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The HISTORY of JOSEPH.

[*Continued from our laſt.*]

CHAP. XI.

JOSEPH makes himſelf known to his brethren, and comforts them in God's providence. Gen. xlv.

WHEN Judah had ended his moving and pathetic addreſs to Joſeph, it wrought ſo powerfully on him, that, this chapter informs us, he could conceal himſelf no longer: "he could not refrain himſelf, before all them that ſtood by him." But, amidſt the exceſs of his paſſion, he maintains his honour and dignity; therefore would not ſuffer an Egyptian to be with him, but orders every one of them to go out from his preſence; for he did not chuſe that they ſhould ſee his tears, be privy to his familiar and affectionate converſe with his brethren, or hear their former treatment of him. "So that there ſtood no man with him, while Joſeph made

himſelf known to his brethren." This was noble and generous.

"And he wept ſo loud, that the Egyptians and Pharaoh heard." But why ſuch an exceſs of loud weeping? Truly, it was like water pent up, which had forced a breach, and flowed in a torrent. He could not reſtrain, nor poſſibly help it. And indeed who could? Various reaſons may be aſſigned. For, firſt and chiefly he might loudly weep tears, not of ſorrow, but of joy, at the amazing kind hand of his covenant LORD, in ſo over-ruling and directing all things for his honor, and the good and welfare of his dear father, and beloved brethren. 2d, He might weep aloud for joy, to think he was juſt now going to relieve his brethren from all their anxieties, fears, and doubts, and to make them quite happy in manifeſting himſelf to them. He now felt, what noble and generous minds are acquainted with, and which the mean and ſordid are perfect ſtrangers to; even to ſympathize with the joy of others. 3d, He might alſo thus weep, to think what his brethren muſt feel, when they knew him, for their former cruel treatment of him. And, 4th, his joy was exceſſive, in ſeeing all his dear brethren, and particularly his beloved Benjamin, before him, and in hearing of the welfare of his honored father; and all this was heightned by the joyful expectation of ſoon ſeeing him, after ſo long abſence. But doubtleſs his brethren muſt now ſtand amazed to ſee him in ſuch an exceſs of grief, and hear him weep ſo loud. What could they think? how could they account for it? But he ſoon relieved them from their ſuſpence.

For the moment he was capable of uttering a word, "he ſaid unto his brethren, I am Joſeph." How muſt this name ſound in their ears! How ſtartling! what emotions muſt it cauſe in them! No marvel if all thoſe, who were concerned in ſuch former cruelty towards him,

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had fallen to the ground, like the furious perſecuting Saul, on hearing Chriſt pronounce, "I am Jeſus." And Joſeph adds, "Doth my father yet live?" Had he not aſked this queſtion before? And did they not anſwer him in the affirmative? Yes. Why repeat it again? As he was in ſuch a tranſport of joy, and his father dwelt uppermoſt in his heart, he might utter it, by way of joyful amazement. What! all my brethren before me, and my dear, my tender, my aged, my honored father, yet alive too! O how good is my God to me! What a gracious God do I ſerve! O the ineffable joy of that day, when we ſhall ſee HIM, whom having not ſeen, we love; O the inexpreſſible happineſs of hearing HIM ſay, I am Jeſus, who loved you, gave myſelf for you, and ſaved and brought you to be here with me, to behold my glory! Lord, help us to realize it daily by faith?

"But Joſeph's brethren could not anſwer him." No! why not? They were ſurpriſed and aſtoniſhed: they ſtood mute, like men thunderſtruck; "for they were troubled at his preſence." Conſcience teſtified within—guilt ſtared them in the face—and fear took poſſeſſion of their hearts, leſt Joſeph ſhould now avenge himſelf on them, for their barbarous behaviour to him. But they had nothing to fear; for "he ſaid unto them, Come near to me, I pray you." Likely, Joſeph ſat in a chair of ſtate, with all the appendages of grandeur; awed thereby, they might ſtand at an humble diſtance; and probably, when he ſaid, I am Joſeph, they might, through dread, ſhrink back farther from him. But he ſpeaks moſt tenderly to them: "I pray you." He was not willing that his free converſe with them, and his making himſelf known to them, ſhould be overheard. "And they came near." And he as it were whiſpers in their ears this aſtoniſhing truth, "I am Joſeph, your brother."—and fully to aſſure them,

that he was that very identical perſon, he adds, what no one was privy to but themſelves, "whom ye ſold into Egypt." Were not thoſe words enough to harrow up their ſouls, to make them ſtart, ſting them to the quick, call up all their guilty fears, and cauſe them to draw back? Doubtleſs they were. But Joſeph moſt kindly prevents all this, by immediately adding, "Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither: for God did ſend me before you to preſerve life."

Theſe words are replete with many precious inſtructions. May the Lord help us to gather ſome from them. 1ſt, Here is a truth, which, though ſpoken in love, yet carries the poignant ſting of conviction with it. Did love, the moſt tender, affectionate, brotherly love, dwell in the heart of Joſeph, when he made himſelf known to his brethren? And was this the motive that cauſed him to tell them who he was? Doubtleſs. But yet, he was under a kind of neceſſity to confirm it, by informing them of their guilt: I am Joſeph your brother; that very identical perſon, whom, ſo long ago, ye ſold into Egypt.

So that very God of love, who loves his people with a matchleſs, everlaſting, unchanging love, manifeſts himſelf to them, by bringing their ſins againſt him to remembrance; and that to theſe bleſſed ends, to hide pride from their eyes, to humble their hearts, to make them abhor themſelves and ſin, and to cauſe them to prize his wonderful love, adore his aſtoniſhing mercy, rejoice in his precious ſalvation, ſo that their hearts might go out after him in love and affection.

Take an inſtance of this, in our Lord's dealing with Peter, after his reſurrection. Peter had told his Lord, Though all men forſake thee, I never will. I am ready to go with thee into priſon and unto death. Thus Peter magnified his great love to Chriſt. But, ſoon after this,

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view Peter in the hour, and beſet with the power of temptation, and ſee what the human heart is, how deſperately wicked, how ſuperlatively deceitful. Hear Peter once, twice, yea with oaths and curſes, thrice deny his Lord, and peremptorily declare, I know not the man. And this, too, after he had been foretold, and forewarned. Where now was Peter's great love to Chriſt?

Well, when the loving Saviour appeared, and made himſelf known to Peter after his reſurrection, he puts this ſolemn, cutting queſtion to him, "Loveſt thou me more than theſe?" As though he had ſaid, What thinkeſt thou of thyſelf now? and what opinion haſt thou of thy great love to me? Canſt thou now boaſt of it, and ſay, thou loveſt me with a love ſuperlatively greater than all the reſt of thy brethren, my diſciples? Peter now refers the matter to his Lord, with, "Lord, thou knoweſt that I love thee." Jeſus ſaw a neceſſity of thrice repeating the queſtion, more effectually to humble him, even until it grieved poor Peter. Now was there not love, great, ſuperlatively great love, in all this? Tho' Peter's heart was hereby put to pain and grief, yet did this do Peter any harm? Yea, did it not work for his real good? So true is that word of our Lord, "As many as I love, I rebuke and chaſten." The rebukes and chaſtnings of our Lord, all proceed from his unchanging love to his dear members.

From hence let us learn, under any of the rebukes and chaſtnings of our Lord for ſin, not to queſtion his love, or entertain any hard thoughts of him; for his love to his children and members is ever the ſame, whether he conſolates and comforts, or rebukes and chaſtens. Tho' he ever hates our ſins, yet he ever and alike loves, and reſts in his love to our perſons. This is one of the hard leſſons which is to be learned in the ſchool of Chriſt. You have ſinned. Freſh guilt is contracted. The Lord turns away his face. Conſcience teſtifies, I have done thus

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and thus. You abhor yourſelf. You mourn over your ſins. All this is very right. You call in queſtion God's love. You think his love to you is changed into hatred againſt you. He is now become your enemy. He no longer deals with you as a loving Father, a compaſſionate Saviour, and a gracious Comforter. Now all this is exceeding wrong. Why ſo? Becauſe it is directly contrary to the poſitive declarations of his ſacred word; and conſequently to the nature of faith, which is, ever to judge of the nature of God, of his love, and of his dealings with his people, according to his word. This declares, GOD IS LOVE. God in Chriſt, our Covenant God, is love, nothing but love. There is no anger, no wrath in him, againſt his people in Chriſt Jeſus, whatever there may be againſt their ſins. And it is in love, and from love, that he convinces them of their ſins, and rebukes and chaſtiſes them for their ſins.

Are you ready to ſay, "This doctrine, I fear, has a licentious tendency." Quite the reverſe. Is it poſſible that the belief of God's love can be productive of licenciouſneſs! Pray now, when you indulge to doubts, fears and ſuſpicions of the love of God in Chriſt, how do you find the ſtate of your mind, and the conduct of your life and walk? Are not the affections of the former cool and indifferent towards God? Are you not, in the way of the latter, remiſs and careleſs? Is not prayer reſtrained before him? And are not your lips ſhut to his praiſe? Is not duty irkſome? Are not privileges tireſome? Now why all this? Becauſe unbelief prevails againſt ſacred truth. Faith is not exerciſed upon that divine love, which, like its heavenly author Jeſus, is the ſame yeſterday, to-day, and for ever. Therefore, in one word, believe the love of God, abide in the firm belief of it, hang upon its early date and endleſs duration, and ſee whether it will not—what? Harden your heart in ſin, deaden your ſoul to prayer, make you remiſs

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in duty, ſtop your progreſs in holineſs, damp your ſpiritual joy, and kill your heavenly hope? O no: but juſt the reverſe of all this; for this is the genuine, this the natural effect, of the belief of God's love to us, "we love him, becauſe he firſt loved us." And is not love the ſtrongeſt barrier againſt all ſin, and the moſt powerful incentive to all holineſs?

But, ſecondly, whenever love convicts, it always conſolates: where-ever it wounds, it alſo heals. For, did Joſeph, in order truly to convince his brethren that he really was their brother, tell them of their ſelling him into Egypt? Yet, behold, he inſtantly adds, "Be not grieved, nor angry with yourſelves, that ye ſold me hither." Not grieved, nor angry with themſelves! Was there not all reaſon for the one, and juſt cauſe for the other? There was. And they had ſeverely felt both. Joſeph had evident conviction of it. Therefore, as he ſaw them under the exerciſe of grief for their conduct, and anger againſt themſelves for it, he forbids their indulging grief to exceſs, leſt they ſhould be ſwallowed up with overmuch ſorrow, or that they ſhould break out in reſentment againſt, and upbraiding of each other. For this was the day of jubilee, in which the trumpet of joy was only to ſound: while all grief was to be ſuppreſſed, and all anger baniſhed from their breaſts.

O how moſt glorioufly is this diſplayed in the dealings of the God of love with guilty ſinners, and ſtout-hearted rebels! How, and by whom, are any ſuch brought to a ſight of themſelves, a ſenſe of their ſins, and a view of their ruined, loſt eſtate? They are convinced of all this in their conſciences. By whom? The God of love, who is emphatically called by our Saviour, THE COMFORTER, John xv. 26. Why does he convince ſuch of ſin? Becauſe he loves them with an everlaſting love: equally the ſame with Father and the Son. Therefore from

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this love, he convinces them of ſin. There is no wrath, no anger, in this conviction. No, not the leaſt againſt their perſons, but all is in pure love. But may not wrath work in their conſcience, and grief and anger ariſe in their hearts and minds? Yes. The former, from a ſight of the purity and curſe of the law: and the latter, againſt themſelves, and for their ſins. For the Comforter enlightens their underſtandings, to ſee the purity and perfection of the divine law, the exceeding ſinfulneſs of ſin, and the totally loſt ſtate they are in as ſinners.

Can there be love, in thus bringing the ſoul under diſtreſs and ſorrow? How can he be called THE COMFORTER, who thus convinces of ſin, and brings the ſinner under ſuch a ſenſe of miſery? There is nothing but love in the proceſs, nothing but comfort in the iſſue: for is not that the greateſt love, which prevents the greateſt evil? Is he not the beſt comforter, who brings us to the experience of the richeſt conſolations? This he does: for whoever he convinces of ſin, he conſolates with love; whoſoever he wounds, he heals, by teſtifying of Jeſus to the convinced ſinner's conſcience, by taking of the things of Chriſt, and ſhewing them unto him; by bearing witneſs in the word, and with the word, to the ſinner's heart, that there is free pardon, full juſtification, and finiſhed ſalvation, in the blood and righteouſneſs of the Son of God, for the vileſt of the vile. For though ſin hath abounded unto deſtruction, yet grace much more abounds to ſalvation: though ſin hath reigned unto death, yet grace reigns unto life, through the righteouſneſs of Jeſus Chriſt. Thus the operations of LOVE never ceaſe, till the ſinner is brought to be happy in Jeſus by coming to him, believing on him, and cordially receiving him, as his Lord, righteouſneſs, and ſalvation. Hence we ſee the evil of ſin, ſo as to hate it, and flee from it: the purity and perfection of

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the law, ſo as to glory that it hath been magnified and made honorable by the life of Chriſt, and all its penalties and curſes ſuſtained by the death of his Lord: and he is ſo convinced of the imperfection of the very beſt of all his own works, that he looks on his own righteouſneſs but as filthy rags, and deſires to be found in Chriſt, in life, in death, and at the bar of judgment.

Say now, is there not love, the perfection of love, in all this? And how ſpeaks the compaſſionate Saviour to ſuch penitent, broken-hearted, mourning, ſin-bewailing ſouls? Even the like language of Joſeph to his brethren, Be not grieved, nor angry with yourſelves, that you have pierced me with your ſins, wounded me with your tranſgreſſions, and put me to death for your iniquities, ſo as to be ſwallowed up in the ſorrows of deſpair, and to be angry with yourſelves, as tho' you had no Saviour to comfort and love you: but look unto me, whom ye have pierced, rejoice in my love, and glory in my ſalvation. "Come unto me, and I will give you reſt. Believe in me, and I will refreſh you." Such are the ſoundings of the bowels of our God and Saviour towards poor, loſt ſinners. Thus he moſt tenderly acts towards them, "leſt, ſays he, their ſpirits ſhould fail before me," Iſa. lvii. 16. for he is their loving brother, therefore with Joſeph, he kindly intreats, "Come near me, I pray you."

[*To be continued.*]

ECCLESIASTICAL HISTORY.

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

[*Continued from our laſt.*]

34. ABOUT the beginning of Honorius the third, ſucceſſor of Innocent the third, in the year 1216, a new expedition was undertaken into the eaſt,

under the conduct of Andreas king of Hungary, in which Damiata, a city in Egypt, was taken, but soon lost again, and the fleet of the christians utterly destroyed, all provisions for their relief being intercepted. He had many quarrels with the emperor Frederic II.; but much smarter contests had Gregory the ninth, who was pontiff from the year 1227, at whose instigation Frederic made a holy expedition with such success, that he recovered Jerusalem. In his absence, the pope not only arms Italy against the emperor, but also writes to the sultan, that by treachery he would oppose Frederic. The sultan, abhorring the villainy, sends the traiterous letter to Frederic, who, making a truce with the sultan, flies into Italy, and checks the pope's insolence. By the command of the same Gregory, five books of Decretals, digested from former collections of the papal constitutions about the year 1230, were added to the pontifical law, as another part of it: the author of which was Raymundus Catalaunus, of the order of the preaching friers. We are not here to neglect mentioning the schism that arose whilst he was pope, about the year 1233, concerning the hosts, which the monks would not have made by laymen, or impure clergymen; lest a doubt should from thence arise, whether they consisted of due materials. This schism lasted until the fifteenth age. And remarkable is that contest of one Bernard Tegersensis, because of the Pyrrhonism of the Roman church, or scepticism still remaining. His words are: "I would rather never use the mass, than so damnably "be an idolater; and giving occasion to the people, as "much as in me lies, to commit idolatry."

35. After him follows Cœlestinus the fourth, in 1241; and Innocent the fourth followed him in 1243, who, treading in Gregory's steps, was a bitter enemy of the same Frederic; insomuch that, not only in a council held at Lyons in 1245, which by the papists is called

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the thirteenth œcumenical council, he excommunicated him, and endeavoured to deprive him of the imperial throne, but laid designs against his life. He distinguished the cardinal dignity with the red hat, with the purple, and horses with rich trappings. Under him, Lewis the ninth, king of the Franks, in the year 1248, after having concerted a new expedition, after Jerusalem was again taken from the sultan of Egypt by the christians, at first with good success, but afterwards unfortunately he falling into the hands of the enemy; but nevertheless obtained a peace, and returned with the remains of his army, in 1254, into France. At the same time the Teutonic brethren, with soldiers signed with the cross, by force of arms, forced the Prussians to the popish faith; from whence the cross bearers obtained the principality of Prussia for two ages. Studies flourished in Spain, the mathematics, especially under Alphonsus the tenth, who was author of the Alphonsian æra, which began in the year 1252.

36. After him, Alexander the fourth obtained the papal chair from the year 1254. He excommunicates Manfredus, who vindicated the laws of Sicily; excites tumults in the empire, under pretence of a holy war, and rakes together a great sum of money: he enrolls amongst the saints, Clara, a superstitious woman, to whom are ascribed stories not less fabulous than those reported of Franciscus. He confirms the sect of the Scourgers. Of the same stamp was Urban the fourth, in 1261; and Clement the fourth, in 1265, and was author of another holy war to be undertaken by Lewis the ninth, king of the Franks, in which the king himself died of the plague; who was grandson of Frederic the second, from Conradus, and the last of that lineage. Under Gregory the tenth, who succeeded in 1271, was held the second council of Lyons, in 1274, which is published by some as the fourteenth œcumenical one. In it

new canons were decreed concerning the election of pontiff, and the conclave was introduced. At this time happened the fable of the children at Hamel, in 1274, or, according to others, 1284, seduced by a certain piper to follow him, and entering Mount Calvary with him; to which perhaps the crusado expeditions gave rise. Of the three following, in the year 1276, Innocent the fifth, Adrian the fifth, and John the nineteenth, by others the twenty-first, their short reigns had nothing memorable.

37. Nicholas the third, being created pope in 1277, out of hatred to Charles Andegavensis, king of Sicily, excited Peter king of Arragon against him, and so was the fomenter of the Sicilian vespers; in which all the French in the whole island were massacred, at the signal of a bell being rung, in the year 1282. Martin the fourth following in 1281, who was so inveterate against Germany, that he often wished to see it turned into a pool of standing water. Honorius the fourth, in 1285, and Nicholas the fourth, in 1288, succeeded. Christianus the fifth, after an interregnum of two years, being elected in 1294, afforded a specimen of affected humility, that, following Christ's example, he would ride on an ass, and made the cardinals do the same. A little time before the christians being drove out of all Syria and Palestine, and Ptolemais being destroyed in 1291, an end was put to the holy war; which indeed justly happened, since the writers of that time confess, that, of all the people in those parts of the east, the Latins were the worst: for whoever was guilty of any great crime, and feared the sentence of the judge, that he might escape condign punishment, and wash out the crime itself by the papal indulgences, went into the holy land. The translation of the little church, or holy cottage, is placed in the same year, in which the blessed virgin is said to have conceived the Son of God. The original of horrible superstitions, which they dreamed

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after the christians were drove out of Syria, to have departed together with religion, and translated by angels from one place to another, till at last it rested, in 1293, in the field of one Laureta.

38. The completer of papal pride was Boniface the eighth. It is related, he fraudulently obtained the Roman chair, a pipe being fixed to the bed-chamber of Cœlestinus, which many nights resounded, as with an angelic voice, "Cœlestinus, Cœlestinus, give place! for it is an affair exceeding your strength:" with which Cœlestinus being deceived, he abdicated the papacy. He was the institutor of the pope's jubilee, which a certain person rightly called the gold-flowing Pactolus of the pope; and to which he invited the people, under the pretence of the most plenary indulgences. In the time of this jubilee, he commanded a sword to be carried before him, and being adorned with an imperial crown, he is said to have cried out, "I am Cæsar and pope." And in like manner, "Behold here two swords." He shewed this pride not in words only, but in fact, against Albert the emperor, and Philip the Fair of France. The same was the author of the sixth book of the Decretals, in which he comprised his own new constitutions, and those of his nearest predecessors; but the French refusing to receive them, because the greatest part was coined with flagrant hatred against Philip king of the Gauls. In the senary number of those books, Boniface himself placed the mystery-writing at the end of the preface; that it was named the sixth census: that the same senary volume (which is a perfect number) of books comprehending, may afford a form in acting and discipline in manners. It is proverbially said of him, He entered as a fox, he reigned like a lion, and died like a dog. Infidelity and atheism are attributed to him by popish authors themselves. When, at the point of death, he was advised to fly to the blessed virgin, he is reported

reported to have made this anſwer, "That he no more "believed in her, than in a ſhe-aſs; and in her Son, "than in an aſs's colt."

39. After Benedict the tenth, who was created pope in 1303, Clement the fifth, a Frenchman, in 1305, ſucceeded. Being made pope, he tranſlated the papal ſeat from Rome to Avignon in France, where he and five of his ſucceſſors dwelt for ſeventy years. He gave many proofs of his inclemency. The emperor Henry the ſeventh, when he had refuſed to adminiſter to the cardinals, raiſed up his mortal hatred againſt him, he was taken off by a poiſoned hoſt by Bernhardus Politianus, a Dominican, his confeſſor, who was hired for that purpoſe. The ſame pope decreed the horrid extirpation of the Templars, firſt, in a French council at Paris, in 1310; afterwards in the council of Vienna, held in 1312, and is reputed the fifteenth œcumenical council. He not only anathematized the Venetians, but ſuffered their procurator Franciſcus Dandalus, a ſupplicant in the name of the duke and the republic, to have an iron chain caſt about his neck, and lie proſtrate at the pope's table when at ſupper. But he is to be commended herein, that, in the ſynod of Vienna, he commanded that the candidates for theology ſhould be taught in the academies of Paris, Oxford, Bononia, and Salamanca; not only in Latin, but alſo Hebrew, Arabic, and alſo the Chaldaic languages; that the ſacred book thereby might be the better explained, and the heathen nations might be inſtructed in the purer chriſtian doctrine; which afterwards paved the way for the diſperſion of barbariſm: indeed it carried in it a ſingular inclination for reformation.

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The CHURCH CATECHISM *enlarged.*

[*Continued from page* 501.]

The CONCLUSION.

IN all our reſearches after evangelical and moral truth, we ought carefully to obſerve, in order to avoid deluſion, that there are two kinds of knowledge, viz. a merely notional, and a ſpiritual. A notional knowledge is ſeated in the head only: a ſpiritual knowledge hath its place in the heart, as well as head. By the former, we may underſtand all myſteries, and have all knowledge, and yet be nothing, becauſe without charity, 1 Cor. xiii. 2. The latter is accompanied with every chriſtian grace, 2 Cor. vi. 4—7. A notional knowledge puffeth up with pride; but ſpiritual knowledge, or that which is attended with charity, edifieth, or buildeth up in Chriſt, and conſequently increaſeth humility, 1 Cor. viii. 1. The natural man, though he may, as aforeſaid, underſtand all myſteries, and have all knowledge, yet the things of the Spirit of God can only be *ſpiritually* diſcerned, i. e. can effectually reach the heart, only by the gracious teachings of the Spirit of God, 1 Cor. ii. 10. 14. whence knowledge, when ſaving, hath very properly the epithet of ſpiritual. Remember therefore, reader, whatſoever you know only notionally, is not ſpiritual knowledge, that alone being ſuch which is experimental, having an humble and holy effect upon the heart and life. As for inſtance, you know that God is every-where preſent; but your knowledge of God's omnipreſence is no farther ſpiritual, than you are influenced thereby, to walk humbly and holily, as every-where in God's preſence. You are ready, perhaps, to contend zealouſly for God's ſovereignty, or that God

God hath a right to do what he will with his own; but ſo far only as you are enabled from the heart to ſay, when exerciſed with poverty, loſſes, or croſſes, I am dumb, and will not open my mouth, becauſe thou doſt it,—ſo far, and no farther, are you ſpiritually convinced, that God hath a ſovereign right to diſpoſe of you, and all your concerns as he pleaſes. You can prove from moſt of the ſcriptures, that all things work for good to thoſe who love God; but you can be ſaid to be ſpiritually acquainted with the promiſe, no farther, than you are thereby kept from fretting and deſponding under affliction. Though we may know that it is infinitely preferable to part with the things of time, rather than thoſe of eternity: and with the favour of man, than that of God; yet ſtill our knowledge here is no farther ſpiritual, than we are thereby enabled to maintain an actual preference, by keeping (in the midſt of theſe rivals for our affections) the path of duty. We may know that a ſinner is intereſted in Chriſt by believing, or that we are juſtified before God by faith only: but unleſs our faith worketh by love, and there is a thorough regenerating change produced in believing, it is but merely notional; or if it hath any effects for the better, they are but temporary, for it is not ſpiritual and ſaving, Matt. xiii. 20, 21. Hence we may obſerve, that knowledge, however deep and extenſive its reſearches, unleſs it be ſpiritual, or ſanctified by the Spirit of God, is worth nothing; and that even believers, who have moſt knowledge, are not therefore neceſſarily the moſt ſpiritual. Some may and do walk more honourably, and more comfortably, with two talents, than others with five. He who experimentally knows his own weakneſs, and depends ſimply upon the Lord, will ſurely thrive, though his acquired attainments and abilities may be but ſmall. And he who has the greateſt gifts, the cleareſt judgment, and the moſt extenſive knowledge, if he indulges high thoughts of

his

his advantages, is in imminent danger of miſtaking and falling every ſtep. For the Lord will ſuffer none, whom he loves, to boaſt in themſelves. "He will guide the meek with his eye; and fill the hungry with good things, but the rich he ſendeth empty away." It is an invariable maxim in his kingdom, that "whoſoever exalteth himſelf, ſhall be abaſed; but he that humbleth himſelf, ſhall be exalted." *

* See OMICRON's letter on the Inefficacy of our Knowledge, in the Goſpel Magazine for March 1773, page 122, the ſubject of which very important epiſtle, I have attempted to give in this Concluſion.

END of the Firſt Part of the Enlargement of the CHURCH CATECHISM.

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

ARTICLE III.

Q. OF what does the third article treat?

A. Of the going down of Chriſt into hell.

Q. The ſcripture-hiſtory, Matt. xxvii. 26, &c. gives a plain account of Chriſt's death and burial, according to

* If it be aſked, Why were not the whole taken in order? I anſwer, It was my firſt deſign, to ſelect only ſo many as were ſufficient to ſhew (in general) the way of ſalvation; that is to ſay, ſuch as treat——of the one Jehovah exiſting in three Perſons, Art. I.——of the Father, who of his mere love elected ſinners in Chriſt from everlaſting, Art. XVII.——of the Son, who took upon him our nature, and, by his meritorious life and death, purchaſed our ſalvation, Art. II. XI.——of the Holy Ghoſt, who, as a co-equal, co-eternal perſon with the Father and the Son, Art. V. is the Lord and giver of life, or the mortifier of ſin, and the drawer of our minds to heavenly things, Art. XVII.——of the ruin and total depravity of mankind, by the fall, Art. IX.——of our utter inability to recover ourſelves, Art. X.——of the

to the ſecond article; what more have you to add to this account?

A. As Chriſt died for us, and was buried; ſo alſo is it to be believed, that he went down into hell.

Q. From what ſcripture do you prove, that Chriſt deſcended into hell?

A. From Pſalm vi. 9, 10. "Therefore" (ſaith David, a type of Chriſt, and ſpeaking of Chriſt, as it is declared, Acts ii. 25.) "therefore my heart is glad, and my glory rejoiceth: my fleſh alſo ſhall reſt in hope, for thou wilt not leave my ſoul in hell *, neither wilt thou ſuffer thine Holy-one to ſee corruption."

A R-

grand mean of ſalvation, viz. faith only, Art. XI. a principle without which there can be no good work, but by which good works are neceſſarily produced, Art. XII. XIII.——and laſtly, of election, its conſtancy or infallibility and ſecrecy to us, its evidences, privileges, comforts; carnal and curious objections againſt it, together with the general offer of ſalvation in the promiſes (notwithſtanding a free unremitted election) to all that find a want of them.

* Thus this article is as clearly proved from ſcripture as any other, yet, with regard to the explanation, Rogers only takes notice of what he ſeems to judge the more conſiſtent, together with the palpably erroneous opinions concerning it, without pretending to ſhew the native and undoubted ſenſe: ſo the church herſelf, though, at the firſt eſtabliſhing of her articles, ſhe impoſed a certain meaning upon this, yet, upon the re-eſtabliſhment of them ten years after, ſhe dropt that impoſition, and left us at large to form our ſentiments upon it, as we find moſt analagous to ſcripture.

Commentators remark, that the Hebrew word *ſhaul*, and Greek *hades*, which (in Pſalm xvi. 10. and the correſpondent Greek, Acts ii. 26.) are tranſlated hell, do not always in ſcripture denote the place of torment, but ſometimes ſignify merely the ſtate of the dead, without any regard to happineſs or miſery: thus Jacob ſays, Gen. xxxvii. 35. *I will go down into Shaul unto my ſon.* Here *Shaul*, as it cannot ſignify a place of torment, ſo neither can it mean the grave, becauſe Jacob ſuppoſed his ſon to be devoured by wild beaſts, and therefore it muſt imply only the ſtate of the dead. See alſo Pſ. xlix. 15. Hence we have the following comment by the great Mr. Henry: Chriſt reſts in hope, "that his ſoul ſhall not continue in a ſtate of ſeparation from "his body; for, beſides that that is ſome uneaſineſs" [or rather, perhaps, it might be better ſaid, ſomething ſhort of that perfect degree of happineſs which the body and ſoul ſhall enjoy in their final conjunction, as I ſhould think

ARTICLE IV.

Q. OF what does the fourth article treat?

A. Of the resurrection of Christ.

Q. Is Christ yet in the grave, under the power of death?

think there is no uneasiness in that *paradise* where our Saviour and the thief met on the day of their crucifixion] "to an human soul made for its body, it "would be the continuance of death's triumph over him, who was in truth "a conqueror over death. *Thou wilt not leave my soul in hell*, in *hades*, in "the invisible state, so *hades* properly signifies: but though thou suffer it "for a time to *remove* thither, and to *remain* there, yet thou wilt remand it; "thou wilt not leave it there, as thou dost the souls of other men."

Again, it is observed, that *shaul*, or *hades*, signifies the place of the dead body, or the grave where the dead body is deposited: thus Hezekiah said, Isa. xxxviii. 10. *I will go to the gates of shaul*; that is, of the grave. Moreover, Ravenell, bishop Pearson, and others, observe, that the word which is here translated Soul, signifies, in other parts of scripture, a dead body. Thus Lev. xix. 28. *Ye shall not make in your flesh any cutting for a soul*, that is, for the dead. And again, Num. vi. 6. *He shall come at no dead soul*, that is, at no dead body. Hence we have the following comment by the great Mr. Burkit: "*Thou wilt not leave my soul in hell*; that is, my dead body in the "grave (for David was left in that hell, from which Christ was raised; but "the hell which David was in, was not beyond the grave);" &c.

Bishop Pearson observes, as a corroboration of this last exposition, that, in the primitive times, when, in the Aquileian creed, something less than 400 years after Christ, this descent was first mentioned in any confession of faith, that it was interpreted of his burial, or of his body laid in the grave; for that when the descent was expressed, that of the burial was omitted. Moreover, as a further confirmation of this interpretation, it may be observed, that St. Paul mentions the death, burial, and resurrection of Christ, in order, 1 Cor. xv. 3, 4. but omits his descending into hell. And Ravenell, after proving from many scriptures, that the soul is used catachrestically for a dead body: "Neither," says he, "is soul opposed to the body, in the words "of David, Acts ii. 31. but the member of the latter clause is an explanation "of the former, whereby the prophet shews what he meant by his soul, viz. "his flesh; which kind of exposition," adds he, "is very usual among the "prophets."

It will be easily acknowledged, that this latter interpretation hath the advantage of better, according to the article, with regard to the circumstance of the descent, than the former; as it is more proper to say, that the body descends into the grave, than that the soul descends into a state of insensibility, and especially into paradise.

A. No: Chrift did truly rife again from the dead.

Q. How can you prove that Chrift did truly rife again?

A. Both from the predictions of this event, and alfo from many teftimonies of the accomplifhment of thefe predictions.

Q. Give an inftance or two of the predictions.

A. Mark x. 31. After that he is killed, he will rife the third day. And again, Pfal. xvi. 10. "Thou wilt not leave my foul in hell, neither wilt thou fuffer thine Holy-one to fee corruption."

Q. Prove the fulfilment of thefe predictions.

A. Luke xxiv. 5, &c. The two men in fhining garments fay unto the women at the fepulchre, "Why feek ye the living among the dead? He is not here, but is rifen," &c. And again, Acts i. 3. "He fhewed himfelf alive after his paffion, by many infallible proofs, being feen of them forty days, and fpeaking of the things pertaining to the kingdom of God." And again, 1 Cor. xv. 3——8. "For I delivered unto you, firft of all, that which I alfo received, how that Chrift died for our fins, according to the fcriptures; and that he was buried: and that he rofe again, according to the fcriptures; and that he was feen of Cephas, then of the twelve. After that, he was feen of above five hundred brethren at once; of whom the greater part remain unto this prefent, but fome are fallen afleep. After that, he was feen of James; then of all the apoftles. And laft of all, he was feen of me, as of one born out of due time."

Q. Did that identical body of Chrift, which died, rife again?

A. Chrift took again his body, with flefh, bones, and all things appertaining to the perfection of man's nature.

Q. Have

Q. Have you any proof, besides the above general declaration, that Christ took again that very body which was crucified?

A. Yes, John xx. 27, 28. where Jesus says to Thomas, who had declared, that nothing less than seeing and feeling should convince him of the truth of his resurrection: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said" (upon this evidence), "My Lord and my God!" And again, Luke xxix. 39. Jesus appeals to a full assembly of the disciples, saying, "Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh aud bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet."

[*To be continued in our next.*]

Salvation by GRACE alone.

LETTER XI.

My dear friend,

I THINK the perfections of God, as revealed in his word, and displayed in his works and ways, the most noble and delightful study for a true believer. And, I am persuaded, a just conception of their glory and truth, will fill him with adoring wonder and humble praise. And I do believe, that *free-will*, if not completely armed with ignorant peevishness, would rejoice, or, at least, acknowledge the right of triumph to divine power. An *Epinicion* to Jehovah's arm, seems but reasonable, even from the light of nature. And by how much the more rational to praise the Lord, so much the more audacious is the man who assumes that honor to self. That we may form the better idea of the doctrine before

before us, of free-will, in its daring presumption, let us attend to the perfection of POWER in God. We have followed this phantom free-will for ten months past, and can find his existence no-where hitherto but in a depraved heart; let us see whither he will flee for shelter now. The whole matter rests either with the power of man, or the power of God. We begin with the last first.

Can angel or man think one thought, but what is not only known to God, but cognizable and *governed* by him? Nay, is he not dependent on the power of God, continued to him, for the mental faculty of thinking? And when he has a thought in his heart, can it issue in action *without* him? Especially, can it terminate in spiritual affection, faith, or obedience, by the natural direction of his own mind? Verily nay. How signal then the *power* of God, and how vain the hoast of free-will! But let us hear the *scripture*.——"Without me, "ye *can do nothing*. O Lord, I know that the way of "man is *not* in himself: it is *not* in man that walketh, "to direct his steps.—The Lord doth according to his "will in the army of heaven, and among the inhabit-"ants of the earth: and none *can* stay his hand, or "say unto him, What dost thou?" This evidence sufficiently proves the power, the almighty power of God. How free-will is to excell, we shall see hereafter. From scripture, let us go to experience. Can the dead raise itself? Eph. ii. 1. No sooner than give a new existence. Can the disconsolate administer joy to its own distress? No sooner than cause the sun to shine, when the Lord hath not spoken. Can a believer, can a minister, preserve alive, or cause to revive when languid, the graces of the Spirit, in his own heart? No more than heal the man with the withered hand. Though they can severally use the means, the blessing itself is solely the *work* and *gift* of God. 'Tis the same power alone can perpetuate

petuate and preſerve, that firſt began the life of grace. Now don't ſay, "Then man is a mere machine!"—For intellectual freedom, conſidered as ſuch, is juſt the ſame in a life of obſtinate rebellion, as in a life of glory.

Yonder, you ſee a boy juſt reſcued from the ſu rounding wave—apparently dead. A gentleman, ſkill'd in the medical art, is call'd in; he applies his recipe—The boy revives, and lives again. Now while you confeſs the power of God in imparting this knowledge, and no leſs the power of God in rendering its application ſucceſsful; will you conclude this gentleman a mere machine? The parallel will apply with additional force in the matter before us. What culprit ever thought of aſſuming the idea of deſert or merit, in whole or in part, when his ſovereign has mercifully given him his life? Or ever refuſed to apply for the mercy, or ungratefully received it, becauſe it was the *ſole* prerogative of the crown to beſtow it upon him?

Inſtances might eaſily be found, to atteſt the truth of this thought; but I proceed to the no leſs daring and impious, than honeſt language of *Grevenchovius*, on 1 Cor. iv. 7. Who makes thee to differ from another? &c. His language is, "I make myſelf to differ; ſince I could "reſiſt God, and divine predetermination, but have not "reſiſted, why may not I glory in it as of my own?" This is *daring*; becauſe it nullifies the *power*, and undermines the *truth* of God. *Impious*; ſeeing it flatly contradicts his word, and ſaps the goſpel of our ſalvation. And yet *honeſt*; he ſpeaks out freely, what others declare by implication, though they ſeem reluctant to own it. But an honeſt heart, whether right or wrong in his judgment, needs no equivocation or mental reſerve; nor will you find him uſing ſuch weapons. If in the truth, that will bear the light, the more examined, the more approved; and if in error, what ſuch weapons are deſigned to perform, I ſhall leave you to judge for yourſelf. With the

the above bold aſſertor, we find a junction of ſentiment in the famous *Bellarmine*. He ſays, "A man, abſo-"lutely, by his free-will, may do well, if he will." And with both unites the man of our day, who informs us, in ſome of his poetic performances, "he would not *ſuffer* "Jeſus Chriſt to *ſave* him." What is the ſenſe of this almighty triumvirate, but that the power of free-will is ſuperior to the power of Jehovah! Now whom ſhall we credit, the Creator, or the creature? Of the Creator, 'tis ſaid, "his works are truth, his ways judgment, and "thoſe that walk in pride he is *able to abaſe*." You will ſoon behold the following words accompliſhed in all the progeny of Adam, to whom the character belongs: "He hath ſhewed *ſtrength* with his arm, he "hath ſcattered the *proud*" (like particles of duſt, or lighteſt ſtubble) "in the *imagination* of their hearts." O my ſoul, come thou not into their ſecret, leſt thou feel their pain, and ſhare their confuſion. Pray, Oh pray, my friend, that your eyes may behold, and your heart embrace, the ſoul-delighting truth of omnipotent grace *working* in you, both to *will* and *do*; and rejoice at the remembrance of David's holy ſong: "Our God "is in the heavens, and *hath done* whatſoever pleaſed "him," without the help of the creature, or being accountable to him.

May ſuch poor creatures, who fondly aſcribe the glory of ſalvation, in any ſenſe whatever, to the power of free-will, and ſo "ſacrifice to their own net, and burn in-"cenſe to their own drag;" be ſpeedily and effectually convinced of their folly and ſin, by being brought to the ſame helpleſs ſtate in a ſpiritual, as Peter was in a natural ſenſe, when he earneſtly cried out, "Lord, ſave, or I periſh"—Then, and not till then, will Jeſus the Saviour be precious to their ſouls, in the ſenſe of the ſcriptures, and experience of all God's redeemed children.

dren. May the language of holy, humble Job be theirs, yours, and mine:

"Thou canſt accompliſh *all* things, Lord of might!
And ev'ry thought is naked to thy ſight.
But Oh! thy ways are wonderful, and lie
Beyond the deepeſt reach of mortal eye.
Oft have I heard of thy *almighty pow'r*;
But never ſaw thee till this dreadful hour.
O'erwhelm'd with ſhame, the Lord of life I ſee,
Abhor myſelf, and give my ſoul to thee.
Nor ſhall my weakneſs tempt thine anger more:
Man was not made to *queſtion*, but adore."

YOUNG.

However unpleaſing to ſome, and unpoliſh'd in the view of others, the following ſentiment, I ſo affectionately embrace it, that I heartily wiſh it may warm and guide my heart in life and death:

"I on thy *promiſes* depend
(At leaſt, I to depend deſire)
That thou wilt love me to the end,
Be with me in temptation's fire;
Wilt *for* me work, and *in* me too;
And guide me right, and bring me through.

No other ſtay have I beſide;
If theſe can alter, I muſt fall.
I look to thee, to be ſupply'd
With *life*, with *will*, with *pow'r*, with *all*.
Rich ſouls may glory in their ſtore;
But Jeſus will relieve the *poor*."

HART.

In all the riches and fulneſs of it, may this mercy be yours! I am, cordially, Yours,

Nov. 2. 1778. R.

To the Editors of the GOSPEL MAGAZINE.

GENTLEMEN,

As it is plain and obvious, that the pernicious doctrines of popery are gaining ground as fast as possible; and as you seem exceedingly ready, at all times, to forward the suppression of those doctrines, as much as lies in your power; permit me to request your publication of the following "Extract of the Indulgences" which are commonly granted by the POPE, for the pardoning of sins; that your readers may see what horrid blasphemy that corrupt church is guilty of.

I am, Gentlemen, Yours, J. B.

"An Extract from the INDULGENCES, granted by Pope "Benedict XIV. to Mr. Dewalembergh."

"JOseph Dewalembergh, now at Rome, doth most "humbly supplicate your HOLINESS to grant him, "and all his relations, from the first to the third steps, "without exception, besides five-and-twenty other peo- "ple, to his own choice, who shall beg for plenary in- "dulgence, at the point of death, provided they have "confessed their sins,—a true repentance of them, and "received the holy communion, what being unable to "do, however repented, the name of JESUS, they shall "pronounce, or at least implore heartily, and with zeal. "May it please God," &c.

"Indulgentia Sanctissimus annuit pro indulgentia ple- "naria in articulo mortis, ut petitur juxta formulam "impressam & à Sanctitate suâ præscriptam.

"J. Livizzani, Secretarius *.

(Room of)
(the Cardi-)
(nal's signet)

* Englished thus: 'His Holiness hath granted this plenary indulgence in, 'or at the point of death (as requested) according to the printed form pre- 'scribed by his Holiness. J. Livizzani, Secretary."

"By

"By God's grace, and the power above granted from "his Holiness, I do hereby grant you, Master Charles "Ryan, the abovesaid indulgence at the point of "death, as you require, and as it is so ordered by his "HOLINESS.

"May it please God, &c.

"JO. DEWALEMBERGH.

"*Jesus have pity on me, and save me.*"

The PLEASURES, CONSOLATIONS, and BEAUTIES of RELIGION.

Written to a young Friend.

"RELIGION's all — — — — —
"His hand, the good man fastens on the skies;
"And bids earth roll, nor feels her idle whirl."

Night Thoughts.

MY dear friend, I am persuaded, will excuse my not answering his last affectionate epistle before now, when I inform him, a bereaving dispensation of providence in my family occasioned my delay. The day after I received yours of the 29th, that gracious, all-wise, and ever-blessed Creator of heaven and earth, who gives and takes away as he sees fit and best, called from my fond embraces my eldest daughter, just before she had completed her *third* year. I cannot but acknowledge it was a stroke as painful, as it was unexpected: but murmuring would only have discovered my impatience, and in some measure a disbelief of the wisdom, goodness, and beneficence of God, *whose tender mercies*, I am well assured, are *over all his works*, Ps. cxlv. 9. James v. 11. therefore it was my prayer (and I trust not in vain) to be dumb and not open my mouth, because it was the

Almighty's doing, and agreeable to his ſovereign will; whoſe will, not mine, be done.

I found relief in tears; and experienced unſpeakable conſolation, in the midſt of my heart-felt trouble, from the dictates and promiſes of the *everlaſting* GOSPEL. Indeed, what is, or can be ſo, well calculated to aſſuage the anguiſh of a mourning parent, or alleviate the ſorrows of the fatherleſs and widow, as the comforts of RELIGION?

My dear Eliza was an amiable and engaging child, and promiſed fair to be a growing bleſſing here below; but heaven determined otherwiſe, and took her, I doubt not, in mercy, *from the evil to come*, therefore why ſhould I complain? She now, I truſt, is far more happy with kindred ſeraphs round Jehovah's throne, than all that earth could make her, though its moſt pleaſing and deſireable enjoyments were at her command; this, this is what ſupports my ſinking ſpirits, and helps me to ſubmit to the diſpenſation without repining.

Alas! how much inward peace and ſatisfaction do they loſe, eſpecially in times of affliction and diſtreſs, who are wilful ſtrangers to the truths and conſolations of genuine piety! The *truly good* man may even triumph in the ſwellings of Jordan, and on the brink of eternity; knowing that it is declared by God himſelf, *Bleſſed are the dead that die in the Lord*, Rev. xiv. 13.—You, Sir, as one of the dear companions of my youth, can teſtify how happy an effect a *religious* education (under the influence of divine grace) has had upon me ever ſince about my 16th year; and I deſire to acknowledge it with heart-felt gratitude, that the care, inſtructions, and example of my honored parents, have not been altogether loſt or ineffectual. I cannot but confeſs I ſee daily more and more reaſon to value, and be thankful for, their pious admonitions and affectionate concern.

Under my preſent loſs, what can be ſo animating as the hope (which only *true religion* can ſuggeſt) that infinite

nite wisdom and unerring goodness will more than make it up, by his presence and blessing, and the comforts of his Holy Spirit, which are neither few nor small! He who made the dear deceased so amiable and engaging, can doubtless cause either or each of my surviving children to be as promising and desireable; then is it not my duty to wait patiently, and see the goodness of the Lord in the land of the living? May God enable me so to do.

I know you will sympathize with me on this occasion; you can feel for me, having lost a child yourself; but let us rejoice in the pleasing prospect of soon meeting them, and each other, in a world of glory, never more to weep, to separate, or to die.

I remain sincerely yours,

G. W.

THOUGHTS on Mark x. 32.

"JESUS went before them."

THE appointed time approaching, in which the adorable Saviour of sinners was to be led like a lamb to the slaughter, and, by one offering of himself, to make perfect for ever all them that are sanctified—To give at once a glorious proof of submission to the will of his heavenly Father, and of his matchless love to his disciples, as they drew nigh to Jerusalem, "Jesus went before them."

Notwithstanding the Old Testament scriptures so repeatedly foretold the Messiah's coming in a state of humiliation, the Jews (expecting only a temporal deliverance through him, such as might free them from the Roman yoke, and restore their civil and religious liberties to them) rejected the counsel of God against themselves;

ſelves; and even the diſciples themſelves had, at firſt, very imperfect ideas of the end for which their Lord came down from heaven, as is evident by that amazement and fear which ſeized their breaſts, when Jeſus again began to tell them what things ſhould happen unto him—They had yet, in a great meaſure, to learn by painful experience, that their divine Maſter's kingdom was not of this world; and that, in his ſufferings, he left them an example, that they might follow his ſteps.

The bleſſed apoſtle, who bore about in his body the marks of the Lord Jeſus Chriſt, exhorts his fellow-ſoldiers to a frequent conſideration of what the Captain of their ſalvation endured, leſt, being wearied, they ſhould faint in their minds.—And did we, who profeſs to believe the goſpel, pay a due regard to this admonition, it might, through the divine bleſſing, be a means of diſpelling thoſe doubts and fears which we are ſo prone to indulge.

If the Father of all our mercies is pleaſed to call us to a more immediate dependence upon his bleſſed providence, by placing us in a ſtate of poverty; the Son of his love went before us in this path: "The foxes have holes, and the birds of the air have neſts; but the Son of Man (while he tabernacled below) had not where to lay his head."

Are we called to wade through the deep waters of temptation? The meek Meſſiah knows what theſe things means, for he once felt the ſame.——Do we ſuffer perſecution for righteouſneſs ſake?—The Babe of Bethlehem was driven by a bloody Herod into Egypt; and, while on earth, continually endured the contradiction of ſinners againſt himſelf: "He gave his back to the ſmiters, and his cheeks to them that plucked off the hair, and with held not his face from ſhame and ſpitting."

Let

Let Gethſemane and Calvary witneſs, if the Friend of ſinners went not before them in ſuſtaining the wrath of God againſt ſin; and, though perfectly holy, harmleſs, and undefiled, experienced the pangs of deſertion, when he hung upon the accurſed tree, a bleeding ſpectacle to God, to angels and men—Fear not then, thou faithful chriſtian, the curſe and condemnation of a broken law, ſince thy Redeemer has wrought out a righteouſneſs more than adequate to all its demands.—Having ſuch an Advocate before the throne of heaven, and the faithfulneſs of Omnipotence engaged for thy ſupport, why ſhouldſt thou doubt of perſevering to the end? The good land of eternal felicity lies before thee; and he, who came by death to deſtroy him that had the power of death, hath promiſed, "When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee." Thy great Forerunner is in poſſeſſion of the purchaſed inheritance; and he has ſaid, "I will not leave you comfortleſs, I will come again, and receive you to myſelf, that where I am, there ye may be alſo."

"Diſmiſs your fears, ye ſaints, and tell
How high your great Deliv'rer reigns:
Sing, how he ſpoil'd the hoſts of hell,
And led the monſter death in chains.

Say, Live for ever, glorious King,
Born to redeem, and ſtrong to ſave:
Then aſk the monſter, Where's thy ſting?
And where's thy boaſted vict'ry, grave?"

J. A. K.

ANSWER

ANSWER to CLARESSA's Query in the Gospel Magazine for May, 1776. p. 206. *

"How am I to keep my eye on the GLORY of GOD, "while attending worldly business, or avocations, "according to 1 Cor. x. 31.?"

CLARESSA's query is of the last importance. But how to give a satisfactory answer, perhaps, is not easy. The Lord the Spirit alone can guide her through that noble, though sometimes difficult and perplexed path. Yet there seem, notwithstanding, some things to arise obviously, and point immediately to the grand end.

And, first, there is certainly a most important meaning in these words of the great apostle, when he says, that *he had learned, in whatsoever state he was, therewith to be content* Whatever might be our situation in life, whether a master or servant, a ruler or subordinate, a parent or a child, in opulence or indigence, we fill that place in the vast machine which Infinite Wisdom from everlasting designed we should fill; and there, with approbation, should we abide; though not like the sun and moon, which move around their diurnal and nocturnal courses, under the controul of invincible necessity. Present submission, is not future and absolute acquiescence. To present providence, we *must* submit. But then christians are not to be *dragged* by the iron chain, but to be *drawn* by the silken bands, of Providence. The divine determination is to be the measure and the limits of our wishes. To wish to go beyond that, is, in effect, to wish that the Lord had been wiser in the disposal of our affairs, and is a disapprobation of his infinite contrivance.

* This piece should have appeared before, had it not been mislaid.

I would

I would not ſuffer myſelf, nor do I think I am warranted, to wiſh abſolutely for a change of my natural condition, whatever it may be. There is, certainly, in it more rebellion and oppoſition to the ſovereignty of divine determination, than we are aware of; as it is expreſſive of a dictatorial ſpirit, that by no means becomes any creature, much leſs a ſinful one. It is the triumph of the enmity of our hearts, to be reſtleſs and diſcontented in that ſphere which Providence has aſſigned us. 'Tis a noble and heav'nly temper, and what the goſpel alone leads to, could we always ſay, *Thou ſhalt chooſe our inheritance.* Clareſſa may be ſatisfied, that a chearful and approving ſubmiſſion to her ſituation in providence, is one, and far from being the leaſt, way of acting for the glory of God in worldly things.

I do not mean to be underſtood, that I think a change from ungrateful to grateful circumſtances, is not deſireable, and ſometimes eligible. I am perſuaded it is. And when (all things conſidered) the way appears clear, it might be highly lawful to do it. It is then a call to it: we may glorify God in doing it, and may act a rebellious part not to follow. I mean, only, we are not to follow every carnal impulſe of diſcontent; and wiſh for a change, merely from a ſelfiſh deſire, to avoid the trials we are called to endure, and ſo, perhaps, abridge our uſefulneſs. For inſtance, if a perſon is in circumſtances whoſe connections make him extenſively uſeful, in promoting the ſpiritual or natural comfort and welfare of thoſe around him, and yet has to complain of ſome ungrateful perſonal things; and a change of condition appears, that promiſes more private comfort, but much leſs uſefulneſs, the way does not ſeem clear. He may be prompted to embrace it; but it appears that ſelf, and not the glory of God, is the motive. Or if, on impartial and mature deliberation, the way ſeem equal, and the ſame line of uſefulneſs appears drawn in the one

and the other; or granting there may be ſuperior inducements in the proſpect, to what there are in the poſſeſſion; yet if he has attempted it, and been repeatedly (like Balaam in the paſſages) oppoſed, he would do well, and be purſuing the path of duty, and, conſequently, the glory of God, not to urge it any farther. The way is involved in cloud, and it ſeems not ſafe to venture.

Again: if a perſon would act for the glory of God, in all worldly concerns and avocations, let him never propoſe nor deſign any thing without ſeriouſly and ſoberly examining his principle, and what he has in proſpect in doing this or that. Examine it in every point of view it is poſſible to conceive of; with all its circumſtances, connections, conſequences, and effects: and if they all tend to that grand and glorious end, he may with ſafety engage in it. But, further, let him never embark in any thing of importance, without firſt committing the caſe to God, and imploring his direction in it. Importunate and particular prayer ſhould always be the harbinger of every undertaking. There is a noble, divine, and comprehenſive meaning in this admonition of St. Paul, *Be careful for nothing; but in all things, by prayer and ſupplication, with thankſgiving, let your requeſts be made known unto God.* And did we more particularly follow the apoſtle's advice, we ſhould avoid that incaution and precipitance which often plunge us into confuſion, difficulty, and diſtreſs, and bring diſgrace and obloquy on the cauſe of God: for his name and ways generally ſuffer for thoſe of his people.

There is certainly, in every circumſtance which we might be in, a conſiſtency and propriety of character and deportment that will recommend and glorify its divine Author. In all our concerns, we muſt indiſpenſably maintain the ſtricteſt and moſt ſcrupulous uprightneſs and integrity. But there is a ſoftneſs, urbanity, and

con-

condeſcenſion, joined with a punctual diſcharge of every relative duty, which are highly characteriſtic and honourable to the chriſtian profeſſion; and caſt a ſplendor and brilliancy around, that even the deſpiſers of religion cannot but admire. Thus may we, in natural things, *let our light ſo ſhine before men, that others, by ſeeing our good works, may glorify our heavenly Father.* And thus to regulate our conduct by the word of God, to do all that we do in obedience to it, and endeavouring to fill, with propriety, that place which he has aſſigned us, depending on his aſſiſtance to diſcharge it, muſt be, in a very extenſive ſenſe, to glorify God, in worldly things. To obſerve and cultivate that dignity of affection, as parents; that filial duty and ſubmiſſion, in all reaſonable things, as children; that manly tenderneſs and condeſcenſion, as huſbands; that winning ſoftneſs and captivating compliance, as wives; that love-attempered authority, as maſters: and that induſtry, fidelity, and obedience, as ſervants; that the ſcriptures enjoin upon us; which are ſo full and particular, with reſpect to theſe things, that it would be impertinent in me to ſay any thing further.

I ſhall only add my earneſt wiſhes, that theſe imperfect hints may contribute towards that ſatisfaction which Clareſſa deſires; or that ſome other hand may point out unto her the way more clear. Intreating her, and all who would wiſh to act for the glory of their divine Maſter in all things, to make him, in all difficult caſes, their firſt confident and chief counſellor; who will certainly conduct his people, by the beſt way, through the deepeſt and darkeſt intricacies of this perplexing, mazy labyrinth. And that it may be ſo, I would pray with St. Paul, "that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto us the Spirit of wiſdom and revelation, in the knowledge of him," Eph. i. 17.

N——R.

A Word in Seaſon to PROFESSORS.

CLAD in the falſe garb of appearance, how many are deceiving not only themſelves, but others alſo! Zealous to ſecure the vain and uſeleſs applauſe of men, how oft is that idol cuſtom adored, conſcience ſacrificed to its ſhrine, and even faith itſelf tried by this falſe ſtandard!—The hypocrite, whoſe aim is only to ſeem, and not to be, what he profeſſes, may, like Judas, be numbered among the diſciples, be admitted to the outward privileges of the goſpel, and, in the eſtimation of his fellow-creatures, may be eſteemed a true follower of the Lamb of God. But time and opportunity frequently draw aſide the veil; the maſk drops; and ſuch perſons fully prove, that they had no root of real godlineſs in them.

I was led to make theſe obſervations, by lately calling on a perſon, whoſe life and conduct, though every way reproachable, yet brought this admonition to my mind, "Let him that thinketh he ſtandeth, take heed leſt he fall."

Though the true chriſtian, like the ſkilful mariner, will guard againſt thoſe rocks and quickſands on which others have foundered; yet true humility will ever dictate this language, Who made thee to differ? The perſon before referred to, who, by way of diſtinction I will call Demas, being placed, by the providence of God, in a family, the head of which, like pious Joſhua of old, reſolved that he and his houſe would ſerve the Lord; though, at firſt, deſtitute of even the firſt principles of religion, yet in time, as may be moſt naturally ſuppoſed, became acquainted with the word of God, *that* being regularly read in the family morning and evening.

Demas,

Demas, though at firſt, with reluctance, attended to this duty, yet in time he became pleaſed with it. The naked perception of truth had ſome influence upon his mind. He began to talk highly of the great truths of God. Every word ſeemed to have *ſincerity* engraven on it; and all his outward deportment was grave and becoming. Though obſervation would frequently diſcover in him a ſpirit rather of pride and oſtentation, frequently ſeeking the applauſe of men; a ſpirit this, highly unbecoming the diſciples of our divine Maſter, who, rather than liſten to the aſtoniſhed acclamations of a wondering croud, oft withdrew himſelf from the multitude.

But however, Demas, led by an inſatiable thirſt for gain, quitted his preſent employment, entered into a new way of life, mixed with the promiſcuous throng, forſook his former acquaintance, and, from a life of decency and outward profeſſion, ran into all manner of ſin. Intoxication, that guide to all iniquity, led him, like Peter, that true, but fallen diſciple, to deny his former profeſſion with oaths and curſes.—Religion is now with him prieſtcraft,—and the ſofteſt epithet he can give its profeſſors, is, *deluded.*

What can we ſay of ſuch characters? Shall we condemn them? Their conduct we may, but their ſtate we muſt leave. And the improvement we ought to make, from the obſervation of ſuch perſons, is, ſeriouſly to examine our own ſtate: and earneſtly to pray, that we may be ſincere and without offence till the day of Chriſt, Phil. i. 10.—a day, in which we ſhall all be ſummoned to anſwer at that tremendous bar, where there can be no diſſembling, where every ſecret will be diſcloſed, and the hidden things of darkneſs brought to light. In that day, the hope of the righteous will be changed into fruition, but the hope of the hypocrite ſhall periſh.

Nov. 4. 1778. JUVENIS.

To

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

Though I perceive it is not consistent with your plan, frequently to give extracts from publications; yet, as I lately met with the following extraordinary account of an eminent young martyr, in that excellent piece, the late Rev. Mr. TOPLADY's "Historic Proof;" and as I earnestly wish to see it preserved in your valuable Treasury; permit me to request your publication of it; and to assure you, it will oblige

Your constant reader,
earnest well-wisher, and
Nov. 10. 1778. sincere servant,
PROBUS.

"MR. *Pat. Hamelton* was a person of a very illustrious descent: nearly related, both by father and mother's side, to James V, the then reigning king of Scotland. Early in life, he was made abbot of *Ferme*; and his subsequent preferments would have been very great, had not God opened his eyes to see the antichristianism of popery. Making the tour of Germany, he became acquainted with Luther, and other learned protestants: whose conversation was blessed to this excellent man. On his return to his own country, he was very assiduous in communicating to others the spiritual blessings he had received. His sermons were animated with great zeal against the doctrinal corruptions which then prevailed; and his labors were crowned with such success, as alarmed the ruling ecclesiastics, who from that time forward marked him for their shambles.

Being cited to appear before James Beton, archbishop of St. Andrew's, such was this martyr's zeal, that he made his appearance early in the morning, some hours before

before the time appointed. The prelate, and his consistory of bishops and abbots, being totally unable to resist the wisdom and spirit with which he asserted the doctrines of Christ, realized the old popish argument, "You have the word, but we have the sword," by condemning him on the spot; and in such haste were these blood-thirsty, inhuman butchers to dispatch him, that he was burned the very same afternoon, which was either the last day of February, or the 1st of March 1527. "Learned men," says Mr. Fox, who communed and reasoned with him, "do testify, that the following are the very articles for which he suffered."

"1. Man hath no free-will.

2. A man is only justified by faith in Christ.

3. A man, so long as he liveth, is not without sin.

4. He is not worthy to be called a christian, who doth not believe, that he is in grace.

5. A good man doth good works: good works do not make a good man.

6. An evil man bringeth forth evil works: evil works, being faithfully repented of, do not make an evil man.

7. Faith, hope, and charity, be so linked together, that one of them cannot be without the other, in one man, in this life."

This great and holy martyr, who was executed in the 23d year of his age, drew up a short sketch of evangelical divinity; which was afterwards published, with a recommendatory preface, by an eminent martyr of our own country, the learned and pious Mr. *John Frith*, who suffered death at London 1533. An extract from it will, I hope, both please and profit the reader.

Mr. Hamelton well knew, that half of our religious mistakes arise from not clearly ascertaining the difference between the law and the gospel; and from not exactly distinguishing the true nature of each. This he

does,

does, with great judgment and accuracy, in the following remarks:

"The Law ſaith, *Pay thy debt*, [viz. the debt of perfect obedience to God.] The Goſpel ſaith, *Chriſt hath paid it.*

The Law ſaith, *Thou art a ſinner; deſpair, and thou ſhalt be damned.* The Goſpel ſaith, *Thy ſins are forgiven thee; be of good comfort, for thou ſhalt be ſaved.*

The Law ſaith, *Make amends for thy ſins.* The Goſpel ſaith, *Chriſt hath made it for thee.*

The Law ſaith, *The Father of heaven is angry with thee.* The Goſpel ſaith, *Chriſt hath pacified him with his blood.*

The Law ſaith, *Where is thy goodneſs, righteouſneſs, ſatisfaction?* The Goſpel ſaith, *Chriſt is thy righteouſneſs, goodneſs, ſatisfaction.*

The Law ſaith, *Thou art bound* [over] *to me, to the devil, and to hell.* The Goſpel ſaith, *Chriſt hath delivered thee from all.*"

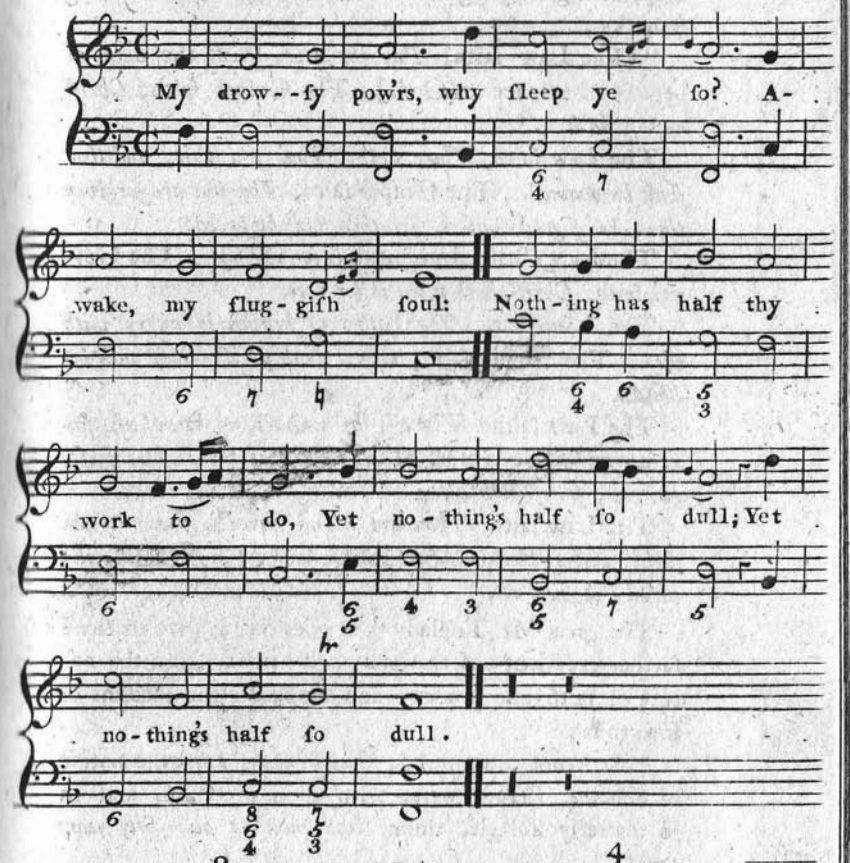
The great Mr. Toplady then goes on, to give us ſome farther excellent obſervations of this martyr, on the nature of faith and works; and concludes the account of him thus:

"Is it not aſtoniſhing, that ſo *young* a man, a native of *Scotland*, ſhould write with ſuch preciſion, and in ſo maſterly a ſtyle, almoſt *two hundred and fifty years* ago?"

I cannot help adding, what, I think, every enlightened proteſtant will join me in, From thoſe twin brothers in corrupt doctrine, Popery and Arminianiſm, good Lord deliver us!

The

HYMN.



2

The little Ants for one poor grain,
Labour, and tug and ſtrive;
Yet we, who have a heav'n t'obtain,
How negligent we live.

3

We, for whoſe ſake all nature ſtands,
And ſtars their courſes move;
We, for whoſe guard the angel bands
Come flying from above:

4

We, for whom God the Son came down,
And labour'd for our good,
How careleſs to ſecure that crown
He purchaſ'd with his Blood.

5

Lord, ſhall we lie ſo ſluggiſh ſtill,
And never act our parts?
Come, holy Dove, from th' heav'nly hill,
And ſit and warm our hearts.

6

Then ſhall our active ſpirits move,
Upward our ſouls ſhall riſe:
With hands of faith and wings of Love,
We'll fly and take the prize.

The Old Serpent's EXPOSTULATION with New SAINTS.

My quondam Friends and Subjects,

YOU may probably be ſurpriſed at this addreſs from me; but there will appear no wonder in it, when you conſider the known regard I have always ſhewn you; and the pains and ſolicitude you daily coſt me. That you were once my ſubjects and ſervants, you will not deny; and that you are yet in my dominions, is equally true: it does not therefore become me to ſuffer your revolt, or permit you to trample on my laws with impunity: but it is my duty, as your lawful ſovereign, to take every method in my power to reduce you again under my government; eſpecially as it is well known, that you fared better, and were more happy under me, than you have been ſince. I may challenge any potentate on earth to ſhew greater indulgence to his ſubjects, than I have; or to prove that they have more humored and intreated their rebellious vaſſals, than I have you.

As no prince ever had ſo long a reign as myſelf, ſo, in every age of the world, both ſacred and profane records teſtify my indefatigable zeal in favor of thoſe who were obedient to me; and my various ſtratagems, formed on purpoſe to indulge them, and make them as happy as poſſible under my government. But ſtill, you, and your turbulent predeceſſors in every age, have had a thouſand ſuſpicions; and, when all beſides have been eaſy and happy, have broke out into open rebellion, obſtinately continued to oppoſe my government, and ſpread diſaffection among my loyal ſubjects. But notwithſtanding all your treaſonable practices againſt me, to convince you how ready I am to be reconciled with you, and to conform as much as may be to your practice and

ſentiments, I have condeſcended to addreſs you, by way of expoſtulation, on the mutinous behavior both of yourſelves and your predeceſſors.

At the time, your new Maſter, my grand enemy, invaded my territories in perſon, I had particular reaſons for acknowleging his divinity: but, ſome time after, when I had raiſed diſputes on this point, among thoſe who had revolted from me, and found them ſucceſsful, I was at the pains to bring in a new religion from *Arabia*, ſtripped of all the novel whimſies of a Trinity in unity; and by that means I reduced again the greateſt part of the revolters to their obedience.

Soon after, perceiving that the remaining rebels began to be very fond of the ſhew and pomp of this world, I embraced the opportunity to gain them back to my government, by taking the enormous trouble of tranſlating moſt of my old pagan rites and ceremonies into the rebel ſtyle; and ſo ſucceſsfully wrought on the heads of the revolt, that I was permitted to ſet up at *Rome* a moſt magnificent religion, the head of which I inveſted with abſolute power both eccleſiaſtical and civil. Thus, by my policy and perſeverance, this great rebellion was the means of inveſting me with a more ſovereign authority in the world than ever I enjoyed before.

But although I had thus brought over the bulk of the rebels, and ſet up my viceroy even in the temple of my greateſt enemy; there remained ſtill an untractable, tho' ſmall party, who refuſed to ſubmit, and conſtantly inveighed againſt me as a cruel tyrant. When all gentle means to win them failed, I was driven to uſe ſeverity; and my deputy at *Rome* became, very ſoon, as ready to perſecute the rebels, as I could deſire him; ſo that they who remained obſtinate were driven into dens and caves of the wilderneſs.

Notwithſtanding all my aſſiduity to ſuppreſs them, thoſe enemies to my perſon and government increaſed

inſenſibly;

inſenſibly; and at length, being headed by thoſe arch rebels *Luther*, *Calvin*, and others, broke out into open rebellion againſt my viceroy, and forſook all the pomp and grandeur of my religion. This dreadful revolt ſpread far and wide; nor could I ſuppreſs it either by force or fraud. My great deſire, however, to reclaim them, induced me to enter into their views ſo far as became my dignity and ſentiments. Obſerving that the inſurgents ſeparated into various ſects, I trained up preachers, and ſent them well inſtructed among thoſe parties; whoſe directions were, principally, to prevent them from uniting with each other; and to induce each of the ſects violently to contend, that their own mode of worſhip was the true goſpel order, and no other could be acceptable to their Maſter. By theſe means my miſſionaries ſo flattered the pride and bigotry of the different parties, that their great ſucceſs ſoon appeared among the *proteſtants*; as theſe malecontents termed themſelves.

That party of them which was eſtabliſhed in this nation, influenced by my agents, inſiſted on a uniformity of worſhip; but thoſe who diſſented from them, pleaded a general toleration; and my faithful ſervants embroiled the affairs of both church and ſtate ſo far, as to bring the king and archbiſhop to the ſcaffold. Then the diſſenting party aſſumed the power, and ſoon became as intolerant as thoſe they had ſo loudly exclaimed againſt.

In theſe confuſions, my miſſionaries brought many of the rebels of each party back to my government; and, to ſhew my deſire to indulge them, I did not inſiſt on their returning again to my magnificent religion at *Rome*, but was content to receive their homage as they choſe to make it, each one in his own way. This I ſubmitted to, becauſe I perceived that men's minds were now enlightened to diſcover the abſurd and childiſh things which I had introduced into my gaudy religion, purely to humour my ſubjects.

Knowlege ſtill increaſing in this land, I determined to change my method of attacking the enemy, by turning the blaze of this light againſt them. For this purpoſe, I procured men of titles and ſome learning to attack revealed religion various ways, and thus to introduce, inſenſibly, ſcepticiſm and atheiſm. And though I had great reaſon to fear that theſe attempts would not exterminate that ſpirit of rebellion which had been ſo long in the world; yet, as they tended to weaken the cauſe of my enemy, to compoſe the minds of my ſubjects, and create freſh jealouſies, diviſions, and uneaſineſs, among the rebels; I thought it politic and neceſſary to encourage them. Nay, ſo remarkably deſirous am I of the happineſs of my people, that I employed perſons to propagate a report, that there never was ſuch a being as I am. This I did, becauſe I ſaw that the thoughts of my exiſtence made ſome of my good ſubjects unhappy. From all this, it is manifeſtly my only ſtudy to pleaſe and gratify my ſervants.

By theſe means I obtained very great influence over moſt parties in *Great Britain*, who ſeemed very eaſy and happy under my government; when about forty years ago, a few young eccleſiaſtics broke out againſt me at *Oxford*, where I imagined my authority was pretty well eſtabliſhed. Theſe rebels, not content to take the uſual methods of perverting my ſubjects, in their great hatred to me, could not be confined to order or place: but, being refuſed the churches, they boldly harangued in the fields and on commons; ſpreading diſaffection to me, where ever they came. I muſt confeſs, that I have not been ſo ſeverely attacked this many a day.

In my eagerneſs to quaſh this dangerous inſurrection, I fooliſhly ſtirred up, as I ſaid, my friends in the church, to refuſe their pulpits to the rebels; by doing which, I naturally drove them into the fields; and I ought to have been aware of this, as preaching in the fields was always

always much to my diſadvantage. Inſtead of this raſh treatment of them, if I had given them a few of thoſe rich benefices in the church, of which I have the perpetual advowſons in my hands, I had acted more becoming ſuch a politic prince as I am known to be; and I had then confined thoſe eccentric luminaries to a limited ſphere, and perhaps quenched their inordinate zeal: nay, I now believe, if I had ſacrificed a biſhoprick or two, it had been moſt for my intereſt in the iſſue.

This fatal error in my firſt dealing with theſe mutineers, was the ſource of all the miſchief that afterwards befel my government: for theſe renegadoes from me, being made deſperate by having the churches ſhut againſt them, and encouraged by an evident ripeneſs for rebellion among my ſubjects, then became indefatigable in laboring to deſtroy my influence over the minds of my people. Nay, two of them were ſo outrageouſly ſet againſt me, that this land could not bound the madneſs of their zeal, for they went into the adjacent kingdoms to propagate their diſaffection to me, and even frequently croſſed the Atlantic ocean on this injurious buſineſs; and, where-ever they went, were ſure to do me ſome miſchief. Nor have I a long time been ſo roughly handled as I was by thoſe ſtriplings.

Notwithſtanding my long experience, like my ſervant *Goliath*, in his encounter with *David*, I deſpiſed theſe rebellious youths; but was ſoon obliged to ſet all *hell* at work, in a million of ways, to counteract their zealous endeavors againſt me. I had on my ſide the clergy and laity of every diſtinction; who eagerly adopted every method I ſuggeſted, whether it was to traduce them from the pulpit or preſs, or to oppoſe them by the more coercive means of pulling down their meetings, and abuſing their perſons: but, after all, I have not been able to prevent their great increaſe.

You,

You, who are their rebellious deſcendents, well know, that the principal weapons theſe malecontents make uſe of againſt me, are, what is called the Toleration Act; and the articles, homilies, and liturgy of the eſtabliſhed church. The former engine was made by a notorious ſett of rebels againſt my government; and the others are weapons which I always hated, and therefore procured the compilers of them to be publicly roaſted in Smithfield, and many other places in this realm.

But the inſurgents, I found, could not be overcome unleſs they were diſarmed, and I have not as yet ſufficient power in this nation to accompliſh this deſireable work. It is well known that I have attempted it, and am not without hope of prevailing ſoon; for I have a growing intereſt in the ſenate; and in the ſeats of learning things go on almoſt to my wiſh, as was evident a few years ago by what was brought to paſs under my influence, in *Edmund Hall*. But, that you may ſee I am willing to win you to your duty by the moſt gentle means, I have thus condeſcended to treat with you. I'm the more induced to hope to reclaim you, becauſe one of your principal ringleaders is dead; and the other, though very indefatigable, cannot ſurvive much longer. Let me, therefore, beg your attention to a new ſcheme of reconciliation of all parties, which I have projected, and ſent into the world, for the benefit of my ſubjects.

This plan, though perhaps you have not obſerved it, has been ſome time ſpreading among my people. It originated from your exceſſively ſtraining matters, viz. your ſtrongly inſiſting on what you call experience; that is, impulſes, viſions, revelations, impreſſions, myſteries, &c. It is well known, that I have greatly improved theſe things againſt you; having proved from a thouſand inſtances of deluſion, in ſuch caſes, that *all* your pretences to ſupernatural aſſiſtance, from any divine agent, are fallacious and vain. This ſubject I have

had

had ſo thoroughly debated in my favor, by learned men, both clergy and laity, of various denominations, that the minds of my ſubjects are ſatisfied, and their fears (raiſed by your fanatical outcries) are pretty well diſperſed: even you, who abide on the other ſide, muſt be deemed obſtinate in your error; for it is plain, that you are ſilenced, in this reſpect, if not convinced.

[*To be concluded in our next.*]

A NATURAL HISTORY of ANIMALS, &c. with Spiritual Improvements.

[*Carried on from p.* 533.]

The WOLF.

Epen. HOW various are the tribes of animals! I ſhould be glad you would favor me with an account of thoſe which are of the dog tribe.

Ab. Moſt chearfully. We will begin with the wolf; than which no animal is more deſtructive among the inferior ones. All creatures, that he can maſter by ſtratagem, might, or agility, are his prey. His induſtry is indefatigable. Neceſſity improves his talents for hunting; and his cruelty is the more dreadful, becauſe he adds ſagacity to ſtrength, and cunning to rage. Every beaſt, unable to repulſe, avoids him like death.

Epen. Your relation of this animal is very terrific. Is there no poſſibility of making him tame and gentle?

Ab. His manners may be tamed, but his ferocious appetites are not to be ſubdued. Where he chiefly abounds, there are numerous ſpecies of animals. Thoſe creatures, whoſe fleſh he likes beſt, keep moſt out of his way: ſo that he is often impelled by hunger (though ſcarcely any animal can bear it longer) to extend his depre-

depredations beyond the foreſt, and to prowl even towns and villages. Theſe ſallies he always manages in the night, nor ever but in formidable groups, and then they ſometimes attack flocks, poultry, dogs, men, women, and children, with indiſcriminate ſlaughter. Thus the poet deſcribes their ferocity:

"Cruel as death, and hungry as the grave,
Burning for blood, bony and gaunt and grim,
Aſſembling WOLVES in raging troops deſcend;
And, pouring o'er the country, bear along,
Keen as the north wind ſweeps the glaſſy ſnow,
ALL as their prize. They faſten on the ſteed,
Preſs him to earth, and pierce his mighty heart.
Nor can the bull his awful front defend,
Nor ſhake the murd'ring ſavages away.
Rapacious, at the mother's throat they fly,
And tear the ſcreaming infant from her breaſt.
The godlike face of man avails him nought!
Ev'n beauty, once divine, at whoſe bright glance
The gen'rous lion ſtands in ſoften'd gaze,
Here bleeds a hapleſs, undiſtinguiſh'd prey!
But if, appris'd of their ſevere attack,
The country be ſhut up, lur'd by the ſcent,
On church-yards drear (inhuman to relate!)
The diſappointed prowlers fall, and dig
The ſhrouded body from the grave, o'er which,
Mix'd with foul ſhades and frighted ghoſts, they howl."

Epen. You at once rouſe my indignation againſt this ferocious animal, and excite my thankfulneſs, for not living in his vicinity: as he diſcovers ſuch a ſtrong ſcent after, and peculiar fondneſs for human fleſh.

Ab. You have reaſon for both; for when they have once taſted human fleſh, they are ſaid to diſlike all other kinds ever after. Much has been done to exterminate this

this noxious race, and rid the world of ſuch a dangerous enemy. Poiſoned carcaſes are often thrown in their way; whole provinces riſe to hunt them; their tracks are crowded with traps, which do great execution; and it is aſtoniſhing, when this ſavage is caught, how ſuddenly all his formidable qualities forſake him. He is then ſeen to be full as cowardly and abject, as ever he was daring and deſperate.

Epen. A juſt deſcription of the implacable enemies of Chriſt, his goſpel and people, who are ſo frequently in ſcripture called wolves.

Ab. True: we will attend to that point preſently. It is related by Geſner, that a friar, a woman, and a wolf, being all in one night, and at one time, caught together in a trap, the woman, it ſeems, loſt her ſenſes with the fright, the wolf his life, and the friar his character.

Epen. Such falſe prophets and teachers are juſtly compared, by our Lord, to ravening wolves in ſheeps cloathing, Matt. v. 15. and he ſays, they catch and ſcatter the ſheep, John x. 12. therefore bids us beware of them.

Ab. Yes: and, what is very remarkable, our Lord ſays to his apoſtles, "Behold, I ſend you forth as ſheep in the midſt of wolves," Matt. x. 16. thereby intimating to them, what fierce and powerful enemies they ſhould meet with, and be oppoſed by. How weak and defenceleſs they were, of themſelves, to withſtand their might and perſecutions: and yet, that under all this they ſhould not be diſmayed nor diſcouraged; for ſays he, Behold, I SEND YOU; therefore my preſence ſhall be with you, my almighty power engaged for you, and my bleſſing ſhall attend you. And hence, in ſpite of all oppoſition and perſecution, my work ſhall proſper in your hand, my goſpel ſhall ſpread, and my ſalvation be proclaimed over all the earth. He fulfilled his own word in their days. He is with all his *ſent* miniſters in this

this day; and his word and his work he is ſtill accompliſhing, by his ſovereign grace and efficacious power, notwithſtanding there are ſtill ſo many ravening wolves in ſheeps cloathing to withſtand and oppoſe it.

Epen. Is not my friend rather uncharitable in his cenſures? By ravening wolves, I ſuppoſe, is meant, fierce and fiery perſecutors, who ſet themſelves againſt the goſpel, and would deſtroy it from the face of the earth, and all thoſe who preach the truth as it is in Jeſus: and ſuch appear, by their cloathing of ſheep-ſkins, to be true friends of the great Shepherd, and to all the ſheep of his paſture; therefore ſurely you do not think any of ſuch a deteſtable character are to be found in our day!

Ab. The great biſhop of our ſouls has laid down a fixed, invariable rule to judge of falſe prophets by; and undoubtedly he deſigned it to be of general uſe to his church in all ages: "by their fruits ye ſhall know them." Now therefore, as by the deſcription of animals we attain to ſome knowledge and idea of each of their different kinds; ſo likewiſe by their fruits, that is, the doctrines they preach, and the lives they lead, are true ſhepherds known from hirelings, and true prophets from falſe ones; without the leaſt breach of charity, they are as eaſily diſcerned by their fruits, as a wolf is known from a ſheep. And be aſſured, Epenetus, it is abſolutely neceſſary that we ſhould diſcern and know them, or elſe how can we take our Lord's advice, BEWARE OF THEM; ſo as not to be deceived and deſtroyed by them?

Epen. While I frankly own your reaſoning to be juſt; yet, at the ſame time, I dread giving way to uncharitable cenſure, and ſevere judging, as being contrary to the advice of our Saviour, and the genius of his goſpel.

Ab. Your tenderneſs of ſpirit is truly commendable, and ought ever to be cultivated: it is much to be wiſhed that it prevailed more among profeſſors. But yet we are to diſtinguiſh between things that differ, truth from

error,

error, light from darkneſs, evil from good: the true miniſters of Chriſt, and faithful preachers of his goſpel, from thoſe who are enemies to the croſs of Chriſt, oppoſe and reject his goſpel, and all who preach and adhere to it; that we may cleave to the former, and beware of the latter: and this, without indulging bitter wrath againſt them, and uncharitable behaviour to them.

Epen. That's quite right; for though wolves and dogs will diſcover their nature, by barking at and devouring ſheep and lambs; yet, as theſe are of a different ſpirit and temper, they ought, and they will maniſeſt it by a contrary conduct and behaviour. Therefore I never can approve, nor hope I ſhall never give into, thoſe bitter railings, ſevere reflections, and ſharp reproaches, againſt thoſe miniſters who appear to be ignorant of the truth, and even ſet themſelves againſt and oppoſe it, as many profeſſors ſeem fond to indulge themſelves in, and that for theſe reaſons: 1ſt, It is impoſſible that hereby they can bring any glory to our dear Saviour. 2d, They cannot poſſibly do any good to thoſe againſt whom they are levelled. For, 3d, are they ignorant and out of the way of truth, and deſtitute of the precious faith of God's elect? Judge you, my friend, whether they ought not rather to be the objects of our compaſſion and prayers, than the ſubjects of our contempt, anger, and raillery? For, 4th, our Saviour, ſpeaking of ſuch blind leaders of the blind, expreſsly commands, *Let them alone*, Matt. xv. 14. Beware of them. Have nothing to ſay to or do with them. But ever remember, with the deepeſt and moſt unfeigned humility, who made thee to differ.

Ab. I thank you for your truly chriſtian obſervations. Such a ſpirit, temper, and conduct, is certainly moſt becoming the ſheep of Chriſt, brings moſt honor to his cauſe, and moſt glory to his name; while it will ever

be moſt conducive to our own peace, and moſt likely to profit even oppoſers and gainſayers. But will not many condemn this as a timid, cowardly ſpirit, which proceeds from want of zeal for the truth, and for the honor and glory of our dear Lord?

Epen. They may: and while they do this, may alſo juſtify a worſe ſpirit in themſelves, even a ſpirit of pride, anger, and ſelf-righteouſneſs. For while they deſpiſe and ſet others at nought, it may feed their own vanity to think, I am not like theſe men. But far be it from me to attempt to damp the zeal of any in the cauſe of God and truth. Yet I cannot think there is one grain of chriſtian zeal in boiſterous anger, furious reſentment, and bitter railings againſt men's perſons. Do you not think that chriſtian zeal manifeſts itſelf in quite a different way?

Ab. Unqueſtionably, both in the ſpirit and conduct of chriſtian miniſters and private chriſtians. While the zeal of the former will lead him boldly and faithfully to preach the truth as it is in Jeſus, and ſalvation in him *only*, ſo as to approve himſelf to his divine Maſter; and, by manifeſtation of the truth, commending himſelf to every man's conſcience in the ſight of God, he will hereby detect and expoſe errors and hereſies; and as, through the divine bleſſing, the truth ſpreads and prevails, it will overcome all its enemies and oppoſers. For thus ſaith the Lord, "My word ſhall accompliſh that which I pleaſe; and it ſhall proſper in the thing whereto I ſent it," Iſa. lv. 11. But "the wrath of man worketh not the righteouſneſs of God," James i. 20.

And as to private chriſtians, their zeal for the truth is beſt manifeſted by walking in the Spirit of love, accompanied with the profoundeſt humility. Let but theſe prevail, and God will be moſt glorified, Chriſt moſt honor'd, his goſpel beſt adorned, and its faith and practice moſt

power-

powerfully recommended in the world. And if this be the caſe, let dogs bark, wolves prowl, and ſatan like a lion ſeek to devour, yet, in this interrogation the apoſtle challenges the whole creation, "Who is he that ſhall harm you, if ye be followers of that which is good?" 1 Pet. iii. 13.

Ab. I am happy in uniting with you in ſentiment. Amidſt all our enemies and dangers, may our Lord ſtabliſh, ſtrengthen, and ſettle us in the comfort of his own precious declaration, "I give unto my ſheep eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand," John x. 28.

Epen. Amen.

[*To be carried on.*]

POETRY.

The Brink of Deſpair; or the wounded Sinner imploring the Aſſiſtance of the Phyſician of Souls.

"He hath cauſed the arrows of his "quiver to enter into my reins." Lam. iii. 13.

1.

WHere, beneath heav'n's azure,
Breathes the hopeleſs wretch like me?
Whoſe big ſorrows know no meaſure,
And no wiſh'd ceſſation ſee?

2.

Had I but one hope reviving,
That theſe wounds would ever heal,
From that hope new life deriving,
What ſtrange tranſports ſhould I feel!

3.

But within 'tis all diſeaſed,
Reſtleſs, painful, ſad, and dark:
Nor's my racking anguiſh eaſed;
Fainter grows the vital ſpark.

4.

Sin's deteſted venom ſpeading,
Pains my hapleſs, ruin'd ſoul;
All the waves of woe I'm dreading,
O'er my mind, in torrents, roll.

5.

Not ten thouſand rivers cooling,
With old ocean's ſtores combin'd,
Can, theſe raging paſſions ruling,
Quench the fever of my mind.

6.

None but thoſe bleſt drops diſtilling
With Immanuel's dying groan,
Can, theſe foul affections killing,
Hurl the monſters from their throne.

7.

But, with ſores thus putrifying,
Can I hope there's balm for me;
Whoſe diſeaſe, all balm defying,
Muſt thus deadly, deſp'rate be?

8.

Can I, may I, loathſome, wounded,
Turn theſe guilty eyes to heav'n;
Hope, thus wretched and confounded,
Healing will to me be giv'n?

9.

Weary is my tongue with crying,
Furrow'd is my cheek with tears;

Burſting

Burſting is my heart with ſighing,
Yet no healing hand appears.

10.

On my bitter, hopeleſs anguiſh,
No ſoft pity ſheds its beams;
All the day I groan and languiſh,
And at night my ſorrow ſtreams.

11.

Is there then no balm in Gilead,
For a dying ſinner found?
Were no healing drops e'er ſpilled,
That can ſtaunch my bleeding wound?

12.

Is no kind phyſician ready
To extract the barbed dart?
Cannot his bleſt hand remedy
All that ails a broken heart?

13.

On my mis'ry, bleſt Phyſician,
Turn thy kind relenting eye;
Nor reject, with ſtern diſmiſſion,
One that to thy croſs would fly.

14.

Here, my guilty ſtate deploring,
At thy feet I'll caſt me down:
Here reſolv'd to die imploring
(If I die) before thy throne.

Abingdon, ELAKISTOTEROS.
Nov. 18. 1778.

On Prov. xiv. 12. xvi. 15.

"There is a way which ſeemeth right
"unto a man, but the end thereof
"are the ways of death."

WHILE I my thorny path purſue,
A diſtant proſpect ſtrikes my view.
O'er yonder flow'ry banks I ſee
A ſelf-elated Phariſee.
He ſpreads his plumes before the ſun,
And vaunting ſays, * "What works
I've done!"

* "What works I've done!" This is ſo oppoſite to our public confeſſion, "There is no health in us," that few perhaps will openly pronounce it. Yet I dare appeal to the conſciences of many, whether they do not ſecretly exult in that very idea, even while their lips pronounce this humble truth. At leaſt, I know one (and Solomon leads me from hence to make this uncharitable appeal, Prov. xxvii. 19.) whoſe heart and lips were thus diſſonant for many years, till reigning grace made them humble uniſons, ſweetly harmonizing both to the exalted ſound of JESUS. I ſay, "reigning grace." But alas! I often fear 'tis "reigning ſin." My own former experience is expreſſed in the 13th and 14th lines of the poem. But now, 'tis quite the reverſe.

"My gorgeous robes, how bright they
"ſhine!
"I need no righteouſneſs divine."
Admiring thus his holineſs,
He loud forbids my near acceſs. *
The boat Vain-confidence he rides,
The placid ſtreams ſhe ſmoothly glides;
No ſtreams nor threatning waves are
ſeen,
But all is tranquil and ſerene.
A fine-wrought glaſs in Satan's hand
Gives full in proſpect Canaan's land.
Th' illuſive grandeur fires his breaſt;
And proudly dreaming 'tis his reſt,
His legal hope applies the oars,
Till landed on th' infernal ſhores.

☞ Be aſſured, the above poem (if it deſerve the name) is intirely new. The ideas were ſuggeſted to my mind by the following epitaph on a graveſtone lately erected in Wellingborough church yard, to perpetuate the memory of an old woman, who (if the ſtone ſpeaks truth) by ſome philoſophic art, quite eſcaped the dire contagion of original ſin, under which I daily groan, at the ſame time that I would rejoice in the Lord Jeſus, in whom alone I have righteouſneſs and ſtrength.

"With manners gentle, and with ſoul
ſincere,
Lov'd by her friends, to her relations
dear,
A pious, tranquil, *guiltleſs* life ſhe
paſt,
On which the ſmalleſt ſtain was never
caſt.

* Iſa. lxv. 5.

Unſully'd

Unſully'd conſcience was her only guide,
In peace ſhe liv'd, with chriſtian patience dy'd."
To which ſhould be added,
"O reader, ſhun this path of damning pride!"

I ſhould like to ſee this epitaph expoſed, in the Magazine, to further contempt, by ſome ſcriptural remarks annexed to it: and that your chriſtian readers, ſeeing how far poor Wellingborough is ſunk beneath even *Rome itſelf*, may pity and pray for us. But we need not wonder that ſuch epitaphs ſhould appear in church-yards, when ſo many miniſters in the churches, are in doctrinal ſentiments phariſees, and in life and converſation publicans. There is alſo one in the church-yard at Wiſbech, in the iſle of Ely, which bears too great an affinity to this. When I was there, I took the trouble to tranſcribe it. It is as follows:

"A loving huſband, and a father kind;
Juſt in his actions, and to good inclin'd.
Ingenuous in his way; 'twas known full well,
Few came up to him, fewer did excell.
A happy man within himſelf was he;
His quiet mind from vain deſires was free.
Him neither fears perplex'd, nor hopes deceiv'd,
And, whilſt on earth, in peace with all he liv'd.
His actions were ſo juſt, that they may tell
He liv'd uprightly, and he died as well."

Wellingborough, W. P.
Oct. 20, 1778.

Written on a Journey, in Nov. 1737, by Mr. WILLIAMS, of Kidderminſter, to his Wife.

1.

WHILE diſtant from my dear abode,
And from thy dearer face,
Through loneſome paths and dreary ways,
I roam from place to place;

2.

Frequently ſuch pleaſing thoughts return,
And ſacred joys inſpire:
"When fears aſſail, and danger's nigh,
"My Father-God is nigher.

3.

"Thou art my portion, Lord, I cry,
"O ſave thy ſervant, Lord;
"Thy favour is the life of life,
"Thy providence my guard!

4.

"In various muſings of the mind,
"And cares that inward roll,
"Thy comforts, which are all divine,
"Chear and delight my ſoul.

5.

"I find no certain dwelling-place,
"But wander here and there:
"I'm but a pilgrim here below,
"As all my fathers were."

6.

But a ſweet reſt remains for me,
An houſe not made with hands;
A manſion in the heav'nly plains,
Where my ſalvation ſtands.

7.

I ride, the mark of furious winds,
While threat'ning ſtorms invade;
No fence nor ſhelter ſcreens my head,
I find no friendly ſhade:

8.

But there the region's all ſerene,
No cloud infeſts the ſky;
No tempeſts roar, or ſtorms annoy
The ſaints that dwell on high.

9.

* Here we are mourning blaſted joys;
Our preſent comforts die:
Vain are our fondeſt tears and cries,
To hold them when they fly.

10.

There to our arms they'll be reſtor'd
Refulgent and divine,
And all in rapt'rous harmony
And unknown pleaſures join.

* They had lately buried a daughter, who died of the ſmall-pox.

REVIEW.

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I.

A Letter of ſolemn Counſel from a Miniſter of the Goſpel, to a Perſon in a declining State of Health. By the Rev. R. De Courcy. Sold by T. Wood, Shrewſbury; G. Robinſon, Paternoſter-Row; and T. Vallance, Cheapſide.

While the author of this piece has treated this ſolemn ſubject in a very maſterly, judicious, and ſcriptural manner, every way adapted to the ſtate and circumſtances of the perſon to whom it is addreſſed; yet with pleaſure we aſſure our readers, that it is no leſs calculated for, and well worthy the peruſal of ALL, whether robuſt or weak, in full health or in a declining ſtate. For thus the author very pertinently obſerves in his preface: "If you are young, gay, and healthy, you may, perhaps, aſk, of what uſe can an addreſs to a perſon in a declining ſtate be to me? I anſwer, Much every way. It may, thro' the divine bleſſing, teach you how to *uſe* health, how to prevent the *abuſe* of it, and how to prepare for its *decline*. Health, in its utmoſt vigor, is but mortality in bloom: and life itſelf is but our death begun." Admit but this ſolemn and important truth, and the utility of this author's *ſolemn counſel* to ALL will be manifeſt. For his grand aim is to ſhew, that no one truly lives, till he lives unto God; and that no one can live unto God, till he lives by faith on his beloved Son.—— That this is the life of a chriſtian—— That this life of ſenſible union to, and happy communion with God in Chriſt, is to be maintained in the ſoul from day to day, by the word and Spirit of God, thro' faith;——and that all who thus live upon, and receive out of the fulneſs of Chriſt's grace here, are truly prepared for, and ſhall certainly enjoy everlaſting life in the joyful preſence and full fruition of Jeſus in glory. Such being the noble, intereſting, and exalted views of the author, in his *Letter of Solemn Counſel*, we cannot but heartily approve it, earneſtly recommend, and ſincerely wiſh the divine bleſſing to accompany it.

II.

An Addreſs to both Houſes of Parliament, reſpecting the preſent State of Public Affairs: in which the true Cauſe of our National Diſtreſſes is pointed out, and the proper Means for the Removal of them recommended. With a particular Addreſs to the Bench of Biſhops. Sold by J. Robſon, New Bond-ſtreet; J. Walter, Charing-croſs; A. Hogg, Paternoſter Row; T. Vallance, Cheapſide; and J. Mathews, in the Strand. Price 1s.

This ſenſible and ingenious author writes under the ſignature of Philo-Patriæ. This addreſs fully proves, that, whether of the clergy or laity, he is juſtly intitled to that name. We have peruſed it with very great pleaſure, and recommend it with equal earneſtneſs. For, an ardent love of his country glows in his heart, and breathes through every page; while his language is plain, his ſtyle is elegant. His addreſs is eaſy and courteous; while, in the moſt nervous and affecting manner, he points out to the GREAT the true cauſe of our national diſtreſſes, and recommends the only proper, becauſe ſcriptural means, for their removal. His addreſs to the bench of biſhops is dictated with a becoming deference and reſpect; and while, with an amiable ſpirit of true humility, it points out the moſt awful defects in the ſacred order, it recommends the moſt ſalutary means for a general reformation. His plan is truly ſcriptural; and he has executed it in the ſpirit of a real chriſtian. In one word, this author has borne a noble and faithful teſtimony for his God and Saviour, his king and his country. And as it is chiefly calculated for the great and honorable of the earth, we cannot but wiſh that thoſe, who are thus highly diſtinguiſhed, and breathe the ſame ſpirit as the author, would exert themſelves in circulating this truly chriſtian and ſpirited Addreſs through the land.