THE

# GOSPEL MAGAZINE.

No. XI.—Vol. V.

Of a Second Series, for November, 1810.

"*In Doctrine shewing uncorruptness.*"

## ON REDEMPTION.

Mr. Editor,

TWO of your correspondents seem engaged in examining, whether Calvin *did*, or *did not* believe *Universal* Redemption *, and I am not disposed to interrupt them; but, if you please, I will just put in a word or two. Though I, by no means, consider Calvin as holding that notion, yet, for the sake of argument, let it be *supposed*; and then, permit me to ask,

1. Would *Sylvanus* receive it on *his* authority? Of what avail is *human* authority, in the things of God, when we can have free access to the Scriptures? The truth of God is altogether independent of his creatures; so that their receiving or rejecting it, cannot possibly affect either its intrinsic or relative importance. This will be finally manifest; and therefore we should never forget it. To credit any religious sentiment, whether true or false, *because* another held it before me, What, is this but *implicit* faith? I grant it is an easy and expeditious way of making up my creed; But is it a practice becoming a *christian?* Or, can such a conduct do honour to a *rational* and accountable creature?

2. Of what *benefit* can the supposed opinion be to those who, finally perish? Will any one, in future misery, have freedom to say to his judge "Lord, I was redeemed by thy blood, though I am now thus tormented?" Let not the reader start at the thought, For, on the supposition before us, would such a declaration be improper? Or, wherein would its impropriety consist?

3. What *glory* can the notion bring to the *Divine perfections?* Did the blessed God *know* that any would perish whom Christ is supposed to redeem? *Why*, then, did the great Immanuel shed his blood for them? How can the *justice* of God be justified in receiving the price of redemption of the Surety, and afterwards inflicting

* See Number for June, p. 267.—July, p. 325, and August, p, 371.

the curse on the sinner? Or, had he not the *power* to quicken and preserve those who are lost, as well as those who are saved? Or, did he not *love* them well enough to do it? To say that Christ *designedly* redeemed the whole race of Adam, but the Holy Spirit does not *apply* the benefits of Redemption to all—What is this but setting at *variance* the will and the conduct of the Most High? Of him who hath said, "My counsel shall stand, and I will do all my pleasure. I will work, and who shall let it." Will any witness appear against him? Once more,

4. Are not all who believe *Universal* Redemption influenced by a *self-righteous* principle? Do not they all conclude that something must be performed by man, *as a condition*, in order to enjoy the blessedness of the redeemed? And, can this principle be acquitted of proud boasting? Or, can it be any more reconciled to the *truth* of scripture, than with the Divine perfections? Does not the Bible declare, from end to end, with an unfaltering voice, that those who are saved, are saved by GRACE? And, what is *grace*, but *free* favor? Undeserved, unsought kindness? One text may suffice for the whole. Speaking of Christ the beloved, the apostle says, "In whom we have Redemption through his blood, the forgiveness of sins, according to the RICHES of his GRACE." Eph. i. 7.

If Sylvanus be disposed to embrace the sentiment of *Universal* Redemption, these few, hasty thoughts are, in the truest friendship, submitted to his attention; with a hope that they may prove both acceptable and useful. Subscribing myself, though unknown, a cordial friend to his best interest.

*September* 10. PECCATOR.

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CALVIN AND THE CHURCH OF ENGLAND DEFENDED. AN ATTACHED PIECE TO THE ABOVE, BY THE EDITORS.

*WE entirely agree with this respectable correspondent, that it is a circumstance of indifference, whether Calvin did believe, or did not, in* "Universal Redemption;" *but, as* Sylvanus *has charged such an inconsistency of opinion on that eminent Reformer, be it our task to take a cursory review of his charges.*

*We would wish, particularly, to observe, that where the word* "WORLD" *is used in Scripture, or by our Reformers, it cannot be taken for the* whole *world; if so, the Scriptures, and they, must have spoken the most inconsistent jargon imaginable; not to say the most licentious, if not blasphemous assertions. Let us examine the latitude of the phrase, as briefly as possible. David prays, in Psalm* xvii. *to be delivered from* "*men of* the world;" *this is restrictive, as not meaning good men. The apostle Paul descanting upon the spread of the preaching of the Gospel says, in Romans* x. "*the sound thereof went into* ALL *the earth, and their words unto the end of the world.*" *There were not* then, *one thousandth part of the earth that had heard the sound; and even now, millions and millions of the human race never*

*hear of the Gospel. It is said by the inspired evangelist, "That the devil took Christ up into an high mountain, and shewed him* ALL *the* kingdoms of the world," Luke iv. *Will any man in his sober senses say, that the expression* "all," *is to be taken in its general import. The disciples are said "to be the light of the world,"* Mathew v. *Pray is this to be understood in its* full *import. Luke informs us, in his second chapter, "that there went out a decree from Julius Cæsar, that* ALL *the* world *should be taxed." Here is another convincing proof of the word, "world," and "all" being restrictive. Jesus says, in John, "I am the light of the world." Our adorable Lord never meant it as a general expression; for he* was not then, *when he spake the words, the light of the world; the world, in general, was then in darkness. Nor is he, at the advanced æra of the* 19*th century, The light of the world. Let facts, let undeniable facts, speak!!! The Jews, in the* 7*th of John, desired Christ to shew himself to the world; these men never then thought of any other world than Judea. In the same chapter Christ observed that the* WORLD *hated him, because he testified of its evil works. Our little spot of Great Britain, then had neither hatred nor love to him. The Pharisees, in the* 12*th of John, in a spirit of exclamation cry, Behold* THE WORLD *is gone after him. Let us come to as close a point as possibly can be exhibited. Let the Arian and Arminian draw their swords, and we will give them their favorite position to stand upon, and face them with their own weapons. In the* 12*th of St. John's Gospel, Christ there avows, he came not to judge the world, but to save the world. We would here ask, Can this be the world in* general? *But yet there is* A WORLD *he shall judge and* CONDEMN. *He expressly says, he shall judge* between *the righteous and the wicked, and* between *him that serveth God, and him that serveth him not. And that he shall judge the quick and dead. It is said here that Christ came to save the world; Will the Arminian take this expression in its full latitude? then let him give a total denial to "everlasting destruction from the presence of the Lord, and from the glory of his power."*

*The reader's time would be exhausted to extend the elucidations, suffice it to say that the term "world," is to be taken, in numerous instances, in a restrictive sense. That Scripture which says, "is he the God of the Jew only, nay but of the Gentile also," will amply elucidate the case in hand. It is as much as to say, are there none but Jews, or the natural seed of Abraham, who are the true Israel of God; surely not! There is a remnant, according to the election of grace, even among the Gentiles, out of every nation, kindred, and tongue; so, of course, in this sense, Christ is the Saviour of the world, and of all men.*

*Calvin, and the Church of England, use the same phraseology when speaking of redemption. In her Communion Service she says, "That Christ's sufferings upon the Cross were an oblation of himself once offered, a full, perfect, and* SUFFICIENT *sacrafice, oblation, and satisfaction for the sin of the whole world." The expression here*

*must be taken with restriction, for how could the death of our Lord and Saviour Jesus Christ, be a* full, perfect, *and* sufficient sacrifice for the whole world, *when Christ shall say at the last day, to a wicked world, depart from me ye workers of iniquity, I never knew ye. The idea is most* MONSTROUS *to suppose that God will take vengeance upon an ungodly world, for whose sins he made a* full perfect satisfaction *for.*

*We shall now exculpate Calvin, from the same charges brought against him by a Correspondent who signs Silvanus, in the Magazine number for August last. We have strictly consulted his quotations from those admirable sermons on the Galatians, where we find that eminent Reformer expressing himself in the same manner, as the Scriptures have done upon the same subject; and when those detached quotations are taken in contact with his argument, he will be found to make up a consistent trio, that is, that the Scriptures, the Church of England, and himself, were all in unison for particular Redemption.*

*The first reference made by Silvanus, from Calvin, in order to prove him a General Redemptionist, is from his twenty-second sermon, wherein he, Calvin says,* "Christ is not a Mediator for any one nation, but for the whole world."

*Let us attend to his argument antecedently to the above quotation, then we shall find the drift of Calvin's meaning.*

*He remarks, that God once preferred the lineage of Abraham before all the rest of the world; but now he has made us Gentiles partakers of his grace, as those who had been who were neighbours before, and therefore he has joined and knit us together as well as the Jews, to the end that he may gather together both Jew and Gentile into one church.*

*In the fourteenth sermon he is speaking of the particular application of Christ's death to every believing individual, that he should know himself interested therein.*

*Sermon the nineteeth, he expatiates upon the blessing particularly conferred upon Abraham's* "fleshly" *offspring, that God from the beginning has chosen even us heathen folk, who are the issue of the Gentiles, and has even extended salvation to us. He then draws a line between the seed of Israel after the flesh, and the* seed *of Christ, whom he says, must be gathered into the church of God as one body. And he particularly mentions, that "Christ knows his redeemed, as they have his* OWN MARK." *And also asserts, that "Christ has a seed which are members of his body, so that as all the substance of a tree cometh from the root, and all the powers and abilities of a natural body come from the head, even so it is between Christ who is the head of his spiritual seed, and the branches who are engrafted in him."*

*After these quotations, we would ask, how stands the matter. Do the Scriptures? Do the Reformed Churches and Calvin, assert the tenet of General Redemption? One point must be yielded, the other*

*given up. Let us look the subject full in the face, let us not disjoint, fritter, or crumble away the Scriptures, or the sentiments of any one. Let us embrace the* whole *analogy of faith, and then leave God to answer those quibbling cavillers, who are arraigning his conduct in providence and in grace.*

*We cannot quit our pens, without observing, that we blush for the perverseness of those, who will take the liberty to sever a particular sentiment from its context, and to set it at variance with the import of the subject, this is often done by the Arminian, in order to prove Universal Redemption, a doctrine absurd, and fraught with the most horrid impiety, by representing the sufferings and death of our adorable Immanuel, as a chance and random undertaking. We intimated just now, that our faces were crimsoned at the thought, but we must say while we are expatiating on the subject, we tremble. We would ask, shall those whose guilt Christ bore on Calvary, shall they in their own persons rebear it in hell? Did our blessed Lord come on purpose to seek and to save them that were lost, and yet loose a great number of those whom he sought? Did the Saviour of sinners pray in his immediate view of death, that he might loose none for whom he was then going to pay their debt of suffering, and yet the purchase of his blood perish? Detested be the thought, so dishonourable to the Divine attributes. We will close these lines in the language of the* Te Deum. "Thou art the King of Glory, O Christ!!! when thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to ALL BELIEVERS." *Accomplish O Lord, the number of thine elect, and hasten thy kingdom!!!*

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## THE WORD OF GOD WITHOUT LIMITATION.

THE foundation of the law; or the basis on which it is established: that is, the glory and holiness of God, in his own nature: and his majesty and goodness towards his creatures. This is the true ground of his law: which requires no other thing from the believer, than to glorify God according to his own most excellent perfection; and gratefully to improve his blessings bestowed on him. And in both these there is perfection, absolutely boundless. The former, n the Song of Moses, is thus expressed: "Glorious in holiness, iearful in praises." By the Psalmist thus; "Exalt the Lord our fGod and worship at his holy hills; for the Lord our God is holy." And thus by the bright intelligences before the stupendous throne; "Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory." This is the infinite glory, and ineffable holiness, of the immutable essence; who says of himself, "Thus saith the high and lofty one that inhabiteth eternity, whose name is holy; I dwell in the high and holy place." And the latter is equally unlimited, and infinitely extensive. Therefore, concerning the majesty of God, and his sovereign authority over his creatures, it is said, "All the inhabitants of the earth are reputed

as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou." And as to his goodness, it is frequently mentioned with admiration; "How great is his goodness, and how great is his beauty! O how great is thy goodness! O taste and see that the Lord is good?" And it is frequently declared to be universal. "The earth is full of the goodness of the Lord. The Lord is good to all: and his tender mercies are over all his works." It is certain, in the very nature of things, that these are the ground on which the law of God stands: as a test of obedience, in consequence of the indispensible obligations we are laid under, by the absolute perfection of that being with whom we have to do; and the streams of blessedness which flow from him to us. For so it is justly expressed, in the song of the church; "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy."

The law itself. The things commanded, both in regard to God, and our neighbour, are of the utmost extent. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And it extends to every soul of man; and to every power of the mind, every member of the body, and to every action, word, and thought. "Therefore, glorify God in your body, and in your spirit, which are God's." Also the promise made to the keeping of the law, was life, without reserve. "The man which doth those things, shall live by them." And the threatening annexed to the breach thereof, was of equal extent. "The soul that sinneth it shall die." Thus the holy law is boundless: extending to every degree of righteousness, to every creature, and to every faculty of the creature; as well as to every degree of enjoyment, or of punishment. And it is also eternally immutable. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

What the law saith to all that have broken it; it represents sin in the most detestable, polluting, and damning light, to all intents and purposes destructive. "They shall go forth and look upon the carcases of men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." For the branches must needs resemble the root, of which the omniscient Lord hath said, "the heart is deceitful above all things, and desperately wicked;" and yet it is more largely represented by the Son of God, who knew all things; "for from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." If such be the fountain, how polluted must

be the streams? As David complains saying, "my wounds stink, and are corrupt, because of my foolishness; my loins are filled with a loathsome disease, and there is no soundness in my flesh: and as it is said of Israel by the prophet, the whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores." And by the apostle, all mankind are thus represented; "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others. Hence their condition is the most wretched and forlorn; "Having no hope, and without God in the world." For that holy law which shews the abominable nature of sin, in its most enormous odiousness, must needs pronounce the most direful sentence of damnation, in its unbounded horrors; "for the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men." The law of God being of infinite extent in all other respects, it cannot fail to be so in its damnatory sentence, against all the breakers thereof; and of all that die under its sentence, this is their inevitable destination, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In the second place, there is the word of the everlasting gospel, which is of unbounded extent.

The word of truth, or the doctrine of the grace of God; wherein is revealed the infinite fulness of light, life, love, righteousness, peace, salvation, grace and glory, as it resides in the eternal Godhead, shines forth in the man of his counsel, and terminates upon his chosen ones, by the Spirit of his power. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is the Lord of all."

The love of God the Father, is absolutely infinite and eternal. Whatsoever himself is, his love is the same; *for God is love.* And as his love is without any period of commencement, everlastingly the same: so is the object of his love, Jesus Christ; who, before the first arm of creating power went forth, has declared, "I was daily his delight, rejoicing always before him;" and thus appeals to his Father, "For thou lovedst me before the foundation of the world." And as all God's elect are chosen in Christ, they are beloved with the same love. "Thou hast sent me, and hast loved them, as thou hast loved me." Not as so many different objects of love, but as so many distinct members of his body, and so being one with himself; he, and his church, is but one object of divine,

eternal, unchanging love; "that the love wherewith thou hast loved me, may be in them, and I in them." Also the infinity of his love appears in the richness of the gifts which he bestows: "God so loved the world that he gave his only begotten Son. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.—And Jesus saith, If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" And that the love of God is altogether boundless, the word of his grace fully makes appear; in shewing how it extends to the utmost of our necessities, and in the deepest of our miseries. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved." It is manifest, this love of the Father is inextinguishable, and above all restraint; in that, no sin or transgression can cause it to withdraw, nor any want be too great for it to supply. Therefore, considering us in the most hateful plight, Paul says, "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour."

The grace of our Lord Jesus Christ, is an immense ocean; which by the gospel manifestly appears to have neither shore nor bound, bank nor bottom. For such as the love of the Father is, such is the grace of the Son, and the life giving power of the Spirit. The one cannot be more or less extensive than the other: forasmuch as our Lord declares, "I and my Father are one." And in this the perfection of their unity is demonstrated; "For it pleased the Father that in him should all fulness dwell." Now, if all fulness dwells in the Son, he must completely possess all the perfection of the Father; and with this corresponds another divine sentence, whereby it is undeniably confirmed: "For in him dwelleth all the fulness of the Godhead bodily." And truly the love of the Father must have been eternally concealed, and undiscoverably hid in God, had it not been manifest in the Son; for there is no way, in which it ever was, or possibly could be revealed, but in him alone: "That, in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Christ Jesus." This grace hath flowed in unbounded streams, the whole administration of our great Mediator. In the low stoop he made, in entering into our most abject condition; for no circumstances could possibly be more indigent and wretched than ours were, when he undertook for us. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your

sakes he became poor; that ye, through his poverty, might be rich. Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It is also abundantly manifest, in his giving his life for his chosen; beyond this, there is no way of expressing love, "Greater love hath no man than this, that a man lay down his life for his friends; but God commended his love towards us, in that while we were yet sinners, Christ died for us." Yea, he blesses them with all the blessings, and crowns them with all the glories, that himself is possessed of; he dwells with them, and makes them dwell with him for ever. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

The communion of the Holy Ghost is represented in the gospel as a living stream, an inexhaustible fountain, or an expanded river; bringing down all the fulness of God, and filling the souls of the saints to the uttermost: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive." This is the peculiar office of the Divine Spirit, to communicate of the fulness, which it pleaseth the Father, should dwell in the Son, unto the children of his love; or, in other words, which is the same thing; to unite their souls to God's Holy One; whereby they enjoy the anointed of the Lord in all his fulness. And as it is said of Jesus, "This is the true God, and eternal life;" and of all that receive him, "He that hath the Son, hath life; so this life is conveyed by the Holy Ghost; "It is the Spirit that quickeneth." And of all that believe in Jesus, it is said, "You hath he quickened, who were dead in trespasses and sins." Now if all God's elect were dead in their sins, and, by the power of the Holy Ghost, are all quickened together with Christ unto eternal life; this must be boundless virtue and power. And by the same special efficacy, their unclean hearts are purified; as it is said to the Corinthians, concerning some of the most atrocious offenders; "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." He is the promised Comforter; and as Jesus revealed his Father's love to his disciples, that their joy might be full; or, as he said to the Father, "That they might have my joy fulfilled in themselves;" so, where this joy is given effectually, by the special influence of the Spirit of truth, it is thus acknowledged; "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

PROSTRATES.

SPICILEGIA SACRA.

Exodus xii. 35, 36. And the children of Israel—spoiled the Egyptians." The enemies of truth have various ways by which they try to bring the Holy Scriptures into disrepute. At one time they are seen boldly and barefacedly "to pervert the right ways of the Lord." At another, to adopt the unintentional errors of the friends of "pure and undefiled Religion:" Knowing that by these errors, the Word of God is much, though undesignedly, misrepresented. The text before us is a specimen of the latter, and is one of the very many which unbelieving scoffers have brought to prove, that the Bible cannot possibly be trusted to in all points. They observe, with a sneer, that according to the acknowledgment of its warmest advocates, this Holy Book records with unequivocal approbation, and in this instance particularly, acts of injustice, which a heathen would reprobate. As far as the present text is concerned, it may be remarked, that if such objectors would consult only the Septuagint or Vulgate, all dispute would at once cease upon the 35th verse (the Septuagint render ישאלו by αἰτέω, the Vulgate by *postrils*, both signifying *to demand or require*, as may be seen by comparing our translation of Luke i. 63. Acts xiii. 21—xvi. 29—xxv. 3. 15. 1 Peter iii. 15, with the original Greek and the Vulgate). And if they would condescend to consult the Hebrew, and compare it with the version which our translators have given to the disputed words in other places, no controversy could arise, either on the 35th or 36th verse. But as no authority, divine or human, is found to have much weight with the persons in question, and they will still urge, that the children of Israel did *borrow* of the Egyptians, let them tell us *what* Israel borrowed. They will be constrained to say, *that* which Egypt gladly gave up to get rid of a repetition of the plagues which had been inflicted, as well as to be delivered from the dread of others much worse, perhaps in kind and degree. For we find in chap. xi. 2, compared with verse 33, of chap. xii. that after the Israelites were possessed of the jewels, &c. the Egyptians were urgent upon the people to send them out of the land in haste. Whatever was taken of Egyptian property, there was no occasion for fraud on the part of the Hebrews to obtain it, since the Egyptians would have given all they had to procure their departure. "The fear of them fell upon them—and they said we be all dead men." It is moreover evident, that if any undue art had been employed to get possession of the riches of Egypt, Pharaoh could have felt no scruple, after it had been discovered, and before Israel were thrust out, to enforce the surrender of what had been so obtained. For he "knew (acknowledged) not Jehovah." He had the power, humanly speaking, in his own hands. Moses and his followers were unarmed and contemptible in the eyes of himself, his chariots, and horsemen, Why then was Israel suffered to depart with their spoil? Because

Jehovah had said he would give it to them. Exodus iii. 21, 22. Because Jehovah, against whom Egypt was in open rebellion, and whose people Egypt had enslaved and oppressed, had said, "Let my people go." And "when he will work, who shall let it!"—But instead of deceit and fraud, it was an act of retributive justice to make the Egyptians give the Israelites what was no more than the price of the labour which they had so long and so unrelentingly extorted. If estates are forfeited for rebellion against an earthly sovereign, much more might He by whom princes reign, dispose without injustice, of a part of the property of the rebellious Egyptians. Therefore it follows, verse 36, "And Jehovah gave the people favour in the sight of the Egyptians; therefore they demanded of them; and they escaped from the Egyptians." (וישאלום וינצלו). If the translators had rendered שאל by *demand* or *require*, as in other places, viz. Deut. x. 12. 2 Sam. iii. 13. Job xxxviii. 3. Dan. iv. 17, &c. &c. and נצל by *to deliver oneself—be delivered—escape*—as in Deut. xxiii. 15; Prov. vi. 3, 5. Isaiah xx. 6. &c. &c. there would have been no occasion for the addition of such words as "*that*"—"*such things as they required*," nor would the adversary have enjoyed the supposed triumph of making this charge against the consistency of the Word of God. The whole translated, as the same words are in different parts of our English Bible, will run thus, to the confusion of infidelity and the establishing the righteousness of Jehovah of Hosts. "And the children of Israel did according to the word of Moses, for they demanded of the Egyptians, jewels, &c.—And Jehovah gave the people favour in the sight of the Egyptians; therefore they demanded of them; and they escaped from the Egyptians."

Numb. xxiii. 23. "Surely there is no—what hath God wrought?" Is it in the power of devils or their agents to employ blights, blasts, mildews, to administer philtres and potions, to flash lightning and hurl thunderbolts whenever they please, for the purpose of injuring man or beast? The Word of God says it is not. It is certain then, that no enchantment or divination, devised by wicked man or evil spirit, could prevail against any nation whatever. And it is equally evident that there could be no propriety in Balaam's remarking, (and with a note of admiration also, *surely!*) that there was an exclusive privilege of preservation in favour of Jacob and Israel, when Jehovah had equally included all nations under his special protection. Ought not ב to be translated "*in*," as in the margin, and twice in verse 21, instead of "*against?*" and כי to be rendered "*because*" instead of "*surely*," as כי when joined with לא is translated in Judges xxi. 22. 1 Chron. xv. 33, &c. &c.? The context confirms the opinion. "Behold I have received a commandment to bless, and he shall bless, (ו conversive וברך) and I will not reverse it, (אשיבנה future tense, with the emphatic paregogic ה peculiar to the first person of this tense). He hath not

beheld iniquity in Jacob, nor perverseness in Israel.—*Because* there is no enchantment *in* Jacob, neither is there any divination *in* Israel, (therefore) at this time (כעת, see Noldius' Partic. in כ sec. 5.) it shall be said, "What hath God wrought for Jacob and for Israel!"—If God beheld no iniquity, &c. it was not because the seed of Abraham were without sin: if Israel were pronounced, like David, "Men after God's own heart," it was not because they were without offence: but, because they were "innocent from the great transgression." Because they abstained from all heathen abominations and idolatrous defilements, and forsook not the law of Jehovah their Aleim, but walked in all his statutes and judgments, to observe and do them. In vain did Satan stir up so meet an engine against Israel, as Balaam was. For God said, "Because thou hast set thy love upon me, and hast not gone a whoring from thy God, therefore will I deliver thee. A thousand shall fall at thy side, and ten thousand at thy right hand: but the pestilence that walketh in darkness, and the destruction that wasteth at noonday, shall not come nigh thee. For I am Jehovah thy Aleim, the Holy One of Israel, thy Saviour."

II. Samuel vi. 20. "How glorious was—uncovereth himself." —The representation which our translators have made of Michal's reproach, has given occasion to much profaneness among the adversaries. They have asserted that David danced naked, with the exception of something girded round his waist, though the 14th verse says, that he had on one of the priestly garments, viz. the ephod, which came below the knee, and is rendered by the Septuagint ϛολη, a long Median vesture. But let us see how the passage will stand, when translated according to the plain and ideal meaning of the words. "How glorious was—who was dancing, (נגלה see Parkhurst under גל, VII.) before the eyes of the handmaids of his servants, after (or according to) the reciprocating or circular dances (כהגלות נגלות) of the idolaters." (הרקים) Idolatry is termed *vanity* in both Testaments. 2 Kings xvii. 15. Acts xiv. 15. And the Septuagint render אחד הרקים by εις των ορχουμενων one of the dancers. There is sufficient evidence to prove that dancing was a religious ceremony with Jew and Gentile. The one intending thereby to glorify Jehovah, for the creation and beautiful arrangement of the matter of which the heavens and earth were composed: the other to acknowledge, through it, the eternity of the heavens, and to proclaim its powers to be neither mechanical nor created, but essential parts of itself. Dancing was a principal ceremony in the festivals of both. Whence the word חג is a feast or a dance. Aaron's feast to Jehovah was in part a dance. Exod. xxxii. 5—19. The yearly feast to Jehovah at Shiloh, was celebrated with dancing. Judges xxi. 19—23. The women of Israel met Judith, and "made a dance for her," chap. xv. 12, 13. And David's dancing at the introduction of the ark into the city of

Jerusalem, is particularly recorded as an instance of his piety. He replies to Michal. "It was before Jehovah, which chose me before thy father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel: and I will dance (ושחקתי, see Parkhurst under שחק, IV.) before Jehovah." The barrenness of Michal appears to have been a judgment from Jehovah for her not going out, like Miriam and Jeptha's daughter, with her maidens, &c. to join in the song and the dance. She could not bear to see David in the humble dress of a Levite, joining with his servants in the religious ceremonies. She disowned and despised Jehovah like her father Saul, and like him she was rejected of Jehovah. Whereas, David, who rejoiced that he was "counted worthy to suffer shame for his name's sake," was honoured in being the forefather of the Lord's Christ, "according to the flesh." In profound humility, however, he gives all the glory to Jehovah. "Who am I, O Lord God! and what is my father's house, that thou hast brought me hitherto! And what can David say more unto thee! For thy WORD's sake hast thou done all these things!"

BOTOLPH.

*Errata in Biblical Gleanings for September.*

Page 408, line 46, for נן read גן.
—— 409, — 23, for תאבה read תאנה.
45, for *drives them* read *drivest (me.*
—— 410, — 11, for גדיל read גדול.

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ON THE VICISSITUDES OF TIME AND THINGS.—A JUVENILE PERFORMANCE.

"The fashion of this world passeth away."— COR. vii. 31.

The great wheel of time is constantly going round, and changing the state of men and things; but we have an unchangeable God, an unchangeable covenant, and an unchangeable heaven."

MANY are the instructions we receive from the word of God, the wisdom of men, and our own experience of the vanity of sublunary things. How different, on experience, do the things of this world prove, from those gay visions youth forms to itself at first launching out into that flattering ocean? The world, at first, promises every thing that the human mind can wish for, or the heart desire. Its prospects open on us with delight; and nothing seems wanting to the youthful imagination, but liberty to use, and a capacity ripe for enjoying its delight. But alas! every day undeceives us more and more of these enchanting hopes; and teaches us this often confirmed truth, that "all is vanity;" that this pleasant prospect is but a delusive dream. For when we indulge ourselves to the utmost in whatever gives us delight, and increase abundantly in whatever we desire, yet there is still something wanting to com-

plete our happiness. Riches are attended with care, pleasure with pain; and even out of the very fulness of what we receive, new wants, new wishes, and new anxieties arise. But in nothing does the vanity of the world appear more than in this, that all things in it are of an inconstant and perishing nature; they will either soon leave us, or we shall leave them. Suppose it contained some things really valuable, and that could yield true satisfaction to the rational soul; yet, it were enough to embitter all its joys, and damp our high esteem of it, that there is nothing fixed, nothing lasting; but, as the apostle expresses it, "The fashion thereof passeth away."

All things in this world are subject to vicissitude. The changes in states, the revolution of empires, shews the vicissitudes of temporal things. The Canaanites, who dwelt secure in their own land, enjoying their posiessions, and living according to their pleasure, had their kings slain, and themselves too; their goods destroyed, their possessions taken from them, and such as escaped the sword were obliged to leave their habitations for others to dwell in. The Jews, an enslaved people, took possession thereof; enjoyed that pleasant land which flowed with milk and honey: and under David and Solomon extended their glory, their trade, and their conquests every where; but forsaken of God, how is their dominion fallen, and the despised remains of them scattered over the whole earth; and the fruitful land, where that free and happy people dwelt, now the barren habitation of slavery and distress? It is true indeed, there was something peculiar in their case: "for they crucified the Lord of life, and put the King of glory to open shame." But behold the once flourishing states of Greece, where arts and sciences, liberty and learning dwelt, how are they now changed? Those who, by their wisdom, more than their arms, gave laws to the world, are now, themselves, become the ignorant enslaved subjects of an arbitrary tyrant. Macedonia, famous for conquering the eastern world, is now oppressed in her own dominions. All these have yielded to the mighty sceptre of the Turks, who once themselves, were as obscure as the nations now under their yoke was famous. And Rome, once mistress of the world, how low and weak is she now become! What cities, once renowned in fame, now either lie in venerable ruins, or the place where they stood cannot be known?

What heart would not melt, and what eye not drop a tear, to see the elegant remains of these celebrated places mouldered down by time, or destroyed by barbarous hands? Were their ancient inhabitants, who beheld them in their former glory, to see them in their present gloom, they would shed tears of the sincerest grief. "O Babylon! how art thou fallen!" Persepolis, thou splendid seat of a renowned race of kings, thou art now no more! O Jerusalem! thou city of the living God, to thee the tribes do not go up to worship: the glory is departed from thee, and when shall it return? Ye formerly crowded, but now forsaken towns, how mournfully

pleasant to pore upon your ruins, and reflect on the vain labour of the many ingenious hands that adorned you? That great city, which St. John tells us "was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones," in one hour came to nought. It was raised up unto heaven, but now it is sunk down into hell; now its very foundations are disappeared. In it the charms of music no more please the ear nor cheer the heart; neither is the voice of joy and gladness heard in it any more. All these cities have yielded to fate, while others, formerly obscure, now spread their fame through distant nations, who, in their turn, may, in succeeding ages, be laid very low.

Would we turn our eyes from cities, states, and empires, and take a view of man, what innumerable changes do we find him liable unto? Kings brought low, and mean men raised high; or, as Solomon expresses it, "Servants upon horses, and princes walking as servants upon the earth." Saul was taken from seeking his father's asses, and set upon a throne; he again overturned, that David, a poor shepherd, might be established thereon. When Adonibezek, Judges i. 7. from a king was made a captive, had his thumbs and great toes cut off, then he saw the vicissitude of human affairs. "Three score and ten kings," says he, "having their thumbs and great toes cut off, gathered their meat under my table: as I have done, so God hath requited me." No where have we a stronger instance of one brought from the height of prosperity into the depth of adversity, than in the case of Valerian, who, from a Roman Emperor, became a Persian slave. He swayed the sceptre over almost the whole world; and being taken prisoner by Sapores, king of Persia, was made his footstool for mounting the saddle, whenever he pleased to take horse. So uncertain the state, and vain pride of kings!

Men may have the greatest affluence to-day, and be deprived of all before to-morrow's light. Fire may consume our dwellings. Rivers may overflow, or earthquakes may swallow up our possessions. A storm by land may hurt our grains, or a tempest by sea destroy our ships; and by remote consequences, bring ruin on families who thought themselves too secure, to have trusted any thing to so unconstant an element. To so many accidents are our goods and possessions liable, and so soon of rich and wealthy may we become poor and indigent. Job is no less an instance of this than he is of patience and resignation to the Divine will. We see that good man, who, as his said of him, was "the greatest of all the men of the east," and as he says of himself, "washed his steps in butter, and the rock poured him out rivers of oil; who, on the one hand, was strengthened with sons, and on the other was adorned with daughters; who abounded in sheep and camels, oxen and asses; yet, in one day, he is deprived of them all. One messenger interrupts another with melancholy tales of his continued losses, until he gets a full account that all he had is gone, and his beloved

children buried in the ruins of their eldest brother's house. "Naked came I out of my mother's womb," says he, "and naked shall I return thither, even unto the womb of the earth; the Lord gave, and the Lord hath taken away, blessed is the name of the Lord."

Do not we frequently see those who filled the highest posts, and enjoyed universal applause, tumbled down from all their honours, end their days in obscurity, and dying in contempt? Those families who were once high in rank and station, who abounded in wealth and joy, how often do they sink into meanness, poverty, and sorrow; while those perhaps, "whose fathers," to use the language of Job, "they would have disdained to have set with the dogs of their flock," are raised above them, nay occupy their very houses, possess their estates, and fill up their places in those societies which they formerly joined, but where now they have nothing to do? And how many, who once made a figure in life, their families are now extinct, and their very names lost in oblivion?

Thus time goes on in a rapid course like a wheel; putting those lately up, now down; and raising those who were lately down, now up. Such constant changes happen through the world, and so true it is, that "the fashion thereof passeth away." Not only are all things in this world continually changing, but man himself lives not long in it: for his years pass away as a tale that is told. He is of the dust, and must soon again return to dust." "Race succeeds unto race." Some are still coming into the world, while others are going out of it. Men innumerable rush into life, are hurried about a little, and suddenly disappear, like bubles passing on the stream. Many are no sooner born than dead; they, as it were, taste the vital cup, and turn away their head, unwilling to drink the bitter draught. They open their eyes but once, and shut them again in death—they view the light, and viewing do retire. Every observer may know, that by far the greatest part of mankind are cut off in their tender years; and though we escape that, yet are we continually hastening towards our end. No sooner do we come into the world, than we, as it were, begin a march to go out of it: our sands begin to run the moment we begin to live; neither do they stop till every grain doth fall. While we are in the insensible state of infancy, our time is going on; and while engaged in the gay amusements or necessary affairs of life, it flies away apace. In religious duties it is well improved, but will not be detained. Scarce can we say it is, but it is gone. While I write and you read, it is still running on; yea, while we sleep in the night, it will not stay; and when we awake in the morning, we cannot stop its course.

The heathens, very justly, painted time with wings, to shew its unavoidable swiftness; but the inspired writers represent the swiftness of life by an image yet more lively and strong; not only with wings, but as an eagle, a fierce ravenous fowl, hastening towards its prey. "My days," saith Job, "are swifter than a post; they

flee away, they see no good. They are passed away as the swift ships; as the eagle that hasteth to the prey." "Cry," said the voice to the prophet, "and he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, and so doth the life of man." "Men," saith the Psalmist, "are carried away as with a flood; they are as a sleep; they are like that grass which groweth up in the morning, flourisheth at noon, and before the evening is cut down and withereth away." No age is exempted from the fatal stroke. "One," says Solomon, "dieth in his full strength, while his breasts are full of milk, and his bones are moistened with marrow." The man whose head is full of schemes, and whose heart is projecting new things for this vain life, has them all broken by a sudden call to go into the other. There is no capitulating with death; no terms can be offered unto it, either to delay it's time, or alleviate it's horrors, far less to ward off it's blow. No excuse will do. Though a man hath planted a vineyard, and not eaten of the fruit thereof; though he hath newly purchased lands, and reaped no benefit from them; though he hath built a house, and yet not finished it, or dwelt therein; though his children are to be fatherless, and his wife a widow; yet not one of these, nor even them all taken together, will serve for an excuse; he must comply; he cannot disobey: for the law is, whatever is born must die.

Many things around us daily put us in mind of our latter end. Our friends and acquaintances fall on our right hand and on our left. Numbers who came into the world with us, have already finished their course, and are now no more. The funerals daily passing by, the painted escutcheon on the wall, the mourners going about the streets, do all put us in mind that some have been paying their last debt to nature, and bid us prepare ourselves: for on us the demand may come next. The aking head, and the sickly heart, are friendly monitors of our dissolution. However healthful, vigorous, or gay, we may appear at present, yet how soon may we sicken, languish and die? The man who seems to bid fairest for length of days, may this very night be a pale, lifeless corpse! "We have no continuing city here." As the leaves fall from the trees, and are succeeded by a new spring of leaves, so one race of men dies, while another is born.

Our life, at longest, is made up of years, and months, and days, and those in number few. "My days," saith the Psalmist, "are as an handbreadth, or as a span. Behold, O God! mine age is as nothing before thee." "The days of the years of my pilgrimage," saith Jacob, "are an hundred and thirty:" and long as they were then, compared with what they are now, yet this is his reflection," "few and evil have the days of my life been: I have not attained to the years of my fathers." "One generation cometh, and ano-

ther passeth way." As a river continues its course without interruption, as its streams are pushed forward by succeeding streams, and flow on without returning, so our life rolls on without a pause: our years do glide away—one hour drives on another; and the moment once past, never, never returns again! One single minute gone cannot be recalled. Though we would give the whole world for it, yet the great wheel of time will not stop, far less be rolled back again. Our bodies, like all material things, are subject to decay; our life is on our lip—our breath is in our nostrils. The thread of life easily breaks. There is but a thin partition, and that of clay, betwixt us and eternity. No glass is more brittle, no bubble more vanishing, no flower more fading, no shadow less substantial, no dream more deceiving, no sound more transient, nothing more vain, nothing more uncertain than life, on which all other things in this world do depend. "My days are as nothing," saith Job, though they lasted above two ages—Thus our life is short; thus our time is passing; and thus our days hasten to an end.

But the world itself hastens to a dissolution; and therefore true it is, that "the fashion thereof passeth away." Time, which puts an end to all things, will at last stop itself. The heavens themselves, fixed and stable as they seem, shall at last pass away. However long they may have continued, they are but so much nearer their dissolution. Their appearance, however glorious, is but like the pageantry of a day; and their duration, however long, but as a point, when compared with eternity. This earth, too, on which we live, and which most are so fond of, shall then be no more. It's lofty mountains and fruitful valleys, it's rising hills and pleasant plains, it's winding rivers and it's shady woods, it's stately palaces and it's towering domes, shall all, all be involved in the universal ruin! The very heathens tell us such things; and to shew that these are not the dreams of a roving imagination, the Spirit of God hath assured us of the truth of them. For saith God by Peter, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." And saith Isaiah, chap. xxxiv. 4. "All the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree."

Methinks I hear the devout soul breathing out it's sentiments, in the language of a heart weaned from the things of this world, and set upon the things of the other, "Vain world, I regard thee not, nor all thy flattering promises. I value neither thy frowns nor thy smiles. Thou art unstable as the waves, forsakest thy votaries in their greatest extremity, and art of least use when thou art needed most. Thou canst afford no help in the hour of death, or on the day of judgment. Thou canst not go with the soul into a

future state, and there either purchase a better place in heaven, or make an easier bed in hell. I'll have no more to do with thee as my chief joy, nor further than is my duty; thou shalt not, with all thy fading glories, cheat my soul into ruin. I disdain thy deluding charms. I love my soul. I love myself; and therefore I'll provide for my immortal part. I'll be mindful of the longest duration. Heaven is my desire. Jesus hath purchased it for me; and by the grace of God I'll prepare myself for it. My heart is there; my affections are set upon the things above, and I long for the call, come up hither."

"Seeing then," and this is the apostle's inference, 2 Pet. iii. 11, 12, 13, 14. "Seeing then," saith he, "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." The time will come, when we shall all appear naked spirits before him. This earth and all earthly things shall be as they had never been: there shall be neither rocks nor caves for the wicked to hide themselves from "the wrath of him who sitteth on the throne, and of the Lamb:" but all must stand without those distinctions which titles, and honours, and riches now make. All must stand before the judgment seat of Christ; when the only distinction shall be of the righteous and the wicked. The believer shall then be admitted into the regions of joy and bliss; while the ungodly is thrust down into the abodes of misery and woe. Let us obey the apostle's exhortation. Let us break loose from the bands of sense. So that when the world and it's fashion is passed away, we may shine as the sun in the kingdom of our Father; and be happy for ever and ever.

W. R.

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## MADAN TO PRIESTLEY.—LETTER II.

*(Continued from p. 298.)*

SIR, Since I wrote my last, I have been thinking to what little purpose I recommended the word אלהים to your observation on the authority of the Hebrew S. S. for, on looking into your letter to Mr. Parkhurst, I find the following paragraph:—

"Admitting the plural form of the word signifying *God* to be a just foundation for believing that there is a plurality in the Divine Essence, it is only in one particular language, which can no more be proved to be of divine origin than any other language, and may not even have been the most antient; so that it might be merely accidental, that this word, as well as several others in the same language, and many in all languages, had a plural, and not a singular form."

The several members of which this most singular paragraph is composed, may, I think, be looked upon as furnishing ample matter for another letter.

In a paragraph preceding, you speak of the futility of the argument, which is grounded on the plural word *Aleim*, to prove a plurality in the Divine Essence; and tell us, that "Basnage and others have shewn the futility of it. The futility of what, Sir? Do you mean that Basnage and others have shewn a futility in construing a *plural* word to have a *plural* meaning; or, that it is futile to lay any stress on a plural word, as proving that the subject to which it is applied has, in some respect or other, a *plurality* in it? I am very certain that neither Basnage, Dr. P. or any other, can shew this, because it cannot be shewn, if, by *shewn*, you mean proved, or demonstrated; it involves all rules of construction in such darkness and uncertainty, as to destroy the chief use of all language whatsoever, which is, to communicate with its best precision and certainty those ideas of which it treats.

"Admitting," say you, "the plural *form* of the word signifying God."—Here, Sir, you are for admitting, what must be denied, *i. e.* that the word *Aleim* signifies God, I mean in its *radical*, true *grammatical* sense—it is indeed *translated* God, as by that word we understand the Supreme Being; and, perhaps, therefore the best word which our language could afford. But, in the first place, the word God is *singular*, *Aleim* is *plural*; in the next place, God is an arbitrary word, only by custom and use adapted to express the common idea which we annex to it: whereas אלהים, from אלה to *curse* or *denounce a curse*, implies, as a *noun* in the *plural*, persons *denouncing a curse*; so persons *under an oath*, or *sworn* to the *performance of something*.—It is a characteristic of the Hebrew, which proves it not of *human* origin, that every word is derived from some fixed root, which root has a meaning expressive of the nature, quality, or circumstances of the thing, or action, expressed by the word.—Hence, *Aleim* cannot be adequately expressed by any single arbitrary word in any other language. Translators must do as well as they can, by substituting the best word which the language into which they translate affords, however in itself inadequate to the precise and full meaning of the original, for the same reason that artists must work with the tools they have—they cannot be expected to use such as they have not. —Hence *God* and *Lord* are substituted for אלהים and יהוה; so in Greek Θεος and Κυριος, none of which adequately express the Hebrew. Now, Sir, you assert, "that we are no where taught in the Old Testament, that this mysterious doctrine of *three divine denouncers of a conditional curse* (at the idea of which the mind recoils)" say you (and very consistently with your scheme) "is to be inferred from the *form* of the word *Aleim*."—Letters, p. 151.

Do you not here evade the question? No more is to be inferred from the mere *form* of the word, than that it is *plural*.—The true question is concerning its *radical sense* and *meaning*; which you do not at all enter into.

But "your mind recoils at the idea." Does it recoil more at this, than at the doctrine of the Trinity, the *divinity* of Christ, the *Atonement*, &c.? Not one jot, if your own writings are an exact copy of your sentiments.

However, it shall be my endeavour to ease your mind, as far as Scripture may do it, with respect to all these points.—And first, as to persons *denouncing a curse*, or *swearing*, signified by the word *Aleim*, I would desire you to consider the following texts in your Hebrew Bible, Gen. xxii. 16—18.—Here we find Jehovah, the Essence existing, *swearing by* Himself, binding himself by *oath*, to confer certain blessings on Abraham and his seed. But, passing over many similar passages, let us come at once to the point of the oath concerning the covenant, by which the Messiah was to be made the High Priest of his people; I allude to Psalm cx. 4. Comp. Heb. vii. 21—28. Now saith the apostle, Heb. vi. 16, "Men verily swear by the greater, and an oath for confirmation is to them an end of all strife; wherein God, willing more abundantly to shew to the heirs of promise the immutability of his counsel, confirmed it with an oath: That by two immutable things (*i. e.* his counsel and his oath) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, &c."

Now, Sir, though doubtless you will say that there is no such thing as the *soul*, yet, surely, this passage fully justifies us in supposing, that there is some idea of an *oath* in the meaning of the word *Aleim*; and that therefore we reasonably conclude, that it expresses not only a *plurality* in the *Divine Essence*, but holds forth to us some solemn engagement to be performed by the persons in Jehovah, or the Essence Existing*, in the fulness of time, ratified by *oath*.

Here, lest I should make this letter too long, I will only add, that I am, Sir, your humble servant,

MARTIN MADAN.

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*To the Editor of the Gospel Magazine.*

SIR,

As YOU have in your last Review, declared yourself a strict friend to morality, you will manifest your character as such, if you can spare me a leaf, for the PEESERVATION of the enclosed excellent Rules, of a moral and thrifty cast. I hope, Sir, you will not come under censure for so doing, by any of your DOCTRINAL Correspondents; for, Mr. Editor, I humbly think, these excellent directions will not do even them any harm.

*Tunbridge, July* 10, 1810. WALTER MEANWELL.

* This appears the most literal rendering of יהוה—the great ΟΩΝ—Και Ο ΗΝ—Και Ο ΕΡΧΟΜΕΝΟΣ.—See Rev. i. 8.

## A NOTE BY THE EDITORS.

*WE assure this Correspondent under a feigned signature, that we are staunch friends to morality, independent of* every *religious consideration. But let it ever be remembered, that our* duty *to ourselves, and to our fellow men, are relative and personal obligations, and we have constantly observed, therein every man in this life, will be sure to find an advantage.*

*But what has all this to do, with our eternal interest? As sinners, man will be found transgressors to the commandments of God, and as such under the curse. Every child of man born into this world, is tied and bound with the chains of his sins, and until Almighty Grace rescue him, he is an apparent victim to God's curse and condemnation. Therefore, to attempt to stand before the Judge of quick and dead, and claim eternal life on such* interested *actions, is as fully absurd, as the labourer after having obtained his due wages for his services, claims an interest in his master's personal estate. A reward of eternal glory for our moral actions, is ridiculous and absurd. For it will necessarily be said to every claimant,* therein you have had your reward!!!

1. SIN is the greatest of all evils; the salvation of the soul our best good; and THE GRACE OF GOD our richest treasure. Let the poor man find his way to the cheapest market on Saturday, to a place of divine worship on Sunday, and, like an honest man, go to his labour on Monday. Following these plain directions, he may be *twice happy:* HAPPY HERE, AND HAPPY HEREAFTER TO ALL ETERNITY.

2. Sinning is a very expensive occupation.—Ask those who have practised it; they can tell you what it has cost them. The man who attempts to make you laugh at THE FEAR OF GOD is your worst enemy. In so doing, he endeavours to teach you to be also your own *bitter and irreconcilable enemy for ever,* both in this world and in the next.

3. When you stew or boil your meat, if you leave the vessel uncovered, some of the best part goes off and is wasted in steam; and when you make the fire in a wide chimney, with a large open throat, there is at least twice as much of the heat goes up the chimney, as ever comes into the room to warm the family.

4. She who roasts or broils her meat wastes half of it in the *fire.* She who boils it, loses a third part of it in the *water.* But when the good wife stews her meat gently, thickening the liquor with a little meal, ground rice, or pease and vegetables, and making it savoury with fried onions, herbs, and seasoning, she gets the good of the whole, her husband and she fare much better, their children thrive and grow hearty and stout, and their money goes twice as far.

5. He who does not make his family comfortable, will himself never be happy at home; and he who is not happy at home, will never be happy any where. —Charity begins at home: the husband and wife, who can hardly keep themselves and their children, should not keep a dog to rob the children of part of their food.

6. Of all *idolatry,* that ever debased any savage and ignorant nation, the worship of the *gin bottle* is the most disgraceful. The worshipper of the gin bottle becomes unfit for any thing; he soon rots his liver, and ruins himself and family.

7. MARRIAGE IS HONOURABLE: and the married state, when entered into with prudence, and continued in with discretion, is of all conditions of life the *most happy*; but to bring a wife home, before we have made provision by our industry and prudence, for her and our children, or to choose a wife, who has not, by attention and economy on her part, proved herself fit to manage a family, is *extremely imprudent and improvident.* Let, therefore, the young pre-

pare themselves for the married state, by treasuring up *all the surplus of their youthful earnings*, and they will marry with confidence, and live together in comfort.

8. INDUSTRY will make a man a purse, and FRUGALITY will find him strings for it. Neither the purse nor the strings will cost him any thing. He who has it, should only draw the strings as frugality directs; and he will be sure always to find a useful penny at the bottom of it. *The servants of Industry* are known by their livery; it is always *whole* and *wholesome*. Idleness travels very leisurely, and poverty soon overtakes her. Look at the *ragged slaves of Idleness*, and judge which is the best master to serve;—Industry, or Idleness.

9. TIME IS OUR ESTATE; it is our most valuable property. If we lose it, or waste it, we can never—*never* purchase it back again. We ought, therefore, not to have an idle hour, or throw away an idle penny. While we employ our time and our property (however small that property may be) to the best advantage, we shall find that *a fortune may be made in any situation of life*; and that the poor man, who once wanted assistance himself, may become able to assist and relieve others.

10. When times are hard, why should we make them harder still? Is it not enough to be taxed once by government, without being taxed twice by folly, thrice by drunkenness. four times by laziness, and so on!—A good man even in hard times, will do twice as well, as a bad man will in the best of times. Let us all then rise up *against ourselves*, who thus *tax and injure ourselves:* and we shall soon find that the times will mend. *Let us do good to ourselves at home*, and we shall become happy in our own habitations; and learn that it is a true saying, that "God helps those who help themselves."

11. The best pennyworth is to be had where most sit together, in the open market, and bargains are often cheaper in the after end of the day. When honest men have done their work, it is better for them to go to market, than to the alehouse.

12. The *ready penny* always fetches the best bargain. He who buys upon trust, must not complain if he is cheated. The shopkeeper suspects the customer *who buys on trust*, and thinks that he means to cheat, and never to pay; and therefore he takes good care to be beforehand, and charges high accordingly.

[The above Twelve Rules may be had either of the Printer or Publisher of this Magazine, at 8d. a dozen, or 7s. per hundred ]

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## FIRST COINING OF MONEY A RELIGIOUS RITE.

MONEY, ever accounted of a sacred nature, was first made for sacred use: when every one contributed to the public, quarterly sacrifices. They that could not send a bull, or an ox, sent a ram, a sheep, a goat, a lamb or kid, a pair of pigeons, wild or domestic, or a piece of money; for the purpose of religion. Hence *pecunia* is derived from *peccus*. From the figure of an ox or sheep impressed upon it; as both Pliny and Plutarch expressly tell us. Indeed it was first stamped with the figure of the animal destined for sacrifice.

Theseus, as all antient heroes, was a very religious man, and in that respect also affected to imitate Hercules. He instituted the great religious festival at Athens, at Midsummer-time, called Panathenea, where every one were to contribute a piece of money toward the sacrifices: which money he stamped for that purpose with the figure of an ox, as Plutarch informs us. And thence an ox became the common name of a piece of money. This grand meeting, or panegyre, was but a patriarchal custom revived in Greece: the same as celebrated here by our Druids.

The first syllable of the Latin word *numus*, money, being long, indicates, that it comes from *numen*, as belonging to the Deity.

These were patriarchal sacrifices. In time they introduced other animals; as deer, swine, horses, and even human; from corrupt notions of the Messiah.

I mentioned some coins of the antients, with animals and parts of animals; with the sacrificing-knife accompanying; or the instruments used on that occasion; or vases, temples, and the like.

Afterward, when idolatry prevailed, the impress of their money on both sides, was of deities, sacred things, vases, instruments of sacrifice, altars, and symbols of like import, of which innumerable instances. The first money of the Romans was signed with Janus's head; the god of time, past and future; in a word, Providence: which the Egyptians represented more concisely by an eye, in their sacred writing. The ship on the reverse of the Roman coin, likewise meant Providence, in another symbol; and as the Egyptians likewise did.

Not that the first inhabitants of Italy learnt from the Egyptians, but from those that were older than the Egyptians; and from whom the Egyptians themselves learnt. This is the true cause of the mistake in Grecian, and other writers, running up the Egyptian antiquities too high. Thus we find in the most ancient Phœnician author Sanchoniathan, the true origin of this Roman figure of Janus.

"Cronus (Ham) was pictured with four eyes: two before, two behind; two waking, two winking, as in sleep. Upon his head, two wings; one extended, as in flight; one let down, as at rest." The one, either of the eyes, or of the wings, means the power of Providence, in the act of creation; the other, what we properly call Providence, continuing the order of creation.

Of the eyes, we read the like in Balaam's expression, who was a Druid. Numb. xxiv. 4. "He hath said, who heard the words of God; who saw the vision of the Almighty; falling into a trance, but having his eyes open."

Of the wings, one of the forms of the Druid temples was what I call the *alate*. One of which I revisited this year with great pleasure, no farther off than Navestock common, Epping forest, by Weald: one of the greatest, and most antient curiosities in Britain, made by the first Phœnician inhabitants. It is in form of a circle and wings; composed by mounds of earth, rampart and ditch: overgrown with foxgloves, the sacred plant of the Midsummer sacrifice. Near it, many brass Druid Celts were found, some time ago; now in Mr. Lethulier's collection. I mentioned some of the most antient builders of this sort of temples, Phyt, the second Apollo. Observe we in our temple, one wing is extended; the other at rest.

Lastly, as to the ship, on the reverse of the Roman old money, *capita aut navim*; the old Greek and Roman writers were ignorant

of the true meaning. It is the emblem of Providence; of the smooth, regular, unseen conduct thereof, in the order of the universe; the *magni machina mundi.* And this too is according to the Egyptian notions. As in the famous Isiac table, it represents the mystic temple of the Egyptians. Over the gate of the front or entrance, where was the dog's head and ring, the knocker is a boat pictured; this is the door of the terrestrial world. The same boat over an inward gate of that part of the temple, which was the celestial world. Thus the priests of the temple of Jupiter Ammon (Ham) carried their deity in a boat, in the grand procession before Alexander the Great, as Curtius writes. This is the meaning of the ship on the reverse of the first Roman money, with the head of Janus in obverse.

The striking of the Roman money was ever one prerogative of the Flamens, on account of the offices of religion. All the Common-wealth money, the consular coins, have the bust of Rome, of Venus, or some other deity. And after it received the bust of an emperor on the obverse; the reverse was ever reserved for a deity, for instruments of sacrifice, sacred vessels, sacred symbols, &c. So after Christianity sunk from its original purity, the coins were stamped with heads of Christ, the Virgin, of saints, angels, bishops, and the like. Our Saxon coins exhibit many such. In France, often saints and relics are on the coins of particular districts; the head of the Protomartyr on the coin of Besançon, and of the people of Metz: of St. Martin at Tours, St. Nazarius in the country of Autun, and the like. Still keeping up to its original intention, the sacred character.

Thus the striking of money was a religious work. That the most common impression was intended to exhibit a particular deity, the object of adoration of the city whereto the coin belongs; and struck in honour of that deity, and on the days and times when they celebrated their religious rites thereto. BARNABES.

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## ON THE TRINITY.

*(Continued from p. 456.)*

If, as is supposed, the word *God* denotes only an *office*, as *ruler* and *governor*, then the Arian may *safely* acknowledge (what yet they obstinately deny), that the Son is one and the same with the Supreme God; because they *confess* that he is invested with the supreme dominion over the universe, and exercises the *same* power with the *Supreme* God. They readily grant, that *in the monarchy of the universe there is but one authority, original in the Father, and derivative in the Son; the power of the Son being not another power, opposite to that of the Father, but itself, the power and authority of the Father;* and this is supposed, by them, to be the reason, why *the Scripture, though it styles the Father God, and also styles the*

*Son God, yet, at the same time, declares that there is but one God.* But how inconsistently with these their principles do these men act! They scruple not to allow him one and the same authority with his Father; they confess that he has that sovereign dominion, which constitutes the *Supreme* God, and yet will not allow him the title of the Supreme God. *We*, very rationally, assert, that he is the Supreme God, because we acknowledge, in him, the *essential attributes* of the Supreme God: *they* cannot, for the same reason, refuse him that title, seeing he has the supreme office and power, which, in *their* opinion, makes God to be God:—but it is justly to be suspected, that they are conscious that this, their assertion, is not universally true, and that the Godhead does not, always, in Scriptures, signify an office; for, if it had, they might, without scruple, and upon their own principles, have entitled the Son the Supreme God.

But, should we allow them this their sense of the word *God*, and understand it, *always*, in the relative signification, yet, even this will, by no means, solve the difficulty they are under, relating to the *Unity* of the Godhead, nor acquit and absolve them from the charge of polytheism; because, in whatever sense they will take the word *God*, whether as signifying *substance* or *office*, as long as they maintain, that the Son is not God in the very same sense that his Father is, and that he is not one and the same Supreme God with his Father, the consequence will still be inevitable, the difficulty will still return, That they are and must be two distinct and separate gods.

Allowing them that the Godhead is a name of sovereignty and dominion; yet this, their own supposition, is, evidently, inconsistent with their notions of the Son of God, by which they must, *ultimately*, suppose him a *finite* and limited being; for, in order to administer that supreme dominion and government over the universe, which they acknowledge him possessed of, there will, necessarily be required such perfections and powers as are, apparently, inconsistent with a *finite* and *limited* being. The Governor of the Universe must, evidently, be invested with omnipresence, omniscience, infinite power, and the like; and to ascribe these to a limited and confined being, is such an absurdity as can never be digested.

To have done with this matter. The *relative* signification of the word *God*, which our adversaries plead for, is not only (as hath been shewn), of no service to their main hypothesis, but is, also, *falsely* urged as the *universal* sense which it bears in Scripture. The word *Jehovah*, which is the distinguishing name of God in Scripture, is a word of *absolute* signification, denoting *Self-existent*, and has no *relative* sense whatsoever. St. Paul blames it in the Galatians, *that they had done service* τοῖς μὴ φύσει οὖσι θεοῖς, *to them that were not God's by nature.* In the beginning of St. John's Gospel it is averred, that the Word was Θεὸς ἐν ἀρχῇ "God, in the beginning;"

that is, *before all Creation.* In this place, the word *God* must denote a *substance;* otherwise, the Son must have been God or Ruler, when there was nothing of which he was Ruler; must have had sovereign dominion, but it was a dominion over nothing; was God, when there was no object of his Godhead; in a word, was God and not God; was God in the sense of St. John, but, in the Arian sense, was not God.—And, indeed, upon supposition that the word *God* hath only a *relative* signification, and denotes no more than *Ruler* or *Governor* of the world, it will not only follow, that there was no such thing as a God from all eternity, and that the Godhead commenced at the creation of the world, but, also, it will be apparent, that God can cease to be God whenever he pleases, by reducing all things to their primitive nothing, and putting them into a state of non-existence; and thus, upon the ceasing of the subjects of his dominion and Godhead, his dominion and Godhead must, of consequence, cease with them. But to assert either that God was not God from all eternity, or that he can cease to be God whenever he pleases, is the height of blasphemy, and a greater absurdity than any they charge on our scheme, were such their charges true.

I have dwelt the longer on the polytheism, idolatry, and *impieties* of Arianism, and have been the more particular in examining the other inconsistencies of it, a *true*, yet a *made*, a *created*, a *dependent* God; not only because it is, at present, the *paevailing* hypothesis among the Antitrinitarians, and therefore the more necessary to be laid open and refuted; but, also, because all that has been said to shew the falsehood of that scheme, will serve with equal strength, and be as forcibly objected to the Socinian hypothesis (which I am next to consider), and to any such schemes as acknowledge with *them* and the Arians, that Christ is *true* God, yet not God in the *same sense* that his Father is, or the one Supreme God with his Father. The same charges of polytheism and idolatry, the same absurdities of a made, a temporary, a dependent God, are equally, and for the same reasons, applicable to Socinianism and Arianism, do, with the same force, press them both; and, therefore, I need not repeat nor insist on them again, under this head of Socinianism.

And, indeed, there is the less occasion for our elaborate proving these charges on the Socinians, because some of their own writers (particularly Wolzogenius and Smalcius), herein acting more ingenuously and fairly than the Arians, do not scruple to acknowledge, but readily confess, that these are the just consequences of their doctrines; they plead guilty to the charge; they are not ashamed to *own that there are more true Gods than one;* they *allow that they adore Deum Factum;* and, that *to acknowledge only one Supreme God, and to worship only one God, is pure Judaism, and a renouncing Christianity.* So their authors before-mentioned, in this respect, indeed, to be commended, that they fairly own *polytheism* and *idolatry* to be the consequences of their scheme (which, because it is so shocking to Christian ears, our present Arians vainly endeavour to

shift off from their system); but in *this* to be detested by all *sober* Christians, as so directly subversive of our holy Religion, as so manifestly tending to restore the Pagan idolatry and polytheism, and so apparently opposite to both human reason and the revealed will of God.

But, beside these *confessed* impieties of the Socinians, there is yet one absurdity in their scheme, to which I did not speak under the Arian, as not being chargeable with it, but which must, in this place, be examined. Socinus supposes, that our Saviour had no existence before his birth of the Virgin; that *then* he became no more than a mere man; that he continued such till his ascension into heaven; and that then, in reward for his eminent merits, God deified him; conferred the Divinity on him, and made him, though not an *eternal*, yet a *true* and *proper* God. This is, indeed, peculiar to the Socinian scheme, and is, I conceive, of all absurdities the greatest. That a creature of yesterday should, afterward, become God; a finite being should be made infinite; that the incommunicable properties of the Godhead (without which no being can, properly, be *Deus verus*), should be actually communicated, are most open and flagrant contradictions. And, as it has been before observed, that the Socinian scheme tends to introduce the idolatry and polytheism of the ancient heathens, so, this their account of the deifying of our Saviour, seems, in fact, to be borrowed from them, and to be no other than a transcript of the Pagan *apotheōsis*.

From the errors relating to the *Divinity* in Christ's Person, let us proceed to those relating to the *humanity* in his Person. To each of these I shall speak very briefly. The Apollinarian scheme, which supposes that Christ had no human rational soul, but that the Divine Λόγος performed its offices (into which opinion, also, an eminent writer among the Antitrinitarians of our own nation seems to be gone), is justly chargeable with these absurdities; that it supposes our Saviour to have been not a perfect and entire *man*, as wanting the *principal* part, an human soul; that it makes the Λόγος or Divine nature in him, to have *increased in wisdom and understanding*, as we find our Saviour did; and, that it makes the same Λόγος to have been the subject of all the various affections with which he was sometimes moved, of all his agonies previous to his Passion, and of those bitter pains and sufferings he underwent on the Cross. But, to assert the former of these propositions, is directly contrary to the whole Scripture; and to assert the two last, is equally injurious and blasphemous against the Divine nature, as it subjects it to passions and sufferings, and to a capacity of improvement in knowledge.

The Nestorian scheme, which divides the God-man into two persons, does, evidently frustrate the end of Christ's incarnation; and is, therefore, the greatest reflection on the wisdom of God in that incarnation. For, if the Person were divided, and He who suffered death, as an expiation for sin, were only a mere man, to whom the

Divine nature was not, *at that time*, united; it is apparent, that the miraculous birth of Christ from a virgin, was entirely needless; and any other person, no more, than mere man, might have procured all the same benefits that he did by his death and sufferings.—And, further, Nestorius's whole scheme is founded on a supposition which will never be granted; and that is, that two distinct *natures must* constitute two distinct *persons;* which hypothesis (beside its high presumption, in positively determining a thing so much beyond our knowledge, as the manner of subsistence of the Divine Persons and nature), is, also, evident, false, even in beings of a created and finite nature; we having an undeniable instance in ourselves, in the union of our souls and bodies, that it is possible, that two distinct substances, of different natures and qualities, and acting agreeably to their different qualities, may be so closely united as to constitute but one person,

The Eutychian hypothesis, which confounds the two natures in Christ, proceeds upon a like false supposition with the former; and that is, that two natures cannot subsist, *distinctly*, in one person, but must be converted into each other, or swallowed up of each other. This, also, is apparently refuted, from the unconfused union of the soul and body in man; these two different substances composing but one person, retaining, however, their own proper qualities, acting by their own distinct faculties, without being changed into each other, or swallowed up of each other. Not to take notice of the evident impossibility of such a transmutation of natures, as this system supposes; for a nature, which is, of itself, uncreated, immaterial, immutable, impassible, cannot possibly become created, material, mutable, and passible; as, on the other hand, it is repugnant to a nature finite and temporary, to become an infinite and eternal one.

From the absurdities and errors, which the adversaries of the Catholic doctrine have advanced, relating to the Person of the *Son*, we must now follow them to those relating to the *Holy Ghost.* Among these, the followers of Socinus have denied his being a *Person;* and, in order to patronize this, they have found themselves obliged to do the greatest violence to Scripture, and to wrest all the personal actions, there ascribed to him, all the affections and faculties, purely personal, there attributed to him, and all those texts, which, most apparently, put a distinction between him, and both the Father and Son, to the low, dry, and jejune, as well as strained, forced, and inconsistent sense of a mere power and efficacy; a gift and an operation; a quality, an attribute, and an accident in God. To clear these their assertions from absurdity, impiety, and inconsistency with Scripture, they must first shew us, that a mere power and efficacy can be the subject of power and efficacy, which the Scripture, Romans xv. 13, assures us the Holy Ghost is: they must demonstrate, that a mere gift can be the Author of gifts, as the Holy Ghost is averred to be, Corinthians xii. 11: they must prove, that a mere operation and quality can act and operate, as we are certain, from

Scripture, the Holy Ghost does: they must evince, that it is possible that there can be such a thing as an accident in the Divine nature; and they must shew some reason, why, in the form of Baptism, our Saviour should command *any* attribute to be joined with two, which are, confessedly, persons; or, why that *particular* attribute, the Holy Ghost, rather than the other Attributes of the Divine nature, Eternity, Immensity, Omnipresence, and the rest. Till some satisfactory solution be given to these difficulties, we cannot absolve the Socinian notions, concerning the Holy Ghost, from being repugnant to the descriptions of him in Scripture, as well as to the received tenets concerning the Divine nature.

*(To be continued.)*

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## THEOLOGICAL REVIEW.

*The Temple of Truth. Studies, Sacred and Philosophic, adapted to the Temple of Truth. With additional Studies, 3 vols. large 8vo.*

THE swarm of religious Publications, which, in general, have issued from the press, more particularly of late years, and though several of them have been applauded by the fashionable mob, have created, in our breast, the most sovereign contempt.

A number of our theologians appear to us like Joab and Abner's young men, who are equally matched, so as fairly to foil one another, and fall by mutual strokes, insomuch, that their surviving admirers are left in darkness and uncertainty, and think, that

> "Opinions and systems, like time, pass away;
> And yesterday's truth may be falsehood to-day."

Nevertheless, while these assailants are demolishing each other's fortress and tower, and, with unhallowed hands, are erecting Babels of confusion, and re-building an accursed Jericho, the Almighty blasts their efforts, and happy for them, if they are saved after all, with only the loss of their building.

In the midst of jarring contentions and opinions, the Temple of Truth is fixed on an irresistible basis; and God, by his blessed Spirit, will lead all his people under its sacred dome; they shall know the Gospel's joyful sound, and walk in the light of God's countenance.

We have taken up, and put down the above volumes, at different times, with peculiar satisfaction. It must be apparent to every spiritual mind, that the Author has been led into the steady light of truth, and delivered from the glittering sparks of falsehood. Uncorrupted by a vain imagination, his heart appears open to a disinterested love of truth: he has found the golden vein of the genuine spirit of religion: in short, he has a piercing understanding, with a systematic mind, which comprehends, at one glance, a whole, from the first principles to the last result. To give an analysis of this work, would be too much for our limits; we can only say, that those

who may be inclined to purchase it, will find a great fund of pure, unadulterated Christianity.

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*Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching.* Part the Fourth. By a Barrister.

THE Barrister has now made his fourth appearance upon the stage of public observation; he has been so drove by his antagonists, as to confess, that in order to save the Established Church, the doctrinal system must be renovated. He says the lips of the clergy are sealed, while such a formulæ of faith remains as a test to try their orthodoxy. The Barrister finding that the currency of false pretence, and sophistic reasoning, will no longer avail him, he at once throws off the mask, and shows himself in his proper colour. Here is a tacit acknowledgment, that the body of our clergy do not act upon the principles they have avowed, when they got an entrance into the Church; and they must, now he tells us, in order to be consistent and rational, have another creed, or have the present one revised, amended, new framed, re-ratified, and afterwards *confirmed* by THEMSELVES. Now who are the schismatics and innovaters at present in the Church. If doctrines, flowing from the pure fountain of truth, which have been sealed by the blood of martyrs, be so offensive to the taste of our philosophic and polite clergy; why enter a proscription against those who would wish to worship the God of their fathers? why impeach and villify those of our orthodox clergy, as methodists and sectaries? Such proceedings are contrary to every rule of right. It might as well be said, that those Israelites who changed the worship of God into the worship of a calf, acted agreeable to the ordinance appointed by Moses. The excellence of a theory of medicine, is not to be changed, because every quack may think proper to find fault with it; nor is it to be tried by the test of the practice of the intemperate, the drunkard, and the debauchee. Nor is the goodness of a theory of law, to be judged by the conduct of those who live in the habitual *practice* of violating every law human and divine, any more than a code of sacred doctrines, ought to be put under the scrutiny of those who would substitute every damnable error to destroy the faith of God's elect.

Is it to be wondered, after the Barrister enters his protest against the doctrinal system of the Church of England, he should hold up to general execration, the doctrine of Calvin, and those of the clergy who preach agreeable to their subscription oaths, as the vilest of men. And this done as a catch, under a pretence of a superior piety, and a paradoxical morality, so as to eradicate the vital spring of our Reformed Church. It is lamentable to say, in this nefarious work, the Barrister is joined by the infamous gang of Socinians and Arminians, and of too many of the clergy, who have crept into the Church under a false guise, and who use it as

a naval string to nourish their venom and hatred, nor do they care while they can purvey on their ecclesiastical parent, and hang on her for their own subsistence;—unnatural children, they eat her bread, while they lift up their heels against her!

These are the characteristic lineaments of some of our spiritual guides, who bask in the sunshine of the emoluments of the Church, while they swell with an hoarded enmity at her.

The Barrister is certainly a bold speculator, no doubt but he wishes to new model the Church upon a similar plan, as some of the discontented clergy attempted to do in the year 1771, when they associated at the Feathers Tavern; but such chimeras were found dangerous. The potion which *such* dissenters would give, under pretence of strengthening the Establishment, and to compose the mind of her disaffected members, would soon become the source of debility, phrenzy, discord, and utter dissolution, for all such architects would have no foundation for another superstructure.

We shall now transcribe from this writer, his Sketch for a fashionable organization of the doctrines of the Church of England, and we can be no longer at a loss to account for his rancour against those who are deemed the Evangelical Clergy. The Barrister says,

"On this subject, I shall express myself without reserve, but with becoming distrust, because I am fully aware of the delicacy and the difficulty which attend the practical application even of the means best fitted to the end.—But thus far I think we cannot err. We should investigate first the cause of the evil, that we may apply the means of cure with more certainty, and with better effect. If it should be found, upon inquiry, that we ourselves contribute in part to produce and to perpetuate the evil we complain of, let it be our first care to remove the cause *thus far*. It is impossible not to remark, that all the leaders of this most dangerous sect, shelter themselves behind the ARTICLES OF THE CHURCH, at the very time that they are loosening its foundation day by day, and hastening every hour the crisis of its downfal.

"Let then the Articles which were framed in an unenlightened age, and at a period of bigotry and bloodshed; let them be fairly, and without prejudice, examined; and if any one is found to contain any expression which seems to undervalue the importance of *good works*, or, which is the same thing,—to undervalue that practical obedience to the laws of God, without which religion is an empty name,—let such expression be withdrawn.

"If there is any Article that experience has proved to be more productive of religious dissension than of reverence to God or allegiance to the state—let such cause of offence and disunion be removed.

"If any article should be found to have separated conscientious and worthy men from the Established Church, by demanding an implicit and specific faith on points not fundamental—let such article be so revised as to restore the right of private judgment, and the freedom of religious inquiry.

"Thus revised, the *Articles* would be no longer—what I fear they have too long been—a stumbling-block to the friends of the Establishment, and a stalking-horse to its enemies.

"I am aware of the outcry that may be raised against this by the Bigot, whose creed it may disturb, and by the Sectary, whose views it may counteract; but the intelligent part of the public will give to such outcry just the weight it deserves, and no more. The only point they will seek to determine will be—Is such a measure salutary, and is it just? Does it tend, as far as it goes, to avert the perilous consequences to be apprehended from the present state of things? This is the sole

inquiry. The appeal is to reason and to fact. Mere din and clamour can contribute as little to any wise decision upon it, as the bellowing of a blacksmith's forge.

"It is a plain truth—but it is a truth that should not be withheld.—This nation does not, nor can, avail itself of the progress of knowledge, and the dissemination of learning amongst its Clergy. The Church has in it, both now and in times past, many persons of distinguished piety and exalted talents, by whom Christianity might have been cleared from those errors which have so long corrupted its purity and retarded its influence; but a boundary line is drawn, beyond which they can never step with safety. They have no power to oppose, by argument, the progress of those doctrines by which the multitude are so fatally misled. They find these doctrines so incorporated with that formula of Faith which they have subscribed, that their lips are sealed.—This is an evil of infinite magnitude, and is full of the worst consequences to society.

"No ARTICLES can ever be a proper foundation for any man's *faith*. In a REVEALED religion, they must always be useless, because there can be no necessity to resort to, much less to rest on,—any human decision.

"If such Articles were attempted to be introduced *at this day*, the whole kingdom would be in a ferment from one end to the otherr. Such a despotic encroachment on all the principles of religious freedom!—such a flagrant violation of the indelible right of private judgement!—No man would consider the CONSTITUTION *of England* as worth ten days purchase.

"Is it possible, then, for any person rationally and really to persuade himself, that by combating the revision of these Articles, he is actuated by a due attention to the real interest of religion, and the true interests of his country? No enlightened, disinterested, reflective mind, can come to such a conclusion as this. It is not possible.

"It is good for the community that there should be an established clergy. Why? Because it is of indispensable importance that the sacred obligations of Christianity may be impressed firmly and frequently on the minds of the people—that justice, temperance, mercy, prudence, benevolence, uprightness—that all those practical virtues, in which it has pleased God to place the whole duty of man, may be inculcated on all classes, and in all quarters of the kingdom. Every man thus employed—whose attainments fit him for the duty—whether in the church or out of it, is employed wisely and usefully. But the State would abjure its duty, should it leave the religious instruction of the people to *chance*. An ESTABLISHED order of clergy is therefore essential, that by its example and exertion, the moral character of the nation may be preserved, and the public prosperity placed on the most solid of all foundations.

"But Articles of controversial divinity have no connection with, nor can they ever contribute to, the great and sole purposes for which a national Clergy is instituted. It is not by such articles that the moral reformation of the profligate, either in high or low life, can be effected. You may enforce them for ages, without rooting out a single vice from society. You may declaim upon them to eternity, and never bring one bad man to repentance. The leaders of the *Church-militant* will be found among their most strenuous supporters. The EVANGELISTS of METHODISM resort to them as their rock of refuge. If you expose the destructive tendency of their tenets, or trace their gradual and excessive accumulation of *power*; if you set forth the danger which this *new political and religious interest* threatens to the vital interests of the state—they do not attempt to meet you as an opponent in the open field of argument, but they artfully slip aside from the subject, and endeavour to involve you in a discussion of the *Articles of the Church*.—They take advantage of this in two ways.—If you *admit* the authority of the Articles in matters of faith, they then take occasion so to manage the controversy as to leave all the main points out of the case, and to shew that they are *supported by them*. If you do *not admit* their authority, they then draw off the whole attention from the statement you have made, to *you personally*, and denounce you as the real enemy of the Church; and by this expedient they throw the charge *from themselves*. In

the meanwhile, all that it most behoves the public to mark—their Delegates abroad—their Associations at home—their insatiable spirit of proselytism—their Society of United Theological Booksellers—their provincial and Corresponding Societies—their influence at the India Board—their party in the House of Commons—their restless *conversionary* exertions in the army and navy—their funds for the purchase of livings—the zeal with which they labour to propagate, among the lower classes of the community, a spirit of hatred and distrust towards the moral Preachers of the Establishment—and the careless and assured air with which they prophecy the downfall of what they contemptuously term "MOTHER CHURCH"—all this representation they reply to by pronouncing you to be a SOCINIAN, and by quoting the Thirty-nine Articles in support of the TRINITY!!

"The Church Establishment may confide both in my faith and my attachment; but I will endeavour, to the utmost of my means, to protect its interests, even at the risk of running counter to its Creed. I will not suffer, if I can help it, its existence to be sacrificed to its Articles. In *them*, treachery has too long found a fund of resources. From that Armoury it has but too long furnished weapons for its own destruction; but the good sense of the people will by degrees be awakened to the suggestions of sound policy on this subject. When this shall be done, the true remedy for the danger that besets us will meet no obstacle to its application."

We have made the above large quotation, in order that the writer's sentiments may be had collectively, wherein the reader will perceive, that the excellent code of sound doctrine, selected from the Scriptures, as a standard of purity, by our renowned forefathers in the fulness of their wisdom, is utterly discarded by this modern Reformer.

The more we contemplate the system of Gospel truth displayed in the Liturgy, Articles, and Homilies, the more thankful we are to God for enabling us, though laymen, for to bear our feeble testimony in its favour. We trust it will remain in our national archives, as a bulwark against Socinians, Arminians, and the whole tribe of pharisees and self justiciaries; and abide as a pyramid, and lift its head above the clouds of error, and the pelting tempest of narrow sectaries and unbelievers, to the end of time.

This present assailant of the Protestant Reformed Church, has not started one new idea upon the subject, he has not answered one reply put to him, but works up his passion into a fervor, and most wickedly imputes to those of the clergy who faithfully preach the doctrines they have subscribed, that they are partizans of licentiousness, and avowed enemies to morality. When we consider such an unfairness of alledgment, wherein the defamer acts the part of prosecutor and judge, it excites in our breasts a contempt for his effrontery. Indeed in his four tracts, there is scarce a page which exhibits the calmness of a philosopher, the politeness of a gentleman, much less the spirit of a Christian.

It is not to be wondered at, that the enmity of the Barrister should be excited against Calvin; in his declamatory rant, he stamps, foams, and calls foul names, and charges that eminent character with the murder of Servetus, though it has been well authenticated, that Calvin voted in the minority of the magistrates for his life; but, if it was not so, what has this to do with the tenets he espoused, and so ably defended? Papists and Arminians, and almost every rene-

gado, have made this false charge. What, if men professing godliness should act a sanguinary part, destroying their own species?—Let them have the detestation of mankind, and let their names be consigned to historic infamy, and let them that take the sword perish by the sword.

The Barrister, in his anger and malignity to Calvin, totally forgot what he so ably and praise-worthy said in a page or two before; a sentiment, which deserves to be written in indelible characters; namely, "*To give an opponent an appellation, instead of argument, is to give proof, at once, of a barren mind and a bad cause.*" But this honest declaration was made by the writer, because he was charged as a Socinian; he did not like his character to be known; for he says, and says truly, he might as well be called a soap-boiler: so say we, with respect to the title of Calvinist; nor can we descend to call any man master, but Christ, and the Scripture is our grand authority.

The Barrister gives us a portraiture of the Methodists; and if there be such vile characters as he points them out, stalking upon the face of the earth, the sooner the vengeance of heaven extirpates the banditti, the better for mankind: we thank God we know nothing of such a people, nor their communications. The following is a description:

"If religion consists in listening to long prayers, and attending long sermons, in keeping up an outside appearance of devotion, and interlarding the most common discourse with phrases of gospel usage;—if this is religion, then are the disciples of Methodism pious beyond compare. But, in real humility of heart, in mildness of temper, in liberality of mind, in purity of thought, in openness and uprightness of conduct in private life, in those practical virtues which are the vital substance of Christianity,—in these are they superior? No. Public observation is against the fact, and the conclusion to which such observation leads is rarely incorrect. Simplicity and fair dealing has been usually held to mark the conduct of the QUAKERS, and they consequently stand high in the confidence of that community of which they make a part. But the character of the METHODIST has gradually unfolded itself with a very different reputation. They very name of the sect carries with it an impression of meanness and hypocrisy. Scarce an individual that has had any dealings with those belonging to it, but has good cause to remember it, from some circumstance of low deception or of shuffling fraud. Its very members trust each other with caution and reluctance. The more wealthy among them are drained and dried by the leeches that perpetually fasten upon them. The leaders, ignorant and bigotted,—I speak of them collectively,—present us with no counter-qualities that can conciliate respect. They have all the craft of Monks without their courtesy, and all the subtlety of the Jesuits without their learning.

"Supplies to the army of fanatics have been collected, with restless diligence, from all quarters. The conscripts of Methodism have been called out from every village and hamlet in the kingdom. The privacies of domestic life are besieged by an artful race of bigots, who spare no pains, and start at no expedient to make converts to their cause. They worm themselves into families only to make proselytes. Not only is the parlour besieged, but even the kitchen is invaded. They consider no acquisition as beneath them. All the relationships of civil life are separated and drawn asunder, wherever these saintly inquisitors, with their outside "form of godliness," can gain admission.

"We find them regularly parading before the public eye their annual accession of new members. The increase of the Societies during the last year, in Great

Britain and Ireland, amounts, we are told, to 6716*.—What a curious exhibit it would make, were they, at the same time, to divulge all the management and manœuvring, all the holy hypocrisy, and pious frauds by which these new converts were drawn into the *connection!*

"How happens it, by the way, that we hear nothing of the number of Seceders,—of the many that, from time to time, throw off their allegiance to the new Spiritual Monarchy? A full report is given of the new Subjects, but no return is made of the Emigrants,—no account either of the numbers *expelled.* These theological politicians have their reasons for all this,—and good reasons too. The children of this world are wiser in their generation than the children of light.

The concurring proof of all that is going on before us is, or ought to be, more than sufficient to open our eyes.—The accumulating numbers, and increasing ascendancy of this pestilent Priesthood, sending out its Missionaaies into the heart of foreign kingdoms, and dispatching its spies and inquisitors to the very extremities of our own, for the purpose of cementing the ties of brotherhood, and extending their spiritual influence in every possible direction, and of watching, at the same time, the movements, and alienating the members of every other sect,—and all this under the canting pretence of advancing Christ's Kingdom!!—traversing all space to Evangelize the Heathen; to impart to the swarthy Savage,—not the knowledge of those sciences which minister to the improvement, or of those manufactures which contribute to the accommodation of life,—not to instruct them in the principles and practice of truth, and justice, and mercy, which are the essentials of all true religion,—not to inure them to those habits, and sympathies, and feelings, congenial to civlized man—No. But to tutor them in the mysteries of Calvinistic Theology!! To spread before them all those abstruse doctrines which have been a source of dispute, and misconception, and wrangling, and fanaticism, from the first date of their introduction, to the present hour†!!!

"It is impossible to mark the progress of this spiritual regency without the strongest feelings of indignation. The proceedings of its leaders are not to be accounted for on the principles which guide the ordinary efforts of men. Their zeal in the accomplishment of their designs, leads them to make perpetual inroads on the first great principles of freedom. They have at length announced a mode of restricting the liberty of the press, which England never witnessed in the worst times of tyranny. They have introduced,—to their utter scandal and disgrace, and to the scandal and disgrace of the nation which is made to furnish the precedent;—they have virtually introduced *the test act* into the very recesses of literature! They form a corporation in the most monstrous and unconstitutional spirit of monopoly, and they then tender a *subscription to articles*, as the *sine qua non* of admission!! This company of Calvinists thus constituted, announces itself to the

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* Vide Evangelical Magazine for October, p. 439.

† The Calvinistic and Arminian Methodists, although they do not concur in their doctrines, have, as I have before taken occasion to notice, laid aside that bitter enmity to which the division between Whitefield and Wesley gave birth; their common enmity to the establishment having at length become a bond of union. But notwithstanding these sects hold doctrines in many important respects directly the reverse of each other, yet each gives to its system of faith the imposing title of "the Gospel." A Missionary of the Arminian school, in his letter, dated from *New Providence*, in February last, writes thus: "This is charming ground whereon to plant *the Gospel.*"—It appear too, to be *charming ground* on which to plant *himself*, for he presently afterwards adds,—"the people (friends, and members of the society,) are the *most liberal perhaps in the world. They think nothing too good for the* PREACHER."—See Methodist Magazine for October last, p. 439, letter from Mr. John Rutledge to the Rev. Dr. Coke.

*Brother Granges*, the *Calvinistic* Methodist, does not find the *East India* to equal the *West India produce*, nor has he those prospects, so gratifying to the former *Evangelist.* In his letter of January, he cries out lustily,—"*send more Missionaries to this part of the world.* I *lament* that Ganjam, Chicacole, Rajimundry, and Musalapatam, which are *such eligible fields for Missionary exertions*, are entirely

public, under the title of 'the SOCIETY of UNITED THEOLOGICAL BOOK-SELLERS*.'

We cannot be allowed, for want of room, to follow this declaimer any farther. Here is a jumble, a mixture-medley of characters, whom he calls Methodists, and, in the same breath, Calvinists, as widely distant in opinion as the poles. It is well known, Mr. John Wesley, and his followers, *take* upon themselves, and *glory* in the appellation of Methodists; they detest the opinions of Calvin as much as the Barrister; therefore, it remains with *that sect*, and them only, to clear themselves from such horrid implications, while, at the same time, the writer shews himself a poor discriminator.

The Barrister, when he reads our observations, will perceive, that they are, in no degree, weakened by the declamations he has offered. We cannot close our remarks without asserting, that the CHURCH of England, and, with her, every sound PROTESTANT CHURCH, stand in a most critical situation; what with outward and internal foes, many of whom, like this Barrister, ACT the insidious part of friends, under the guise of a superior virtue and morality, are aiming a dagger at the vitals of Christianity. Blessed be God, these adversaries may as well attempt to stop the earth, in her diurnal and annual circuits, forbid the heavens to thunder, or the sun and moon to persue their courses, as to remove the foundation on which the elect people of God are built upon.

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*A Charge delivered to the Clergy of the Diocese of London.* By John Lord Bishop of London, at his First Visitation, 1810.

THE Bishop of London in the Charge before us, appears to reverse the very order and fitness of things, both in Politics and Religion. He would make the good people of England believe, that the abuses and imbecilities of government make the constitution, and that to be dissatisfied, or complain under the pressure of the times, is to be ungrateful to Providence, and to exhibit a spirit of democracy; which disposition, he says, is not easy to be subdued, unless "KEPT DOWN BY MAIN FORCE." In short, the dreadful situation this country is now brought into, by arrogant and imbecile characters, is to be meliorated, his Lordship tells us, by contemplating the miseries of Europe. He comforts us by saying, that we are not to consider, as a people, what we once were, as what others are now. If ever an insult could be offered to the discerning part of the community, this is a direct one.

According to his Lordship's opinion, if there is a man, who can look at the proud state of the country, before Mr. Pitt, and his adherents, involved us in this unhappy contest, and compare it with the

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destitute of the light of *the Gospel*."—Vide Evangelical Magazine for September last.

Thus the *Gospel* is made the common appellative for both systems, because neither could gain Converts without assuming it.

* See their advertisement at full length in the EVANGELICAL MAGAZINE for DECEMBER last.

present, by the low rank we hold in Europe, if he should be led to think of the misconduct, waste, and incapacity of our governors; and that, if the present measures continue to be persevered in, must be to the consigning to ruin thousands, and thousands of the middle ranks of society; we say, that with a mixture of dread for the ultimate effects of the present measures, and horror at the immediate consequences, if there be such a wise head, and a feeling heart, that character must be prepared to be ranked as a "*democrat*," in his Lordship's estimation, and as one who is seeking for the downfal of the state.

The Bishop, not contented in ranking the best friends of the country, and of the constitution, as no better than incendiaries, and speculative theorists, enters into the spiritual fold, and drags out to contempt and odium, those who are zealous defenders and supporters of the doctrinal system of the Church of England. His Lordship, following in the same train as the Barrister, has the face to charge them in an oblique way, as Enthusiasts, Separatists, "men of heated imaginations and ambitious views, bewildered in the mysteries and depths of Calvinism, so as to contemn the simplicity of the Gospel; underminers of the Establishment; new Puritans; contributors to shake the just subordination of ranks; ignorant themselves, and ignorant followers; their doctrines containing within them, the seeds of pride, separation, dissention, and mutual animosity; themselves deceived, and deceiving others, and, at last, fall into their own traps, which they have laid for others." Now, as far as it is possible for impartiality to guide our pen, let us judge between the Bishop, and those of the clergy whom he contumaceously loads with the last-mentioned epithets, and bring in our verdict accordingly.—In examining these particulars, we shall readily perceive the present Innovators, new Puritans and Dissenters, who have crept into the Church. And here, if it was proper, we could almost invoke the shade of those pillars of the Protestant faith—those venerable Fathers in Christ, those adherents to Gospel purity; we mean those illustrious characters, Cranmer, Latimer, Hooper, Ridley, Jewel, Whitgift, Hall, Leighton, Davenant, Hopkins, with Beveridge, and many other worthies, for a double portion of their spirit to fall upon the ministers of the Sanctuary. For well may TOPLADY say,

"Where shall we stop? We have already forsook *the good* old "paths, trod by Moses and the prophets, and by Christ and the "apostles; paths, in which our own *reformers* also trod, our *mar*"*tyrs*, our *bishops*, our *clergy*, our *universities*, and the whole body "of this Protestant, that is, of *this* ONCE CALVINISTIC *nation*. Our "Liturgy, our Articles, and our Homilies, it is true, still keep pos"session of our church-walls; but we *pray*, we *subscribe*, we *assent*, "one way; we *believe*, we *preach*, we *write* another. In the desk, "we are verbal Calvinists; but, no sooner do we ascend a few steps "above the desk, than we forget the grave character in which we "appeared below, and tag the performance with a few minutes *en*-

"*tertainment*, compiled from the fragments bequeathed to us by "Pelagius and Arminius; not to say by Arius, Socinus, and by others, "still worse than they. Observe, I speak not of *all*, indiscriminately. "We have many great and good men, some of whom *are*, and some "of whom are *not* Calvinists. But, that the glory is, in a very con-"siderable degree, *departed* from our Established Sion, is a truth "which *cannot* be contravened, a fact, which must be lamented, "and an alarming symptom, which *ought* to be publicly no-"ticed."

Some of the clergy are charged with holding the opinion of "*Sudden Conversion*;" the "*Notion of Absolute Election*," and the "*Inefficacy of Man's Righteousness*." These tenets appear to be the prominent features in the creed of these Calvinists, which bring them under his Lordship's severe denunciations, as persons of schismatical turns, who are aiming not only at turning the Church upside down, but also the State. Let us take a view of these particulars.

It may be asked, What is conversion? We reply, It is an act and operation of the blessed and adorable Trinity; it is a term, synonymous with regeneration; it is a new creation; and on whomsoever it takes place, it is efficacious. The Bishop of London believes this change of heart is conferred at Baptism; we believe no such thing; for that ordinance is *only* "an *outward and visible sign* of an inward and spiritual grace." Whenever this saving change takes place, it must be sudden; it is an instantaneous act; for there can be no intermediate condition, between being dead in trespasses and sins, and being quickened and made alive by the Holy Spirit The effects, which follow conversion, are, no doubt, progressive; such, for instance, as faith, repentance, and sanctification, which are freely and undeservedly bestowed upon God's regenerated people; they are the graces and evidences of a renewed heart; not the fruits of *free will*, but of *free grace*. The believer, the longer he lives, he gets deeper and deeper views of the love of the Trinity, and in the knowledge of our Lord and Saviour Jesus Christ: from a babe, he gets to a young man, and from an early state of manhood, to be a father in Christ.

Respecting what his Lordship calls "*Absolute Election*," and which seems to excite his detestation, we do not wonder. There is not an unconverted person, be they of the sacred or profane order, but their breasts heave with indignation and rancour at the very mentioning of the term. Indeed the Church of England says, and says very truly, that persons destitute of the Holy Spirit, will turn the doctrine to the most diabolical meaning and purposes; while on the other hand she avers, that holy and religious persons, will draw from it the most sweet and pleasant comfort.

Let us only take an example from a broad and unquestionable fact, of the enmity of the human heart in a state of nature against Election.

When our blessed Lord, in the days of his flesh, preached this

doctrine, and he often preached it, it was sure to give offence to the self righteous pharisees of that time. We will take only one instance in a sermon of his, recorded in the 6th chapter of St. John's Gospel.—" Jesus said, *Murmur* not within yourselves. No man can come to me, except the Father which has sent me draw him." Our Lord, no doubt, perceived the "*murmuring*" and rancour of his auditory, beginning to be visible, but so far from wishing to accommodate himself to their carnal reasonings and prejudices, he undauntingly reiterates the subject, "*Therefore have I said, and say again. That no man can come to me, except it were given to him of the Father.*" What was the consequence of this preaching. "*From that time many of his disciples, went back and walked no more with him.*" This is just the state of the case in all ages, for human nature is not altered, we have it now exemplified before us. The Bishop here murmurs at the word Election, and turns his back on it, and casts obloquy on those who dare to avow it. But let Pelagians and Arminians snarle and barke, we have the doctrine laid down by Christ himself, unsophisticated, nor can all the learned jargon, and physical subtility of men ever avail in this contest.

We will take a glance at another objective principle of his Lordship, which is that of the "*inefficiency of man's righteousness.*" His Lordship cannot bear to hear, "That works done before the grace of Christ, and the inspiration of his Spirit, have the nature of sin in them." And that, "We are accounted righteous ONLY for the merits of our Lord and Saviour Jesus Christ, and not for our works or deservings."

We well know the insufficiency, or inefficacy, call it which you will, of man's righteousness to merit eternal life, is galling to the pride of man; for he thinks he must give a helping hand, or assistance in the work of salvation. But the Holy Ghost needs no assistance and if he did, man is totally unable to contribute any.

The opinion of the *efficiency* of man's righteousness, contradicts and opposes the general design of God in salvation, which is, that no flesh should glory in his sight; but, that he who glories, should glory in the Lord. The doctrine of the efficiency of human goodness, we scruple not to avow before his Lordship, gives the creature room to boast that his own arm, either in whole, or in part, brings him salvation; now this cannot be of God.

The angels, creatures of a higher order, have all their intellectual powers from God; moreover in the animal world, indeed every creature hath its being and form, lives, and moves, and acts in dependence of its glorious Creator; and can it be supposed, that a believer ever receives a principle of grace from himself, and continues such by the strength of his own reasoning, and the vigour and constancy of his own resolutions. Is it from God that we are reasonable and thinking creatures, and from ourselves that we are christians, holy and spiritual. Are we sufficient for the least action in common life, but as upheld by his power, and under the influence of his

Providence, and will it be said, that we can renew ourselves, and cleave to the Lord with full purpose of heart by our own *efficiency*. What is this, but to allow a dependence on the less, and to deny it in the greater.

It is remarkable, that the Bishop, in conjunction with the Socinian Barrister, are constantly raising the Ghost of John Calvin, and yet strange to tell, they do not define his sentiments; they must know that the doctrinal opinions of that eminent Reformer, are so impregnated in the Articles, Homilies, and Liturgy, that a decided blow aimed at him, must, though obliquely, yet, necessarilly, hit at them.

But let us hear no more talk of Calvin, it is of no use to rake up his dust, and scatter it about to the wind for no purpose. Had Calvin never existed, the same sentiments would have been found in the Bible, as they are held up in the standards of the Church of England. The truth is, that the contemners of Election and Justification by faith, have no other way to bring these subjects into disrepute, and to vent their spleen, but by defaming the characters of the excellent of the earth. It certainly would be more candid and honest for to take the Barrister's advice, and endeavour to get a new creed.

It is really lamentable to perceive his Lordship, passing a compliment on the Socinians, at the expence of those, whom he sneeringly denominates Calvinists, and for no other reason, than because they are supporters of the doctrinal system they avowed at their ordination. Indeed, he exonerates several sects, as harmless and inoffensive, when put in comparison to such characters. So far does the Bishop carry his detestation, that he laments that they are suffered to obtain even a paltry lectureship in the Church.

Inimical as his Lordship may be to the principles we have been descanting upon, he has discernment enough to see the pusillanimity of some of the Evangelical clergy, and we hope this scrutinizing observation may have a far different effect, than what his Lordship intends; we wish it may act as a stimula to them, not to be afraid or ashamed to preach the doctrines they have subscribed, or keep back any *one* of them, out of a dastardly policy, or for fear of reproach, but preach them, unequivocally, and leave God to support his own truths!!!

His Lordship intimates, that some of those Evangelical preachers attempt to *soften* down the doctrines of Calvinism, no doubt, meaning the doctrine of Absolute Predestination, so forcibly expressed in the 17th Article. The Bishop says, they seek to amalgamate them with more *modern* interpretation. Indeed here is a most *serious* charge, and in some respects, we are sorry to say, is very true. This was clearly exemplified in "*Overton's True Churchman*," which for want of the key-stone of Predestination, his True Church-man had only one leg to stand upon. Take away

the doctrine of Election, or even if it be kept out of sight, the doctrine of Justification by faith is no more than a paper kite. What we mean to assert is, there is no foundation, or stability for a christian to depend upon. Under a partial view of truth, his understanding must be muddy, and instead of walking in the light of God's countenance, he gropes in the dark, insomuch that his spiritual life hangs on doubt and uncertainty.

We would, only, now notice that the press and the pulpit are issuing out most doleful lamentations, that the Church is in danger of being overwhelmed by sectaries. Our Ecclesiastics have been in a state of torpor for near two centuries, and, towards the last hundred years, they have seen a gradual increase of Dissenters of various descriptions, without considering that they themselves have been the ostensible cause. The truth of the case is, they are diseased from head to foot; nor do we perceive the least symptoms of convalescence; and it may be truly said, that their present spasmodic affection will be only preparatory to death, unless proper stimulents are applied. Under this impression, we shall conclude this article in the words of Archbishop Secker, in his First Charge, when Archbishop of Canterbury.

"To improve the people effectually, you must be assiduous in teaching the principles, not only of natural Religion and virtue, but of the Gospel; and of the Gospel, not as almost explained away by modern refiners, but 'as the truth is in Jesus;' as it is taught by the Church, of which you are members—as you have engaged, by your subscriptions and declarations, that you will teach it yourselves—you must preach to them, faith in the ever blessed Trinity: you must set forth the original corruption of our nature; our Redemption, *according to God's eternal purpose in Christ*, by the sacrifice of the Cross; our sanctification, by the influences of the Divine Spirit; the insufficiency of good works, and the efficacy of faith to salvation.

"The truth, I fear, is, that many, if not most of us, have dwelt *too little* on these doctrines, in our sermons—God grant it may never have been for want of inwardly experiencing their importance! But, whatever be the cause, the effect has been lamentable: our people have grown less and less mindful of the distinguishing articles of their creed—flattering themselves, that what they call a moral and harmless life, though far from being either, is the 'one thing needful!' Reflections have been made upon us, on account of these things, by Deists, Papists, and brethren of our own.—But the only complete vindication of ourselves will be, to preach, *fully* and *frequently*, the doctrines, which we are accused of casting off, or undervaluing. While we urge on our hearers the necessity of holiness, we must urge, equally, that of their *being found in Christ; not having their own righteousness which is of the law, but the righteousness which is God by faith.*"

*Sermons, Letters, and Poems.* Vol. I. By W. W. Horne, now publishing in 30 One Shilling Numbers.

In September month we noticed the above Works, and gave our opinion of the Writer; we come now, as we then promised, to give an extract, by way of specimen, taken from a Sermon of Mr. Horne's, on The Love of God.

"So wonderful, extensive, and innumerable are the manifestations of God's love to sinners, that I am almost silenced—What should a worm of the earth say? How should he express himself, in presuming to declare the marvellous loving kindness of the unsearchable Jehovah? I feel myself entirely unequal to my undertaking; for could I call in to my assistance, all that penetrating sagacity, and all those rapturous tongues, of the myriads of flaming seraphim above, in conjunction with all the glorified spirits of just men made perfect, I should still fall infinitely short of describing one thousandth part of the love of God! May the God of love, then, direct me, in attempting to speak,

"1. Of the *love* of the FATHER. And before we take under consideration the manifestations of the Father's love, we do well to observe, that this love is in Christ: he hath loved his people in his dear Son; therefore, the apostle calls it "The love of God which is in Christ Jesus our Lord." There is no love in the Deity out of Christ. How vain then are *his* hopes, and what sandy foundation is *he* building upon, who presumes to approach an absolute God, without fleeing to Jesus for refuge, and pleading the efficacy of his blood!

"Deluded wretch! Do you suppose that a God of holiness can see any thing amiable or pleasing in your pretended righteousness? Remember he searches the heart; and whatever you may think of yourself, be assured that your "heart is deceitful above all things, and desperately wicked." The Lord is a God of justice, and without iniquity, who will never leave one sin unpunished, nor clear the guilty without atoning blood! Permit me then to say, (for I speak in love to your soul; and O may the Lord use me as an instrument in undeceiving you!) that except you are found in Christ, (Philippians iii. 9.) accepted in him the BELOVED, (Ephesians i. 6.) you have neither part nor lot in the love of God; but with all your sins on your head, must sink for ever, under the frowns of a God of Justice, in the gloomy confines of a dismal hell! For as there is salvation in none other, (Acts iv. 12.) neither is there love in any other but the Lord Jesus Christ. He is the BELOVED of the Father, *in whom* he is well pleased; (Matthew iii. 17.) and as his people are *in him*, the Father looks upon them, with complacency, delight, and *love*. His love is manifested, first, in their *adoption*; "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John iii. 1.) High and dignified title! Honourable and exalted state! Is it not enough to be the Lord's servants, but must we be his sons? "This is the Lord's doing, and it is marvellous in our eyes." (Psalm cxviii. 23.) O Christian, it was everlasting love that numbered us with the family of heaven, put us among the children, and gave us in covenant to Christ! Second, the Father's love is further discovered, and still more astonishingly magnified in the unspeakable gift of his dear Son: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." (John iii. 16.) O amazing love! he spared not his Son—his only begotten—who was daily his delight, rejoicing always before him. (Proverbs viii. 30.) That he should deliver him into the hands of justice, to rescue guilty rebels! This is love indeed!

"2. The love of the SON. The love of the dear Lord Jesus has always been a most pleasing theme to the saints of God; upon which they have dwelt with increasing affection, and upon which all the ransomed of the Lord shall dwell, with hearts expanded, and overflowing with love to the exalted Lamb of God, when they shall surround his throne, for ever exempted from all sin, sorrow, coldness and darkness of heart, to praise him in the full blaze of eternal day!

"My brethren, I would now pray in your behalf, as *Paul* prayed for the *Ephesian* church, (O let us all unite in the petition to heaven,) "That ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." (Ephesians iii. 17—19.)

"And wherein hath the precious Jesus discovered his love for our souls? *First*, in his covenant undertaking. Does he not voluntarily propose to become our Surety, and willingly undertake our cause?

"Hear his loving language: "In burnt offerings and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." (Psalm xl. 6—8. Hebrews xviii. 5, &c.)—*Second*, in his amazing condescension. He leaves the bosom of the Father, the inexpressible joys of heaven, where he was highly exalted as the eternal God, receiving the homage, the worship, and rapturous praises, of the bright inhabitants of the glorious world of bliss—to lay aside his dignity, glory, divine grandeur, and happiness itself!—To vail his divinity in human flesh—to become a man of sorrows, and to be acquainted with grief—to be treated with indignity and contempt by sinful worms, and to be tempted of the devil!—Thus to exchange the incalculable heights of bliss and happiness, in glory, for the unfathomable depths of sorrow, distress, and ignominy, in this lower world, is love that soars beyond all possible imagination!

"Meditate upon this wonderful contrast; and ask, what but love, unparralleled love, could ever excite the Saviour to this wonderful condescension?

"But in these, our researches, we are not yet arrived to the summit of his sufferings, nor to the extensiveness of his love. For, *third*, his love is particularly manifested in his agonizing *death*. Here the great love of Christ appears in a most conspicuous light. Here is love unequalled—"Love beyond degree!" "Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13.) But, when we were his most malicious enemies, Christ died for us! What! love enemies, traitors, the most sinful, and most rebellious; whose demerit cried for Jehovah's vengeance?

"Yes, his church was involved in sin and ruin, yet he LOVED the church, and gave himself for it. (Ephesians v. 25.) A sacrifice, a ransom price—hath *purchased* his *church* with his own blood. (Acts xx. 28.) "In his LOVE, and in his pity he redeemed them." And in accomplishing this everlastingly complete redemption, O what did he endure! Not only the contempt of men, and the temptations of the devil—not only the pains of body, when the thorns pierced his temples, when lashed with the cutting scourges, when the nails tore his tender hands and feet, and the spear entered his loving, bleeding heart!—The sorrows of death not only compassed him, but the pains of hell gat hold upon him. (Psalm xi. 63.) He must endure the wrath of heaven—the Father frowns, and his *soul* is exceedingly sorrowful even unto death. And being in an agony he prayed more earnestly: and his sweat was, as it were great drops of blood falling down to the ground!—And O on the accursed tree!—The wrath of men and devils united, and a fierce storm of heaven's tremendous vengeance, were then fully experienced, by the bleeding Lamb of God!

"Still his love to his people is immoveable. "Many waters cannot quench love, neither can the floods drown it."

"Who that knows the Saviour, can reflect on this without feeling the warmest emotions of love?

"My brethren, if our hearts are not hardened to stone, or frozen to ice, under the influence of the monster *sin*, surely upon these considerations, we must feel an unfeigned love to this loving and altogether lovely Saviour; who hath omnipotently vanquished the powers of darkness, extracted the dreadful sting of the last enemy death, and unbarred the dreary prison of the grave! "And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." (Colossians ii. 15.) "God is gone up with a shout, the Lord with the sound of a trumpet;" (Psalm xlvii. 5.) and is highly exalted, far above all principality,

and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. (Ephesians i. 21.) And having loved his own, he loved them unto the end;—he loves them perpetually, and expects to see his enemies made his footstool, (Hebrews x ) and all the objects of his redeeming love brought home, to those mansions that he is gone to prepare for them.

3. "*The love of the Spirit.* It is a most striking proof of the Spirit's personality, that his love is spoken of in contradistinction both to that of the Father, and of the Son: as in Romans xv. 30. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for *the love of the Spirit*,"—And he hath in a most gracious and endearing manner, manifested his love:

"*First*, in convincing us of our sin, alarming us of our danger, and converting our souls to God. (Ephesians ii. 4, 5.) *Second*, in taking possession of our hearts. Herein appear the freeness and perpetuity of his love: That he should take up his abode in us, who are in ourselves nothing but sin, is love amazingly free: and there could not, in this respect, be any thing amiable, or inviting in our sin-polluted hearts, to excite such an holy inhabitant there to dwell. Neither did he ever receive an invitation from us, previous to his first gracious visit. We never once desired, or requested the comfortable presence of this celestial visitant; but, on the contrary, did every thing in our power to oppose his Divine operations. But, is it possible for a worm of the earth to withstand Omnipotence? Presumption to suppose! No, we could not, rebellious as we were, withstand his omnipotent influence; no, not for a moment. In his great love, he made us willing in the day of his power.

"While I am speaking of the Spirit's operations, and of his dwelling in our hearts, it is very probable that some persons may be condemning me for an *Enthusiast*. But, if this be Enthusiasm, may the Eternal Spirit make us all Enthusiasts! For, *if any man have not the Spirit of Christ, he is none of his.* (Romans viii. 9.) (And how awful the consequence of not being Christ's!) And farther, if this be *Enthusiasm*, then Paul was as much of an *Enthusiast* as ever existed; and, even in this case, includes all believers with himself, in this very intelligent and important interrogation: "*Know ye not that ye are the temple of God, and that the* SPIRIT OF GOD DWELLETH IN YOU?" (1 Corinthians iii. 16.)

"And the Spirit not only demonstrates his love in taking possession of, but also in *abiding* in us. The Father sends us his holy Spirit, that he may *abide* with us *for ever!* And this is a convincing proof of his love. For do not we particularly court the company of those whom we dearly love? And do we not wish always to abide with them? But if *our* friends slight us, or treat us with a cold indifference, our love for them daily declines; and instead of desiring, we gradually withdraw from their company. Not so the ever-blessed Spirit. O how transcendently glorious his love herein shines! Though we have grieved him, and slighted his love, still he abides with us, to convince us of our folly, and to restore our wandering feet to the paths of peace!

"Midst all our care, and sin, and woe,
The Spirit will not let us go."

"*Third*, He manifests his love, by revealing pardon and peace to our souls, through the blood of Christ; and by witnessing with our spirits that we are the children of God. (Romans viii. 16.)

"All praise to the Spirit, whose whisper Divine,
Seals mercy, and pardon, and righteousness mine."

"*Fourth*, By affording us his most gracious assistance in prayer, and in every other act of worship;—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." (Romans viii. 26.)

"*Fifth*, In *comforting* us. And this he does by teaching us the most comfortable, and instructive lessons of spiritual wisdom; by shewing us the things of

Christ, and by a powerful application of the Divine promises to our souls! Herein consists our solid, and substantial comfort.

"When our souls are bowed down in us, through the prevalency of indwelling sin; or, under the darkness of unbelief, exposed to the most powerful, and most malicious foes; who, but the gracious Spirit, can administer a cordial of comfort, soothe our sorrows, remove our fears, and restore us to perfect tranquillity of mind? On this account he is emphatically denominated THE COMFORTER—*the* only *real* Comforter! The world may talk of comfort, happiness, and pleasure, as long as they please; but, while they remain strangers to the ever-blessed Comforter, they never will experience one drop of *real* comfort; for as they are "in the gall of bitterness, and bonds of iniquity," the *gall of bitterness* must, unavoidably, be mingled with the cup of their pretended pleasures!

"May we admire, then, the distinguishing love of the Lord, who has taught us willingly to depart *from*, and to look with an holy contempt upon, all those carnal amusements that the world call pleasure, and that we ourselves once delighted in!—That he hath taught us to pursue celestial pleasures, and given us to taste that joy which is unspeakable, and full of glory! O how comfortable! to walk in the "green pastures (Psalm xxiii.) of the Gospel, enjoying perfect liberty, uncontrolled by sin and Satan; no more alarmed by the terrifying voice of an accusing conscience, nor by the melancholy apprehension of Divine vengeance; but, breathing in celestial air, fanned by the sweet and refreshing zephyrs of redeeming love, charmed by the most melodious sounds of *Praise unto our God*, and gazing, with increasing delight, upon the Sun of Righteousness, shining in all the refulgence of his eternal Glory!

"As the Spirit hath thus loved us, and manifested his love, in such a variety of pleasing, and satisfactory instances, what ingratitude it must be in us, to walk contrary to the holy direction which he has given us in the Scriptures! But, alas! such is the base ingratitude of our carnal nature; and will frequently be again! For it is *unavoidable*, only as we are *kept by the power of God* (1 Peter i. 5.) O may he teach us, then, seriously to attend to that weighty exhortation, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephesians iv. 30.) If he leave us to ourselves, we feel nothing but ingratitude; with every thing that is carnal and rebellious, for our nature possesses nothing else: but, when he is pleased to shine upon us, and direct our hearts into the Love of God, we cannot but be *grateful* and *obedient*, under a firm persuasion of our interest in that love! If we are firmly persuaded that a friend loves us, we would not wish to do any thing to grieve that friend: how much more, then, will this principle influence our hearts, and govern our actions, under a consideration of the Spirit's love to our immortal souls! *This I say, then, walk in the Spirit*, (contemplate his amazing love, look to him for assistance, follow his gracious directions,) *and ye shall not fulfil the lusts of the flesh.* (Galatians v. 16.)

"Thus I have concisely stated, and irrefutably proved from the Scriptures, some of the manifestations of the love of the sacred THREE; FATHER, SON, and HOLY SPIRIT; the one true and eternal God over all, blessed for ever!

The admirers of this judicious and consistent writer, will be pleased to hear, that it is his intention to carry on his plan to Thirty Shilling Numbers, forming Three Volumes in Octavo.

## DOMESTIC AFFAIRS.

The Parliament met the 1st of this month, according to Proclamation.—It was the intention of his Majesty to prorogue it six weeks longer, and a proclamation was accordingly drawn up, but not issued, on account of his Majesty's incapacity, through illness, to affix his sign manual. On its meeting it adjourned, by unanimous consent, to the 15th of this month, when a full attendance was requested by the Speakers of both Houses: on that day it met, and through the representation of the Lord Chancellor, in the House of Lords, and

the Chancellor of the Exchequer in the Commons, of the improving state of his Majesty's health, it was adjourned until the 29th. In the meantime Ministers have thought proper to summon the attendance of the Members of the Privy Council, of all parties, similar to 1788, to examine his Majesty's Physicians on oath.

## OBITUARY.

At Morden, Surry, Abraham Goldsmid, esq. When the depraved gambler, reduced to desperation by an adverse throw of the dice, visits on himself the injuries which he has inflicted on society: when the seducer or adulterer lifts against his own breast the pistol with which he was wont to defend and augment his crimes; when the fashionable idiot, tired with a life of folly, and shuddering at reflection, seek in vain for endlest rest in the grave,—we are grieved, but not surprised, at the blind audacity of our fellow creatures. But, when the benevolent of heart, in whose hands wealth has proved a source of comfort to the poor, assistance to the helpless, and support to the deserving, close an honorable and useful career by an act as cowardly as it is criminal, we not only feel grief but astonishment at the weakness and perversity of man. We interrogate the past to discover some traces of iniquity unmarked by the eye of the world, which might have led more watchful observers to the expectation of such a deed; but when, as in the present case, none appears, we can only attribute the rash action to the absence of that Christian light which reveals in present calamities future blessings, and those Christian principles that sweeten the most bitter cup, with the dew of resignation. It is remarkable, that whilst chiefly the wicked amongst Christians, or those who, although born under the dispensation of the gospel, both by their conduct and professions, deny its doctrine and contemn its faith, are found to commit suicide, the best characters in other religions, have recourse to that dreadful expedient as a means of security for their fame and rest of their souls. Mr. Abraham Goldsmith, whose self inflicted death gave birth to the preceding observations, was the second son of a respectable Dutch merchant, of the Jewish persuasion, and came over to this country with his father and elder brother. He was born in the year 1757, and as soon as his mind had acquired sufficient powers was initiated into the principle of merchandize. Tenderly attached to his brother, he became his partner when both were grown up, and when the death of their father left them in possession of a capital that enabled them to venture into bold speculations. Their indefatigable industry and natural acuteness soon improved their fortune, which was greatly augmented by the marriage of the elder Goldsmid with the daughter of Mr. Solomons, of Clapton, who brought him no less a sum than one hundred thousand pounds. From that time their commercial undertakings became more considerable, and in a few years they were ranked among the first men in the monied world. Their increasing riches introduced them to the notice of an administration celebrated for the expence which it incurred, and the debt which it entailed on the nation. Whenever a loan was wanted, the Goldsmids easily supplied a large portion of it; and as the terms on which it was obtained were always advantageous, their fortune kept pace with the facilities which they granted to Government. In the purchase and sale of bullion, stocks, navy bills, and exchequer bills, and in negotiating foreign bills of exchange, they also annually disposed of millions, till at last the extent of their speculations, the greatness of their credit, and the liberality of their dispositions, caused them to be placed, without one dissenting voice, at the head of the Stock Exchange. Thus eminently raised in the public opinion, they incessantly laboured, not to obtain the applause of men, which they already possessed, but that of their own hearts. Charity and benevolence marked all their actions, and their munificence was not confined to the deserving objects of their own nation and belief, but to Christians of every denomination. They supported every public-spirited institution with their subscription, and never closed their hearts or their purse to those who wanted assistance, whatever might be their religious principles. The unfortunate end of Mr. Benjamin Goldsmid, about two years ago, is well known. It greatly affected his brother, and perhaps first created the thought of committing suicide himself. Mr. Gold-

smid was joint contractor with the house of Sir Francis Baring for the last loan, and taking the largest probable range that he had dealt amongst his friends one half of the sum allotted to him, the loss sustained by the remainder at the rate of 65l. per thousand, which was the price of Thursday, was more than any individual fortune could be expected to sustain. Ever since the decline of omnium from par, Mr. Goldsmid's spirits were progressively drooping; but when it reached five and six per cent. discount, without the probability of recovering, the unfortunate gentleman appeared evidently restless in his disposition and disordered in his mind; and, not finding that cheerful assistance amongst his monied friends which he had experienced in his happier times, he was unable to bear up against the pressure of his misfortunes. Another circumstance that is said to have pressed heavy upon his mind within the last week was, that he had borrowed of the East India Company half a million. He had given security for this sum, but the period of redemption had arrived, it was to have been paid off on Friday, and Mr. Goldsmid, it is reported, felt considerable difficulty in raising the money. However, it is said there will be amply sufficient, when his affairs are arranged, to pay all debts, and leave a large surplus. His account with government is perfectly clear, and the only loss he appears to have sustained is by the fall of omnium. It is rumoured that Mr. Goldsmid had at one time determined, if possible, to put an end to all his dealings in the Stock Exchange, and to retire to private life. But this determination could not be executed immediately, and in the mean time heavy demands would come against him. His temper, hitherto so equal, became, in consequence, irritable. He lost all his fortitude. Despondency took possession of him, and drove him to the commission of that fatal act which terminated his life. Yet he so far mastered his feelings in company, that his friends and family had not the least apprehension of his committing suicide. He came to town on Thursday, September 27, in his carriage, from Morden, accompanied by his brothers, Isaac and Edward, and his son Moses; and several friends who met him did not observe any thing particular in his manner or appearance. He returned to Morden to dinner, and had company. In the evening he joined in a party at cards, after walking a good deal in his grounds, and giving notice to several of the workmen employed in his large premises that he should soon discharge them. On Friday morning he rose at his usual early hour, and, about half-past seven o'clock, was observed to pass over the bridge to the wilderness or rookery, in his grounds; and there he perpetrated the fatal deed. His coachman having, as was usual, enquired what horses were to go to town, he was referred to Mr. G. being told at the time which way his master had walked. The coachman went in search of him, and was the first that found him weltering in his blood, with the pistol grasped in his right hand. Life was not quite extinct, but before the medical assistance which was sent for arrived, he had expired in the arms of his afflicted family; but wholly unconscious of being with them. He has left a widow and several children. He was in his 53rd year. An inquisition was held, on Saturday, on the body, at his house at Morden. Among the Jury were some of the most respectable and intelligent persons of the vicinage. The proceedings lasted but a few minutes, when the following verdict was returned: "Died by his own hand, but not in his senses at the time." His remains were interred in the Jews' burial ground, at Mile-end. The hearse, which conveyed the body, passed over London-bridge, followed by the carriage of the deceased, and thirteen mourning coaches, in which were the High Priests the Elders of the Synagogue, and a great part of the family, except his brothers, who were too much affected to attend. On their arrival at the ground, a number of poor persons had collected to witness the interment of a man, who had proved not only their particular benefactor, but had studied to render himself useful through life to all classes of mankind. The mourners were scarcely able to support themselves. Mr. Alison, the brother-in-law of the deceased, fainted over the body twice, and sunk on the grass, lamenting the dismal event. The High Priest and Elders paid every distinction in their power to the remains of their departed friend; but in conformity to the Mosaic laws, they withheld from him the customary funeral rites.