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“ In Doctrine shewing uncorruptness.”

SOURCE OF DIVINE COMMUNICATION.

THE writing, the leaves of the Bible, the formation of sentences, the voice of the minister, these *are not* the Son of God; they are only instruments, materials, or means, to convey the Word of God to our senses. Christ is called the Word of God; for in him, alone, all the perfections of the Almighty, the heights and depths of the excellency of Jehovah, and the counsels of the bosom of the Father are made manifest. The very mind, will, truth, love, wisdom, power, and glory of the eternal God, shine in him; and no other wisdom or truth, can shine in the Scriptures. Whatever the Son of God is, the truth contained in the Scripture is the same; and whatever that truth is, which the Scripture contains, the Lord of Glory is the same; for he is *Alpha* and *Omega*, of all that is written in the volume of the book. “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me; which God hath spoken by the mouth of all his holy prophets, since the world began: which he had promised afore by his prophets in the Holy Scriptures; concerning his Son Jesus Christ our Lord.”

The written Word of God is his essential truth. It is not paper and ink, or the arrangement of letters, nor the sound of words, but the truth and the life, which, under those different modes, is conveyed to our eyes and ears, which is the word of God; and which being, by the eternal Spirit, conveyed to our hearts, becomes the life of our souls. “The water that I shall give him, shall be in him a well of water springing up into everlasting life.” Christ is in heaven. “He ascended up far above all heavens, that he might fill all things.” Therefore, he fills the Holy Scriptures with his grace and truth; and, by that conveyance, he fills the hearts of his children

with life and love. He dwells in their hearts by faith; and faith comes by hearing. Hence, the Gospel of Christ is called, "The power of God unto salvation." And the ministry of the New Testament is said to be, "Not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Christ is, personally, in heaven; yet, the saints on earth, eat his flesh, and drink his blood; they dwell in him, and he in them. The Son of God, the ineffable Holy One, the Word made flesh, is in the midst of the eternal throne, an inexhaustible fountain of blessedness, glory, and perfection; and the alone way, whereby he communicates his fulness to his children, upon earth, and whereby they enjoy spiritual blessings in him, is by his written word; which is, "a pure river of water of life, clear as crystal, proceeding out of the throne of God; and of the Lamb;" the streams thereof being effectually directed into their souls, by the Holy Ghost, this water of life, this wisdom and truth of God in Christ, is, to their hearts, "life from the dead." It proceeds, originally, from the Father. "The word which ye hear is not mine, but the Father's which sent me." It is spoken to us by the Son: "Even as the Father said unto me, so I speak." And by the Holy Ghost, is made effectual to all God's elect. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Thus, there is but One living Word, wisdom, and truth of God; which is treasured up in Jesus Christ; and it is he, alone, that speaks in the Holy Scriptures. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Therefore, the truth of God, revealed in the Scriptures, is the essential, living, and eternal Word of Jehovah. "The words that I speak unto you, they are spirit, and they are life. The Word is nigh thee, even in thy mouth, and in thy heart; that is the Word of faith, which we preach. But the Word of the Lord endureth for ever. And this is the Word, which by the Gospel is preached unto you."

There is the creating Word: "God said, Let there be light; and there was light. By the Word of the Lord were the heavens made, and all the host of them, by the breath of his mouth: for he spake, and it was done; he commanded, and it stood fast. Through faith we understand that the world was framed by the Word of God. By the Word of God the heavens were of old, and the earth, standing out of the water, and in the water: but the heavens and the earth, which are now, by the same Word are kept in store." But we do not, hereby, conceive, that God uttered an articulate voice, sounded certain accents, or used any organs of speech; but that he brought forth the counsels of his will into open manifestation, by producing those effects of wisdom and power: which wisdom and power centre in his Son; for so he is called, "Christ the power of God, and the wisdom of God." And that he, and no other thing, is intended by that Word of God, that made all things, the Scripture is undeniably clear. "In the beginning was the Word, and the Word

was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him, was not any thing made, that was made." And again, "By him were all things created, that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." These things are positively asserted of the Son of God: "By whom, also, he made the worlds." So then, the creating Word of God, and the Lord Jesus Christ, are the self-same thing; and to say, God created all things by his Word, means the very same, as to say, "He created all things by Jesus Christ."

There is the commanding Word. "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." This is the perfect law of God, wherein is displayed his untainted holiness. "Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. Ye shall be holy, for I am holy." Therein the righteousness of God is manifest: "What nation is there so great, that hath statutes and judgments so righteous, as all this law which I set before you this day?" And therein is the sovereign authority of God, over his creatures, asserted: "Behold, the heaven, and the heaven of heavens is the Lord's, thy God; the earth, also, with all that therein is." All these perfections pertain to the Lord Jesus Christ: and he is the giver of this law. It was he that appeared to Moses in the bush; and said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and bid him tell the people, 'I AM hath sent me unto you:' and of whom it is said again, 'He came, with ten thousands of saints; from his right hand went a fiery law for them.' For the Father hath put all rule and government into his hands, and hath given him for 'a leader and commander to the people.'" So that the Christ of God is the commanding Word. The holiness, righteousness, majesty, and truth, published in the law, is the perfection of the Son of God. "The Lord is our law-giver: the sceptre of thy kingdom is a right sceptre."

There is the Word of the Gospel; which is the opening of the Father's bosom, the revealing of the mystery of Divine love, the breaking forth of the infinite ocean of sovereign grace, in the Man of God's right-hand. The Son of God is the manifestation of the Father's love. "God so loved the world, that he gave his only begotten Son." And whatsoever the Son declares, is the perfect, immutable will of the Father: "For I have not spoken of myself, but the Father which sent me; he gave me a commandment, what I should say, and what I should speak: and I know that his commandment is life everlasting." All the works that the Father doeth for his children, are done by the Son: "God was in Christ, reconciling the world unto himself." All the blessings, which the Father be-

stows, are given in Christ. "According to his own purpose and grace, which was given us in Christ Jesus, before the world began. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ according to the eternal purpose, which he purposed in Christ Jesus our Lord." And whatsoever the Father hath been pleased to reveal of himself, to any creature, is revealed in and by Christ alone. "No man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. The time cometh, when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father. I have declared unto them thy name, and will declare it; that the love, wherewith thou hast loved me, may be in them, and I in them." Hence it is undeniable, from the sacred testimony, that all the revelations communications, and operations of grace, which proceed from the Father, are manifest to us in the Son: so that he alone is the light, truth, wisdom, and Word of Gospel-grace; or the light and truth, proceeding from the Father, whereby the riches of his grace is declared unto us, is Christ himself. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

There is the Word of promise; which, though it is a word of pure grace and truth, it differs from doctrine; or it may justly be distinguished from the proclamation of the Gospel, or from the public revelation of the Father's will, and the grace, peace, life and salvation, openly extended in Christ: that is universally published; this is peculiarly adapted to them that believe: that declares the love of God, and salvation to sinners; this insures all blessings to the saints: that lays a foundation for faith; this lays a foundation for hope: by that, the sinner is called from death to life; by this, the saint is established, with everlasting consolation. And this Word of promise is by Jesus Christ: it is he, in whom all the ancient promises were established, when no created being did actually exist. "In hope of eternal life, which God, that cannot lie, promised, before the world began." And all the promises, held forth by the ancient prophets, are fulfilled in him. "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he raised up Jesus again." And the promise is enjoyed by his children, only through the faith of Christ. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. In whom, also, after that ye believed, ye were sealed with that Holy Spirit of promise." And in him they have a right to all the promised blessings: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. And this is the promise that he hath promised us, even eternal life." Now we know that eternal life is in the Son of God himself. "I am the way, and the

truth, and the life." Therefore, in every promise of God to his people, Christ is all, and in all. Jesus is the centre, the revealer, the fulfiller, and the essence of every promise exhibited to the saints, in all the book of God. "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

Thus, every branch of Divine truth, contained in the holy Scriptures, centers in Christ: he is the fulness of his grace, shining forth from the Father; and by the special beams of the light of the Holy Spirit, proceeding in such or such a direction, under such a mode, or in such a peculiar way; and so lighting upon the objects of his love, as to enrich their souls with the blessings of his grace: as he hath said, "I will be as the dew unto Israel." And the different forms in which this truth appears, are as so many different rays of light from the sun, or the different spreadings forth of his wings. "Unto you that fear my name, shall the Sun of Righteousness arise, with healing in his wings." **PROSTRATES.**

THOUGHTS ON PSALM CXLV. 9.

"His tender mercies are over all his works."

In this psalm, David is praising God for his greatness, goodness, righteousness, mercy, and power; and it should be remembered, that when David thus praised the Lord, he did it in consequence of having experienced those things, and therefore could, experimentally, say, "Thou, Lord, art good, and ready to forgive; and plenteous in mercy, unto all them that call upon thee." Psalm lxxxvi. 5.

The words, now under consideration, have been strangely perverted, by various interpreters. The Arminian affirms, that God hath thoughts of mercy towards all his creatures, and offers mercy unto them, but many of them are so hardened, that they will not accept of it; so God's designs are frustrated by man; then, if this be true, the power of man is greater than God's; God would save them, but they will not permit him! Yet, however glaring this abominable error is, in the face of truth, and contrary to the dictates of reason, the Arminian concludes it must be so, because he cannot discern the Scripture in any other light, and, for the want of true light, he cannot discern the precious and glorious doctrine of sovereign grace, but, through the darkness of his mind, hateth the light, and will not believe that God hath a right to shew mercy on whom he will, and dares to contradict him, who says, "I will be merciful unto whom I will be merciful," Romans ix. 15. Such was the enmity of that notorious Arminian, John Wesley, against the doctrine of sovereign mercy, that he hath left a great body of evidence, to prove, he was an enemy to imputed righteousness, a perverse child of the devil, who strenuously laboured to pervert the right ways of the Lord: a striking instance of this kind, we have in one of his poems, where hypocrite-like, in the form of addressing God, he has written thus:

"I could the devil's law receive,
 Unless restrain'd by thee;
 I could (good God!) I could believe
 The horrible decree!!!"

Here is a man, professedly devout, blasphemously telling God, that his doctrine of *Sovereignty* is the "*devil's law*," and the "*horrible decree*;" acknowledging his liability to believe the doctrine, and *thanking God* for being preserved therefrom.

Blush, *Wesley*, blush! be fill'd with shame;
 Doom thy vile poem to the flame:
 What tongue thy horrid crime can tell?
 Put saints to sing the song of hell!
 Haste, hence, to *Rome*, thy proper place:
 Why should we share in thy disgrace?
 We need no greater proof to see;
 Thy blasphemies with *theirs* agree.

Among the many texts, which the Arminian produces, as supposed proofs for his system, is this: "His tender mercies are over all his works." On the word "*all*," he lays the emphasis, affirming, it is not to be limited, yet, he believes it doth not extend to fallen angels, and, therefore, while he affirms it is not to be limited, he doth actually limit it himself: this contradiction, with the many more that compose this carnal system, is not surprising; but that the Arminian and the Calvinist should be united in their views of the extent of the word "*all*," in this connection, is *astonishing*! That they are, in this respect, united, is plain, from the answers the Calvinists in general (so far as my observations have extended), have given the Arminians, by saying, that the word "*all*," means the whole human creation, and that the "*tender mercies*," here specified, are only his providential favours, so maintaining, that its import is the same as the words of Christ, when he said, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," Matthew v. 45. It doth not require any extraordinary discernment to discover, that this reply is too futile, to produce the effect intended; the Arminian must be beaten by absolute facts (and blessed be God, there are such in the Scriptures of truth), and not by mere surmises; then it is needful to enquire, what is the mind of the Spirit, in this text, which shall now be attempted in harmony with Scripture, that analogy of faith, and that sound experience, which is peculiar to the regenerated, in the following manner.

First. What are we to understand by the phrase, "*tender mercies*?" Secondly, What is its extent, "*over all his works*?"

It is the glory of the Scripture, to reveal God as the God of mercy. We read, very early in God's Book, of his mercy in the revelation of the woman's seed, and so on, progressively, in many instances, but, particularly, when the God of mercy proclaimed his name to Moses; as, "The Lord, the Lord, merciful and gracious, abundant in goodness and truth." Exodus xxxiv. 6.

It is generally admitted, that God is merciful, but in what way is generally misunderstood; hence, the many, who live and die ignorant of Christ, with a false confidence in an erroneous notion of the mercy of God: these suppose, that God will have mercy on them, because they have omitted some evil, or performed some good. Here, the prince and peasant, the man of unblemished reputation, and the most debauched and wicked character; the wise philosopher of Athens, and the untutored African; the boasting infidel, and the hypocrite in Zion, are alike ignorant of God's mercy: however these persons may disagree in many things, yet they all agree in this, viz. That God is in duty bound to grant mercy to man, for some supposed goodness; therefore we find, that the following lines, written by a certain wise man, generally much applauded:

"The mercy I to others show,
That mercy shew to me."

Now, while those who make no profession of the Gospel, are thinking God will be merciful unto them, if they are merciful unto others, many, who are called the ministers of Christ, are propagating the same carnal notion, by asserting, that if man will be merciful *unto himself*, God will show him mercy: hence the vaunting of the Wesleyan preachers, with their auxiliaries, Fuller, and his coadjutors, who are all united in representing God, making *offers* of mercy to men in general; then they beseech men to take compassion on their *own souls*, informing them, that if they will thus have mercy on themselves, and avail themselves of the *offers of mercy*, God will be merciful unto them; but IF NOT, soon, *very soon*, the door of mercy will be shut; and they reproached, for ever, for not being saved when they had an *opportunity*! But this is as opposite to the Gospel of Jesus, as the infidel's notion of mercy: seeing, then, there are divers delusive opinions of mercy cherished, by professor and profane, how important is a right knowledge of mercy; and how blessed the soul, where this knowledge resides!!

The mercy of God, intended in the passage under consideration, is his spiritual mercy, to his elect children in Christ Jesus, flows only through atoning blood, and is revealed to the heart, by Jehovah the Spirit. This mercy is well termed "*his mercies*;" however the mercy of man may, in many instances, be great, yet, when compared with God's mercy, What is it? The Lord has given us an answer in his Word, "The tender mercies of the wicked are cruel," Proverbs xii. 10. His mercy is like unto himself, is in glorious conformity with his other attributes; but some teachers, for want of understanding the *harmony*, have asserted mercy to be God's *darling attribute*, and his justice his *strange work*; and so saying, they have preached a very *strange God*; even a God, having perfections that are at variance one with the other; but this is not the God of the Bible; the God of mercy is the God of justice, and he *delights* as much in *one* as the *other*. As this mercy is in harmony,

by acting in union with the other attributes, so it is, as it respects its antiquity; it is as ancient as God. "The mercy of the Lord is from everlasting to everlasting." Psalm ciii. 17.

But God doth not possess his mercy, merely, as an attribute, for he is merciful in the communication of mercy to the guilty and unworthy: hence, we read of the "vessels of mercy, which he had afore prepared unto glory," Romans ix. 23, and in reference unto whom, *only*, the Lord thus speaks: "I will be merciful unto their unrighteousness, and their sins and iniquities will I remember no more." Hebrews x. 12. Here, the Lord makes a positive declaration, of his determination to shew his mercy, at the same time, pointing out its design, viz. to counteract sin: to this agrees the revelation the Lord made of himself, to Moses, when "the Lord passed by, before him, and proclaimed, "The Lord, the Lord God, merciful, and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression and sin," Exodus xxxiv. 6: and those, who have had this name proclaimed in their hearts, have been constrained to say, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he *delighteth in mercy*." Micah vii. 18. His mercy is *sovereign*: "I will (says the Lord) shew mercy unto whom I will shew mercy." Exodus xxxiii. 19. Thus it is evident, that his *will*, only, dictated the *settlement* of his mercy. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Romans ix. 18. It follows, of course, that no person whatever can possibly obtain *this mercy*, by any "works of righteousness which he can do," Titus iii. 5; nor by faith, or repentance, or any thing else, *supposed* to be the duty of sinners; for, "it is not of him that *willeth*, nor of him that *runneth*, but of God that sheweth mercy." Romans ix. 16. The reason why God hath mercy on some, while he righteously withholds it from others, is, his *sovereign will*; and those who trace the communication of mercy to any other *cause*, do awfully err, "not knowing the Scriptures, nor the power of God." Matthew xxii. 29.

The doctrine of God's sovereignty, particularly, opposes the carnal mind: there is no doctrine in God's Word, that the carnal mind so much hates, as *this*; it is this base disposition that, virtually, says,

"Wrest from his hand, the sceptre and the rod;
Re-judge his justice, be the God of God!"

There has never been an infidel, or a professed Christian, who have taken pen in hand, to write against the doctrines of grace, but what have been prompted so to do, by this accursed propensity of the depraved heart!!—Hence, a Paine, a Barrister, a Bellarmine, a Wesley, a Winchester, and a Fuller, have all brought their carnal arguments from the same abominable sink of iniquity!!

Thousands of professors in the present day (among whom are many preachers, denominated *Evangelical*), are in an awful delu-

sion; they suppose they have laid down *their arms of rebellion*, because they have left some of their evil ways, and commenced professors of the Gospel, while their hearts are still rebelling against the sovereignty of God, and, therefore, are, in truth, *rebels* against God, and will be dealt with as such by a sovereign and just God!—This mercy has but *one channel*, which is Christ, a bleeding sacrifice! God can be gracious, without a Saviour; hence his conduct towards his “elect angels;” those that fell, were not elected: the reason why the happy angels were elected in preference to those that fell, is entirely of grace; therefore, they adore God as a God of grace: but however God hath been gracious without a Saviour, he cannot be merciful without *one*. Mercy supposes its objects miserable; and this is the real case with God’s elect children, who, in common with the “*rest*,” through the Fall, whereby they are (considered as fallen) exposed to the wrath and curse of God, possess a depraved nature, black as hell, and are disposed only to evil, and that continually; they have no power, nor disposition to help themselves; and if help was to be offered unto them, they have no power, nor disposition to avail themselves of it; therefore, *offers* of this kind, must be as useless as the reveries of Mahomet.

This being the condition of God’s children, and God being strictly just, who will, by no means, clear the guilty, yet, having a design of mercy, it was necessary that a Saviour should be appointed; and it is the glory of the Gospel, to reveal a Saviour, who hath made satisfaction unto God, as a just God, for the transgressions of his elect; hath endured that wrath and curse, which was due unto them, and hath shed that blood, which is so efficacious, as to make them, though black as hell, white as snow; and this Saviour is Jehovah Jesus, God in human nature; even he, who is the self-existent “*I Am*.” God, in displaying his mercy in this way, has displayed his love, wisdom, justice, and every other Divine perfection, gloriously: herein is made known how he is just, and yet the justifier of his ungodly children.—Those, who are the objects of this mercy, are sure to be the subjects thereof; hence, they are called “*vessels of mercy*,” vessels, to be filled with mercy, into which the Lord doth and will pour his mercy; and no hardness of heart, nor neglect of means, shall prevent his designs of mercy.

When the Lord is about to make known his mercy to his children, he makes them acquainted with their condition as sinners, the depravity of their hearts, their liability to eternal misery, and their utter inability to save themselves: in this way, the Lord prepares his people for the enjoyment of mercy; thus, in the day of his power, he makes them willing to receive his mercy, in his *own* way; therefore is he pleased to enlighten their understandings, to discover the way of mercy, through a Redeemer’s blood; with this, they are blessed with hungerings and thirstings after mercy, so that the Publican’s prayer becomes theirs, “God be merciful unto *me*, a

sinner:" they feel that if the Lord doth not have mercy on them, they must perish: the Holy Ghost having thus laid the axe to the root of the tree, they are made deeply sincere; they are seeking, what they feel they must have, or be damned; they must drink or die! Those, whose religion hath not begun here, will find their religion vain, and of no use, when heart and strength fails!

London.

ELIHU.

THE CHARACTER AND DUTY OF A FAITHFUL MINISTER OF CHRIST.

A MINISTER of Christ is one who speaks the things which become sound doctrine, as the apostle exhorts Titus, chap. ii. 1. "But speak thou the things which become sound doctrine." That doctrine is sound, which is a *link* of that *chain of truth*, revealed in the Holy Scriptures; for there is such a *close concatenation* or linking together of the truths of God, and such a beautiful harmony among them all, that no error whatsoever can at any rate be soldered with them, any more than clay can be incorporated with gold. We speak then the words which become sound doctrine, when we make all the Divine perfections to harmonize in the contrivance of our redemption, when we give unto Christ in all things the pre-eminence, and when we lay the pride of sinful men in the dust.

A faithful minister of Christ is one, who is set for the defence of the Gospel, as Paul was, Philippians i. 17. "I am set (says he) for the defence of the Gospel." There is nothing more warmly inculcated in scripture, than the defence of Gospel truths, Proverbs xxiii. 23. "Buy the truth, and sell it not." Philippians i. 27. "Stand fast in one spirit, with one mind, striving together for the faith of the Gospel." Hebrews x. 23. "Let us hold fast the profession of our faith without wavering." Jude, verse 3. "It was needful for me to exhort you (says the apostle,) that ye should earnestly contend for the faith which was once delivered unto the saints." And in order to the defence of the Gospel, it is necessary that we be established in the present truth, as the expression is, 2 Peter i. 12.; that is, in the truths presently controverted, or which are the present subject of debate. And, indeed, it is most lamentable, that in our day there are scarce any of the peculiar doctrines of Christianity, which are not impugned and called in question by men of corrupt minds, and destitute of the truth; such as, the Divine authority of the Scriptures; the imputation of Adam's first sin to his posterity; the universal corruption and depravation of our nature; the irresistible power and efficacy of the grace of God; the distinct personality and supreme Deity of the Son and Holy Ghost; the reality of the incarnation of Christ, or his assuming a holy human nature to his Divine Person; the absolute perfection and infinite worth of his satisfaction in our room; the necessity of the imputation of his surety-righteousness

for our justification; the free election of some to eternal life; the perseverance of the saints; and the eternity of hell torments; with many other important points which might be mentioned. There are others again, who profess to own all the above truths, who yet so blend the law and the Gospel, that they make the covenant of grace little better than another edition of the covenant of works; confound the sinner's sanctification with his justification; cry up the necessity of previous good qualifications in order to coming to Christ; and are for leaning on something wrought in them, or done by them, as the ground in less or more of their acceptance before God.

A faithful minister of Christ is one who does not shun to declare to his hearers all the counsel of God, as Paul testifies of himself to the elders of Ephesus, Acts xx. 27. "I have not shunned to declare unto you all the counsel of God." He does not say that he actually declared unto them all the counsel of God, but only that he did not shun to declare it all. For as we know only in part, and prophecy but in part, it is not to be supposed, that all the truths of God, which are comprehended in the unfathomable depth of Divine revelation, could be brought forth by any, or even by all that ever preached the Gospel; for if the world itself could not contain the books that might be written of Christ, as the apostle John asserts, then all that ever were in the world (the Son of God only excepted) could never exhaust all that might be said, upon what is contained within the volume of God's book; as may appear in some measure, from the vast number of commentaries, treatises, and sermons, published, and unpublished, these 1800 years, besides all the lectures of the Old Testament prophets; and yet the half of what might have been said has not been told. Not to shun to declare all the counsel of God, is to keep back no truth which we know from our hearers; it is, to the utmost of our capacity and knowledge, to bring forth, what, we think, as before God, will be most for their spiritual profiting, in the proper season of it, either for instructing the ignorant, awakening the secure, strengthening of the weak, recovering of these that are gone astray; or for comforting the mourners in Zion, and raising up these that are bowed down under spiritual distress of any kind; and thus studying rightly to divide the Word of God, and give every one their portion of meat in due season, so as that none may be soothed or flattered in their sin upon the one hand, or that any get occasion for desponding fears on the other.

A faithful minister of Christ is one that gives attendance to reading and meditation on what he delivers, according to the apostle's advice to Timothy, 1 epistle iv. 13, 15. "Give attendance to reading; meditate upon these things;" that is, study them before hand. The apostle had advised him, in another place, to stir up the gift that was in him, which could not be done without reading and meditation; and if close application to study was en-

joined to an evangelist of uncommon endowments, it must be much more our duty, now, when the extraordinary gifts of the Spirit are ceased, to digest into order and method what we are to deliver in public, and not to entertain our people with that which costs us nothing.

A faithful minister of Christ is one who seeks to find out acceptable words. This was Solomon's study, Ecclesiasticus xii. 10. "The preacher sought to find out acceptable words;" on the margin, *words of delight*. We should endeavour to deliver the truths of God in such a plain and easy manner, as that the weak and ignorant may understand them, shunning all crabbed and bombastic expressions on the one hand, and coarse and clumsy ones upon the other. The scripture style is by far the smoothest, and at the same time the most elegant for the pulpit; and the more fully we understand any doctrine, the more able will we be to deliver it plainly unto others.

A faithful minister of Christ is one who takes heed to himself, as well as to his doctrine, lest, when he preach Christ to others, he himself be a cast-away. It is given as one of the characters and qualifications of a minister, that he be *holy*, Titus i. 8. For a minister may have both gifts and learning, and likewise some measure of success, and yet want grace, as is plain enough in these who preached Christ out of envy and strife, Philippians i. 15. And yet grace is a very material branch of the ministerial character; for without this we can have no experience on our own souls of the truths we preach to others, nor can we have true sympathy with these who are in any spiritual distress: without grace we can never be in case to say with the apostle, 2 Corinthians i. 3, 4. "Blessed be God, even the Father of our Lord Jesus Christ, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Again, as a minister is to take heed to himself by inquiring into the state of his own soul; so likewise he is to take heed to his outward walk, to be "an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity;" as the apostle exhorts Timothy, 1 epistle iv. 12. Examples sometimes do good, where precepts are of little force. It were good for us who are ministers, if we could say in some measure with the apostle, Philippians iv. 9. "Those things which ye have both learned, and received, and heard, and seen in me, do." As we are to beseech others, that they receive not the grace of God in vain, so we should take special care to give no offence in any thing, that the ministry be not blamed, but essay to practice ourselves what we preach unto others, and thus, in some degree, make proof of our ministry.

As a faithful minister of Christ will take heed to himself, so likewise to the particular flock over which the Holy Ghost hath made him an overseer. For, although every minister has a rela-

tion to the church universal, yet he has a more special concern in that particular flock among whom he is called to labour in the work of the ministry. He is to be instant among them, in season, and out of season, sparing no pains nor labour in the discharge of his ministerial duty, being glad to spend and be spent, watching for their souls, as one that must give an account, for a faithful minister studies to give a daily account of the state of his flock to the Lord Jesus: if they are flourishing and thriving, he gives an account of them in a way of rejoicing, and blessing him for the outlettings of his grace unto them; if they are languishing or decaying, or guilty of any miscarriages, he gives an account thereof, in a way of mourning and sorrowing before the Lord. In a word, a faithful Minister of Christ, is one, who endeavours, singly, to eye the glory of his Lord and Master, in all his ministrations, to be wholly devoted to his service, and the good of the souls committed to his trust; he carries his people upon his breast, before the Lord, and has an inward, heart-concern, for their spiritual and eternal welfare. He is one who preaches not himself, but Christ Jesus the Lord, and who determines to know nothing, among his people, but CHRIST, AND HIM CRUCIFIED. He is one, who sees himself an unprofitable servant, and that his sufficiency stands only in the Lord; for, indeed, “Who is sufficient for these things?” E.

To the Editor of the Gospel Magazine.

MR. EDITOR,

WITH your permission, and through the medium of your Magazine, I would avail myself of an opportunity of congratulating the religious Public, on the present happy condition, to which men of wisdom and discernment have nearly brought the once contemptible body of Dissenters—and on the wide-extended and hopeful prospects before them, of soon attaining to ultimate perfection; to that state, where they will not be a whit behind the very chief of those, who study to gain the praise of all men. Desirable state of eminency this: the day has already dawned, and proclaims the wished-for period, which will fulfil their utmost wish, is at no very remote distance. But, to obtain so desirable an object, Who has suggested the successful plan? By what wonderful means has the plan been so nearly carried into salutary effect? and how the union, once thought impossible, brought about between light and darkness, and strict concord promoted between Christ and Beliel; and the temple of God brought to enjoy full fellowship with idols!—A plan, so marvellous, has been set on foot by men of moderation (i. e. men of moderate regard for truth, for the realities of religion, and for those who give the preference to these, above all other considerations whatever. Candour! amiable Candour! wonder-working Candour! professed by these moderate gentlemen, has performed wonderful exploits in the glorious cause of moderation, and arrayed

the advocates for moderation in angelic garb, and secured them an approving smile of all the gay, the proud, and dashing votaries of worldly dissipation; has modelled Religion to the general taste, dressed it in such fashionable attire, improved the once rugged path, by lowering hills, and filling up vallies, cutting up the thorn-bushes from the path, and embordering it with roses; that now, all sorts can, without alarm, or fear of singularity, make occasional excursions in this inviting, this even, wide, and easy way. Since such are the pleasing flowers, that grow from Candour, sweet, smiling Candour, What is this lovely Candour? To speak of all her charms, lies as far beyond the reach of my capacity, as a detail of Solomon's glory did beyond the powers of Sheba's queen. But know, that modern Candour, in her present improved state, possesseth such rare excellencies as the following. Modern Candour will not suffer our places of worship to want any decoration nor accommodation, that may suit the polite taste of the refined of our day. Hence, to accommodate large and increasing crowds of vain mockers of God, to give them an opportunity of displaying their plumage to advantage; like the rich worldling of old, she will pull down her barns, and build larger, that she may have room to bestow all her goods. Candour will not suffer a man of moderation, even from the pulpit, to utter one sentence, to wound the ears of her delicate admirers: Candour will speak no more of truth, than she judges palatable; all the rest, that might be offending, she will conceal. Candour shapes her manners to be engaging to all, and studiously cultivates the warmest friendship of mammon, and pays her most dutiful respects to the gold ring, and the rustling silk apparel. Candour forms her system of religious principles upon the most liberal plan, so as to admit of all, except sterling truth; this she totally discards, since it proves hostile to her charitable designs. Candour opens her heart and hand to all, except to the sincere friends of Christ and truth; these are of too mean extraction, and of too rustic manners, to become her familiar associates in life. Candour knows the truth of the old proverb, "He that would gain friends, must shew himself friendly;" and, acting on this amicable principle, Candour will open the pulpit-door—to all, except the staunch advocates for truth; but, with respect to such as these, it is candid to be extremely unkind. Candour can freely admit Arminian, Fullerian, Baxterian, yea, and her honest friends the Quakers, yea, preachers in petticoats, and female apostles, without making those scruples, that St. Paul would have done in a like case. And what shall I say more? for the time would fail me to tell of Candour's achievements—how she has built meetings—purchased organs—erected schools—made parsons—turned truth out of doors—opened the floodgate of all error—wrote Ichabod on the temple-doors—taken the world into the Church, and converted it into a sepulchre of rottenness, and dead mens' bones. And, as the most memorable of all the exploits of Madam Candour, she has candidly befriended the devil

once, farther, in prohibiting a true herald of Christ, and advocate for pure truth, from opening his lips, or giving the alarm in a part of her peaceful dominions, to which her ladyship's lordly power can extend its influence. Since so much has already been done, what may we not expect in future?—And can we deny to adore the goddess Candour, as the Ephesians did their Diana?—Great is the goddess Candour! let all her admirers exclaim. And believe me, Mr. Editor, we worship her here, in our parts, with as much enthusiasm, as ever the Ephesians could worship the image which fell down from Jupiter.

RECORDER.

To the Editor of the Gospel Magazine.

SIR,

THE following are some remarks of Joseph Hussey, whom some of your correspondents have spoken highly of, so that, perhaps, they will be acceptable; and as they convey my sentiments on the subject, you will greatly oblige, by inserting them,

A CORRESPONDENT.

OF PREACHING WITH AND WITHOUT NOTES, CONSIDERED.

“THE Holy Ghost hath *better gifts* for men in the ministry, whom Christ sends, than such have yet received; who cannot so much as *exhort*, much less *instruct*, without their *notes*. A dry paper hath been found to be a very dead assistance in the work.

“Sententious, premeditated forms of Preaching, are a scriptureless way of Preaching. And what signifies a dressed matter upon the cushion, when I find it all *out of order*, where it should be better dressed upon my heart? What a piece of disorder it is to read a message that is to be *spoken*. Titus ii. i, with ver. 15; Thessalonians ii. 2; also, Colossians iv. 3, and Ephesians vi. 19, &c.

“And surely, if my heart were big with my message, I need not have recourse, every half minute, to the line above my thumb, or else run the hazard of being out and silenced! If a man deliver his message, *experimentally*, and not notionally, it must come more from the sanctified treasure of the heart in *matter*, and less from the paper. Help in *form*. Also, if a man spake with his understanding more, he should speak from his *memory* less. If a man's notes were well written down upon the *hidden man of the heart*, by the finger of God's Spirit, they would be more *covertly* laid, than that *scandalous* and common way of exposing them to every body's view; or, than that industrious concealment, with hand or handkerchief, which some have studiously erected between the prying eyes of the galleries, and the copy of the sermon. Oh! trust not thy pen, when thou shouldest be telling what is written on thy heart. Let me here exhort you. Be not snow-balls in divinity, to roll up numerous particulars, and lick up so many prepared sentences, upon the sixth and seventh days of the week, lest you dissolve to your own loss, and to nobody's gain, upon the Lord's day.

"Remember, you will certainly fumble when you go about to tell us more than you feel that instant. The Lord knows that we have poor, small doings among us!—Lord! pour down thy Spirit, that we may all blush, and be ashamed to read sermons.

"Let me freely *speak* to you, not let me freely read to you, says Peter. Let men read the text as Christ did, and it suffices, as to the reading part. Then, as to the *rest* of the labour, *close the book*, and say unto the people, or speak to them, after the manner that Christ did in his own preaching the Gospel, Luke iv. 17—21. The greatest part of our reading preachers have done most mischief to applications; and the poor hearers suffer! Oh! that their eyes were opened! Some hearers, who sit under the hour-glass, or the pulpit-watch (for few preachers, by the measure of spending themselves, know when to give out), have found, that grace, it may be, has been set up, while the glass hath had the far greatest part of its sands to run out, or the watch its greatest number of minutes to come on; but as the dust hath declined, and the time elapsed, the grace-part of the sermon hath sunk away with the time, till all hath been lost, and swallowed up in the unreformed managements of use and applications.

"*Objection.* Oh! Sir, Why do you expose reading of notes at this rate? 1. All have not the same memory. 2. As we have had the assistance of the Holy Ghost to prepare our notes in our studies, so we may lawfully read to the people what hath been so prepared of God.

"*Answer.* 1. Preaching the Gospel is from an unction of the understanding to open the Scriptures, and from a touch of God upon the heart, to open them too, from what we feel of them. For scriptures rip us up, if we let them take their own way; let men who go by their authors say what they can. Preaching the right Gospel is not from an unction of the memory, acts more like a parrot, taught to utter words, than he speaks like a *preacher* of the Gospel. Promises and experiences run all to the understanding and the heart, and not to the memory.

"Preaching the Gospel is expressed in the word by speaking, and is an unction of the *mou*th. It is from the Spirit; we have the true *Παρρησία*, the liberty, or free speech, Acts ii. 29; the boldness, 2 Corinthians vii. 4, and Acts iv. 29—31, as the word is differently translated, and in each of the instances brought, is accommodated by the Holy Ghost to utterance in our pulpit-speech; as is plain to him, who takes his Bible, and consults the places. Now we may speak to men in the things of God without notes. For instance, if men speak to one another about trade or news, they can speak *without notes*—and the truth is (to hold the comparison), I can remember far more of the news from him that tells me the news, than from him that reads the news. If I have newspapers (for I use similitudes), they are for mine eye, not mine ear: so men's notes in the pulpit, are more fitted to the eye of *other* readers, than they are to the ear of our au-

ditors. Reading, by notes, I have felt, experimentally, both in reading (inasmuch as, twenty-two years ago, I used to *read* my notes in Preaching) and in hearers, to be the most unprofitable way of speaking. How can he that speaks and reads, think I can profit much by him, unless he acted fairly, threw me down another copy of his notes, and let me hear and behold, along with him that sees all penned down before him in the paper; or as much of it (at least) as he reads unto me? For, just lifting off his eye from the cushion, towards the middle of a sentence, that helps him out in the latter end of it, is not the gift which makes it cease to be reading. Let the preacher, I say, if reading be best, disperse *copies* of his notes, that we may be all of one piece, as many of us as can be instructed by a view of the manuscript, and let us all look upon it together.

3. As men have had the assistance of the Spirit in their notes, *without* notes to compose notes, so it is plain they have *not* the assistance of the Spirit, without their notes, to deliver his own assistances unto us. Besides, if notes were the scriptural way of Preaching, men should, surely, have a gift of the Spirit to read those notes; but they have no gift of the Spirit to read them.

“All worship should be carried on by immediate gifts of the Spirit, so far as God hath bestowed immediate gifts upon any; which proves that all should covet, earnestly, the best gifts. But now, in notes, and the scandalous indulging the use of them, I may say, that that assistance of the Spirit of Christ, which, I will suppose, they had before in composing them, is afterwards gone, at least sensibly abated in the worship: And may not one reason of it be, for want of occupying in their talent, by meditation, and trust in the Lord, &c. who maketh us able ministers of the New Testament, not of the letter (no, not of the letter in a cut of paper, though I am afraid men look too much at the *letter*, and therefore look so much to their notes), but of the Spirit? And an able minister of the New Testament, of the Lord's making, by the Spirit, can never be by reading notes: that that *kills* may be copied on paper, wherein lieth not the ability; but that which giveth life is the Spirit, who needs no paper, and which *teacheth* the man that he needs it not at all, neither.

“Men should occupy their talent by this trust, and not slight it by napkining it in a scroll of paper, and there reading it through a mere distrust indulged. To be sure, if ever these men have had the assistance of the Spirit in composing notes, they have had his assistance to another end than to read them; which may be done without any further measure of the Spirit; and then, what are the dry things worth? To me the argument is plain, that if I have had a measure of assistance in private, for Lord's day's work, it argues a most sinful distrust of my soul, if I do not look for an equal measure of the Spirit, in his farther gifts, when I come publicly to use these prepared helps of meditating the Scripture-arguments before-

hand. Consequently, a greater measure of the Spirit, nay, an equal measure of his help in the pulpit, must be to preach without reading: for, if by his help I studied them, without reading, Why not, by his help, if I think I am a minister he sends and owns, do I not deliver them too, without reading? May it not be said, that after help in our studies, we indulge a sinful distrust in the pulpit, and, by our tying up ourselves to a set of words, do think we please man, by keeping close to the argument, while we displease God in running away from his assistance. Hath not this distrust of farther gifts of the Spirit, for utterance, upon trial of the Spirit's help in our studies, for argument, provoked the Lord to leave the ministry so much at this day, even in orthodox pulpits, that it is much to our lamentation? Hath not flying to notes, upon every sentence, almost, to be uttered, under a colour of refreshing memory, grieved the Spirit, in a deadening both the pulpit and auditory, that we may almost fear he is gone, and suspends his effectual operation?

“4. Why should men's souls so generally choose to be for yesterday's cold meat, now, after so long a time, upon Lord's days in the churches, though fire was under it yesterday; whereas their minds were all agreed to put hot meat into their mouths, and so refresh their bodies, upon Lord's days, in their families, with something that is warm? Well, then, that which comes hot from off the altar, warmed by the fire of our Great Sacrifice, and brought in, immediately, from the minister's own heart, by the Lord the Spirit, is a soul-provision, that certainly makes us thrive best; and not that which comes cold, after it is strained through a man's notes, to chill it.

“Hearers, also, may read better sermons at home, than any that are read in the pulpit at this day. Nevertheless, though they can read better than any are now *preached*, yet public preaching hath more of God's blessing go along with it than any private reading; because it hath so solemn and express an institution in the written Word.

“Most gracious Lord! Pour forth thy Spirit. Lord Jesus, come quickly, that the *human* way of applications may wear off, and vanish, and the dust of the prophets' feet, who do not live for ever, may be all thrown out of doors! ‘Then shall the sanctuary be cleansed.’”

ON THE TRINITY.

(Continued from p. 344.)

THE first hypothesis I shall mention, relating to the Persons in the Godhead, shall be the **SABELLIAN SCHEME**.

This consisted in denying a plurality of persons in the Divine nature; and asserting, that in the Godhead there is no more than One individual and singular subsistence; that, consequently, the titles of Father, Son, and Holy Ghost, are no more than different names for one and the same Person, several modes belonging to the

same hypostasis, and but one subsistence considered in three different respects. This ancient error is the scheme into which the generality of our English Unitarians, in the close of the *last* century, seem to have run; and, indeed, thus much may be said for it, that, among all the anti-trinitarian suppositions, it is the most consistent, and liable to the fewest objections from *reason*. That there should be but one Person in the Godhead, is very *easily* intelligible, and is *not* repugnant to any of our natural notions of God; but the great difficulty in this hypothesis is, how to reconcile it with the *Scripture* account of the Godhead, to which it is, most demonstrably and clearly contradictory. The Scripture has ascribed to the Father, Son, and Holy Ghost, such *distinct* personal actions, characters, and offices, as cannot possibly be understood upon the Sabellian notions, but must, inevitably, imply, that they are distinct Persons. Thus, where the Scriptures tell us, that the Father begat the Son, and the Holy Ghost proceeded from them both, the Sabellian interpretation must be, this *Father* begat a *Son*, which is no other than begetting *himself*; and from this *Father* and *Son* proceeded the *Holy Ghost*, who, yet, is the *self-same* Person, with that *Father* and *Son*, from whom he *proceeded*: so, in the institution of Christian baptism, our Saviour must, in *their* opinion, have commanded us to be baptized in the name of the *Father* (who is allowed to be a *Person*), and of the *Son* (who is, yet, one and the same Person), and of the *Holy Ghost* (still but the same individual Person). So, again, when the *Father* sent the *Son* into the world, he sent *Himself* into the world; when the *Son* suffered on the cross, it was the *Father* and *Holy Ghost* that suffered; when the *Holy Ghost* descended on that *Son*, in a bodily shape, and the *Father*, from heaven, gave testimony, by a voice, it was one and the same *Person* that descended on *Himself*, and that gave to *Himself* this testimony and approbation: when our Saviour promised his disciples *another Comforter*, he promised them *Himself*; when the Holy Ghost received power from the Son, and glorified him for that power, he received power from *Himself*, and glorified *Himself*; when the Son *intercedes* with his Father, he *intercedes* with *Himself*; and when he assured his disciples, that all sin against *himself*, might be forgiven, but that the sin against the *Holy Ghost* shall *never* be forgiven, his sense is, that the sin against *himself* shall be both *forgiven*, and *not forgiven*. Not to mention any more; when the angel informed the blessed Virgin, that the *Holy Ghost* should come upon her, the power of the *Highest* should overshadow her, and that, therefore, that holy thing which should be born of her, should be called the Son of God, the sense of all this is, that the *Holy Ghost* should come upon her, the power of the same Holy Ghost should overshadow her, and that, therefore, that holy thing (the same Holy Ghost), which should be born of her, should be called the Son of the same Holy Ghost, or the Son of *itself*. These are difficulties, which, I conceive, are more gross than any, which have, as yet, been alledged against *our* scheme; and which ought to be re-

conciled, and cleared up, before we can, reasonably, give into them.

A *second* hypothesis, different from the *Catholic*, is that, which we may term the *specific* scheme. This supposes, that the Father, Son, and Holy Ghost, are three individual Persons, in *one, common, specific* nature; that, as three *men*, or three individuals in *any* species, may be said to be of one essence, as having one common, *specific* essence, so it is with the Persons in the blessed *Trinity*. This scheme has, indeed, been charged as a *consequence* of the *explanations* of the *Trinity*, which have been given by *several* writers, but is, in *Thesi*, scarcely maintained by any, unless, perhaps, we may except *Curcellæus*. It seems to have been calculated to obviate and solve that difficulty, which has ever been objected to the *Catholic* scheme, how three distinct persons can subsist in one nature. This, indeed, it effectually solves; for, upon supposition that the Divine Essence is a *specific* one, it is easily intelligible, how not only *three*, but any, the *greatest* number of persons may subsist in it. But this hypothesis, if embraced, will, necessarily, lead us into greater difficulties than those which it pretends to avoid. We must be content to be ignorant (since God has not thought fit to reveal it) of the determinate manner, how the Divine Persons subsist, distinctly, in the One Godhead; and it is extremely rash, to endeavour at the accounting for this difficulty, by such methods as lead us into more insuperable streights, as I am now to shew this hypothesis does.

For, in the first place, this scheme *supposes*, that the Three Divine Persons are *separate* from each other, because, all individuals in a species, are so separate: but, if the Divine Persons be *separate* from each other, it is impossible that either of them can be an infinite person; *separation* being directly inconsistent with *infinity*, and all *separate* beings, being, for *that reason*, finite and limited. The patrons, therefore, of this scheme, must either deny the *separation* of the Divine Persons, which, yet, they cannot do, without giving up their *whole* specific hypothesis: or else, they must assert, that the Divine Persons are not *infinite*; and this they cannot do, without giving up the Divinity of those Persons.

Upon supposition, that the Divine nature is a *specific* nature, it must follow, that the Divine Persons *divide* this nature, as it is undeniable the individuals of a species do. If they *divide* the nature, it is evident that it must be multiplied into more than one; because *nothing* can be *divided*, and yet remain but *one*. But, the Divine nature cannot be more than one; because it is such a nature, as is, on all hands, confessed to have all possible and absolute perfection. Now it is, unquestionably, a perfection of nature, to have no equal, or competitor. That being, which is but co-ordinate with another, can never be called a being of absolute perfection, because it must, necessarily, want *one chief* principle of perfection, and that is, *supremacy*. Thus, the *specific* unity, since it evidently *divides* the

nature, cannot be admitted in God, lest we multiply his essence.

And, indeed, this is an insurmountable difficulty in the *specific* hypothesis; that, as it can never be reconciled with that perfect unity which is in the Godhead (for three persons in a *specific* Godhead, will be as evidently three gods, as three individuals in the human species are three men); so, it leaves us naked and exposed to all the ill consequences and absurdities of Tritheism. It is unavoidable, that *three separate* Divine Persons must be *three Gods*: we cannot, therefore, embrace the *specific* hypothesis, because we are certain, that *Polytheism*, the consequence of it, is justly chargeable with greater absurdities, both from Scripture and reason, than can possibly be thrown on the *Catholic* system of the *Trinity*.

A *third* hypothesis, relating to the *Trinity*, and differing from the *Catholic* scheme, is that of *Arianism*. *Arianism*, at its first setting out, was an open, undisguised system; which asserted, that the Son of God was a creature, and made *ἐξ ἐκτος*; that he had no *being*, till just before the *creation*; and, that there was a time, when he *was not*; the apparent consequences of which positions are, that he is neither *God*, nor *Eternal*. But, these propositions being too contrary to Scripture to go smoothly down, the patrons of this heresy have found themselves necessitated to palliate them; and, in words, at least, to come nearer to the *Catholic* doctrine. From hence it is, that the *present* patrons of *Arianism* do not scruple to say, that the Son is *truly* and *properly* God; that *He* and his Father are *One* God; that there never was a time when he was *not*; but that he was begotten *before all time*, and *before all ages*. Not that they have, herein, in any wise, receded from the tenets of the *oldest* *Arians* (for their principles are, in truth, still the same), but only have disguised them, and given them a better shew, that the ignorant and unwary may be betrayed into them, by their, *seemingly*, being the same with the *Catholic* doctrines.

Two things, chiefly, there are, which have been, *usually*, and, I conceive, *justly*, objected to the *Arian* scheme, both as it was in its *first* dress, and as it is, at present, put into a *more comely* form. The *one* (and which I shall first insist on), that it can never be reconciled with the *unity* of the Divine nature, but does infallibly infer a *plurality of Gods*. This may, very briefly, be evinced, by asking this plain question: Has this Person, the Son, and whom you entitle *God*, the same individual, essential properties with God the Father; as, *Eternity*, *Omnipresence*, and the like; or has he *different and distinct essential properties*, from those of the Father? The *former* no *Arian* can say, consistently with his own scheme (for, if the Son be allowed to have the very same essential properties with his Father, he *must*, then, be *consubstantial* with him; and thus the *Arian* will become a *Catholic*); and, to assert the *latter*, that their *essential properties* are *different*, is, *evidently*, to assign them *two distinct essences*, and, therefore, they *must* be *two different*

Gods. Different *personal* properties, indeed, do *only* infer a difference of persons; and upon *this* the *Catholic* scheme is founded, which supposes a difference of *persons*, and yet an *unity* of *essence*. But, a difference of *essential* properties (which is the *Arian* scheme, if it differs from the *Catholic*), must, *unavoidably*, suppose a difference of the *essence*; and a difference of *essence*, between *two* persons, *each* of which is *called*, and *allowed* to be *God*, does, *demonstrably*, suppose them to be *two* Gods.

Upon the *Arian* notion, the Divine Essence must, necessarily, be divided (two *distinct* persons, in one *undivided* essence, being the doctrine of the *Catholics*): if, then, their essences be *divided*, we appeal to common sense, whether two *divided* beings, *each* of which is *God*, be not, apparently, *two* Gods. And, whatever distinctions are here recurred to (as between a *supreme* and *subordinate* God; between *absolute* and *dependent*; between *highest* and *inferior*), yet, as long as the *Father* is called *God*, and the *Son* allowed to be *God*, however subordinate, dependent, and inferior, it will *still* be undeniable, that they *must* be *two* gods; because, they are *not* allowed to be the same *individual* being, but of *distinct* and *separate* essences.

Nor is this *Polytheism* a *new*, or a *late* charge on the *Arian* hypothesis: the orthodox fathers of the *fourth* century, made the *same* objection, and clearly evinced it.

The *other* objection, which I was to make to the *Arian* scheme, is, that upon their supposition, that the Son is *not* the *Supreme* God, nor God in the *same* sense with his *Father*, the paying him Divine worship (which they scruple not to do), is never to be justified from the guilt of *idolatry*. The nature of this sin, as set down in Scripture, consists, both in giving Divine worship to *any* being, *beside* the *Supreme* God, and in worshipping even *Him*, *communicably*, and *in conjunction* with *any other* object. If this be true, What salvo is there from this charge? They attribute Divine worship to the Son, whom, yet, they deny to be the *Supreme* God; and they cannot be said to worship even the *Supreme* God, *incommunicably*, but joined with an object, which is a *distinct* being from him. Nor is this practice at all justified, by having recourse to the distinction of Divine worship into *Supreme* and *subordinate*; into *absoluté* and *relative*; into *highest* and *inferior*: these subtilties are neither known to Scripture nor common reason: God has demanded *all* religious worship as *his* peculiar property; and whatever idolatry has been practised, whether by the Church of Rome, or even by Jews and Pagans, it may, *equally*, be justified by these distinctions, and excused from guilt, by the application of these principles.

This charge of idolatry is, also, *not* a *novel* objection to the *Arian* scheme, but was alledged against it at its nativity; and is as old as *Arianism* itself.

Upon the whole, from what has been said, relating to this scheme, it appears (what, I hope, is both too *absurd*, and too *impious*, to be

found in the Christian hypothesis), that those, who, with the *Arians*, allow that Christ is *truly* God, and worship him *as such*, yet deny that he is the *Supreme* God, or God *in the same sense* with his Father, are guilty of introducing, in theory, *polytheism*, and, in practice, *idolatry*. These, indeed, are heavy and severe charges; but, since they appear to belong to *Arianism*, we cannot but refer them to it. Though, for their comfort, we do not esteem them singular in these their impieties, but are ready to make good the same accusation against the *Socinians*, and *all* other such schemes, as do, with these, allow *worship* to be due to Christ, and acknowledge him to be *properly* God, but deny that he is God in the same sense with his Father.

Other absurdities there are, which are the just consequences of the *Arian* scheme, which do no less betray its inconsistencies and impieties, and which are so plain, that it will be sufficient briefly to produce them. A Person, *truly* God, and yet not existing from all *eternity*, a *made*, a *created*, a *dependent* God, are terms, which we no sooner hear, than we discern to be repugnant. We have always thought, that a Person, *truly* God, must have the absolute perfections of the Godhead; must be Eternal, Omniscient, Omnipresent, All-perfect, and enjoy whatever attributes belong to the Godhead in their infinite perfection. An inferior, subordinate, dependent, temporary, precarious god, is, with us, no god at all. Absolute perfection and independency, are, in our judgments, necessary to a Person truly God, and are inseparably connected in our idea of such a Person. To esteem *him* a *creature* (for in that the *Arians* must, *at last*, terminate), whom the Scriptures style *Creator*, is *impious*: to find a *medium* between Creator and creature (which some of them would attempt, who are unwilling to allow him to be the former, and yet are ashamed to entitle him the latter), is impossible: to confess his generation, *before all ages*, and without *time*, and yet not from strict eternity, is only trifling with words, and making an imaginary distinction where the sense is the same. Holy Scripture informs us, that the Son created *all things that are and were created*; *Arianism* tells us, that the Son, himself, is but a *creature*; nothing can possibly reconcile the two assertions, but the supposing, either that the Son created himself, which is a direct contradiction in terms, or else, that a mere creature may be vested with the power of creation; the proof of which, I believe, they will find a task too difficult to be performed. In Isaiah xliii. 10, God declares, "Before me there was no God formed, neither shall there be after me." A notorious *falsehood*, would an *Arian* say; for a Person, who is truly and properly God, *may*, and *has been* produced in *time*, and *since* the Eternal God. The allowance of a Person truly God, and yet not Supreme God, is, also, for this reason, absurd: if he be not Supreme God, he must be separate from him: if he be separate from the Supreme God, he must have a finite and limited subsistence (for, two *separate*, Infinite Beings are a contradiction); but that a Person,

truly and properly God, should yet have a finite and limited subsistence, that is, that an *Infinite* Person should yet be a *finite* one, is such a flagrant inconsistency, as cannot be swallowed.

Lastly. The very same difficulty, which the *Arian* writers so often, and so groundlessly object to the *Catholic* explication, does, with unquestionable force, press their *own* scheme, and is unanswerable by them. They object to us, that we are guilty of absurdity, in supposing that *three distinct Persons* may, yet, be but *One God*. Be it so; and, for the present, let it be granted. But, let us turn upon themselves, this, their own objection, and see how they can answer it upon their scheme. In the first place, they acknowledge, that the Father, Son, and Holy Ghost, are three *distinct* persons; and, withal they acknowledge that the Father is *truly* God, the Son *truly* God, and the Holy Ghost *truly* God. Upon these concessions, which way can they take? If they suppose these three Persons, each of which is *truly* God, to be the *One Supreme* God, then they come into the *Catholic* scheme, and join us; but, if they will *not* acknowledge them to be the *One Supreme* God (as we are sure they will not), the consequence is unavoidable, that they are *three distinct* and *separate* gods: and, the having recourse, here, to the distinction of a *Supreme* and *subordinate* god, can in no-wise solve the difficulty; both, because a *subordinate* god is, in truth, no god at all, but the very assertion a flat contradiction; and, also, because, *allowing* the distinction to have a just foundation, yet the same difficulty returns; for, a *Supreme* God, and a *subordinate* god, are, demonstrably, *two* gods. Such are the inconsistencies of the *Arian* system: that these Three Persons are One God, they cannot maintain, without joining us: they must, therefore, take to themselves the *only* remaining consequence; and that is, that they are *three* gods. And this, indeed, unavoidably, follows from their scheme (though their modesty forbids their speaking out so impious a thing), that the Three Persons are three gods; not, indeed, *equal* and co-ordinate gods; but, what is altogether as absurd, *One Supreme*, and two *inferior* gods.

Before I quit the *Arian* hypothesis, I cannot but briefly examine one assertion, refuted, indeed, of old, but, of late, revived, and very much insisted on. They contend, that the word *God*, in Scripture, doth not signify *absolutely*, *being* or *substance*; but, *relatively*, *dominion*, *sovereignty*, and *power*; that the Godhead is a name, not of *nature*, but *office*; and that the idea of God, is not comprized in any *essential* properties, but in mere *relative* ones. Two things might be gained by this assertion, were it allowed to be true: the one, that the Unity of the Godhead might be resolved into an Unity of, not nature and essence, but monarchy and dominion; the other, that the Son of God might, in *this* sense, be styled, *truly*, *really*, and *properly*, God, and yet, at the same time, be *only* a *created*, a *finite*, and a *dependent* being. But, how weak this plea is, and unable to do them any service, I shall consider in my next paper.

A LETTER TO A FRIEND IN LONDON: NOW DECEASED.

MY DEAR FRIEND,

By this time, I suppose, you begin to think that I have quite forgot you; nor have I more than one excuse to make for not writing sooner, and that is, my Master keeps me so fully employed, that I have but little time to spare; and, though I cannot forget your kindness towards me, nor the kindness of some other friends in town (some of which you know well), yet I must be free to tell you, that the kindness of my dear Master exceeds the whole. Sure I am, that he is the best Master in the world; his service is perfect freedom; the sweetest and most noble employ that mortals can be engaged in: in fact, to do his will, and enjoy his lovely presence, is heaven upon earth. But here let me pause, and, with one of old, say, "Lord, what is man!" for, strange to tell, I find an inhabitant of this earthly tabernacle, that hates both my Master and his work, and roars, at times, like a distracted bull in a net, against him and all that is his; and such is his nature, that his very breath is as sulphurous as brimstone, and as infectious as the most poisonous venom: his voice is as tremendous as a lion; his eyes sparkle with indignation; his lips quiver with wrath; in short, his whole powers are all engaged against God and truth: his appearance is as frightful as Beelzebub; I believe, in my very soul, he is a limb of the devil; my Master calls him the old man of sin; and, to speak the truth, he has often proved too old and too artful for me: there is no such thing as finding out all his tricks: one, who was no stranger to him, declareth him to be "deceitful above all things, and desperately wicked;" and then asks, "Who can know him?" and well he might; for, frightful and detestable as he is, he can, at times, put on the appearance of an angel of light, and plead for holiness, as though he was the greatest friend to holiness in the world; but, *observe*, it is a holiness separate from Christ, as a recommendation to him; and whenever he gets the servants of Christ to listen to his chatter, so as, in measure, to forsake the fountain of living waters, and chop and hew out unto themselves, cisterns that can hold no water, and so lose sight of Christ and his glory, and be pleased with the fine decorations of the creature, or their holy selves, he is sure to plunge them in the horrible pit, roll them in the miry clay, belch over them all the horrid blasphemies that his hellish nature can put forth, laugh them to scorn, and say, Where is the Lord your God now? And here they must lie, till Jehovah is pleased to send forth his light and truth, and deliver them; which, to the honour of his name be it known, he is sure to do in his own good time. But this artful monster (the old man, I mean), can shift about, and when it is likely to answer his end, he will appear as great an advocate for free grace, without its effects, as he will for holiness, separate from Christ; but, plead for what he will, his whole design is to undermine the foundation of

Zion, overturn the plan of redemption, and promote the interest of the King of Darkness. Now, as I hinted before, this monster has a residence in the house, where I at present dwell; but my Master has more than intimated to me, that it is his design to remove me to an habitation not made with hands, eternal in the heavens, and to be the complete destruction of the Old Man; yea, and that he will pull down the old house, and, on a day best known unto himself, rear it up a glorious edifice, like unto that which he resides in himself: but, for my present comfort, he has been gracious to send a lovely company of beautiful inmates to reside with me; and so bountiful is he, that he supports them all at his own expence: but, strange to relate, there has been war in the house ever since they arrived, for the Old Villain, above-mentioned, hates them in his very soul, and has given them orders to quit the premises, a thousand times, twice told; and, indeed, I have, at times, feared they were taking their farewell of me, which brought me to cry, most vehemently, to my dear Master, to continue them with me, for, without them, I could not manage the Old Rascal one hour.' You will, perhaps, wonder that we let such a monster have a being in the house; but the truth is, he has so many holes and corners to flee to in time of danger, that there is no such thing as getting him out: indeed, he is like a rabbit in a warren, for if you see him go into a hole, and so watch the mouth of the hole, for his coming out again, if you only lift up your head, you may see him sitting at another, laughing you to scorn; and if ever you do lay hold of him, and attempt to burn him out, he will slip through your fingers like an eel, and away he goes. But, would you believe that the old villain worked with so much craft, as, at times, to make me almost call in question, the faithfulness and veracity of my Lord and Master; notwithstanding he was never known to forfeit his word. I have often thought it an infinite mercy, that though we believe not, the Lord abideth faithful; he cannot deny himself.

Should you feel yourself disposed to enquire after the names of those lovely inhabitants, that the Lord of the house has sent to reside with me, I will just mention a few of them, not doubting but you have been in their company many a time, and, perhaps, know full as much of their natural, or, rather, spiritual turn, as I can tell you. One is called Faith; another Hope; another Love, or Charity; another Patience; another Meekness; another Humility; another, Holy Fear; another Watchfulness; another All-prayer; another, Confidence; another Zeal; another Fortitude; another Perseverance, and another Joy.

Now, by this time, I suppose, you begin to see who my companions are, and, by the names already given, can guess at the rest, knowing something of their connections. But I must not forget to tell you, that every one of the above, with their connections, hate the Old Man and his deeds, as ill as he hates them; so that war there is, and war there must be, as long as the old house stands. But in all

the battles fought, Christ, the Lord of the house, leads the van, and brings up the rear; for the above are his holy train, and all the victories gained are through him, and the power of his might. It is amazing to think, what wonders are performed under the banner of Immanuel. Indeed, I have, at times, been led to say, "I can do all things through Christ which strengtheneth me." Were you here, to behold the exploits that are done, I am sure, you would join me in saying, What hath God wrought! To see how Faith lifts up its head in a dark cloud, and against hope believeth in hope, knowing, that faithful is he who hath promised, who also will do it. To behold how steady Hope keeps the soul, living in the full expectation of the accomplishment of all God's promises, together with the holy goings forth of Love towards God, in the glory of his Person, relationship, characters, offices, fullness, word, work, worship, ordinances, people, yea, and all his dealings in providence and grace. To view the precious resignation of Patience, cheerfully waiting the Lord's will, and submitting to his controul, knowing that what he appoints is best; and with what gracefulness Meekness and Humility unite in lying in the dust of self-abasement, while they are ravished with the glory and dignity of Christ, and crown him Lord of all. And with what reverence and caution Holy Fear walks, lest the Lord of the house should be offended, and his name be abused. To be acquainted with the diligence of Watchfulness, when on the watch-tower, and to hear with what earnestness All-prayer cries, when Watchfulness perceives danger; and how manly Confidence, Zeal, and Fortitude behave themselves, and with what undaunted courage they display their parts, in time of imminent danger, followed up with Perseverance, which seems as unwearied as if but just set out; and then to be charmed with the sweet and heavenly music of holy Joy, singing victory, through him that hath loved us: I say, to be able to view these things, and see with what fortitude they all unite in fighting against the Old Man of Sin, his old father the Devil, and all his agents, would do your soul good. Now, as they are all furnished with weapons of war, suited to their nature (for their weapons are not carnal, but mighty, through God), you, perhaps, wonder how it is, that the Old Man can get me into any snare; and you may well wonder; but the fact is, sometimes, after a sweet victory gained, the Old Villain will appear, almost, as dead as a stone; nor has he a dog in all his kennel, that attempts to move his tongue; so that, fool-like, I begin to suppose that the whole camp is as good as dead, and take too much prudence with them; not doubting, but I shall be able to serve them as they have served me; so that I venture to approach, without much timidity, or even asking counsel, or imploring the aid of my Master, and, for wise ends, my dear Master lets me try my own strength; so that the Old Fox, perceiving me alone, musters up his forces, and, either by craft or force, prevails against me; and, were it not that my life is hid with Christ in God, he would have destroyed me long ago; but such is the Di-

vine love, tender care, and eternal faithfulness of my dear Lord, that he always comes to my deliverance, though not without a rod in his hand, which he makes me feel as the effect of my folly; but then, he uses the rod with so much skill, as, in the end, to make me kiss it, and the hand that appoints it: indeed, his skill is infallible; but such is the Old Man of Sin, that to give a true, and full description of his implacable enmity against every act of Divine faith, every expectation of hope, and against all the goings out of Love, in holy affection after God and truth, and every act of submission, Patience is able to perform—against all the exalted views, Meekness and Humility have of the King, and his glory, and their mean views of self and creature-attainments, yea, against every cautious step of godly Fear, and every sharp look-out of Watchfulness, and all the groanings, sighings, pantings, breathings, and cryings of All-prayer; against all the vivacity and courage of Confidence, Zeal, and Fortitude, and the unwearied resolution of Patience, and all the melodious sounds of holy Joy:—I say, to give a true and full account of the Old Man's wrath, rage, and enmity against these things, requires an abler scribe than has lived upon earth these last seventeen hundred years; yea, such is his dreadful enmity against every branch of Divine truth, that there is not a doctrine of grace, a promise of eternal life, a single blessing of the everlasting covenant, a stream from the fountain, nor a drop from the ocean of unchanging love, nor one display of Jehovah's faithfulness to the Word that is gone out of his mouth, a smile of his countenance, a kiss of his lips, nor one compassion of heart evidenced, a precept he has given, an ordinance he has instituted in his church, an exhortation he has left on record, nor one fatherly rebuke, but what the Old Man holds up to contempt and perfectly detests and abhors. If all the servants of the Lord, upon earth, were to unite their efforts, and each one do his best in describing this monster in iniquity, such is the dreadful nature of his enmity, that I question whether they could come near the point. One of the King's most noble servants sums it up in saying, he is enmity against God, a body of sin and death, and sin that dwelt in him. Nor is there a redeemed messenger, that was ever sent by the King to the hill of Zion, with glad tidings of salvation, but what has felt something of the power of this Monster's hand: and besides all this, he is a wonderful orator. I have been witness to some of the orations he can make, and have known him to contradict the King's messenger in every thing he has delivered in the name of his sovereign; yea, and he has delivered his horrid speech against the King's message, in such a crafty and masterly way, as to make the King's messenger quake for fear, and, almost, question the truth and veracity of the message God had given him to declare. I assure you, I know more about him, than I have either time or inclination to relate; I, therefore, shall conclude, at present, with observing, that I believe his destruction is sure; for sentence of death is passed upon him, and strict orders are given to all the

King's servants to watch against him, put him off, and mortify him with his deeds: and the King has given all his true servants both his promise and oath, that they shall be more than conquerors in the end; he has engaged to fight their battles for them, and lead them forth to conquest and a crown: and I am persuaded, that he, and he only, is able to accomplish the work. So, from the whole, I am led to conclude, that salvation, from first to last, is all of grace.

Manchester, Jan. 18, 1869.

NAZARENE.

MEN OF REASON.

A Jew, Socinus, and Paine.—A judge present.

Paine.—What a noise is this among you?

Socinus.—Something that thou canst not judge of; for thou art no reasoner: I believe the Bible, yet only so far as I am guided by my own reason and opinion.

Jew.—That, certainly, is right; and you and I agree in the main point of Christianity; for I believe, with you, that Jesus Christ was a man.

Socinus.—Surely, surely; for it is only said, that "he thought it no robbery to be equal with God;" and the Holy Spirit only advises "to feed the Church of God, which he hath redeemed by his blood." John says, "the Word was God;" and Paul, "all things were made by him, and by him all things consist;" and he is, somewhere, said to know what was in man;" and, sometimes, told men their thoughts: But will any one say, that "to be omniscient is to be a God?" The angels worship him; but they are not infallible; and the saints pray to him, as Stephen, and some others; but they were, originally, Jews, or followers of Jews, and prone to idolatry. And at the Day of Judgment, he will stand at his own bar, or somewhere else. I never could understand how he could be God; and What is it that I do not understand? I know, very well, the nature of God, and my own nature, and can point out the reason of things: I can fully explain, why the same sun that melts wax, hardens clay: I am not bound to believe what I never saw, or cannot understand, more than a West-Indian is to believe, that water can grow so hard, a river so firm, as to bear carts, tents, and a whole roasted ox.

Paine.—Right, Socinus; I was always disposed to believe you.—Well done, Jews, well done; stone Jesus Christ, stone him; "for he, being a man, maketh himself God."

Judge.—My judgment is, that not one of you believe the New Testament to be the Word of God.

MOSES AND THE EGYPTIAN,

If all Scripture is of Divine inspiration, it was the Holy Ghost, God the Spirit, that influenced the writer of Exodus to state, that Moses feared, when the Hebrew asked him, if he intended to kill him, as he had the day before, killed the Egyptian. And it was the same

God that spake by Paul, when he said, that Moses *forsook* Egypt, not *fearing* the king : therefore, however these portions of Scripture may *appear* to contradict each other, it is an absolute certainty, that they do not. If it was possible to find a contradiction in the revelation God has given, the whole of his testimony would become invalid and dubious ; for, either that portion contradicted, or the passage which is a contradiction, must be untrue ; and if *one* passage can be untrue, the *whole* may ; which reduces the Bible to a fable, or else undeifies Jehovah, and destroys the foundation, on which all the righteous are built.

“ And he said, Who made thee a prince, and a judge over us ? Intendest thou to kill me, as thou killedst the Egyptian ? And Moses *feared*, and said, Surely, this thing is known. Now when Pharaoh heard this thing, he sought to slay Moses ; but Moses fled from the face of Pharaoh, and dwelt in the land of Midian.” Exodus ii. 14, 15. “ By faith he *forsook* Egypt, not *fearing* the wrath of the king, for he endured, as seeing him that is invisible.” Hebrews xi. 27.

From the preceding part of the first of these chapters, we find, that when Moses was arrived, according to Stephen, at forty years of age, he went out from Pharaoh’s court, unto his brethren, the Hebrews, whom he knew to be brethren, either from God, from being circumcised, or from his mother ; who, being his nurse, doubtless, made him acquainted with this circumstance, and every other incident that has occurred, to place him in the situation he held at court. This knowledge, natural affection for his brethren, and a Divine impulse, impelled him to refuse being, *any longer*, called the son of Pharaoh’s daughter, to espouse the cause of the Hebrews, and to leave the palace, in order to look upon their burdens, which he found grievous and heavy ; to examine into their state and circumstances, which he saw were very afflicted, and which induced, in him, an ardent desire to lighten them, all that lay in his power. An opportunity, to evince unto his brethren the deep interest he took in all their concerns, was not long wanting ; for, on seeing one of them cruelly smote, by his Egyptian task-master, after looking carefully round, to see that there was no man in sight (not from a conviction, that what he was about to do was wrong, but from a desire that it should not be known to the Egyptians, or to Pharaoh, lest his friendly attempts to relieve his brethren should be frustrated, and their condition be made yet more rigorous by it) ; and, when he saw that there was none to witness what he intended to do, he slew the Egyptian, and buried him in the sand. It was in the heart of Moses, *entirely* to deliver his brethren from their bondage ; he believed it was God’s intention, to make him the instrument of breaking their yoke (and so it was, at the appointed time ; but God had not yet placed that man on the throne of Egypt, by whom he would make his power known), and he supposed that his brethren would, from what he had done, understand that God intended to deliver them by him ; but it was only a supposition, for they under-

stood not, Acts vii. 25 ; it was not the *will of God* they should, nor that the slaughter of the Egyptian should remain hid.

When the Hebrews *were* to be visited and saved, according to God's promise, Moses should not go to them alone, nor in his own strength, nor in his own will, nor in his own wisdom ; but he should go to them, in the might and majesty of God, contrary to his own feelings, and only in the way that God would point out ; he should say and do nothing, but what he was ordered, and the whole of it should be contrary to his own views, and painful to his fleshly feelings ; he should do it *in faith*, but this he had yet to learn ; for on going out, the next day, he beheld two Hebrews striving together, and said to him that did the other wrong, Why smitest thou thy fellow ? inferring, that it was both unkind and unnatural, and that, as brethren, and under a galling yoke, they ought to bear each other's burdens, and be solicitous to comfort each other in their mutual afflictions ; but instead of a confession, and repentance of wrong, the answer he obtained to his friendly remonstrance, was brutal as the act—"Who made thee a prince, and a judge over us ?" The sum of things proved, that he was made *of God*, both a prince and a judge over his brethren ; but, as he was not appointed such by Pharaoh, this Hebrew answered as he did, intimating, that he had no right to interfere in their quarrel ; and in the malice of his heart, and to convince Moses he had it in his power to harm him, he said, "Intendest thou to kill me, as thou killedst the Egyptian ?" As Moses did *this* from motives of pure affection and love to his brethren, it was ungrateful for one of *them* to upbraid him with it ; but if it was from the Hebrew he had, the day before, rescued, it was black ingratitude, indeed ! Let this be as it may, when Moses heard the saying, he *feared*, and said, "Surely, the thing is known.—Surely," said he to himself, "either somebody saw me slay the Egyptian, that I was not aware of, or the Hebrew I rescued has made the matter known ;" or, if this was the very man, Moses might say to himself, the thing was known, from its being now mentioned in the presence of the man, with whom the speaker had been at variance ; and from the *manner* in which it was spoken, Moses foresaw that it would soon become public, and reach the ears of Pharaoh ; which caused him to *fear*. He feared he should fail in his attempts to deliver his brethren ; he feared their situation would become still worse than it was ; he feared the king would put the law in force, which sentenced any, who slew a man, either bond or free, to death ; he feared this would oblige him to flee the country, and shackle his wishes to serve his beloved brethren ; and it turned out, his fears were not groundless ; for as soon as Pharaoh heard of the thing (the slaughter of the Egyptian, and Moses' disposition to serve the Jews), he sought to slay him ; he put the law in force ; he used every endeavour, that his own rage, or the envy of the courtiers could suggest, to secure and destroy Moses : but Moses was safe ; he was in the keeping of his God and Father. Pharaoh, the court, and all hell were baffled ;

for Moses escaped, and was directed, by his God, to the land of Midian, there to wait till the set time of Israel's deliverance arrived. His flight from Egypt was not owing to a want of faith, but for safety; it was consistent both with prudence and courage, and according to God's eternal appointment; he was sent there, to defend Jethro's daughters; to marry Zipporah; to beget Gersham; to feed a flock; to behold God in the bush; to converse with him, and to receive his commands: from these things he learnt to be a shepherd of Israel; to know that the church, low and poor in itself as a thorny bush, and as fit to be burnt, should, through the indwelling of God in her, be unconsumed, though in the midst of the fire and flame of afflictions, temptations, and the fiery assaults of the devil; that he could behold and converse with an incarnate God, and live. Here, he became acquainted with the presumption, rebellion, and perverseness of his nature; for when the Lord told him, the people should hearken to his voice, Exodus iii. 18, Moses said, "They will not hearken to my voice," Exodus iv. 1; betraying the unwillingness there was in his carnal heart to obey the Lord; making known the long-suffering of God with his people, and revealing his fixed, settled, unalterable purpose of grace towards them; that, notwithstanding the devilish opposition there is in them, by nature, to run in the way of his commands, he will, eventually, bring them to an obedience of faith, which works by love; and so he dealt with Moses, eternally chosen by him, in his love for his elect, to be their temporal deliverer from human violence, bondage, and oppression; typical of their eternal Saviour from spiritual death, blindness, and art, the craft, and policy, and power of Satan.

When God had made known to Moses, that all they who sought his life were dead; had infused into his heart a zealous, pure love, both to God and God's people; had inspired him with Divine strength, all his objections, grounded upon his former experience, when attempting to rescue his brethren, were removed; he now believed God, that they should hearken to him: his frivolous excuses, that he made, for not going on the Divine mission, on account of his being a poor stranger, an unknown shepherd, were silenced. Jehovah shed abroad *his* love in the heart of Moses; endued him with supernatural strength and courage, and sent him forth in *his* majesty and might; and, thus upheld, he conducted himself, in the whole of his controversy with Pharaoh, to God's eternal glory and honour: the faith of God, for which the saints of God are exhorted earnestly to contend, was what influenced him in all he did in Egypt, and it was the same grace that led him out; for the Holy Spirit of Jehovah says, by Paul, that "by faith Moses forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him that is invisible," Hebrews xi. 27. The fear that possessed his mind, was when his slaughter of the Egyptian was known; *before* Pharaoh *knew* it, and *before* he left Egypt for Midian; not when he *forsook* Egypt, never to return there: forty years had passed away; all cause for

his former fear was removed, for *all* who sought his life were dead. At *this* time, there was sufficient apparent cause for fear; for the Hebrews were the principal wealth of Egypt; it was with extreme difficulty the consent of Pharaoh could be obtained, for their going a short distance, and for a short time (as he was led to believe), to worship their God—How enraged and infuriated would he be, then, to learn, that they intended never to return? and, to find his own people stripped of their jewels and valuables—Moses had an eye to this; and he also knew that Pharaoh had means, easily, to overtake them; that he had a vast army of armed men; that his own people were a defenceless, weak, and timid company; nevertheless, his faith was strong in God; his soul was in the Lord, and the Lord was in his soul; perfect love dwelt there; and “perfect love casts out fear.” Neither the threats of Pharaoh, the suggestions of Satan, nor the workings of his own reason, had any influence upon him, for he set out upon his journey; he forsook Egypt *by faith, not fearing* the king; but he endured hardness, like a good soldier. As God, for Christ’s sake, had loved him, and had given him a sweet enjoyment of that love in his soul, so he loved his brethren, and, for their sake, endured *all* things; for he endured, at seeing him that is invisible: to the natural eye God is invisible; but the eye of faith can behold him in the face of Jesus; and can there have an ineffable view of his everlasting, unchanging, free, gracious, and vast love. Faith can behold the incarnate God on the Cross, atoning for the filth and sin of our nature: faith can view the pure, spotless, eternal, infinite holiness, both of the nature and obedience of the Son of God; and can claim an union to the nature, and a covering with the perfect garb: faith can behold the Son of God, seated in his majesty, on his eternal throne, and gaze upon his matchless glory: influenced by such a faith, a child of God can endure all things; and such a faith was that of Moses; he looked upon the sufferings of the Lamb, for his and the whole of the elect’s perverseness, and patiently bore with this spirit from the Jews; in all troubles, in all dangers, in all streights, he saw him that is invisible, and looked only to him for help; for “by faith he forsook Egypt, not fearing the king, but endured as seeing him that is invisible.” Moses’ former attempt to deliver Israel, teaches us, that without God we can do nothing; if not sent of him, no man can prosper, and that it is impossible to frustrate his designs: his present success proves, that with God in his heart, and God as his guide, the christian goes forth as a lion, fears no evil, and is, ultimately, crowned with glory, and made eternally happy.

Manchester, August 28, 1810.

J. H.

THOUGHTS ON PSALM LXVI. 16.

"Come, and hear, all ye that fear God, and I will declare what he hath done for my soul."

WHATEVER might be the occasion, on which David penned this psalm, it is evident he felt, in his own soul, a desire to praise God for mercies received, and honour him for comforts enjoyed; see verses 1, 2. He then speaks of the terribleness of his majesty, and the greatness of his power, and predicts the submission of all his enemies to his overruling sceptre; see verses 3, 4. He then takes a view of the wonders which God wrought for his Israel, when he divided the Red Sea, and led his people over dry-shod, causing them to rejoice in his power, and then cautions the rebellious not to exalt themselves. Selah; see verses 5, 6, 7. David then calls upon the people, who knew the Lord, to make the voice of his praise to be heard; ver. 8; then, in ver. 9, assigns the cause, viz. "He holdeth up our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us; thou hast tried us, as silver is tried. Thou broughtest us into the debt; thou laidest affliction upon our loins: thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place;" see verses 10, 11, 12. David goes on to speak of the effects of those things, on the minds of those who experienced the power of them in their own souls, and thus speaks as one who really enjoyed the same: "I will go into thy house with burnt-offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble," &c.; see verses 13, 14, 15. Then comes in the words, of the text, "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul."

As a further proof that David did not mean to deceive the people, by preaching up the sufferings of another person, and not the work of God upon his own soul, I shall notice the above passage as holding out to us,

The characters addressed.

The invitation given them.

The promise made to them.

The characters addressed—By whom I understand a people, whom David greatly respected, and a people, who had, formerly, enjoyed similar favours with himself; therefore, IT is reasonable to suppose, that the characters addressed, were,

A people, *quicken'd* by Divine grace; wrought upon by the Spirit of God; had their *ears opened* to the sound of the Gospel truth; the eyes of their understanding enlightened, and, drawn by the strong cords of Jehovah's love, into a sweet subjection and obedience to the mind and will of God, who are called, in the text, a people who feared God; *i. e.* a God-fearing people, such as we have mention made of in Malachi iii. 16; by which fear, we are not to understand a slavish fear, and dread of hell, as the wages of sin; for such a fear

as this is to be found in the minds of the unregenerate, as was the case with those mentioned in 1 Samuel xii. 18; as, also, with those who die without hope.

But by the people, here said to fear God, we may understand, a people possessed of that fear, spoken of in Jeremiah xxxii. 40; which fear evidently appears to be a new covenant blessing, communicated to the soul by the Lord the Spirit, and which is of a filial nature; *i. e.* it is an holy affection in the soul, by or through which, the happy possessor thereof is inclined to reverence God; approve of his word; delight in his ways; love his ordinances; admire his mercy and goodness; and talk of his gracious dealings with him to others, as in the present case. And this fear is calculated to unite the soul, in his affections, to Christ, and, also, prevent him from falling into final apostacy; "for," says Jehovah, "they shall not depart from me."

The people addressed, was a people, who, through the grace of fear, were kept from dishonouring God, by falling in, or mixing with the world, or with those who "hold the truth in unrighteousness;" therefore, they were not company for such; and this David well knew, and, as such, he calls upon them to attend his instructions, and hear what he had to say in reference to the work of God upon his soul; saying, "Come, and hear, all ye that fear God, and I will tell, or declare what he has done for my soul:" not what he did, merely, for another, or what another has suffered; but, "what he hath done for my soul."

The invitation given:—"Come, hear, all ye that fear God."

This invitation denotes the anxious desire David had of their company, or the company of all those who feared God in the sense the text speaks of, which is no more than every other experienced child of God desires; for he delights in being with the brethren of the same family, that he may, with them, converse about the kindness of their heavenly Father: hence, we read in Malachi iii. 16, "They that feared the Lord spake often one to another;" and the result was, "the Lord hearkened, and heard it."

David's inviting them to come, and hear what he had to say, is a plain proof he had no desire to keep that a secret, which God, in his grace, had made known to him: so it is, also, with every child of God, when truly called, by grace, to a knowledge of himself, and his interest in covenant favours; such a knowledge has the happy effect above noticed, *viz.* he does not wish to keep it to himself, or conceal it from the rest of the Lord's people, who have felt the same things in their souls; and his language is, "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul:" *i. e.* I will tell, or make known to you, the work of grace, felt, known, and enjoyed in my soul: I will declare his *quicken*ing power; his *en*-lightening influence; his *support*ing aid; his *drawing* love; his *animating* goodness; his *soul-cheering* mercy; his *gracious* dealings, and his *immutable* promises, made known and applied to my soul; I will

speaking, or declare how pardon was brought home; how peace was revealed to my conscience; how righteousness was first felt as a covering to my soul; how I am accepted of God; what makes me meet for glory; how *eternal* life is freely bestowed, and given to me; how I was brought to see my safety; wherein I am made an heir of eternal happiness; and by what means I am preserved, and kept to the present day, viz. "by the power of God, through faith, unto salvation." See, also, Psalm xci. 1—4.

His expressing himself thus, viz. "Come, and hear, all ye that fear God, and I will declare what he hath done for my soul," plainly bespeaks the delight he took in making known the goodness of God, as he had experienced it; "therefore," says he, in the verses following the text, "Verily, God hath heard me; he hath attended to the voice of my prayer: he hath not turned away my prayer, nor his mercy from me." Now, when this is the case, the child of God is sure to make known the comfort he is made to rejoice in; so that, when the pardoning love of God is revealed to a poor sinner's heart, instead of his keeping that a secret, or hiding the effects of it from the eye of believers, as being of no use to the Church of God, he is ready and willing to declare, and

" ——— tell to sinners round,
What a dear Saviour he has found."

Let us look at the promise made to them; viz. "I will tell, or declare what he hath done for my soul;" which is an evident proof he *had done something for David's soul, or he could not have to declare it to others.* But, says he, *I will tell you*; and thus says the soul who is born again of God.

I will declare the Spirit's work *on my soul*; I will inform you, how spiritual life was first communicated, Ephesians ii. 1; and how the same Almighty agent has, to this day, carried on his grace-work *in me*; working in me both the *will* and the *power*, to perform the work he has planned out for me; and finish his own work, begun, and carried on by him, to the praise and glory of his own great name, Philippians i. 6. David well knew, that God's *love* and *power* was equal to his goodness and mercy, and that his faithfulness was not a whit behind the rest of his adorable attributes. See Psalm xxiii. 6; xxxvi. 7; xl. 10; lxxxix. 1.

I will also declare the power of *conviction's work*, and the slavish fear, and dread of death, while under the law, as a covenant of works: I will tell you, how the law gendered to bondage, and caused me "to cry out, and groan, being burdened; and, although, at the present time, I delight in it after the inner man, yet I find another law in my members, warring against the law of my mind; so that when I would do good evil is present with me." "But," it is said, 'this is Paul's language, and not David's.' Well, admitting it is so, it still proves, that Christian experience was of use to the Church of God, in Paul's time, otherwise, he must be in a great error; as such, the deficiency lies with the Spirit of God,

who taught the apostle his experience. But let us see if David will not corroborate this testimony; see Psalm cxix. 96. "I have seen an end of all perfection, but thy commandment is exceeding broad: my sins are more in number than the hairs of my head; they have gone over my head as an heavy burden; they are too heavy for me; but," says he, "good and upright is the Lord, therefore will he teach sinners in the way." See Psalm xxxviii. 2, 3, 4; xl. 12; xxv. 8.

I will declare, or tell unto you what he has done for my soul, in point of deliverance from nature's darkness, and the pit of corruption, wherein was no water of life.—And,

He brought me (through grace) up out of the horrible pit, or filthy danger of *corruption*, carnal *enmity*, and putrefaction.

"He set my feet upon a rock;" *i. e.* the feet of faith, on Christ, the rock of eternal ages.

"He established my goings;" *i. e.* He wrought stability in his heart and affections, and gave him a feeling sense of his interest in the finished work of the Cross. Thus David, experiencing the love of God in his own soul, goes forward in declaring it to others; therefore, says he, "I will tell you what he has done for my soul," in times of darkness; he hath made me to confess, that my murmurings, against him, has arose from the infirmity of the flesh, Psalm lxxvii. 10. "I will tell you what he has done for my soul," in point of healing it from its wounded state: "He healeth all thy diseases; he pardoneth all thy iniquities, Psalm ciii. 3. "I will tell you what he hath done for my soul," in point of delivering it from trouble, and making me glorify his name, as the result thereof, Psalm i. 15. "I will tell you what he hath done for my soul," in point of restoring me, when in a backsliding state. "He restoreth my soul, he leadeth me in the paths of righteousness, for his name's sake, Psalm xxiii. 3. "I will tell you what he hath done for my soul," in reference to feeding it. "He maketh me to lie down in green pastures, and he spreadeth or prepareth a table before me, in the presence of mine enemies; therefore shall my soul be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips," Psalm xxiii. 5; lxiii. 5. "I will tell you what he hath done for my soul," in point of affliction; for, "many are the afflictions of the righteous, but the Lord delivereth them out of them all—yea, it was good for me that I was afflicted, for before I was afflicted I went astray, Psalm xxxiv. 19; cxix. 67, 71. "I will tell you what he has done for my soul," in point of deliverance from the fear of death; so that although I walk through the valley of the shadow of death, I will fear no evil, for thy rod, and thy staff comfort me." Psalm xxiif. 4.

Another thing, David had to talk about, was, that God had created in his soul a spiritual appetite; "Therefore," says he, "O taste, and see that the Lord is gracious," Psalm xxxiv. 8; and, having tasted, himself, of the gracious food, which nourished and strengthened his soul, he, experiencing its good effects, recommends

the same thing to others, not considering it as useless to the Church of God.

"I will tell you how he clothed my soul," and covered my nakedness, by a glorious robe being wrought out for me, and graciously put upon me, as one who constitutes a part of the King's daughter. Hence, says David, "the King's daughter is all glorious within," viz. through the work of grace in the soul; and "she is all glorious without, through the robe of everlasting righteousness being put upon her." Psalm xlv. 13, 14.

"I will tell you of his grace-goodness towards me," in not imputing sin unto me, and giving me a blessed knowledge thereof to my own soul, Psalm xxxii. 2; and applying the healing efficacy of the Redeemer's blood to my conscience, whereby pardon was sweetly brought home to my soul. Psalm ciii. 3.

I will declare what a sweet evidence he has given me of his love and faithfulness, in his promise of eternal life, when time is no more; for the Lord will "give grace and glory, and no good thing will he withhold from them that walk uprightly." This promise brings such sweet satisfaction to my soul, that I anticipate the morning of my appearance before him in glory! as also my appearance with him, at his second coming. "As for me, I shall behold his face in righteousness: I shall be satisfied when I awake with thy likeness."

C—ll, August 27, 1810.

ELIEZER.

MORE OLD CORN OF THE GOOD LAND. BY A GLEANER.

MY DEAR FRIEND,

THOUGH we be parted upon earth, I hope we shall meet in heaven; though our work should not lie together in the Lord's vineyard, yet I hope we shall sup together with Christ, in the great hall; though we do not sojourn together, yet I hope we shall dwell together to all eternity; if we should never feast together, any more upon the Word and sacraments, yet, I hope we shall eat that bread, and drink that wine, which is for ever new in our Father's kingdom. Be of good comfort (sister), it is but yet a very little while, and "he that shall come, will come, and will not tarry." We shall be welcome at home, however it fares with us in our journey. Remember, the apostle Paul had no certain dwelling-place; nay, our blessed Saviour "had not where to lay his head." We may be poured from vessel to vessel, and tossed to and fro upon this ocean; it will not be long, I hope, ere we be fixed in our harbour; my prayers are, and shall be for thee, that God would dispose of thee to his own glory and thy comfort. "Let not thy heart be troubled; thou believest," &c. I saw your mother, yesterday, and she was in good health, as we are all here, blessed be the Lord. I should be glad to hear of your welfare. I rest, your friend in Christ,

I. M.

MY DEAR FRIEND IN OUR DEAREST LORD,
 THE Lord embrace you, and your precious child, in the arms of his everlasting covenant and sweet love. My dear friend, let us live upon Christ; all is in him. O! let us live at the fountain-head; let us "receive of his fulness grace for grace; for it hath pleased the Father that in him all fulness should dwell" Where shall we have light, quickening, strength, joy?—To Christ we must go; he is full and free, and in him hath God the Father sealed us. My dear friend, there is not a case in us, but there is an answerable cure in Jesus Christ: O! let us love him with a most inflamed love, and serve him with a most enlarged unwearied spirit in his own strength; and let us look up to him, for grace to be prepared for him; for he is ready to be revealed. He will gather his friends, and scatter his enemies. "Now let all knees bow to him, and all tongues confess to him; for worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. Amen. Hallelujah, Hallelujah, Hallelujah, now and ever, Amen, and Amen." I. M.

To the Editor of the Gospel Magazine.

MOSES'S FLIGHT.

SIR,

The allusion of the apostle, Hebrews xi. 27, "By faith he (Moses) forsook Egypt," has been mistaken, I presume, by the Querist, V. V. in your Number for July; and is not to be referred to the flight of Moses from Egypt into the land of Midian, Exodus ii. 14, 15; but to that signal display of Divine power and faithfulness, his departure with, and as conductor of the children of Israel from Egypt, recorded Exodus xii. 31—42; an event, of which important mention is so repeatedly made, throughout the Divine Writings.

Of this, the circumstances attending his prior retirement from Egypt into the land of Midian, were prefigurative, only; as appears by Acts vii. 20—40; particularly noting ver. 25.

August, 1816.

X.

To the Editor of the Gospel Magazine.

DEAR SIR,

By inserting the few following lines in your Valuable Periodical Work, you will greatly oblige, yours, with much esteem,

Ch—d, Essex, Sept. 8, 1810. AN IMPARTIAL READER.

A MISTAKE CORRECTED.

YOUR valuable correspondent, who subscribes himself Old Ruhamah (in reply to a Question, proposed by me in a former Number of your Magazine), says, "I will cheerfully take up the subject in a future Number, if an Impartial Reader will inform me in what part of the Bible the text, as cited by him, is to be found." I assure Old Ruhamah, he has made my task too hard, but, at the same time, would beg leave to observe, that the quotation being made entirely by rote,

my memory misgave me, and that the word "*before*," was not added, by me, with a view to alter the meaning or import of God's most Holy Word. The apostle Peter, when treating upon the same (grand and glorious) subject of Eternal Redemption, says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb, without blemish, and without spot, who verily was fore-ordained, *before* the foundation of the world," 1 Peter i. 18, 19, 20. The reason suggested by Ruhamah, for not answering the Question, as cited by me, is perfectly satisfactory; but I hope Ruhamah will alter it to its proper shape, and then fulfil his promise; and may the Lord the Spirit grant him the assistance he needeth.

POETRY.

DELIVERANCE FROM GUILT AND RUIN, BY CHRIST.

REJOICE, and let Christ be thy song,
For he is thy all and in all:
He leads my soul safely along,
In spite of the world, sin, or thrall.
Though poor in myself, yet in him
I've riches immense and divine:
Nor can I be brought guilty in,
For Jesus my Lord paid the fine.

Once I was envelop'd in debt,
My poor mind was burden'd with sin:
And strove hard to make matters straight,
That I the Lord's favour might win:
But ah! my soul labour'd in vain,
And only the debt did increase,
Which greatly increased my pain,
And fill'd me with shame and disgrace.

I look'd to the law for some help,
And hop'd it some mercy would shew,
But O my soul trembled and felt,
The law could but doom me to woe.
I saw it too just to forgive,
Too holy at sin to connive,
Then speechless I stood as if dead,
Nor did I expect a reprieve.

But while I stood trembling with fear,
The Saviour of sinners came in,
Who smil'd, and said, be of good cheer,
I surely will save thee from sin.

I'm Jesus, the first and the last,
Thy debts have been charged on me,
The future, the present, the past,
And thou shalt for ever go free.

Ah! Lord, cry'd my soul, is it thee,
Canst thou such a rebel embrace,
If debtors like me are set free,
Then freedom is wholly of grace.

O yes, it is I, said the Lamb,
I bore all thy sins on the tree,
And now I am come to explain,
The love that I bare unto thee.
He then took fast hold of my hand,
And drew me with love to his breast;
Said he, I'm thy loving husband,
And thou from thy labour shalt rest.
He ravish'd my soul with a kiss,
And then put upon me a ring,
At which I was o'ercome with bliss,
And victory through Jesus did sing.

Then I Abba, Father, did cry,
My Saviour, my Lord, and my God,
My guilt at once from me did fly,
My conscience was sprinkled with blood.
This Chris: is the boast of my heart,
All fullness is treasur'd in him,
Nor will he from my soul depart,
Nor let me be ruin'd by sin.

I never, no never, can die,
My life's in Immanuel hid,
And when he descends from the sky,
He'll come as my life from the dead.
Then at his right hand shall I be,
All raptur'd with glory divine,
From sin, and corruption set free,
In immortal glory to shine.

A NAZARENE..

ON HYMN-WRITING.

(To a Friend.

THE poet, whose young muse aspires
To sing on *Sion's* hill,
Should know that *sacred song* requires
No mean, pedantic skill.

To sing of Jesus, and his love,
 Demands no vulgar lays,
 'Tis what employs the saints above,
 And angels hymn the praise!
 Whene'er the tuneful harp you take,
 And love the soul constrains,
 To Jesus let the song awake,
 In ev'gelic strains.
 The trembling strings strike full and clear,
 Let no mean notes be heard,
 Rich elegance, that charms the ear,
 Should always be prefer'd.
 Throughout the whole of your design
 No discord should be found;
 Simplicity and grandeur join
 In one harmonious sound.
 Let *sovereign grace* exalt the Lord,
 [Of ev'ry song the soul,]
 And rich experience of his word
 Give beauty to the whole.
 For ornament, on fancy's wing
 Explore creation's stores,
 Thence shining pearls and di'monds bring,
 And cull sweet blooming flow'rs.
 'Tis when the *Spirit* blows a gale
 That sweet will be the sense,
 In vain we spread our little sail
 Without his influence.
 But when devotion warms the muse,
 The song will be divine,
 Else cold will be the words you chuse,
 And languid ev'ry line.
 Now touch the gently-breathing flute;
 Then blow the trumpet strong;
 Your metaphors to th' subject suit,
 Your numbers to the song.
 Here the rough verse, like *Sinai's* roar,
 May thunder deep and loud,
 When justice, arm'd with dreadful pow'r,
 Proclaims th' avenging God.
 There soft and grand as *Jordan's* stream,
 The cadences may flow,
 When love and mercy are the theme,
 And God does pity shew.
 The Saviour's sorrows call'd to tell!
 The notes should mournful roll,
 Or like the floods and billows swell,
 That overflow'd his soul.
 When with bright majesty the muse,
 Would deck heav'n's sov'reign King,
 The rainbow's glorious colours use,
 Of saints and angels sing.
 If perfect beauty thou wou'd'st sketch,
 And Jesus' image trace,
 Then roses, stars, and lilies fetch,
 And paint them in his face.

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Let all thy noblest songs unite
 Emmanuel's praise to spread,
 While thy muse takes her highest flight
 To place it on his head.
 While with rich praises (all too poor!)
 Thou do'st his temples crown;
 Let not thy pride reserve a flow'r
 With which t' adorn thy own.

A PILGRIM.

DOMESTIC, FOREIGN, AND LITERARY INTELLIGENCE.

The Protestant Dissenters Almanack, and Annual Register, for 1811; is in a state of considerable forwardness, but the Editors, anxious to be as correct as possible, will thankfully avail themselves of all communications that may reach them by the 10th of the present month.

In the press, and speedily will be published in 1 vol. 8vo. Hints on Toleration: in five essays submitted to the Rt. Hon. Lord Viscount Sidmouth and to the Dissenters. By Philagatharches, the design of this work is stated to be, to enquire into the principles upon which an enlightened religious toleration should be founded; and to shew the extent to which the legislature should exert its authority, over the religious opinions of the people. The work will contain, also, an examination of the claims of the Roman Catholics and Protestant Dissenters; and a considerable portion of the work will be devoted to the consideration of the subject of Lord Sidmouth's late motion, viz. On licensing persons and places for the performance of Divine worship.

Another volume on capital punishments, in addition to one already published, is in the press, and is expected to appear early in the next season. To this volume, will be added, by way of appendix, extracts relative to the subject of prisons, &c. from the following: Liancourt's Travels in America, Isaac Weld's Travels through North America, Lowrie's Account of the Penal Laws of Pennsylvania, Turnbull's Visit to the Philadelphia Prisons.

A new edition of the works of Archbishop Secker, in six octavo volumes, is in forwardness at the press.

The Rev. James Rudge, is preparing for the press, Twenty-five Discourses on the Creed, delivered at the church of St. Ann, Limehouse, at the afternoon lecture.

3 P

Dr. Watkins is engaged in a History of the Bible; or, a connected View of the Sacred Records; with copious dissertations and notes, forming an entire commentary on the inspired volume. An appendix will be subjoined, containing memoirs of the apostolic age, chronological tables of sacred and profane history, &c. to form two quarto volumes.

The researches commenced at Ostia have been for some time suspended. Important discoveries might, nevertheless, be expected to be made there, if they were continued, as that town, formerly so spacious and opulent, was almost entirely overwhelmed by a sudden inundation of the Tyber, and all the valuable objects which it contained were buried in the mud of the river. If it were completely explored, it would be found to exhibit an appearance not less interesting than Pompeii. People may still walk along the tops of the houses, and trace out whole streets by following the direction of the roofs. They may descend into some of these houses, which have been cleared, and which are built in the same style as those of Pompeii. The only edifice that has been entirely disencumbered is the temple of Neptune, situated on an elevation; that of Mercury, in which the god is represented holding a purse, is only in part cleared. It was in this ancient city that Fagan found, among other monuments of antiquity, a fine Venus, which is in high preservation, and disputes the palm of excellence with the Venus of the Capitol. It is at present in England. Herds of buffaloes and wild bulls still graze, as in former times, over the roofs of Ostia, so that the place cannot be approached without great caution.

The French government, faithful to its plan of excluding colonial produce from its territories, has lately published a decree, by which the following premiums are offered:

1. A premium of 100,000 francs to the person who shall discover the means of extracting from any plant of easy cultivation, a secula, as a substitute for indigo, so that it may be equal in point of expense and the stability of its colour.

2. A like sum shall also be adjudged to the person who shall furnish a process of fixing a vegetable colour upon wools, cottons, linens, or silks, in the room of that given by indigo, and on the same condition as above.

3. 50,000 Francs shall also be awarded to the person who shall point out the best means for mixing any indigenous substance with indigo, or shall use it in such a new manner as to diminish, by one half, the general quantity used, but so as to produce the same effect of colour. Also a premium of 25,000 francs on the same terms as above, for any method of diminishing the proportion of indigo used to one quarter of the whole.

4. A premium of 25,000 francs to the person who shall describe the most easy and sure method of extracting from woad (the *isatic tinctoria* of Linnaeus), a colouring secula, to answer all the purposes of indigo in dying.

5. A premium of 100,000 francs for rendering the secula of woad equal in fineness to that of indigo, without diminishing its strength.

6. A premium of 25,000 francs for the most sure and easy process for dying woollen and silk with Prussian blue, so as to retain a clear and unalterable colour, notwithstanding steeping and washing in water.

The following decree for the establishment of Schools of Marine appeared: dated from the Palace of Fontainebleau, September 27.

"We, Napoleon, Emperor of the French, King of Italy, Protector of the Confederation of the Rhine, Mediator of the Swiss Confederation, &c. &c. have decreed and do decree as follows:

"Art. 1. There shall be formed in each of our Ports of Brest and Toulon, a special School of Marine.

"2. These schools shall be under the orders of the Maritime Prefects.

"3. No one shall be admitted to these schools but by a decree; he must not be under the age of 13, nor above 15, of a good constitution, and without bodily deformity.

"4. The number of pupils at each port is fixed at 300; and each shall pay an annual pension of 800 francs."

[Here follow a great many other regulations with regard to dress, nature, and mode of instruction, &c.]

The following decree respecting domestic servants was issued at Fontainebleau the beginning of this month. In no country that we have ever heard of, has that class of persons been subjected to such severe and oppressive regulations. Under the guise of a measure of police,

this new regulation is, in fact, one of the most horrible and comprehensive systems of *espionage* that suspicious tyranny ever devised.

1. Within the month following the promulgation of the present decree, all individuals, of both sexes, who at present are, or who wish to be engaged in service by the year, month, or even day, as domestics, under whatever denomination, in our good city of Paris, shall be inscribed in Registers, which shall be pointed out by the prefect of police, either upon their own declarations or upon the statements and verifications which the Commissaries of Police shall be bound to make, under the penalty of an imprisonment, not exceeding 3 months nor less than 8 days. There shall be delivered to each individual thus inscribed, a card bearing his christian and surname, place of birth, his employment, his description, whether married or not, and also pointing out the master whom he serves.—2. Those who serve as temporary domestics, by the month or day, besides declaring their domicile to the Prefecture of Police, shall be obliged to produce the master of a furnished hotel, or some other house-keeper, who may be answerable for them under the penalty contained in the 7th Article.—3. No one is permitted to receive or take into his service any domestic not provided with a card of inscription; the said card shall remain in the hands of the master.—4. He whom a domestic leaves shall address the card of inscription to the Prefecture of Police, having first inserted the day of departure. The domestic shall be bound to repair to the Prefecture within forty-eight hours, and make declaration whether he means to continue to serve, or take up some other employment, under the penalty of an imprisonment, which shall not exceed four days, nor be less than twenty-four hours. The card shall be restored to him, signed according to his declaration; and if the master has neglected to send it, the office of the Prefecture shall require him to send it, or shall give a new one.—5. No one shall take a domestic into his service, unless the card of inscription presented to him has been signed at the Prefecture of police.—6. Domestics are forbidden to hire any chambers or closets without the knowledge of their masters, and unless they have given notice of the same to the Commissary of

Police, of the division where the said chambers or closets are situated, under the penalty of an imprisonment which shall not exceed three months nor be less than eight days. Proprietors or principal tenants are also prohibited from letting or sub-letting to them any chamber or closet, without having made declaration of the same to the Commissary of Police, under the penalty of a fine, which shall not exceed 100 francs, nor be less than 20.—7. Every domestic out of place for more than a month, and who cannot give a satisfactory account of his means of subsistence, shall be obliged to depart from our good city of Paris, if he is not authorised to reside there, under pain of being arrested and punished as a vagabond.—8. There shall always be at the office established by the Prefecture of Police, an officer of police, charged to receive every complaint of domestic theft, to order pursuit without delay, and to take all measures necessary for discovering the perpetrators.—9. The obligation of getting themselves inscribed, and of receiving a card, is not applicable to domestics serving the same master for the last five years, except at the time when they shall leave him.—10. The obligation imposed upon masters by the present decree, shall be executed by the house stewards, where there are any.—11. The penalties contained in the present decree, shall be prescribed for six months, where the domestic who has incurred them, had got into the service of a new master.—12. Our Grand Judge, Minister of Justice, and our Minister of General Police, are charged with the execution of the present decree, which shall be inserted in the Bulletin of the Law.

M. Leon Lardiere, surgeon of the first class of marine at Roscop, attests, that in attending seamen wounded in engagements with the English, he has extracted a number of jagged bullets, (*balles machées*). It is now a year since he first perceived the employment of these bullets by our enemies. He has ascertained the same fact in the most authentic manner, in consequence of two successive combats sustained in the most brilliant manner, on the 29th of August, by Captain Ballidard, against an English cutter and lugger. The brave Captain, at the close of these two actions, entered Roscop; and having landed six wounded

seamen, among a number of balls extracted from these there were found three made jagged, with a core which proved a ferocious intention of doing injury, by adding to the ordinary and avowed means of destruction employed in war.

M. Leon Lardiere speaks with the warmth of a man of honour against this barbarous process, which civilization reprobrates, and which doubtless the English government would itself disavow and repress, if such facts came to its knowledge. Wounds occasioned by these jagged bullets are with reason considered as more dangerous than others, in consequence of the increased and more inflammatory laceration occasioned by the asperities made in such bullets.

A remedy for the gout, invented by M. Pradier, who has hitherto kept its composition secret, has engaged a considerable share of public attention in France. It consists of a linseed-meal poultice, very thick and very hot, on the surface of which he pours a liquid of a yellow colour, and having the smell of spirits mixed with that of saffron: with this poultice M. Pradier covers, to a considerable extent, the members to which it is applied. These are commonly the legs, be the part affected what it will. The liquid contains no substance which, from its nature, can possibly produce a pernicious effect, nor any opium. Its general effects are of four different kinds. It moistens and softens the skin, and even produces wrinkles in that which covers the soles of the feet and the palms of the hands, but without doing the least injury to its texture. It retains its natural colour, and the epidermis remains entire. Secondly, it provokes a humid, whitish exudation, more or less abundant, which partly adheres to the surface of the skin, and partly to that of the poultice when removed. Thirdly, it occasions a pain resembling the sensation of burning heat, which is particularly felt in the sole of the foot and in the heel; is unattended with redness or inflammation, and though sometimes slight, is often so violent as to become insupportable. Lastly, it induces a weakness and emaciation of the legs, in consequence of repeated applications and abundant exudation: an extraordinary tenderness of the sole of the foot, which makes it painful to walk; and in some persons, agitation, restlessness, and at times a general in-

crease in the activity of all the functions. M. Pradier has offered to sell the secret of this remedy to government, which has appointed a committee of the faculty of medicine at Paris to examine and report upon it.

One of the French journals has published the following method of employing the horse-chestnut instead of soap: when it is ripe and drops from the tree, strip off the brown husk, and pound the fruit in a large mortar. Apply the farina thus obtained to the soiled parts of the linen, and wash it. The dirt will disappear, and more readily than by means of soap. The experience of several mistresses of families who have tried this process, confirms its efficacy.

A new way of keeping green peas and French beans is given in *Sonnini's Bibliothéque physico-économique*. Into a middling-sized stewpan filled with young green peas, put two or three table-spoonfuls of sugar, and set the pan over a brisk charcoal fire. As soon as the peas begin to feel the heat, stir them twice or three times; and when they begin to yield water, pour them out into a dish to drain. When drained, spread them out on paper in an airy room, out of the sun, and turn them frequently, that they may dry the sooner. It is necessary for their keeping that they should not retain any moisture, otherwise they will soon grow mouldy. French beans may be managed in the same way, and will thus keep till the next season, as well flavoured as when first gathered.

Liberty of the Press.—Schaffhausen, August 22nd. The Canton of Berne has published a new law respecting the censorship of books, which has occasioned a great sensation in Switzerland. The different branches of printing and book-selling are only to be carried on by *licensed persons*, whose licences are to be *annually renewed*. No writing book, or periodical work, is to be sold, without the authority of the commission of Censorship; and no works are to be printed in the Canton which have not been first approved of by the same authority.

Liberty of the Press in Spain.—In the sitting of the Cortes on the 27th of Sept. Arguelles said, that, without the intention of bringing the subject completely under discussion, he could not do less than call their attention towards an object of the greatest importance, and

which he looked upon as a necessary preliminary to the salvation of the country; he meant the Political Liberty of the Press. Zorraquin and Perez de Castro supported the motion. A Clerical deputy manifested some opposition. Torbero, another ecclesiastic, ascended the tribune, and in a very animated manner, pointed out the evils which had been already experienced from the want of the Liberty of the Press, and the benefits which would result to us from its political freedom. He said that it was necessary that the Cortes should proceed in the opposite course from that which the Central Junta had taken, substituting for the criminal silence and mysterious conduct of that government, the publicity of their sittings, and the liberty of writing upon political subjects. The prohibition of that freedom had discredited the Central Junta from the first moment of its institution. The public, he observed, had a right, and it was even their duty to interest themselves in the conduct of their representatives, and to warn them of the errors which they might notice in their proceedings; and which warning could only be given through the medium of the Press. It was always necessary to consult public opinion, *whose echo was the press*. The want of the Liberty of the Press was, at this present moment, an impediment in the labours of the Committee which the Cortes had appointed to consider certain questions relative to the august duties of the Executive Power.

Almost all the members voted for the motion, and a committee was appointed of eight members, among whom were Arguelles, Perez de Castro, Palacios, and Hermida.

The proposals of the Cattle Life Insurance Company for the ensuing year are now in the course of distribution. In one of our former numbers we ventured to predict, that this institution would prove of the greatest importance to the agricultural interest, and we are now warranted to assert, that the public has already derived extensive benefit from it. To secure the property of the tenant, and the rent of the landlord, is of no small consequence to society, and these objects are both accomplished by means of this rising company.

Bethlem Hospital, which was erected almost immediately after the fire of Lon-

don, upon an insecure foundation, and constructed in haste, as well as in a great degree with unseasoned materials, has long been in so decayed and dangerous a state, as to render it at length necessary to pull down a considerable part of it, and to limit, in consequence, the number of patients.—The remaining part of the building is also hastening fast to decay. To meet this exigency, application was made to parliament in the last session, for an act to enable the governors to exchange, with the city of London, the present contracted site of the hospital, for a piece of ground, containing nearly twelve acres, situated in Saint George's Fields; on which spot, the unhappy subjects of mental derangement will, in addition to their former advantages, possess such superior requisites of air and exercise, as they have never yet enjoyed, which are not only likely to add in a considerable degree to their comfort, but also to accelerate their cure. The governors, in order to avail themselves of the superior light which has been thrown upon the study of architecture within the last century, have advertised for plans for the new buildings, and offered premiums of 200l. for the best, 100l. for the second, and 50l. for the third best, designs, in the full confidence of being adequately assisted in their anxious desires to erect an hospital, which may be at once a monument of a benevolent and enlightened age, and an honour to a great and distinguished nation. The present intention of the governors is to erect a building capable of containing four hundred patients, but not to confine themselves even to that enlarged number, if they shall be enabled, by the liberality of the public, to proceed farther in their design. The funds applicable to the purposes of a new building, amount, however, at this time, to little more than 27,000l. while the cost of a new hospital, upon the scale proposed, can hardly be estimated at a smaller sum than 100,000. To effect, therefore, so desirable a purpose as that in view, it will be obvious, that nothing short of a liberal subscription on the part of the public at large can suffice. Subscriptions are received by R. Clark, Esq. chamberlain of London (treasurer of Bethlem Hospital), Bridge Street Black Friars, and at the principal banking houses.

Coinage in England.—The following

is a statement of the Gold and Silver coined in England during every reign from the Restoration, to the 25th of March 1810, extracted from authentic documents:

By Charles II. - - - £7,524,105
By James II. - - - 2,737,637
By Anne - - - 2,691,626
By George I. - - - 8,725,921
By Geo. II. Gold 11,662,216l.

Silver 304,360l. 11,966,576

The great re-coinage of Gold between 23d August 1773, and the end of 1777, amounted to 20,447,002l. From the commencement of Geo. III. to August 1773, there were coined about 10,000,000l.—making:

By George III. before 31 Dec.

1780, Gold 30,457,805l.;

Silver 7,126l.: [30,464,931.]

From 1780 to the end of

1802, Gold 33,310,832l.;

Silver 56,473l.: [33,367,305.]

—From 1802 to 25 March,

1810: Gold 2,445,253:—

66,277,489

Total Gold and Silver coinage

since the Restoration - - 99,923,354

Bank dollars (amounting to many millions) duly stamped, and issued by authority, are not included. The last silver coinage was in 1802.

British Silver Coinage.—No silver monies have been coined at his Majesty's mint since the year 1797, excepting some small silver groats, twopences, threepences, and pence, coined for the use of King's Maundy monies or Easter bounty; which on an average may amount to about 100l. per annum.

Rise in Value of Lands.—The citizens of London contemplate with astonishment the streets after streets, which for miles together, around the outskirts of the metropolis, spring up, almost like Jonah's gourd, in so short a space of time, that the interval seems to have been that of a night only. We hear of contracts for so many as *two thousand* houses to be built, here;—a season sees them grow, as it were, from the foundation to the ground floor, and at length to the roof;—they are covered in; and presently another contract is announced for *two thousand* more. This is a fact; and a new city starting up between Russel Square and the villages north of it, will justify the assertion. To this should be added an estimate of the dwellings now

in progress in Islington, Hackney, Poplar, Blackwall, Greenwich, and Woolwich;—also in Camberwell, Walworth, Clapham, Kennington, &c. &c.—“How are we ruined?” Nevertheless, London only is not in this enlarging state: Edinburgh is spreading on all sides; Manchester, Birmingham, and other of our manufacturing towns, are become cities in magnitude and importance. Who supports the expences? Where do these undertakings find speculators? where do these speculators find money?—What will be the number of houses built during the *fifty years reign* (complete) of his Majesty? and what is the ratio of increase between the last year of his reign and the first? What proportion of importance is this progress justly entitled to, in estimating the felicities of a reign of more than usual duration, and the honour with which the sovereign has discharged his obligations to promote the welfare of his people.—The following information communicated by Mr. Hutton in his “Trip to Coatham,” describes the increased value of lands at Leeds, a town of great wealth, and the seat of a valuable branch of our woollen manufacture. What proportion does it bear to the increased value of building ground, in other places? Mr. H. observes, that the prosperity of a place may, in some measure, be ascertained by the value of land in its vicinity. A gentleman who resides at Hounslet, the village adjoining to Leeds, at various times, purchased twenty-two acres of land, now in a ring fence, which, on the average, cost him three hundred pounds per acre. On the back part of this land he had erected his house, works, &c. Were he inclined, he could dispose of the front land at a thousand pounds an acre. Another gentleman, recently agreed for the purchase of a small piece of land, at a most extravagant price; but, as he could not make one bargain without making two, he applied to the Lord of the Manor for permission to use a small brook which ran by the side of the intended purchase, and of which the Lord made no use. He had offered a *thousand pounds*,—which the Lord was then in doubt whether he should accept. Water seems as dear as land.

National Improvements.—The three existing bridges over the Thames, at London present already a feature that no other capital offers. Acts of Parlia-

ment have been passed for the erection of two more, and notice is given of application for another, which will, if agreed to, make no less than *six bridges* in the *metropolis*, over the metropolitan river; besides, various applications are to be made to add to the present number of docks and canals: so that, speaking hyperbolically, one might almost say, that the land is to be inundated and the river covered. And all these great works, none of them unworthy of the proudest times of Roman greatness, to say the least, equal in utility, if not in pomp, are the undertakings of individual subscriptions, growing out of the growing wants of communication and facility for increased trade and commerce, and augmented population. None of these are the works of government, paid for from the national purse, either with the false view of forcing trade, or of shedding lustre on a reign. The same remark is applicable, with very few exceptions, indeed, to the Road, and Canal, and Dock, and Pier Bills, which have, in such multiplicity, passed of late years; and of which the number applied for increases in an astonishing degree. If a yearly statement of these matters were made in this country at the end or the beginning of a parliamentary Session, how trifling would the details of the French *Exposés* appear, in which such subjects are so pompously detailed. If to them we were to add the number and variety of discoveries and improvements, the new institutions of charity schools, of modes of public education, of systems of relief for age, and poverty, and accident, and disease, (all of which come into the report of the French Home Minister), how much superior would this nation appear, in all that displays a nation's worth and greatness! All this may consist with the state of a *falling* country; but it goes hard with one's conviction, in spite of acknowledged imperfections, to discover in such things as these the mere humours of a corrupt habit, or the *remnant* only of those splendid energies that *sometimes* accompany the decadency of a great state.

The Duchess of Anholt Bernbourg, formerly Princess of Hesse, while viewing the valley of Chamouny, near Lausanne, last month, had nearly been buried with several other persons under an enor-

mous mass of rock which rolled down. The Princess had her leg broken, and one of her attendants was killed.

OBITUARY.

At Naples, the Right Rev. Dr. Luke Congannen, of the Order of St. Dominick, Bishop of New-York. He had resided at Rome more than 40 years, was one of the six Doctors of the Casanate College in that city, and general Agent of the Irish Catholic Bishops and Clergy. On his arrival at Naples, with a passport from the present Roman Government to proceed to his Bishopric, he was declared a prisoner of war, and died after three days' illness.

At Lee, Kent, aged 74, Sir Francis Baring, bart. one of the Directors of the East India Company, and formerly M. P. for Taunton. He was of a Devonshire family; came to London early in life, and studied mercantile affairs, if we mistake not, in the house of Boehm. His talents were of a very superior cast, and highly improved by reading. Few men understood the real interests of trade better; and it may surely be added, few men ever arrived at the highest rank and honour of commercial life with more unsullied integrity. At his death, he was unquestionably the first merchant in Europe; first in knowledge and talents, and first in character and opulence. His name was known and respected in every commercial quarter of the globe; and by the East India Company, and other public trading bodies, he was consulted as a man of consummate knowledge and inflexible honour. Throughout his long and respectable life, he acted on those steady principles which seldom fail to raise men to opulence and credit, although they may not always enable them to shine with such superior lustre. One obstruction Sir Francis Baring had to contend with from his earliest days—an incurable deafness. By the usual helps, however, he contrived that this should very little impede his communications; and both in Parliament, and as chairman of the East India Company, his opinion was so highly valued that every pains was taken to prevent the subject in debate from suffering by his infirmity. His private, as well as public life, if faithfully delineated, would form a most instructive

lesson to the mercantile world; and a lesson particularly necessary at a time when so many seem to forget or despise the genuine attributes of an English merchant, and aspire at sudden and unsubstantial wealth and credit, by the paltry speculations of mere fraud and low cunning. On the contrary, the soundest principles and truest policy laid the foundation of Sir Francis Baring's fortune and character, and guided him in all his transactions. In future annals, he will rank with the illustrious names of Gresham, Firmin, and Barnard, men who have formed the English character, and to whom English commerce is indebted for its superiority.—He was physically exhausted; but his mind remained unsubdued by age or infirmity to the last breath. His bed was surrounded by *nine* out of ten, the number of his sons and daughters, all of whom he assisted to establish in splendid independence. Three of his sons carry on the commercial house; and the other two are returned from India with fortunes. To his five daughters, who are all married, he gave most liberal dowries; and, in addition to all this, it is supposed he has left freehold estates to the amount of half a million. He was the personal holder, it is said, of upwards of two millions of the first Omnium. Such has been the result of the honourable life of this English merchant! The remains of Sir Francis were deposited on the 20th, in the family vault in Micheldever church, near Stratton park; on which occasion, the whole of his tenantry had mourning given them.

Mrs. Catharine Abbott, spinster. In the sweet calm, in the constant and gentle uniformity of this good lady's life, common minds might perhaps perceive little to attract their notice, and still less to excite their approbation and applause; for her wishes were few, her pursuits were humble and unobtrusive, the "noiseless tenour of her way" was kept in a straight but private path of Christian virtue, and the circle of her very respectable acquaintance was studiously limited. Mrs. A. remained single through choice, as we are given to understand: she had many matrimonial offers made her; whether her determination was the result of disappointed affection or not, we stoop not to enquire. She was well calculated

to adorn either state. Agreeable in person, amiable in disposition, independent in fortune, this worthy woman made it, apparently, the sole aim of her existence to be doing good to the poor, the sick, the helpless, and the mentally distressed. Numerous, indeed, are the instances, *discovered since her decease*, of Mrs. A.'s considerate and liberal beneficence to objects of variously pitiable conditions, to the innocent and unfortunate; ay, and to the guilty and repentant. Our pages shall never be made the vehicle of base reproach to any wretched being; but, were we so inclined, we are enabled to state a recent *remarkable* proof of Mrs. Abbott's charity towards a person of the latter description, that entitles the old lady's memory to most unqualified and enthusiastic veneration. Here, her soul generously rose above the pardonable scrupulosity of her sex; and, though all delicacy and purity herself, this excellent lady undertook to reclaim a frail young woman from error, succeeded in the difficult task, took her to her own home, and, finally, *just before her own death*, restored the lamb that was lost, to her reconciled and rejoicing family. On a topic thus peculiarly tender and affecting, our respect for the living compels us to narrate no more; but our duty to society at large, and our sincere regard for the character of the dead, would not permit us conscientiously to say less. The departed should serve either as warnings or as examples: be this our candid apology to those whom it may be thought and allowed to concern. Mrs. A. was, when alive, a glorious pattern to single ladies of unassuming goodness and active benevolence; she is gone! but let us cheer ourselves with the hope, that (by means even of this very imperfect tribute to her virtues) to many a modest, many a well-disposed female in private life, ΘΑΝΟΥΣ ΕΤΙ ΑΛΛΕΙ.

At Tunbridge Wells, C. J. F. Jansen, Lieutenant in the 2d light battalion of the King's German Legion, married to Marianne, youngest daughter of R. Cumberland, Esq. in whose house he died, and who attended him to the grave.

Mr. J. Hall, of Cheapside, very much respected by all who knew him, for his integrity.