

THE
GOSPEL MAGAZINE.

No. X.—VOL. IV.

Of a SECOND SERIES, for OCTOBER 1809.

"In Doctrine shewing uncorruptness."

REPENTANCE AND REMISSION OF SINS.

REMISSION of Sins is to be considered, materially; or the real procuring cause; which was the sufferings of the Son of God, in the very place, room, and stead of his people: in their very character, and for their sins; in which he redeemed them from the curse of the law, being made a curse for them. Remission is the same thing as pardon, forgiveness, acquittance, discharging, sending, or putting away; so as the thing remitted has no more place or influence, but is as if it had not been. Now this acquittance, or freedom from the guilt and punishment of sin, is no otherwise obtained than by the blood of Jesus, whereby atonement is made, peace is procured, and righteousness brought in. The Holy Ghost assures us, "Without shedding of blood there is no remission." And yet he declares, "It is not possible that the blood of buls and goats should take away sins;" therefore he brings it to the blood of Christ alone. "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." And there alone it resteth, in the Word of God, and in the hearts of all his children. "In whom we have redemption, through his blood, even the forgiveness of sins." The life of Jesus was the ransom price, paid for the redemption of his elect. "For even the Son of Man came not to be ministered unto, but to be minister, and to give his life a ransom for many." For he stood as our surety, and representative; and, being found engaged in our cause, the injured law seized him as our sponsor, and charged him with our sins. "And the Lord hath laid on him the iniquity of us all. Who his own self bare our sins in his own body on the tree. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." Thus, the Holy One of God, being delivered for our offences, punished for our crimes, and dying for our transgressions, our debt is discharged, our sins are blotted out, and we stand righteous before God. "For he hath made him to be sin for

'us, who knew no sin, that we might be made the righteousneses of God in him.' So then, it is by the blood of Jesus, that is to say, his sufferings and death, sustained on our behalf, that our persons are justified, our sins put away, our condemnation cancelled, and peace made for us in the sight of God. 'For this is my blood of the New Testament, which is shed for many, for the remission of sins.'

Remission of Sins is to be considered judicially, as it is a legal acquittance in the court of God's justice. Or the judicial sentence, whereby the sinner is pronounced righteous, his person justified, his sins remitted, and himself acquitted from all indictment, charge, guilt, or condemnation, in the sight of God; in consequence of the full atonement and ample satisfaction made by the blood of Christ, as the surety and representative of the sinner; who strictly personated the offender, and properly suffered in his name, in his place, and on his behalf. And hence it is, 'There is therefore now no condemnation to them which are in Christ Jesus.' For God himself is judge, and Jesus Christ is advocate, and the cause appearing perfectly obvious, that Jesus Christ stood as our proxy, that our sins were actually laid to his charge, that our justification or condemnation depended entirely upon his success in the engagement he undertook, and that the sacrifice of Christ was absolutely perfect. 'The Lamb of God, which taketh away the sins of the world,' that he, 'through the Eternal Spirit, offered himself without spot to God;' and that, 'by one offering, he hath perfected for ever them that are sanctified;' therefore, in the perfect court of God's omniscient judicature, where every thing appears in divine light, Christ, 'the Lord our righteousness,' and we, 'the righteousness of God in him;' the sentence must pass in truth, and all the chosen of God must be pronounced, 'Justified from all things,' and their sins blotted out for ever, which is the same with remission of sins, in a law sense. 'Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather, that it is risen again, who is even at the right hand of God, who also maketh intercession for us.' Thus Jesus, by his death, justified us, in bearing our sins; and by his life, he justifies us, in appearing our advocate in the presence of God; 'Who was delivered for our offences, and was raised again for our justification.'

Remission of Sins is to be considered, as it consists in an effectual and experimental application to the conscience; whereby the soul is blessed with real manifestative forgiveness, pardon, or the putting away of Sins. This is the thing chiefly intended by Remission of Sin, as it is published in the gospel. 'To him give all the prophets witness, that through his name, whosoever believeth in him, shall receive Remission of Sins.' It is true, that redemption was fully wrought, and forgiveness of sins completely obtained, by the death of the Son of God; and this grand achievement, with all its glorious effects, stands upon inviolable record, in the exalted Mediator,

before the throne of God ; but the soul cannot possibly know it for himself, nor the conscience enjoy the comfort of it, until it is blessed with the special application, by the clear light of the word of truth, through the vital influence of the Divine Spirit. The Lord Jesus, sending Paul to the Gentiles, in his commission, mentions this as one of the purchased blessings, " That they may receive forgiveness of sins ;" therefore it is the gift of God, spiritually given, and received in the soul. No sin is forgiven, or properly can be forgiven, until it is actually removed from the conscience. For how can that be remitted, put away, or for ever banished, so long as it lies as a deadly burden, or a killing dart upon the conscience ? Herein lay the defect of the first tabernacle, " In which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." And thus the heavenly scribe reasons, that the shadows of the law could not make perfect the comers thereunto, otherwise they had not been abolished, " Because that the worshippers, once purged, should have had no more conscience of sins." Therefore they that are purged by the great High Priest, Jesus the Son of God, " Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. Mediator of a better covenant, which was established upon better promises," have now no more conscience of sins, in the same sense as that is spoken ; that is, the guilt lies no more upon the conscience as a mortal sting, or sentence of death ; apprehension of divine vengeance, terrors of death, judgment, and eternal damnation, torment that mind no more. " As far as the East is from the West, so far hath he removed our transgressions from us."

But it is frequently objected, " That guilt and terror frequently return to the conscience, after they had been removed ; and fears of death and hell often torment the soul, after it has enjoyed peace and comfort." To which I reply, that removal of guilt and terror, and that enjoyment of peace and comfort, which is succeeded by such returns and torments, never was the work of God. " I know, that whatsoever God doeth, it shall be for ever." Such objections as these are nothing but the lying fables of unconverted ministers, invented to build up hypocrites upon vain imaginations and delusions of the devil, by taking their own fancies, and fond conceits, for peace and pardon, though they are nothing but amusements and empty dreams. And when they find the bubbles break, these blind guides encourage them, that it is the nature of heavenly blessings to come and go ; that God is no more constant than themselves ; that divine consolation fluctuates like a shadow ; that it is indeed an *ignis fatuus*, with a there I saw it, thus I caught it, then I had it, now it is slipt away. Thus they make the deluded wretches believe the chimerical agitations of their own brains, are the same with the substantial life of liberty enjoyed by the believer ; or that the real christian is blessed with no other remission of sins, than those spurious sallies of imagination, and wild excursions of passion, engendered in their seduced fancies by the power of enthusiasm.

" He feedeth of ashes ; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand ?"

But the Word of God is an entire stranger to all such idle fictions ; the language therein contained is not yea and nay. A soul, under the influence of the Spirit of Truth, never pretends to this heavenly enjoyment (only humbly waiting for it) until he receives the blessing indeed ; and when God is pleased to favour him with gospel liberty, peace, and freedom from condemnation, he acknowledges it without hesitation. " Thou forgavest the iniquity of my sin. Who forgiveth all thine iniquities. Thou hast cast all my sins behind thy back. God, for Christ's sake, hath forgiven you. Having forgiven you all trespasses. The blood of Jesus Christ his Son cleanseth us from all sin. Him that loved us, and washed us from our sins in his own blood." I am very sensible there are many portions of the Sacred Writings, which the daubers with untempered mortar strain their wits to improve upon, in favour of the doctrine of uncertainty, and by artful glosses impose upon the unwary ; but there is no such thing in all the Bible, as a text (if attended to with honest integrity) whose genuine signification contains any such thing. For the Lord, whose name is Jehovah, hath said, " My people shall know my name : therefore they shall know in that day, that I am he that doth speak : behold, it is I."

Thus, Remission of Sins is freely proclaimed in the gospel ; and that remission, which is peculiar to the gospel, is eternal, and absolutely perfect. " To finish the transgression, and make an end of sins." But concerning Remission of Sins, as pertaining to the conscience, two enquiries remain.

In the first place, how this blessing of Remission is produced ?

It is by the clear shining light of the gospel of Christ, wherein he is lively set forth as the propitiation of our sins ; and the complete ransom ; whereby adequate satisfaction is made to the broken law and injured justice of God, for all our transgressions ; and by this ample atonement, all iniquity is blotted out for ever; so as it impossible for any condemnation, in the sight of God, henceforth to be found, against any of God's elect ; but perfect and eternal justification maintains the cause of all that believe in Jesus, in consequence of their sins being totally blotted out, in the virtue of the precious blood of the Redemeither, God's Holy One. " Who, when he had by himself purged our sins, sat down on the right hand on the Majesty on high." This way, and no other, is peace, pardon, and Remission of Sins, communicated to the conscience. For forgiveness of sins, as it takes place in the soul, is nothing else but a clear, full, and satisfactory manifestation of what God has wrought in Christ, for the extirpation of our offences, and this is revealed alone by the gospel of the Son of God. " The Spirit of the Lord God is upon me : because the Lord God hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of

the prison to them that are bound, to proclaim the acceptable year of the Lord."

It is by faith, or by the certainty and infallibility of the light and truth contained in the everlasting gospel, effectually communicated by the Spirit into the inner man, so as it is received with full consent of all the intellectual faculties, and there abiding as an irreversible principle of divine wisdom and power ; this, and nothing less, is the faith of God's elect, the precious faith of the saints, or faith of the operation of God. It is the gospel of Christ, the word, the wisdom, and the truth of God, so incorporated with the soul, or with the powers of the mind, by the Eternal Spirit, that neither all the powers in the creation of God, nor all the sin in the creation of God, can possibly make a separation, or obliterate the divine record. "If ye have faith as a grain of mustard-seed, nothing shall be impossible unto you. The shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And this is the victory that overcometh the world, even our faith." This invincible faith is nothing less than Christ dwelling in our hearts ; and if Christ dwells in us, then the riches of his grace, his full redemption, his justifying righteousness, and his pardoning mercy, must take place in our souls ; and hence we cannot fail of the enjoyment of the Remission of our Sins, which is no otherwise enjoyed than by faith. As Jesus said to his servant Paul, "That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

It is by the love of God shed abroad in the heart, whereby the soul is united to God's Holy One, so as to approve, cleave to, embrace, and appropriate his mediatorial blessings. Thus, "He that is joined unto the Lord, is one spirit." That soul eateth his flesh, and drinketh his blood ; that is, through believing views, and spiritual meditations on the fullness, the rich grace, and infinite perfection contained in the person, nature, and essence of Christ, which is meant by eating his flesh, and by believing, delighting in, and with humble confidence contemplating on his sufferings, and the atonement thereby made for sinners, which is intended by drinking his blood, the soul is spiritually fed, and internally nourished with comfort, peace, joy, and rest in the Lord. Thus he dwelleth in Christ, and Christ in him. And by this mutual indwelling, Christ possesses the heart with all its powers, and the heart possesses Christ with all his saving benefits. "All things are yours ; and ye are Christ's ; and Christ is God's." Therefore the soul must be possessed of the blessing of Remission of Sins, as it is one of the special favours which Christ is exalted to give. And in the very nature of things, the conscience must be set free from guilt, wrath, and condemnation, being blessed with the spirit of adoption, crying, "Abba, Father :" a spirit of union, espoused with Immanuel, calling him "Ishi," and the comforter for ever abiding ; "He dwelleth with you, and shall be in you." Which divine blessings are impossible, so long as a cloud of guilt overspreads the conscience, or

sin unforgiven, interposes between us and our God. So then, as the soul receives the light, the truth, the love, the grace, the life, and power of Christ, by the gospel, under the influence of the Holy Ghost, he naturally receives Remission of Sins. For the removal of guilt and condemnation is as necessary, where the soul is blessed with divine communications, as it is for darkness to vanish when the sun appears. The experimental appropriating knowledge of God, and forgiveness of sins, are inseparably joined together in the new covenant; "They shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." For as plenteous Remission of Sins is manifest in the gospel, and makes its salutary entrance into the soul by faith in the word of grace, so, by special communion with the Father, in the Son, through the Spirit, it becomes so familiarized, and the comfort thereof so radicated in the mind, as never to be removed. "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

What are the effects consequent on Remission of Sins?

There is freedom from all fears, terrors, horrors, and tremblings, arising from apprehensions of death, judgment, or the damnation of hell. For Remission of Sins, as pertaining to the conscience, is the same thing as to be set free from guilt; and where guilt is not, a real ground of fear is impossible, and groundless fear is always the effect of a dark bewildered imagination, which is not the case with the children of light. "But ye have an unction from the Holy One, and ye know all things. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness;" therefore, fears of eternal wrath and misery cannot be, where Remission of Sins has taken place. It would be a self-contradiction, that guilt should be removed, and the conscience blessed with forgiveness of sins, and yet tortured with fears which can arise only from the guilt of sin. There is no fear in love; but perfect love casteth out fear." I do not say, Remission of Sins is perfected in the soul in a moment; or that there may not be some glimpses of pardon, with intemissions of doubts and fears; and perhaps the common mistake has risen here; that when persons have been favoured with the first views, or discoveries of forgiveness of sins in Christ, they have taken the distant discoveries for the real possession, into which inadvertency they are often led by unskillful or flattering preachers; and then, finding themselves in the dark again, they pretend they once had forgiveness of sins, and lost it; or that, to be in a pardoned state, is consistent with fears of hell, &c. when, in truth, they never did enjoy the blessing. For had they ever been established in the love of God, so as to be blessed with Remission of Sins in verity, the fears of hell and damnation could not possess them any more. "Because fear hath torment; he that feareth, is not made perfect in love."

There is peace with God; alienation is removed, and the soul enjoys freedom of access into the presence of his heavenly Father.

As saith the Apostle, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Justification by faith, and Remission of Sins, are inseparable; forasmuch as a soul cannot stand justified before God, but his conscience must stand clear from guilt; and if so, there is nothing can hinder his access, or hold him at a distance from God. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Nothing but sin can make a separation; therefore, when that is removed, the way is open; for the same blood that made atonement for sin, gives admission into the presence of God. "Now, where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

There is deliverance from the dominion of sin; it has no longer the supremacy, or power to reign in that soul. The same grace that blots out the guilt of the crime, subdues the strength of the tyranny of sin. "Sin shall not have dominion over you; for ye are not under the law, but under grace." It cannot be that Christ should pardon the offence, and not purify the heart. He justifies his children from the guilt and transgression, therefore he cannot justify them in the transgression and practice of iniquity. "If, while we seek to be justified by Christ, we ourselves also are found sinners; Is therefore Christ the minister of sin? God forbid." Yea, the Holy Ghost perfectly cuts off all such false ideas, saying, "And ye know that he was manifested to take away our sins, and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him."

Therefore, let none pretend to any such infatuating dream, or imagine themselves to be blessed with repentance and Remission of Sins, so long as sin is the prevailing principle in their hearts, or holds the reins in the practice of their lives, which the Word of God forbids, and is contrary to the nature of things, and every child of God upon earth knows to be in itself absolutely impossible. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"

PROSTRATES.

THOUGHTS ON FUTURITY.

MR. EDITOR,

In examining some papers, I find one wrote by a Gospel Minister, some years back, to an old friend of his, who was on the verge of Jordan. Time has now brought the writer of the following piece very near the banks of that river; and for fear that he should have forgot the advice he gave to his friend, I send you, herewith, a copy, which, if you think worth inserting in your Magazine, it will oblige, yours respectfully,

Chatteris, Sept. 22, 1803.

W. C. Jun.

To the ancient and honourable ambassador of the King of Kings, now at the court of Zion, highly honoured, revered, and ever-blessed father in the compassionate bowels of everlasting love, grace, mercy, and peace be with thee and thy spiritual offspring, through Jesus Christ our Lord. I suppose my dear father begins to entertain some thoughts of dropping his mantle, and preparing himself for the flaming equipage of heaven. Oh! remember it is paved with everlasting love, its purple covering is atoning blood, holiness its pillars, faithfulness and truth its strength, eternal election its wheels, and everlasting salvation the name of both chariot and horses. I hope my father will drop his mantle on this side the river, for my poor tottering faith is not strong enough to strike the water. I suppose my father is asking what he shall do for me before he goes; I only want thee to ask for a double portion of the Spirit to rest upon me, which you know is a hard thing, and then I will cry, "My father, my father, the chariot of Israel, and the horsemen thereof; for I know when the King of Kings calls home his ambassador, the strength of that nation is gone, though the world does not know it." You see that I am cooking of you a little savoury meat, such as you love, that thy soul may bless me before you die. Do not tremble, and quake, and say, Who is it? for I have, through grace, been enabled to call myself by the name of Israel; therefore, if thou hast not given all thy blessings away, be sure let me have one. Oh how sweet will everlasting rest be to us! We have not been dealers in wool. The Almighty loved us too well to let us be shearers of the flock. Our business has been to feed the sheep, even them that could not feed us. It is more blessed to give than to receive. We have spent our strength in strengthening others; and yet we can say, Who is weak, and we are not weak? We have lived a dying life, and we shall die a living death. I shall not desire my father to put me in his will, for I know all the cash * we shall both leave behind, will be nothing to any body. We shall carry all our wealth with us, as we have hitherto carried all about us; it all lies in our faith, and our wealth is as sure as divine veracity can make it, and therefore we are not troubled about the low ebb of the stocks.

Dixon, the itinerant preacher, takes his staff and travels home,
 Jesus, Master, send some teacher, to succeed when he is gone.
 Sweet atonement was his topic, this appear'd his chosen theme;
 May the truth outlive the prophet, and the flock enjoy the stream.
 From the board he found no favour, not ordain'd, not sent by man,
 A scribe instructed by the Saviour, to reveal the gospel-plan.
 Priests deride his work and calling, friend and foes will both desert;
 Priestcraft ever will be bawling, "prop the ark with human art."
 See his strength, how fast declining, yet no pulse of deep distress;
 See his hoary head a shining, in the way of righteousness:
 See thy sun go down in glory; see thy Lord without a frown:
 Is not this thy latest glory, loving-kindness fixt the crown.

* Mr. H——n's will must have a codicil now, if made at the time he wrote this letter.

See the Saviour's weary traveller, end like Moses' forty years ;
 Yet the gospel's hawking pedlar, has not vended all his wares.
 Let me go, the crown is certain ; let me bid the world adieu :
 Oh ! my Saviour, drop the curtain, let me see the crown in view.

Conquer'd Death appears disarmed, Satan tempts, but does no worse ;
 Nature shrinks, and is alarmed, Faith beholds no frown or curse,
 See the fountain play before thee, conscience catch the healing flood ;
 That's the channel leads to glory, that's the stream that leads to God.

Now my fancy spreads her pinions, takes imagination's flight,
 And pursues him to the mansions, where the Saviour reigns in light,
 Here he finds the saints impartial, all unite to hymn of blood ;
 Pride irregular, is marshal'd, with the order'd ranks of God.

Now he views all his oppos'ts, foes remote, but yet in view :
 Then he hymns the song of Moses, and of grace that leads him through,
 Then he turns and eyes the Saviour, this inflames the breasts above ;
 Thus they chaunt eternal favour, and their song of songs is love.)

Here the heart oft dies in singing, songs divine, with mortal tongue ;
 But in glory love is springing, tongues immortal as the song.
 Oh when shall I join the chorus ! and relate my tale with thee,
 And tell to all that are before us, what the Saviour did for me.

Fare thee well, thou ancient father, dying is but life to thee ;
 Keep in view old Jacob's ladder, see thy winged guardian flee.
 When thy Saviour rends the veil, God without a cloud appears,
 Weigh thy anchor, spread thy sail, take thy leave of sighs and tears.

Yours, &c. in truth,

W. H.

REMARKS ON THE PASSAGE OF THE ISRAELITES THROUGH THE WILDERNESS TO THE LAND OF CANAAN ; SHEWING HOW PARALLEL THIS IS TO THE CHRISTIAN'S LIFE OF FAITH THROUGH THE WILDERNESS OF THIS WORLD TO THE HEAVENLY CANAAN ; AND THE EXCELLENCY AND POWER OF FAITH, AND THE SAFETY, JOY, AND PEACE IT BRINGS TO THE SOUL ; AND THE MISERY AND DANGER OF UNBELIEF.

" Tell of all his wondrous works."

" O God, when thou wentest forth before the people, when thou didst march through the wilderness ! the earth shook, the heavens also dropped at the presence of God : even Sinai itself was moved at the presence of God." PSALM lxviii. 7, 8.

" Now these things happened unto them for examples, and were written for our admonition." 1 COR. x. 11.

Glorious Immanuel, the Eternal Jesus, the Mighty God, the Prince of Peace, the Great King, High Priest, and Head of his Church, this Essay is humbly dedicated.

O MOST gracious incarnate God, who came to seek and save that which was lost,—who took our flesh that thou mightest fulfil all righteousness for us, and offer thy life a full satisfaction and sacrifice for us, shedding thy most precious blood to make an atonement for sin : permit a vile worm to offer this Essay to thy glorious Majesty, from a principle of duty, gratitude, and love. For thou hast redeemed me by thy blood ; thou hast enlightened, quickened, and sanctified me by thy Word and Spirit ; thou hast enabled me to believe in thee, to love thee, and to desire to glorify thee. All I am,

and all I have, thou hast bestowed upon me, out of the inexhaustible fulness of thy free love, and sovereign grace. Accept, I beseech thee, this my poor endeavour to shew forth thy praise, and speak a word of comfort and counsel to some of thy people. Lord, I know that the instrument is nothing : " It is not by might, strength, or wisdom, but by thy Spirit alone," that any good is or can be done to the soul. But thou abhorrest not to work by instruments : and thou canst cause " a worm to thresh a mountain," and out "of the mouths of babes and sucklings ordain strength." O Lord, the advocate of sinners, accept this poor testimony of love and gratitude ! and grant that thy blessing may be upon it, thy Spirit sanctify and apply it to the hearts of thy children and people. Make it a word in season to quicken, comfort, and strengthen them ; to encrease their faith, hope, and confidence in thee, that they may more heartily love, obey, and glorify thee : vouchsafe unto them more and more of thy unsearchable riches, that they may be wise in thy wisdom, and strong in thy strength, clothed in thy righteousness, and made complete in thee ; blessed in thee with every spiritual blessing, enabled to follow thy example, and tread in thy steps in their pilgrimage through the wilderness of this world to the land of everlasting rest.

Lord ! I presume to lay this at thy feet, and to look unto thee alone for a blessing upon it. And if thou shalt condescend to use it as a weak instrument in thy hands to any purposes of thy glory, " Not unto me, not unto me, O Lord, but unto thy name be the praise." For unto thee alone belongeth glory ; " and thou art worthy, O Lord Jesus, to receive all praise, and power, and riches, and strength, and wisdom, and honour, and blessing. And may every creature in heaven and earth, in the sea and under the earth, say Amen." Hallelujah.

THAT late excellent divine, Mr. Hervet, in his Remarks on Lord Bolingbroke's Letters concerning the History of the Old Testament, remarks on this Passage of the Jews in these words, viz.

This opened a theatre for that amazing train of miracles which have been, in all ages, as serviceable to the faith of Christians, as they were, formerly, condncive to the welfare of the Jews. The whole of this wonderful transaction was typical of spiritual things. The Egyptian bondage was a resemblance of our natural state—our slavery to sin. The task-masters shadow forth the tyranny of unruly appetites and passions. Their deliverance was a resemblance of our redemption from the guilt and power of sin. The troubles and oppositions they met with in the wilderness exhibit a lively picture of the molestation and temptations that assaults the christian. Trials await us — snares surround us. Through conflicts and much tribulation we must enter the kingdom of heaven. The cloud that spread over them to screen them from the heat of the sun, and the fire that shone before them in the night to lead

them through the trackless desert, were not those amiable and exact emblems of our Saviour's merits and his holy Word? the first refreshing to a guilty conscience, the latter a light to our feet, and a lantern to our paths to guide us in the way everlasting. These topics are so inviting, so pleasing, so comfortable, that I can hardly persuade myself to leave them. Let me add one observation more, and I have done. It is apprehended by very judicious persons, that the punishment of the Egyptians, and their total overthrow, may be a presage of the misery and ruin that will, sooner or later, fall upon individuals and nations that reject the glorious gospel, and vilify its sacred repository, the Bible.

HAVING frequently received much comfort and instruction, in considering the passage of the Israelites to the promised Land, as a type of the christian's passage through the wilderness of this world, to a land of rest in heaven,—and the peculiar circumstances of it strongly to resemble our coming out of our natural state of bondage and slavery to sin and Satan, into the glorious liberty of the children of God,—that the march of the Jews, under the immediate direction and protection of Jehovah, was like the believer's march under the banner of Christ, and the influences of his Spirit, passing from the dominion of Satan's slavery, and advancing in the several stages of the divine life; living by faith on the word and promise of God, and going forward in the divine strength and protection, unto the land of everlasting rest and peace.—The consideration of these things having afforded me much comfort and instruction, I have attempted to express my observations, hoping that the same Almighty Spirit, who has vouchsafed to make them useful to me, will condescend to bless them to others.

In Pharaoh and the Egyptians, we may see the natural condition of all men, their hardness of heart, blindness to spiritual things, enmity against God, his ways, and works of grace. Was the king of Egypt unwilling to own the power of God, and to command the magicians to imitate the miracles wrought by Moses, that they might appear to be the mere effect of secondary causes? Thus when God arises to shake terribly the earth, to make sinners fear his wondrous power, tremble at his justice, and flee to him for mercy, we are willing to ascribe these appearances to any thing, sooner than own the peculiar hand and providence of God in them. When his judgments were affecting, Pharaoh indeed owned the hand of the Lord, and even promised to obey him. Thus when the natural man sees and feels such visitations of the Almighty as he cannot deny came from above (for God has said, *they shall see*), then will he confess the power of God, and confess himself a sinner. But as Pharaoh hardened his heart, and kept not his word, when the plagues were withdrawn, so the natural man forgets his promises of obedience, as soon as the terror of God's wrath is removed. When the hand of God touched the Egyptians so nearly that all was at stake, they pro-

mised they would oppose no more; so many, under conviction of sin, promise and vow to depart from all sin for the future. But as the former returned to their opposition, as soon as the Lord removed their afflictions, so when the terrors of God are taken from their consciences, the latter are turned to their beloved lusts, and hug them as close as ever. When the Lord slew all the first-born of Egypt, the Egyptians cried out, supposing death was at hand, promised to comply with the whole will of God; yet no sooner did they recover their fright, than they repented of their repentance. When the terrors of present death were removed, they said, why did we let these people go? and immediately rose to pursue after them. So is it with sinners. Under the terrors of approaching death, they confess their sins, and promise to obey the Lord. The fears of future punishment, cause sin to lose its relish. But if health returns, their love to sin returns with it; and frequently they not only return to, but even solicit their beloved sins with more eagerness than ever. This hardness and blindness of heart, and fighting against God, brought the Egyptians to their destruction in the Red Sea. In like manner, to persist in unbelief, denying God's judgments, refusing to see or hear, will also destroy sinners in the wrath of God prepared for the devil and his angels. The Egyptians saw and confessed the mighty hand of God at last, and would have fled from the terrible destruction, but could not. This also is the case of sinners. When they are seized by the mighty hand of God, they would fly from the punishment due to their sins. But endless destruction overthrows them.

The Israelites were drawn and made willing to be led and taught by Moses, and to believe God's message to them. Their eyes were opened to behold the mighty power of God, and their hearts to believe and obey his word; and at his command to depart out of Egypt, on the promise of the Almighty to bring them to an exceeding good land. This is a picture of poor sinners, called of God to separate themselves, to come out from the rest of mankind, from the slavery of sin, the bondage of Satan, the love, vanity, and pleasures of the world, in the gospel-declarations of an everlasting enjoyment of an heavenly country. As the Lord called his people *of old* by Moses and Aaron, his grace and power making them willing to obey, some, perhaps, through fear, others drawn by love, so the Lord *now* calls by his ministers, word, and providences, his Spirit working on their hearts, inclining them to the divine will and word, enlightening their minds, quickening their souls, and applying the divine Word to their hearts. Some are *thus* made willing, in the day of God's power, to believe in Christ for pardon and salvation, and receive him in their hearts by faith. Others are moved by *fears and terrors*. Some have terrible convictions of the guilt of their sins, both by nature and practice, and even apprehend they are going to hell for the punishment of them. Yet so it is, by God's power, they all go forward in the ways of God, which lead to peace, sooner or later, they also receive pardon, through faith, in the death of Christ, and

through his righteousness find themselves accepted in the Beloved, who is the life, representative, and head of all believers, who are his mystical body, and from whom they all receive grace and strength, as branches from the vine, or the members from the head to which they are united. Christ was typified to the Israelites of old, by the Paschal Lamb, whose blood sprinkled on the door-posts preserved them from the destroying angel, when he cut off the first-born of the Egyptians. And in the gospel, Christ is now plainly set forth for the remission, as the true city of refuge from the avenger of blood, who will assuredly execute vengeance on all who die without an interest in him. The Israelites were commanded to keep the Passover, in remembrance of their deliverance from the bondage of Egypt, and the destroying angel. So believers are commanded to celebrate the communion of the body and blood of Christ, in commemoration of his death, of the pardon, and exemption from punishment. The Israelites eat the Paschal Lamb, as a sacred mean of strengthening faith, and exciting them to thankfulness, gratitude, and love, for their great deliverance.

Believers also, when they commemorate the dying love of Christ, the true Lamb of God, eat his flesh and drink his blood by faith; hereby strengthening and refreshing their souls; for Christ is hereby received into the heart by faith, which is more and more transformed into the divine image. How careful were the people of old to keep this divine feast! so every true believer will carefully embrace every opportunity of appearing at the Lord's table. After this feast the Israelites set forward with an high hand. So the believing soul, having tasted the love of Christ, goes forth in his strength, in the way of his commands, supposing he shall never stagger, or be weary, or be afraid. The Israelites marched on undaunted, until they came into that great distress and trial of faith at the Red Sea, where though they had the presence of God in the pillar of fire and of a cloud, yet when their enemies, the Egyptians, appeared behind them—impassable rocks on both sides, and the sea before them;—as there was no possible way to escape by human means, all their courage failed, they repented that ever they came out of Egypt, and even upbraided Moses for bringing them out. In like manner believers set out boldly to march under the banner of Christ, yet when temptations appear, and their returning corruptions begin to make head against them, though they have the word and promise of God, the aids and influences of his Holy Spirit, for their support, their hearts fail them, they think they shall be overcome, they sometimes wish they had never entered on a religious life, which is attended with so much distress and danger, and perhaps blame those who were the happy instruments of their conversion. In the distress of the Israelites, the Lord spake to Moses to command the people to go forward. Where should they go, say sense and reason? Is not the sea before them, rocks on each side, and their enemies behind them? Yes; yet in obedience to the divine command, they must go forward, trusting to him to

make a way for them to escape. So in the christian's distress and trouble, the Lord, by one means or other, intimates his will, that he must go forward in the way of duty, which the Lord has appointed, trusting to his almighty power and faithful promise to help and deliver him.

The Lord brought the children of Israel this way to prove them, to display his glorious power, and to destroy the enemies of his people. So likewise now the Lord permits temptations to beset his chosen; he suffers them to be brought into straits, trouble, and even persecutions, to try and exercise their faith, to wean them from all creature-dependence, and to learn them to live by faith in Christ, that they may see his glorious power, wisdom, and sovereign grace. The conduct of the Egyptian to the Israelites, represents the enmity the seed of the serpent has to the seed of the woman. When the Israelites *talked* of going to serve God, the Egyptians increased their burdens: and when they did *indeed* depart from them, to give up themselves to follow the Lord's call and command, then they were in arms to force them back or destroy them. They cried, "I will pursue—I will draw my sword on them—my lust shall be satisfied on them—I will destroy." So it is now. When any talk of going to Christ, and are made willing to believe and obey him, the world thinks they are going mad, are beside themselves, and therefore begins to hate and oppress them. But if they really forsake the sins and vanities of the world, and truly believe and follow Christ, as the only way to eternal life, then the world grows mad upon them, saying all manner of evil falsely against them, persecuting them, and where human laws do not interpose, persecuting them even unto death; thereby fulfilling those Scriptures, "Ye shall be hated of all men for my name's sake. All that will live godly in Christ Jesus shall suffer persecution." Formal professors are as great, if not greater enemies, to vital holiness and true believers, than even the most profane and wicked. Formalists pride themselves in their performance of outward duties, and make no scruple of conforming to the world in its vanities, pleasures, and profits. By these Satan keeps possession of their hearts. He gives them no disturbance for keeping up the form of religion, so long as he has their affections. But when the soul cries after Christ, when the will is renewed, and the affections set on things above, then Satan in earnest opposes its happiness. As he is the god of this world, the spirit that now works in the children of disobedience, persons in their natural state are under his influence. Accordingly he uses them as tools and instruments to oppose and persecute all true members of Christ's mystical body. Christ and the world are opposites. None can love him and this world too. Believers then having renounced the world to follow Christ and delight in God, the world hates them. So that it is common to see friends, and even relations, join in opposing them. Satan would destroy them for leaving his service and slavery. But though he is not always permitted to kill them, yet he is sometimes suffered to terrify them.

with doubts and fears, to threaten them with his instruments, and do them much seeming injury ; thus fulfilling the Scripture, " We must, through much tribulation, enter into the kingdom of heaven." We must deny ourselves, take up our cross, be despised of the world. Every one "that will live godly in Christ Jesus shall suffer persecution. For the world knoweth us not, because it knew him not." In the distress of his people the Almighty interposed and displayed his glorious wisdom and power. He commanded Moses to bid the people fear not, but to stand still and see the salvation of God. Nevertheless, in this their great trouble they cried unto the Lord ; some, no doubt, with much faith and earnestness. What a blessing and privilege is it to be permitted to approach an Almighty God, who has promised to hear and help ! This is what the world cannot deprive believers of. For they can be in no place or distress, but they may pray. None can so interpose between God and them, that he cannot hear their cry and help them ; and the prayer of faith always prevails. Behold now the fruit of the Israelites faith and obedience ! " The angel of the Lord, who went before them in the pillar of fire, now removed and came behind them," to protect them from the Egyptians, who pressed hard upon them. Here is an Almighty guard. This pillar of a cloud and fire gave light to God's people, but was darkness to the Egyptians. O the wisdom, power, and love of God to his chosen ! How does he confound all the devices of their enemies ! His ways and providences are so dark to God's enemies, that they see not the Almighty in them, nor his intention in them, and therefore rush on to their ruin, if restraining grace does not interpose. Yet the same ways and providences of God frequently appear plain to his people. They see his Almighty hand, and Infinite wisdom, which serves to direct, and causes them to rejoice under the shadow of his wings. Thus the Word of God, through the teaching of the Holy Spirit, is " a light to our feet, and a lantern to our paths." When we walk in God's ways, and look up to him in prayer, then the Word comforts and enlightens us, shewing us our duty, and the love, grace, and truth of God. But to the natural man, who reads his Bible as a common book, or perhaps to cavil and find fault, there appears little but a curious history and good moral sentences, unless much darkness and seeming contradiction. In like manner, in divine providences, the natural man sees only chance and secondary causes, but God's people see his hand in many events, and rejoice that they do so. But in nothing is this more evident than in the glorious mystery of Christ the incarnate God. What unspeakable joy, glory, grace, and consolation, do believers find in Christ ! In him they have life, righteousness, redemption, pardon, peace, sanctification, and every spiritual blessing. He is the delight and desire of their souls. In him they are complete. But to men in their unregenerate state there is no form nor comeliness in Christ ; but he is " a stone of stumbling, and a rock of offence." They believe not that he is God, will not bear to hear of his glory, grace,

or power: and so will not have this man to reign over them. And too many not only slight his commands, but despise his Word and Spirit, until sudden destruction come upon them.

Now begins that awful and amazing scene, which astonished all the kingdoms of Canaan, and entirely delivered the Israelites from the Egyptians. At God's command the sea opened itself, and gave a safe passage to his people. The waters, heaped up on each side, were a wall to them. The Lord gave them faith to venture, and light from the pillar of fire to direct them. Mr. Henry observes, it was not moon-light, the moon being seven days past the full. But what gave comfort and light to the children of Israel, occasioned trouble and distress to their enemies, for out of the pillar of fire God looked on them. Something they saw or heard (says the above-mentioned person) which troubled them. The presence of Christ thus trouble his enemies, and confounds their devices. If the Lord becomes our enemy, all his creatures are against us, for all obey him. Thus their chariot wheels came off, nothing prospered, all was in confusion. The Egyptians were now sensible that the Lord's hand was against them, and accordingly were terrified. They cried out, "Let us return from pursuing;" but, alas! it was now too late. They had resisted God so long, that now they must be examples of his justice and glory, and stand on record to all ages, as a terror to rebellious sinners. What horror seized them when the sea came upon them! much like that of dying, hardened, hopeless sinners, just going into eternity. See here the dreadful end of all who persist to harden their hearts against God, his judgments, and word! Their chariots, horses, arms, and strength, availed them not; but served rather to magnify their destruction, and to shew how easily the Lord can overthrow all the power, policy, and counsels of the mighty! How does he laugh them to scorn! to abase the pride of all flesh, to shew that the rejoicing of the wicked is short, that when they boast most, and seem most sure of victory, then is their destruction near, then do they perish in a moment! There was all the glory, strength, and pride of Egypt. Fifty thousand horsemen, a mighty army of chariots, and two hundred thousand footmen, all armed, following in wrath, and ready to seize an helpless multitude. But God interposed; he caused the sea to return and overwhelm them. What an awful display of power is here! How are the mighty fallen! Thus the people of God are not only delivered, but enriched also with the spoils of this mighty host, which were cast on the shore. Thus the Lord fulfils his word, even at the expence of miracles, and makes all things, even the rage and devices of their enemies, work together for good to them that trust in him.

After this great deliverance they rejoice and sing praises to God; and suppose they should never again repine and disbelieve. Thus persons, who after sharp convictions of sin, sore oppressions of Satan, great temptations, and inward conflicts, are through grace brought out of fears and distress into gospel-liberty, are full of

gladness, rejoice in Christ, and give glory to God, and fancy they shall never be cast down and troubled. The people of old set forward after this transport of joy, supposing they had no more difficulties to encounter; but they soon wanted water, and when they found some, it was bitter. Then these so lately joyful and thankful people were cast down and murmured. Thus young christians, having received pardon and peace, suppose that all will now be calm and delightful. But when the Lord hides his face, they stagger, begin to fear, and even to repine. Their souls want the living waters to refresh them, but they find the bitter waters of trouble. Not expecting these trials of faith, and forgetting what Christ has done for them, they are ready to think they had better never have entered on a religious life; however the Lord, in due time, delivers them, makes sweet these bitter waters of trouble and unbelief; as the Lord directed Moses to a tree which sweetened the bitter waters of Marah.

The Israelites went forward, and the Lord refreshed them with twelve wells of water, and comforted and delighted them with seventy palm trees. So the believer finds comfort and refreshment in his soul through the grace of Christ. Outward troubles are removed and succeeded by a blessing of inward peace.

(To be continued.)

SKELETON OF A SERMON PREACHED BY MR. TOPLADY, AT THE FRENCH REFORMED CHAPEL, ORANGE STREET, LEICESTER FIELDS, FEBRUARY 17, 1776.

“ Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him, in the day of his espousals, in the day of the gladness of his heart.” Sol. Song. iii. 11.

WE must not imagine that this refers solely to King Solomon, or the prince literally so called. A greater than Solomon is here: even He who created the heavens, and whose hand laid and spans the foundations of the earth. Solomon a type of Christ,

1. As to his *name*. Solomon signifies *peaceable*: Christ the Prince of Peace: peace-maker, peace-procurer, &c.

2. Solomon was *son* of David, a mighty and successful monarch: Christ the Son of the Most High God.

3. Solomon was *lored of God*, 2 Sam. xii. 24. So Christ.

4. Solomon was *King* of Israel: Christ King of Saints. He holds the church in his right hand, and the world in his left, as proprietor and sovereign governor of both.

5. Some kings are dethroned: Solomon never was. The kingdom was *established* in the hand of Solomon, 1 Kings ii. 46. Of the increase of Christ’s government and peace there shall be no end.

6. Solomon was the *wisest* of kings. And,

7. The *richest*.

8. He made *affinity* with the King of Egypt, 1 Kings iii. 1, and No. X.—VOL. IV.

married his daughter: with this happy difference, that Solomon's heart was turned away from God, by his wives, whereas Christ turns the heart of his mystic bride to God.

9. Solomon *built the temple*: Christ the church.

10. The Lord *magnified* Solomon before Israel exceedingly, 1 Chron. xxix. 2. God the Spirit magnifies and exalts Christ in the estimation of the church.

Special reference is had to Christ, in the text and context, ver. 7, *Behold*, with faith and adoring admiration, *the bed which is Solomon's*. As Solomon's chamber was guarded by night, so Christ's *bed* (either the *gospel*, which is guarded by ministers; or the *grave*, in which Christ's body literally was buried, and which was guarded by angels, or the believer's *heart*) is guarded by invisible power. Angels and ministers are *valiant* and courageous. A minister's sword is the *Sword of the Spirit*, the *Word of God*. We should imitate the cherubim in Paradise, by turning the sword of the law every way, to prohibit Pharisees from access to the tree of life, on the footing of works. *Swords* are offensive and defensive weapons: we are to assault error, and defend truth. Our swords should not rust in the scabbard: ministers are fighters. Paul fought an holy duel, even with Peter.

Ver. 9. *A chariot*, in which he sits, is drawn in state through the world, and makes his way to the hearts of sinners. Christ condescends to be drawn by men, i. e. by his ministers. The gospel is but a military chariot, whose axle is armed with the scythe of the law, and a triumphal one. *Of the wood of Lebanon*, i. e. of cedar, a wood remarkable for its beauty, elegance, fragrancy, and durability. *Silver pillars*, i. e. 1. Those ministers of the Word, who are furnished with peculiar gifts; who eminently hold up the canopy over Christ, and are as silver, for solidity of judgment, brightness of parts, and purity of life: pillars, both firm and ornamental. 2. The doctrines of the gospel, as Election, &c. which support the whole evangelical fabric; take them away, and the chariot falls; the gospel is such no longer. 3. The promises, which support the soul, and the glory of God's grace.

The bottom thereof of gold, i. e. a golden floor. 1. The divinity of Christ, which constitutes the basis, grandeur, and value of the gospel: or, 2. The covenant of grace, which is the ground-work of all Christ's mediation, and of salvation by him: a floor, weighty, substantial, durable, and inestimable.

The covering, or canopy, of purple: the crowning part of the gospel, is the atonement of Christ's blood. The lovely curtains are his righteousness.

The midst thereof being paved, or carpeted, *with love*, &c. The *midst*, the centre, the sum, the substance, the result of all is the covenant love of Father, Son, and Spirit.

Ver. 11. *Go forth*, from the world, from sin, from self-righteousness, from darkness, *ye daughters of Zion*, ye children of grace, born again in the church of God. *And behold*, view by faith, King

Solomon, Jesus, the King of Peace, *with the crown*, i. e. confession of his divinity, sovereignty, and Messiahship; the acknowledgement of his truths in the face of the world; reliance on him for salvation; subjection to his Word, laws, and ordinances; praise of our redemption and justification; a profession of his conquests, &c. *wherewith his mother* (a general word for near relationship, Matt. xii. 50.) i. e. the church, his near and dear relation, *crowned him*, (i. e. gave him his due glory, on renouncing her own pretended merit and free-will) *in the day*, &c. Compare Jer. ii. 2. with 2 Cor. xi. 2. and Rev. xix. 12.

Crowns were anciently worn by *kings*: radiated crowns, imitating the sun-beams, to denote dignity, superiority, beneficence, and lustre.

By *priests*: whose crown consisted, primarily, of a fillet, or bandage, tied round the head. This gave occasion to crowns, properly so called.

By *conquerors*: especially when they triumphed.

By *persons newly married*, crowned with flowers; the *corona civica*, given by the Romans to those who had saved the life of a citizen. How applicable this to Christ.

In the day of his espousals to the souls of the elect, by their effectual calling, wherein they give their hands and hearts to Christ. *In the day of the gladness of his heart*, see Zeph. iii. 15, &c.

Ministers marry people on earth, and they are often the honoured instruments of tying the marriage knot between Christ and sinners, who were (in God's decree) contracted to him from all eternity.

London, Feb. 17, 1776.

EXPLANATION OF 1 TIM. XI. 14, 15.

OBSERVING, in page 304, of the Gospel Magazine for July, a request from "An Enquirer," to have an explanation of those passages of Scripture, "And Adam was not deceived, but the woman, being deceived, was in the transgression; notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety," recorded in 1 Tim. xi. 14, 15; and as I have not seen a reply to it, I venture to give my thoughts, which, if you think them consistent with truth, shall feel obliged by your inserting them for the information of the "Enquirer."

The general interpretation I have heard given of the above portion of Scripture, is, that it is a promise to women, that God will be with them in the trying moment, and either preserve their natural lives, or save their souls, if they continue in faith, &c. Now, as many women have died in child-birth, whilst faith in God was evidently in exercise, the promise is not, that natural life shall be preserved in child-bearing; and as the soul is saved by Christ, through faith in him, let the means of a persons' death be what they may, I cannot conceive that the Holy Ghost had in view one season, occa-

sion, or trial, more than another, in the gracious promise given to woman, that she should be saved in child-bearing.

In the two verses preceding those in question, God, by Paul, reveals it to be his will, that woman should not teach, nor usurp authority over the man, but be silent; and the reason he gives, is, that Adam was first formed, and that it was not Adam whom the serpent deceived, but the woman was deceived, and transgressed, and by the transgression brought death into the world, and the curse of God on herself and all posterity; yet, notwithstanding this great first crime of human nature, against the Majesty of heaven; a crime, which brought on Christ all the sufferings he has endured, and on human nature all the miseries it has suffered, does, or ever will suffer, that woman might not despair, from a sense of what she had done, and the awful curse God pronounced on her and all the earth; he gave her a promise, which flowed from eternal, infinite, discriminating love, that "her seed should bruise the serpent's head;" that serpent, which, through the will of God, had been the cause of her transgression; the procuring cause of misery.

God's address to him, by Paul, in the 15th verse, corresponds with, and has a reference to, this first promise. "Notwithstanding (her transgression) she shall be saved (from the penalty due to it, which is present and eternal misery) in child-bearing." The word $\Delta\tau\alpha$, here translated *in*, ought to be rendered *through*, as that is its proper meaning. Therefore, I understand the sense of the Scripture is for the encouragement of woman, whom, notwithstanding she has been the means of bringing sin, death, and damnation, shall be saved from this dreadful ruin, *through* child-bearing—*through* bearing that child who has made an end of sin, destroyed death, and wrought out an eternal salvation; for this child was born of woman—an eternal honour put upon her by God, that her reproach might be wiped away. Yet, let not woman be deceived; her bearing the child Jesus, God-Man, the Saviour of the elect world, does not entitle her, or any creature, to salvation—she *has* borne the child. Jesus Christ *is* come in the flesh, yet salvation is obtained in no other way than *through* a *belief* of this; the promise, therefore, is, if they continue in faith, and charity, and holiness, with sobriety. This passage does not, as the carnal-minded Arminian argues, imply the possibility of a final falling from faith; no, it is as a warning to all who presume to be saved on any other ground, than faith in Christ; it is as a caution to all the children of God, who are permitted to backslide in heart and life; it is as a landmark to every believer, who, through the grace of God, is enabled to persevere and hold out; for there is no better evidence of a new birth, than the continuing in faith in the midst of temptations, trials, perplexities, and distresses, which every believer is subject to; and as the Lord Jesus Christ declares "without me ye can do nothing;" he, who continues, under these circumstances, stedfast in faith, proves himself to be of God, and that his faith is of the operation of the Holy Ghost.

My intended brevity prevents me enlarging on the remainder of the passage, but would just observe, where there is real faith, a sense of deserved wrath, and pardoning love, there will be charity. Where there is a believing view of the sufferings of Christ for *our* sins, there will be a hatred to sin; where there is a living by faith in Christ Jesus, there will be a living in essential holiness; and where these things are jointly experienced, there will be sober-mindedness.

Manchester, Sept. 27th, 1809.

J. H.

ANSWER TO RUFUS, ON PRAYING FOR PARDON.

BEING grieved at the awfully presumptuous declarations advanced by Rufus, I felt a desire to reply to him, in a few words. He observes, relating to his own experience, "I knew nothing of the doctrine of eternal justification, or I should never have mocked the *Deity*, by praying for the pardon of sin." If you, Rufus, never *felt the need of it*, you were certainly mocking God in praying for it; drawing nigh to him with *your lips* while *your heart* was far from him; but in whomsoever the *Spirit* makes intercession, it is according to the will of God. It was he that taught the penitent to pray, "God be merciful to me a sinner." But Rufus would say, the mercy of the Lord is from everlasting; yet this prayer was not mocking the *Deity*, for it was heard and answered by him.

Rufus insists, "That the practice of the saints is no rule for our conduct; the prophets and apostles were liable to err," &c. This is awful indeed to declare, that the prophets and apostles erred in praying for pardon, and that we are not to follow their example. Concerning Rufus it might be said, evil men and seducers wax worse and worse; so that we may expect him to tell us, that the intercession of the Spirit in us is no rule for prayer next. Are we not exhorted to walk as we have them (prophets and apostles) for our example; and that the Scriptures are written for our instruction; and what is written concerning the prophets, in their experience, is written for our example. It is the spirit of deism that leads Rufus to talk of the Scriptures as he does; but what can we expect from a man, who says, he mocked God, when he prayed for the pardon of his sin.

CORRESPONDENT.

THOUGHTS ON THE UNPARDONABLE SIN.

(Continued from p. 412.)

"ANOTHER reason why those, who are born of God, cannot commit this unpardonable sin, is, because of the *indwelling of the Spirit*, which is given them as an *earnest* of their future inheritance. Now it is remarked of the unregenerated, that they are *sensual*, having not the Spirit. Therefore it is that such characters cannot *love God*, because the love of God is shed abroad in the heart by the Holy Ghost, consequently, those who are without the Holy Ghost, must be without the love of God in their hearts.

" Again, he that is destitute of the Spirit cannot *mortify the deeds of the body*; for, says the apostle, if ye, through the Spirit, do mortify the deeds of the body, ye shall live. Nor can those who have not the Spirit know (experimentally) the things of God; for, says the apostle, we have not received the spirit of the world, but the Spirit which is of God; that we may know the things which are freely given to us of God; which things no man can know, who is destitute of the Spirit of God. Nor can those who are unregenerated, *pray aright*, since they are destitute of him, who is called a Spirit of grace and supplication. Nor are those, who are destitute of the Spirit, likely to be *led into truth*, because it is he, and only he, that leads and guides us into all truth. Nor can such have any *true comfort* in their souls, because they are destitute of that Spirit whose office is to comfort his people.

" But, on the contrary, those who are regenerated have the Spirit of God within them; for, says the apostle, because ye are sons, God hath sent forth the Spirit of his Son *into your hearts*: and our Lord, when addressing his disciples concerning the Spirit, told them, saying, *he dwelleth with you, and shall be in you*. And again, *he shall abide with you for ever*, John xiv. 16, 17. And the apostle Paul tells us, that God hath given to us the *earnest of his Spirit*, 2 Cor. i. 22. Now as all those, who are born of God, have the Spirit, as the *earnest* of their inheritance, and to abide with them for ever, it is impossible for them to be guilty of that *unpardonable sin*, of which I have been speaking.

" Besides, those who are born of God, have the good work of grace *within them*, and absolute promises made *to them*; and God, we are told, will never forsake the work of his own hand, nor alter the thing that is gone out of his lips. Therefore we find the apostle confidently affirming, that he that hath begun the good work in you, will perform it until the day of Jesus Christ. And our Lord himself, when speaking of his *sheep*, says, I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; but because I live, (said he) you shall live also; that is, a life of grace *from him here*, and a life of glory *with him hereafter*. All which proves to a demonstration the point that I have in hand, which is, that those who are regenerated can never commit that sin of blasphemy against the Holy Ghost, which will be punished with everlasting destruction from the presence of the Lord.

" Another reason which effectually secures those who are born of God, from committing the above-mentioned sin, is the *intercession of Christ*: for, says the apostle, he ever lives to make intercession for them. Now what it is that Christ intercedes for, may be gathered from his own words, where he says " Father, I will that they also whom thou hast given me, *be with me where I am*, that they may behold my glory which thou hast given me." And when addressing his Father at another time, he says, " *I know that thou hear-est me always.*" Now, if Christ pray that his people may be with him, and if his Father hear him always, then it is impossible for any

of them to commit that sin, which would cause an eternal separation between them.

" Besides, Brethren, those who are regenerated, are by *deed of gift*, entitled to the *kingdom of glory*, which God, that cannot lie, promised before the world began ; and the apostle tells us, that eternal life is the *gift of God*, through Jesus Christ our Lord. And to every new-born soul he (the judge) will say, at the last day, " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Now, as this kingdom was prepared for, and promised to them before the world began, by *God, who cannot lie*, and as Christ will say, at the last day, " Come, inherit it," it is utterly impossible for any of them to commit that sin, for which they would forfeit that kingdom, and be consigned to eternal damnation; for where the head is, there the members must be also.

" To the above-mentioned reasons we now add another, why the new-born soul cannot commit this unpardonable sin, which may be gathered from the apostle John, who informed those to whom he wrote, that all unrighteousness is *sin*, and that there is a sin which is *unto death*, that is, unto *eternal death*; which is no other than the *unpardonable sin*, of which I have been speaking. But then, least any of them should be distressed about what he had said, he took care to inform them, that those who are *born of God*, cannot commit it; for, says he, we know, that whosoever is born of God, sinneth not; that is, the above-mentioned *sin unto death*. Nor can the wicked one so touch him, as to endanger his *eternal life*, that being hid securely with Christ in God.

" And, in short, all the perfections of God are engaged for the final perseverance of his people; and, consequently, to preserve them from that sin, which would expose them to *eternal damnation*, having chosen them to salvation, through sanctification of the Spirit, and the belief of the truth, and to whomsoever God gives *grace*, he also gives *glory*; for whom he calls, them he also glorifies. To effect which purpose his love remains always the same towards them, Rom. viii. 38, 39; his *wisdom* is engaged to direct them, his *power* to protect them, as also his *faithfulness* and *justice* to bring them through every difficulty and danger, to that place, where the wicked will cease from troubling, and where their weary souls will be for ever at rest.

" From all what has been said under this head, it evidently appears, I think, that no *regenerated* person can commit this *unpardonable sin*. But, notwithstanding which, some, perhaps, may think, that examples might be collected, both from the Word of God, and the writings of others, that appear to militate against that doctrine, which I have been endeavouring to establish. The examples which are generally thought to be the strongest in the Scriptures, are those which are contained in St. Paul's epistle to the Hebrews, to which I shall now attend, and attempt an illustration of.

" One of which passages, to which I allude, reads thus. " *For it*

is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame," Heb. vi. 4, 5, 6. Now seeing the apostle compares real christians to *good earth*, and describes these characters by *bad earth*, which yields *briars and thorns*, see verses 7, 8, let us examine the passages accordingly. We may observe,

"First, that they were *enlightened*, that is, so far as to behold the good things that come by Christ, but did not enjoy those good things *from Christ*; they were enlightened so as to see the gospel doctrinally, without enjoying the blessings of it experimentally; they were reformed outwardly, but not sanctified inwardly; and many there are in this our day, who groan, like Cain, under the *effects* of sin, but, like him, were never made sick of either the *being* or *practice* of sin; and others there are who, like Balaam of old, when they have a view of the safety and blessedness of God's people, they desire to die the death of the righteous, without ever wishing to live the life of the righteous. But,

"Secondly, they *tasted of the heavenly gift*, (or Christ) that is, they pleased themselves with having some speculative notions about Christ, and the way of salvation by him, having some desires after him, arising from a *natural principle* of self-love, but it was only a carnal and external taste, and not a spiritual and experimental one, which is spoken of by David, Psalm xxxiv. 8. We are told,

"Thirdly, that they were *made partakers of the Holy Ghost*, not of his *graces*, but of his *gifts*; as in the case of King Saul, 1 Sam. x. 10, where we find the Spirit of the Lord came upon him, and he prophesied; *mark*, it is not said, the Spirit of the Lord entered *into his heart*, and he was sanctified. This is, moreover, illustrated by the apostle Paul, 1 Cor. xiii. 2, as it is also by the case of those, who will have to say, at the last day, *Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wondrous works*, and yet, by our Lord's answer to such, it evidently appears, that they were always strangers to him, for he will say to them, *I never knew you, depart from me, ye that work iniquity*, Matthew vii. 22, 23.

(To be continued.)

ON THE PRODIGAL SON.

MR. EDITOR,

A PERSON who stiles himself a Reader of your Magazine, has requested any one of your correspondents to give him their thoughts on Luke xv. 31. Now, as I am a Gleaner, I will, Mr. Editor, with your permission, give him a few thoughts, and should they meet with his approbation, it will give the Gleaner much pleasure.

Now, in order to understand this passage, it will be necessary that we should first of all consider who we are to understand by the Elder Son, and who by the Younger Son, as spoken of in this Parable. By the Elder Son we are not to understand the elect angels, as some have asserted, but the Scribes and Pharisees, who formed a principal part of the Jewish church, spoken of in the two preceding Parables, as the ninety-and-nine sheep that went not astray, that is to say, from the worship and order of the Jewish church. But least any one should object to the term sheep being applied to any but the chosen people of God, I would beg leave to refer them to the following Scriptures, Psa. lxxvii. 20. Psa. xciv. 7. Ezekiel xxxiv. 2 Sam. xxiv. 17. They are also spoken of under the figure of the nine pieces of silver, which were not lost, that is to say, to the worship and order of the Jewish church, and by the younger son, I understand to be the same as is meant by the one sheep that went astray into the wilderness, and the piece of silver that was lost, namely, the publicans and sinners, or rather, God's elect among them. Having thus stated who I understand to be meant by the two sons, without going over the general grounds of the Parable, or Parables; for I think, with all deference to those who may think otherwise, that of the three Parables which this chapter contains, the design is but one, namely, to show the sovereignty and freedom of God's grace in the election, redemption, salvation, and effectual calling of the chief of sinners. In the 29th verse we find the elder son addressing his Father, (that is) God, who was his Father by creation and national adoption, Deut. xxxii. 6. Mal. ii. 10. Rom. ix. 4. Exod. iv. 22. Now, it appears to me, that the two sons acted from two different principles; the younger son, when convinced of his lost and wretched state, by the Spirit of God, and made alive in his soul to God, acted from a principle of grace, which his language discovers, ver. 18—21. But the elder acted and spoke from a principle of nature, or of works, and the Father's conduct to them was on the footing of two covenants; towards the younger son on the ground of the covenant of grace, ver. 20—24, but towards the elder on the ground of the covenant of works, the same as in the instances of Cain and Abel, Gen. iv. 4—7. Also, that of the young man, Matth. xix. 16, 17, in which our Lord met him upon his own ground, as he does also the elder son. Mark how different the language is which the elder son addresses his Father in, from that which the younger son used, when he came to his Father's house, ver. 21; but the elder says, Lo, as though he had said, Father, take notice of my good conduct, see what I have merited at thine hands, what a dutiful son I have been. This is the language of a self-righteous Pharisee, acting from no higher principle than that of nature, "*These many years do I serve thee,*" many years, ever since the laws moral and ceremonial were promulgated on the top of Sinai, Exod. xix. xx. xxii. xxv.; or, from my youth up, as the young man said to our Lord, Matth. xix. 20. *do I*

serve, in the letter, not in the Spirit, or morally and ceremoniously do *I*, setting forth the constancy or continuance of his services, neither transgressed, &c. This is Pharisee-like, "God, I thank thee that I am not as other men," &c. Luke xviii. 11. This language clearly shows that he was not under a work of grace, that he had never felt the plague of his own heart, that sin had never been charged home upon his conscience by the Spirit of God, and that the law had never come with power as a killing letter; for if it had, his language would have been that of his younger brother, or, like the Publican, he would have said, "Father, be merciful to me a sinner." It is true that the elect angels never did transgress; but the same truth cannot be said of the fallen race of man, for we have all sinned, and come short of the glory of God; therefore, it is clear, that the elder son, in this respect, spoke from the ignorance and blindness of his mind; for though Paul said that, as touching the righteousness which is in the law, he was blameless, yet this only related to the letter of the law, in the outward part of his moral conduct; but the law of God is exceeding broad, and lays hold upon the thoughts and intents of the heart, and condemns for our sinful thoughts, Matth. v. 21—21. James ii. 10. 1 John iii. 4. Rom. vii. 7—13. Having told his Father a palpable falsehood, he proceeds to charge his Father with ingratitude, "*Thou never gavest me a kid,*" &c. not the fatted calf, or a lamb; no, he had no knowledge of the Lord Jesus Christ, no love for him, nor no desire after him; for he neither saw nor felt his need of him. But a kid, that is a little goat, it is as much as though he had said to his Father, thou never gavest me any thing answerable to my services which I have done, forgetting, that after he had done all he could do, still he was an unprofitable servant, having done no more than he was commanded to do, Luke xvii. 10.

From charging his Father with ingratitude, he proceeds to express his resentment at the kind reception which his younger brother had met with in his Father's house. This is Pharisee-like, Luke xix. 7. Luke vii. 39. Arminian-like, he kicks at the sovereign and free grace of God; this is clearly to be inferred from his own words, "*But as soon as this thy son was come,*" &c. Not my brother, no; the Scribes and Pharisees could not think of degrading themselves so much as to acknowledge that the Publicans and Harlots formed any part of the Jewish nation, which they did, though they had by wicked conduct, departed from the worship and order of the Jewish church; and when they, that is the Scribes and Pharisees, found, that amongst them the Publicans and Harlots were found a seed to glorify God, to whom it pleased God to extend his free grace, in calling them to a knowledge of that salvation there is in his Son Christ Jesus, they were filled with indignation, and their hearts rose with enmity, for they murmured, saying, this man receiveth sinners, and eateth with them, ver. 2. He takes care not to forget to tell his Father of the former wicked course of life which his younger son had led; he did this from envy of mind, and to

make his own moral conduct appear in a still more praiseworthy light; but this was not brother-like, but Pharisee-like, and Arminian-like. The Father receives his younger son, owns him as a son, treats him as a son, does not upbraid him with his former conduct, but embraces him, kisses him, forgives him, clothes him, and forgets all his former sinful conduct for joy, that his son, who was lost, is found, who was dead, but is alive again. But the elder son disowns him as a brother, is angry at his reception, will not forgive, cannot forget, but upbraids his Father with what he has done for him, by saying, as soon as thy son was come, &c. *thou hast killed for him the fatted calf.*

Let us now attend to the reply which the Father makes, ver. 31. *Son.* The Father addresses him upon his own plan, met him upon his own ground, upon the footing of the covenant of works, in the same way he addressed Cain, “if thou doest well, shall thou not be accepted? and if thou doest not well, sin lieth at the door,” Gen. iv. 7. God does not disown or deny the relation which subsisted, both by creation and national adoption, or covenant; for God took the Jewish nation into covenant (nationally) with himself, to be unto him a peculiar people above all the nations which were upon the face of the earth, Gen. xvii. 10—14. Deut. vii. 6—9. Zech. xi. 10, 11. Son, thou art *ever* with me, not in union in which sense the younger son ever was, is, and shall be; nor yet in communion, for that the elder never knew, nor ever had any concern about, nor never shall, for Christ came not to call the righteous, but sinners to repentance; but *ever* with me, in the external privileges of the Jewish church state, or in a ceremonial attendance on the law and worship of God in his house; now the word *ever* must here be understood to mean, during the law being in force, or that dispensation, under which the Jewish church was, when this Parable was delivered by our Lord. Read Lev. x. 15. Exod. xxvii. 20, 21. Numb. x. 8. Deut. xxix. 29. Joshua iv. 7. Joshua xiv. 9. Jer. xvii. 25. But that *ever* has long since had its accomplishment, for the law ceremonial has long since been fully abolished, and that legal dispensation, in all its branches, done away, and succeeded by a far more glorious dispensation, even that of the gospel. The word *ever* also signifies a man’s life-time, 1 Sam. i. 22. but the first of these two appears to me to be the meaning, *and all that I have*, &c. This must be understood with some limitation; for it cannot mean his perfections, nor yet the blessings of grace, because they were all treasured up in Christ Jesus, the covenant head of his people, for them, and none but them, the elect of God, can possess them; therefore, the elder son cannot possess *any* of them, but all the outward ordinances of the legal dispensation which belonged to the Jewish church, Rom. ix. 4, 5. The Father, having thus replied to the elder son, condescends to give him a reason for all that joy and rejoicing which he had heard in his house, (church, or gospel dispensation) saying, it was meet that we should make merry and be glad, for this thy brother; though the elder son

would not acknowledge him to be his brother, yet the Father takes care to let him know that he was his brother, to the no small mortification of his pharisaical pride. Thy brother was dead, as one that was dead, or dead in a law sense, and dead in trespasses and sins, but is alive again, alive in soul to God, being possessed of the life of God in his soul, and as one raised from the dead to the family ; was lost to all good, to communion with God, but is found ; the Father hath found him, the household of faith hath found him, and the ministers of the gospel have found him ; this silenced the elder son, so that he had nothing more to say, and thus the parable ended.

September 30th, 1809.

A GLEANER.

THOUGHTS ON MATT. XXIII. 37.

MR. EDITOR,

As your correspondent, "Dobell," wishes for a few thoughts on the above passage, and having a few well-written remarks by me on the subject, being the fruits of a faithful man of God, (or rather the fruits of God in a faithful man) who is now in glory ; should they meet with your approbation, and prove any ways acceptable to your correspondent, and edifying to any of the rest of the readers of your excellent Magazine, the end will be answered, of, Mr. Editor, yours in gospel love,

ELIEZER.

" O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not!"

" THIS text is frequently made use of by some, in order to disprove the *doctrines of election, particular redemption, and irresistible power of God*, in the work of *conversion*; and in favour of *sufficient grace to all men*, and of the *freewill and power of man*, in turning to God at any time : but whether either of the *three former* can be disproved, or the *two latter* be established, from the passage, the following remarks shall testify. And, for the sake of order, I shall endeavour to shew,

" I. What the passage *does not mean*, and,

" II. What it *does mean*,

" First, then, I am to shew, what the passage *does not mean*. And in doing which it will be necessary for me to shew,

" 1. What this *gathering is*, which is mentioned in it, and in which Christ is thought to be *disappointed in his will and intentions*; because there are many who tell us, that the *gathering* here spoken of, is a *gathering of souls to Christ*, by the *Spirit and grace of God*, for *life and salvation*; but that this cannot be the meaning of the text, is obvious, I think, to every attentive reader of God's Word ; for if we consider Christ as God, it may then be asked, Who hath resisted his *will*? If Christ *will to gather all the inhabitants of Jerusalem*, or even *all the inhabitants* of the earth to himself, in a saving way, who hath, or where is the being, that *can so resist*, as to make void

his *sovereign will* in that, or in any other matter whatsoever. If he will, therefore, to work on the hearts of any of the sinful sons of Adam, for saving purposes, none can stay his hand, as is obvious from his own declaration, where he says, *I will work*, and who shall let it? See Isa. xliii. 13. Here God evidently gives a *challenge* to any being, either in *heaven, earth, or hell*, to come forward and hinder if he can, the work which he hath put his hand unto. And

“ 2. I often think, brethren, that the prophet Daniel had a very proper view, both of God and man, when he introduced the following words: ‘ all the inhabitants of the earth are reputed to him (that is, by the Lord) as *nothing*;’ and shall this *nothing* frustrate the *will* of God? no, for says Daniel, ‘ He doeth according to his own *will*, in the *army of heaven*, and among the *inhabitants of the earth*, Dan. iv. 25. Were he, therefore, to will, savingly to convert all the *inhabitants of the earth*, they would be so converted; for, says Daniel, he doeth according to his own *will* among them. Accordingly, we find he *willed* to convert a *persecuting Saul*, and *Saul*, therefore, was converted; he *willed*, also, to convert *Mary Magdalene*, and *Mary Magdalene* was converted; he *willed*, likewise, to convert the *thief* upon the cross, the *thief*, therefore, was converted; not by his own natural *freewill* and *power*, (for, says Christ, no man can come unto me, except the Father, which hath sent me, draw him) but by the *will* and *power* of God.

“ From these considerations it appears, then, that the *gathering* spoken of in my text, does not intend Christ’s willingness to gather all the *inhabitants* of Jerusalem in a *saving* manner to himself; for had he *willed* that, that also would have been accomplished, as the conversion of *Saul, Mary Magdalene*, and the *thief* upon the cross.

“ But let us proceed, now, as was proposed, to show,

“ II. What the passage does mean, in doing which, we may observe,

“ 1. That Christ, in this verse, speaks as *man* and *minister*, and expresses a *human affection* for the *inhabitants* of Jerusalem; and a *human wish*, or *will*, for their *temporal good*; he beheld the city, and wept over it, Luke xix. 41. And

“ 2. We should observe, also, that by the terms *Jerusalem*, not *all the inhabitants* thereof are intended, but the *rulers* and *governors* of it, both *civil* and *ecclesiastical*; which *governors* were the people whom our Lord was at this time addressing, and are manifestly distinguished from those whom he calls *their children*.

“ Now you have to observe, brethren, that it was usual to call those who were *governors*, or heads of the people, *fathers*; and those who were *subjects*, or *disciples*, *children*. Accordingly we find, that when Paul was addressing the *governors* upon a certain occasion, he says unto them, Men, brethren, and *fathers*, hear ye my defence, which I make now unto you, Acts xxii. 1. And our Lord, when addressing such, and speaking of their destruction, says, and shall lay *thee* even with the ground, and thy *children* with thee, Luke xix. 44.

"Now, be it remembered, that our Lord was not speaking to the *children*, or common people; nor was he blaming them for not being *gathered* by him, but he was speaking to their *rulers*, or *governors*, saying, O Jerusalem! Jerusalem! how often would I have *gathered thy children*, &c.

"Now, the *gathering* spoken of, is, undoubtedly, a *gathering* of of them *externally*, *by*, and *under* the ministry of the Word, to hear him preach, whereby they might be brought to acknowledge him as *the Messiah*; and although a *bare assent* to him as *the Messiah*, would not have *saved* their *souls*, yet it would have been sufficient to have *preserved* them from *temporal ruin*, which preservation is signified by a *hen gathering her chickens under her wings*.

"But, says our Lord, *ye would not*: that is, *ye rulers* and *governors* would not suffer your *children* (the common people) to be thus *gathered*. They seemed, indeed, to be inclined to attend Christ's ministry, as appears by the crowds which followed him, at different times and places; but the *chief priests* and *rulers* did all they could to prevent their *hearing him*, *believing on him*, and *professing* him to be the *Messiah*; and decreed, that if any man did confess that (Jesus) was the Christ, he should be put out of the synagogue, John ix. 22.

"From what has been said, then, it evidently appears, I think, that there is nothing in the text, which militates against the doctrines of *election*, *particular redemption*, or the *irresistible power* of God, in the work of *conversion*; nor is there a single *idea* to be gathered from it, in favour of *sufficient grace* to all men, or to support the natural *freewill* and *power* of man, in turning to God at any time."

London, Oct. 4th, 1809.

ELIEZER.

REVIEW OF HUNTINGTON'S "TIDINGS FROM WALLINGFORD."

THIS is an Account of Mr. Huntington's going to Wallingford to preach, where he finds a few people that fell in with his preaching; and he sends tidings home of their seeing through an Arminian Vicar, which they might do, and yet never be converted from death to life; many have fallen in with Mr. Huntington's notions, that never had any other change.

THE MODERN PLASTERER DETECTED, AND HIS UNTEMPERED MORTAR DISCOVERED. IN ANSWER TO A SERMON PREACHED AGAINST MR. HUNTINGTON, BY SIR HAM COTTISH.

AFTER Mr. Huntington shows that Sir Ham Cottish knew nothing of either law or gospel, he says, "I shall make bold to lay you and your conduct to your own rule, and see how straight you lie with it.

"Suppose I was to marry two or three old widows, for the sake of a little money, and a lazy life; you know a lover of money is a servant of Mammon; a covetous man is an idolater; with such an one let not the saint eat. If money be an idol, and a covetous man an idolater, how does this square with God's law, 'Thou shalt

have no other gods before me?" If a man chooses a widow, with a rich pocket-book, before a virgin with a gracious heart, has he not got another god before the true one? *you have liberty to apply it where you please;* I say it is a breach of the first commandment.

"A man that conforms to the fashions of the world, aims at worldly titles, worldly preferments, human wisdom, vain oratory, and wants to cut a figure as a Rector or a Vicar, has got high thoughts and towering imaginations, that exalt themselves against the knowledge of God, which are to be cast down by spiritual weapons. This, Sir, is as bad as making a graven image; for all idolatry is conceived and formed in the minds of those sort of men, who are said to be vain in their imaginations, whose foolish hearts are darkened. Hence man is accused of setting up an idol in his heart.

Mr. Huntington says, "*You have liberty to apply it where you please;*" but I should suppose he never thought of any one being so wicked as to apply it to himself. One reason that I have quoted several extracts from Mr. Huntington's writings, is, that the discerning christian may apply them to him at present, and they must see that they condemn him. "Happy is he that condemneth not himself in the thing which he alloweth."

There are several rotten parts of this Author's writings which are, and will be, justly held up to ridicule, but that is not my design at present. A striking contrast might be drawn between the "Coal-heaver's Confession," and the erroneous parts of his writings, which would make the Author ashamed, if he has such an ingredient in him.

Brighton.

G. S. W.

ON PRAYING FOR THE PARDON OF SIN.

MR. EDITOR,

READING Rufus's Remarks on the impropriety of not praying for the Pardon of Sin, to establish which he labours to prove, the apostles and prophets have greatly *erred*. I should think he will not dare to say that Christ *erred*, when he said on the cross, "*Father, forgive them, for they know not what they do.*" See Luke xxiii. 34. Now what I wish for Rufus to attend to, is this

First, If our Lord was praying for the *elect*, for whom he was then suffering, and whose *sins* were never laid to their *charge*, then must our Lord appear as *inconsistent*, in Rufus's estimation, as the rest of the prophets and apostles who have so grossly *erred* (perhaps for the want of such a teacher as the celebrated Rufus in their day).

Secondly, If our Lord was not praying for the Pardon of their Sins, shall thank Rufus to say, for what he was praying, when he said, "*Father forgive them?*" (See the prayer recommended by our Lord, Matt. vi. 12.)

Thirdly, If the *non-elect* were the characters our Lord prayed

for, then must he contradict himself, when he says, "I pray not for the world, but for those thou hast given me out of the world," &c.

A few remarks by Rufus, on the above, will much oblige a lover of truth, and by no means an enemy to Rufus, and yours, Mr. Editor, for truth's sake,

London, Oct. 6th, 1809.

A CORRESPONDENT.

To the Editor of the Gospel Magazine.

G. S. WHITE'S ANSWER TO "THE BARRISTER'S SON," ON HIS RE-MARKS ON LICENSED PREACHERS, AND "ON PUFFING."

MR. EDITOR,

MAY I not with propriety ask this Limb of the Law, "Who made him a ruler and a judge?" and who, but the devil himself, could set his father to write on religious subjects, and his son must needs tread in his steps, till the Eternal God puts a stop to their awful blasphemies! I do not reply to "The Barrister's Son," because he says I appear "to be in *convulsions*" respecting an alteration, which is in contemplation, of the grant of licenses for men to preach. I know that God is able to overturn the counsels of men, to "turn wise men backward, and to make their knowledge foolishness." He is able to stop the rage and malice of the enemies of divine truth. Neither was I ever *convulsed* at the noise of "The Barrister," for I considered it but as the barking of a dog who was *chained*.

I do not write this to vindicate "the vagrants who are besetting us in every street and lane of this kingdom," whether they be *learned* or *unlearned* men. Neither shall I vindicate the *ingredients* of which the "one thousand four hundred" are composed, who have, in the course of the last five years, obtained licenses to preach, from "the magistrates of Middlesex;" or the thirty-six persons, mentioned by the Earl Grosvenor, in the House of Peers. If they cannot vindicate themselves, they must fall. Nor do I stand up for "the horrid days of monkish superstition and barbarity," nor for "the ignorance which has led the poor Spaniards to the slaughter; whether it was that of their preachers, the Junta, Mr. Canning, or Lord Castlereagh;" yet I must stand up for the righteous judgments of God which has fallen on them, and by which the blood of his saints has been avenged.

Neither will I vindicate the many notorious schemes of *puffing* among the Dissenters, and Methodists; neither the very same conduct in the Church of England, or any other church in the world; but the truth of God is what I contend for, against the powers of earth and hell; and one truth is *this*, that "the wisdom of this world is foolishness with God;" and another is, "that the imagination of man's heart is only evil, and *that* continually." So that I will again say, "that learning and titles *smell* of the bottomless pit." Where did the learning and titles of the Church of Rome

come from? If from hell, then the learning and titles of the Church of England came from the same quarter*.

God always has sent unlearned men into his ministry; instance Christ himself and his apostles, "God hath chosen the foolish things of this world, to confound the things that are wise; and things that are despised hath God chosen, and things that are not, to confound the things that are." The *faith*, therefore, of "the Barrister's Son," is *vain*, whereby he says "*I* firmly believe, that every pious motion of the heart towards God, produces more good in proportion as it is more civilized by genuine learning and true knowledge." Now *all* men, and *every* man, may have such as *this*; therefore, it is not the faith of God's elect, for "all men have not faith; it is the gift of God." It works by love, it purifies the heart, and produces good works, without the aid of human learning; and to endeavour to establish the contrary, is to deny the sufficiency of the Spirit's teaching, and thereby deny his Godhead. It would also establish the Arminian doctrine, "that it is in man's power to *improve* the grace of God," and "the Barrister's Son" has said, "it produces more good, in proportion as it is more civilized by genuine learning."

"The Barrister" himself needs that one should teach him the first principles of christianity, and his son is in the same state; yet will these men attempt to teach others. This proves their *presumption*, as well as the vanity of their minds, "their foolish hearts are darkened."

Let me recommend to "the Barrister's Son," before he ventures again within the covers of the Gospel Magazine, "to sit down and count the cost." Let him remember he has not *there* to do with "Evangelical Clergy," or with the puny contributors to "the Evangelical Magazine," but he will have to contend with the power of heaven itself, with Michael and his angels; so that he will need more than all the help which the great Dragon can afford him, or that which his father, "the Barrister," can assist him with. And I here take the opportunity, in the name of my Lord and Master Jesus Christ, to challenge "the Barrister," and his Son, with their master, the Devil: for I am assured of coming off more than conqueror, through him who hath loved me. I will bind myself to prove, that neither "the Barrister," or his Son, ever had "one pious motion in their hearts towards God;" and that dying, as they *are*, they will be eternally lost, for "he that believeth not, shall be *damned*;" and "it is with the *heart* man believeth unto righteousness, and with the tongue confession is made unto salvation."

Brighton, Oct. 4th, 1809.

G. S. W.

* See Cobler Howe's Sermon on "The Sufficiency of the Spirit's Teaching without Human Learning."

To the Editor of the Gospel Magazine.

SIR,

SHOULD you have a spare page to admit the following, as a specimen of speaking the truth in love, which is taken from a Preface, written by Bunyan, to a "Vindication of Gospel-Truths opened; according to the Scriptures, and the Opposition made against it by Edward Borrough, a professed Quaker, but proved an enemy to the truth, examined and confuted by the Word of God," you will oblige your correspondent,

G. S. W.

SPECIMEN OF SPEAKING THE TRUTH IN LOVE.

" SINCE it hath pleased the Lord to work in my soul by his Holy Spirit, and hath translated me, in some measure, from darkness to light, I have seen and heard, that such things have been done by those who did once pretend themselves to be the servants of Jesus Christ, that it hath made me marvel: partly, while I have beheld the vile conversation of some, and also the seeming legal holiness of others, together with their damnable doctrine! which have, notwithstanding their professions, made shipwreck of the faith, both to themselves, and their followers. I, having had some insight into such things as these, was provoked to publish a small Treatise touching the Fundamentals of Religion, supposing that God might add his blessing thereto, both for the establishing of some, and the convincing of others; which things, I doubt not, but they have been accomplished, and will be still more and more. But as it was in former days; so it is now: that is, some in all former ages have been on foot in the world, ready to oppose the truth: so it is now, there are certain men newly started up in our days, called Quakers, who have set themselves against the truth of our Lord Jesus Christ, and do, in very deed, deny, that salvation was then obtained by him, when he did hang on the cross without Jerusalem's gate.

" Now these men do pretend, that they do verily and truly profess the Lord Jesus Christ; but when it comes to the trial, and their principles be thoroughly weighed, the best that they do, is to take one truth, and corrupt it, that they may thereby fight more stoutly against another. As for instance: they will own, that salvation was obtained by Christ; this is truth, that salvation was obtained by Christ; but come close to the thing, and you will find that they corrupt the Word, and only mean thus much; That salvation is wrought out by Christ, as he is within; and by it (though not warranted by the Scripture) they will fight against the truth; namely, that salvation was obtained for sinners, by the man that did hang on the cross on Mount Calvary, between two thieves, called Jesus Christ. I say, by what he did then for sinners, in his own person or body, which he took from the Virgin Mary, according to the Word of God. Secondly, They will own the doctrine of Christ within. This is truth, that Christ is within his saints. But this doctrine they will take to fight against the doctrine of Christ without,

ascended from his disciples into heaven, by whom salvation was obtained, neither is there salvation in any other, Acts iv. 12.

"They will own the resurrection of the saints, but their meaning is only thus much, That the saints are raised from the state of nature to a state of grace, and herewith they will fight against this truth ; namely, the resurrection of the bodies of the saints out of their graves, into which they were laid, some thousands, some hundreds of years before ; and if they do say, they do own the resurrection of the saints out of their graves, they do mean out of the grave of sin only, and nothing else. They will say, They do own the second coming of Christ to judge the world ; but search them to the bottom, and you will find them only to own him in his coming in Spirit, within, in opposition to the glorious coming of the Lord Jesus, the son of Mary, from heaven, in the clouds, with all his mighty angels, to raise the dead, and bring them to judgment, according to the Scripture. And so for the intercession of Christ, and the truths of the gospel, they only own them to be within, in opposition to the glorious intercession and mediation of the Man Christ Jesus, in his own person without, now in the presence of his Father, between us and him, pleading and making intercession for his children.

"These things, with many more I might mention, but now I forbear, knowing that none shall be lost, nor altogether carried away by them, nor any heretics but the sons of perdition. Now, that they might the better make their doctrine take place in the hearers, they endeavour to make a fair shew in the flesh, that thereby they might now, as did their fathers in times past, compel and constrain them, who are not by the Lord's right hand planted into the truth of Jesus, to follow their covered errors, as it is written, Gal. vi. 12.

"For as many as desire to make a fair shew in the flesh, that is, according to works of the law, do, with good words and fair speeches, deceive the hearts of the simple. And indeed it doth clearly appear, that those that are carried away, are such as are not able to discern between fair speeches declared by heretics, and sound doctrine declared by the simple-hearted servants of Jesus. One ground why so many errors do, from time to time, come into the world, is, because those that are not indeed of the planting of the Lord's right hand, might be rooted out, Matth. xv. 13. Now these are many times carried away by deceivable doctrines : and truly in this our God hath both a care of his own glory, and of his church's welfare. For first, should they not be swept away by some heresy or other, there might be great dishonour brought to his name, by their continuing among his people. And secondly, that he might take away such grievances as such may bring, had they continued still in the society of his children.

"Another ground why the Lord doth suffer such errors to come into the world, is, because those that are christians indeed, might be approved and appear, 1 Cor. xi. 19. 'For there must be heresies among you, that those that are approved may be made manifest.'

Should not the Lord go this way to work (sometimes) there would be many that would make people believe that they are christians, and yet are not. And again, that he might make it appear, that though there be heretics; yet he hath a people, enabled by his Spirit to contradict and oppose them, and plead to the truth of our Lord Jesus Christ, and his glorious gospel, against them.

"Another ground why the Lord doth suffer, yea, even send, delusions among the people, is, That those who were so idle and slothful, as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with error, and be made to run greedily after the same, that they might smart the more for their neglect of the truth; for always those, who were lazy in seeking after the truth, when it was proffered, and afterwards hasty after the doctrine of devils, when that is declared to them, shall be sure to have their latter behaviour to rise up in judgment against them, in that, when the truth was proffered to them, they were idle, and did not receive it, and yet, when delusion did prosper itself, they were industrious and labouring. Now mark, that they all might be damned who believe not the truth, but had pleasure in unrighteousness, because they received not the truth in the love of it, that they might be saved; and for this cause God shall send them strong delusions, that they might believe a lie, and be damned.
2 Thess. ii. 10—12.

"Now, in the second place, why so many are so easily carried away with errors in this day, the grounds are these that follow:

"Because men count it enough to be professors of the truth, without seeking to be possessors of the same. Now, because men are but only professors of the truth, not having it in their hearts in reality, they are carried away with an error, if it come in never so little power, more than the truth they profess. And this is the reason why so many are carried away with the errors that are broached in these days, because they have not indeed received the Lord Jesus by the revelation of the Spirit, and with power, but by the *relation of others* only; and so having no other witness to set them down withal, but the history of the Word, and the relation of others concerning the truths contained therein (though the knowledge of the truth, this way, should abundantly aggravate their damnation) yet they having not had the Spirit of the Lord to confirm these things effectually unto them, they are carried away with delusions. The pride, covetousness, and impiety of hypocrites and carnal professors, are great stumbling-blocks to the poor world; and the cause why many, at this day, do drink down so greedily a deluding doctrine, and especially if it come with a garment of pretended holiness: but as for these they shall go to their place in their time, with the curse of the Almighty poured out upon them, for their casting of stumbling-blocks before the simple, by their loose conversation, if they do not hastily repent of their wickedness, and close in reality with our blessed Lord Jesus.

"Another reason why so many are carried away with delusions, is,

those differences that are among the children of God, about smaller matters. O friends! how is the hand of the enemy strengthened by our carnality, while one saith, I am of Paul, and another I am of Apollos, many a poor soul is carried away with delusion. And why so? They are not satisfied that this is the truth, because the children are at difference among themselves, about some outward things.

"And again, it makes those that are not so desperately possessed with a spirit of delusion, as are others, but are mere mortal men, I say it makes them to say within themselves, and one to another, There are so many sects and judgments in the world, that we cannot tell which way to take; and, therefore, you that have the Spirit, pray that these things may cease, least you blush for your folly, at the appearing of Jesus our Lord.

"Another reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers, do behave themselves so basely among them.

"And indeed I may say of these, as our Lord said of the Pharisees in another case, all the blood of the ignorant from the beginning of the world, shall be laid to the charge of this generation. They that pretend they are sent of the Lord, and come, saying, Thus saith the Lord, we are the servants of the Lord, our commission is from the Lord, by succession, and the like; I say, these pretending themselves to be the preachers of truth (but are not) do by their loose conversation render the true doctrine of God, and his Son Jesus Christ (by whom the saints are saved) contemptible, and do give the adversary mighty encouragement, to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. Now shall not his soul be avenged on such a nation as this, who pretend to be teachers of the people in goodness, when, as for the most part of them, they are the men, that at this day they do so harden their hearers in their sins, by giving them, even their hearers, such ill examples, that none goeth beyond them for impiety. As for example, Would a parishioner learn to be proud? he or she need look no further than to the priest, his wife, and family; for there is a notable pattern before them. Would the people learn to be wanton, they may also see a pattern among their teachers. Would they learn to be drunkards, they may also have that from some of their ministers; for indeed they are ministers in this, to minister ill example to their congregations. Again, would the people learn to be covetous, they need but look to their minister, and they shall have a lively, or rather a deadly resemblance set before them, in both riding and running after great benefices and parsonages, by night and by day. Nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice, as he calls it, either by death, or out of covetousness of a bigger, we have had one priest from this town, and another from that, so run for these tythe-cocks and handfuls of barley, as if it were their proper trade and calling, to hunt after the same,

O wonderful impiety and ungodliness! are you not ashamed of your doings? If you say not, it is, perhaps, because you are given over of God to a reprobate mind. Read Romans i. towards the end.

To the Editor of the Gospel Magazine.

ON ADOPTION.

MR. EDITOR,

In a former paper, I took the liberty of giving Eliezer, through the medium of your excellent Magazine, my thoughts on one of the glorious links of the golden chain of man's salvation, that is, Adoption; but for want of having the question regularly before me, as stated by him to Rahabah, it did not give that satisfaction to Eliezer which I was in hopes it would have done; since which Eliezer has informed us why it did not, by saying, that it was not an answer to the question as first proposed to Rahabah. Having now the question, or rather request, regularly before me, with your leave, Mr. Editor, I will make a few additional remarks to those already made, which may be added as a side piece to them, if you think proper. The question is, "If the Act of Adoption implies, the taking of a stranger into the relationship of a son, in what sense can it be said to be an eternal act? for if the elect were always the sons of God, they could never be strangers to him, seeing that a father must always know his children, and being his sons from everlasting, they never could be adopted into his family as strangers."

IT has often been asserted by men of the first intelligence, who have written upon theological subjects, with which, I have no doubt, you are perfectly acquainted, that Adoption *must* pass upon one that is a stranger, for that no man can adopt his own son, or child, seeing he is his already; now if this argument is admitted to be just, and I have no reason to believe that Eliezer will object to it, I think that it will considerably tend to establish an answer to the question. But were not all the chosen people of God, in Christ from everlasting? they were, and were they not sons as early? granted; How, then, were they strangers, when adopted, or when taken into the relationship of children? I answer, they were strangers, or so considered in a certain sense, and yet the date of their Adoption is eternal, as an act of sovereign grace. They were not strangers, nor considered as such, as viewed in Christ Jesus their grace and glory head; for in that respect they were ever nigh to the Lord, and ever one with the Lord, for they were chosen in Christ Jesus before the foundation of the world. Blessed in Christ with all spiritual blessings, accepted in Christ the beloved, grace and glory were given them in Christ, they ever stood free from condemnation in the sight of God in Christ, secure in Christ, pardoned in Christ, holy in Christ, complete in Christ, and preserved in Christ; there never was a time when they were out of Christ, or strangers to God, as viewed in Christ Jesus their covenant Head.

Admitting that they were viewed in their pure mass, when chosen, and to which my readers will probably not object, then they were holy when chosen, though not chosen on the account of or for their holiness; for neither their holiness, nor unholiness, were either a cause, reason, or barrier, to their being chosen, or taken into the relationship of sons, Rom. ix. 11. still it must, I think, be admitted, that as to the means of their happiness, they were viewed as strangers in their fallen head, Adam, 1 Thess. v. 9. 2 Thess. ii. 13. Rom. iii. 24. 1 Pet. i. 2.

And here I beg leave to state as my opinion, that the end was first in view in the Divine Mind, before the means were fixed upon; for to suppose otherways, is a making out God not to act the part of a wise man; for a man, when he is about to do any thing, he first proposes an end, and then contrives or fixes on ways or means, to bring about that end. The end being decreed by Jehovah, namely, the bringing of many sons and daughters to glory, the means necessary for the accomplishing of that end, were also provided; for God hath devised means, that his banished be not repelled from him. Now, as the means must have relation to them as viewed in their fallen head, in this sense I consider that they were strangers, when the act of Adoption, in the Divine Mind, passed upon them; for as viewed in Adam they were fallen, strangers, enemies, unholy, ungodly, unrighteous, far off, rebellious, helpless, children of wrath, wretched, vile, lost, naked, ruined, wounded, transgressors, condemned, blind, stripped, dead, Isa. xxvi. 19. Isa. i. 6. Ezek. xvi. Hosea. xiii. 9. Psa. xiv. Rom. iii. and v. Now it was in this state, or condition, that the chosen people of God were viewed, as it respects the means, when the act of Adoption was passed upon them in the Divine Mind. For what is Adoption? but a sentence of grace conceived in the Divine Mind, and settled by the Divine Will, and pronounced in Divine Predestination, which is an eternal act of God, for they were predestinated unto the Adoption of children by Jesus Christ, Eph. i. 5. And this they are made acquainted with in the day of God's love and power, by the Holy Spirit, whose office it is to glorify Jesus, by taking of his, and showing unto them; for because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying "Abba, Father." And again, Paul says, "that as many as are led by the Spirit of God, they are the sons of God, and such are led to evidence, through grace, that they are all the children of God, by faith, in Christ Jesus."

The etymology of the word stranger, sometimes signifies a foreigner, that is, one who is far off, or of another country, in which sense all the elect of God are spoken of in Scripture, as considered in Adam, and also in themselves, Isa. liii. 6. Isa. lix. 2. Isa. xlvi. 12. Isa. xlxi. 6. Ezek. xxxiv. 11—13. Eph. ii. 13—19. Luke xv. 13. It is said of Christ, that he, the Just, suffered for the unjust, that he might bring us to God; which implies a distance, before brought: now this cannot be, as they stand in Christ; because in respect of their union to and with him, they never were far off from

God, as before stated ; but as considered in their fallen head, and in themselves, they were far off. But was not the remedy provided before they fell ? doubtless it was, and did not the act of Adoption precede their fall in Adam ? most assuredly it did, as much as their election, or their union, or their justification in the sight of God. But how could they be considered strangers till the fall took place ? I answer, in the Divine Mind, with whom all things ever were, for with him there is nothing new under the heavens ; in his Mind there is no before, nor after, for known unto him are all things that ever have been, that now are, or that ever shall be ; and all things that are, are according to his determinate counsel and will ; past, present, and to come, are the same with him, for he calleth things that are not as though they were ; for all things which are, are with his permission, and according to his pleasure. A thousand years are in his sight but as one day, and one day with him is as a thousand years. But it hath pleased the Almighty, by the word of divine revelation, to make known unto us the œconomy of man's redemption, in and by his dear Son Christ Jesus ; in which œconomy he graciously condescends to speak of one thing as preceding another, as it respects the order of it, but not as it respects their date, Eph. i. and ii. Rom. viii. 29, 30.

Now it is, in this respect, that I consider that they, the elect of God, were strangers, that is to say, in Adam, as it respects the means, as viewed in and by the Divine Mind, when he adopted them into his family, or took them into the relationship of children ; not that I believe that there ever was a time in the Divine Mind, when they were not the adopted sons of God, as it respects the date, but as it respects the œconomy of redemption ; for if Christ be an Everlasting Father, and Christ is an Everlasting Father, for the Scriptures declare it, Isa. ix. 6. and as such I firmly believe it, then there must be everlasting children, that is to say, in the Divine Mind ; for to deny the latter, is to deny the former, for they must both stand or fall together. This being admitted of, and it cannot be denied, unless the Word of God be rejected, then it must be admitted, that Adoption is an eternal act. Moreover, if a man marry a king's daughter, he by that act instantly becomes the king's son-in-law, as David to Saul ; or if a woman marries a king's son, she, by that act, becomes the king's daughter ; now in this respect, as in civil marriages, so in spiritual, for the church, being betrothed unto the Lord Jesus Christ, the Son of God, in the ancient counsels of eternity, Hosea ii. 19, 20, she, (the church) became, by that gracious act, the king's daughter, Psa. xlv. 13.

They were children, when God entered into covenant with them, in their covenant Head ; for the language of that covenant is, "I will be a Father unto you, and ye shall be my sons and daughters, saith the Almighty." Children, when given into the hands of Christ to redeem, Heb. ii. 13. These things I have only mentioned to show, that the act of Adoption must precede the fall of man, the work of Christ, and the work of the Spirit on their hearts, and, consequently, must be an *eternal* act. Thus I have endeavoured to

show, that they, the elect of God, were strangers, as viewed in their fallen head, in regard to the means, when adopted into his family. How far I have succeeded in answering the request of Eliezer, I must leave, wishing him all prosperity in the gospel.

I remain,

A GLEANER.

POETRY.

CHRIST ALL IN ALL, OR THE BELIEVER COMPLETE IN HIM.

Christ is God the Father's choice,.....	Isa. xlvi. 1.
And I in thine the same,.....	Eph. i. 4.
Therefore in him will I rejoice,.....	Eph. iv. 4.
For I am safe from blame.....	Rom. viii. 33.
In God, thro' Christ, can I rejoice,.....	Phi. iii. 3.
For I in Christ am found ;.....	Phi. iii. 9.
Thro' Christ I with a cheerful voice,.....	Psa. lxvi. 1.
Will make his praise resound,.....	Psa. xviii. 49.
"Tis I in Christ have beauty bright,.....	Ezek. xvi. 14.
Yes in him I'm complete;.....	Col. ii. 10.
I'm cloth'd in a robe that's white,	Rev. xix. 8.
In me perfection meet.	Can. iv. 7.
God doth, thro' Christ, in me delight,...	Matt. iii. 17.
And I in Christ an interest have ;.....	1 Cor. iii. 21.
Thro' Jesus I come in his sight,	Heb. x. 19.
And only ask for things and have.	Matt. xxi. 22.
My blessings truly they are large,.....	Gal. iv. 7.
In Christ my Saviour and my King,.....	Psa. ii. 6.
He only underwent the charge,.....	Rom. v. 8.
Me to redeem, and home to bring.	Eph. ii. 23.
It is thro' Jesus I'm made free,.....	Heb. x. 11.
That I the union may enjoy;.....	John xvii. 21.
The thought of which so cleaves to me,...	John xvii. 24.
That naught below can much annoy.....	Rom. viii. 35.
Christ is my light, my life, my power,...	John xii. 46. Col. iii. 4. 1 Cor. i. 24.
My Prophet, Priest, and King is he ;.....	Luke iv. 24. Heb. vii. 15. Matt. xxi. 5.
My Husband, Head, my strong hightower,	Isa. liv. 5. Col. i. 18. Pro. xviii. 10.
Oh! none but Jesus Christ for me.	1 Col. xv. 19.
He's my Beloved, and my Friend,.....	Can. ii. 16. Can. v. 16.
My Bridegroom, Bread of life is he ;....	Matt. ix. 15. John vi. 35.
My Saviour loves me to the end,	John xiii. 1. Isa. xlix. 15, 16.
Oh! none but Jesus Christ for me.....	Acts iv. 12.
My Counsellor, my Judge, my Guide;...	Isa. ix. 6. Acts x. 42, Psa. xlvi. 14.
A door of hope is Christ to me ;	John x. 2.
My Shepherd will with me abide,.....	Psa. xxviii. 1. John xiv. 16.
Oh! none but Jesus Christ for me.....	Can. v. 10.
My Diadem, my glorious Lord,.....	Isa. xxviii. 5. Isa. xxxiii. 31,
A Stone of Help is Christ to me ;.....	1 Pet. ii. 4.
The Holy One, the Living Word,.....	Isa. xlix. 7. Rev. i. 18.
Oh! none but Jesus Christ for me.....	Psa. lxxiii. 27.
My Master, Leader, Mighty God,.....	Matt. xxiii. 8. Isa. lv. 4. Isa. ix. 6.
A Morning Star is Christ to me ;	Rev. ii. 28. Rev. xxii. 16.
My gracious Father spares the rod,	Psa. ciii. 13. Mat. iii. 17.
Oh! none but Jesus Christ for me.	Isa. xlvi. 1.

My Ruler, Teacher, Sun, and Way,.....	Mic. v. 2. John iii. 2. Mal. iv. 2. John xiv. 6.
A Tree of Life is Christ to me,.....	Rev. xxii. 2.
Reclaims me when I go astray,	Ezek. xxiv. 11, 12.
Oh! none but Jesus Christ for me.....	1 Pet. ii. 7
My Wisdom, Strength, my Saviour God,	1 Cor. i. 30. 1 Sam. xv. 29. Tit. ii. 13.
A Living Well is Christ to me ;.....	John iv. 14.
Supported by his staff and rod,.....	Psa. xxiii. 4.
Oh! none but Jesus Christ for me.	Psa. lxxxiv. 10.
My Righteousness, my Refuge strong,	Jer. xxiii. 6. Isa. xxv. 4.
An Advocate is Christ for me ;.....	1 John ii. 1.
'Tis Jesus will be all my song,.....	Isa. xxvi. 1. Rev. v. 9.
Oh! none but Jesus Christ for me.....	Psa. cxxv. 1.
'Tis Jesus Christ, that's all I want,.....	Matt. ix. 21.
How precious is the Lord to me;.....	1 Pet. ii. 6, 7.
Christ in my heart, this blessing grant,....	Col. i. 27.
Dear Lord, there's none but Christ for me.	Acts iv. 12.
Though my corruptions should increase,	Rom. vii. 24.
And sin should seem to master me ;.....	Rom. vii. 23.
Yet Christ shall be my health and peace,	Eph. ii. 13, 14.
Oh! none but Jesus Christ for me.....	John x. 27.
In life, in death, shall Christ be mine,....	Psa. xxiii. 4. Phi. iii. 4,
Yea, all but Christ is vanity;.....	Phil. iii. 8.
In darkness, troubles, I repine ,.....	Isa. xxxviii. 14.
Then none but Christ can comfort me.,.	2 Cor. xii. 9.
Yea, Christ to me is all in all,.....	Col. iii. 11.
My meat, my drink, my clothing he :....	John vi. 55. Rom. iv. 6.
My Captain, and most sure he shall,....	Heb. ii. 10.
More than a conqueror make of me.	Rom. viii. 37.
Therefore shall I set forth his praise,	Phi. iv. 13.
And sing to all eternity ;.....	Rev. v. 9.
The Holy One, Ancient of Days,.....	Mark i. 24. Dan. vii. 9—13—22.
'Tis Jesus Christ that's all to me.....	Phi. iii. 14. 1 Tim. vi. 16. Psa. lxxxi. 26.

London, March 27th, 1809.

ELIEZER.

THOUGHTS IN AFFLICTION.

If I am a child of God,
Born again of heavenly seed,
Must I not partake the rod
Which his children often need?
Whom the Father loves, I know,
He chastens—every one!
Can I without chast'ning go,
And yet deem myself a son?
If I am a soldier chose,
Call'd to fight by sov'reign grace,
Does not this at once suppose
That I must have foes to face?
If within I felt no war,
Found no enemies without,
Might I not have cause to fear,
Grace had never call'd me out?
If the saints, to joys above,
Tribulations must go thro',
And, their faith in Christ to prove,
Persecutions suffer too;

Must I go another road,
Strewn with roses for my feet?
Can I live and walk in God,
And no persecution meet?
If 'tis giv'n to suffer here,
As 'tis giv'n me to believe,
Sure, then, I the cross must bear,
If the crown I would receive!
If no trials I endur'd,
No temptation, grief, nor pain,
Did not suffer with my Lord,
How could I expect to reign?
Father! make me kiss the rod,
Own thy dealings with me right!
Make me know my foes, O God!
Teach and strengthen me to fight;
Thro' afflictions let me go,
For the cross reproach esteem,
Suffer with my Lord below,
Reign in worlds above with him.

Manchester.

A PILGRIM.

FOREIGN, LITERARY, AND DOMESTIC INTELLIGENCE.

At a time when the utmost rigour is to be enforced in the collection of the taxes, we think it necessary to intrude a few observations to our readers notice as to the necessity of economy.

It cannot be denied that the public burdens press upon the people of this country with a weight, only not intolerable: There are even manifest symptoms, that an increase of taxes can scarcely be effected, whatever might be the call for new contributions. The revenue is raised, partly by direct taxation, and partly by duties on consumption. The Property-Tax, which forms the bulk of the direct imposts, has been, of late, collected with much more rigour than at first—the persons entrusted with the management of it having, of course, become more skilful, and acquired a more intimate knowledge of people's affairs. The effect of this has been exactly the same as if the rate of that tax had been augmented. But the difficulty of procuring payment has also increased in an alarming degree. The assessment of 1805 was not quite six millions and a quarter; that of 1806 amounted to about eleven millions and a quarter—although there had only been imposed an addition of three and a half per cent. But the arrears have increased at a much higher rate. Last April, there remained due, of the assessment 1805, only 92,000l. but of the assessment 1806, above 900,000l. and of the assessment 1807, no less than 2,357,000l.* The difficulty of procuring payment has thus rapidly increased; and this can only be explained by the augmentation of prices in consequence of the war, and increase of taxes upon articles of consumption. The produce of this other class of taxes has accordingly suffered a great diminution. The net produce of the permanent taxes (which, with the trifling exception of the Legacy-Duty, are all laid on consumption) last year, fell short of their net produce the year before by about 300,000l. although new taxes, to the amount of two millions and a quarter, had been collected. The deficit upon the former taxes was, therefore, above

two millions and a half;† and a similar defalcation took place in almost all the war taxes, which fall on consumable articles.

It appears, then, that when the Property Tax was strictly levied, the difficulty of paying it increased;—that an imposition of new taxes upon consumption occasioned a diminution in the old;—and that the increased payment of direct taxes was compensated by a defalcation in the indirect taxes. The facts which we have stated warrant the inference, not merely that the one species of taxation operated at the expence of the other, but that, independent of all duties, the difficulty of raising the same amount of taxes had increased; that, in short, the circumstances of our situation—the wasteful consumption of war—the rise in the price of labour from the demands of the army—and the checks upon our commerce, had so far straitened the means of the people, and raised the price of commodities, as to disable them from contributing the accustomed proportion to the exigencies of the state. But we are willing to hope that the conclusion needs not be pushed so far; and we shall, for the present, confine ourselves to the position, unquestionably supported, not only by the foregoing statement, but by facts within every man's knowledge—that we have arrived at the point where the attempt to raise one tax, will only lower the produce of another—that a man cannot pay the full amount of his Property-Tax, and at the same time consume as many of the articles which pay duties to government, if these duties are raised; and, *vice versa*, that he cannot consume as much of those articles at the former duties, if his property shall be taxed more heavily.

† The taxes on which the greatest proportionate deficit is perceptible, are, as might be expected, those on articles of luxury. The duties on horses, carriages, and servants, fell off from 2,150,000l. to 1,523,000l.—Customs and excise, from 19,178,000l. to 17,960,000l. These deficits were in part covered by the new and most impolitic Stamp-Duty, and the increase of the Assessed Taxes known by the name of, "*a new arrangement of them*";—and in part by an increased receipt upon the 10 per cent. of 1806 laid on the Assessed Taxes, and the duty of the same year on British spirits.

* Parliamentary Returns, 8th June, 1808.—The arrears of last year's assessment were above eight millions and a quarter; but these cannot be taken into the computation.

If the nation has at last reached this point—if the revenue of the people is now made to pay as much towards the revenue of the state as any human means can extort from it—if the natural period of taxation is at length arrived—by the public income outstripping that of individuals—(and, surely, when we reflect, that besides twenty-two millions borrowed, above seventy millions sterling are at present raised within the year by taxes, we cannot marvel at this crisis being come*);—how clearly must every thinking man perceive, that the whole system of our policy depends, for its existence, upon the continuance of our commerce,—that inextricable confusion will arise from any inconsiderable diminution of the income of the country,—and that the only means of augmenting the public revenue, must be sought in the extension of the revenue of the people, by opening new channels of employment for their capital at home and abroad, while we carefully preserve those which are already accessible. At the same time, every practicable method should be resorted to, of diminishing our expenditure, by a rigorous and discerning reform of abuses. We are persuaded, that (we will not say, a great, but) a very considerable income may be derived from it. Let any man reflect on the remark which he must so frequently have made while passing through the halls, the chambers, the offices, and the gardens of an English grandee's palace, and, still more, while considering the manner in which his estates are managed—"The loss and the waste of thousands by the year," is the thought which ever and anon presents itself. Who can doubt, that much is wasted in an establishment which costs above ninety millions a-year—which is spread over many thousand square miles—entrusted to multitudes who have no interest in being economical, and watched over hastily, incidentally, and according to rules devised when it was in the bud, by a few persons

who volunteered their services, change every day, and must see all abuses at a vast distance, if they see them at all? In the present state of our affairs, we may be well assured, that the danger which chiefly besets us is not that of parsimony. From this source we can descry nothing to appal us, except, perhaps, the risk of bringing the cause of reform into a temporary discredit, by too rash and indiscriminate a pursuit of it. But, from a continuance of our present scale of expenditure, coupled with what is infinitely more ruinous—a contempt for the only means for meeting it;—from a disinclination to retrench whatever is useless in our outgoings, and, still more, from an aversion to those conciliatory measures, which, with perfect safety to our honour, may enable us to keep up, and even to augment, our national income:—from a conduct so infatuated as this, we foresee, at no great distance, the approach of confusion and dismay in every branch of our affairs,—and the final conquest of an empire which we sincerely and proudly believe nothing else can ever shake.

PUBLIC EXPENDITURE.—The following Extracts are taken from the Supplementary Report to the Third Report, from the Committee of the Public Expenditure of the United Kingdom.

Annuities to the Royal Family (free from all deductions) 385,500*l.* exclusive of the 14,000*l.* on the Irish Pension List.

On the Irish Pension List there are upwards of 333 pensioners, men, women, and children, who altogether receive annually 92,049*l.* Among these pensioners are to be found both Pittites and Foxites. Lord Redesdale and the Right Hon. G. Ponsonby, have each 4,000*l.* a-year.

Pensions to late Foreign Ministers, amounting in the whole to the annual sum 54,000*l.*

Pensions paid out of the Four and a Half per Cent. Duties, 28,428*l.* besides floating pensions, Lady Grenville, from the death of her husband, and the Countess of Chatham from the death of the Earl, 4,000*l.*

Sinecures and Offices, chiefly or wholly by Deputy, amount to 297,950*l.* Mr. Percival has the reversion of Register of the Admiralty Court, with interest of money in his hands, estimated, annually, at 41,278*l.* and the Deputy Register of Appeals, 5,088*l.*

Members of Parliament holding Places,

* The revenue raised by Great Britain, in 1809, is estimated at 65,883,345*l.* including the surplus of 1808, and exclusive of money raised by loan and Exchequer Bills, to the amount of 18,660,000*l.* The net revenue of Ireland, in 1808, exclusive of about 4,000,000*l.* loans, was 4,751,250*l.* so that the revenue of the empire may be reckoned at 70,456,692*l.*

They amount in number to 84, who hold appointments to the annual value of £64,003l.

From these papers, it appears that the sum of £203,418l. is the annual amount paid by the people of England in annuities, pensions, sinecure offices, executed wholly or chiefly by deputy, allowance for loss of offices, &c.

The Rev. William Ward, M. A. of Diss, in Norfolk, has just put to press an interesting work, entitled, *The Fulfilment of the Revelation, or Prophetic History of the Declension and Restoration of the Christian Church*. Dedicated, by permission, to the Rev. Isaac Milner, D. D.

Shortly will be published, "The Two-Edged Sword, or Two Birds killed with One Stone," being a humourous dialogue between Wesley and Sellon, by Toplady, not altered nor corrected, but offered to the public as suitable to Huntington and his dupes, by G. S. White, who has it in contemplation of publishing "Animadversions on the Devises, Trustees, Committee-Men, Managers, and Ministers, in the late Countess of Huntingdon's Connection, addressed to the Rev Dr, Hawise." Also, "The Huntingtonian Bastards, tried, cast, and condemned, with the last Dying Speech and Confession of Thomas Lampin, who was executed for Forgery, and the Coalheaver blinded with the shakings of his own Sack."

At the Welsh Chapel, Swan yard, Lambeth, where the gospel has been supported by voluntary subscription for the last eighteen years, for the benefit of Welsh people, unacquainted with the English language, who annually resort in great numbers to this neighbourhood for the summer season, the Rev. E. Francis, Pastor of the said chapel, and friends, intend to establish a charity school, connected with the former institution, to teach the children of the resident Welsh poor to read and write the English language, their education being much neglected, hoping, by the blessing of God, that such an establishment may be the means of rendering those useful members of society, who are now perishing for lack of knowledge. See Advertisement on the cover.

John Bennet, of South Botby, Wilts, a very dissolute character, was taken before the magistrate for profaning the Sabbath-day, and he underwent a few

hours imprisonment. In order to be revenged on the parish clergyman, he committed depredations on several head of cattle, and whilst destroying pheasants in the parson's pheasantry, the gun burst, by which his head and arm was so shattered that he died on the Sunday following.

The General Half-yearly Meeting of the Society for the Support and Encouragement of Sunday Schools, in England, Wales, Ireland, and the adjacent Islands, was held on the 11th of October last: Right Hon. Lord Barham, President. The Committee reported, that since their last meeting they had issued 8,995 Spelling-books, 1,666 Testaments, and 36 Bibles, for the 125 schools, containing upwards of 6,000 children. Since the commencement of their Institution, they have distributed 277,377 Spelling-books, 60,570 Testaments, and 7,662 Bibles, to 3,270 schools, containing upwards of 260,000 children; besides a sum of 4,176l. 5d. for the payment of teachers. The Committee have availed themselves of the Resolution passed at the last General Meeting, for extending the patronage of the Society to Ireland. Many applications have already been made, and 1,300 spelling-books, and a proportionable number of Testaments, have been furnished. A correspondence has also been opened with several clergymen of the first respectability, with a view to the regular and general establishment of

Sunday Schools throughout that important but benighted portion of the British empire. Wales has also continued to attract the attention of the Committee; the Northern part of the Principality being already generally provided, the Committee have been chiefly employed in satisfying the importunate and increasing demands of the South. Applications have been made for not fewer than 67 schools, during the last half year; for whose use 1,800 Welsh Spelling-books, together with copies of a well stereotyped Welsh Testament in proportion, have been sent. The Committee are justified in congratulating the Members of the Society upon the decisive evidence afforded, of its progressive operation and utility. Whether they look to England, to Wales, or to Ireland, the friends of Christianity may have the satisfaction of seeing the work of education most rapidly and effectually advancing, under the auspices of the Sunday School Society.

The public at large will not need to be informed, how intimately religious and moral instruction stand connected with political order and social happiness; and if they bear this truth in mind, a truth inculcated and confirmed by events of almost every day's occurrence, they will require no additional incentive to patronize and support an Institution, which has been, and continues to be, so signally efficacious in dispensing the means of knowledge and virtue through the great mass of the community.

THE JUBILEE.

On the 25th of this month the anniversary of his Majesty's Accession to the Throne (being the 50th) a Jubilee was celebrated by all ranks of people throughout the empire, in a manner worthy of an aged and venerable King, and an enlightened nation, an event which has occurred but twice before in the long and splendid history of this country. The day was one of the finest imaginable for the season of the year, and favoured the public expressions of satisfaction in the highest degree. The celebration was announced by the pealing of bells, the hoisting of flags, and the assembling of the various bodies of volunteers and regulars throughout the metropolis. The forenoon was devoted to public worship, and the acknowledgement of the Divine Providence, exemplified in the many blessings almost exclusively enjoyed by the inhabitants of the United Kingdoms. The cathedral, the abbey, the parochial church, the meeting house, the catholic chapel, and the synagogue, were alike opened. On this interesting occasion, we have heard of but few exceptions to the piety of the day. Indeed we believe that the blessings of British toleration are too sincerely felt, and generally acknowledged, to give room for any material difference of opinion, in the serious part of the population. The shops of the metropolis were closed, and it was truly gratifying, amid the multitudes in the streets, of both sexes, of every rank and description, to see the children of our innumerable charitable institutions, walking to their respective places of divine worship. Piety and charity must ever go hand in hand, and for this reason we are well pleased with the celebration of an event, which is the cause of general and national hospitality and benevolence; this is, in fact, the true nature, the best

blessing, and the nearest resemblance to the origin and ancient practice of a Jubilee. The annals of no nation, we fondly believe, when the accounts reach us from different parts of the empire, will be found to have exhibited greater marks of the best virtues that enrich the human heart. The deserter has been forgiven, the debtor set free, the hungry have been fed, and the naked, in many instances, have been clothed. (In all such cases, vanity and fashion may have led to many acts of generosity; but we should not be over scrupulous in our enquiries into the motives of conferring benefits, and producing happiness to thousands, though it be but for a day;) but we are happy to say, most of the poor, throughout the metropolis, will experience the benefit during the ensuing winter. We are satisfied, that to the general character of our countrymen and countrywomen, no such suspicion even attaches; and that the blessing of "him that has none to help him," will fall upon no small number. Such an union of piety and charity, while it is a comfort to ourselves individually, brings out, and makes an happy exposition to Europe, and the world, of the national character of Britons; and thus combining moral and political good, is, we believe, in a word, "that righteousness which exalteth a nation."

We give our readers the following, among the many texts which were taken as the subject of the different discourses delivered in the different places of worship in the metropolis.

St. Paul's Cathedral.—Before the Lord Mayor and Corporation, by his Lordship's Chaplain, 2 Kings viii. 66. "And they blessed the King, and went into their tents joyful and glad of heart for all the goodness the Lord had done for David his servant, and for Israel his people."

St. Andrew, Holborn.—Rev. C. Price, Zech. viii. 4, 5, 6. "Thus saith the Lord of Hosts, There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of Hosts, if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of Hosts."

St. Alphege, London Wall.—Rev. D.

Williams. 2 Chron. ii. 11. "Because the Lord loved his people, he hath made thee King over them."

United Parishes of St. Swithin's and St. Mary Bothaw.—Rev. G. Watkins. 1 Tim. ii. 1, 2. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men: For Kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty."

St. Stephen, Walbrook.—Rev. Mr. Townley. 1 Pet. ii. 17. "Love the brotherhood; fear God; honour the King."

Allhallows, Lombard Street.—Rev. Mr. Gerrard. 2 Kings xv. 23. "In the fiftieth year of Azariah king of Judah."

St. Ethelburg, Bishopsgate Street.—Rev. Wm. Parker, 2 Chron. xxxi. 20. "And thus did Hezekiah throughout all Judah, and wrought that which was good and right, and truth before the Lord his God."

St. Ann's, Blackfriars.—Rev. Dr. Hawker. Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

St. Sepulchre.—2 Chron. ix. 8. "Blessed be the Lord thy God, which delighteth in thee, to set thee on his throne, to be King for the Lord thy God. Because thy God loved Israel, to establish them for ever, therefore made he thee King over them, to do judgment and justice."

St. Dunstan's, West.—1 Pet. ii. "Honour the King."

Bridewell Hospital.—Rev. H. Budd. Isaiah xxxix. 8. "He said, moreover, for there shall be peace and truth in my days."

St. Mary's, Whitechapel.—Rev. Daniel Matthias. Prov. xxiv. 21. "My son, fear thou the Lord, and the King; and meddle not with them that are given to change."

St. Saviour's, Southwark.—Rev. Mr. Harrison. John ix. 24. "Give God the praise."

St. Clement Danes.—Psalm lxi. 6, 7. "Thou wilt prolong the King's life and his years to many generations. He shall abide before God for ever; O prepare mercy and truth which may preserve him".

St. John's, Westminster.—Rev. Mr. Longlands. 1 Sam. xii. 2, 3, 4, 5. "And

now the King walketh before you, and I am old and grey-headed; and behold my sons are with you, and I have walked before you from my childhood unto this day. Behold, here I am, witness against me before the Lord, and before his anointed, whose ox have I taken, or whose ass have I taken? or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind my eyes therewith? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us; neither hast thou take ought of any man's hand. And he said unto them, the Lord is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, he is witness."

New Church, Strand.—Prov. viii. 30. "Then I was by him as one brought up with him; and I was daily his delight, rejoicing always before him."

Chapel Royal, St. James's Palace.—Rev. Deau of Canterbury. "Fear God; honour the King."

Queen Square Chapel, Westminster.—Rev. Mr. Shepherd. Isaiah lxi. 1, 2, 3. "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prisons to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they may be called trees of righteousness, the planting of the Lord, that he might be glorified."

Dulwich College.—Rev. Mr. Smith. Prov. xxix. 8. "When the righteous are in authority, the people rejoice."

Pentonville Chapel.—Rev. Thomas Shephard. Colossians iii. 15. "And let the peace of God rule in your hearts, to the which also you are called in one body, and be ye thankful."

Twickenham Church.—Rev. Dr. Pope, Dan. vi. 2. "And Daniel said unto the King—O King, live for ever."

Ebury Chapel, Sloane Street.—Rev. Dr. Sandilands. Leviticus xxv. 10. "Ye shall hallow the 50th year, and proclaim liberty unto the inhabitants of the land: it shall be a day of Jubilee unto you."

Kew. — Rev. Mr. Delafosse, jun. 2 Chron. ii. 11. "Because the Lord hath loved his people, he hath made thee King over them."

Fetter Lane Meeting House. — Rev. George Burder. 1 Tim. ii. 1, 2, 3. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour."

New Jerusalem Chapel, Dudley Court, Denmark Street, Soho. — Rev. Dr. Hodson. Leviticus xxv. 8, 9. "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of jubilee to sound, on the tenth of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land."

Carter Lane, Doctors Commons. — Rev. Mr. Tayler. Psalm cxvi. 3. "The Lord hath done great things for us, whereof we are glad."

Worship Street, Finsbury Square. — Rev. Mr. Evans. 1 Cor. xv. 25. "He must reign till he have put all enemies under his feet."

Salter's Hall. — Rev. Mr. Worthington. Psalm xv. 13. "His soul shall dwell at ease."

Pell Street, Ratcliff Highway. — Rev. W. Clout. Prov. xvi. 31. "The hoary head is a crown of glory, if it be found in the way of righteousness."

Islington, Lower Street. — Rev. Mr. Jennings. Luke xii. 48. "Unto whomsoever much is given, of him shall much be required."

Leather Lane, Holborn. — Rev. Mr. Barrett. Prov. xvi. 31. "The hoary head is a crown of glory, if it be found in the way of righteousness."

Union Chapel, Islington. — Rev. Mr. Lewis. Psalm cxlix. 2. "Let the children of Zion be joyful in their King."

New Chapel, City Road. — Mr. Griffiths, in the morning, Matthew v. 3. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Mr. Benson, in the evening, 1 Tim. ii. 1, 2. "I exhort, therefore, that first of all, that supplications, prayers, intercessions, and giving of thanks, be made for all men: or Kings, and for all that are in authori-

ty, that we may lead a quiet and peaceable life, in all godliness and honesty." After Service, both morning and evening, a collection was made for the relief of the Widows and Orphans of those brave men who had fallen in the service of their King and country, and also for the wounded Soldiers and Sailors.

Chapel Street, Islington. — Rev. Mr. Hunt. Morning. Psa. cxxxii. 18. "His enemies will I clothe with shame: but upon himself shall his crown flourish." Evening. Rev. Mr. Jones. Ezra. vi. 10. "That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the King, and of his sons."

Providence Chapel, Holborn. — Mr. Lane. Lev. xxv. 10. "Jubilee."

On Wednesday last Divine Service was performed at the German Jews' great Synagogue, Duke's Place, and an appropriate and most impressive sermon was delivered by the Rev. Dr. Sol. Hirschell.

In the afternoon of the 25th of Sept. John Storey, late boatman of the port of Camus, whose daughters were drownded on the 8th, took a young man and two young women, who were bathers, residing at Blyth, out in his boat for an excursion on the river Wainsbeck. Storey got out at Watson's Quay, on the Northumberland side of the river, and having taken from the boat a large stone, occasionally used as an anchor, under pretence that it incommodeed the ladies, he removed at a short distance to the edge of the quay; and while the party were amusing themselves on the water, he, unperceived, quietly let himself down in the tide-way with the stone, to which a small rope was attached, fastened round his body; he was an excellent swimmer, and probably had conceived that nature might be too strong for his resolution. It was then about turning of the tide. He was soon missed, and his hat was seen on the quay; and at low water the stone was found, with the rope tied to it, opposite to where the hat had been laid. His body, however, was not found till last week. This poor fellow appeared very composed when he attended the remains of his two daughters to the grave on the 12th, but he became daily more and more dejected. He told his wife he was determined to follow them; and before he left her and his children for the water party last Monday, he kissed them all three times round. He has left a widow with six children, the youngest an infant at the breast.