to the wisdom Mediator, the Man Christ, as the Arminians are to apply the ninth of Romans to eternal predestination, to grace and glory everlasting. Whom did the Lord possess in the beginning of his ways? the Man Christ Jesus, incomprehensibly joined to the Second Person in the glorious Trinity, and thus ever present before the Father's eyes, as the Kinsman Redeemer, the Husband Saviour, the Elder Brother, the visible Representative of all created intelligences in his mere nature-part, the visible head of all his elect in grace-relations. First, He was the Kinsman Redeemer: but was he not the Kinsman before he was the Redeemer? did not his relationship of Kinsman go before that of the Redeemer of the nearest of kin? the right of redeeming his family possession, the elect belonged first to him; nor could any other take it up till he had determined not to claim it. But did he so resolve? would his tender heart refuse to melt at the foreknown fall of the Bride, the church. Who was to contract for the salvation of the church, when she was foreviewed in her lapsed condition: nay, who was her head in supra-lapsarian relations, in which she was viewed a perfect church in the sight of God thousands of years before she fell in Adam? who was this, but her Husband? and who was her Husband, but the Glory-man, the Wisdom-mediator in upper counsels and relations; and who, because of these upper-fall relations, entered voluntarily on underfall operations, after she lost her Eden-standing, to be a Christ-mediator, to wash her defilements away, that she might, at last, be presented to himself in heaven, a glorious church, without spot or wrinkle, or any such thing.

2nd. He was the Husband-Saviour: here he was the husband also by betrothment before he was the Saviour. He loved the church first in supra-lapsarian relation, then he gave himself for it in sub-lapsarian relations. He was her Husband not merely as he was the Maker of her, the Lord of Hosts, but as he was the Man of the unction, the Man standing in God, the Man the Fellow of the Lord of Hosts. He was, by counsels, and covenant-promises a supra-lapsarian head; he was voluntarily a sub-lapsarian engager in redemption work, to maintain her supra-lapsarian standing amidst sub-lapsarian declension from Eden uprightness. He never fell: he was a holy and unchangeable Head: preserving, amidst the wreck of the fall, a pure unfinning humanity in his own person, and in the nature of his beloved Spouse.

Being her Husband above the Fall, and never himself coming under the Fall by personal transgression, as he did; he loved her with a love which the Fall could not do away; and, preserving her nature unspotted in his own man-person, before the throne of God, the chain of grace was not broken nor interrupted; seeing the Head still possessed all fulness of free-grace blessings, and the Man Christ stood still the object of the Father's delight, though his Bride was fallen and defiled through her nature-relation to the man Adam. I have heard an old saying—"Marriages begin in heaven," one marriage does; the marriage of the Lamb to his Wife. And here, too, let all things be done decently and in order: the Father doth not first love a bride, and then seek a son wherever he may find him; but he has a Son—a beloved Son—heir of all things—"the first-born of every creature," whom he loves; after whose nature-part, he creates a progeny of upright intelligences, from which upright progeny he chooses a bride for his dear Son—fixes all her states—her wanderings—her fall—her recovery—her defilement—her purification—her nature relations and ingratitude therein: her grace operations and relentings—repentings—conversion, &c. thereby; her final union in open glory through her secret union—in covenant relation—in her hidden glory, as one with her Head in God's sight before the world began. The Lamb hath long been ready for his Bride; the Lamb's Wife is preparing for him, and she will be ready too: ready, not only in justification, as done from everlasting, but in sanctification, as the King's daughter, all glorious within, to be brought unto her Lord in raiment of needle-work, his seamless righteousness which his enemy could not part in sunder, that so his bride might not be robbed by the devil of her glorious covering. Now, you anti-pre-existent men, make the Bride contrary to nature order, and gospel order too, to be ready first; for, according to them, all the Old Testament saints had got to glory, and their glory-head had not got there to receive them. He was not born: perhaps, he was not thought of; they did not know when he would be. Oh shame! the Bride nearly got into into her wedding house, and the Husband is to seek: yea, more, he is not born! She struggled through this world, saw him in types and shadow; died, in hopes that all the shadows would end in the substance; but the shadows are fled, and the substance is not fled; and many years must yet roll before he begins his being. But this will not do.

3dly, He was the elder brother:—As he was an husband to the church collectively, he is a brother to her members distributively. But he is their elder brother; elder in grace-relations, and covenant-purposes; elder further in covenant engagement, and fore appearances; for though covenant purposes could be matured in the infinite thought of Jehovah, without the fellowship of the Man Christ Jesus, yet covenant engagements could not: for it was the man standing in God, through his ineffable union with the Second Person of the Trinity, that was the covenant engager in behalf of the elect. He engaged as possessing their nature, as to the pure, innocent part thereof; he engaged, as even then, touched in his righteous soul with a feeling of their in-

firmities, and as, even then, relatively sympathizing under their fore-known fall; for his divine nature could not sympathize with them, being, as God, a party injured, and our "God is a consuming fire." I love the sublime character and venerable appearance of this august Man in God, the Fellow of the Lord of the Hosts. "And the Ancient of Days," says Daniel, "did sit." "Ancient of Days," to whom does it belong? to our elder brother, who "was set up from everlasting, from the beginning, or ever the earth was," who was "possessed of the Lord in the beginning of his way, before his works of old." How could the Man Christ be worthy of such an appellation, "Ancient of Days," if the days were made before him, and four thousand years had rolled over the world before he existed in his man-nature and relations? "The Ancient of Days did sit, whose garment was white as snow and the hair of his head like the pure wool." Dan. vii. 9. Is this a representation of that God who will not suffer his majesty to be represented by an human resemblance? surely, no: it suits none but the Man in God, the Glory man, Christ Jesus: "his garment is white as snow;" for the fulness of the Spirit so rested upon him in his glory-union as the Fellow of the Lord of Hosts, that "he did no sin, neither was guile found in his mouth;" "the hair of his head was like the pure wool." Is a man of seventy venerable with his hoary locks; how much more must the angelic Man of God's Presence be venerable! subsisting secretly with God from everlasting, prefigured in types and shadows to Old Testament saints, as he whose hidden appearance caused all shadows to precede as the dawn precedes the day. Now, what causes a shadow? a pre-existing substance. What caused the types and shadows of the Man-Christ in Old Testament times, in all the ceremonial of the laws, in their holy days, or new moons? &c. "which," says Paul, "are a shadow of things to come, but the body is of Christ." Col. ii. 17. why, the pre-existing substance or humanity of Christ, invisible yet, as not yet clothed with its prepared human body. But I hasten briefly, and

4thly, To observe, that this Man-Christ was ever the visible representative of all created intelligences, in his mere nature-part, and the visible head of all his elect in grace relations. When God resolved on making intelligences, he resolved, first, to form a pattern of purity and perfection, after which to form the rest: and here angels, though high in dignity and antiquity, stand below the Man Christ Jesus. This Man-Christ is, I think, indisputably, the subject of Psalm viii. 1, 9: "O Lord, our Lord! how excellent is thy name in all the earth! who hast set thy glory above the heavens." What glory was this but the glory of the Man-Christ, of whom the fourth verse of the same psalm says, "What is man, that thou art mindful of him; and the Son of Man, that thou visitest him?" And, surely, it was a stoop of condescension in God to admit even pure humanity to dwell with Divinity in the person of the Son as God-man! where it stands ever incomprehensibly united to experience God's everlasting love, without diminution and without change. Nor can this psalm be properly referred to any but the Man-Christ: "For thou hast made him a little lower than the

angels, and hast crowned him with glory and honour: thou madest him to have dominion over the works of thy hands:" and these works of God's hands are the same works as those mentioned in the third verse, as "the heavens, the work of (his) fingers, the moon and the stars which thou hast ordained." Now, of this Man it is here said, thou madest him "a little lower than the angels;" as humanity was lower in the rank of intelligences than the angelic nature: yet Jehovah, in the great condescension of his love, passed by the first order of intelligences and comes to a lower one; that lower one he unites to himself through the Second Person of the Trinity and in the person of the Man-Christ, in whose image of pure wisdom, rectitude, and truth, he forms all other intelligences, giving them their portion of his nature-fulness according to the rank they held in the scale and order of nature. All angels, in their pristine state, partook at first of this nature-fulness of the Man in God, but the elect angels alone partook of that supra-creation grace of God in the Man; whilst the non-elect angels, having nothing to do with Christ in his gracefulness, fell away, and now enjoy nothing but nature-life from the Head: and so with man; all are joined to and partake of the nature-part of Christ; but his grace-part was given to his elect only above the Fall; not, indeed, to preserve them from falling, as elect angels were preserved, but to keep them from God's wrath, in and through the Fall, and to bring them, at last, to the possession and enjoyment of both Christ's nature and grace-glory by their upper-fall relation to their unchangeable Head. These counsels were acted over, if I may so speak, by the Man-Christ, in his glory-union with the Godhead before time began. He represented his elect, he represented them as standing in their nature and place before the throne of God: he represented them, as being present for them in the great counsels of Jehovah, to speak on their behalf, on a foreview of their after-fall and condemnation in their earthly head, Adam: he pleaded his relationship to them, as their heavenly Husband; above all after considerations of their being beguiled by the Serpent and playing the harlot with the Devil: he pleaded his as the highest relation, and defended his paramount title above all earthly husbands and temporal paramours: how could this be done without a representative? how could this be done without his presence in their nature to represent? for in his own divine nature Christ could not represent them, but, with the Father and the Spirit, was a consuming fire to them.

But I trespass on your Work too much, and I have much yet to say, which must remain for a future number; I only mention one passage more on the Pre-existence, and then conclude. I mean that of the Three Worthies, in Daniel, who were cast into the fiery furnace, and were not burned; and it is a testimony extorted from their enemies on their miraculous escape. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound, into the midst of the fire. They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

Four men, and yet one the Son of God! The man in God was there, in his pre-existent form, assumed for the deliverance of his chosen; into whose, viz. the Man Christ's lips, grace was poured; therefore, God hath anointed him with the oil of gladness above his fellows. Praying, that the Lord's dear people may understand more of the mystic Person, and glorious work of the dear Man in God their glorious Representative, and heavenly Husband, their compassionate elder Brother and unchangeable Friend; and that they may feel more of that grace which resides in the Man for all his beloved ones, I remain,

Mr. Editor, cordially your's, &c.

B—n, April 2, 1807.

ΝΥΠΙΟΣ.

P. S. Since the above was written, I have looked into your *March* Number; and, after the able production of W. T. on Predestination, I felt surprised at his harsh attack on the Pre-existence. As a word in answer to the same:—1st. The knowledge of no sentiment is necessary to salvation, as the meritorious cause thereof; but all gospel sentiments are necessary for the honour of a once crucified Saviour, and for the benefit of those who have an interest in his blood; and Christ, in his person and work, is the beginning, the centre, and end of all God's dealings with his people.—2nd. Divine truth, in all its parts, hath, at all times, been buried in the rubbish of man's unbelief: so as often not to be distinguished by even his own chosen. But a jewel, though on a dunghil, will appear a jewel, when the sun's beams shine upon it; many may pass it, but he who knows its worth will pick it up.—3rd. Is the antiquity of the Man Christ above all men besides, a *figment* held forth with a dogmatical assurance, incompatible with a sober candid mind? Run through the line of creatureship, and follow even "through nature up to nature's God." I want a pattern for all his handy works, which I discover only in the Man Christ.—4th. The soul, as the root of all intelligence, may stand in God, as the representative of the body, and may exercise the volitions and functions easier without the body than with it; hence that human soul of Christ, which was before time capable of receiving all communicative wisdom, by its ineffable union to the Second Person of the Trinity, was cramped in the exertion of its actings by its own human body: which body was the Child Jesus, that increased in wisdom and stature, and not the soul; which soul hath an instantaneous consciousness and receptive power of gaining ideas, which the body only retains by repeated exhibitions, and then only through a communicable energy in the soul itself. 5th. Why might not Christ's appearance on the Plains of Mamre, be in an assumed human form, as well as that of the attendant angels, which latter never possess a real humanity? The idea of a pre-existent body is a dilemma into which the Lord grant my opponents may never be able to hamper me. As to the Three Children in the furnace, their deliverer was a man, and yet his form was like the Son of God. As to Dr. Gill, though I never saw his works, I understand he stept beside truths in his notion of an eternal creature. W. T. says, in a note, "A just and scriptural

view of the Trinity will dispel this delusive phantom, and make it vanish as darkness before the rising sun." But how is the Trinity revealed to me? is it in its own independent essence, or through the person of the Godman Christ Jesus, who was the Wisdom-Mediator in upper-hall councils, revealing the Trinity to pure angels, and who stood ever as the visible image of the invisible God; and who is Christ Mediator in the under-hall, operations by those ways and means of redeeming the elect, from whence he receiveth the name of Jesus, because "he shall save *his* people from their sins." The Israelites of old could not bear the face of God till veiled behind the person of an earthly mediator, Moses, who was a type of the Man Christ. I want a redeemer: but to suit my case, he must be God, my kinsman Redeemer; I want a representative: but it must not be the naked Deity, but the Man Christ standing in God through the Second Person in the Trinity; but was ever the man of God's councils, and the fellow of the Lord of Hosts in his upper-hall standing, as he is the man born of a virgin, the man of sorrows for me, the friend and companion of his chosen, in his under-hall redemption-work, and operations of grace, to guide his children through the wilderness to their Father's house above. Thus God's Man in council is mine in covenant. "Before Abraham was, says he, "I am." I am not merely as God, but as the Man who ever rejoiced in the elect, in those habitable parts of God's earth, as under the workmanship of the Spirit, their delights were with the sons of men. Thus I have, through God's grace, been led to look into the mysterious Trinity: here I look, and am not consumed; and through this Glory-man and ancient Representative of all God's elect, I believe I shall ever be privileged to see the face of God and live. And glory be to him, whom thou, O most blessed and glorious Trinity! hast crowned with glory and honour, and set him over the work of thine hands. Amen, and Amen.

ON EVIL TEMPERS.

THERE is, perhaps, nothing by which believers more frequently discover the remains of depravity, than by their Evil Tempers. That violent anger, and boisterous altercations, are inconsistent with a profession of religion is universally admitted: but, that peevishness and acrimonious language are equally so, does not seem to be so generally acknowledged. There are many, who, from the whole of their character, we cannot hesitate, in the judgment of charity, to denominate real Christians, who yet seem to impose so little restraint upon their angry passions, that, were we to view them from that quarter only, we should be obliged to consider them as being still "in the gall of bitterness, and in the bond of iniquity." So irritable are they—so ready to take offence, when no offence is designed, and even when none could be apprehended, that it is extremely difficult to converse with them, with any degree of freedom, without drawing forth some keen and unpleasing language. Upon the most trivial occasion, and, indeed, when no *just* occasion is given, they are angry; and, as if they thought

that they did well to be angry, they do not hesitate to vent their displeasure.

There may be something in the circumstances and situations in life of such persons, which, in themselves, tend to sour their tempers: but, they should remember, that, by indulging their petulance, and ill humours, they offend against the principles of civility—they disturb the tranquillity of their domestic connexions—they do much harm to themselves—they violate the laws of Christianity—and they do no trivial injury to the interest of the blessed Redeemer.

To put religion quite out of the question, the man of true politeness will always endeavour to render himself agreeable to all around him*. It will be his constant study to diffuse cheerfulness in every direction: he will equally guard against giving and taking offence. Indeed, there is something extremely repugnant to the feeling of a generous mind in that malignant pleasure, with which many, even among professors, ingeniously torture the most innocent expressions, in order to extract some sort of an excuse for the ebullition of their ill humours.

By the indulgence of a peevish and hasty Temper, the tranquillity of our domestic connexions is greatly disturbed: how it must damp the ardour of our social felicity, when those, with whom we are united in the tenderest and most affectionate ties, are of such irritable and petulant dispositions, that we are continually in fear of giving offence! in such circumstances, we constantly speak and act under the most painful restraint.

Persons of an acrimonious Temper are also enemies to themselves: they alienate the affections of their friends; and, if they are Christians, as it relates to their spiritual enjoyments, they spread a dark cloud before the face of a covenant God. We feel no inclination to enter into familiar conversation upon religious topics with angry professors, nor can they reasonably expect to enjoy much communion with the great Source of divine consolation. This unhappy temper of mind arises, perhaps, chiefly from too great a degree of self-estimated importance; and heaven and earth seem to be combined, for the purpose of punishing, by neglect, so unlovely and so antisciptural a principle.

By a hasty and morose temper, by keen and resentful language, as well as by violent anger and horrid imprecations, the spirit and laws of Christianity are frequently violated. To quote only a small proportion of the passages of Holy Writ, which apply to this subject, would swell the present Essay far beyond its intended bounds. Suffice it to say, that the spirit of the gospel is, "Peace on earth, and good-will towards men:" that Christianity enjoins the strictest attention to whatsoever things are lovely, and to whatsoever things are of good report; and that it proposes for our imitation the example of *Him* who suffered the greatest indignities, without manifesting the slightest inclination to resentment. When, therefore, by the keenness of our language we resent the most trivial offence, or discover our displeasure at that which was never intended to offend us, and which, perhaps,

* If a consistent Christian, he will not, however give up a single iota of the truth: that he will not unnecessarily give offence is all that is here intended.

it requires no small degree of ill-nature to construe into an affront, do we not give evidence, that we are far too little under the influence of the Gospel; that, whatever veneration we may profess for the Sacred Writings, we do not, as we should, take heed to its precepts; and that, whatever we may have to say, in praise of the Redeemer, we are not sufficiently careful to copy after his example?

By the indulgence of Evil Tempers, we do much injury to the cause of our blessed Redeemer: What will the world say? is a consideration which, as it applies to this subject, demands our serious attention. It is, by the meekness of our Tempers, and urbanity of our manners, as well as by the propriety and rectitude of our general conduct, that we are to put to silence the ignorance of foolish men, and to encourage the hearts and animate the exertions of those who believe.

EPSILON.

THOUGHTS ON DOCTOR WATTS'S 108th HYMN, BOOK II.

PERHAPS no Hymns have been more generally, and more deservedly esteemed, than those of Dr. Watts. The simplicity of their diction, and the piety of their sentiments, mingled with no inconsiderable portion of the genuine spirit of poetry, render them admirably adapted to the purpose of public worship. They are, however, not faultless: the 108th, book ii. which, with many professors, is a favourite one, represents the Divine Majesty in a light very inconsistent with numerous scripture declarations. The first verse, it must be admitted, is exquisitely beautiful, and strictly evangelical:

“ Come, let us lift our joyful eyes
Up to the courts above,
And smile to see our Father there,
Upon a throne of love.”

As the beginning of a hymn nothing could be more appropriate than this stanza; and it is, perhaps, impossible for any one, possessed of a truly devotional taste, to read it without feeling his mind in some degree elevated:

“ Once 'twas a seat of dreadful wrath,
And shot devouring flame;
Our God appear'd consuming fire,
And Vengeance was his name.”

In the two passages (Deut. iv. 24. and Heb. xii. 29.) which the Doctor seems to have had in view when he composed this verse, it is not the past, but the present tense, which is used: it is not said that our God *was*, but that he *is*, consuming fire: indeed, what he *once* was he now *is*, and for ever will be. “ He is the same yesterday, to-day, and for ever.” He is of one mind: he is without variableness, or even the shadow of a turning.

Whatever is the true meaning of the passages to which Dr. Watts seems to allude in this verse, or in whatever respects God is a consuming fire, it is certain, from reason, as well as from scripture, that he is

not mutable: mutability is always a proof of imperfection; and of an imperfect Supreme Being we can form no idea:

“ Rich were the drops of Jesus' blood
That calm'd his frowning face.
That sprinkled o'er the burning throne,
And turn'd the wrath to grace.”

The blood of Jesus was indeed rich: it satisfied the demands of divine justice, made way for the honourable exercise of the grace and mercy of God; and, when applied by the Holy Spirit, it fills the mind of the self-condemned sinner with joy not to be described, and which is the certain prelude to eternal glory.

It is not true, however, that the blood of Jesus calmed the frowning face of his Father, or that it turned his wrath to grace. The sufferings of Christ were a manifestation, not the cause of the love of God to his people; neither indeed can we, with any propriety, say, that there ever was wrath in his heart towards them, or that he ever, in reality, frowned upon them. He loved them with an everlasting love; and, as an indubitable proof of his regard for them, he sent his Son to suffer the penalty of that law which they had transgressed, or certainly would transgress; that law, which, like himself, is immutable. So far was our covenant Father from entertaining wrath towards his chosen people, that he made the greatest possible sacrifice, in confirmation of his unalterable affection for them. He sent his Son, his only Son, to die, the just for the unjust, to bring them to himself, and to work out a righteousness fully commensurate to the preceptive part of the law in which they are, and shall be completely and for ever justified. The Doctor, himself, is perfectly evangelical upon this subject, in the 100th Hymn, book I.:

“ Such was the pity of our God,
He lov'd the race of man so well,
He sent his Son to bear our load
Of sins, and save our souls from hell.”

Leeds, Feb. 20, 1807.

W. R.

THE UNDESCRIBABLE.

“ I am Alpha and Omega.” Revelations i. 8.

To describe the ineffable essence of the Son of God can never be obtained by a finite mind; the utmost grasp and penetration of the human intellect must be unavailable, so as to render it intelligible, to constitute an elucidation.

No rash conjectures ought to be made concerning the nature of Christ, or unscriptural phrases used in describing his character. As believers, we ought to read attentively, with prayer to the Holy Spirit, to give us understanding hearts to know what is revealed concerning the Son of David, and the Son of God. I know him to be the Author of my faith: and believe, with confidence, that he who has begun the good work, will also be the finisher. But our Immanuel has a name above every name, and every tongue shall confess him Lord in the glory of God the Father. “ Blessing, honour, glory, and power, be

unto HIM that sitteth upon the throne, and unto the Lamb for ever." This ascription cannot be given to any but the uncreated Majesty—"Thou art my Son:" an appellation given to none but the Alpha and Omega. He is the subject of the Scriptures, and of prediction from the days of Adam to the close of the prophetic annals. He had a glory with the Father before the world was:

— "whose issues [of life] are from old,
From days of eternity."

And whose *primæval birth*, under the character of Wisdom, personified, is thus inimitably described:

"The Lord got ME, the beginning of his way,
Before his works of old;

From *eternity* was I ordained, from first,
Long before the earth:

When as yet there were no depths [of the sea]
I was born:

When as yet there were no fountains teeming with water:
Before the mountains were established, before the hills,

Was I born."

W. R.

ON A MINISTERIAL CALL.

MUCH noise has been made in religious societies, in modern times, about a Call to the work of the Ministry. It has been contended, and well contended, that there is a Call of God; and the same enthusiasts have made this consist in dreams or miraculous impressions; yet, we hope, the generality of respectable societies have considered it as consisting in gifts and grace bestowed. But this is not all: it has been uniformly insisted, especially among the Baptists, that this Call of God amounts to nothing without the Call of a church, and that not of any church, but the identical church to which the man belongs! should he dare to preach without it, he may think himself handsomely treated if he is called by no worse name than that of Ahimaaz. Thus the Call of God, which one church is as capable of discerning as another, and, perhaps, is much more willing to sanction than another, is to vanish in air, unless the community of which the man is a member have eyes to see, ears to hear, and hearts disposed to advance a brother to a high and honourable office! Now, Mr. Editor, is it not obvious, that, according to the present imperfect state of things among the churches, that, although this law may be wholesome in its operation, with regard to certain conceited coxcombs; yet that it may operate, through the jealousy, the envy, or, at best, the *lukewarmness*, of some ruling men in churches (which, alas! there are in most churches) to the suppression of valuable gifts, the possessors of which have too much modesty to *beg the favour* of passing through the ordeal, and yet too much real dignity of character to admit of their tamely remaining in obscurity: this is a fore evil and requires speedy redress. To the praise of some churches be it spoken, that they have long established conference meetings, as well with a view to mutual edification as to the trial of gifts; from such

churches faithful and useful labourers have been sent: but are there not others that neither promote conferences, nor, except in extraordinary cases, do we see an individual in twenty years sent from among them; and then he passes through, as the bill for the abolition of the slave trade passed the two houses, with great difficulty; and his friends have to congratulate him if he retains the skin of his teeth! What are we to conclude from this; that God is continually calling in one church and not in another? this is possible, but it is not probable: if we examine the matter we shall find, that the difference arises, in a great measure, from the complexion of the pastor or the deacons. In one church we find the pastor exclaiming: "Would to God that all the Lord's people were prophets!" But, perhaps, another, though he carries on the farce of begging the Lord to send faithful labourers into his harvest, yet never once seriously considers whether his own church possesses materials for such a purpose. I meant to have gone further here, but wish not to hurt the feelings of ministers: it is time the matter was taken out of such hands; and it is hoped, that a recent Publication, by a layman, will divest the minds of thousands of those prejudices in favour of church authority which have been so prevalent and so injurious: I acknowledge my obligations to that Writer, as an instrument. Previous to reading that Tract, I looked upon every man who preached, without passing through the instituted gate, as little better than "a thief and a robber:" for which reason I preferred a raw, brainless youth, called by a church, to a man of knowledge and understanding, destitute of that Call! Had I been asked the *grounds* of my prejudices, a stupid appearance might have been exhibited; yet the question might have done me good. Since that time, I have witnessed the reading of that Pamphlet to a worthy minister, of some standing, who was obliged to conclude, that the Author had proved his point: acknowledged that he had never thought on the subject before; but had always *taken it for granted*, that it was a crime to preach without a Call. May these instances multiply!

Very sorry would the Writer of this be to observe a number of ignoramus's, or men whom God hath not furnished with both gifts and grace, precipitating themselves into a pulpit: but he had rather see a man of real worth and modesty emancipated from galling and mortifying imprisonment, even though two or three runagates should make their escape with him, than that the whole should remain under confinement. Yes, assuredly: the favoured individual might make a skilful and faithful workman in the house of God; and the rest, if those who received their declamations acted with prudence or firmness, would be easily and rapidly handed back again to the vale of obscurity: for, as Robinson prettily remarks, "Though every man who understands Christianity may teach it, yet we do not say he has a right to be heard; for as one man has a right to teach, so another has a right to hear or not to hear, as he thinks proper." Let this be regarded as a decisive answer to those plausible objections that proceed on the ground of fools or knaves thrusting themselves forward should they be unordained. We have all a right, if persons put on sacerdotal habits, and

wait upon us in the character of ministers, to ask.—First, To what church they belong.—Secondly, To apply to those members who know them best for their moral character, and not simply the moral, but the religious character; whether there is that gravity and circumspection that becomes a preacher of the gospel. Thirdly, We have then a *right* to hear them, and they to speak. If we want a pastor, and approve of their continued labours, we have a *right* to call them to the pastoral office: if we only need their occasional labours, and approve of them, we have a *right* to recommend them to others, especially destitute churches: and, whatever ugly names may be given them, they are to all intents and purposes ministers of the gospel.

As to the Call of a minister; would it not be best to consider it as one and indivisible, and to give some other appellation to the attention paid to that Call by a church? For instance: when a man of excellent character and deportment, and obvious gifts, comes before us a few times and preaches much to our satisfaction; instead of saying, "Is not this man *called* to the work?" might we not say, "Does the church to which he belongs know that he *is called*? or has it been blinded, and could not see it, or, as it respects leading men, perverse, and *would not* see it, jealous, and would not acknowledge it? Alas! that the Call of God, which according to Dr. Gill, lies in *qualifications possessed*, should be treated with contempt, if not accompanied with a formal Call from a people, who, perhaps, despise prophesying in junior members, hate conference meetings; or, it may be, are determined not to put a finger to such business! but leave it intirely to the Lord to call his own ministers *anywhere else* but among themselves; and if he pleases to send men "without father, without mother, without descent, without beginning of days or end of life." In other words, these people, while they pretend to have very strong views of divine decrees, appear blind to the inseperable connexion God has established between the means and the end.

To conclude, if the mind of any reader should be impressed with the importance and solemnity of the ministerial work; should he, upon the whole, desire to enter on engagements that may be to himself and others a trial of gifts, let him endeavour to obtain a conference meeting in the church to which he belongs; if that attempt fails, let him join himself to some other, where peace, order, and love of divine truth appear to prevail; there let him watch the effects of his addresses, as well as the state of his own mind in them. If God has endowed him with ministerial gifts, they will appear: the hearers will acknowledge them, and strive to strengthen the hands and heart of the speaker; and, if he be still inclined to the ministerial office, let him go forth, committing his way unto the Lord, who will bring it to pass; and let churches beware of treating such a man as though he had been guilty of some flagitious crime, when, perhaps, he has only regarded the dictates of his own conscience, the word of God, and is sanctioned by the favourable testimonials of real saints, who derive from his discourses knowledge and understanding.

March 8, 1807.

X. X.

For the Gospel Magazine.

MR. EDITOR,

IN this age of universal degeneracy from the truth, as it is in Jesus, those who dare to dispute for the "form of sound words," and the substance of "sound doctrine," are called "disturbers of the peace of churches." They are accused of rejecting *experimental* and *practical* religion. Having myself been implicated in charges of this nature, permit me to communicate a few ideas on

DOCTRINE, EXPERIENCE, AND PRACTICE.

The grand doctrine is the "Love of God:" this is the sum and substance of all other doctrines. It is a most comprehensive idea; including the sublime and marvellous scheme of eternal salvation for the whole mystical body of the "Lamb slain from before the foundation of the world."

No wonder, Sir, that a lad from the ecclesiastical schools of Hoxton or Bristol should have a smattering of metaphysics in his public harangues: but, surely, these sort of disciples are to be seriously pitied, and their masters most heartily despised, for entering with such infatuation into the labyrinths of that abstruse science as to bewilder both themselves and the gaping multitude in the maze of ignorance; whilst the latter are taught, with profound reverence, to mark the awful distance between a *priest*, and a *layman*, and to receive as gospel this *self-evident proposition*, that "the priest's lips should keep knowledge." Methinks, Mr. Editor, this favours pretty strongly of the *old school*; and really, Sir, I should despair of finding a comparison to the dogmas of these modern bishops, were it not for the exploded axioms of ancient metaphysics: both have their foundation in ignorance and pride, and are alike inimical to truth; both alike can produce distinctions in abundance, without the least shadow of difference; they can conjure up beings into an ideal existence who survive not the phrensy of imagination, and thereby raise such a whirlwind of confusion, that neither they themselves, or their astonished adherents, can discern a man from a tree!

Most of these schoolmen have partitioned off modern divinity into three distinct parcels: Doctrinal, Experimental, and Practical Religion, from which they select their subjects alternately, much the same as an apothecary does the drugs from his shop according to the state of his patient's body.

But here, Sir, the great Deceiver plays off his games upon the poor Israelites with no small degree of plausibility; and, as "three quarters of the world are taken in with appearances," no wonder he has so great a share of popular favour. Would you believe it, Mr. Editor, that this irreligious devil comes to you with the most sanctified pretensions to "purity of heart, lip, and life!" He can now, with ease, cover the threadbare vestments of Pelagius and Arminius with the

more dignified habiliments of a "moderate Calvinist." In this crafty disguise one would think him an angel of light, when he harangues upon his *own profound reverence* for doctrinal religion; but then his superabundant love for holiness and progressive sanctification is so wonderfully predominant, that he even trembles at a doctrinal subject, lest it should open a door of licentiousness to his hearers; and then, again, his concern for the salvation of their souls is so influential, that he covers the brightness of truth with the veil of obscure Jesuitical expressions, lest the lustre of its glory should eclipse their vision, and cover them with the mantle of darkness. "True, says this white devil," the doctrines of revelation are entitled to our credence, as truths which cannot be denied; but, as the knowledge of doctrines centers in the head, and consists in *mere speculative points*, that man who is "continually harping on *doctrines and privileges*," saps the very foundation of practical religion, and richly deserves the epithet of Antinomian.

Notwithstanding all these high and mighty pretensions to sanctity and zeal for practical godliness, this very declaimer is no other than an impudent arch-heretic, violently opposed to bible truths, and the lovely grace that is in Jesus. He is the most subtle and inveterate enemy to vital godliness that can be found in the belly of hell.

This I avouch on the united authority of scripture and individual experience. If Satan, or any of his numerous emissaries, could once effect a separation of doctrine from experience, and experience from practice, the purposes of Jehovah would be frustrated, who has decreed an everlasting union between them. Thus, Satan would rise superior to God himself—disorganise the universe—and fill heaven with the confusion of hell.

In defence of my position, let us take a momentary review of doctrine and experience: the former is the love of God to the election of grace; the latter is the exercise of that love to God which is shed abroad by the Holy Ghost in the hearts of the regenerate, under the manifestation of God's love to them, as a part of the election of grace; as saith the Apostle, "*We love him because he first loved us.*" Here, Sir, we may boldly defy all the Goliath's of the bottomless pit, and all the undermining subtilty of Abaddon, their commander, for a moment to separate experience from doctrine: the one cannot exist without the other.

But it may be urged, "Faith without works, is dead;" granted; and so is faith, unless it "*works by love.*" Love is the experience of the saints; and is the fulfilling of that law, which is, and must be, the believer's only rule of life and practice—the royal law of liberty—the law of the second covenant—the law of the new man, which, after God, is created in righteousness and *true holiness*. There are, indeed, spurious works produced by the flesh, apparently holy, but really dead: not being wrought in faith, which worketh by love. Here the sword of the Spirit, which is the word of Jehovah, levels to the earth that fashionable and marvellous distinction between *experience* and *practice*; and, with the majesty of a God, proclaims them one! "What!

says the superficial Theologian, "is there no difference between practice, which is outward and visible, and experience, which is inward and invisible?" Most assuredly, there is an invisible one: but it is degrading the work of the Eternal Spirit to level his operations with the performance of moral duties, vulgarly and ignorantly called *practical religion*: for the practice of vital godliness centers in the operations of the love of God shed abroad in the new creation; producing as a necessary consequence, a hatred of, and an opposition to, every thing that is contrary to the infinite purity of its Author. And though it may be exclaimed—"Surely the tree is known by its fruit:" yet, I am bold to affirm, in the name of truth, and to the confusion of hypocrites in Zion, that the moral works they produce are so exactly similar in appearance to those performed by the real believer, under the influence of grace, that no mortal can distinguish the one from the other, but he who can investigate the principle from whence they sprung. A mere shew of morality deserves not the name of practical religion; for a hypocrite would then deserve the name of a Christian; and the operations of the new man, (which is the fulfilling of the royal law, and the obedience of faith,) is not an outward work, but an inward warfare, opposing both inward and outward enemies: the world, the flesh, and the devil. This is the very *essence* of practical godliness; and the very *substance* of Christian experience; see Paul to the Romans. True, outward actions of genuine piety are produced by its holy influence: but even these can never assume the name and title of practical religion; from whence they only proceed as the effect from a cause: the operative faculties were never exposed to the vision of by-standers.

Here, then, Mr. Editor, is the evident, the inseparable, union of practice, experience and doctrine. In vain shall the adversaries of truth attempt to persuade us, that doctrines, either in whole or in part, are *mere speculative points*: they are *truths* in themselves intrinsically, and men may believe them, as well as they may believe a lie; but there is a wide difference between *believing* a thing to be true and *knowing* it to be so. A mere belief is a *mere speculative* idea; and the thing believed may or may not be true. The very idea of *speculation* supposes an *uncertainty*, and believing a fact, can never amount to positive knowledge of its truth. But, Sir, the subjects of experimental religion are at no uncertainty as to the existence of doctrines: for the eternally glorious doctrine of God's everlasting love to the elect being the basis of their love to him, and the sum and substance of all other doctrines, irrefragably proves to their most certain knowledge, by the infallibility of divine testimony, that doctrine is neither in itself or to them a *mere speculative point*: "So fight I, *not as uncertainly*." "I know that my Redeemer liveth."

Can you wonder, Mr. Editor, to see the zeal of our modern Jehu's, who lift up their voices like so many trumpets against the man that professes or preaches "nothing but doctrinal religion?" The fact simply is, that they themselves know nothing of the doctrines but as *mere speculative points*; and as might naturally be expected, they

drive with eager violence (Jehu like) to the corrupt source of legal exhortations, for the promotion of *practical religion*; and the difficulties met with in performing these duties aright, together with the gratifying sensation arising from progressive sanctification, are palmed upon the world for the experience of God's children. This is the religion of the schools, this is the religion of the day; but it is not the religion of Jesus, nor of Your's, most sincerely,

Sandwich, Dec. 14, 1806.

RUFUS.

THE GOSPEL OF CHRIST.

(Continued from p. 587, vol. i. new Series.)

THE Gospel of our God is mighty and powerful, and wherever it dwells it makes the heart strong, so that the gates of hell cannot prevail against any that are built thereon. Therefore, that soul who is not so established in the truth, and fortified with love, as to run every risk, or to be willing to face every opposition or persecution for the name of Christ; the same has not received the glorious Gospel as an everlasting word; though he may have got the notion in his head, it is only, as it were, the word of men: for no man that is a disciple of Christ, indeed, can be so ignorant as not to know that he shall be hated of all nations, degrees, sects, and denominations of men, whether civilized or savage, polite or vulgar, *religious* as well as profane. It is impossible that any of the children of men, considered in their natural state, should not retain a fixed and irreconcilable enmity against Christ and his people: for God, from the beginning, settled the immovable enmity between the two seeds. And all the disciples of Jesus know this unalterable constitution of things. But the Lord has so fully admonished them, not to be afraid; and so firmly assured them, that his presence shall sustain them; that it is impossible for any man to receive his word and not be thereby fortified against all the malice of the enemy. The thing is self evident, that, where the word of the Lord doth not affect the heart, according to the true design thereof, or where the soul cannot depend upon the truth thereof, it is not, in very deed, received. The Most High hath said, "I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord." Therefore, so long as it is in the power of men or devils to baffle or intimidate a soul from walking in the name of the Lord Jesus, the strengthening word of God prevails not in that heart; otherwise the same resolution would abide firm in them, "We will walk in the name of the Lord our God for ever and ever." Wheresoever the word of God abides there is strength of faith; and where faith is there is love; for faith worketh by love; and the apostle John positively affirms, "There is no fear in love: but perfect love casteth out fear."

The word of God is holy, and has a sanctifying influence in every soul where it prevails; therefore, where the mind is not renewed, and the heart transformed into the likeness of Christ, in righteousness and

true holiness, it has only been received as it were the word of men, and not, as it is in truth, the word of God. "If any man be in Christ he is a new creature." And the whole church of God is called *One new Man*. Now, as the natural creation was formed by the Spirit of God, so is the spiritual creation. "The dead shall hear the voice of the Son of God: and they that hear shall live." And this is the description of the spiritual production, or the new man; "Which after God is created in righteousness and true holiness." And "Which is renewed in knowledge after the image of him that created him." So then, every one that receives the word of God in truth, so as to behold the Son of God in the light of the Spirit, is, by beholding the glory of the Lord, *changed into the same image*. The understanding is enlightened with the light of life: the heart is established in the truth of God: the passions are fired with love to Christ: the soul is filled with the joy of the Holy Ghost: the conscience is purged from dead works: the will is with delight melted down to the will of his heavenly Father: and the same humble, holy, obedient mind is in him which also was in Christ Jesus. Where these, and such like marks of the Lord Jesus, are not indelibly stamped upon the person, the word of God has never entered that heart with divine energy; he is not a new creature in Christ. "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." And this the Holy Ghost testifies: "Every man that hath this hope in him purifieth himself, even as he is pure."

From these premises may be observed, how ignorant the Arminians and Pharisees are of what constitutes holiness or sanctification. They know of no *other* holiness than doing some practical virtues, of which it would be most *abominable* not to be found in the practice of them, if the name of Christ had never been heard of. How many religious characters under this guise pass for those sanctified by the Holy Spirit, who are only whitened sepulchres!

The word of God is the will of God: consequently, the will of God is the prevailing principle in every one that receives this word in truth. So it was in the Lord of Glory: "Not what I will, but what thou wilt." And so it is with all his disciples, who are ready to submit, and cease from their own wills; saying, "The will of the Lord be done." Therefore, whosoever is not brought to a genuine submission to the will of God, both passively, in patiently yielding to his all-disposing sovereignty; and actively in keeping his commandments, has not the very word of God dwelling in him. For where the love of God is, though the dispensations of his providence should be the most opposite to their natural desires, they are ready to acquiesce therein; saying, "Good is the word of the Lord. It is the Lord, let him do what seemeth him good. Thou, O Lord, hast done as it pleased thee. Here am I, let him do to me as seemeth good unto him." They likewise embrace his commandments with equal delight, to know and to obey his will. "I love thy commandments; I longed for thy commandments: thy commandments are my delights.

Teach me to do thy will. I will keep thy precepts with my whole heart." The love of God shed abroad in the heart cannot fail to produce obedience in life: "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but not unto him which died for them, and rose again." The vital principle of truth in the soul, and the actual practice of obedience in the conversation, are ABSOLUTELY INSEPARABLE. "For this is the love of God, that we keep his commandments." Jesus is the author of eternal salvation unto all them that obey him, and to no other. Therefore, he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." No man can be a child of God, manifestatively and a child of disobedience at the same time: for the blessing of eternal life pertains alone to them that keep the testimonies of the God of truth. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is a right of evidence: for faith is manifest by works, as the tree is known by his fruit; but no works of man can give any right of claim or title; for the heavenly glory is a free gift, not a purchase: neither is it possible there should be any thing meritorious in the works of any creature before the inconceivable Jehovah. Since sin entered the world it never was possible that there should be one single instance upon earth of a person trusting in his own good works for salvation or acceptance with God. It is true, the greatest part of mankind do trust in their own works; but as those works are only the productions of depraved nature, and not fruits of faith, consequently they cannot be good. This was the case with the Scribes and Pharisees: they trusted in their works, imagining them to be good; but the Son of God, who knew the intrinsic value of works, testified of them, that they were evil. And as for the children of light, who, through faith, do perform works truly good; these never trust in those works, to recommend them to God; but they trust in the God of grace, to bless them with his holy Spirit that they may do those works. They know that salvation is of the Lord, and not by works of righteousness which they have done. So then, whosoever trusts in his own works never yet performed one good work in his life: and whosoever is, through sovereign grace, enabled to perform works well pleasing to God, never trusts in those works, but in him alone who has bestowed that blessing on him; and obeys his heavenly Father, not to obtain salvation, but of pure love and gratitude, to manifest the truth of that salvation which the Lord hath wrought in his soul, and to glorify God for his mercy. Upon the whole, all that have believed in God are taught to maintain good works; and to obey the will of God from the heart. The Lord Jesus thus describes his real disciples: "He that hath my commandments, and keepeth them, he it is that loveth me." And again, "If a man love me, he will keep my words." Therefore, that man that

does not delight to make it his study and practice to observe all things that Christ has commanded, has not received the word of God in truth. "Faith without works is dead."

The word of God is the perfect, intire, unmixed testimony of Jehovah himself; and neither has any dependance on human teachings, nor can possibly receive any advantage from the wisdom of any creature; therefore, where the Scripture truth is not received as the first and last, the alone and all-sufficient instructor in divine things, abstract and exclusive of all human wisdom or traditions of men whatsoever, it is not received as it is in truth, "the word of God;" but as it were, the word of men. When the Lord describes the hypocrites, and threatens destruction to their wisdom, and confusion to their works, this is the character he fixes on them. "Their fear towards me is taught by the precept of men." And Jesus, in his comment upon that passage in the Prophet, expresseth it thus: "But in vain they do worship me, teaching for doctrines the commandments of men." So, then, no true worshipper of God can suffer himself to be led away with the traditions of men; or mix and confound them with the truth of God. He knows the voice of Christ from every voice, and cannot be imposed on by men's inventions. "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." A soul that is born of the incorruptible seed, the living word of God, and blessed with a lively faith in Christ, cannot be held under the power of human tradition: for Christ hath redeemed him therefrom; consequently, he must be free. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." If therefore, to be under the direction of men's traditions be the very character of hypocrites, that all the called of God are redeemed therefrom; and that all the sheep of Christ are taught to distinguish his voice from every other language in the creation of God; then, howsoever any person may pretend to receive the word of God, if it does not to prevail as to set him free from the influence of the doctrines, opinions, and sentiments of all men whatsoever, and to be taught alone by the infallible testimony of God, in the holy Scriptures; it is no otherwise received than as it were "the word of men." For this is undeniable, that a man possessed of all-sufficiency to his perfect satisfaction, cannot possibly seek or desire an addition from any other treasury. Now the Gospel of Christ is absolute perfection of light and truth; and every one that receives it as the word of God enjoys it as it is; and is dead to all other teaching in the things of Christ's kingdom. "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances after the commandments and doctrines of men?"

The word of God is an immutable, everlasting word, which abides unshaken, and stands firm when heaven and earth shall pass away; therefore, in whatsoever soul it is received, or whosoever is born

again of this incorruptible seed, it remains in him for ever, and can never be taken away by all the powers of earth or sin, death or hell. So that if any man shall pretend to receive this word of life, or to be possessed of it, and does not endure to the end, but in time of trial, temptation, or through any influence or motive whatsoever shall fall away or depart therefrom, it is certain that man *never* did receive it, as it is in truth the word of God. By the unchanging promise of the Father to the Son this point is immoveably fixed: that the word which he hath given him, shall not depart out of the mouth of his seed for ever. Then, if the word of truth shall be forsaken or rejected by any man, or shall depart, or be taken from him by any means whatsoever, it is because he only *seemed* to have it: but, in truth, he had it not, nor was of Christ's sheep; and, by the unalterable determination of God, all such are excluded a place in his kingdom. "If any man draw back, my soul shall have no pleasure in him." For such apostates never return, or are ever brought to God, but inevitably perish in their sins. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance." And again, it is said, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation." Thus, it is manifest beyond all contradiction, that no man ever makes shipwreck concerning faith, or apostatizes from the truth, as it is in Jesus, who has received it as the very word of God; and that whosoever so draws back, after receiving it in appearance, shall never see life: but is pronounced a reprobate. "The dog is turned to his own vomit again: but he that shall endure unto the end, the same shall be saved."

But it may be objected, that the description given of those persons who are supposed to fall away, seems to answer to the character of true disciples. I reply, it may seem so to an inattentive reader: but, if we give due attention, it is easy to see, that the expressions are not so strong as those frequently used respecting the children of light. They are supposed to be illuminated and to have tasted; but not to have fed, to have drunk, or to have the word of God abiding in them. And the apostle John puts it out of doubt, that such never were in truth possessed of the word of life: for he says, "They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us." It may be further objected, that God's elect may be guilty of as heinous wickedness as any other people; yea, may be the chief of sinners. I reply, it is true, so long as they remain uncalled, they are as deeply involved in sin as the rest of the world; and may be guilty of as great offences against the moral law, and as high rebellion against God as any creatures upon earth: but the matter under consideration relates not to the sinfulness of the creatures, but to the efficacy of that sovereign grace whereby

the sheep of Christ are saved from their sins, and whereby the saints "are kept by the power of God, through faith unto salvation:" so as they are never suffered to fall into that sin after they are enlightened—to hate the Son and the Father—to tread under foot the Son of God—to do despite unto the Spirit of Grace—which are all one, and the same as "sin against the Holy Ghost." Again, it may be asked, seeing these things are not supposed to be done by any that are possessed of special grace, why may not God's elect be guilty of them while in a state of sin and be called afterwards? I reply, I do not pretend to give a reason, from the nature of things, why it might not be, if it were the will of God to support it; but the words of Christ forbid us to suppose that ever it should be so: that any of God's chosen ever were, or ever shall be, suffered to fall into it. "Whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

PROSTRATES.

(To be continued.)

AN ACCOUNT OF A CHRISTIAN TRAVELLER.

Joezer to his truly valuable Friend, Mrs. M—b.

MY real Sister in the faith, whom I sincerely love in the truth: *grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love.*

As I well know you are a *real lover* of gospel truths, I have presumed to address you, through the medium of this *very excellent Publication*, which, in every sense of the word, answers exactly to its title-page; and is not like that *monthly newspaper*, falsely called The Evangelical Magazine, (which contains nothing better than old wive's fables and endless genealogies; whose correspondents are desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm;) but, like a general who is faithful to his king and his country, stands to his post against all the wiles of the enemy, that are continually levelled against him; and, notwithstanding, may I not say, *three-fourths* of the *professing world* have been for some years past *up in arms* against this little *Brat in Blue*; yet, like a faithful servant, he is *determined* not to make the least *shadow* of attempt to deceive his Master, by prophesying smooth things to the people; but faithfully and honourably declares the whole counsel of his Lord, nor does he fear the frowns or court the smiles of any who oppose him. Now, as I know no messenger so *faithful*, nor none so willing to carry forth the good tidings of *joy* to the *disconsolate*; *heavenly food* to the *spiritual hungry*; *clothing* to those who are *naked*; *peace* to those who are *distressed*; and *substantial happiness* to those who see the need thereof. I have, therefore, engaged the above little *Soldier*, at a very small expense, to bring to you, my beloved Sister, a faithful account of what I have a long time wished to communicate to you: and, notwithstanding the many *miles* we are *separate*, yet he never so much as mentioned the *distance* in our agreement, but promised faith-

fully, if he got leave at the *war-office*, that he would carry, and faithfully deliver this Address, not only to the person to whom it is directed, but also to all my brethren who have any connexion with him. I now commit into his hands, for you, a brief description of the Lord's gracious dealings with me. You must know, when the Lord first began the work of grace on my soul, I was one of the *wildest wretches* that ever escaped the *jaws of hell*; worldly amusements and carnal pleasures were the agents employed to *stifle conscience*. But being persuaded to attend a chapel, of the General Baptist persuasion, at B——n, where a Mr. T——n preached, (who is now, I make no doubt, mingling his praises with the blood-bought throng in glory;) the good man dwelt much on the difference between a good and an evil conscience; he spoke much of the *deplorable state* of men by *nature*, and the only way of life and salvation by Christ alone: it, however, pleased God to fasten, "as a *nail in a sure place*," on my *conscience*, many of the faithful sentences that fell from the *lips of that good man*, which caused me to labour under a burdened conscience for a long time. Here it was, that a *law-work* began, and I wrought hard under the *legal yoke* for many years; and the more I strove to work out *life* by the law, the further I was off; yet, I vainly imagined I should accomplish my wish some time. Thus, I made the *law my only rule of life*, until I heard an old *experienced* child of God (Paul) say, "By the deeds of the law shall no flesh living be justified." Rom. iii. 20. Another told me that "he that offended in one point, was guilty of all." James ii. 10. Yea, saith Paul, "Cursed is every one that continueth not in all things that are written in the Book of the Law to do them." Gal. iii. 10. Here, in a moment, all my sins that *ever I had committed*, either in *public* or *private*, were brought to *open view* before me; a *law-suit commenced* in the *court of conscience*, I saw the *thick cloud* of God's *wrath boiling up* from every quarter; and such was the *blackness* and *darkness* that the cloud was *clothed in*, that I judged it *pregnant with eternal destruction*, and concluded *everlasting damnation* was my *portion*; here I was seized with an exceeding *trembling* and *quaking*; and, in the midst of my distress, conscience smote me, and repeatedly told me, I had *committed* the unpardonable sin; and that which seemed to ratify the *awful news*, was the *loud and dreadful peals* of *Sinai's thunders*, rattling incessantly over my guilty and polluted head! this led me to expect every moment a *thunderbolt* of God's *vengeance* would strike my guilty soul, and drive it, with unutterable swiftness, into the hottest place among the damned in hell. I can truly say, that the *arrows of God stuck fast in me*, and his hand pressed me sore; my iniquities went over my head as an *heavy burden*, too heavy to be born, and were more in number than the *very hairs of my head*. In this state of *perturbation* and *disquietude* I opened my Bible, and read the following portion of divine truth: "For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sin." While I was reading this portion, conscience cries out, with a *loud and terrible voice*, "Thou art the man!"

this augmented my distress, and led me to wish for *swift and speedy annihilation*. Thus I laboured under distress of mind, until I heard, as it were, a *small still voice*, saying, "There remaineth yet the *same sacrifice*; and what more, or what other sacrifice dost thou need?" this enabled me to lay hold of that promise, which says, "I will never leave thee, nor forsake thee: Jesus Christ, the same yesterday, to-day, and for ever." Here I got a little comfort, and the alarming storm began to abate: still all was not over nor clear; though I was favoured with a small ray of light yet I could not fully behold the sun; in consequence of which I still stumbled and fell, and frequently made a catch only at shadows, until it pleased the Lord to *bring me* to hear that *valuable man of God*, Mr. B—d, now living and labouring in the service of his Divine Master at S—ff—d, whose *name and person* my soul sincerely respects for the work's sake. The very first time I heard this good man, I immediately concluded he had either another Bible, or he was the *only man in the world* capable of unfolding the glorious truths of the ever blessed Gospel; my soul immediately *leaped forth into liberty*; the *fetters of darkness* suddenly fell off, and the *pardonning love* of God was *sweetly brought home to my soul* by the hand of the Lord the Spirit! I could sing, with David, "He pardoneth and forgiveth all thine iniquities, he healeth all thy diseases;" and could further say, by sweet experience, "He brought me up out of an horrible pit, out of the miry clay; and set my feet on a rock, and established my goings." But, Sister, I have since then, been troubled again, by reason of darkness overshadowing my mind: but, even in the darkest times, I have a small spark, that I would not take a thousand worlds for: as, at those dark seasons, I am enabled, through this spark, to catch at that promise mentioned in Isa. l. 10.; which again supports me, and I am enabled to go on my journey with fresh courage; so that, through grace, I am now "pressing forward toward the mark for the prize of my high calling of God in Christ Jesus;" being confident of this very thing, that he that hath begun the good work of grace in my soul will carry it on and perform it until the day of Christ.

Having thus far gone through the outlines of my own experience, I shall now, by way of encouragement to you, my dear Sister, recommend the same things that have been a comfort to my soul at all times and seasons; which things flow from that inexhaustible fullness mentioned in John i. 16.; see also Ephes. i. 3. Phil. iv. 19. Art thou mourning for a sense of pardon? see Psalm ciii. 3. Do you want that *peace* that the world or *ungenerate man's* a stranger to? Col. i. 20. and remember, this peace is a *new covenant blessing* and a *free gift*; see John xiv. 27. Do you want a righteousness to *exceed* that of the *Scribes and Pharisees*? see Dan. ix. 24. This is called the *best robe*: so pure that sin cannot defile it, and so strong the Devil's *claws* cannot tear it: called an everlasting righteousness, because it eternally or everlastingly justifies all the chosen world; in which dress *every elect vessel* stands as *complete in God's sight* as though he had never committed one single sin; consequently, *never was, nor never will be*, (either in

“his nature-head, Adam,” or in “his grace-head, Christ,”) the object of God’s wrath. It is such a clothing that Justice can find no flaw in the person clothed therein: well might Paul say, “Blessed is the man unto whom God imputeth righteousness without works;” Romans iv. 6. “Do you want wisdom?” see James i. 5. “And in Christ are hid all the treasures of wisdom and knowledge;” Col. ii. 3: “Yea, he is made over of God unto us, wisdom, righteousness, sanctification and redemption;” 1 Cor. i. Do you want strength? hear what the Lord says to the weak and feeble of his flock: “Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee: yea, I will help thee: I will uphold thee with the right-hand of my righteousness;” see Isaiah xli. 10. Thus Jehovah expresses his love and regard for all the subjects of his *eternal choice and favour*, by promising to guard and protect them, to support and supply, to strengthen and comfort them; and bring them off more than conquerors over the world, the flesh, and the devil. Do you want healing of the dreadful wounds sin has made in your soul? Isa. i. 9. Come to Jesus, the great *Physician* of souls: whom, (says David) heals all the diseases of his people; see Psalm ciii. 3.; see also 1 John i. 7. Do you want eternal life? see Psalm lxxxiv. 11. Are you afraid you shall be forgotten of God? that shall never be the case: “The righteous,” says David, “shall be had in everlasting remembrance.” Psalm cxii. 6.; see also Isaiah xlix. 15, 16. Heb. xiii. 5. Are you tempted? see Isa. lix. 19. 1 Cor. x. 13. Are you in great trouble? Psalm l. 14. Are you afflicted? see Psalm xxxiv. 19.; and remember that memorable passage in Isa. xxx. 18. there we see the Lord waiteth his *own* time to be *gracious*. And remember, my very dear Sister, that the scriptures abound with precious promises for the support of all the redeemed of the Lord; and although the way is rough and thorny, and the people of God have to go through much tribulation, yet the promise is—They *must* enter the kingdom. He who has promised cannot lie; see Heb. vi. 18. May the Lord enable you, under all your troubles, to lay hold with the hand of faith of that promise, which says, “My grace is sufficient for thee:” 2 Cor. xii. 9.

That faith may be in lively exercise—that hope may lay hold on the comforts that await the Christian traveller in the upper and better world—that you, my dear Sister in the faith, may be brought to the full enjoyment of that which I *well know* your *soul longs, thirsts, and pants after*, is the sincere prayer of, Yours, in the bonds of new covenant love.

H—l, March 24, 1807.

JOEZER.

PEIGNENEUVE’S REMARKS ON ELIEZER’S DISCONTINUANCE,
AND W.T.’S COMMENCEMENT, OF OPPOSITION TO THE PRE-
EXISTENCE OF CHRIST’S HUMAN SOUL.

DEAR SIR,

As Eliezer appears to me incapable of being convinced, or not sufficiently candid to acknowledge it, I certainly am very glad he has

declared (page 68 of February Number) that he shall no longer oppose my Defence, of the Pre-existence of Christ's Human Soul; and here the controversy between us would certainly have ended, had he not been so very inconsistent as to accompany this avowal with a low kind of triumph, and his usual misrepresentation and falsehood.

Because I did not, in my former Letter, as he says, tell him "How the human soul of Christ was begotten so many thousand years before his body:" he draws the conclusion, "that he has fastened me." I suppose he means, presented me a question that I could not answer. But, suppose this was really the case, would my not being able to say, *how it was*, prove, in opposition to scripture, that it could not be? Really, Mr. Editor, I have not so high an opinion of my own discernment as to be thence induced to receive this compliment: *for a compliment it really is*, although intended as a ridicule; for I unquestionably must be a very wise fellow indeed, *if the thing cannot be* without my being able to say *how it was!* However, I will now venture to say, "that it was by the power of God."

Eliezer also supposes (or at least wishes it to be believed that he supposes) that my saying, "That the human soul of Christ was begotten into immediate union with his divine nature, and never existed in a state of separation from it," amounts to the declaration, that his divine nature never existed in a state of separation from his human soul; "but can any one, Sir, of the smallest discernment, really suppose this?" I certainly think not. He then appears to laugh at the idea of Christ's human soul existing so many thousand years before his body, as though it was a thing impossible to God; and proceeds to misrepresentation and quibbling, as every man of common sense must see, if he will take the trouble again to read those assertions of mine which he alludes to. He next asks me, "Why I talk of the human soul of Christ existing before our time began if it be not eternal;" to which I answer, because even such an ancient existence will not make it so: *nothing being properly eternal that never began to be.* I am then called upon to reconsider my arguments, drawn from its being said that Christ was made in all things like unto his brethren, for the purpose of discovering whether I have not done away or removed the body of Christ as a constituent part of his humanity; and I have very attentively done so, but cannot discover any thing like it, and believe this honour will remain with my opponent: and, with respect to one half of Christ's humanity existing before the other, I cannot see that it is at all more strange than the circumstance of one half of the humanity of departed saints being in existence in the heavens before the other is there; and, by the bye, if we do not admit that Christ's human soul did exist in the heavens before his body existed there, then we must admit that the souls of thousands of his saints had the honour and happiness of being there before him; *a very unlikely thing in my opinion.*

I know not what question it is of Eliezer's that I have not answered: if there be any, it must be a very childish one. His Letter

concludes with what I deem abuse and ridicule: for which I thank him, as the consideration of who it comes from must raise me in the esteem of most of the readers of your valuable Publication. I am truly sorry that the Letter I addressed to Ebenezer, was, through the inattention of the regulator of the press, presented to Eliezer in your Number for March.

I give full credit to the purity of W. T.'s motive, in coming forward (page 107 of the Number last mentioned) as an opponent to the Pre-existent scheme, and also thank him for his advice; but I feel surprised at his contenting himself with merely producing a single text in opposition to the mass of evidence which I have, to a demonstration, drawn during this Controversy, from a very large number of texts. The scriptures are not contradictory, therefore must be explained in unison; and we shall not find much difficulty in doing so by the text alluded to. Mr. W. T. is not, I should think, prepared to say, that our Lord's human soul did not become, in some measure, dependent upon his body, after it was united thereunto, for exercising its strength and wisdom; and if so, the nearer his body arrived to a state of maturity the more must his wisdom and strength of spirit be manifested. With much respect, and high consideration,

I am, Mr. Editor, your friend,

Devon. April 8, 1807.

PEIGNENEUVE.

AN INCITEMENT TO BEAR SUFFERING PATIENTLY.

(Continued from p. 346, vol. i. New Series.)

IF we would be in a fit posture for Suffering let us diligently try our own hearts: suffering is a searching thing, it tries a man as fire does metal: sifts and winnows him as corn is shaken in a sieve; and discovers his thoughts and the bottom of his heart. Many a man seems to be fully for God, yet, when the test comes, proves to be for the world; therefore, it is very proper for us to search ourselves beforehand: to try our hearts inwardly before the outward trial come: to sift and winnow ourselves before Providence does it: to discover our hearts to ourselves before God discovers them to others. This is God's own direction to his people: "Gather yourselves together; yea, gather together, O nation not desired;" or (as the words in the original may be rendered) "Search, lift yourselves; yea, search, lift yourselves, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Zeph. ii. 1, 2. Approaching judgments alarm us to self examination. Sit down, O Christian, and consider, what the state of thy heart is; what of corruption is there, and what of grace; how much is there for the world, and how much for God; what concupiscential strings are there that tie thee to the present world, and what anchors cast in heaven are there to bear thee up in a storm; what chaff or vanity is there that will go away with every wind, and what massy grace that will abide

the trial ! never is it more necessary to descend into yourselves than in a time of suffering.

Search out the corruption and deceitfulness in thy heart : if thou wilt believe Him that knows the heart better than it knows itself ; " The heart is deceitful above all things ; " Jer. xvii. 9. full of windings and turnings ; deceitful beyond its own power of reflection ; which, when acted, knows the deceit in part, but cannot dive into the bottom of it. Commune with thine own heart, O Christian ! ask it seriously, " Is there not much corruption within ? are there not relics of unbelief, earthiness, sensuality, pride, hypocrisy, apostacy, found in thee ? " Consider what these are : these fight under the same colours and aim at the same end with the persecuting world, these would root grace out of thy heart, as wicked men would root good out of the world. As it was with Israel, there went up with them out of Egypt a mixed multitude, which was ready to return again thither ; so it is with good men, there are corrupt mixtures in them which would turn back to Egypt again : be not deceived, thy whole entire self is not for suffering ; the unregenerate part will hang back, and say to thee, as Satan, in Peter, did to our Saviour, " Master, spare thyself ! " When dangers approach, the flesh will cry out, " Oh spare thy state, spare thy relations, spare thy life ! why shouldest thou destroy thyself ? " Take notice, therefore, that there is a traitor in thine own bosom, which, unless thou wilt, like the idolater's deceived heart, turn thee aside from God. Doth it not steal out of holy duties ? when thou art hearing the holy word will not thy heart go out to worldly objects ? when thou art joining with others in prayer do not thy thoughts rove up and down about carnal things ? if thy heart be a little elevated towards heaven, doth it not immediately fall down again ? if it be a little inflamed towards God, doth it not instantly cool again ? Think with thyself, that heart that steals away from duties in which there is nothing grievous to the body, will be ready to steal away from sufferings which grate upon the flesh and sense ; thou hadst need to get thy heart fixed on God in duties, that, when thou comest to suffering, thou mayest not start away from him. Ask thy heart, " Is not thy goodness as a morning cloud, and thy life a vain circle of commissions of sin and confessions ? " and canst thou trust such a heart as this ? Assure thyself, that an heart which is false in promises will not be true in sufferings ; that goodness, that passes away like the early dew at other times, will utterly vanish when a scorching persecution comes ; learn, therefore, to be true in promises, that thou mayest be true in suffering ; get such a real goodness as may abide the trial in an evil day. Moreover, ask thyself one question more : Cannot thy heart colour over evil things ? Is it not apt to extenuate sin, and say, " It is but a little one : " and what may not such an heart do to avoid sufferings ? may it not put a fair gloss upon the religion of nature and of Pelagius, and call their damnable heresies harmless opinions ! and so, by degrees, get into a habit of thinking indifferently of the doctrines of grace, under the mantle of Phariseism and a pretended zeal for good works ? Labour then to know more and more of the deceitfulness of thy heart, that it may not cheat thee in times of

perfection; he that trusts in his heart is a fool: nay, a secret idolater; let us carry a holy jealousy over our hearts: The carnal heart will presume, but knows not its own weakness; it will promise much, but perform little or nothing. Peter was in a very high strain, "Though all men be offended, yet will not I;" Matt. xxvi. 33. And, again, verse 35, "Though I should die with thee, yet will I not deny thee." But alas! he was herein but a figure of those that lean upon their own free-will; he knew too little of himself presumed too much upon his own power, and fell miserably, in the denial of his Lord. This great pillar fell before the breath of a poor Damsel; his confidence and presumption proved but a mere vanity: do not, O Christian, think thyself better than this Apostle; study thine own heart, and see the corruption there, that thou mayest not fall by presumption; but stand in the power of his grace, who is able to confirm thee to the end.

Search thy heart, and see what uprightness is there; thou hast a name, a notion of religion, and a form of godliness; but hast thou the thing, the truth of grace, the power of religion in thy heart? "It is grace, true grace, that must establish the heart." Heb. xiii. 9. "It is gold tried in the fire;" Rev. iii. 18; that is, "pure grace, that must endure the fiery trial." Consider thyself, Is there any true integrity in thee? where are the marks and characters of it appearing in thee? put interrogatories to thine own heart: "Dost thou, indeed, set the Lord always before thee? dost thou do every thing as in his presence and under his eye?" This is very comfortable; he that truly walks with God in other things, will, through grace, walk with him in sufferings too. He that hath an holy respect to God's presence and eye at other times will have so in a time of trial also. The constancy of God's people, set forth in Psalm xlv, is very observable: "They were given as sheep for meat, sold for nought, made a reproach and a scorn, a by-word and a shaking of the head among the people: yet their heart was not turned back, neither did their steps decline from God's ways." (verse 18) "They were broken in the place of dragons, covered in the shadow of death, yet they did not forget the name of their God, nor stretch out their hands to a strange God." (ver. 20.) And whence was this close adherence unto God? the reason is rendered in verse 21: "If they should forsake God he would search them out, for he knoweth the secrets of the heart." We see how they were affected with the presence and all-seeing eye of God; and how doth it affect us? If it makes us depart from other sins it will much more make us depart from so great a sin as apostasy is. Again, art thou true in thy active obedience to God? hast thou an universal respect to the commands that call for right hands and right eyes? This is very well; he that is true in active obedience will be so in passive; he that is for all the commands of God will be for the command of taking up the cross and suffering for Christ. The commands are copulative, one of them is linked to another; the stamp of divine authority is upon all; the glory of God is concerned in all; they are all united in the root of charity. Those principles of grace which prompt to the obedience of one will prompt to the obedience of all: he that is sincere in doing will be sin-

cere in suffering. Hast thou a single eye, a pure intention at the great end? is it thy real aim that God in all things may be glorified? This is a good sign: he that hath a single eye in one thing will have it in another; he that glorifies God in other things will glorify him in sufferings too. A man is as his end is: what the former is in naturals that the end is in morals; he that hath God for his centre and ultimate end will embrace all the mediums that tend thither, and suffering as the highest medium of all, therein is the highest love demonstrated, and God is practically lifted up above all; his glory is upon the throne, and estates, relations lives; all earthly concerns are at the footstool. Let us set our hearts upon the great end: that, whether we be doing God's commanding will, or suffering under his disposing one, the great design of God's glory may be still carried on by us. Moreover, ask thyself, what was thy original contract with Jesus Christ? how, and upon what terms didst thou espouse him? didst thou take him entirely as he is offered in the gospel? didst thou take him cross and all? didst thou sit down and count what Christianity might cost thee? It may be thou mayest be called to part with all, to hate father, mother, wife, children, life itself, for Christ; didst thou deliberately consider these things, and yet piously resolve that thou wouldst have Christ whatever he cost thee? this is very excellent! thou art now a martyr in purpose, and, virtually, hast swallowed down all the persecutions that go along with the gospel. When the cross comes thou wilt take it up upon thy back; the flesh, possibly, may murmur, but thou wilt say, "This was my original contract with Christ; these were the terms of my espousals: I accept the cross and will follow my suffering Saviour; he is worthy for whom I suffer, and the sufferings are not worthy to be compared with the glory to come." Let us, therefore, be sure that we are Christ's, and then we shall have accepted him Cross and all, that, when sufferings come, we shall not fall off from him.

(To be continued.)

ABDIEL TO HIS MISTAKEN FRIEND J—S—S.

MR. EDITOR,

THOUGH my last Address to the Reverend J—S—s was considered by you as too personal for insertion*, yet, I flatter myself, the following will not appear so: especially, when I consider the *personal invectives* thrown at me in a former Letter, by J—S— whose *noise* and *busle* about the *elect* being *children of wrath*, &c. has created a disgust in the

* The Editors here inform Abdiel, that a Letter of his Opponent's was also considered in the same light, and, of course, not inserted; and here we must remark, that, from those whose experience in divine truths, we expect better things, it is painful for us to see these little slips and inadvertencies of the pen rise up into improper warmth, which give a sanction to what is wrong. For, if *within* are schisms and divisions and the blasts of obloquy, what must be expected *without*? If the *sons of God* are casting stones at each other, what must be expected from the sons of Belial!

minds of many well-disposed Christians, who well know and experimentally enjoy the truth in the love thereof, as also constant readers of the Gospel Magazine. He begins his Piece with boasting how, in a former Letter, the great *I* has reprimanded poor Abdiel for his "naughtiness." But, Mr. Editor, had my former Piece been admitted between the blue covers of your excellent Magazine, this wonderful, all-wise writer, would, no doubt, have seen, that the severe stripes fallen on my back had no more effect, or left no more impression behind them, than a feather from the smallest wing of the least amongst the feathered tribe would do towards sinking a mountain into nothing by falling on the top thereof; so that none of my bones are yet broken, nor is the least soreness created in the flesh, notwithstanding the rod was made and the stripes laid on by my Friend: who, almost in every Piece of his, informs the readers, how he is called on, as a *preacher* to exercise his talents as *such*; and complains of having "so little time unengaged." I can only say to this, it is a pity he should have so much engaged as he has, unless his doctrine was more consistent to sound divinity than what it is. But, Mr. Editor, there has been, is now, and will be, after you and me are known no more below, a great number of such *all-tongued* men as the above; who will not be backward in going about leading captive *filly women*. But this *great man*, who wishes the readers of the Gospel Magazine to think him a man sent of God, informs them, he is "ashamed of his antagonist;" and well he may, when his "antagonist," has proposed such questions as he will never be able to answer; therefore, his "antagonist" will never be ashamed of meeting, exposing, and publicly refuting, his unsound remarks and perplexed ideas of the elect's justification in the sight of God. But as nothing has been advanced by this *great man* to prove what he has made such a *great noise* about, I shall, therefore, take but little notice of his old woman's story about the elect being in Christ and out of Christ, in Adam and out of Adam, loved and hated, justified and condemned, &c. I shall only say to this, that it proves the man to be a natural man; and the "natural man receiveth not the things of the Spirit of God;" therefore, I shall pass over most of the things in his Piece "as mere froth, which will, consequently, die away." He complains, about the middle of page 169, of being "put off with popish affirmations and four aspersions, and that the greatest part of his Letters remain untouched." To which I beg leave to reply, that notwithstanding "they are so stained with spurious, squalid matter, hardly to be looked at, or touched by an honest cleanly person without contracting defilement and sustaining great injury;" yet, if prejudice had not blinded the eyes of this wonderful logician, he must have seen his futile arguments refuted over and over again; and, respecting "popish affirmations and four aspersions" being laid to his charge, I leave the readers of the Gospel Magazine to judge whether they be justly charged or not. He next exhibits to view no less than *seventeen* quotations from his own performance! Thus is the Gospel Magazine taken up with a mere repetition of unsound words, which no sound man in the faith will give the least credit to; this, however, reminds

me of a deranged character, whom, it was said, used to make images of straw and throw them up in the air for his own amusement. But there is an old Proverb, that says, "An empty cask generally makes the greatest sound;" and truly, this is the case with J—S—: whole great noise about the children of God being the objects of his wrath by nature much more resembles the sound of an empty cask than a ram's horn, or a silver trumpet.

In his former Piece he talks something about an empty waggon: but, as he is but a weak man, and, poor thing! subject, perhaps, a little to derangement, we may not be surpris'd if he talks about an empty waggon instead of the Gospel. "Lord, what has sin done!" See pages 502—56. However, it is evident this man has fallen on characters more honourable than himself. He, moreover, when attempting to answer, A Disciple and A Constant Reader, respecting the time when they (the elect) were the objects of God's wrath, begins to quibble and dance round his post like a mountebank, and says, "I never supposed that my opponents were so deficient in the point of controversy as to go about refuting me, by arguing on distinctions of time," page 177. Toward the bottom of the same page he further observes, "All the bustle which is made by A Constant Reader on that point is as nothing, and might as well have been spared; but some men love to keep up a bustle, if they do nothing, or even worse than nothing." Truly, J—S—, *thou art the man.*

Now, Mr. Editor, we see this *great man* would fain have the people of God, in time, the objects of his wrath; and with the same breath tells us, (page 178) that all wrath, guilt, &c. was removed secretly by the Eternal Three from everlasting! wonderful contradiction! but, however, it is like the man exactly. He seems to pass over what I have said on Romans v. 18. with a kind of a sneer, and presents us with a large cluster of noble heroes, none of which, I am persuaded, would contradict a single sentence dropt on that portion by the "judicious Abdiel." Nor do I believe the all-wise J—S— will attempt to refute the remarks thereon, least he should be found contending against the glorious and most essential truths of the blessed Gospel. He moreover complains very much of me saying, "he will never be able to refute A Disciple:" I have said so, indeed, nor do I repent in the least because I said so; and I now say the same of A Constant Reader, whom he wishes had remained A Constant Reader. But why with so? methinks, I hear him saying, "Because he has so completely entangled me, by the strength of argument and sound reason, that, if he becomes A Constant Writer, he will not only puff at, but totally blow away, the very foundation on which I stand."

For this reason, Mr. Editor, I believe he has fathered Joezer's Piece on my back; this, to be sure, is one way, and a middling easy way it is, of getting over stumbling-blocks, that otherwise would prove un-furmountable; but I hope Joezer, whoever he may be, will neither be ashamed nor afraid to make his appearance against the Rev. J—S—, if he be called upon so to do; while Abdiel will, in future, pass over all the caluminous and reproachful darts that may be thrown at him by

the invidious J—S—, with the most silent contempt: for, after all that he has hitherto advanced, and whatever in future he may be prompted by a marah spirit to say, in order to depreciate my person and character, I fear him not doing any material injury to me amongst those who have ever manifested the most sincere friendship towards me; I can say his unchristian like Pieces have not yet had the desired effect; nor should I have written this Address, had I not been advised and urged so to do, both from private letters and others among whom I labour. I can truly say, I had not the least idea that so wise a man as J—S—s would have attempted to fight the Lord's battles with the Devil's weapons; and he must mind well, that the sword of the Spirit, in the hand of him who drove H. K. from his standing, and cut away every foundation on which he stood, until he was constrained to take shelter under the filthy wings of what is falsely called, The "*Evangelical Magazine.*" I say, the sword in the hand of that noble Warrior will certainly speedily disarm him, should he come forward in the present combat he is now called on to do. For my part, I can truly say, I abominately hate the very appearance of evil, and any thing that looks the least like dishonouring my adorable Master; which was the sole reason of my stepping forward to oppose the God dishonouring, and self contradicting Piece written by J—S—s, which made its appearance in the Magazine for April 1806. And I hope, if he ever writes again, if Christ be his Master, (as he wishes us to think he is) he will write more like the spirit of his Master, and not so much resemble the Man spoken of in Mark v. 2. Much might be said in order to answer his crazy, futile ideas: but, as he seems at present very *untractable, stiff-necked, and rebellious*, it is but of little use saying any thing to him; as, whatever may be brought forward in opposition to what he advances will be turned into ridicule. I shall therefore leave him, hoping, whatever he may write in future, will be more like truth and soberness; wishing him to remember, that whatever unpleasant invectives are, by him, thrown at the innocent, will be returned again (if not by the person to whom they are thrown) by him who says, "Vengeance is mine, and I will repay."

To conclude: may you, Mr. Editor, and me, with all the rest of God's Israel, be kept humble under the mighty hand of God while here below; and, at last, be brought to praise God and the Lamb, in the upper and better world for ever prays, Your's affectionately in Christ.

S—h—d, May 15, 1807.

ABDIEL.

POETRY.

THE LAW OF LIBERTY.

THE Gospel's the Law of the Lamb,
My soul of its glories shall sing:
With pleasure my tongue shall proclaim
The Law of my Saviour and King.

A sweet Law of Liberty this!
A yoke that is easy and mild!
Of love it the precious Law is,
Unknown unto all but a child.

No slave can its kindness declare ;
 This, this, is the true Law of faith :
 No wrath on its brow it doth wear,
 But liberates Zion from death.
 From Zion this law doth proceed,
 The mountain of God's holiness,
 Designed for none but the seed
 Of which God in blessing will bless.

The Law of the Spirit of Life,
 That takes the old yoke from our neck,
 Proves Zion to be the Lamb's Wife
 And Zion with beauty doth deck :
 Provides her a clothing divine,
 And makes her all-glorious within ;
 Nor angels are clothed so fine,
 Nor can it be sullied with sin.

Its beauties all centre in Christ,
 For Christ is the substance of it :
 It makes broken hearts to rejoice,
 And insolvent debtors will fit :
 'Tis wisdom, 'tis strength, and 'tis love,
 'Tis all that a sinner can need ;
 And all that are born from above
 By Jesus from Moses are freed.

This Law is the law of the wife,
 A fountain of life and of peace ;
 My soul hath obtain'd the rich prize,
 And still hopes its beauties to trace.
 With wonder I gaze and admire,
 My honour is laid in the dust ;
 This Law contains all my desire
 And of its contents I will boast.

The service this Law doth enjoin
 Is not legal working for life,
 And thus it doth Moses outshine,
 And, finally, endeth his strife :
 Its works are the works of true faith,
 The labour of love and delight ;
 In patience it bids the Church wait
 And prove their salvation complete.

This Law is the poor pilgrim's rule,
 With boldness this truth I'll maintain :
 Thrice happy's the man, tho' a fool,
 That in it can look and remain ;
 This man shall be bless'd in his deed,
 For Jesus and him are but one,
 He'll, therefore, supply all his need
 For ever and ever—Amen.

A NAZARENE.

CHRIST THE TRUE CHURCH.

IF man may take for wife
 Her whom he loves the best,
 To love her all his life,
 Disclaiming all the rest ;
 Why may not Christ possess his own,
 His only chaste his chosen one ?

He has a chosen church,
 Of many members made ;
 A mystic man, with him,
 To be in heaven display'd ;
 There to be known his chosen Bride,
 Lov'd more than all the world beside.

By him at first espoused,
 She into ruin fell ;
 To sin by Satan roused,
 Deserving death and hell :
 Yet she was lov'd above the fall,
 Nor would he change his love at all.

He saw her falling down,
 His heart with pity weeps ;
 She lost her earthly crown,
 But he an heavenly keeps ;
 To be bestow'd when most in need,
 And thus he prov'd her friend indeed.

That friendship first began
 When all God's plans were laid,
 For there the Glory-man,
 Was present as her head,
 And there was she, in his embrace,
 The object of the Father's grace.

In innocence unstained,
 She look'd a blooming bride ;
 No sorrow then had pain'd,
 Because no sin had dy'd.
 He lov'd her thus because he deem'd
 She was a virgin chaste esteem'd.

But soon the scene must change,
 And she in Eden cast,
 Where Satan was to range,
 Re-kindling hatreds past ;
 Was by him doom'd to be enslav'd,
 Not damn'd, since chosen to be sav'd.

And there her Lord must come,
 And there espouse her cause ;
 If he would have her home
 And break the tyrant's laws.
 And there he came, for so I read,
 Renew'd his love, and died instead.

"Come home, O blooming Bride,
 Lov'd when as chaste as snow ;
 Lov'd when by Satan ty'd,
 A slave of sin and woe :
 Thy proper residence is heaven,
 Thro' blood, thy sins are all forgiven."

A virgin pure at first,
 Yet, such was Satan's rage,
 He vow'd to do the worst,
 Could he thy soul engage ;
 He did his worst ; but see, his hate
 Lifts thee above thy Eden state.

And wonder not at this,
 Thy Husband first he scorn'd ;
 He hated first the Glory-man,
 With rays divine adorn'd :

Rebelling that a man should rise
And claim the homage of the skies.
See ancient contracts seal'd
By oath and now by blood;
God's purposes reveal'd,
To do thee endless good,
Have plac'd thee now above thy foe,
And prove what Christ had power to do.

Come home, oh, blooming Bride!
For ever lov'd as pure;
For all the world beside
None would such woes endure
As he endur'd, who set thee free,
And gave thy wedding robes to thee.

And see this Bride, adorn'd,
Invited to the skies;
No more by nations scorn'd,
Most precious in his eyes;
His righteousness thy precious dress,
Most precious in his righteousness.

His spirit then appears,
As having form'd thy soul;
His workmanship it wears,
As sanctified and whole.
Without, within, a blooming bride,
Blood-wash'd, white-cloth'd, and sancti-
fied.

He comes to fetch thee home
To where himself has been;
He hastes, and bids thee come,
Thy Husband ever seen,
Before thy Father's spotless eyes,
Ere worlds were made, or seas, or skies.

Lord, am I one of these
Redeem'd by blood divine;
Planted among thy trees
And made for ever thine?
Heal me with sanctifying grace,
Rejoicing in Christ's righteousness.

Boston, Jan. 5, 1807. N^o 7105.

RELIGION THE PRINCIPAL THING.
Prov. viii. 11.

COULD worldly enjoyments combin'd
Give each one the title of king,
Yet surely, at last, we should find
Religion's the principal thing.
If pleasures pursu'd we share,
The end of them leaves us a sting,
Which makes it the plainer appear
Religion's the principal thing.
Are riches and honors possess'd, [wing,
They leave us when once they take
Of blessings they are not the best,
Religion's the principal thing.
Suppose we were equally shar'd
In all that these treasures could bring,
Religion, with rubies compar'd,
Religion's the principal thing.

Suppose a man dying with pain,
And conscience beginning to sting,
It would surely to him appear plain
Religion's the principal thing.

Suppose we to judgment proceed;
See him at the bar of the King!
O then we should see that indeed
Religion's the principal thing.
Suppose, for a moment, we were
Where Satan the sinner will bring,
We plainly should see, by his fare,
Religion's the principal thing.
And could we to heaven draw near,
And hear the inhabitants sing;
It wou'd all tend to make it appear
Religion's the principal thing.
May 1807. J. B. T. D.

ON 1 CORINTHIANS XV.

THE Dead in Christ are bless'd indeed!
In dying, they to life proceed—
Triumphant o'er the pangs of death,
They conquer in their parting breath.
When Grace's chariots onward roll,
Rejoicings fill the saved soul;
And when Death's arrows strike the heart
It triumphs thus beneath the smart.

"O armed *Justice!* what say'st thou?
Thy visage wears no terror now:
Death has no pointed sting from thee,
For Christ hath gain'd the victory.

"O *Law* of God! where are thy swords
Of stern commands and threat'ning
words?"

My Jesus all its vengeance bore—
I fear Death's terrors then no more.

"*Satan*, my vile malicious foe,
I fear thy pow'r no more below;
No more thy artful wiles I dread,
For Christ hast broke thy impious head.

"O *Sin*, of death the bitter sting,
Thy filth and guilt subdu'd I sing;
My Jesus, by his precious blood,
Redeem'd my soul from thee to God.

"*Conscience!* how oft I felt thy smart
With galling anguish pierce my heart!
Now, from thy pangs I'm wholly eas'd,
My Saviour's blood the storm appeas'd."
But sinners, O what will ye do
When Death the summons brings to
you?

The blow it strikes will leave you bound
In misery's wide and vast profound.
Death, to the saints, shall end their woe—
Your's then, begins, nor end shall know;
It heav'n discloses to their view,
While hell's deep gulph shall swallow
you.

W. T.

RELIGIOUS, LITERARY, AND PHILOSOPHICAL INTELLIGENCE.

It would appear not less astonishing than true, were we not to take into consideration the productions of Holy Writ, relative to the fall of antichrist; that, while the Popish superstition has been broken to pieces by the late prevalence of Deism and the wars in the Western part of the world; another military chief, in Arabia, who has long been at the head of the Weehabites or Turkish Deists, and has plundered the holy city of Mecca, viz. the Rome of the East, has at length advanced into Palestine, where he is rapidly overturning the monkish superstition, and the monastic settlers from Europe. Thus we learn, from the French journals, that a priest who left Genoa in 1785, for the Land of Promise, with the usual presents from the Catholics in Italy to the monastery of Nazareth, near Jerusalem, returned to Genoa on the 25th of March last, and brings an account that these Weehabites have penetrated into Palestine, and pillaged the Catholic monastery of Nazareth of its treasure; besides imposing a contribution upon the Turkish and Christian inhabitants without distinction.

Some literary licensers of books, established in the Tyrol, under the government of the Holy Roman Empire, not having been dissolved since the country passed under the dominion of the reformed Catholic government of the King of Bavaria, they lately had the effrontery to seize and burn the works of Montefquieu, from a private library. The King of Bavaria immediately dissolved these Goths, having declared that the country of the Tyrol, with respect to literary privileges, shall be subject to the same laws as Bavaria. The King of Bavaria is a Catholic, but has adopted the French system of toleration.

The French and Dutch governments are enforcing the observance of very strict rules of decorum in places of public amusement. The mayor of the city of Genoa has ordered that the theatre and lobbies shall not be opened a moment before they are completely lighted up, nor any of the lights extinguished before the whole of the company have departed. No persons are to be allowed to stop under the porches; no fire, no dogs, nor smoking of tobacco

is to be permitted: and the actors who are obnoxious to the rules of decency or good manners are to be taken into custody without delay. A police officer, charged with carrying these orders into execution, is to be present during the performances at the theatre.

The King of Holland having received complaints from the city of Middlebourg, in Zealand, relative to dancing rooms, has written to the magistrates, that they shall be responsible for the execution of the police and the preservation of order and good manners; the latter have accordingly signified to dancing-masters, that they shall not admit of both sexes indiscriminately, but appropriate set hours for each of them separately.

M. de Hoogstraeten, at Amsterdam, has received from one of his friends, in England, the sum of 1000 florins, as a contribution towards the relief of the poor sufferers at Leyden in Holland, on the 12th of January last, when the explosion of a vessel, lying in the river with gunpowder, killed and maimed a number of persons, and destroyed several hundred houses, and some of the public buildings.

Such is the distress of the trade and mercantile interest at Venice, that several great houses, in order to limit their expenses, have discharged their clerks and other dependents.

According to an Imperial decree, of the 25th of March, no Protestant in France, either Calvinist or Lutheran, can be ordained before he has obtained twenty-five years of age.

Dr. Abbot, of Oakley, in Bedfordshire, is publishing Sermons, which are to bear the title of "Parochial Divinity."

The "Nearchus and Periplus," of the Dean of Westminster, are re-printing together, in two handsome uniform volumes.

The remainder of the "Exodjal," by Mr. Cumberland and Sir James Bland Burges, will very soon be published.

A new Life of Pope, and a new edition of his works, by Mr. Bowles, are in great forwardness.

The Emperor of France having lately heard that two children, a boy and a girl, descended in a direct line from the great Corneille, were living with an aunt of theirs at Paris, who was in narrow circumstances; he, in the first place, provided for her and the girl, and then

placed the boy in the Lyceum at Versailles.

The following curious paragraph appears in the French papers, "Among other conscripts passing from the Western to the Eastern departments, on their way to the grand army, was a detachment entirely composed of peasantry, from Lower Brittany. They seemed animated in no small degree in the cause of their country, and often exclaimed, in their old Celtic dialect, *Torriben ar Russiens*, Woe to the Russians." It is well known that the Brittons differ much from the rest of the French nation in their language, customs, and manners; and this exclamation calls to mind what an ancient writer said of them, *Quam terribiles sunt Brittones quando dicunt Torriben*.

It appears in the course of last year, 1806, that among the deaths in the Russian empire, there were one between 145 and 150 years of age; one between 130 and 135; four from 125 to 130; six from 120 to 125; thirty-two from 115 to 120; twenty-six from 110 to 115; eighty-six from 105 to 110; one hundred and thirty-seven from 100 to 105; and eleven hundred and forty-four from 95 to an hundred years of age.

DOMESTIC AND FOREIGN INTELLIGENCE.

The Princess of Wales is, at length, restored to that rank which she ought ever to have held in the country. Her Royal Highness, who, we understand, had prepared a full and ample statement of the late delicate and important Inquiry, has suppressed the publication altogether; and the Letter prepared to meet the public eye, in which the conduct of an Illustrious Personage was portrayed in its true and honourable light, has also been withdrawn. The past is to be buried in oblivion, and we trust the future will lead to a reconciliation as perfect and complete as it would be consolatory and pleasing to every loyal and well-disposed mind. We trust, if this reconciliation takes place, it will be accompanied, on the part of his Royal Highness, by an observance of those sacred duties which can alone ensure the approbation of good men, and render his future reign a blessing to the nation, and, in some degree worthy to be remembered with his royal Father's.

Many serious persons having expressed a desire, that a particular day might be mentioned, on which those who conceive the Abolition of the Slave Trade to be a national blessing, may unite their praises with those of their fellow Christians in all parts of the kingdom; we have the pleasure to state, that it has been agreed by some very respectable persons, ministers, and others, both in the Established Church, and among various other denominations of Christians, to propose that, on Sunday June the 7th, it be recommended to such persons to offer up to God their hearty thanks for this glorious event, in their private retirements and in their respective families.

Accounts from various parts of the country state, that, in consequence of the late rains, the progress of vegetation has been astonishingly rapid. The Spring feeds suffered much from the dry weather in April, and the grasses are growing luxuriantly.

An extraordinary circumstance occurred lately in the island of Jersey. A soldier, named Hales, of the 34th regiment, having been sentenced to death for felony, was taken to the place of execution, where, after evincing great contrition, the rope was put round his neck, and he was turned off the scaffold. After hanging about a minute and a half the executioner suspended himself to his body, by whose additional weight the rope extended in such a manner that the feet of the criminal touched the ground. The executioner then pulled him sideways, in order to strangle him, but being unable to effect this, he got upon his shoulders, when, to the no small surprise of the spectators, the criminal rose straight upon his feet, with the hangman upon his shoulders, and loosened the rope from his throat with his fingers! The sheriff ordered another rope to be prepared, but the spectators interfered, and at length it was agreed to defer the execution till the will of the magistrates should be known. It was subsequently determined that the whole case should be transmitted to his Majesty, and the execution of the sentence was deferred till his pleasure should be known.

A very melancholy event lately happened at Chedgrave, in Norfolk. Wm. Moss, a young man of Chedworth, paid his addresses to a young woman of that place, named Crisp: her mother, how-

ever, refused her consent to their being married. Mofs, who is a member of the Loddon, Brooke, and Seething Volunteers, attended the parade of that corps on Seething-Green, at which Ann Crisp, and her mother were also present; when another young man came up to them, and solicited and received the mother's permission to have her daughter; which, reaching the ears of Mofs, he was heard to exclaim to Ann Crisp, "If I am not to have you, nobody else shall." When the exercise was over, and the young woman, and her mother were on their return home, Mofs watched his opportunity, and stabbed them both in their bodies with his bayonet. He then ran into his father's house, near which the deed was perpetrated, and snatching a knife out of his father's hand, cut his own throat, but not mortally; he has since been committed to the Castle, by Sir Roger Kerrison. We are happy to learn, that the wounds of the two unfortunate women are not likely to prove fatal.

On the first of May, between three and four o'clock, a dreadful fire broke out at the house of Mrs. Saint-Leger, of Covent-Garden Theatre, in Upper Norton-street, Portland-road, Mary-le-bonne; the fire was discovered by some person passing by, who gave the alarm. It had then got to a great height in the second floor. There were in the house two women servants, and a child belonging to one of them, who slept in the attic story; the people who had collected, broke open the door and rushed up stairs; one of the women was got out at the window into the adjoining house by the assistance of one of the firemen; she was very much scorched, and obliged to be taken to Middlesex Hospital: he endeavoured to save the other woman also, but she was too heavy, and he could not support her—becoming frantic with fright, she leaped from the three pair of stairs window into the street, and was literally dashed to pieces. The poor little child, about three years of age, was saved by being thrown out of the window, and fortunately caught in a blanket. By that time, the flames had spread to all parts of the house, and the stone staircase fell with a dreadful crash; all the upper part of the house was entirely destroyed; the parlours only having escaped the conflagration; a great deal of the furniture was saved by the activity

of the firemen. The St. Mary-le-bonne Volunteers assembled with the greatest alacrity. Mrs. St. Leger, it is said, was not at a masquerade, she was asleep in the back room on the second floor, and was awakened by the flames from the nursery, on the third floor, beating against her window. In her fright she fell out of bed; recovering herself, she ran to the door, but it was some time before she could unlock it. Having at length got it open, she ran up stairs and called the servants. The nursery-maid answered, that she could not open her room-door. Mrs. St. Leger attempted to force it open, but could not. She then ran down stairs, to open the hall-door; but not being able to accomplish her purpose, she ran into the parlour, and opened the parlour-windows; she then returned up stairs to persuade the servants to come down, but they did not attend to her. On this she came down stairs again, and opened the garden-door; by this time, Mr. Cooke, and several neighbours, came to her assistance, and pressed her to leave the house, but she refused, until she had ascertained the fate of her child.

A melancholy affair has taken place at Liverpool, one of the Banks has stopped payment; and the day after one of the partners hung himself. The failure of the house is attributed to the Abolition of the Slave Trade!

Harrow School.—The contest between the trustees of this Seminary, and the parishioners of Harrow, respecting the conduct of it, is carrying on, on both sides, with all the vigorous means that the law can supply. The following is the monumental record in the parish church of Harrow-on-the-hill, over the graves of John Lyon and his wife, on which the parishioners found their right and claims.

Here lyeth buried the bodye of JOHN LYON, late of Preston in this P—rsh Yeoman Deceased the 111 Day of October In the yeare of Our Lord 1592

Who hath Founded a Free Grammar Schoole in this P—rsh to have Continuance For Ever and For Maintenanvnce Thereof and For Reliefe of the Poore and of some Poore Schollers in the Universtyes. Repaying of high wayes and other good and Charitable Vses hath Made Conveyance of Lands of good Value to a Corporacion Granted for that Purpose.

Prayse be to the Author of all Goodness who make vs Mindeful to Followe his Good Example.

Perhaps one of the most interesting spectacles to be seen at present, in or near London, is the Free School of Mr. Lancaster, situated about two hundred yards from the Obelisk, in St. George's Fields. In this School nearly one thousand poor children are rapidly taught reading, writing, and arithmetic, by one master, on the plan of Mr. Lancaster, for a total expence not exceeding three hundred pounds per annum. The leading principle of this well regulated and orderly Establishment is, that the senior classes teach the junior, and that emulation through every class is excited by rewards and promotion. The methods of teaching are also much simplified, for example, the children learn to read and write the alphabet at the same time, by forming the letters in sand with their fingers, as each letter is successively called by the monitor; they afterwards learn to read and write monosyllables in the same manner, and the precision and rapidity with which the smallest children perform these operations is very surprising, and highly interesting. Aided by this plan, the children of the poor may, without exception, be initiated in the first rudiments of knowledge; and we congratulate the country on the prospect of its speedy adoption by the Legislature, on the introduction of Mr. Whitbread.

A lawyer, named Beaufort, has lately printed at Paris, a Project, occupying fifty pages, for uniting all the christian sects, and dedicated it to the Emperor. He has prefixed to it as a motto, *Unus Deus, unus Imperator, una Religio, unum Baptisma, una Republica*. One God, one Emperor, one Religion, one Baptism, one Commonwealth.

A letter from Vienna, dated March 20th, says, "The celebrated Haydn daily feels more and more the infirmities of old age; and it is not without the most melancholy sensations, that he perceives the decay of the brilliant genius which he received from nature. He lately left, as a visiting-card, at the house of the Abbe Studier, *Maitre de Chapelle* of the metropolis, a musical theme, or words to the following effect: 'My strength forsakes me, the lyre will not sound under my enfeebled fingers,' &c. The Abbe did not fail to take a card the fol-

lowing day to Haydn, to which was also added a musical reply, in these terms: 'Why speak of your age? what you have created will not pass away; the name of Haydn is immortal.' The music sellers immediately had both these extraordinary visiting cards engraved."

The death of the Austrian Empress, however melancholy to her consort, is represented as politically advantageous. She was reputed the author of the timid policy of her husband, and of the appointment of General Mack. Every part of the conduct of the Archduke Charles, indicates a judgment equal to his bravery. The war has filled the Austrian forces with men of skill and experience, who require only to be called forth by the eye of a discerning master.

On Saturday, May the 2nd, a duel was fought between Sir Francis Burdett, and Mr. Paull.—It should be observed, that at the previous meeting of Mr. Paull's friends, at the Crown and Anchor Tavern, Sir F. Burdett was advertised as Chairman. The honourable Baronet did not attend, and it was stated at the Meeting, by Mr. Jones, his brother, that he had not given any promise to preside, and was surprised to find his name introduced in that way without his sanction. Mr. Paull explained to the meeting, that he might have mistaken Sir Francis's meaning, who, though willing to propose him for Westminster, at the Hustings, had not understood that he was to take the Chair at the Meeting.—In consequence of the misunderstanding, Mr. Paull called upon Sir Francis on Friday night, and an altercation taking place between them, respecting the letters from the latter, read at the Meeting at the Crown and Anchor, in which he disclaimed all promise of presiding there, it was settled that a duel should take place. The parties accordingly met on Saturday at ten o'clock, at Combe Wood, near Wimbledon Common:—Sir Francis being seconded by Capt. Gawler, and Mr. Paull by Mr. Cooper. Having exchanged shots, Capt. Gawler asked Mr. Paull whether he was satisfied. The answer was—No. He required a satisfactory apology from Sir Francis. The latter refused to give it, and persisted in the assertion, that he had made no promise to take the chair at the Meeting at the Crown and Anchor. This refusal, of course, prevented all adjustment, and the

parties having taken ground, exchanged shots a second time; Sir Francis was shot in the thigh, and Mr. Paull in the upper part of the leg.

Sir Francis Burdett was considered in no danger; he was attended by Mr. Cline. Mr. Paull's wounds is the most severe, as the bone is shattered; he was attended by Mr. Home. The combatants came home in the same carriage.

Mr. Paull seems to have lost his popularity and his election for Westminster, in consequence of his rashness towards Sir F. Burdett; while Sir F. seems to have carried his election with a vast majority, from the same cause. The reluctance of Sir F. Burdett to stand forth as a candidate for parliament, and the eagerness of Mr. Paull to make use of his name and influence, in the Westminster election, were the cause of that dispute.

Sir Francis Burdett, in an Address to the Electors of Middlesex, expressed his resolution of declining all Parliamentary service, in the present state of the country. The different Factions, he observed, are all evidently struggling for one and the same object; whilst the wholesome Power of the Crown, the fair Liberty of the Subject, and the real interest of any Religion, are all sacrificed to the common object—Plunder. "With the omnipotent means of corruption, in the power of our spoilers, all struggle in vain. We must wait for our redress and regeneration till corruption shall have exhausted the means of corruption; and (said he) I do not believe that period very distant, the present Ministers being most likely to be our best friends, by hastening it."

Sir Francis's Address to the Electors, after he was elected, is extremely pointed: speaking of men and measures, he says—"Gentlemen, figure to yourselves a gang of robbers, combined to plunder the peaceable and industrious inhabitants of several surrounding parishes; and agreeing amongst themselves to share the booty, in such different proportions as the leader of the gang shall appoint to each. From time to time it will happen that some thief or other amongst them will purloin a part of the booty, and clandestinely appropriate to himself more than his appointed share. The purloiner is detected: and the gang, with open mouths, exclaim against the atrocity of cheating THE REGIMENT: the only crime of the kind which they

acknowledge to be so. Would it not be ridiculous in these plundered parishes, to take any part in such a dispute, and to divide themselves into strong parties for the accusers or the accused? As long as the thieves in common take all they can seize, what is it to the plundered people, who share the booty? how they share it? and in what proportions?—Ought they not rather to destroy the gang, and abolish the combination?"

Such is my conception of the different corrupt Ministers we have seen, and their corrupt adherents. And unless the public, with an united voice, should loudly pronounce the abolition of the *WOLFE* of the present system of corruption, I must still continue to despair of my Country."

The political events of the present month have been many and important—In the first place, the Dissolution of Parliament has produced very few spirited contests: in general, it may be said, that the mere creatures and tools of the Ministry have prevailed; but what is most surprising, it is reported that Mr. Wilberforce will not be able to gain his election for Yorkshire! In fact, it has been also reported, that the present people in power look forward for the *repeal* of the act for abolishing the Slave Trade. How reluctantly this act of justice was agreed to by the mercantile part of the House of Commons, is fresh in every one's memory.—The cry of *No Popery*, introduced for Election purposes, has been very faintly taken up: it is true, a dissolute mob at Bristol and Liverpool have committed some acts of violence; and a few persons have been wounded and ill used. At Leeds, the Mayor has been so rash and inconsiderate as to call upon an Irish regiment of dragoons to fall upon the people, only for shouting: by which it is said, several persons have been killed and wounded. Much mischief might possibly have been done at other places if there had been more opposition; but it seems, that the people have been as unwilling to vote, in many places, as the candidates to offer themselves. Only a few obscure persons have offered themselves here and there, to oppose the old Members, while men of rank, family, and independence have kept back, probably from the same motive, which influenced Mr. Fawkes, in Yorkshire; viz. "That a seat in parliament, in the present state of affairs, was not an object of consideration." In

fine, the experiment of dissolving parliament, tried once or twice more, would effectually damp all concern for parliamentary affairs. The members would hardly think it worth while to buy their seats: and the people, (those who were not bought also) would scarcely think it worth their trouble even to go to the hustings. In fact, since the Minister insist upon the necessity of a standing majority, the freedom of parliament is only a name; and it would be full as well to put an end to the farce of election altogether.

Abroad, the British arms have been partly successful, and partly otherwise: repulsed before Constantinople, and shut out of the Dardanelles; a British squadron, and 5,000 troops, have been more successful at Alexandria, in Egypt; where they landed, and took possession of the place, on the 20th of March. But, since our failure in threatening or persuading the Turks to submit to the Russians, and renounce the alliance of the French, it is reported, we shall have to contend with the Algerine Corsairs; who may not only injure our merchantment, but, by ceasing to trade with Gibraltar, distress the garrison very much. From South America, we have, as yet, heard nothing certain, as to the reported capture of *Buenos Ayres*. It is now understood here, that General Crauford's expedition is sent against the rich city of Lima, on the same distant continent. Thus while "we stretch our arms like seas, and grasp in all the shore," it will be strange indeed, if we can hold all these mighty acquisitions. Still, as our interest is more nearly concerned with the fate of the German continent, it seems we are to send out a very large expedition; viz. A strong fleet, and a very numerous army, to co-operate with the Russians and Prussians, on the shores of the Baltic: as it appears evident, notwithstanding all the victories imputed to the Russians, they have now been upwards of six months without advancing a league beyond their own frontiers, or being able to move the French from the borders of the Vistula; but, as the account of a great battle is daily expected, perhaps the immediate fate of Europe will be thereby decided, before the 1st of July. Against the Turks, it is said, the Russians, assisted by the Turkish insurgents, whom they have corrupted, have been more successful, but this is not likely to be successful; however, the greatest shock is yet to be sus-

tained: the French Emperor, with his allies, will not have less, if not more than 400,000 men in arms, almost all at one point: in a very short time, in readiness to act against the Russians, Prussians, or the English, should the latter invade the Continent. The consciousness of this force, no doubt, suggested the high language in the late Address of the French Senate, which, in too many particulars, we are sorry to say—is but too true.

P. S.—It is again positively asserted in the Dutch Papers of the twenty-second, that the King of Sweden is actually negotiating a separate peace with the French. Dantzick had not surrendered on the 9th instant; but the French Emperor has removed his residence nearer to that city, to press the siege. We no longer hear of any forties from that garrison. The weather mended very slowly in Poland.

OBITUARY.

At his house in Queen-square, Bloomsbury, deeply lamented by all who knew him, William George Sibley, esq. Treasurer of the Hon. East-India Company. In his official department he invariably discharged his duty with fidelity and assiduity, and in all respects with satisfaction to the Company and honour to himself. He was a loyal subject, and a real and true patriot. In private life, a tender and affectionate husband, a steady friend to the deserving, kind to the poor, and benevolent to all. An enemy to all ostentation, he was religious without the least tincture of bigotry, and strictly moral without the affectation of being better than others: throughout life he stood approved, in every sense of the word, a truly good and upright man. He hath bequeathed nearly the whole of his property to his widow, whom he appointed executrix to his will, and his brother executor; and, being desirous to relieve them as much as possible from personal attention to the trust, he added a gentleman of the law to assist them, leaving him a suitable legacy for the trouble it might occasion him. The late Mr. Sibley had been many years a fellow of the Antiquarian Society, a governor of Christ's, and likewise of the Foundling Hospitals; under the chapel of which latter charity his remains were deposited on the 28th of March, attended by his relations, two other gentlemen, and the clergy belonging to the Foundling; several of the go-

vernors meeting the funeral in the chapel to pay their last tributes to a departed and respected friend. The service was most solemnly performed by the Rev. John Lee Martin, rector of St. George the Martyr, Queen-square, the children of the hospital concluding it with a psalm appropriate to the melancholy occasion.

In Canon-street, in her 45th year, Mrs. Sarah Meckleston, wife of Mr. Rowland Muckleston. She possessed and constantly exemplified truly Christian piety and cheerfulness, and was eminently exemplary in her resignation to the dispensation of Providence in seasons of personal affliction and domestic calamity. Few persons have adorned the relations of a wife, a mother, and a friend, with greater affection, fidelity, and zeal. As in her disposition and deportment through life she had constantly glorified God, and served her generation according to his will, so, in her illness and death, she was eminently supported and animated by hopes full of glory and immortality. Tenderly as she loved her family and friends, yet she "desired rather to depart and be with Christ," that she might glorify and enjoy him for ever. Her demise has occasioned an irreparable chasm in her family, and the circle of her friends. Her remains were interred in Bunhill-fields burying ground.

At Falloden, the seat of Lady Grey, in the 93d year of her age, Elizabeth Grey, relict of the late George Grey, esquire, of Suddick, in the county of Northumberland, mother of the Countess Grey, and grandmother of Lord Viscount Howick, sister of Sir Chaloner Ogle, and of the late Dean of Winchester. This lady was endued with a most vigorous and comprehensive mind, and her talents were highly raised and enriched by the cultivation of science and of letters. Her researches were various and profound; and the writer of this mite of tribute to her memory, who has had the honour of her friendship for upwards of twenty years, is proud to acknowledge, that on several occasions he received instruction from her, on many branches of general knowledge, which few women, even now, very few indeed, in her day, did condescend to cultivate. Pursuits and acquirements like hers, have been found to sour the female character with arrogance and

pedantry; but the effects of erudition on Mrs. Grey were happily the reverse; and if the superiority of her mind, and the extent of her knowledge, command our admiration, how much more did the simplicity and kind sympathy of her heart attract and bind our affectionate esteem towards her; while that exalted piety of soul, which rendered her life, her whole life, a life of devotion to God, not only compelled our reverence, but invited us to imitation.

At Nevis, aged 26, after a short illness, Mordaunt J. Shipley, esquire, member of the council, and respectable for his many public and private virtues. If any general lamentation ever took place in the island of Nevis, Mr. Shipley's death is a just subject that merits it. There is scarcely an individual but must regret his departure, as almost every person experienced his friendship. Many who are now in tolerable circumstances owe their prosperity to his benevolence and assistance, and may, perhaps, feel a material alteration by his premature exit. The inferior classes of the people have lost a friend indeed. As a merchant, Mr. Shipley's death will be felt by the whole community, his business being more extensive than that of any other. Thus, while the various ranks of men deplore the unexpected end of so excellent a character, no words can express the anguish that must possess the heart of his amiable widow, to whom he had not been married quite three months. His plans of justice, liberality, and friendship, are vanished, but his intended good offices to his friends, and his services to the island, are already performed in His sight, before whom we must all one day appear.

At Honduras, Thomas Potts, esquire, senior magistrate of that settlement, aged 66, having resided principally there about 45 years. He was venerated as the father of the community, beloved and respected by all descriptions of persons, and is lamented as one of the greatest public and private losses that could happen, at a period when his wisdom and experience were particularly useful; nor is he less regretted by numerous friends who had the happiness of his acquaintance, and were honoured with his confidence in that country.

Died on Wednesday evening, the day that the election came on for the city of London, Alderman Hankey. The first symptoms of his complaint appeared about eight on the preceding evening, when he complained of great fatigue and extreme thirst. He preferred wine and water to tea, which had been recommended to him, and felt himself so refreshed for the moment, that he actually proposed to proceed on his canvass in the neighbourhood; but that was only a momentary design, which he soon found himself unable to execute. His disorder now increased with an uncommon rapidity. On the same evening his approaching fate was announced to him, he called for his four children, the eldest of whom is about nine years of age, and took an affectionate farewell of them. He married a Miss Alexander. During his short illness, he was attended by Drs. Baillie, Babington, Yellowly, and Mr. Norris, the surgeon. Upon this subject, the following letter inserted in the public papers, will be found worthy the attention of the public:—

“Sir.—The recent and much-lamented death of a highly respected alderman of this City, makes me feel it a point of duty, through the medium of your paper, to put my fellow citizens, and the public at large, upon their guard against the dangerous consequences of a practice, which, though very common, is founded in prejudice and misconception, and which, there is reason to fear, contributed in no small degree to the fatal event above alluded to; I mean the custom of pouring brandy into the shoes or boots, with the view of preventing the effects of cold. The worthy alderman, I am informed, feeling his feet damp and cold, was induced, at the recommendation of some friend at the hall where he had been dining, to pour a glass of brandy into his shoes, in which state he walked home afterwards. He was almost immediately seized with an inflammation and consequent obstruction in the bowels, which, in a few hours terminated fatally. This practice is adopted upon the supposition, that because spirits, when swallowed, excite a universal warmth, and restore the circulation in the extremities, they must do the same when applied to the extremities themselves. But the very reverse happens. Fluids, when evaporating, produce cold; and the lighter or more

spirituous the fluid, the more quickly it evaporates, and the greater is the degree of cold generated. This may be produced by a very simple experiment. If one hand be wetted with spirit, and the other with water, and both are held up to dry in the air, the hand wetted with spirit will feel infinitely colder than the other. Or if the bulbs of two thermometers be so treated, the mercury will be observed to fall much more rapidly and extensively in the one case than in the other. Whatever danger therefore arises from cold and damp feet, it is greatly enhanced by the practice alluded to. If such a remedy is to be at all employed, it ought undoubtedly to be taken into the stomach. I remain your's, &c. “H. CLUTTERBUCK.”
St. Paul's Church Yard, May 1807.

Lately.—Mr. Bullock, basket-maker, of Stafford, at the advanced age of 82, whose general habits of life were as rare as they were exemplary. By honest industry he supported a large family; and for the last thirty years had been in the constant habit of appropriating the profits of four hours labour every day to the use of the poor. Whenever this singular character felt disposed to yield to the ebullitions of anger, or the murmurings of discontent, it was his constant practice to retire into a private apartment, where he kept for the purpose a coffin, in which he used to remain till he had subdued the irregularity of his passions by the efforts of his reason.

At Stamford, aged 81, Mr. J. Warrington, many years a whitesmith in Ironmongers'-street, in that town. He had amassed considerable property, which he has by his will ordered to be distributed in the following manner: 1800l. 3 per cent. annuities to the poor in three classes, 100l. to the blue-coat school, and 30l. for the repair of St. Michael's church, all in Stamford. To his sister, who is blind, and in a work-house at Bath, he has bequeathed 100l.; and annuities of 80l. a year to each of two brothers, to whom he scarcely ever gave sixpence in his life, although one was in an alms-house, and the other in a work-house; and notwithstanding they are both old men, each being nearly 80 years of age, the testator has especially provided, that if either of them marries, the annuities shall no longer be paid to them. In the event of their deaths, the 160l. a year devolves, in equal propor-

tion, to five parishes, viz. Uffington, Tallington, and Market Deeping, in Lincolnshire, and Ketton and Empingham, in Rutland, for the benefit of 10 of the oldest widows; and in case there shall not be so many, then to the 10 oldest maidens in that parish. Seemingly apprehensive that posterity might not duly appreciate his *charitable disposition*, some time before his death he bought a marble monument for himself, and having caused his embryo munificence to be emblazoned upon it, daily feasted upon the conjectural manna of what men would say of him who should hereafter read of his extensive bounty!

At Ramsgate, Charles Dilly, Esquire, formerly an eminent bookseller, at whose hospitable table, Dr. Johnson and the literary men of the day, so often assembled. He went to Ramsgate on a visit to a distinguished literary friend, and died suddenly, in the 67th year of his age. At his son's house in Little Moorfields, Mr. Isaac Joel, in the hundredth year of his age. He was many years a butcher in White Chapel market, and retained his faculties almost to the last.

On Friday night, after a few hours illness, Mark Supple, Esq. at his apartments in Broad-court, Bow-street. He was a native of the South of Ireland, and upwards of 25 years a Reporter of the Debates in Parliament.

Lately, Robert Heron, Esq. well known in the literary world as an author, compiler, and editor of periodical publications.

At Grimmlinghausen, near Neuth, in Germany, Gertrude Putz, a widow, in the 115th year of her age. She retained her health and all her faculties to the last, her sight excepted, which failed a few days before her decease. She cut four new teeth when she was 108 years of age.

At Church Saetton, in Shropshire, the Rev. J. Mainwaring, B. D. rector of that parish, and of Aberdaron, in Caernarvonshire, and also Lady Margaret's Professor of Divinity in Cambridge University. He was many years a senior Fellow and Burfar of St. John's College, (who are patrons of Aberdaron) B. A. 1745, M. A. 1750, S. T. B. 1758. The professorship, which is nearly a sinecure, worth upwards of 1000l. a year, is the most valuable in the gift of that University.

At Tadcaster, Yorkshire, in his 81st year, the Rev. E. Marshall, A. M. formerly a Fellow of Clare Hall, Cambridge, late vicar of Duxford, in the same county. The Rev. J. Thistlethwaite, rector of Sunning-hill, aged 87; he possessed that living upwards of 58 years, and had not absented himself from his parish 58 Sundays in so many years. During his long and useful life, he was a complete illustration of the exemplary parish clergyman; and his truly pious and cheerful disposition endeared him to all ranks of his parishioners. Among other legacies, he has bequeathed 500l. towards the enlargement of the church at Sunning-hill, and 100l. to the augmentation of a charity already established for the sick and poor in the same parish. At Drapers' Hall, London, the Rev. G. Walker, late of Wavertree, in Lancashire, F. R. S. and president of the Literary Society at Manchester, and formerly minister of a congregation of Protestant Dissenters at Nottingham. At Pottern, Wilts, universally regretted, the Rev. W. Grubbe. At Walsingham, Norfolk, in the 89th year of his age, the Rev. M. Bridges, rector of Berwick St. Leonard, with Sedgheill annexed, in the county of Wilts. In an advanced age, the Rev. K. Baskett, many years master of the grammar school, at Pocklington, in Yorkshire: the mastership of the schools is in the gift of St. John's College, Cambridge. At Funchall, Madeira, where he went for the benefit of his health, the Rev. E. Wigley, B. D. vicar of Yardley, in Worcestershire: the vicarage of Yardley is in the patronage of the Crown. The Rev. S. Borough, A. M. aged 82, rector of Sapcote, many years the master of Rugby school.

At Bruges, in Flanders, Mrs. Mary Austin More, Superioress of the Convent of English Nuns at that place, and many years resident at Hengrave, near Bury: she was the last lineal descendant of the celebrated Sir Thomas More, of the 15th century. Likewise, in the same convent, in her 80th year, Mrs. A. Jerminham, a near relation of Sir Wm. Jerminham, Bart. of Costesley Hall, Norfolk.

In his 85th year, at his house in Windsor, the Right Reverend John Douglas, D. D. Lord Bishop of Salisbury, Chancellor of the Order of the Garter, and

a trustee of the British Museum. He was one of the first literary characters of the age, and the last surviving member (the Bishop of Dromore excepted) of the Beef-steak Club, celebrated by Dr. Goldsmith in his Poem of "Retaliation." The literary talents of Bishop Douglas were first evinced in detecting the attempt of Lauder to depreciate the merits of Milton. He vindicated the originality of our illustrious bard, and covered his opponent with confusion. His next performance possessed such merit, as highly to recommend his character, both as a literary man and an advocate, a judicious advocate for Revealed Religion. It was entitled, "The Criterion;" in answer to Mr. Hume's Essay on Miracles." He succeeded Dr. Law in the Bishopric of Carlisle, in 1783, and, upon the translation of Dr. Barrington to the See of Durham, was appointed his successor. The Lords of the Admiralty requested Bishop Douglas to superintend the splendid edition of Cook's Voyages, which his lordship executed with uncommon judgment. His lordship had been long afflicted with the gout, which at last proved fatal.

At York, Mr. John Fothergill, 64, descended from an ancient family that was established in the North of England at the period of the Norman conquest. He was a near relation of the late Dr. Fothergill, and one of the people called Quakers, whose society he eminently adorned by his sound principles, and a life of exemplary virtue. The conduct of a large manufactory engaged the greatest part of his time, in which he evinced an industry the most persevering; an integrity the most spotless; a sweetness of soul which neither the blasts of disappointment, nor the stings of ingratitude, could ever ruffle; and an active principle of benevolence and charity, flowing in secret streams to the distressed, that might justly entitle him to the name of Father, rather than Master, of his numerous dependants. The tender ties of husband, parent, and brother, did not more bind him to the hearts of his relatives, than the gentleness of his manners, and the intelligence of his mind. His powers of conversation, his various knowledge, his lively wit, and his pleasant humour, endeared him to all who approached him, and gave an uncommon attraction to his society. To the circle in which he moved

his loss is irreparable. The lamentations of his equals, and the tears of the poor, alike bedewed his grave. His rare virtues, recorded in the hearts of his survivors, are his epitaph, and his memory is blessed.

At Tours, in France, Jean Thurel, aged 108; he was a Member of the Legion of Honour, was born at Orain, in Burgundy, in 1699, entered the regiment of Touraine the 17th of September, 1716, and served without interruption for the space of 92 years. He received a musket-ball in the neck at the siege of Kehl, in 1733, and seven sabre wounds, six of which were observable on his head at the battle of Minden, in 1759. He had three brothers killed at Fontenoy, and a son, a veteran and corporal in the same company, killed in 1782; there is another, who still serves with honour. In 1787, his regiment was ordered to march to the coast, to embark; he performed the whole march on foot; saying, "that as he never travelled in a carriage, he would not commence then." On the 3th of November, 1787, he was presented to the king and royal family; he was then ordered a pension of 300 franks yearly, 200 of which were to revert to his wife in case of his death, and on her decease, 100 franks to each of his children. For some years he has lived as a veteran at Tours. Buonaparte presented him with the Eagle of the Legion of Honour, and a pension of 1,200 franks. On the removal of the ashes of General Monier, he was one of the four commissaries named for that ceremony, and was then appointed, as the oldest soldier in Europe. To the moment of his death, he preserved his senses and judgment; and until his last illness, which was but for a few days, he enjoyed good health.

At Millinger, James Murray, esquire, civil engineer of the Royal Canal, Dublin, who has left no superior in his profession, and few equals as a private gentleman.

At Salthill, his Serene Highness the Duke of Montpensier, brother to the Duke of Orleans, first prince of the blood royal of France. His father was the richest prince in all Europe, and by the distribution of which, among the rabble of Paris, his ambition led him to hope he should have been created King of France, after the murder of Louis XVI.