

THE
GOSPEL MAGAZINE.

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Of a THIRD SERIES, for NOVEMBER, 1816.

“ In Doctrine shewing uncorruptness.”

“ Beware ye of the Leaven of the Pharisees, which is Hypocrisy.”

REMARKS ON THE GLORIOUS PERFECTIONS OF GOD DISPLAYED IN
CHRIST.

ALL the glorious perfections of God are manifested and magnified in Jesus Christ, and the redemption of poor sinners by him. The being of God is written in legible characters in every part of the creation, and seen in the conversation and government of this world. But would men have further proof of it? he sends his son down from heaven to earth to assure us, not only that he is, but that he is a rewarder of them that diligently seek him; that he was and is in Jesus Christ reconciling the world to himself. But now let us view the perfections of the divine nature. And first,

The wisdom of God. The constitution of the glorious person of the Redeemer as God-man in the amazing effect of infinite divine wisdom. In him heaven and earth, God and man, do meet and make one person. Offended and offending natures are united in sweetest concord, the pledge and way of our reconciliation with God. This is therefore reckoned as the great mystery of the gospel, 1 Tim. iii. 10. God manifest in the flesh.—

The salvation of the church by Christ is a wonderful display of divine wisdom. Here mercy and justice are brought to a reconciliation; both their pleas are fully heard, and both shine forth in all their brightness. A surety stood in the place of sinners, obeyed and died in their stead, satisfied the offended justice of God, redeemed us by his blood, justified us by his righteousness: this is that new and living way, which only infinite wisdom could think of, or contrive. How many and deep are the mysteries of the gospel! And in all of them the wisdom of God is made known in a surprising manner, Ephes. iii. 8—10.

The power of God is here seen. If we consider the works of creation, those works that men behold, there he appears in wonder-

ful displays of power, his eternal power and God-head, Romans i. 20. In all the parts of the creation, we see the glory and almighty arm of the great Creator. But when we are about to speak of the joyful sound, we will say, "Thou hast a mighty arm; strong is thy hand, and high is thy right hand," Psalm lxxxix. 13.

This power is seen in our redemption by Jesus Christ. For who can save with an arm like God? Job xl. 9, 14. Isaiah lxiii. 1. In forgiving sin. For who is a God like unto thee, that pardonest iniquity? In regeneration and conversion, according to the power that raised up Christ from the dead, Ephes. i. 19, 20. And in raising up the saints at the last day. Finally, in a new creation. For, behold he maketh all things new, Rev. xxi. 5. Thus to restore what sin had ruined; to repair what was marred by the fall; to overcome himself, the resentments of his justice; and to bring good out of evil: these are works worthy of himself; in these he acts like God, and shews the exceeding greatness of his power.

God is an holy God: but the image of his holiness could only be impressed on reasonable creatures. Wherefore that could not be learned by, nor seen in any of the creatures throughout this lower creation, but in man only. And when man had sinned, what representation can be made of his holiness, by any creature bearing his image in this lower world? in Jesus Christ we see it, in his personal holiness; and in bringing poor fallen man into holiness, and in a holy way. 'Tis true he appears a holy God in punishing sinners, and might have done so in the destruction of all the world, when all had sinned. But he would be known to be such in saving of sinners: now this could not be in absolute pardon and forgiveness; but in forgiving, so, that his hatred might appear against sin, an indignation against all unrighteousness; and that the holiness of the law might be exemplified in a perfect obedience; and the image of God in holiness restored to those who are saved. Now all these are so wonderfully accomplished in the Lord Jesus Christ, that we may go forth and behold the infinite holiness of God, in brighter characters and colours, than was displayed in the first creation, or could have been in the eternal perdition of all who sinned.

The justice of God. As the purity of his nature, so his infinite justice, with respect to his law shines forth in Christ. Vindicative justice in the sufferings of Christ. Remunerative justice in rewarding his obedience, with the salvation of all the elect. 'Tis true, he might have glorified his justice in the everlasting punishment of all the offenders. But as there is a manifold wisdom of God, so there is an admirable and pleasing variety in his works, wherein he displays himself and his perfections. Nor doth his justice so fully and clearly shine forth in the sufferings of the damned, who are eternal victims thereunto, as in the sufferings of his innocent, beloved, and only begotten Son. Him hath God set forth to be a propitiation—to shew his justice (as it may be rendered) Rom. iii. 25, 26. God shewed forth his justice in the sufferings of Christ, that he might be

just and a justifier. Here he is a just God and a Saviour. If he would be a just God, how shall he be a Saviour? If he would be a Saviour, how shall he be a just God? These are sweetly reconciled in Christ.

The goodness of God. We see displayed in all the forms of love, mercy and grace. (1) Love, it was love chose a number in Christ before the world was. Free, self-moving, eternal love, that had no motive out of himself. Love ordained Christ as an head, above the fall; and gave him to be a Saviour of the body upon the view of the fall. Here that of the apostle is displayed, God is love. Which speaks something so great, so bright, so surprising, that no comment or exposition can ever reach. In himself he is love, and in his Son this shines forth, God is love. It is a theme worthy of the discourse of angels and glorified spirits above, and the subject of their eternal songs. It is a mine we can never exhaust, a depth we can never fathom, but the deeper we dig the more precious it appear. Let us adopt the language of the apostle, and say, 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 the height, the depth, the length, and breadth of the love of God. How gloriously it doth shine forth in the plan of salvation.

Yes—Eternal love contrived the plan
To save rebellious dying man
From misery and woe;
Eternal love the work will crown,
While Glory to the Lamb redoun
From every saved soul.

But again, to crown the whole it is an unchangeable love.

His love ne'er changes what'er be our frame,
Nor sin, death, nor hell can divide;
Because we were lov'd before time began,
Then purchas'd with blood from his side.

(2) Mercy. Mercy is love and goodness in a peculiar manner of exercise, viz. in a way of pity, compassion and kindness to the miserable. Poor sinners lay weltering in their blood and bleeding to death, in a perishing, dying, damning condition. And God was pleased to look with an eye of pity upon a remnant of them and to provide a Saviour. Those who find themselves raising from the ruins of the fall, from a deplorable and miserable state of sin and spiritual death, and from going down to the pit, will cry out, mercy, mercy. God who is rich in mercy, for his great love—hath quickened us. Ephesians 2. Infinite love set his mercy at work.

(3) Grace. This is the highest exaltation of love and goodness. Mercy looks upon the miserable: but grace overcomes all unworthiness and ill desert. However wretched and sinful, rebellious and obstinate the sinner hath been, it is resolved to save him, and doth save him and with a high hand, Rom. v. 15. The Grace

of God, and gift by grace, by the man Jesus Christ, hath abounded unto many. verse 17. They who receive abundance of grace, he means the grace of God towards us; they who have experienced the abundant goings forth and fruits of his grace, shall reign in life, &c. Also verse 20, 21. Now this love, mercy and grace, is the love mercy and grace of three in one, which also endears it. The fountain of it is in God, but the streams flow thro' Jesus Christ.

The truth of God is magnified and manifested in the Lord Jesus. The truth of this precept, which says thou shalt obey and do this and the other for life and happiness; and thou shalt not do so and so. Where is the truth of God, if sinners are saved without the fulfilment of the law of God in all the precepts of it? If any abatement is made that doth not secure his truth, but infringes it. How came man then to make bold with the truth of God, and talk of his condescending to our sinful weakness by a milder law? But in the perfect active obedience of Christ this is secured. Again, the truth of the threatening, dying thou shalt die. Which had not been secured, if man had been saved of absolute mercy and forgiveness. But it took place in Christ, in that blessed exchange between him and us. How does the truth of the promises, both in the covenant of works and of grace appear displayed in our Lord Jesus Christ, Rom. xv. 8. So that now, God's people are no longer called by the name of Abraham, as Jews from Judah; but by a new name, viz. Christians from Christ; we adore and praise the God of truth, we bless ourselves in the God of truth, and swear (that is perform all our worship) to and by the God of truth, Isaiah lxxv. 16. In God Amen, and by God Amen. Him who is the Amen, the true and faithful witness, Revelation iii. 14. In whom all the promises of God are not only yea, but Amen, that is, are secured and faithfully and eternally fulfilled.

Now, not only these attributes as considered singly and apart, but in mutual aspects upon each other, in wonderful harmony, and surprising agreement, do shine forth in an obeying, dying, Jesus. Psalm lxxxv. 10. 11. and Psalm xxxix. 14.

Sudbury,

S. B.

To the Editor of the Gospel Magazine.

MR. EDITOR,

If you think the following remarks, may meet the question of "A Constant Reader," in your last number, I would thank you, as soon as convenient, to give them publicity.

JUDAH.

CHARIOTS OF IRON.

IN the passage the queriest has cited it will be easily observed that a mistake has occurred in one word, by which the sense is rendered contradictory and futile; in order to correct which, I think

it will not be amiss to introduce it again.—In the chapter from whence it is taken it reads thus: “And the Lord was with Judah, (or the tribe of Judah), and he (Judah) drove out the inhabitants of the mountains, but could not drive out the inhabitants of the valleys, because they had chariots of iron.” The proposition in the latter clause of this text, seem with “A Constant Reader,” to be irreconcilable to the omnipotence of Jehovah: because I suppose he reasons thus from it:—“Why surely, if the Lord was with Judah, he could have driven out the inhabitants of the valleys as well as those of the mountains, and have been successful in surmounting every obstacle.” But we need only advert to God’s present dispensations, to see the invalidity of this inference; for, is not the Lord always with his people, his spiritual Judah on earth? and yet they have many difficulties to contend with by the way, many enemies to oppose them and to oppress them, in a spiritual sense as bad as the army of Sisera did the Israelites, with their nine hundred chariots of iron. But to offer a few remarks upon the point, I think if we carefully attend to the import of the words, we shall find nothing therein that militates against the power of God; but that they rather set forth his divine sovereignty. If notwithstanding the Lord’s being with Judah, the inhabitants of the valleys were more than a match for him, it does not follow that the thing was too hard for the Lord. The circumstance instead of casting any reflection on his perfection, exalts him as the God who “worketh all things after the counsel of his own will.” It was as if he had said to Judah “hitherto thou shalt go, and no further:” thus setting bounds to his success, in order to answer his own wise purposes.

But it may be objected, that the reason here assigned why Judah could not succeed any farther in overcoming his enemies, was, because they had chariots of irons. I answer this was but a secondary reason, for though the Lord was with him, and blessed him in driving out the inhabitants of the mountains; yet from the appearance of things, and in calculating effects from causes, his means, number, and strength, were incompetent to the enterprize of extirpating the others. But I would ask, Could not the Lord had it pleased him, have saved Judah the pains of making any efforts towards encountering those formidable foes, by working a miracle on his behalf, as he did in many instances before? Could he not have caused a fear and a dread to sieze those people, (as he did the nations who durst oppose the Israelites in the wilderness, which should have so operated on them as to urge them, in anticipation of Judah’s pursuit to abandon all their chariots, and possessions to his disposal. And to substantiate the probality that this was afterwards really the case, I would only refer a Constant Reader to the account given in chap. iv. in which he will see, how, after twenty years sore oppression, the Lord delivered the Israelites from the tyrannical yoke of Sisera, and gave them complete victory over all

his host, and sent him to take his wretched fate at the hands of a woman.

But as my principal design is, to show, that notwithstanding the Lord may be with a man, and that in a special manner, and give him testimonies of his love and regard, yet he may meet with, at certain times, seemingly insurmountable difficulties: I shall now illustrate the point by adducing a few instances in this respect. And without enumerating cases of this nature, though I might go further back, I will begin with that of Joseph. Who that reads the history of this worthy Hebrew, will deny that the Lord was with him through all the vicissitudes of his life? Yet could he not live peaceably with his indulgent parents:—yet was he sold into Egypt! and why? Because, as a secondary reason, his brethren hated him; but as a primary one, because God had wise ends to answer thereby. We find the Lord was evidently with him when in Potiphar's house, and particularly when his lewd mistress tempted him to wickedness; and yet he could not avoid being imprisoned, and basely treated, because she falsely accused him. But I pass on to notice one most interesting and convincing event which will be much to my purpose in what I have advanced,—I mean that of the departure of the children of Israel from Egypt. Here I would remark that it might be said in this case not less than eight or nine times,—“And the Lord was with Israel, but they could not extricate themselves from the tyrannical bondage, under which they groaned ‘because’ Pharaoh would not let them go.” That Pharaoh's obduracy was no barrier to God's power in this matter, I would only beg the queriest to recollect what is recorded of this awful affair. I might here also notice the cases of many Old Testament saints, as of Job, David, Daniel, the three children, and others; passing on to the New Testament dispensation, and so on to the present day; but I forbear.

I would conclude by observing, that notwithstanding the Lord has manifestly appeared in behalf of his church and people, in all ages, yet have they had to wade through paths of difficulty, darkness and distress. The apostles themselves, though they could exult in the truth, that the Lord was on their side, yet had they to endure a “great fight of affliction and persecution; being mocked scourged, imprisoned, buffeted and martyred. Many with whom the Lord has manifested his special presence to their latest moments have had to expire in flames, and under the severest tortures that bigotry and hatred could invent, or cruelty inflict. And for what reason? it might be asked. Because their enemies hated both them and the God that they served; in another sense, because God would bring glory to himself thereby—May the Lord lead “A Constant Reader” and myself, to see more and more of the harmony and consistency of the Scriptures, and to adore *him*, whose counsel shall stand, and who will do all his pleasure, Amen.

Westwood, Sept. 14.

SHORT REMARKS ON THE EPISTLE TO THE HEBREWS.—BY THE
REVEREND SAMUEL EYLES PIERCE.

CHAPTER VII.—PART THE SECOND.

(Continued from p. 404.)

THE apostle from this eighteenth verse to the end of the chapter, goes on in pursuing this great and important subject, concerning Christ 'as a priest after the order of Melchisedec.' Consequently he in his person—office—blessing—and continuance in his 'intercession, is after the power of an endless life.' And far, yea, he infinitely surpasses and transcends all the priests of the Levitical and ceremonial institution, and with it all its ceremonies. The apostle says, verse 18, in reference to the ceremonial law and Levitical law. "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." The commandment here spoken of, is what respected the ceremonial law, and the Levitical priesthood. It was a school master going before to point out—to lead to—and direct to Christ. Gal. iii. 24. It was disannulled, abrogated, and made void, by the coming of Christ, and his finished work—by him the middle wall of partition is broken down. "And the law of commandments contained in ordinances is abolished, for the weakness and unprofitableness thereof." Tho' it must be granted, it was profitable before the coming of Christ, to be a memorial of him. And as it foreshewed and expressed him, and his sacrificial work. Yet, he the substance being come, now its end was answered, and therefore its continuance unprofitable, and no other than a grievous yoke of bondage. Indeed it was, when in its utmost vigour, 'weak,' it could not by any part of its ritual and sacrifices expiate for sin, no complete atonement was made by any of its prescribed oblations. *Sin was not removed* out of the sight of God by them, any otherwise than in a figurative and symbolical manner. "For the ceremonial law made nothing perfect. No man, no, nor any of the priests that offered sacrifices, neither. Neither any of the people for whom they were offered. It could not remove the grief of sin, nor the remembrance of it, from the conscience any otherwise than to a purifying of the flesh, it could not make holy and righteous, it could not sanctify, "but the bringing in of a better hope did." *Christ himself is this hope*, he is the object—the ground—and the foundation of a *better hope* than the Levitical law gave, that being but the shadow, Christ being *the substance* of the whole of it; and his priesthood, was the very ground and foundation of the Levitical law; he and his priesthood was not upon the footing of it, he was a priest before it, and when it was given and set up, it testified that he existed, and was invested in his priestly office; and that in his person, and priesthood, the whole accomplishment of it would be founded, as there could be no shadow without a substance, this therefore proved the Son of righteousness

was risen, otherwise this shadow of ceremonies could have had no existence, Christ was given, and sent by the father in the fulness of time, and in our nature he brought in by his obedience and death, 'a good hope through grace, on which his church and people cannot rely with too much confidence.'

In his person and priesthood, there is immutable absolute perfection and our Christ brought to perfection, all the types, promises, and prophecies of the Old Testament, yea the whole law, moral and ceremonial, receives all its perfections both in the obedience required and in its ceremonies which were to be observed in him.

He has fully, gloriously, and personally realized it, and he is the fulfilling end of it. He hath brought in a perfect atonement. He hath made perfect reconciliation. He bestows a perfect pardon. He hath bought in everlasting righteousness; his redemption is eternal; in him all the persons of God's elect are complete; in his blood and righteousness they are perfectly justified, and pardoned; and by him, as the priest after the order of Melchisedec, his people, his whole elect church, draw nigh unto God, as their God, as having reconciled them unto himself, by the death of his son. They in Christ draw nigh unto the father in him.

Thus the person and priesthood of Christ, are brought in, and which now lays the foundation of hope—access—confidence—and acceptance with God, and he in his priesthood is confirmed and established by the oath of God, it set forth. The apostle goes on with his subject, saying; the priests of the tribe of *Levi*, and of the order of *Aaron*, were invested in their office without an oath. But Christ was made an high priest with an oath, even with an oath of God, which shews the preference of his priesthood, to the Levitical priesthood. David, the penman of the 110th Psalm, expressly in the name of Jehovah the Father, utters the following words, "The Lord swear, and will not repent, thou art a priest forever after the order of Melchisedec. By which oath Jesus was made the surety of the covenant of grace, which is called by the apostle, a better testament or covenant, which is the covenant of the eternal three, respecting the salvation of the elect, by the performance of what the surety did, of what Christ Jesus was most graciously pleased to engage for. And it here seems to point out the administration of this covenant, under the present gospel dispensation, it being now fully and most freely revealed in its utmost perfection—freeness—and glory, and set forth without types—shadows—and sacrifices, it reaches also to Jews and Gentiles, it is ratified and confirmed by the blood of Christ.

Thus the apostle having shewn the weakness of the ceremonial law, proceeds on with this great subject, concerning the priesthood of Christ, which is great indeed, as being after the order of Melchisedec. Having in the former part of the chapter shewed that the ceremonial law, on which the Levitical priesthood was founded, was weak, and unprofitable, that was imperfect is now changed, and ab-

rogated—it made nothing perfect; it is therefore disannulled, and abolished by Christ, who by his incarnation—priesthood and righteousness, hath brought in an everlasting righteousness, hath brought in an everlasting foundation for hope in God, and free access to him. He further proceeds to shew, the superior excellency of Christ's priesthood to the Levitical. The priests of Aaron's order were made without an oath, Christ's was made and established as a priest, and in his priestly office, with one, as this is fully evidenced from the before mentioned testimony out of the 110th Psalm: the priests of the Aaronical order were many; Christ but one; they were mortal men; they were the subjects of sin, and liable to death; they could not continue in their office for a constant duration, because they must die; Christ the Son of God, taking our nature into personal union with himself, it became impeccable and immutable in him, and he having finished his work on earth, liveth in our nature, in heaven after the power of an endless life; he therefore continues ever; his priesthood was thus and is therefore immutable and unchangeable, because he liveth as the true Melchisedec.

The Aaronical priesthood was thus far ineffectual, the priests could not put away sin, nor save sinners; Christ is without all sin; he hath put away all the sins of his people; he did this when he offered up himself, and he saves sinners, and that to the uttermost. The priests under the law had infirmity, they were guilty of sins themselves, and so had need to offer for their own sins, and then for the sins of others.

Christ was the immaculate lamb, without all spot of sin; he had no sin of his own, his offering was for others, and it is everlastingly efficacious, and eternally effectual, and perfect, and he is able to save to the uttermost all that come unto God by him; as a priest he is in every respect such an high priest as becomes us, he is in every sense suited to us; he is pure and holy and he is in an exalted state; he ever lives to complete his office by his perpetual intercession, and the apostle concludes this great subject, saying, for the law, (i. e. the ceremonial law) *maketh men high priests which have infirmity; but the word of the oath, which was since the law maketh the Son, who is consecrated forever more; that word of the oath which declared Christ an high priest, after the order of Melchisedec, was since the law of the priesthood of Aaron, and publishes and declares the Son of the living God, to be a priest consecrated for evermore. It declares him perfect in his obedience and sufferings—in his sacrifice and oblation of himself; it declares him perfected as he is now in heaven, in complete and eternal glory; Christ, tho' he was made a priest from eternity, yet the scripture which declared it, and had an oath joined to it, was afterwards in David's time, see Psalm cx. 4.*

Thus this inspired writer shews the super excellency of our Christ, and how far he exceeds all who went before him, even Mel-

chisidee himself, if but considered as a type of him, must vail to him, he being the Son of God, constituted a priest in the eternal council and covenant of the essential Three—confirmed in his priesthood, by the oath of Jehovah the Father, and thus made a surety of the everlasting covenant, who became responsible for the elect, to his divine Father—to satisfy for their sins—to bring in for them an everlasting righteousness—and save them to the uttermost in himself: with an everlasting salvation. And this high priest—this great high priest—Jesus the Son of God—made an high priest, after the order of Melchisidec—established in his office by the will, council, and oath of God—his person as priest—his office as high priest, is immutable and unchangeable, wherefore he is able to save, to save to the uttermost; to save to the uttermost perfection, to save to the uttermost of time, yea, even to eternity, them, all them who come unto God by him, as a priest—as the priest—as the one mediator, who has removed sin by his sacrifice—by the one offering of himself—and made peace by the blood of his cross; *seeing he ever liveth to make intercession for them.*

Such a Jesus, such an high priest became us, is most exactly suited to us, to our case and necessity; he is holy, he was typified by the high priest, who had this inscription written on his forehead, *Holiness to the Lord*, Christ is the *Holy one of God*, he is the representative of his church, and his church and the people they are holy, immutably holy in him, and as presented by him, in his person, work, and office; *he is harmless, undefiled, and separate from sinners, and made higher than the heavens*, he being exalted into the highest heavens; he is the head of all principalities and powers in heavenly places; he is the fountain of holiness and perfection to the elect angels in glory, as he also is to the elect church of human race, for whom he offered himself; *he, as the Son of God, is consecrated a priest for evermore.*

Having thus briefly set forth the outlines of this latter part of the chapter, I observe, we have the Lord Jesus as the true Melchisidec in all his mediatorial and priestly glory—with his eternal priesthood in heaven set before us; from whence we may learn the following truths for our souls' benefit and to his increasing praise; that Jesus the Son of God, who is made an high priest, after the order of Melchisidec, is the surety of the everlasting covenant; he was made such, by the call, will, and oath of God; as the surety of his people to his Father, he has fulfilled all engaged for, respecting removing sin from them, and abolishing it out of the sight of law and justice, by the offering of himself; and he is still by office engaged, and it belongs to him as their surety, to preserve, to keep, to guide, and bring them all safe to eternal glory.

We may therefore well trust in him with all our hearts, when we consider his person as the only begotten Son of God—his appointment and constitution to the office of priesthood to be of God—his establishment in it confirmed by the oath of God—and his en-

gagements with his Father on our behalf, we may well trust in him.

The eternity of his person—his immutability—the perfection of his life in glory—the perpetuity of his office there—are all sufficient to encourage our hearts and hopes in him; his priesthood is unchangeable, he liveth for ever, and he is able to save to the uttermost, all that come unto God by him.

It was a branch of the high priest's office under the law, to take under his protection, and perform his office, on the behalf of every Israelite, who came to take the benefit of his services; so our almighty Jesus is bound by his office, to receive into his arms of everlasting mercy—to take under his care and protection—to save in himself with an everlasting salvation—to bestow a royal pardon—and to continue an everlasting blessing, on every sinner, who cometh unto him, and trusts simply in him, alone, for all the blessings of everlasting life.

His intercession which is continual, and suits every case which can possibly befall his people, is our eternal security. In the person of Christ, God man, we have acceptance; in the work of Christ we have eternal salvation; in the life and office of Christ in glory, we have the utmost encouragement to expect to receive from him every spiritual blessing.

May we so far enter into this, as may carry us beyond ourselves, to an entire settlement on him, and entering in him.

May we live on him, and hold communion with him, as our exalted high priest in his exalted state, where he is consecrated a priest for evermore. Amen.

To the Editor of the Gospel Magazine.

MR. EDITOR,

Should you deem the following observations worthy a place in your truly valuable Magazine, and in any wise tending to give that information to the query of "A Constant Reader," in the present month's Magazine, an insertion of them will oblige

your well-wisher in the bonds of the gospel
London, Sep. 12, 1816.

JOHANNES.

ON MISTRANSLATION OF SCRIPTURE.

"ALL scripture, we are told, is given by inspiration of God," and that "holy men of God spake as they were moved by the holy Ghost." If this be the case, and to deny it can be little short of blasphemy, God the Holy Ghost who is infinite in wisdom, and whose understanding is unsearchable, can never be supposed to contradict in one part, what is affirmed in another. The scriptures are a perfect whole, bearing the impress of deity, graven in legible characters, that nothing but infidelity itself can dare question their divine original; the radiant beams emanating from the solar orb of

light strikes not the eye of sense with clearer conviction, than does the glory beams of revelation pour conviction on the eye of faith's enlightened mind. But to the natural mind, notwithstanding the clearness and effulgence of divine truth; notwithstanding its perfect unison and completeness in all its parts; notwithstanding the harmony and consistency of its doctrines and the ineffably glorious subjects which it reveals, yet like as is our divine Immanuel, him of whom the prophets did witness, and who is the glorious sun in the firmament of revelation, it will prove a stone of stumbling and a rock of offence; for those alone who are spiritual, and whose minds are spiritually illumined, can understand the things of the Spirit of God, to others they must be in the nature of things foolishness, because they are spiritually discerned. But although we affirm this, and with the word of inspiration declare, "that the way-faring men, though fools, shall not err." Yet it must be acknowledged that there are many things hard to be understood, but even those parts, by an attention to the connection, and by comparing spiritual things with spiritual in a dependance upon the unctuous, influences of God the Holy Ghost, whose gracious office, works, and glory it is, to teach, guide and lead the heirs of promise into all truth, according to that sweet promise "all thy children shall be taught of the Lord, we shall not fail in knowing the truth revealed, as well as him who is the essential truth." We cannot be sufficiently thankful for the truly excellent translation of the word of God which we possess, a translation which we dare affirm, take it as a whole, it cannot be excelled, if at all equalled: much has been objected to it, and proposals have been made again, and again, for a new translation, but I believe the truly spiritual would deprecate such an undertaking entrusted to the hands of such unprincipled learned men that abound in the sceptical age in which we live. We might expect, indeed, then that all the glorious truths and doctrines of our holy faith would be mutilated or frittered away, and we should have reason to say, they have taken away all that was the joy, comfort, and support of my soul, and I know not where they have laid it. God grant that this complaint may never be heard in our Zion, that our bulwarks may never thus be removed, that the waters of our sanctuary may never thus run low. But although we thus speak, we cannot say that our translation is an infallible one, or that it is clear from all imperfection; a slight acquaintance with the original, will discover to us that errors have crept in, and that our pious translators, misled no doubt in many instances by the rabbinical points, have given a wrong interpretation whereby the analogy of the scripture has not been maintained; for can we suppose for a moment, can scepticism itself suppose, in respect of the passage under consideration, that "the inhabitants of the valleys having chariots of iron." was a cause why Jehovah could not drive them out, before whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance, who taketh up the isles

as a very little thing, who sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers;" who hath said "my counsel shall stand, and I will do all my pleasure," who saith "I will work, and none shall let it," who declareth that "he doeth all things according to the counsel of his own will." Without quoting more scriptures in proof of his divine omnipotency, and sovereignty, can we, I say, suppose this of him who doeth as it pleaseth him amongst the armies of heaven, and the inhabitants of the earth? surely not. But when we consider further the express promise given in Joshua 17, 18. where it is said "the mountains shall be thine, and thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong," we can be at no loss to conceive that expressions so dissimilar, and contradictory, could never have proceeded from the same unerring inspirer, and the verb in the original being in the conj. hiphil, imports that the action was caused to be done by another even by Jehovah, who had promised as above. Without multiplying observations, thereby trespassing on the pages of the Gospel Magazine. I will come to the point in hand, and by giving a different reading since that scripture is not at variance with itself, but that a perfect harmony links and conjoins its various parts together, the reading I shall give is this. "When Jehovah was with Judah, then he took possession of the mountain, therefore could not have caused the inhabitants of the valley to have been driven out though they have chariots of iron?" the particles rendered "when" and "then" are so translated, the first in Prov. iii. 28, the second in Gen. iii. 5. and elsewhere, כִּי which I have read "therefore" and "though" are so translated frequently, the verb which I have translated, to take possession from the root יָרַשׁ is used both to drive out and to take possession of, see Parkhurst. Lest any should object to my reading it interrogatively, I would remark, that the opinion of the learned is, that it is allowable to suppose an interrogation any where, when the context will allow it, and when it will be found to harmonise with the analogy of scripture. But it may be still objected, if so much be grounded on the passage in Joshua, why were they not driven out according to the promise? we answer, though the promise is express and positive, and the Lord cannot alter the word that goeth out of his lips, yet he did not declare that both should be accomplished at one and the same time; for although he had promised that they should be totally driven out, yet we find it was to be by little and little, and as it was in the time of Abraham, and in that of the Israelites entering on the promised land, so we find to the present time the Canaanites, those troublers, and harassers of the Lord's covenant people, is still in the land, but the Lord has promised that "he will bruise Satan under our feet shortly" and all his, and his church's enemies, like the Egyptians, will sink like lead in the mighty waters of divine wrath, never more to rise. I shall submit these observations to the consideration of a "Constant Reader," should he derive satisfaction

from them, may he join with me in ascribing all possible glory to Father, Son, and Holy Ghost, Israel's God in covenant. Amen.

CONTEMPLATION ON THE CHARACTER OF CHRIST.

(Continued from page 375.)

CHRIST is worthy of our noble worship, he is from everlasting to everlasting God, in him we have reason to rejoice as our portion and our only trust, while we forever exclude all confidence in the flesh. In him all the treasures of wisdom and knowledge are hid, and in him all fulness dwells for his church's unceasing supply. And his friendship abides tho' his enemies abound; and while they have shown, without reason, their hatred to him in his person and his members, he has continued to shew himself the sinners's friend; and was while reviled by others he reviled not again. In this his followers will do well to recollect the example as most worthy of their imitation. What wrong did Jesus to any one? What kindness and pity shone through all his movements and in all his ways! With what pleasure did he express his goodness, and make his mercy known! his compassion overflowed to sinners, even such as were employed most wickedly against him. How hardened and perverse were they for whom he left the Father's bosom, and at last became a bleeding sacrifice in agony and death!

O! heaven's amaz'd behold,
Your God express his love;
In raising rebel worms
To crowns of life above.

For his *great* love wherewith he loved us, even when we were dead in our sins, is the apostolic testimony, Eph. ii. 4. Mildness and mercy ran through his whole proceedings, yet he was, and still is despised and rejected of men. It is true indeed he declared himself to be God, while he appeared in the likeness of sinful flesh, but in this he spoke the truth, although many in anger arose maliciously to oppose what he said. He asserted the sovereign right of God to do as he would with his own, and was thankful, that while the great things relating to himself and salvation were hid from the wise and prudent, they were revealed unto babes. Mat. xi. 25. This was a holy and wholesome truth, but his self-important auditory, like many in our own age, could not endure what was spoken, and failed not to increase their guilt by showing their hatred to it. And that one should be sent to, and another not, being told them, they were so enraged as to seek to hurl him headlong from the brow of the hill, Luke iv. 27,—29. Here we are plainly taught by the teacher of teachers, the doctrine of Jehovah's sovereignty; and here let every heaven sent messenger of the Lamb, observe his leader's steps, and take courage to insist upon the same sacred principle, tho' many should be ruffled in their carnal schemes, and feel ready to drive him from his standing.

Christ was holy, and hated the unholiness of men, and faithfully exposed the wickedness in which they indulged, under the appearance of a religious cloak. But in all these things, we see in Jesus, what was admirable and glorious, and no just cause for the cruelty with which his enemies treated him. Christ has been the greatest friend the world has ever witnessed; yet none have had enemies so great and multiplied: but they who hate the righteous shall be desolate. Psalm xxxiv. 21. And among the growing numbers that degrade the Saviour's character, we find the Arian takes a prominent standing; inasmuch as he at once removes the basis on which his mediatorial glory rises. To allow him the honour of the most exalted creature, with the denial of his proper divinity, may deceive the ignorant, and gratify the worldly wise, but must leave the chosen church unsaved forever. The schemes of carnal imagination may satisfy such as are ordained to dwell in darkness; but the plan of *heaven*, shall preserve the children of light from their dark delusions. As to the founder of the above class of characters, historians tell us, that the very evening his friends were conducting him in triumph to the grand church of Constantinople, he had occasion to turn aside, and expired on the spot, his bowels gushing out. This I am incined to take as an expression of divine displeasure at the indignity offered to the Son of God; and a righteous resentment of the injury done to his person. Thus are his enemies clothed with consternation and shame, while upon himself, as the immortal and eternal king, shall his crown flourish.

The Socinian or Unitarian also, we find is equally at war with the personal divinity of Christ, and cordially joins his Arian brother to rob him of his right. But they may go on in company without a reason for any one to envy their happiness; while Zion's king will maintain his honour, possess the throne, and sway his invincible sceptre, and thus make known his glory, as infinitely above the reach of man, as it remains forever unchanged by mortal malice.— It appears that some among ourselves, are now rising in favour of these pernicious principles; but it will be right, that such consider well what they substitute for the wisdom of the scriptures, and see that they are not misled by Satan and self-conceit.

The scripture is filled with the glory of the God-man; and in some way or other is evidently occupied in setting forth his character. The Spirit of Christ was in the prophets, and to him they all gave witness, that through his name, whosoever believeth shall receive remission of sins. Acts x. 43. To some he himself declared their sins were forgiven; and who but God could have done this? if Christ were not the eternal God, equal to, distinct from, and yet one with the Father; how is it the scripture speaks of the matter as it has done? Heb. i. 5, 6. and many other places; let the enemies of the doctrine give a scriptural answer, if they are able. How is it the scripture ascribes divine honours to Christ, and that the Father should send his sovereign orders through the

angelic hosts to adore him, were he not equally the object of worship with himself? Shall mortal man refuse to stoop before his majesty, when seraphs's fly at his command? in Mat. iv. 10. it is written, Thou shalt worship the Lord thy God, and him *only* shalt thou serve. And this compared with Heb. i. 8. where the *Son* is addressed by the Father as God forever and ever, will abundantly prove the unity of the deity, and that while the highest glory is given to the Son, we honour the Father also. I and the Father are one, said Christ. "Believest thou not that I am in the Father, and the Father in me?" Those who are employed in pleading for the deity of the Father, while they deny it in the Son, must not be surprised when John assures them they have neither, but are enemies of both. 1 Epis. ii. 23. This doctrine is of the utmost importance to the christian, as his whole security is built hereon; as it is this alone that renders the Mediator's work and suffering of infinite avail. Reason in its pride and infidelity cannot reach the glory of the mystery, and therefore stumbles at the disproportion that appears between the agent, and the works that are ascribed to him and accomplished by him. How inadequate the temporary life and sufferings of a crucified man, for the eternal redemption and happiness of millions, some might be ready to exclaim; and we should be ready to admit, were it not for this; that he who was crucified was the mighty God: this being kept in view, all objection to his vicarious person and sacrifice, must die as certain as they attempt to rise against him; for what comparison can be made between infinity and finite?

Not having felt the spiritual power of the Saviour's majesty, nor seen by faith the hidden glories of his character, nor known the attracting sweets of his bleeding love; the unhumiliated haughtiness of the human heart withholds the homage which is due to his name. But the heaven-taught soul beholds the grand union of natures secretly subsisting in Immanuel's person, adores the godhead in and through the manhood, and thus in the secret of God's presence dwells in safety, expecting the crown of endless life from him who on Calvary died. He who has heard the sweet melody of his voice, and beheld his heavenly charms, will be ready to exclaim how blest are they! supremely blest, that know the joyful sound! And under evidence of beauty so impressive, the best affections of the heart are given, and its confidence is won: he will here present his worship in the blaze of perfection that lights him to adore, and thinks no honour is enough for him in whom it shines. Nor are his affections cooled by the consideration of his low estate, in his humiliation day, since, he recollects, it was for our sakes he became poor, that we, through his poverty, might be for ever enriched.

Down to the earth he came,
And laid his glory by;
His heavenly robes were left,
To raise his church on high.

And the thought of his visage being marred more than any man, and his form, more than the sons of men; is so far from damping the ardour of his love, that it fans the spark to a sacred flame, and makes the fire burn with brightness unknown before. It was the thorny crown that tore his temples, and so far from the comeliness common to others appearing; his innocent head was wounded by the piercing thorns, from which the blood must have ran down his face; and which is evidently a part of the affecting view the prophet was led to take of his anticipated Saviour. Thus it pleased the Father to bruise and put him to grief; but he was wounded for our transgressions, and bruised for our iniquities. Isaiah liii. 5,—10. Here we have the reason, why one so holy as the lamb of God should thus be doomed to suffer inconceivable woe: to inflict the punishment that he bore, without the existence of guilt attaching, must have been the highest act of injustice in him who is unchangeably holy. Therefore we are bound to believe, that a nobler end is answered by the sufferings of the Son of God, than the vile invention of a Unitarian or an Arminian creed would suggest. It was the everlasting redemption of his chosen from the hands of vindictive justice and eternal death. Christ as a man merely, (as the Unitarians represent him,) and an example of goodness to others, need not thus to suffer for either himself or them. Besides we observe, that so far from his being a good man if he was not God, he must have been a notoriously bad one; as he has demanded and received the worship which is peculiar to God, and therefore if as they say, but a man, he must have been guilty of the worst of blasphemy. And the Father must have been mistaken in commanding the angels to adore him, if their scheme had been true: but as it was impossible that either of these should be, we conclude that God is true in the record he has given of his Son, while all that speak contrary to his word must be found liars. Thus we have plainly seen the doctrine of the above opposers becomes the author of its own ruin.

It was the deity of Christ alone that could give infinite worth to his suffering, and stamp an everlasting merit on his cross; it is this that makes the subject of his death so interesting, and a source of life to the christian's contemplation; it is this that dignifies his righteousness, and fills it with that glory of excellence which it has; for were it not fraught with the riches of his deity, it could only avail for the justification of his own person: but its being truly the righteousness of God, avails to justify all the millions that were sovereignly chosen to wear it. If Christ was not divine as well as human, it is impossible the offended God and guilty criminals should be reconciled by his mediation; and then we might bid adieu to christianity; but to this conclusion we shall not be easily brought, while the scriptures are taken for our guide. For there we are well informed, the man Christ Jesus, the only Mediator between God

and men, was the temple in which the Deity dwelt, for the purpose of reconciling the chosen world to himself. 2 Cor. v. 19. They also testify that he who was man and mediator, was God made manifest in the flesh. And he is Lord of all. Acts x. 36. Now in thus connecting the testimonials of unerring truth together we find that Christ the Mediator is God, one with, equal to, yet, in person distinct from the Father, inasmuch as he is the one Mediator between the offended, and the offending parties, God, and man. He is unchangeably one with his people, yet he is easily distinguished from them; so he eternally was and will be forever one with the Father and the Holy Ghost, yet is personally distinguished from both. Hence we hear, he thought it not robbery to be equal with God, Phil. ii. 6. This must certainly signify his divinity, for who would think humanity even in the person of the Saviour could be equal to the Deity? a nature so incomparatively grand, and infinitely glorious above every other: yet a comparison is plainly made, in the equality which is predicated of Christ Jesus, therefore a distinct personality in the Deity is evidently pointed out to us. And as he thought it not robbery to be equal with God, I should think it not unrighteous to say he is equally unbegotten as divine with the person of the Father; for to admit the contrary, would be to deny him the claim of that equality which he has so justly made. The moment we say he is begotten, we give up his eternity and therefore his deity, and consequently make him far inferior instead of equal to God.

We well know as man he is begotten, but as God he is without beginning: as divine he was equal to the Father, and as human he was capable of assuming the form of a servant under the law, and of becoming obedient to the death of the cross. So that all he did and suffered as man, being ascribed to his whole person as the God-man, accounts for the scripture character that his righteousness and blood receives; in which we find are spoken of as the righteousness and blood of God. Acts xx. 28, Phil. iii. 9.

We find as a further evidence of the dignity of our Saviour's person, the prophet was inspired to set him forth by the highest terms and titles, and in a manner most majestic and beautiful. Isaiah ix. 6. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Here we have the highest majesty ascribed to him who became the child born, and the son given. The everlasting Father, and the mighty God, are characters that could be spoken of none, but one who is self-existent, independent and eternal. Thus to speak of the child Jesus, merely from his union to the divine Father and thus represent his glory as derived from another, while he himself is declared to be but a creature, would neither please God, profit man, or be at all congenial with the scriptures of truth.—By some the words **אבי עד** are rendered Father of eterni-

ty, so that sooner than suppose that Christ is begotten as divine, we should conclude eternity itself must be acknowledged as his offspring: as Abi signifies the Father and leader, one that is first, and takes the lead; and this will well apply to Christ in his undervived divinity. Thus we see how he who was the child born and son given, is distinct from the person of the Father, and yet every way equal in eternity, independence, and majesty with him. What insignificance appears in the most exalted creatures, when we contemplate the unbounded glories of our Almighty Lord! His greatness and his grace unite to make him precious in our esteem; and while the one genders reverence, the other saves us from a slavish fear.

(To be Continued)

QUERIES ON SANCTIFICATION.

As you were so kind as to insert a request of mine in your number for March last, in answer to which one of your readers has given an extract from Mr. Brine, but which did not touch upon the first query (viz.) In what sense is it that Christ is made sanctification unto his people? 1 Corinthians i. 30. And with respect to the answer to the second query on progressive sanctification, I do not understand the ambiguity of the language; such as "mortification being one considerable branch of our sanctification, &c." It appears to me absurd to put mortification for sanctification. The evil propensities of our corrupt Adam nature, may be in a great measure subdued, mortified, or kept under by the contrary principle (viz.) reigning grace implanted in the soul; agreeable to the apostle Paul's argument "sin shall not have dominion over you, because you are not under the law but under grace; but there appears to me a wide difference between a thing being under subordination to a superior power, and its nature being altered, purified, or partaking of different qualities; to come to a point, Mr. Editor, what I wish to know is, Whether the old Adam nature, or what the apostle styles, that which is born of the flesh, continues to be such, notwithstanding the implantation of a holy principle in the soul, which an apostle styles being born again, or born of incorruptible seed—the word of God which liveth and abideth for ever; and is set forth in scripture under various similitudes, &c. Or whether it can be scripturally proved that the old man, or first Adam, nature, becomes in a progressive manner purified and made holy. It appears to me, Mr. Editor, from observation, that many persons whose conduct and manners are reformed, and who have put on all the externals of religion, suppose that they have arisen to an eminent pitch of holiness, or *progressive sanctification*, as it is called; in so much that they are ready to say to a poor sin burthened follower of the Lamb, "Stand by thyself, I am more holy than thou; but who have never experienced regeneration, or the new birth."

The following I have extracted from a popular publication, which

is in the hands of most professors of religion, but which contains so much ambiguity of expression, that I confess that I cannot understand it: "Inherent righteousness sanctifies—inherent righteousness pleases God—inherent righteousness respects the law—inherent righteousness is imperfect—inherent righteousness is our qualification for heaven." I should feel myself peculiarly obliged if some, or one of your correspondents, would write more explicitly upon this subject; it may be instrumental, with the blessing of the Holy Spirit, in enabling some tongues to speak plainly, who, through the modern theology or teachers, have been caused to stammer, &c. And it would edify one who is, dear Sir,

Yours, in gospel bonds,

T.—O.—May 14, 1816.

A CONSTANT READER.

ON HYPO-CALVINISM.

(Continued from page 237.)

A. B. of Ringwood says, "Some there are who disapprove of addressing the calls and invitations of the gospel to sinners; conceiving that the scriptural representation of their state, as 'under the curse,'—'dead in trespasses and sins,' &c. &c. is designed to discourage such an application." Here he has proposed a train of questions, by which he fancies that he has completely *non-plussed* those who disapprove of the *ridiculous* manner in which the *Hypo-Calvinists* do call upon the dead to live: the blind to see; the dumb to speak; the deaf to hear, &c. &c. as the following sentence will shew.—"These questions (says he) must be answered in the negative, if the objections frequently urged against ministerial addresses to the sinner's conscience be correct." Now it shall be my business, Mr. Editor, to answer these questions separate, and in order, as they are laid down by this profound quierist.

1st. Question. "Is man, then, become a trunk, or a stone?"

Answer. No. Nor is it necessary, in order to justify the sentiments of those "who disapprove of addressing the calls and invitations of the gospel to sinners," that he should. Although man is not *inanimate*, like "a trunk or a stone;" yet it is declared by the inspiration of him, who cannot lye, that he is DEAD—"dead in trespasses and sins." Eph. ii. 2. Yes, every man is, by nature, in a state of spiritual death. Lazarus, when he had lain in the grave four days, was as capable of performing the functions of a living man as the most *refined* persons even in this enlightened age, while destitute of spiritual life, are of receiving any real benefit for what A. B. styles the "calls and invitations of the gospel." Nothing short of the 'exceeding greatness of Jehovah's power, which he wrought in Christ when he raised him from the dead,' can raise a soul from a *death* in sin, to a *life* in righteousness. Eph. i. 19, 20. And preachers may as well "invite" the corpse in the church-yard to accept their *overtures of mercy*, as "sinners" *who are thus dead*

Like Baal's prophets, they may "call," and deliver their "ministerial addresses to the sinner's conscience;" but all will be in vain if the Lord does not impart spiritual life; because, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Romans ix. 16.

2nd. Question. "Is his accountableness gone with his virtue?"

Answer. No. 'Every one must give an account of himself to God.' But those who die under the covenant of works, will be "accountable" for the breach of this covenant, and not for the want of *divine faith*, as the *Hypo-Calvinists* blasphemously assert. It is no uncommon thing to hear preachers of this stamp tell their hearers, indiscriminately, "It is their *duty* to believe the gospel—that God will *damn* them for not believing it—that nothing will keep them out of heaven but *the damning sin of unbelief*!!!! Thus they represent Jehovah as *tantalizing* his creatures, by offering them *heaven* while he holds from them the *GRACE OF FAITH* which leads to Christ, the only possible way of getting thither. If these men who thus preach up *divine faith* as a "*Duty incumbent upon men*," do not hereby "represent the Deity as a merciless tyrant, arbitrarily devoting a large number of his creatures to inevitable misery, and delighting in their ruin," then I may defy all the *Hypo-Calvinists* in England to tell me who does. Nay, by preaching thus, they not only make God the *author* of man's damnation, and of consequence the author of sin, but they *supersede* the necessity of a judgment day.

3rd. Question.—"Is his impotence any other than moral and voluntary?"

Answer. Yes.—Man is *naturally* "impotent." To suppose that because men bring forth the 'works of the flesh' in a *spontaneous* manner, their "*impotence*" is only "*moral and voluntary*," is absurd in the extreme. It might with equal propriety be said, that the earth's bringing forth *thorns and thistle's* in a voluntary way, is a proof Adam never sinned, as they are both the effects of one cause. Genesis iii. 18. The fact is, the whole mass were corrupted in Adam, *their head and representative*; hence Job says, 'Who can bring a clean thing out of an unclean?' And David says, 'Behold I was shapen in iniquity: and in sin did my mother conceive me.' If, therefore, man's "*impotence*" is no other than "*moral and voluntary*," then Christ must be *egregiously mistaken* when he said, 'No man can come to me, except the Father which hath sent me draws him.' John vi. 44.

4th. Question.—"Is he necessitated to sin, and incapable of repenting?"

Answer. Yes. I trust I have already made it appear, that sin is *radically* interwoven into the very nature of man; consequently it is as *natural* for every human being to *sin*, as it is for him to breathe; and he is as much "*necessitated*" to do the one as the other; not by any *compulsion* from his Creator, but because it is *CONSTITUTI-*

ONAL. Jer. xiii. 23. Is not the nature of a tree known by its fruit? 'Can the fig tree bear olive berries?' 'Do men gather grapes of thorns, or figs of thistles?' Even so, 'a corrupt tree cannot bring forth good fruit.'

I shall now pass on to notice the latter part of this question, viz. "Is man incapable of repenting?" It seems from the nature of this question, that A. B. himself "*lives without reading the scriptures.*" should this meet his eye, and I have no doubt but it will, I would advise him to read acts v. 31, and there he will see, and perhaps for the first time, that real evangelical repentance is the GIFT OF GOD. Man, *naturally*, is as "incapable of repenting," with that repentance that needeth not to be repented of, as he is to avail himself of *true faith*: and he can create a world as soon as he can do either, seeing both are of divine origin, and are given to the *elect only*, as the fruits of special love. Again, we read Acts xi. 18, that 'God granted the Gentiles repentance unto life.' Now would these Gentiles at Cesarea have needed that repentance should have been granted them, if they had not been "*incapable of repenting!*" Certainly not. Then, if true and genuine repentance is within the reach of every man, or any man, 'Christ is exalted a Prince and a Saviour for to GIVE REPENTANCE,' in vain. Truly that man must be ignorant of the "*Scriptures,*" and of the power of God, who can deliberately affirm, or even insinuate, that "*sin*" is only an evil acquired by the influence of example; and that every man is "*capable*" of "*repenting*" when, and for what, *he please*.

5th Question.—Is human nature now in a different condition than in the time of our Lord and his apostles?"

Answer. No. And this will appear abundantly evident, by comparing the *calumniating* spirit manifested by this *Hypo-Calvinist at Ringwood* in his writings which have passed under my notice, with that manifested by those *perverters* of the gospel, those *enemies* of the truth, "in the time of our Lord and his apostles."—*They* charged Christ with having a *devil*. John vii. 20. A. B. charges us, who are strenuous for the doctrines of the gospel, of being *Antinomians*. *They* charged "our Lord and his apostles," with *doing* and *teaching* things *contrary* to the law. Luke xiii. 14. Acts xviii. 13. A. B. charges us with "denying the *perpetuity* of the law." *They* charged the apostles with preaching *licentious doctrines*. Rom. iii. 8. A. B. charges us with holding doctrines which "*excites and strengthens the corrupt passions of the heart.*" If it were necessary, I might run this *parallel* to a much greater length, but I forbear, being persuaded what I have already advanced is sufficient to prove that human nature is in the SAME CONDITION NOW, *taking A. B. of Ringwood for a sample*, "as in the time of our Lord and his apostles:" *Then*, he that was born after the flesh PERSECUTED him that was born after the Spirit, and so *it is now*.' Gal. iv. 29. "When (continues A. B.) it was perpetually assailed with every weapon of argument, entreaty, remonstrance, promise?"

Answer. Christ never "assailed" any of the human race with the promise of eternal life if they would *please to "repent."* Neither did HE ever "remonstrate" with them for not exercising divine faith and genuine repentance, as A. B. has insinuated: but he plainly told the multitude, "No man can come unto me, except it were given unto him of my Father." John vi. 65. Does this look like "intreaty," Mr. A. B.? Now I will venture to affirm, that "our Lord," nor "his apostles," NEVER "assailed human nature," with any "weapon of argument," CONTRARY to this:—for, the word of God is not 'yea, and nay.' 2 Corinthians i. 17, —20.

6th. Question.—"Is the Lord's arm shortened that it cannot save, and his Spirit restrained, that it cannot change 'the heart of stouë' into 'a heart of flesh?'"

Answer. No. And what if it was? It is obvious that A. B., and many others of the *Hypo-sort*, can do very well with *their system* if their Lord had no arm at all. The preceding questions are sufficient to prove this, seeing they entirely *supersede* the work of the Spirit. If man is not dead, does he need the Omnipotent "arm" of Jehovah to *quicken* and make him alive? If his "impotence" is no other than "moral," and he is also "capable of repenting" whenever HE WILL, does it not follow that he is able to *soften* his own heart, and of consequence able to *save himself*? For, without doubt, he that is able to *begin* such a work, is also able to *complete* it. How ridiculous is it, then, for one who extols "human nature," and pretends what an abundance of innate strength and power there is in man, as this sophistical writer has done in the foregoing questions, to say a single word about the "Lord's arm to save," or "his Spirit to change the heart." It is evident that he has introduced this last question merely as a *gloss* for the rest. Without this they would have appeared like the questions of an *honest Arminian*; but now he has manifested himself to be, indeed, a *Hypo-Calvinist* in attempting to *conceal Arminian principles*, by a mere pretence to rely on the "arm of the Lord," and the power of the Holy Ghost.

"If (says A. B.) the objections frequently urged against ministerial addresses to the sinner's conscience be correct, *these questions may be answered in the negative.*"

But some of them are "answered in the negative."

Ergo "the objections must be correct."

He says, "There is too much reason to believe that to many who bear the Christian name, Sir, instead of appearing 'exceeding sinful,' is no very formidable object." Alas! alas! what daily proofs we have of this. And yet I will be bold to say, that amongst all the different sects who 'bear the Christian name,' not one appears to be less afraid of sin, than the *Hypo-sect*. In fact, many of them are continually making manifest, that their element is the "ooze and the mire." But these are not the characters which A. B. al-

cludes to, no, it is 'a certain class of professors,' which he has his eye upon, and not *this pure generation of Hypo-Calvinists*. See Prov. xxx. 12. In order, as A. B. thinks, the more firmly to fix this latter assertion on those whom he styles 'spiritual highflyers,' he proceeds by saying, "in fact the sentiment that 'sin cannot hurt a believer,' is far from being unknown, or unsupported." Notwithstanding the pretensions which *Arminians* make of attaining the summit of *sinless perfection*, and the rapid strides which our *Hypo-Calvinists* are making after them in *progressive sanctification*, it is a fact, easily evinced from scripture and experience, that believers are, and ever will be while this side of the grave, the subjects of *sin*; insomuch that many *weaklings* amongst them are ready, at times, to conclude that it will finally have dominion over them. Yet this is no proof that it *can* or ever will, do them any real "hurt." May not a timid man, from a consciousness of his insolvency, and the power of incredulity, be afraid that at some future time he may be imprisoned for his debts, notwithstanding he might have been previously assured either by word or letter from his creditors, that they had forgiven him the *whole*? Yes he may; and particularly if an *impostor*, who pretends to be a *pious messenger* sent by the party, should be telling him almost every day that they forgave him only conditionally. Now we find in the scriptures, that sin is compared to a debt, and God the Father as the creditor; (Luke vii. 41. and xiii. 4. see the margin) and every individual of the human race, the infant of a day, as well as the man of a hundred years old, are all *insolvent debtors*. But Christ, the eternal Father's 'own son,' voluntary became the *surety* for his own people, and actually substituted himself in their place and stead. However 'crude' and 'extravagant' as this doctrine may appear to A. B.'s youthful mind, it is perfectly scriptural. Jesus Christ, considered *merely* as a person, was holy, harmless, undefiled, separate from 'sinners.'—'He did no sin, neither was guile found in his mouth.' Yet as the *surety* of his people, he was considered, in the eye of divine justice, the "greatest sinner that ever lived," because 'he bare the sins of many.' Isaiah liii. 12. But, that he has discharged the debts of all those for whom he stood engaged as *surety* to his Father, is evidenced by his resurrection.—He never would have left the prison of the grave if the whole debt of his people's sins, had not been *fully paid*. How, then can 'sin hurt a believer'? Would any honest man wish to receive a debt *twice*, first from his bondsman and then from the person who contracted it? And 'shall mortal man be more just than God?' which certainly would be the case, if Jehovah the Father did 'hurt' believers for their sins, after receiving *full satisfaction* at the hands of his 'own Son,' and *their surety*. Besides, the scriptures represent *the sins of believers* as being *totally removed from them*. 'As far as the east is from the west, so far hath he removed our transgressions from us.' Psalm ciii. 12. Suppose A. B. had an enemy who was banished only to America,

would he be afraid that that enemy would do him any personal hurt? So a true believer in Jesus Christ, has as much *real cause* to fear an enemy that is *banished*, or 'cast into the depths of the sea,' as he has to apprehend that sin will ultimately 'hurt' him. See Rom. viii. 33. to the end. Nay, it is expressly declared in the volume of inspiration, that all things worketh together for good to them that love God, and are the called according to his purpose. Undoubtedly, *sin and its consequences*, are included amongst the 'all things' which the apostle here alludes to. And while an inspired apostle says that it works 'together for good' to the real christian, all that A. B. has said, in attempting to prove that it will 'hurt' him, must be abortive. Again, the same apostle says, *He that believeth is justified*, i. e. acquitted, 'from all things.'—And who dare urge a second claim?

The law no longer can condemn;
Faith a release can show.

Moreover, the true believer has not only a *release from all his debts*, to show, but he has a *living witness* also; *the Spirit itself* beareth witness with his spirit that he is a Son of God.—He is not a *servant*, but a *son*,—and *heir of God* through faith. This is a privilege which no *servant*, however *industrious*, can possibly enjoy.

A. B. says, "Were it worth while to argue with persons who can deliberately maintain a position like this, it might be asked,—how we are to explain the words of the Psalmist, 'If I regard iniquity in my heart, the Lord will not hear me.'" Here I must be very brief for want of room; and shall just observe, that "the words of the Psalmist does not at all contradict this 'position,' but rather corroborates it: as if he had said, 'if I regard iniquity in my heart,' I shall hereby make it manifest that I am a *servant*, and not a Son, or, in other words, a *sinner* and not a 'saint of the most High;' for the Lord heareth not sinners,—the prayer of the wicked is an abomination in his sight; but he addeth in the 19th verse of this 66th Psalm, 'verily God hath heard me; he hath attended to the voice of my prayer.' Therefore I conclude, that notwithstanding 'the Psalmist' was all his life time the subject of *sin*, yet it could not 'hurt' him, because he did not regard it in his heart. And so it is with true believers now.

I will give you another specimen, Sir, of this Ringwood gentleman's surprising *candour*. He says, "Let us all, however, be anxious to crush the *Antimonian Viper* in its shell". By your leave Mr. Editor, I will examine this a little. What does he mean by '*Antimonian Viper*'? Surely, such a *wise* and *learned* man as A. B. would never make use of a single word, and much less a whole sentence, without any meaning. If he refers to *persons*, then he has discovered a most *malignant* and *persecuting spirit*. Even hard-hearted *Pharaoh* was more merciful, for he allowed that all the *females* amongst the Hebrew children should live: but this *Chris-*

ian Philantropist would wish to have *all*, both males and females, whom he is pleased to style ‘*Antimonian Vipers*’ “CRUSHED” to death before they are born! Perhaps it is well for those, who for their attachment to the despised doctrines of the gospel are thus branded, that this reverend gentleman is only a *titular Bishop*. Were he *Bishop of Canterbury* instead of *Ringwood*, there can be no doubt but he would soon endeavour, in the plenitude of his *candour*, and zeal for the *law*, *Bonner like*, to extirpate them from the land. But, however, we have nothing to fear in this respect. Again, if he means by “*Antimonian Viper*,” the *sentiments* and *doctrines* maintained by those persons whom he has taken the liberty thus *falsely* to stigmatize; then he has manifested a most *malevolent* spirit against the *scriptures*, because it is from thence, they have derived them. The most rigid among the Arminians, never talk of *burning* only certain parts of the *Bible*, but this *pious* “*Calvinist*” is for destroying it at once, by ‘*crushing*’ those veins of election, predestination, &c. &c. &c. through which divine life has been communicated to the church of God in all ages. It would seem that he, like the Egyptian king just alluded to, is afraid that these ‘*Vipers*’ are increasing, and that finally, like Aaron’s rod, they will swallow up all *their magic art*. I can assure him, that I have been much gratified, several times of late, in seeing a whole *nest* of them which have just left the ‘*shell*,’ or I would rather say, have just emerged from the *womb of God’s electing love*, at *Taunton in Somersetshire*. Several attempts have been made to crush them there, but all has been in vain.—They are all *healthy* and *strong*, and are now dispersed, one to *Cheltenham*, another to *Lewis*, and to *Kennington* and to *London*, &c.; and if either of them should happen to get into the town of *Ringwood* and *breed*, (and no body can tell, for they are like their lord and master, going about doing good) not the *Ringwood Bishop*, with all his *Hypo-Force*, would ever be able to ‘*crush*’ them.

This *young Bishop* says, “We might appeal to *unnumbered* societies in London and the country, once *peaceful* and *united*; but which, within these few years, *solely* through the entrance, and malicious or misguided activity, of men in whom those principles have reigned, are become as ‘*dens of wild beasts*, biting and devouring one another—*all* order at an end;—*all* christian forbearance laid aside;—*all* ‘the gentle light of love’ extinguished; these societies exhibit the disgraceful scene of pastor and people recriminating and abusing each other,—of worldly policy triumphant over religious principle,—of rapid desertion, and ultimate ruin. This is a catalogue of *most palpable falsehoods*, forged up by this *conscientious* writer, in order to lessen the reputation of those who inviolably maintain the doctrines of the gospel. His must be “*a bad conscience*” indeed, or he never would *bear false witness against so many of his neighbours*. A man that can allowedly break either of the commands of God in such an audacious manner as he has broken

the *ninth commandment*, would have no objection, whenever an opportunity offered of breaking them *all*. How A. B. as a man professing godliness, can allow himself to exaggerate in this *fallacious* manner I cannot conceive, only because he says the law is his rule of life, and that therefore he thinks they may say and do whatever his inclination and the *malice* of his heart, prompts him to. Whence are the *generality* of the "*societies* in *London and the country*," supplied with "*pastors*," is it not from the *academy's*? And do these men preach the "*baneful principles*" of election, predestination, &c. &c. agreeable with the Gospel? Surely if the "*nest of scorpions*" in A. B.'s "*bad conscience*," will for once allow him to speak the truth, he must be constrained to answer this first question in the affirmative, and the last in the negative. I know by experience, that some of those preachers are not at a loss for "*abuse*" and *recrimination*;" but, that the *doctrines* are neither *taught* nor *believed* in the *Academies*, let the following serve as a specimen. A young man in this town, late a student at *Homerton*, attempted a little while ago, to form an *union* prayer-meeting with the "*Arminian Methodists*," and others; (who, to their credit as consistent characters, declined it) and in order to accomplish his design, he candidly told the people, that their "*differed only in minor shades*"!!! Now one of this gentleman's fellow students has said, that when this man was in the academy, he was the *most doctrinal* amongst them!!! If this *most doctrinal one* and the *Arminians*, "*differ*" only in *minor shades*," what, in the name of common sense, Mr. Editor, must the rest of them be? I am convinced, that we have had many eminent men of God in this land, and I have no doubt but there is some existent now, who have received their learning at some of our dissenting seminaries: but alas! what they are emitting, at this time, is of such a cast, as to justify one in concluding that *Iehabod* is written upon them *all*. If ever those *upstart* YOUNG REVERENDS do chance to touch upon the *doctrines* in any of their preachments, it appears to every one that is savingly taught of God, '*as a jewel of gold in a swine's snout*;' or, like a blind man describing colours. I am persuaded, Sir, if those *manufacturers* dont make a better article for *exportation*, than that which they are supplying their customers with at home, it will never answer any good purpose.—They may, like other *new-fashion things*, take with the people for a while, but their texture is so *flexible*, that it is impossible they can last long.

South Petherton, Sept. 18, 1816.

J. R.

P. S. It is my intention, Mr. Editor, as soon as my necessary avocations will admit of it, to send you a few remarks on A. B.'s "*sequel to Hyper-Calvinism*," which was published in April last.

AN EXCITEMENT TO FAITHFULNESS.

“If thou faint in the day of adversity, thy strength is small.”—SOLOMON.

“No man having put his hand to the plow, and looking back, is fit for the kingdom of God.”...CHRIST.

IN consequence of reading in your Magazine for January last, the “*protest*” of Mr. Herbert Mends of Plymouth, against the remarks made on his address which was delivered at the *Devonshire Calvinistic Association* assembled at *Axminster* the 21st of June 1815, I was therefore anxious to see the address, that I might judge for myself whether the charges which Mr. Mends has brought against your correspondent “*A Plain Man*,” (who is an utter stranger to me, and so is Mr. Mends too) were false or true. I have at length obtained the loan of this scarce and corrupt production, and am happy to inform you, Sir, that Mr. Mends has *falsely accused him*; and I now, therefore, call upon him to *exonerat* himself more fully.

What does Mr. Mends’s piece amount to? He has not only censured his own sentiments, but even *his own words*! Mr. Mends’s piece, in order to have appeared consistent, should have been intitled, the “*protest*” of H. Mends of Plymouth, against Herbert Mends of the same place!

Undoubtedly, Mr. Mends would wish the readers of the Gospel Magazine to consider him a very *holy* man, or he never would, pharisee like, have boasted so much of his own PIETY. But in vain does he pretend to superior patience and humility, while he can allow himself, with so much *acrimony*, in using such scandalous expressions, as those with which his “*protest*” abounds.

The “*Plain Man*,” in his postscript to that piece which you, Mr. Editor, so justly entitled “*Mongrel Preachers*,” page 483 of your Number for November last, says, “There is much said in this address, in favour of dead sinners, performing spiritual acts, particularly in that of prayer.” Now Mr. Mends, you know, has had the assurance to *deny* this by saying, “I shall close by noticing a charge of a still more extraordinary nature contained in the P. S. I ask your correspondent where is a word to be found in the address, which speaks in favour of dead sinners performing spiritual actions? Let him point it out, and *I will immediately acknowledge my error*—I will solicit forgiveness of the religious public, and of my God.” Certainly this “*Plain Man*” must be shamefully afraid of man, or he never would have suffered such a disgraceful charge as this to have remained in public print against him for eight or ten months without answering it. Perhaps he flatters himself that his friend “*Eliezer*,” in the course of his remarks on the address, will wipe off this stain for him: but this *cannot* be, seeing Mr. Mends has not pledged himself to “*acknowledge*” any thing as a refutation, but what comes immediately from the pen of “*A Plain Man*”—“*Let him point it out &c.*” Now I hereby request, and expect, if your correspondent is a lover of truth and consistency, and values his reputation, that he

will not delay to "*point out* the unscriptural nature of the following sentences which I have here transcribed from the address, respecting *faith* and *prayer*: and by which the author, together with his denial of a "finished salvation," has given demonstrative proof, that he and his colleagues are in a great measure ignorant of the gospel plan of salvation.

Quotation respecting *faith*.—"Let it be observed, *that to believe in Jesus Christ is a duty incumbent on all who hear the gospel*.—How are we to understand this? Unquestionably not that every one to whom the gospel invitations are addressed is thereby exhorted and commanded to believe that his individual sins are forgiven: but he is intreated to believe that the Lord Jesus Christ is *able and willing* to receive every humble, penitent sinner: *he is commanded to cast his guilty soul on the merits and death of the Redeemer*."

Quotation respecting *prayer*.—"Prayer is a good work, *and a duty incumbent on all men*—into such awful extremes are many, in the present day, hurried by intemperate and unhallowed zeal for certain doctrines, that they hesitate not to assert, that it is NOT THE DUTY of unconverted persons to pray."

Somerset.

STIMULATOR.

To the Editor of the Gospel Magazine.

MR. EDITOR,

HAVING gained an increase of the knowledge of Christ's adorable person, and the exceeding riches of grace treasured up in *him*, by reading Doctor Goodwin's Sermons on Ephesians, permit me to fill up a page of the Gospel Magazine, by inserting an account of the triumphant death of that great saint.

A WAYFARING MAN.

AN ACCOUNT OF DOCTOR GOODWIN.

IN a letter to a friend Dr. Goodwin writes, "In my younger years we heard but little more of Christ than as merely named in the ministry and printed books: I was diverted from Christ for several years, to search only into the signs of grace in me. It was almost seven years ere I was taken off to live by faith on Christ, and God's free love, which are alike the object of faith. I am come to this pass, that signs will do me no good alone; I have trusted too much to habitual grace for assurance of justification; I tell you *Christ is worth all*." Thus coming unto Christ, his weary soul found rest.

The love and free grace of God, the excellencies and glories of our Lord Jesus Christ, where the truths in which his mind soared with great delight. Though he *read much* he spent more time in *thinking*; and it was by intense thought he gained so much knowledge.

In February, 1669, a fever seized him, which in a few days put an end to his life. In all the violence of it, he discoursed with that strength of faith and assurance of Christ's love—with that holy

admiration of free grace—with that joy in believing, and such thanksgivings and praise, as extremely moved all that heard him.

That excellent man, Mr. Collings, praying earnestly for him, “*That God would return into his bosom all those comforts, which he had, by his ministry of free grace, poured into so many distressed souls.*” My dear Father felt this prayer answered in the abundant comforts and joys, with which he was filled. He rejoiced in the thoughts that he was *dying*, and going to have uninterrupted communion with God. “I am going (said he) to the Three Persons, with whom I have had communion: they have taken me, I did not take them. I shall be changed in the twinkling of an eye; all my lusts and corruptions I shall be rid of, which I could not be here: those croaking toads will fall off in a moment. And mentioning those great examples of faith, Hebrews xi. “All these (saith he) died in the faith. I could not have imagined I should have such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No, I have the whole of his righteousness; I am found in him not in mine own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth: I think I cannot love Christ better than I do. I am swallowed up in God: now (saith he) I shall be ever with the Lord.”—With this assurance of faith and fulness of joy his soul left his earthly tabernacle to enter into his presence, where there is fulness of joy, and fulness of knowledge.

THE MONGREL PREACHERS EXPOSED; OR, DEVONSHIRE DIVINITY BROUGHT TO THE TEST.—LETTER VI. TO THE EDITOR OF THE GOSPEL MAGAZINE.

Quotation 23. Dr. Owen says “The nature of justifying faith consisteth in the heart’s approbation of the way of justification and salvation of sinners by Jesus Christ, proposed in the gospel, as proceeding from the grace, wisdom, and love of God, with its acquiescency therein, as unto its own concernment and condition.”—page 6.

Reply. As this paragraph is but a borrowed scrap, and consequently did not originate with Messrs. Mends and Co. I feel no inclination to rake up the ashes of the dead, or to combat the writings of those eminent servants of the Most High God, whose works still praise them in the gate; I only wish to expose the *abominations of the dead*, who are yet *alive*, and thereby distinguish between those *noxious vapours*, which are so admirably calculated to *infect the air*, in which the believer breathes; and the *true lights*, or *fixed stars*, in the heavenly horizon of Jehovah’s unchangeable love, so that the heaven-bound traveller, be not deceived by taking the *former* for the *latter*, and thereby for a time miss the right way.

Quotation 24. "And beloved we wish you ever to remember that *approbation is essential to saving faith*. To illustrate this remark, recollect, that all the types and emblematical representations of Jesus Christ carry with them this *approbation*. For example:—Is Christ the Pascal Lamb? Its flesh must be *eaten*, and its blood sprinkled on the *door*;—Is he the *celestial manna*?—It must be gathered and eaten. Is he the *rock* smitten? The water must be drunk. Is he a *refuge*? The sinner must fly to it. Is he a *garment*? The soul must put it on. Many others will occur to the serious and reflecting mind."—Ibid.

Reply. Though all this may be true; yet from the general tenor and statement of Mr. Mends's letter, it is impossible for any one to conclude who the characters and persons that are, or ought to be, thus employed? It is therefore reasonable that we ask the reverend gentleman in question, to tell us who they are that so much work is cut out for? Is it for persons *dead in trespasses or sins*? Or for persons *truly born again of God*? If for the *former*, they never can perform the task; and if for the *latter*, I would ask, by what power it is they *make good*, or *fulfil the injunction*, so *divinely* and *piously* laid upon them by those heavenly workfolks in the west? I am willing to admit, that the above is to be performed; but what I *want*, and *wish* to know is *By whom?* and *how done?* Mr. Mends insinuates that it is the *duty* of all who hear the gospel, to put in practice and execute this work, even though in *nature's death and darkness!* and further declares respecting the performance thereof, that it is "by faith;" and then in page 5, he tells us "It is a duty incumbent on all who hear the gospel to have this faith."

Now, Mr. Editor, as the above are *living acts*, and consequently the effects of divine life in the soul of all those by whom the said acts are performed, which life is produced by no less a power than that of the living God, in and through his own invincible operation on the soul of the elect vessel, by and through which it is the said person so wrought upon becomes obedient to the will of God in all things, and ascribes all his *power, willingness, and submission*, to the work of God alone, saying, "Not unto me O Lord, not unto me; but unto thy name be all the praise," &c. yea "It is God that worketh us to will and *do* of his own good pleasure;" therefore it is evident to demonstration, that all *life, light, love, faith, and motion* in the soul, is the immediate work of the blessed Spirit of all grace and truth. Then, Sir, I ask, What sort of reasoning can be made of that contained in the Revd. Mr. Mends's letter, which to use the Editor's language (of the falsely called Evangelical Magazine) "Wants no defence." Will it not, think you, without straining his words or misrepresenting his own true meaning, amount to thus much, viz. men, by nature are dead; yet it is the *duty* of all such who hear the sound of the gospel, to possess a living principle! consequently it is the duty of dead men to live! and when they

have full possession of their *duty-life*, it is their duty to *put* and keep in motion the said life within them, and thereby *mix faith with*, and *act faith upon*, the written testimony of the Son of God. If this is not Mr. Mend's meaning, it is not only difficult to understand him; but I think, without breach of charity we may at once conclude that he can have no meaning at all for what he has advanced, and consequently his very *polite* and *refined* arguments become to every enlightened mind, insipid. But after all it is evident from the epistle before me, that Mr. Mend is yet destitute of the very thing he so zealously enjoins on others to perform, For why not set the example? Why not acquire by the said duty incumbent on him, the *life* and *faith* he so much talks about as being the duty of others to have? surely the present address loudly bespeaks that he is yet to seek respecting the one thing needful, and consequently destitute of that wisdom which is from above, to enable him to speak and write as the oracles of God. 1 Peter iv. 11. But as he is a professed friend to "gospel holiness, and saving faith connected with good works:" 'Tis but reasonable to call upon him, or some of his pious associates, to produce (at least) one scripture evidence wherein the blessed God requires of his creatures more in their fallen state, than he required of them in their unfallen or primeval state of Eden innocence? and then reconcile that statement with the *spotless holiness* and *strict justice* of him whose ways are equal; for if such an hypothesis could be established, it would make the blessed God to act in direct opposition or contradiction to the law of *nature*, *reason*, *providence* and *equity*; but see Deuteronomy xxxii. 4. Perhaps his chief bell-man, the Editor *, may be of service to him in this matter, as he gravely styles all "nonsense and bad English," which suits not his refined taste, and is a little beyond his depth. However I am sensible of this, viz. had Mr. Mend been a man of real evangelical experience, he would both talk and write differently to what he does, as he would then know, yea *feelingly* know, that without Christ he could do nothing: and I am also confident of this very thing, that he would never, as an honest man, in the exercise of sound reason, set others to do what he himself has not in his power to perform. Here a number of questions naturally arise that might not be improper to put for the solution of those Devon divines; but I pass on, leaving what might further be advanced on this part, to some future period, should I ever hereafter be called upon to produce them, &c.

Quotation 25th. "Hence it follows, that this faith, which is of the operation of God, is not dead, but is active, and "worketh by love," it operates in deriving all needful supplies out of the fulness of Christ, "Mercy to pardon and grace to help in time of need." Ibid.

Reply. Who in the exercise of common sense can for a moment believe or give credit to any man, be his pretensions to holiness and

* The Editor of the Evangelical Magazine, p. 265.

good works whatever they may, if one part of his testimony gives the lie to the other? and that with the self-same breath, and at the self-same time! Hence in the paragraph before me, he positively asserts that "True faith is of the operation of God."

In page 5 he takes this assertion by the throat, and roundly tells us "It is an error of no small importance, and leads to consequences the most unscriptural and dangerous;" and further adds, that "faith in Jesus Christ is a duty incumbent on all who hear the gospel." In the passage before me he says, "This faith is of the operation of God—it operates in deriving all needful supplies out of the fulness of Christ, &c." In page 4 he again gives this assertion the lie, and declares that for a soul "To be persuaded that all the benefits to be derived from Christ are his—is an error of no small importance, and leads to consequences the most unscriptural and dangerous." So that if one would endeavour to keep Mr. Mends and Herbert friendly, they differ so very widely, that it is a thing impossible; for according to this incoherence, *even worse than nonsense*, true faith in Christ is a something distinct from the mere act of the understanding, it is a receiving Jesus Christ in all his mediatorial offices; and is accompanied by a trust in and a cordial reliance on him for salvation." page 6. "It is a living acting principle in the soul, deriving all needful supplies out of the fulness of Christ." Ibid. "To believe in Jesus Christ is a duty incumbent on all who hear the gospel." page 5. In fine, this wonderful saving faith which Mr. Mends is so partial to, and which he so anxiously labours to disseminate among his pious brethren, is (according to the above account) "The duty of all men.—The work of God.—A living acting principle.—A dangerous system." And to crown all, "It is an error of no small importance, and leads to consequences the most unscriptural and dangerous!" And all this, says an Evangelical Editor, "wants no defence." Really, Mr. Editor, I must leave this jargon with you, or some other wiser head than mine; for I am free to confess it is far beyond my comprehension and ability to make harmonise! but it is just like the preaching in the present day, and what is highly applauded by the gaping crowds who, in general, know as much of God and the gospel plan of salvation, as a dead man knows of the distinction of sounds in literal music.

Quotation 26. "Thus testifies the apostle:—this is the victory that overcometh the world, even our faith. Faith is the *eye* to behold the glorious Immanuel; the *ear* to listen to his voice; the *heart* to love the Redeemer; and *feet* to walk in the way of new obedience. How solicitous, then, should we be to examine the nature of our faith in Christ." page 6, 7.

Reply. Having already proved, in a former letter, that Mr. Mends (if we may be allowed to judge from what he has written on the subject) is an intire stranger to the *nature, properties, fruits* and

effects of that faith which is of God's operation, and which is also peculiar to the elect of God only. I shall say no more about it at present, as every person possessed but with one ray of spiritual light must discover the *fallacy, emptyness* and *feebleness* of his, and their reasoning on the subject, which "wants no defence." I shall therefore reserve what follows for my next quotation, and for the present subscribe myself yours, Mr. Editor, in the cause of God and truth,

London Sept. 6th 1816.

ELIEZER.

A SUITABLE WORD FOR A SOLITARY SAINT.

MY GOOD FRIEND,

The alwise providence of God hath placed you in a situation that to an eye of sense appears very trying, no christian friends that you can freely converse with; well you can converse with Jesus—you may tell him all your heart—your situation—your sorrows—and every circumstance are known to him, and in the absence of earthly friends he will manifest his friendship. He has looked upon you again and again—and he will continue to look upon you, indeed his eye is never off you; you shall have the sunshine of his presence, the heart warming reflections of his love, and the gracious influences of the holy Spirit, in and upon thy soul frequently. During thy journey thro' this vale of misery Jesus will not forget you though you forget him; and what a sweet thought my friend—enough to cheer thee up when cast down—that you are never out of Christ's eye—never out of his heart—never out of his hand, and that Jehovah the Father ever looks upon you in Christ; Oh what riches of grace—to be given to Christ—to be accepted in him the beloved, to be united to him—and bound up in the bundle of life with him—he the husband, we the bride—he the head, we the members—he the father, we the children—he the shepherd, we the flock—he our portion, we his portion—he the gift of God to us, and we the gift of God to him. The great Doctor Goodwin writing upon the delightful subject of the union of the church to the Lord Jesus, breaks out thus; O union, union, union. The grace of union is a great expression of Jehovah's love. I wish my friend you may live as becomes an heir of God, and a joint heir of Jesus Christ's. You rate yourself very low—God rates you very high, and his words shall stand—you think upon what you are in yourself—and are cast down at the sights you have of yourself, but when you are looking to Jesus, and at yourself in him then you are raised above all the sin that you are the subject of—all the misery that surround you, and are reconciled to your lonely lot, seeing it is best for you, because appointed by infinite wisdom; but I think I hear you say, I want to hear on the Lord's day, Jesus preached—his glorious person exalted—his royal righteousness set forth—his efficacious sacrifice proclaimed—his all sufficient grace spoken of—the compassion

of his heart—the riches of his grace—the mines of his mercy—and the depth of his love opened up—and the complete and eternally finished work of Immanuel constantly dwelt upon. My friend these precious truths are out of date—not what the Lord Jesus has done, but what the creature is to do—not the all sufficient righteousness of the Godman, but the sincere obedience of the creature—are the uniform subjects of many that are called ministers of the gospel. But we have the infallible word of God for our directory; study that precious volume, pay not attention to any man, but as they bring a *thus saith the Lord*; Jesus is the same, his truth remains the same—his precious promises are unchangeable; although you may not hear the glorious gospel of the ever blessed God on the Lord's day, as you formerly did—you have the throne of grace—the revelation of grace—and the *God of all grace* accessible at all times. My friend look more at the beauty of Jesus, and less at your deformity; think upon his merits, and not upon your demerits; his riches and not your poverty. Set Christ's fulness against your emptiness—his glory against thy shame,—his mercy against all your misery—the exceeding greatness of his grace against your guilt—his salvation against thy sin—his wisdom against thy ignorance—and his heaven against your hell, and herein thou wilt see cause for continual rejoicing—Oh what subjects to engage the spiritual mind!

Christ is, but time would fail to tell you what,
Sum all perfections up, and Christ is that,

The Lord Jesus Christ is the bread of life for hungry souls. The royal robe of his righteousness, O how suited to the naked sinners! Christ's precious blood; what a balm it is for a wounded mind; what a sweet peace it procures; what spots it takes out; what stains it obliterates; what crimes it for ever cancels—*it cleanses from all sin*, Christ is light to our darkness—life to our deadness. He is rest to the weary. He is a hiding place to those who are pursued by the enemy. He is an almighty Saviour, a constant unchanging friend. He is suited to you, exactly in your lonely situation at T.—One look from Jesus,—one smile from him—*one gracious word from his dear mouth can make you as happy, yea far more happy, than the company of all the ministers and members of Christ's mystic body together.* We can be no where but we may have communion with Jesus; the very situations we are in, fit us for fellowship with his majesty, and furnish us with petitions to present to him, therefore be not cast down; you are just where your dear Lord would have you to be. What if the pool of ordinances are dry, you may live upon him who is the sum, substance, and essence of all ordinances; suppose the streams and rivers that make glad the city of God are cut off, you can go to the fountain head; we would be truly thankful for all the means of grace—for every institution of our dear Lord: but sometimes his providences places his people where bread for their souls does not come into the house of the Lord, and they are constrained to deal immediately with him. You

are not the only saint like unto a sparrow alone on the house-top; you have the Lord's promise on your side. What he said to Isaac he says to you, *I will be with thee, and I will bless thee*; you have the Lord's presence to cheer you—his power to protect you from all evil and enemies—his providence to provide for you; you will have many visits from Jesus by the way—many cordials to refresh you; you shall loose nothing by being fixed were you are. He will not overlook nor forget you; you shall be served daily from the kings table, supplied by his holy hand. Thou shalt have many foretastes of endless bliss, many precious sights of Immanuel. He will often bring you into his banqueting house, and lead you into the green pastures of his precious promises, and beside the rivers of his free grace.

Your portion can't decay,
 Untouch'd it ever stands;
 A full eternal spring of bliss
 For you in Jesus hands.
 The creatures you may loose,
 Strip'd naked you may be;
 But since you cannot loose your God
 You've full felicity.
 Then may your soul sit loose,
 To things which do decay;
 And ever cleave to God, your lot,
 That fadeth not away.

Mrs. Ann Dutton, a member of the Church of Christ under the pastoral care of Mr. Joseph Hussey, was the author of the above lines—she was a great saint, but our dear Lord whose providential dealings towards his family, like his judgements, are a great deep, permitted this godly woman to be deprived of every earthly comfort. She knew what it was to want bread.

Now my friend that is not your case, you have many mercies, all your temporal wants supplied, many dear friends in Christ to correspond with, and who constantly remember you at the throne of grace, but better than all you are on Christ's heart, and remembered by him continually before the Lord. I wish you may increase in the knowledge of Jesus, then you will increase in communion with him: to apprehend the dignity, glory, majesty and beauty of Christ's person, is the perfection of heaven. He is the desire of the elect in all nations, many desire the portion of Christ, more than the person of Christ; the person of Christ is far more desirable than the patrimony of Christ, although that be great beyond all expression or conception; may his oderiferous name perfume your soul; may you contemplate the godlike perfection of his bloodshedding, as all-sufficient to cleanse you from every spot of sin; may you have scriptural conceptions of the transcendent glory of Immanuel's righteousness, yourself as clothed therein, and out shining all the angels of Jehovah's presence, because it is the righteousness of God; may you be led to take a turn beyond the

earth and take a view of your ancient dignity, original glory—your pristine beauty; think upon the Father's gift of you, the Son's acceptance of you, the covenant engagements of Jehovah the Spirit for you and on your behalf. I can wish you no greater blessings—I wish you no less, and these truths received into the mind, and lived upon from day to day, sweetly constrained to all holy conversation and godliness.

Yours in the Lord,

Westminster, Jul y8, 1816.

JAMES.

ON THE REGENERATION OF ADAM.

(Continued from page 366.)

FOURTHLY. The scriptures in general either directly or indirectly confirm and support this truth, that all men were represented by Adam and stood and fell in him; and the sacred writers as often as they recur to this subject are remarkably clear and decisive upon it: they never bring forward the doctrine of the transmigration of souls, the infusion or interjection of the seed of Satan, or any other metaphysical reveries to account for the fall of Adam, and the subsequent guilt and misery of him and his race: the whole account they give may be collected into a very small compass: Adam was created perfect and upright and his whole posterity in him; he sins and falls under the penalty of an inexorable law, and all his race with him; but God infinite in wisdom and rich in mercy, saves a part and rejects the rest, and who is to find fault.

The apostle Paul in his epistle to the Romans supports and confirms this doctrine in so clear a manner as scarcely to be misunderstood; but what he considers applicable to "*all men*," Adonijah tells us applies only to the elect: these two positions cannot both be true, and there will be a great difference in the whole view of the subject which of the two is established. If all men stood in Adam, all men necessarily fell in him, and this agrees perfectly with the depravity of all his race; but if the elect only stood in him, they only fell in him; and though this supposition accounts for their depravity, the depravity, guilt and condemnation of the other part, the non-elect, is not in the least accounted for; but leaving Adonijah to establish his own opinions we will attend to the scriptural account.

Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for if by one man's offence death reigned by one: much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: therefore as by the offence of one, judgement came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be

made righteous. Romans v. 12, 17,—19. If we consider the end and design the apostle had in view when he wrote this part of his epistle, it may help to set the matter in a clearer light: and let it be observed that his primary object was evidently not particularly to explain *who* are lost in Adam or even *who* are saved in Christ, but the mode or method whereby that salvation is effected, which is by the imputation of his righteousness unto all and upon all that believe; he therefore when speaking of the offence of Adam, and the effects which it has produced spake indiffinitely, and says, “death passed upon all men;” “judgement came upon all men to condemnation” and “many were made sinners;” and is correct when he uses the same phrases in relation to those who are justified by the righteousness of Christ: and if he had chosen to have mentioned only the elect, and said by one man, Adam, sin and death passed upon all the elect, so by one man, Christ Jesus, they were all again restored, it would not have been a good argument, independant of other corroborating circumstances to have proved that the non-elect were not by Adam subjected to sin and death likewise: he brings forward this doctrine of the fall of Adam affecting his race and posterity, to illustrate and justify his doctrine of the imputation of Christ’s righteousness; his plain argument is this, if sin and death have passed upon all men through the one offence of Adam; and not only sin and death, but judgement to condemnation, so by the righteousness of Christ the free gift came upon all men, who are experimentally made to feel the effect of it unto justification of life; and if God is just in imputing the one offence of Adam to all his posterity, and that he was in the view of Paul, admits of no doubt, for he assumes it as an undeniable truth; so he could with equal justice impute the righteousness of one man, Jesus Christ, to all men, or as many as he chose for justification of life: the converse to this also holds equally true, that if God could with justice impute the righteousness of Christ to all for whose sins he atoned, called in scripture his race or his children, so with equal justice he could impute the sin of Adam to all his posterity.

But the only thing at present that requires proof is that sin and death hath passed upon all men, elect and non-elect in consequence of the offence of Adam, for if this is proved it undeniably follows he was their federal head and representative: it is possible the terms “federal head,” “the fall,” “original sin,” and some others, may be objected to as not strictly scriptural; but whatever title we give Adam, or whatever phrase we make use of when speaking of his first offence, the idea remains the same, namely, that he was the first man created by God, the Father of a great posterity; that he sinned, for which offence not only himself but all men became involved in sin, subjected to death, and as a natural and a just consequence, judgment was passed upon both to condemnation.

(To be Continued).

Poetry.

AN ODE TO THOUGHT.

Thought! Thou wond'rous, wond'rous thing,
 On thee I muse, of thee I sing:
 And, while my spirit rolls along
 Her mortal dwelling place,
 Thou, theme of my enquiring song,
 'Tis thou thyself must trace.
 O! 'tis a clime of breadth unknown,
 Where no horizon bounds the sky:
 Yet that vast breadth I call my own,
 Far as my plumes can fly.
 This orb terrene,
 This puny scene,

How soon in thought I sweep it round!
 Then I look upward through the air,
 And see imperial regions there—
 O! could I rise, and reach that holy ground.

Thought was not giv'n for grovelling here,
 Where every spot with sin is fraught—
 Ah! no—'tis heaven's majestic sphere
 Which is vernacular to Thought.
 But still, environ'd by a mass
 Of intercepting clay,
 She sees but darkly thro' a glass
 Those lands to which she soon must pass
 Those searchless lands of glowing, godlike day.

O Thought! Thou deep exuberant fount,
 Where will thy flowings end?
 Thy channels can I e'er recount?
 No: my best talents they surmount;
 Although on them my strains depend.
 Thou emanation of my soul,
 Why does thy stream so devious roll?
 So devious roll,
 Beyond controul;
 When sin impels it strongly on?
 But when I wish thy tide to rise,
 It strait recedes before my eyes
 'Till every wave is gone.

Thought! what a wonderous thing thou art!
 Wild rover, never known to rest;
 Thy flight more agile than the dart
 That perforates the breast.

But why, thou low degenerate thing,
 Why thus direct thy viewless wing
 To hunt a phantom, far beneath a Thought?
 The wind that vibrates from thy plumes,
 Fans it still further from those glooms,
 Where many a shade reality assumes,
 But, once possess'd, returns to nought!

This Thought, my soul, is that to thee
 Which constitutes thyself to be—
 For God's own breath infix'd there!
 So one short suppliant Thought can rise
 Through clouds, and stars, and suns, and skies,
 With seraph songs to share;
 And one short Thought deserves a hell
 Where thought must ever, ever swell
 The fountain of their fiercest woe;
 That no reprieve of Thought can know.

O! what a marvellous thing is Thought!
 With vast terrific mysteries fraught!
 It is a space so deep and wide,
 That not all heaven its depth can hide!
 Full many a crown effulgent stands
 Unclaim'd, on Jesus' golden lands—
 Full many a weight of glory rests
 Implanted on Jehovah's guests—
 But Thought insatiate still must be,
 Though feeding on eternity.

O God! thou breathest through my soul
 These Thoughts that never ceasing roll—
 Then turn their wand'ring bias round
 From earth, to supramundane ground—
 Guide the rover, Jesus, guide
 To thy lacerated side—
 My soul, behold; those tides divine
 Must rise to wash a Thought of thine;
 Could I remember this, my Lord,
 When Thought indulges sin,
 I'd invoke thy two edg'd sword
 To hurl the rebel from within.
 Let, let not thought enamor'd be
 With earth, nor heaven, nor ought but Thee!
 Chain her, O chain her to thy throne;
 May she be thine, and not my own;
 That I may ripen for the day
 When Thought from Thee shall never stray.

CLARISSA.