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“ In Doctrine shewing uncorruptness.”

ARMINIANISM RENOUNCED, AND FREE GRACE EXALTED; IN A
LETTER TO A LADY.

DEAR MADAM,

YOUR unexpected, but not unwelcome letter, came safely to hand; not, however, till eight days after it was written. I read it with a mixture of pleasure and surprise; and, after laying your case before your Lord and mine, and asking assistance of that all-wise and powerful Spirit, who condescends to teach the ignorant, and help the infirmities of the weak, I sit down to answer it.

I was once, as you are now, a member of a society of Arminians, with whom I walked in love for some time. But, as it pleased the Lord, the Spirit of truth, whose office, and whose pleasure it is, to guide the bewildered mind into all truth, gradually to open my understanding, and enlighten my mental eyes, to shew me more of myself, and to make me feel more sensible of my deep and awful depravity, I was convinced of my great imbecility, and total insufficiency, not only to save myself, independent of Christ, but to perform those conditions, which my teachers assured me I must perform—punctually and constantly perform, in order to obtain and preserve an interest in the Redeemer, and the benefits of his life and sufferings, and to procure a title to eternal life. The things which I heard with my ears, and those which I felt in my bosom, were always at war. In the midst of this conflict, my poor soul was like an infant's, seized by sanguinary ruffians, cruelly lacerated, and wantonly tossed from sword to sword, just ready to expire through fear and wounds. I fled from my frightful self, to seek for shelter and relief in Sermons; the Sermons which I attended threw me back upon myself, to receive fresh and deeper wounds: again I had recourse to Sermons for peace and health, pleading my entire helplessness, and utter inability to

fulfil the conditions which they enjoined: still they insisted, and again threw me, with redoubled violence, back upon myself, to seek for peace, and rest in my own performances, upon the points of my innate corruptions. In the midst of these tossing to and fro, my agitated, anguished mind, came at length to this conclusion: If what these men say is true, I am lost—lost for ever: there is, there can be, no salvation for me! I left them. They sought me, they pitied, they entreated, they blamed me. I was unstable and deluded; in short, I was fallen from Grace; and my class-leader very candidly and politely called me a serpent. But none of these things moved me; I was determined to seek food and health for my famishing and fainting soul elsewhere. I sought and found. My Bible, the most excellent of books, was my companion, my counsellor, and my guide. I read it by day and by night, on my bed, at my meals, in my walks, at home and abroad. I heard other preachers: I heard a joyful sound—Salvation: not to be determined by my depraved capricious will; but originating in the sovereign and immutable will of my Creator; not to be contrived by my poor purblind reason, but planned by the all-perfect wisdom of the Most High: not to be effected by my withered, enfeebled, broken arm, but begun, carried on, and completed, by the Omnipotent Immanuel; not to be purchased by my works, all contaminated, nor by the works of any man, but given—given freely as the air we breathe is given; not to continue mine only while I was faithful to grace, and conducted myself with decorum, or in a manner worthy of the boundless favour, but mine, notwithstanding all my prodigious unworthiness, mine, by the absolute, irrevocable grant of heaven, for ever and ever. These joyful tidings were to my sin-sick, fainting soul, as a voice from heaven, as the voice of God. The men who brought them to my ears, were to me as angels dispatched from the celestial throne, with full commission to proclaim an everlasting Jubilee to me, and to others in the same state: their tongues were as the choicest silver, their voices as the sweetest music, and their words like apples of gold. I listened with ardor, hanging on the lips of my generous instructors, while their doctrine dropped as the rain, and their speech distilled as the dew, upon my thirsty soul. The truths which I heard, came, not in word only, but also in power, and in the Holy Ghost, and in much assurance. My prejudices against those sentiments, which had often been held up to me by those of my late connection as erroneous, as dangerous, as licentious, and blasphemous, bowed and fell down; they sunk as a mill-stone in the ocean, to rise no more; and those very doctrines which had been, with no small degree of adroitness, painted before me, in colours the most frightful, and figures the most terrific, I now saw to be the glory of the Bible, and the beauty of Christianity; they were, and still are, to me, the power of God unto salvation. With my whole heart I believed them to be the truth of the

glorious Gospel of the blessed God; the truth as it is in Jesus. I found them to be richly salubrious, and pre-eminently sanctifying in their nature, and, in their tendency, supremely honouring to each glorious person, and every attribute, of Deity. I saw the transcendent beauty of the incarnate God, my only, my all-sufficient Saviour; beheld the Father's glory shining in the Redeemer's face, and felt the vital energy of the Holy Ghost. My heart melted beneath the tender—the irresistibly tender impressions of Divine, electing love: my soul wondered, rejoiced, and adored. Then said I, “O Lord, I will praise thee; though thou wast angry with me thine anger is turned away, and thou comfortest me. Behold, God—the incarnate God,) is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength, and my song; he is also become my salvation.” Then with joy I drew water—healing, purifying, consoling, fructifying, water, out of the deep, the everflowing wells of salvation:—God the Father, God the Son, and the Holy Ghost, their eternal immutable counsel and covenant, and their glorious works of grace, formed and performed, for the salvation of the church of the first born, whose names are written in heaven. The pure waters which I then drank from these mysterious, unfathomable, eternal springs, quite spoiled my taste for the foul streams of both false doctrine and immorality, of which I had drank very freely, and palled my appetite for every kind of worldly company, and fashionable amusement; and, to the honour of free Almighty Grace I speak it, my former zest for them has never returned: my language to the things which had been my dearest delights, then was, and still is—Fly, for I hate you all.

In my new school, Madam, old indeed in itself, but to me new, I learned, 1st. That there is a vast difference between a profession of religion, and the possession of it, and between external moral decency, and internal vital godliness. 2nd. That alarms of conscience, and fears of hell, often impel people, and especially young people, to reform their lives, and impose upon themselves the most severe restraints, and carry them on for a long season, and great way, in a profession of religion, causing them to weep and pray, even while the love of sin is very great and powerful, and is only waiting for a favourable opportunity, when conscience is less uneasy, and fears of eternal misery have a little subsided, to prompt the unhappy creatures to throw off every restraint, and return, with keener appetite, to their former criminal indulgences. 3rd. That although there never is, nor can be, real conversion to Jesus Christ, without a reformation of manners, there may be, and often is, a reformation where there is no such conversion. 4th. That obedience to the commands of God, performed through fear of punishment, is only the obedience of slaves under the Law, not that of sons under grace, who obey through love to God and his commands, springing from his love to them, shed

abroad in their hearts by the Holy Ghost. 5th. That obedience done in hope of escaping destruction, of obtaining the favour of the Almighty, and of gaining a title to a crown of immortal glory, *by doing it*, is no other than the obedience of mercenaries, who, in all they do, serve themselves rather than God, and who, like the hireling, that loves neither his master nor his work, but has his heart fixed merely on his reward, would soon relinquish his service, if their hope and expectation of obtaining eternal life by it, were to subside. 6th. That neither fears of the wrath to come, nor terrors the deepest and most awful that can possibly exist in the human breast, nor the most confident and pleasing hopes of celestial bliss, built upon our own obedience or personal worth; nor the most refined theory of religion; nor the finest external moral rectitude; not any one of these, nor all of them combined, with all which bears the name of natural or moral virtue, can constitute real religion: no, it is a new creation, Madam, effected by the Almighty energy of the Holy Ghost, according to the purpose and Grace of God, given us in Christ Jesus before the world begun, which gives being to religion in the soul of man, and forms the true Christian character. It is God, you may believe me, it is God alone, who makes the truly religious man; not in consequence of a second thought; there is, there can be no such thought in him, whose mind is eternally the same, without the shadow of a change; not by a fugitive volition of his will, nor a casual emanation of his power things totally incompatible with a Being of infinite perfection, but according to his eternal purpose, which he purposed in himself: yes, he does this glorious work, as he does all his works, according to the counsel of his own will.

The Omnipotent Spirit, proceeding from the Father and the Son, according to the economy of the covenant of Grace, enters into sinners, chosen of God unto salvation, through sanctification of the Spirit, and the belief of the truth: even while they are dead in their trespasses and sins, he enters them, without their desert, solicitation, or desire, therefore freely, and, of his own good will, inspires them with new life, purely spiritual and Divine. Descending in all the plenitude of his love and power, he breathes upon the dry bones, lying in the low valley of their fallen and helpless state, and they live. This supernatural vivification, the glorious effect of all-creating might, directed by sovereign electing love, is that which the Scriptures call Regeneration, and the renewing of the Holy Ghost; and the subjects of it, highly favoured of the Lord, and marked as his own, are born again—born of water, and of the Spirit—born of God, and declared to be his children, and heirs of celestial and immortal glory: for if born, then children; and if children, then heirs—heirs of God, and joint-heirs with Christ Jesus.

By the same effective energy, which produces in them this vital God-like principle, the light of life is diffused through all their souls,

to dispel their native darkness, and irradiate their minds, by nature like a land of darkness, and the shadow of death; a land of darkness, as darkness itself; and the shadow of death without any order, and where the light is as darkness. Their minds illumed, they see their former darkness, and the fatal errors in which they all along ignorantly lived, without fear and at ease. They descry the way of truth—of truth Divine, devised by infinite wisdom, in the counsel of the Holy Trinity, and delineated by the sacred writers, in the Scriptures, with inimitable skill, and unequalled precision, so that the way-faring man—the man whose mind is divinely enlightened to discern spiritual things, though, in regard of human science, a fool, shall not err therein.

The glorious Irradiator convinces them of the deep depravity of their nature, and of the exceeding sinfulness of sin as the transgression of God's most Holy Law; as rebellion against the supreme Sovereignty of his righteous will; as enmity against the purity of his nature; as the only thing existing which he abhors, and by which his name is dishonoured; as the sole cause, and fruitful parent of all the miseries known on earth and in hell. He discloses to their view the baneful turpitude of their thoughts, words, and deeds, issuing from hearts, deceitful above all things, and desperately wicked. By means of his inward instructions, they learn that they are extremely guilty, without ability to atone for the least offence: totally unrighteous without power to make themselves, in the least measure, righteous in the sight of infinite purity: defiled throughout, in body, soul, and spirit, and destitute of means to cleanse themselves from their filthiness; utterly unworthy of the Divine regard, and quite unable to render themselves worthy of it: deserving—every moment deserving, the hottest displeasure of the Almighty, and to be destroyed with an everlasting destruction, from his presence, and the glory of his power, without even the shadow of help in themselves. They see, they feel themselves to be wretched, helpless, and miserable.

The all-powerful Spirit of judgment, and of burning, destroys all the false foundations, which they have devised for themselves, and on which their deceived and deceitful hearts have built their hopes of salvation: consumes every refuge of lies, to which they have fled, and makes them both ashamed and afraid of the falsehood under which they have hidden themselves; and burns up all the wood, hay, and stubble of natural religion. He makes void their covenant with death; dissolves their agreement with hell; stains the whole crown of self-righteous pride; turns all the comeliness of sinless perfection in the flesh into corruption; breaks the high arm of self-conceit and self-sufficiency; lays all the boasted power and sovereignty of free-will in the dust; in fine, he strips all those whom he condescends to teach, of every hope, and every plea, derived from themselves, and founded upon their works, and leaves them nothing of their own to boast of, or in which to glory,

that they may exalt and glorify Christ in their hearts, as all in all, and bring them to make their boast in him, and to glory in his Cross.

Trembling and afraid, filled with shame, and covered with confusion of face, reproaching themselves, and bitterly bewailing their woful condition, their Divine Instructor leads them, hard-by the dismal gulph of despair, and through the maze of manifold temptation, to the door of hope, which is opened before them in the dispensation of Divine Grace: to Jesus the Father's unspeakable gift, the gratuitous gift of his free and boundless love, to Jesus the helpless sinner's kindest friend: the Saviour, the only, the Almighty Saviour, full of grace and truth, who says, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else: if any man thirst, let him come unto me and drink: come unto me, ye weary and heavy laden, and I will give you rest: him that cometh unto me, I will in no-wise cast out."

The heavenly Teacher proceeds in his glorious work, which he never for a moment relinquishes, he carries it on with a power, to which all resistance must yield, and will complete it to the praise of the glory of the whole Divine Trinity, and all the sacred perfections of Deity. In the faithful mirror of the Gospel, he presents to their astonished view, the glory, personal and mediatorial, the Grace, the righteousness, the atonement, the redemption, the salvation, of Immanuel, in the exquisite beauty of their perfection, and in the riches—the suberabundant riches of their freeness, to the guilty, whose only desert is the vengeance of eternal fire. His glorious and matchless power effectually disposes them, to believe the Gospel-testimony concerning Jesus; and, assuring them that the absolute grant which God the Father has made of him, and all the riches of his fulness to sinners, as such, is their complete and only warrant to receive him, he encourages their desponding minds, and emboldens and enables their fearful trembling hearts, swollen with anguish, to claim him as their own, on that very ground; to venture their languishing souls upon him, and to place their entire confidence in him, for justification, pardon, and peace, for sanctification, and everlasting life. Here they triumph, here they rest: this is their rest for ever; here shall they dwell in perfect safety: no power shall separate them from him in whom they believe and confide: their righteous souls shall never be removed from this impregnable foundation, this invincible sanctuary, where Grace reigns over sin, and death, and hell, through righteousness, unto eternal life.

This is the glorious era of their existence: before, they existed merely as men; now, they exist as christian men. They now enter upon a new career: they begin to live a life of faith, of love, of hope, of self-denial, of humility, of godly fear, of prayer, praise, cheerful obedience to the Divine commands, and of ardent

desire of the highest possible enjoyment of God, Father, Son, and Holy Ghost, whom they affectionately regard as the supreme good, whose favour is life, and whose smile is bliss. The faithful Spirit carries on his gracious work: he will not, he cannot forsake it: he helps their manifold and various infirmities. Under his efficient influence, and in his never failing strength, they fight the good fight of faith; resist the devil; wrestle with flesh and blood; put off, as concerning the former conversation, the old man with his deeds, putting on the new; and run with patience the race which is set before them, looking unto Jesus. Nor shall they faint; for God has granted unto them, that they, being delivered out of the hand of their enemies, might serve him, without fear, in holiness and righteousness before him, all, not a part only, but all the days of their lives.—But whither am I running? I fear your patience is exhausted; a minute or two more and I shall have done. Be assured, Madam, that if you wish to indulge in any known sin, you must not become familiar with the pure doctrines of Divine Grace, commonly called Calvinism; for they have been found by the best of men, in all ages, when applied by the Holy Ghost, to be, both in their nature, and their effects on the mind, *doctrines according to godliness*. But if you would *not* indulge in any sin, you must drink deeply and heartily of them. The more you imbibe them, and the more your soul is imbued with them, the more will all sin be subdued and mortified in you. You will most undoubtedly find that, in proportion to the ascendancy of these sublime truths in your mind, you will rise in triumph over every sinful passion, and be transformed into the amiable image of your Saviour. “Sanctify them,” said the gracious Redeemer, when praying for his people, “sanctify them *through thy truth*; thy Word is truth.”

You ask advice, I freely give you the best I can: search the Scriptures. The Bible is the best of books: be instant in prayer for Divine instruction, none can teach like God: look unto Jesus—take him for your all, and trust him with your all: hear him, be all attention to his gracious voice: “I will not fail thee, nor forsake thee.” Believe me, Madam, he can do wonders, not only in individuals, but in whole families; and in a very short time too. His heart is love; his arm is power. As much as possible, live peaceably with all men: but never, for a single moment, sacrifice one tittle of Divine truth, to the favour of the nearest relative, or the dearest friend. Never court disputes; but, if those who differ from you in religious sentiment, will obtrude their opinions upon you, do not give place to them in the least. Be valiant for truth: but then, be careful not to contend with unhalloved warmth; angry disputes seldom produce any good effects. We who believe that no man can receive any thing Divine, except it be given him from heaven; and, that by the mere Grace of God we are what we are, should be the last to be angry with those, who

do not see and embrace Divine truth as we do. In all our debates with them, pity, not anger, should move our tongues, and tone our voices. We should speak, and behave to them, in such a manner, as, if possible, to convince them that, although we can by no means approve their tenets, yet we love their souls. Watch, for those around you, they will watch for your halting. Now you have begun to think favourably of those sentiments, which they mistakenly think, naturally and unavoidably lead to levity and carelessness, they will expect to see you give the reins to the flesh, and become disorderly and licentious in your behaviour; therefore, I repeat my admonition—Watch. That the pure Word of eternal truth may dwell richly in you in all wisdom, and that Christ and his perfect and free salvation may be ever pre-eminent in your esteem, prays, Dear Madam, Your's,

A——y, Sep. 14, 1812.

EBENEZER.

A FEW HINTS TO THE DISCONSOLATE CHRISTIAN.

THE Providence of God has fixed our lot in a day big with events; a time, in which each thinking mind is expecting some gloomy circumstance to arrest their attention. Evils felt or feared, very often fill the traveller to the heavenly Jerusalem, with a whole troop of doubts; but as long as the eternal God is our refuge and strength, a very present help in trouble—in the strictest sense we have nothing to fear; here, is security, immortal security in every trouble and distress. Is the dear child of God beset with risings-up of the old man of sin, as lust, pride, and every evil propensity which like a troubled sea, threaten to overwhelm him, and is he so troubled that he cannot speak (to God in prayer) but is ready to conclude that it is the highest pitch of presumption for so monstrous a sinner as he finds and feels himself to be, to call upon God, or even hope in his mercy, and does he fear that one day or other he shall actually fall into some disgraceful crime, that will wound the cause of the dear Redeemer, the which he would rather die, than do?—How pregnant with rich consolation are these words, A very present help in trouble. Dear disconsolate saint, thy God and Saviour will most assuredly hold thee up when falling, or lift thee up when down; and he will, in his infinite wisdom, and grace, take the advantage of these very inordinate feelings of thine, to get himself praise, and increase thy views of the immortal beauty, and boundless suitableness of Jesus Christ, the Lord, thy righteousness and strength. These unpleasant, unholy, disgraceful feelings under which thy soul labours, and which thy better part abhors, are not new things just embarked into thy breast, no, they are the very members of the old man of sin, Col. iii. v. permitted of thy God, to stir up their hellish nature, with a view to teach thee what thou art, and to heighten God's infinite grace and glory in thy estimation. When the dear Redeemer is gracious to give thee a fresh discovery of himself, as thy

Saviour, and thy exceeding great reward, with what eagerness wilt thou trace his excellencies, and with what rapture of soul wilt thou exclaim, "yea, he is altogether lovely;" he has delivered in times past, thou knowest he has delivered; do not let those busy enemies, unbelief, and carnal reason, lead thee to question the truth of God, which thou hast known, tasted, handled, and felt. The Lord ever was, he is now, and ever will be, a very present help in trouble; and though thou art not able at this time to see his hand, thy not being in despair is no small proof of the fact. He, in an invisible way, supports thee still, or the views thou hast of thyself would unavoidably sink thee into desperation, in one way or other. Remember, thou art not the first vessel of mercy who has felt the cursed nature of the old man of sin: read the 38th Psalm; and hear the Royal Penman saying, "there is no soundness in my flesh, my wounds stink, and are corrupt, my loins are filled with a loathsome disease," &c. So hateful and irksome is the old man of sin, that an inspired apostle compares it to a putrified body constantly carried about with us, Romans vii. 24. Both David, Paul, and others, felt it and laboured under its cursed power; but though cast down, they were not destroyed; for the Lord proved unto them, *a very present help in trouble*; and he will ever prove so to all his dear children.

Has the Christian also to labour under the horrid suggestions of that implacable enemy of souls, the devil? And does he find himself beset with, and arrested by, all the horrid blasphemies that an infernal enemy can hurl into his disconsolate mind, so much so, that he dare not open his mouth lest he should put into words the very sentiments that Satan's fiery darts carry with them? Is he at once surrounded with almost every pernicious *ism* that ever proceeded from the lower regions, as Arminianism, Arianism, Antinomianism, Deism, Atheism, &c. till he feels at a complete loss what to think of himself, religion, the Bible, or its Author? In fact, he is almost ready to call in question the reality of every thing visible or invisible, nay, he is almost ready to conclude that there is no real existencies, the whole which appears is but a vapour. Beloved, think it not strange concerning the fiery trial which is to try thee, as though some strange thing had happened unto thee; be assured that the issue will prove thy God to be *a very present help in trouble*; and by a sweet deliverance from the cursed snare, thy heavenly Father will teach thee more and more of the loving kindness of the Lord. There is no temptation happened to thee but what is common to man, and out of every temptation the Lord will make a way for thy escape. O blessed Jesus! matchless Saviour, wonder-working God! Great is his faithfulness, and, thanks be to his ever to be adored name, there is not a misery his saints endure, but what he makes subservient to his own glory, and their real good; and though, while exercised with these things, the Christian is not able

to discern any advantage such distressing circumstances are likely to issue in, even then, in the very trial itself, they work for good; for we know that all things (of whatever nature or description) work together for good to them that love God, to them who are the called according to his purpose. Observe, the Lord does not say, all things shall work for good, but all things work now, in the present time; strange indeed! for many of these things are evil, very evil, both in their nature and in their tendency; so that the reason why they work for good, cannot be owing to the things themselves, but to the wisdom, power, goodness, grace, and truth of him who superintends over, and manages all circumstances and events, and is determined to make them answer these ends; so that the Lord alone shall be exalted, and his glory he will not give to another. Thanks, eternal thanks unto him, he is a *very present help in trouble*.

Is the Christian troubled with a stupid frame of mind, and does he seem as though he was destitute of either life or power, so that let him attend to what he will of a religious nature, it appears to be only a form without the power? This is a distressing state of mind, and in some respects a very dangerous one too; and there are moments when the soul feels the truth of this, yet the most the soul is able to do is to sigh and groan, and go mourning like a bird that has lost its mate, and is at times led to fear that this will issue in some dangerous downfall, if not in total apostacy. Now and then the poor soul breathes out, though very faintly, Where are thy former loving kindnesses? or, Restore unto me the joys of thy salvation; but, perhaps, the next moment is led to check itself, and say, this is saying too much, for I must have been deceived, my former joys must have been a delusion, or else I never could be so careless and carnal as I feel myself to be; and then will reason thus: Can I join the ungodly world, can I take pleasure in reproaching the honour of God, blaspheming his name, or trampling under foot his glory? no, my soul revolts at this, this I cannot bear. What am I fit for? I am neither company for sinner nor saint; Lord have mercy upon me, when shall I appear before thee, for without thee I cannot be happy nor rest, and yet, can I, dare I, venture to hope in thy mercy; I know not what to say, my case appears very mysterious, very dubious, I cannot bear the thought of giving way to despair, and yet I fear it is presumptuous to hope; I am a mystery to myself, for while I thus mourn, I feel almost as careless as though I had never heard of the name of Christ, yet I feel an aching void which I believe none but Christ can fill. But, alas! what am I? for I feel as if I dreaded the approach of the things I need. If indeed I am a Christian, I seem as if I feared that the means by which the Lord will bring me to my right mind will prove severe; and I am such a coward that I dread trouble. I know I deserve the severest chastisement, but I shrink back at the thoughts of the slightest touch: and though I know this is wrong, I am so

weak that I am not able to withstand these feelings—find the Lord I cannot: I know if I could but get near him, and come to his mercy-seat, he would put strength in me; and though at times I feel as careless as if it signified not whether I was alive or dead, and as if I cared not what became of me; there are other times when I long, yea, even pant for a sweet and sure resting place; and I look backward to past experience, but I cannot find the Lord my rest; I look forward to the glory promised to all the heirs of promise, but I cannot behold him; I am obliged to shrink back and say, I fear it will never be mine: on the left hand, where he doth work in bringing sinners from darkness to light, and from the power of sin and Satan to the living God, but I cannot behold him, for myself, there. If I attempt to look on my right hand, at the great work of redemption, he hideth himself that I cannot see him. O! that I could but say, “When he hath tried me I shall come forth as gold;” but ah! I still shrink at the thoughts of the furnace; Lord give me courage and bring me to the light. Poor soul, is this thy case, and are these some of the feelings of thy mind? Whatever thy fears or faintings may be, thou shalt find that God is *a very present help in trouble*, for he giveth power to the faint, and to them that have no might he increaseth strength. Be assured, though the Lord does evidence his displeasure against his people’s sins, and in a little wrath hideth himself, and they in the stoutness of their hearts go on frowardly in the way of their heart, yet such is his matchless grace and loving kindness, that he has said “I have seen his ways and will heal him; I will lead him also, and will restore comforts unto him and to his mourners.” Isaiah lvii. 17, 18. He will say, “Awake, O north wind, and come thou south; blow upon my garden, that the spices thereof may flow out;” and when he speaks it is done, and when he commands it shall stand fast; and thou shalt with solemn pleasure and sweet delight, in return, say, “Let my beloved come into his garden and eat his pleasant fruits.” Songs iv. 16. The Lord enable you to adopt the language of the Church from your very soul, “Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up.” Hos. vi. 1. And when he blesseth you with this experience, you will with David say, “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee;” and then with sweet composure of soul you will declare, that God is *a very present help in trouble*. It is impossible that any trial, trouble, or distress, of whatever kind or nature it be, internal or external, of a public or of a private nature, proceed it from what quarter it will, whether from hell, earth, or from an evil nature, be it headed up by what powers it may, however vicious, crafty, malicious, or strong, however dark, or dangerous the circumstances attending it appear to be, it is impossible for any thing, circumstance, or event, jointly or separately, to plunge the vessel of mercy beyond the reach of this protecting, securing,

declaration, *a very present help in trouble*. Into the arms of this God-glorifying truth, a Christian may venture to fall; for though the judgments of God may be abroad in the earth; before whose dreadful majesty, kingdoms tremble, thrones fall, and crowns tumble into the dust;—the love and faithfulness of God to his saints is still the same, and the welfare of Zion he will for ever seek; and as his glory will be her everlasting bliss, she shall find in the end that all the convulsions and devastations of every kind, she has feared or quaked under, have been managed by his infinite wisdom for ends of his own glory, and her good; and in all the afflictions of his saints he will prove himself to be *a very present help in trouble*. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. Selah. Though clouds and darkness are round about Jehovah, justice and judgement are the habitation or pillars of his throne. We may not be able to trace all his ways, in these gloomy days, but this we may be assured of, that the judge of all the earth will do right. Great men may corrupt themselves, and in order to support their ambitious ways, may bring a nation into ruin; and when the distressed cry under their intolerable measures, instead of redressing their grievances, they may stop their mouths by the power of the sword, and the terrors of a prison, &c. But though this may be the case; in some of the kingdoms of the earth, and the saints may be numbered among the sufferers in such kingdoms; yet the Lord ever has, does now, and ever will prove himself to be *a very present help in trouble*. He is the rock, his work is perfect, for all his ways are judgment: “A God of truth and without iniquity, just and right is he.” Deut. xxxii. 4. So that the dear child of God may venture to unite with David in saying, “In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me.” Psalm xxvii. 5, 31, and 20. That all the household of faith may be enabled to confide in the sure mercies of David, is the prayer of a NAZARENE.

MAN'S MISERY AND GOD'S POWER.

“My soul cleaveth unto the dust: quicken thou me according to thy word.”
Psalm cxix. 25.

THIS Psalm is an open declaration of *spiritual internal religion*, and to the world's end, will be read with pleasure and profit by the “*chosen generation*.” The words selected are evidently the language and breathing of one begotten again to a lively hope by the resurrection of Jesus Christ from the dead; translated from the kingdom of Satan into the kingdom of God's dear Son: born again not of the will of the flesh but of God. The carnal, whether professor or profane, are utter strangers, to the import of the text

being strangers to the things of the Spirit of which the text is a lively expression. "The entrance of God's Word giveth light: it giveth understanding unto the simple," verse 130; and when the power of God is displayed to a sinner effectually, he abides no longer in darkness, but hath the light of life, even the light of the knowledge of the glory of God shining in the face of Jesus Christ; and such are properly denominated *children of light*, because that the darkness is past and the true light now shineth. Nor is it possible for *any change* to take place with respect to the souls' condition, he is justified from all things by the imputed righteousness of Jesus, and the communication of the Spirit by the Lord of life, and glory is the most substantial evidence of his complete justification. *If ye be led by the Spirit, then are ye not under the Law.* I beg the reader to keep this in view, as he peruses the following lines, and not for a moment suppose I mean to convey an idea that the believer's *changes in his daily warfare*, make any change in the new Covenant, in his justification, or in the Omnipotent work of regeneration. "Quicken thou me according to thy Word." Let me enquire,

1. What the *exercised* believer prays for?
2. To whom his pathetic petition is addressed?
3. The ground of his argument at a throne of grace?

The special energy, guidance, and direction of the Lord, the Spirit is much prayed for and more needed by a real believer in Christ, for great deadness to spiritual exercises makes part of his daily cross, and which he will be more or less subject to, until he is called to lay down his armour and quit the field—until mortality is swallowed up of life. It is no uncommon thing for a believer to be *wounded*, yea to *fall* in the field of battle, to use a figure, see Prov. xxiv. 16; Mich. vii. 8; Luke xxii. 61; nevertheless he shall not be utterly cast down, but shall experience like Peter a most gracious look of love—fully expressive of the super-aboundings of his richest grace, even to the chief of sinners. The Pilgrim's progress is not only different to what the world imagine, but very different to what the believer in his early days conceived it to be, insomuch that he thinks it very strange concerning the fiery trial which is to try him. And such is his real case at times, that he is assailed with the most horrid temptations of Satan coming in, even to his soul like a flood threatening destruction to both body and soul; unbelief also joins with the old hissing serpent, becomes a bold accuser, and that at a time when his covenant God hides his face behind the cloud, so that he finds little or no freedom at the throne of grace. It is true, the well of living waters is the same, but the well is deep, his faith is weak, as to the exercise of it, and his unbelief very strong, insomuch if he reads the free promise, unbelief introduceth so many *ifs* and *may-be's*, that he is afraid of reading the book of God, lest he should discover something to distress him. When it is thus with any believer, the most

favourable opinion that another child of God may be pleased to entertain of his case, fails of giving him peace or tranquillity of soul. "My soul refuseth to be comforted." Thus he walketh in darkness, and hath no light, is without the sun of righteousness for a season, yet his prayer is to the God of his life, "Quicken thou me. Now, when a child of light prays to be quickened, it manifesteth a sensibility of creature-insufficiency, something of this insufficiency the apostle Paul felt when he wrote his 7th to the Romans: When I would do good evil is present with me. I see another law in my members, warning against the law of my mind and bringing me into captivity to the law of sin which is in my members; and it pressed him so heavily that he cried out as one gasping for life: "O wretched man that I am, who shall deliver me from the body of this death!" Thus we see an apostle kept in motion by two opposite principles, the flesh lusting against the Spirit, and the Spirit against the flesh, so that he could not do the thing that he would. And let it be observed, that nothing so effectually teaches creature-insufficiency as *experience*, nay, a person would not suppose himself so very insufficient to perform the least spiritual act, did he not daily feel the diabolical workings of a deceitful unbelieving heart. The guilt, pollution, and dominion of sin, is indeed removed from every believer, by the one offering of Jesus on the tree accursed: the Spirit of life given unto us is the evidence of it; but the *being* of sin the believer is called to bear and contend with as his daily cross, even as the Canaanites were left in the land to try and prove our fathers, and to demonstrate the faithfulness of God to his promise, so Jehovah hath left us this cross, the corrupt principles of depraved nature, lest we should settle on our lees, like Moab, lightly esteem the rock of our Salvation, like Jeshurun and take pleasure in our supposed attainments. Now the work and design of the Holy Spirit is to spoil the pride of human nature, or in other words, to keep the vessels of eternal mercy daily sensible of their entire dependence on their living head. They were chosen by the Father to be conformed to the image of his Son, but surely, there would be no conformity whatever between a *lovely* Jesus and a *lordly* disciple. O the pride of the human heart! How difficult the conflict to walk in Jesus, *even as we have received him!* How mortifying to my pride, to be daily coming, daily receiving, daily casting all my care upon him, nothing less than the power of Jehovah can enable the believer so to do. But, generally before the Lord communicates he puts a *cry* in the soul, such a *cry* as no hypocrite in Zion ever experienced, and this *cry* is in my opinion a most substantial evidence of our son-ship, it is the produce of the Spirit, helping our infirmities, and it is put forth at a throne of grace to God our Father, though not at all times expressed in words, for the child of light cannot sometimes order his speech by reason of darkness, yet his *cry* is real prayer, and is sure to meet

with acceptance before God, being the groaning of the Spirit who maketh intercession for the saints according to the will of God. Thus, the believer unburthens his soul, and in the exercise of precious faith, casts his cares and distresses on the shoulders of the appointed burden-bearer, even on him who is *mighty to save!* and this proves the truth of the observation. Psalm cii. 17. "He will regard the prayer of the destitute, and not despise their prayer, speaking peace unto his people and to his saints, that they turn not again to folly." When a child of God prays to be quickened, it is that he may be raised above the carnality of his mind; for to be carnally minded is death—that he may be raised above the reasonings of the flesh that produce nothing but bondage, wrath, and death, being allied to the old covenant; that he may be enlarged in the sweetest fellowship with his most dear Father, in the beloved, yea, that he may find boldness to enter into his presence by the blood of Jesus—yea, that he may be enamoured, as in the day when Jesus brought him into his banqueting-house and his banner over him, was love, when he could say, with the Poet,

"Thou art my ocean, thou my God,
In thee the passions of the mind,
With joys and freedom unconfin'd;
Exalt, and spread their powers abroad."

WATTS.

2. To whom does a believer pray in a time of trial?—Not to the gods, as did the sailors with Jonah in a time of temporal distress, *for unto us there is but One God, essentially so*; nor to the creatures: For who among the sons of the mighty can be compared unto our God?—Nor to the angels, for they are but *ministering spirits*; no, nor to the *saints*, for they have nothing but what they receive; but to the Lord Jehovah, as signified by the personal pronoun. *Thou*, in my motto, by whom David meant to say, My own covenant God: For where should a child go, in a time of distress and want, but unto its father? Our Lord taught us this when in the flesh: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit unto them that ask him?"—Besides, Who can *quicken* the dead? None but him that made the living: and it requires the same Power to carry on the work of faith in a believer, as it did to quicken at the first: "Ye are kept, (saith Peter,) by the Power of God." Now when David saith, "Quicken thou me," it implies the total insufficiency of all creatures, either angelic or human, to perform it. It is true the Lord may use means, such as the preaching of his Gospel, &c. but still he is the main-spring, who sets all the wheels in spiritual motion. Hence we find the Scriptures uniformly give all the praise to the grand Agent. (See Eph. ii. 1—5; 1 Peter i. 3.) which I adduce as a sample of the amazing displays of God's Power. But let it be remembered, that the separate and distinct glory of the

Father, in the operations of his Power on the elect, by no means obscures the glory of the other *Persons* in Jehovah. For as the Father quickeneth, even so the Son quickeneth. John v. 21; and as the Father and Son quickeneth, so the Holy Ghost quickeneth. "The Word of God is quick and powerful:" so was the voice of Jesus from the heavenly glory, to the conversion of Saul of Tarsus; and the *might of the Spirit* is the same in all his *amazing operations* on the heirs of promise!

These points ought to be insisted on much more than they are; for they are not only rejected by the avowed infidel, but treated as matters of no great importance, by the generality of our preachers; yes, and such too of whom we would hope favourably, but who ought to be rebuked *sharply*, that they may be *sound in, and sound forth*, this important article of our faith. What a miserable plight must a church be in, when guided by a preacher who, from Sabbath to Sabbath, scarcely mentions the foundation-truths of the Gospel, but who substitutes, in the place of Gospel-truth, oratorical art, to move the passions of the spiritually dead, to gain their *foolish approbation*!—"My soul, come not thou into their secret; mine honour, be not thou united."

Some assert that a believer, by virtue of the gifts and graces of the Holy Spirit, already received, can remove every obstacle that stands in his way; can take the promise, and apply it to his own use, as circumstances require. But this, I think, is as opposite to the truth of God, as it is to the daily experience of the children of God. For I would ask such, If any *received principle* of life be sufficient to guide and direct the partaker of grace into a spiritual knowledge of Christ, in his Power, love, and grace, then where does the sovereign Power of the Spirit appear? Where is the necessity for him (the Spirit) to bring all things to our remembrance; to glorify Jesus, by "taking of his, and shewing it unto us?" Paul, jealous of his Master's honour, ascribes the shedding abroad of God's love in our hearts unto the Holy Ghost. Romans v. 5; and in chap. xv. expresses his most earnest desire that they might abound in hope, through the *Power* of the Holy Ghost. All which evidently proves that no (believing) man can quicken his own soul; that the way of a (believing) man is not in himself; that it is not in him that willeth to direct his own steps; that man's goings, i. e. *spiritual movements*, are of the Lord the Holy Ghost. Glory to God, it is not of him that willeth: boasting is for ever excluded, and the saved sinner a debtor to sovereign grace all the way to the kingdom!—But, Is it possible that a believer can be the subject of so much depravity, and yet have a right to the promise of life?—It is more than possible; nay, to suppose a person must feel less of sin in his nature, in order to exercise faith in the promise, is to obscure the glory of the Gospel, which is a revelation of sovereign free-grace, consequently no way dependent, as to its efficacy, on the worthiness of the creature. Upon this point, as on many others, our spiritual guides, so called,

fall into many mistakes, to the great perplexity of many of the Lord's dear people. They tell us, that *sin must be rooted out of our nature, or subdued in such a manner as to feel it die daily*; that we must *keep the law, somehow or other, in order to strengthen our confidence in God*. Now it is by such words of vanity that legal preachers are but too successful in binding the hands and feet of such as are asking the way to Zion, "with their faces thitherward." I myself listened awhile to their tale, even until I had nearly sunk in despair: but He who watches over his wandering sheep, in the *cloudy and dark day*, threw in my way an early Number of the Gospel Magazine. The Editors' Review of Burder's "*Moral Law the Believer's Rule of Life*," greatly cleared my judgment, and sensibly relieved my desponding mind. I saw the fulness and freeness of the Gospel; I felt the Power of the "*blood of sprinkling*," which was a full answer to every accusation; the Word of truth was the means, but Omnipotence was the grand agent, even the Holy Spirit. Thus the Spirit of adoption comes, not by the works or preaching of the law, but by the hearing of faith.—"How beautiful upon the mountains are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" But,

3. What is the ground of a believer's argument at a throne of grace?—Nothing less than the absolute, unchangeable Word of promise. "*Quicken thou me according to thy Word*." As if he had said, Thou O God hast said, "*I will never leave thee nor forsake thee*:" Now remember thy precious promise, upon which thou hast caused me to hope; let me experience the truth of thy unalterable promise, by a display of thy matchless mercy, and stupendous grace, as all-sufficient for the supply of my every want: I am all changes, but thou changest not, and as *thou art*, such is thy precious *Word*.—"Heaven and earth may pass away, but thy Word cannot pass away." This I presume was the experience of the writer of my motto, and blessed be God, is, and has been the writer's experience for some years! Hence I observe: the faith of God's elect is different from every other faith, in that it rests alone on Divine authority. The testimony of the great I AM, is every thing with true faith. "That your faith might not stand in the wisdom of men but in the power of God." But all professing men have not this faith, hence the *wild conjectures* of many, and the *cold insipid definitions* of others, on a subject so plain to a soul blessed with an unction from the Holy One. The stability of the Word of promise is, that in which faith triumphs, here she boasts—here she sings—even while in the valley below, knowing that the Lord hath spoken the word and confirmed it by an oath; and when she looks up for a blessing, it is that she may receive a Covenant blessing by virtue of the *Word of the oath*; and while the mouth of prayer is opened to receive the unmerited favour, the heavens drop down righteousness, and then the par-

taker thereof cries out with delight. "Thy words were found and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart: for I am called by thy name O Lord God of hosts." Thus the life of faith is maintained in the soul by a special communication from the vital head; Christ *according to his Word*, for he saith, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And our Lord saith again, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. I am the bread of life, he that eateth me shall never hunger." This is a brief definition of faith in some of its exercises, and perhaps the most profitable that can be given; but my design was not so much to treat of the superstructure as the basis or foundation upon which it rests. Now as there is stability in the Word of promise, so there is suitability. "There are given unto us, saith Peter exceeding great and precious promises, that by these we might be partakers of a Divine nature." The suitability and greatness of the Word of promise appears, in that it not only brings forth into spiritual existence, but affords a believer all spiritual supplies by the way, and the concluding scene of life will prove to each and every ransomed sinner, "That there hath not failed one word of all the good promises the Lord hath given unto us."

June, 1812.

H. F.

FEIGNENEUVE'S FIFTH LETTER TO A YOUNG CONVERT OF ARMINIUS,
WITH A NOTE TO THE READERS OF THE GOSPEL MAGAZINE.

DEAR SIR,

You say, that you should not again have taken up your pen, had you not wished to wipe away a little of that calumny which I have precipitately stamped upon you.

Now I do not know of any calumny that I have stamped upon you, neither do you mention a single thing that can with propriety be called by that name, and I certainly do apprehend that this is a mere pretence to cover your real motive, which I believe to be a determination to have the last word if possible, that you may boast of it among your Arminian companions, *no very commendable thing in a young man, when engaged in dispute with an old one.*

It is true I have in effect called you novice, and all young beginners in the Christian profession are called by this name by an inspired apostle, and surely you are only a young beginner; *this, therefore, as I imagine, cannot be calumny.*

I also acknowledge that I have so characterised you in other respects as is not to your credit, but I contend that this originated with yourself, being perfectly suitable to that low, ridiculing, sneering, yea, and abusive language you have used when noticing me and my sentiments; and surely if men will, by such means, stamp such characters on themselves, they are not calumniated by

those persons who name them ; *agreeably hereunto* I likewise confess, I have freely given you my opinion of your avowed notions and state of your soul, and signified my belief that both must be changed if ever you are saved ; but certainly this is charity, or its fruits, and therefore not calumny or the products of a calumniator ; and at least, you ought to deem me a much better friend than those persons who more aim at pleasing than profiting, and whose conversation chiefly tends to deceive, and fill you with pride. I will not mispend my time by repeating your sentiments, already noticed and discussed, or my own, but content myself with asking you a few questions, which I desire you to answer to your own conscience only.

Can any man be saved through Christ, if in the present life he be not born again of God ? And is it not true, (see John i. 13.) that the will of the flesh, or the will of man, has no hand in procuring this blessing ? And must you not confess that this blessing is not partook of by every man ?

Now if this blessing, or any blessing, *said to be necessary to salvation*, and to be only within the power of God to grant, and to be granted independent of the will of those persons who partake of it, is not granted to every man, it must follow, *that it cannot be the will, or wish of God, to save every man.* Say not that this blessing is promised, or granted conditionally, for not the most distant hint is given of this, in any place where it is named, and indeed, the afore-quoted text alone, clearly proves the contrary.

You appear to think that I must be convinced that the story about the thirty Calvinist ministers cannot be a falshood, *because it is related by a minister of the Established Church, who has written a Confutation of Calvinism.* But on the contrary, if I had not before set it down for a lie, in consequence of its improbability, I certainly should do so now, as I regard the minister you allude to, as a very faithful servant of the father of lies.

If you send me any more letters, I shall send them back unopened, *unless you write on the back of them, I am no longer an Arminian*, as I am too well acquainted with all that even the oldest and most gifted Arminian can say for himself and his principles, to be ignorant of any thing you can advance on the subject ; and I have not the most distant hope of convincing you, as nothing can be more clear to me, *than that we are not led by the same Spirit ;* and till this is the case, no hope can be rationally entertained, that we shall become of the same mind, *or any thing like it ;* and under such a circumstance, dispute will only produce unprofitable strife,

I am, dear Sir, your's,

Devon, May 23, 1812.

PEIGNENEUE.

NOTE TO THE READERS OF THE GOSPEL MAGAZINE.

Brethren, beware of falling into the unscriptural notion, unhappily entertained by some, called Moderate or Modern Calvinists,

of its not being necessary to salvation, that the Arminian principles should be renounced, and to this end I now call upon you to view those principles in miniature.

Its true, that they say with us, that salvation is entirely by grace, through the work of Christ alone, and that without his Spirit we can do nothing good; *but mark what follows*, and you must discover their inconsistency, and that the root of the matter is not in them, notwithstanding.

For instance; they insist upon it, that God has ever willed, and now wills, to save all by grace; *that to this end*, the Lord Jesus Christ lived, and died upon earth, to satisfy his Father's justice; *and that for the very same purpose*, the Spirit of God instructs all, and draws all, that he may bring them to Christ, and that he even strives with them to accomplish it. With some they suppose, he is lucky enough to succeed, *in consequence of their being pliable, complying with him, and then assisting him*; but with the rest, he does not succeed, *because they will not comply, and work with him*; and that these are the reasons why the former are saved, and the latter damned; and now I ask, whether if these things were true, the saved would not have more of their own than of the Lord's to glory in? Would they not have to say, Why the will of God, the death of Christ, and the work of the Spirit, *standing alone*, are altogether vain and ineffectual things, as I see by millions being damned, who partook of all those blessings as well as myself; but the consent, the pliability, and the assistance of man, hereunto added, are never in vain or ineffectual, and to those things then, I have to attribute it, that I am saved rather than others—honour then to my consent—glory to my pliability—triumph to my assistance—hallelujah to my free-will, wisely and powerfully executed, to the making effectual the will of God, the death of Christ, and the work of the Spirit; and in heaven I will dare sing the same song, and a God of truth cannot contradict me! *I say, if Arminians were true, this must be the language of the saved, here, and in glory*; and if any Arminian should read these lines, I call upon them, either to renounce their present sentiments, or never more to say that salvation is by grace only, through Christ only, for the latter can never be held in conjunction with the former; and should any one herein contradict me, I positively tell them they are blinded by the god of this world. I also call upon my Calvinistic readers, to be so far on their guard, as never to be entrapped into a good opinion of any Arminian, merely because he chimes in with him respecting salvation, that it is by free grace through the Lord Jesus only, but sift him to the bottom, examine him well by the rules here laid down, and his rottenness will soon appear; and here I cannot but lament, the union, *(the unnatural, destructive union)* that has taken place in some places, between Calvinistic and Arminian societies, and the cant term used on both sides, of their differing only in non-essentials. What! is it not then essential, that we attri-

bute our salvation to God's free unattracted grace? Is it not essential that we acknowledge him our all, that we sincerely confess, that when we became willing to be saved by him in his own way, and by his own means, that he himself made us so? Shall we not contend that its necessary we discover, that he not only drew us for the purpose of bringing us to Christ, but actually brought us, or caused us to yield to his drawing? if these discoveries and confessions are not essentials, (or things necessary to salvation) nothing is, and we may as well say at once, that the difference between us and Arians, yea, and Socinians, is only in nonessentials; away then with the word nonessential, as applied to the differences in sentiment, between a real Calvinist and true Arminian; away also with those unions, which need support from this term, but let complaisance and civility remain, and cease not to pray for these deluded fellow creatures. Your's, PEIGNENEUE.

To the Editor of the Gospel Magazine.

Sir,

OBSERVING a Query in the Gospel Magazine for February, remain unanswered, I thought (as the passage is so much quoted to prove the general scheme,) if inserted by an enemy it might cause him to triumph in his opinion, and if by one of Christ's weaklings it might cause him to stagger, if it remained unanswered. I therefore offer the following thoughts for the consideration of J. R. if you think them worthy of a place in your valuable Magazine. I remain, Your's, in true Gospel friendship, A STRIPLING.

ON TENDERS OF SALVATION.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 20.

THE enemies of a free and full Salvation, and of particular redemption, have always been ready to bring similar passages to this, to attempt to establish their principles, such as, that, Christ died for all the world: man is not dead in sin, and therefore is not to be addressed from the pulpit, in such a degraded state; but is to be exhorted to stir up the life within him, and listen to the voice of the Gospel, and the striving of the spirit, they say, from the words we are now going to consider: that Christ is, that unhappy being, (I may justly call him according to their sentiments,) stands knocking at the door of every man's heart, by afflictive providence, sickness the strivings of his spirit and the like, then placing as the condition of their Salvation, they must repent, believe, open the door of their hearts and receive Christ: Christ surely cannot be omniscient, or he would never be anxiously waiting for a considerable time in expectation of gaining a subject, and at last be disappointed, in seeing Satan triumph over the strivings of Omnipotence, this is the character which all such

doctrines, give Christ, but let us consider the words, they are the words of him who was the beginning of the creation of God, and he spoke them, there is no doubt in a figurative style; and in applying the figure it can be applicable to none but the elect, as one of Christs disciples once said, "How is it thou manifest thyself unto us, and not unto the world;" and Christ said, "that he prayed not for the world, but for them whom the Father had given him out of the world." And if Christ did not pray for them, we cannot even suppose, he intends in this figure, to inform us, that he should ever receive them into the friendship, which he there speaks of, I think the figure may be Scripturally applied to the elect. 1st. When Christ visits the soul in conversion. 2nd. In the restoration of a backslider; yet I think, it is the backslider that Christ has a particular allusion to: as the whole of the chapter is written to reprove churches in a backsliding state, in the verse before what we are now explaining, he says, "*as many as I love I rebuke and chasten:*" which informs us they were not in a right state, or they would not have needed that repentance which he afterwards mentions; and which (like David,) all the children of God experienced at their restoration; Christ standing at the door, (by the door we understand the heart,) implies his regard to, and readiness to receive returning backsliders, and also, that he takes the first step in conversion and restoration. But the door does not open, when Christ stands very near the soul in his word, and in his ordinance: no, it is shut against every thing that is good, till Christ knocks, which means the alarm, which he causes in the soul, when a discovery of the true state which a fallen soul is in, takes place. We have this knocking also explained in the 5th chapter of Canticles, verse 2. Which will also prove that he has a regard for them, were he knocks. For the church says, after being roused from her sleep, "It is the voice of my beloved that knocketh, saying, open to me, my sister, my dove, my undefiled;" although he finds her in a sleepy careless state, what language does he use to intreat, yea, he even takes her in the wilderness to allure her: when Christ knocks, his voice is always heard, he says, "My sheep hear my voice, when I call them in conversion or restoration, and the reason is, they know his voice, and they will follow him." So in these words, when he knocks and any man (though he may have been long backsliden from God,) hear his voice, he opens the door, which means, he is willing to receive Jesus, the heart flies open as it were, to receive the long slighted, but the best of friends, and then Christ dwells in the heart by faith; yes, it is then, that Christ comes in unto the soul and sups with him, and there is mutual enjoyment in each others friendship, the soul sups with Christ, partakes of the reviving influence of his Spirit, and becomes enabled to tread the narrow path. The words at first sight, may appear to some, as if man had will to receive, and power to open the heart for Jesus: but if carefully, and with-

out prejudice and under the influence of the Spirit of truth, they are read; they will not be found to countenance any such doctrine, for all the will and the power in them, is the will and the power of Christ, his will in standing at the door, his powerful voice in knocking; his giving the deaf ears to hear that voice, and made willing in the day of his power to receive him: thus, all is, his work, from first to last, and not till this work has taken place in the soul, will there be any fellowship with the Father or his Son Jesus Christ; it is not till then, they come and take their abode in the soul. But they will say the call is general. If any man hear my voice and open the door, the call is to a character, one that hears Christ's voice, one that opens the door, that is willing to receive Jesus; as we also read, "If any man thirst, let him take of the water of life freely:" but his own fountains must be dried up, "before any will thirst to be washed in the fountain of Jesus's blood, or drink of the waters of life freely." Again, "Whosoever will let him take of the waters of life freely." But Christ must give the will, before any will be willing to receive salvation as it is freely revealed. I remain, Your's, A. S.

REPLY TO QUERY.

MR. EDITOR,

IN answer to a Query by an Anxious Enquirer, (in your Magazine for April 1812,) from Matthew iii. and 15. "And Jesus said, suffer it to be so now, for thus it becometh us to fulfil all righteousness." "What righteousness is here alluded to," I would ask with Jesus, "the baptism of John, was it from heaven or of men?" I take it for granted it was from heaven, for John had his commission from God, as it is written, "There was a man sent from God whose name was John*." Consequently it became John to fulfil his commission, and his commission was to baptize as it is written, John i. 33. "But he that sent me to baptize with water, &c." And this was the counsel of God, Luke vii. 30. "And Jesus Christ came from heaven not to do his own will, but the will of him that sent him." Therefore it was this that made Jesus say, "suffer it to be so now:" because, it became John to baptize according to his commission, and it became Jesus to submit to all his Father's appointments, (for as a Son he learned obedience;) and thus it became both to fulfil all righteousness, with respect to the language of the apostle to the Colossians, ii. 12: it is similar to what he makes use of to the Romans, Romans vi. 4. and in both places are written with the same view, and both serve to shew the significance of water, (or literal,) baptism, while at the same time the apostle points out the insignificance of the ordinance, without that faith which is of the operation of the Spirit of God, who hath

* John i. 6.

raised Jesus from the dead. But to be brief: if an Anxious Enquirer wishes to know if it is the duty of those that believe to submit to this ordinance, I would refer him to the Acts of the Apostles x. 47. "And if he be a believer who can forbid water that he should not be baptized." And I would put an Anxious Enquirer in remembrance of the monition, of your able Correspondent Minimus, "that every Word of God is equally true," and I would just add, that this part of his counsel shall stand, and that he will do all his pleasure: if this attempt to answer an Anxious Enquirer is made use of by the Spirit to lead him into this part of truth, may he have all the praise. Your's &c.

Diss.

G. E.

To the Editor of the Gospel Magazine.

SIR,

WILL you allow a Constant Reader a corner in your Magazine, to put a few Questions to our friend Mr. W. Tucker, of Chard, relative to the contents of his Note in page 189, of the Number for May of the present year, in which alluding to Fullerites and Baxterians, he says thus, "Perhaps the sentiments of these two are only a new-refined system of Arminianism, but they all join in the supposition or vain imagination of an ability and power in man to do something towards his own Salvation, and to render themselves acceptable to the Divine Majesty." To this tremendous charge the Fullerites plead Not Guilty, and deny it *in toto*. Now I should hope Mr. T. would not wilfully bear false witness against his neighbour, and I should also hope his neighbour would not deny the charge if a just one; but as Mr. T. has advanced the above as their belief, I hope he will make it appear in a clear distinct manner by answering the following Questions, as they may tend to let in some light upon the subject.

1. Do Fullerites believe that men have a *power* to do spiritual things?
2. What *kind* of power is it they believe men to have?
3. What do they understand by the term *Salvation*?
4. What do they mean by *doing something towards their salvation*?
5. What do they mean by being *acceptable* to the Divine Majesty?
6. In what way or manner do they suppose they can render themselves acceptable to the Divine Majesty?
7. Is their belief, (be it what it may,) merely the result of a vain imagination, or do they pretend to have criptural evidence for it, and what are the principal passages of Scripture which they produce in confirmation thereof?

Trowbridge.

SEEK TRUTH.

REMARKS ON MR. THOMAS SCOTT'S BIBLE.

MR. EDITOR,

ABOUT twenty-five years past I was then a young woman, and being seriously disposed, I was desirous of having what is usually called A FAMILY BIBLE. The Rev. Mr. Scott at that time put out in numbers, one that I had every reason to suppose would answer the title; I believe, to the best of my recollection, it was recommended by not less than fifty letters from preachers of various denominations, who were deemed evangelical, one among whom was the late Mr. De Coetlogon*, whom I had every reason to suppose was sound in the true scriptural faith; it was chiefly his recommendation which induced me to purchase the Bible, which I believe cost me six guineas. Since that time, by the perusal of the comment I have often wished I had had the pure Word of God without any glossary attached to it.

I am now, Mr. Editor, fully confirmed in the propriety of my wishes, by reading Mr. Scott's Address lately to the Public, on the cover of what is called the Evangelical Magazine, where he says, That when he wrote his elucidations of Scripture, which I am now in possession of, he was then, to what he is now, COMPARATIVELY A NOVICE IN THOSE STUDIES, but now in the last twenty years he has had more mature judgment, and confirmed habits of Biblical studies. The Apostle Paul says, a bishop or a teacher should not be "*a novice*." How will Mr. Scott reconcile with his conscience, I would ask, such rash, daring presumption, in endeavouring to support the ark of the testimony with such a feeble arm? And how, Sir, must good men be hurt in their minds, that they so prematurely recommended nostrums, without analysing their contents.

I cannot here help, Mr. Editor, referring to your late dear friend Augustus Toplady, who, with a heart overflowing with gratitude to the Father of lights, expresses himself as follows.

"I can never be sufficiently thankful, that my religious principles were all fixed long before I entered Holy Orders, and through the good hand of God upon me, I sat out in the ministry with *clear Gospel light*."—And yet this eminent servant of Christ died at an age, earlier than when Mr. Scott acknowledges himself a novice. Your insertion, Sir, of this in your Excellent Publication, will oblige,

AN OLD WOMAN.

Lisson Green, Aug. 6th, 1812.

* We are happy to announce to this Lady and the Public, that this Gentleman whom she supposes dead, is alive, and in health, and in the full possession of all his mental faculties. He lives remote as it were from the world, like a way-faring man in the wilderness, upon a small Rectorship, about twenty miles from the metropolis. Though thus in retirement, his mind has not been inactive, he has sought no repose, the cause of vital godliness has been on his heart. The valuable productions which have fallen from his pen in solitude, we have no doubt but a future generation will be ready to acknowledge and appreciate. We say posterity, because a man must die before his real excellency is known.

EDITOR.

THEOLOGICAL REVIEW.

An Exposition of the Lord's Prayer, as recorded in the 17th chapter of St. John's Gospel, in Twenty Two Sermons, in which the heart of Christ is set forth, the union and communion between him as God-man, the head and Mediator, his Church of elect men opened; his interest in them declared; their completeness in him shewn, and their future glorification with him spoken of. In which, the union and interest of the Persons in the Godhead with and in the Persons of the Elect are stated; and the utmost end of all this, in their being admitted to a sight and vision of God-man is declared. By Samuel Eyles Pierce.

The title-page is a summary of the contents of this octavo volume, written by Mr. Pierce, whose merit as a Christian experimental Minister, we have already given our testimony to, in various parts of our Journal.

When the primary and leading doctrines of the Gospel come before us in their full latitude, as in the present work, we cannot but embrace them, and speak highly of the inditor. For when we see order, and regularity, and plan, our attention is engaged, we examine and compare, our hearts are warmed, we bring together the effects produced on ourselves, and endeavour to excite the same in our readers.

It has been objected to this gentleman's diction, that it is plain and wants elegance. We grant the language is simple and unadorned, and though it may want the tinsel, it is devoid of vulgarity. There is a dignity and decorum which excite our reverence, as likewise a frankness and ingenuousness, without coquetry, dissimulation, or disguise. Light and heat are every where diffused in his writings, which render them invulnerable to the bickerings of the fastidious critic.

Though many of our readers are acquainted with Mr. Pierce's manner of elucidating Divine truth, we cannot withhold from them the following extract, from a number of others equally alike for energy, penetration, and piety. Speaking of the fall of Judas as connected with the final perseverance of the people of God, Mr. Pierce observes

"The whole twelve apostles were given by the Father to Christ. They had all alike the benefit of our Lord's bodily presence. They heard the same words. They saw the same miracles. They equally followed Christ up and down throughout the various cities and towns of Galilee. Yet out of these one falls into sin, final despair, and hell. Yet Christ makes an apology for this, saying, 'While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the scripture might be fulfilled.' Here, in this little company of twelve persons, we have election and rejection realized. Here are eleven chosen to life. Here is one appointed unto death. Here are eleven persons preserved from a total and final apostasy. Here is an individual falls, from being numbered by Christ with the

apostles, into hell. What shall we say, but, even so, Holy Father, it seemed good in thy sight. The persons here, were all chosen to the office of apostleship, but they were not all partakers of the grace which fitted for the apostolical office. And yet it is but one of them neither, that fails of this grace of God. Eleven of these who were styled by Christ apostles, were the chosen and beloved of God. But one who fills up the number, is here styled, "The Son of Perdition;" and that by our Lord himself. Our Lord says, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept." He again speaks of these eleven men now present, as given by the Father unto him. They were given him as the Father's beloved ones. And they were also given to him, out of the same everlasting love, to be his apostles. As they were thus doubly given by the Father to Christ, so they were doubly dear to him. He laid out himself, if I may so say, fully for them. So that he instructed them, and gave them to know the mysteries of the kingdom of God, whilst to others he did not bestow this knowledge on. Hence he said, "Unto you it is given to know the mysteries of the kingdom of God. Blessed are your eyes for they see, and your ears for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." Matt. xiii. 16. 17. Our Lord had kept these elect apostles from the evil of the world. Not that they were without sin; nor were they kept from falling into sin. A few hours after this prayer had been offered, they all forsook Christ, and fled from him. And one of them most shamefully denied him, with oaths and curses. Yet they were saved in Christ, with an everlasting salvation. And they were each of them saved by Christ from the full power and dominion of sin. Our Lord had kept them in his Father's name; in the true faith of God's elect. He saved them from final apostacy. He had so kept them, as to speak of it with the utmost satisfaction; as that which did his heart good to recollect. He speaks of it with divine joy. He speaks it before the Father, as that which would be highly acceptable and well-pleasing unto him. "Those that thou gavest me, I have kept." If Christ kept these secure, he will keep all the rest of the Father's elect sure also. Judas, his fall and damnation, is so far from making against the doctrine of the final perseverance of the saints, that it is a most full and convincing evidence of it. Those that thou gavest me I have kept. Election itself is the security of God's people. It was of the eleven apostles. It is so of all the rest of God's beloved ones. Hence, when there was a great defection from the doctrine of faith, among professors in Asia, of which Paul takes notice in his first chapter, in his Second Epistle to Timothy, he immediately, in the next chapter, comes in with his, "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," See chap. ii. ver. 19. So in the spread of Popery, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain, from the foundation of the world." Rev. xiii. 8. So here, Judas, his very sin, and fall thereby, from the office of being an apostle of Christ Jesus; for he did not fall from the grace, even of this very office, it never having been given him, was a proof that the gifts and callings of God are without repentance. As our Lord took care of the elect apostles, who were chosen in him to grace and glory, as well as to the grace of the apostolical office, and who, on the descent of the Holy Ghost upon them, then received every gift, and grace, which qualified them for the execution of their office; and as they were most graciously preserved from the evil which is in the world, and our Lord could give a good account of his having kept them, so he having kept them from temporal and eternal ruin, gives an account of one of their own company, though no partaker with them of Christ's salvation, and who was gone within an hour from them, on the basest design which ever entered into the human mind. And says of him, to the Father, "Those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled." Our Lord declares Judas is lost. None of them which thou gavest me is lost, but him. And he is lost, though thou gavest him to me. But thou didst not give him me as thine elect; as thy beloved. Thou only gavest him me, to be an outward witness, and an attendant on my person and

ministry. He is the Son of Perdition.—He is lost. He is now engaged in the hellish business of betraying me into the hands of those, who have plotted to take away my life. Such is his infamy and treacherous dealings, he has sold me for the price of a slave. I speak all this, prayer-wise unto thee, in the hearing of these eleven men present; as the time will come when they will profit hereby. It will be a confirmation of their faith in me, that I am the true and very Messiah. That every thing has been realized in me that was foretold by the prophets. That even Judas's perfidy is prophesied of in the Scriptures of truth. "He that eateth bread with me, hath lifted up his heel against me." I offer this, therefore, as an apology that Judas is not kept any longer, even in the company with the elect apostles. It is that the "Scriptures might be fulfilled." Our Lord most probably refers to the hundred and ninth Psalm; which some have very properly intitled the Iscariot Psalm; because it treats of Judas, and his betraying the Messiah. And it is so applied by the Apostle Peter, in the first chapter of the Acts of the apostles. Where he is treating of the fall of Judas, and says, "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them which took Jesus. For he was numbered with us, and had obtained part of this ministry." And he makes an application of this subject thus: "For it is written in the Book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take." Which are almost the very words of the sixth, seventh, eighth, and ninth verses of the hundred and ninth Psalm. The variation of the words neither alters the subject or meaning of them. It follows from hence, that Judas had been spoken of in the Scriptures as an apostate, who would be the betrayer of the Messiah. That he would bring on himself a most tremendous curse. That he would be in his own person an execration. Our Lord must naturally be conceived as referring to this here, therefore he says, all this fell out just so, that the Scripture might be fulfilled. It foretold this by way of prophecy, many ages before it was accomplished. What is written and foretold therein can never fall to the ground. This hath fallen out in the event, most truly, according to the prediction. It is therefore accomplished in this person, in his case and circumstance, from whence it appears no one single word in the Sacred Volume of Holy Scripture, can fall to the ground. From hence our Lord gives an account of the fall of Judas from the apostolical office, and falling into hell. He is here styled, "the Son of Perdition." A title, no where in all the Book of God given to any beside, but the Pope of Rome; and he is also styled, the Son of Perdition. 2^d Thess. ii. 3. And Peter, speaking of Judas, whom Christ styles the Son of Perdition, expressly says, that Judas "by transgression fell, that he might go to his own place." Which can be none other than hell. "Those that thou gavest me I have kept, and none, (or not one) of them is lost, but the Son of Perdition, that the Scripture might be fulfilled." We may learn from hence, that it is most clearly witnessed in the Word of God, that some are ordained to eternal life, and some are fore-appointed to eternal death. That all is fixed in the Divine decree; otherwise, How came it to pass, Judas should be fore-signified in prophecy as the very individual person who should betray Christ, if all this was not the fruit of Divine predestination? It is every day realized that all things are known unto God; and that all things fall out most exactly according to the Divine will. If so, all things must be appointed. It is expressly said, "He worketh all things after the counsel of his own will." Ephes. i. 11. Even the death of Christ, and those who were the very immediate perpetrators thereof, Peter declares, respecting Herod and Pontius Pilate, with the Gentiles, "And the people of Israel, were gathered together, for to do whatsoever the hand and counsel of God determined before to be done." Acts iv. 27, 28. If so, all the actions of men are under the direction of the Lord. That he overrules all in man for his own glory. God's decrees have no influence on the wills and actions of men; yet God knows all the wills and actions of men. And let us be willing, or unwilling, to believe and acknowledge it as we may, yet he who declareth the end from the beginning, and from ancient times the things which are not yet come, it is he who saith, "My counsel shall stand, and I will do all my pleasure." From our Lord's saying to his Divine Father, "Those that thou

gavest me I have kept, and none of them is lost, but the Son of Perdition," it is expressive of his acquiescence therein. And from our Lord's adding to it these words, "that the Scripture might be fulfilled," it shews the knowledge which he had of, and also the use which he himself made of them. Indeed, he was daily conversant with them. He could indeed say, "O how I love thy law, it is my meditation all the day. The law of thy mouth is better unto me than thousands of gold and silver." The word Scripture, taken absolutely, generally stands for the Sacred Books of the Old and New Testament. "Did ye never read in the Scripture?" Matt. xxii. 42. "How then shall the Scripture be fulfilled?" Matt. xxvi. 54. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16. Yet I conceive what is strictly and properly Scripture, is what relates to the revelation, and prophecies, concerning Christ in the Sacred Books. It is expressly said by Matthew, speaking of selling Christ for thirty pieces of silver, then was fulfilled that which was spoken by Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the Potter's field, as the Lord appointed me," chap. xxvi. 9, 10. Now this is not to be found in Jeremiah, but it is in Zech. xi. 12, 13. The Jews say, the spirit of Jeremiah rested on Zechariah. Mr. Romaine, and others, say it was spoken by the prophet Jeremiah, and written by Zechariah. But what I quote it for is, that Scripture must more immediately relate to prophecy. And as a proof of it, I would quote the following passage. Mark says, "And the Scripture was fulfilled, which saith, and he was numbered with the transgressors," chap. xv. 28. The Scripture referred to is Isaiah liii. 12. "And he was numbered with the transgressors." As this is a prophecy, and it is styled so by way of eminency, so is also what our Lord here alludes unto, when he says, "None of them is lost, but the Son of Perdition, that the Scripture might be fulfilled." Let these things be duly and properly considered by us, and we shall see beauty, harmony, and truth, most closely connected together in our Lord's words, "Of those thou gavest me I have lost none, but the Son of Perdition, that the Scripture might be fulfilled." It may be observed by us, that amidst all the glorious things which our Lord before, and after speaks of, yet in the hearing of his favoured few, he speaks out before them concerning the awful state of Judas. If such a one was in the Church over which Christ himself presided as pastor, we learn from hence, that God will have it so, that in his Churches, the Gospel being as a net which gathereth of every kind, some shall be congregated among the Lord's real people, who will be everlastingly separated from them, and unto whom Christ will one day say unto them, "I never knew you, depart from me all ye workers of iniquity." I would only add, Christ will, and does take care to discriminate between such as are his, and such as are not. The elect obtain the true knowledge of Jesus, and salvation, and the rest are blinded."

The Foundery Budget opened, or the Arcanum of Wesleyanism Disclosed; a new edition. By John Macgowan.

WE well remember reading this pamphlet when we were lads, and do not forget the impression it made upon us; for if ever knavery, hypocrisy, and consummate wickedness, could be combined in one man, it certainly was in the character held up here by Mr. Macgowan. Not a perfection in saintship, but a perfection in sinnership. But let him alone, he is gone to his place, and we must soon follow to give an account of the deeds done in the body.

The Fathers, the Reformers, and the Public Formularies, of the Church of England, in harmony with Calvin, and against the Bishop of Lincoln; to which is prefixed a Letter to the Archbishop of Canterbury on the Subject of this Controversy. By a Layman.

According to our promise we come again, to this delectable treat, and it is with the greatest pleasure we proceed to lay before our readers an extract or two more. On considering such a work, it is satisfying to observe the energy of the human understanding, and the superiority of truth rising above art and finesse. The production before us will bear us out in saying, without any eulogium, that the author is a most able combatant for the task; his tone is firm, his censures are manly, his affections are strong. Instead of resting his cause upon general argument, or endeavoring to dazzle or lead away his readers with rhetorical splendour, or a play of words, he makes a direct appeal to uncontrovertible facts, which immediately reach the heart and understanding.

As a further specimen of the author's judgment and manner, may be cited the following extract from the Church of England, and from Calvin. This gentleman goes on to say,

Dr. Tomline asserts, that the Church of England is **ANTI-CALVINISTIC**. Perhaps the shortest method of overturning his Lordship's position is by establishing an opposite one. To effect this scarcely any thing will be requisite but a selection and comparison of extracts from different writings.

I shall therefore proceed, without further introduction, to adduce passages from Calvin's Institutes of the Christian Religion, which contain his sentiments on Original Sin, Free Will, Regeneration and Sanctification by the Holy Spirit, Justification, Faith, Good Works, Predestination, and Election; and which, I apprehend, also express the sentiments of Calvinists in general on these important subjects. In comparison with these will be exhibited extracts from the Formularies of the Church of England. And in contrast to the extracts from both these sources, especially the latter, I shall make some quotations from his Lordship, accompanied with a few observations."

CHURCH OF ENGLAND.

"**ORIGINAL** sin, standeth not in the following of Adam (as the Pelagians do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.—*Art. 9.*

"We be, of ourselves, of such earth as can bring forth nothing but weeds, nettles, brambles, briars, cockles, and darnel. Our fruits be declared in the 5th chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that good is,

CALVIN.

"**ORIGINAL** sin is an hereditary depravity and corruption of our nature, diffused through all the faculties of the soul; rendering us obnoxious to the wrath of God, and producing in us those works which the Scripture calls works of the flesh.

"These two things should be distinctly observed: first, that our nature being so entirely vitiated and depraved, we are, on account of this very corruption, considered as convicted and justly condemned in the sight of God, to whom nothing is acceptable but righteousness, innocence, and purity.

"The other thing to be remarked is, that this depravity never ceases in us, but is perpetually producing new fruits, those works of the flesh which we have

CHURCH OF ENGLAND.

CALVIN.

but of God; and therefore these virtues be called there, the fruits of the Holy Ghost, and not the fruits of man.—2 *Hom. on the Misery of Man*, p. 9.

Man of his own nature is—only given to wicked thoughts and evil deeds.—1 *Hom. Whitsun.*

already described, like the emission of flame and sparks from a heated furnace, or like the streams of water from an unfailing spring. Wherefore, those who have defined original sin as a privation of original righteousness, which we ought to possess, though they comprise the whole of the subject, yet have not used language sufficiently expressive of its operation and influence. For our nature is not only destitute of all good, but is so fertile in all evils, that it cannot remain inactive.”—*Instit. l. 2. c. 1. s. 8.*

“The ninth article is so very explicit, that it seems scarcely possible to misapprehend any part of its meaning. For two hundred and fifty years it has been understood to assert the total loss of original integrity, and the entire corruption of human nature by the fall of Adam. It was reserved for Dr. Tomline to discover that this expression “man is very far gone from original righteousness” implies that original righteousness is not entirely lost,” (p. 50.) In another work his Lordship states, that when the 39 articles were compiled and subscribed in 1562, they “were drawn up in Latin only; but in 1571 they were subscribed by the Members of both Houses, both in Latin and English, and therefore the Latin and English copies are to be considered as equally authentic.” Consequently, we should avail ourselves of both, in order to ascertain the meaning with the utmost possible precision. The clause in the English article is so evidently at variance with the implication advanced by his Lordship, that it is difficult to conceive the possibility of such an inference being deduced from it by any one not previously interested in warping it from its real meaning.” But the expression in the Latin is still more conclusive against him. “*Ab originali justitia quam longissime distet*”—which, with all due submission, I venture to translate, “man is gone to the farthest possible distance from original righteousness.” But what degree of righteousness can be possessed by those who are gone to the farthest possible distance from it, remains for his Lordship to ascertain. If, after reading the foregoing implication, a person could feel surprise at any thing advanced by his Lordship, it would be at his assertion, “that this is the *plain and obvious* sense of the passage.”—The Bishop tells us, that “the Assembly of Divines in the reign of Charles the First proposed to omit the words ‘man is very far gone from original righteousness,’ and to substitute for them, ‘man is wholly deprived of original righteousness.’—And it is curious to observe, that he imputes this proposal to an attachment “to the peculiar tenets of Calvin,” and a wish “to reform our articles according to the Calvinistic Creed.” But the above extract shows that Calvin did not altogether approve of this definition; and whether the article required any alteration to conform it to the Calvinistic Creed, no reader of the passages can be at any loss to decide.

Dr. T. further insists, that “the article does not pronounce, with the Calvinists, “that man of his own nature can perform nothing but evil.” If any reasonable doubt could be entertained respecting the meaning of the article, it must be entirely removed by this passage from the Homilies which contain the same sentiment, and nearly in the same language here condemned as Calvinistic.”

This is the manner in which this able combatant goes on, and completely overthrows all the Bishop’s artillery. From the whole of this examination, the author deduces the following important summary:

“The more any one examines and reflects upon his Lordship’s book, the more marvellous and unaccountable it appears. Let us only suppose, that some waggish, and not very scrupulous, enemy of the Church, had formed the design of giving it a

secret wound, and at the same time playing off, what in the dialect of the town would be called, *a hoax upon the public*. Is it easy to conceive of any method more adapted to the attainment of such an object than the composition and publication of a book, caricaturing and vilifying the genuine doctrines of the Liturgy Articles and Homilies, asserting some of the most opposite and heterogeneous principles to be really those of the Ecclesiastical Establishment and of its venerable Fathers and Reformers, and exhibiting the most dutiful sons and best friends of the Church in the present day as advocates of heretical tenets and encouragers of licentious conduct? Yet such is the true character of this volume of his Lordship, whom nevertheless we cannot suspect of being otherwise than "serious in a serious cause," or of entertaining the most distant design of hostility to the Church, to which he lies under the strongest obligations to cherish and manifests the warmest attachment.

"I have now closed the evidence intended to be adduced of the Harmony of the Doctrine of the Fathers Reformers and Public Formularies of the Church of England with the system maintained by Calvin. To adduce all that could be collected would require many volumes. It is proper to remark, that the conformity of sentiment, between our English Fathers and Reformers and the Reformer of Geneva, really extended further than has here been stated. Several of their writings contain proofs of their coincidence with Calvin in what are generally considered by Anti-Calvinists as the most objectionable of his opinions; though, like him, they refrained from introducing those points into Articles of Faith, intended to express the grand doctrines in which all the Ministers of the Church were expected to agree. And the quotations here adduced have been selected with a direct view to the design of the present work, which is to show the Harmony of the Fathers, Reformers, and Public Formularies of the Church of England with Calvin, in those principles which have been adopted by Calvinists in general, and usually denominated Calvinistic.

"I cannot conclude without reminding the reader of the narrow ground that I have taken, and remarking, that many of the tenets avowed by the Bishop appear to me as irreconcilable with the plain decisions of Scripture, and with just practical views of human nature, as with the Formularies of the Church; and on the other hand, without pledging myself to the propriety of every expression in the numerous quotations here adduced against his Lordship, that many of the sentiments, which he opposes, are such as in my apprehension cannot be rejected, without rejecting or misinterpreting various passages of the Sacred Scriptures. But this ground of discussion, except so far as it may have been included in the foregoing extracts, I leave to the occupation of persons capable of doing it ample justice. I will add, however, that many of the principles impugned by his Lordship are those in which WICKLIFFE and ZUINGLE, LUTHER and CALVIN, MELANCTHON and BEZA, CRANMER and RIDLEY, LATIMER and JEWELL, with a host of excellent predecessors and successors, notwithstanding their minor differences, were all agreed: Principles, which in every age of the Church have been made instrumental, by the Divine blessing, in the moral and spiritual regeneration of men:—Principles, which have arrested some of the most abandoned profligates in their career of iniquity,—which have exchanged the justest apprehensions of future vengeance for well grounded confidence in the Divine mercy,—which have animated the human breast with the purest and most exalted piety,—which have inspired the heart with most disinterested, ardent, and expansive philanthropy,—which have adorned the life with every virtue,—which have alleviated present sufferings with the prospect of endless enjoyments,—which when the eyes have been closing on the scenes of earth have opened them on the beauties of Paradise, and while the body has been sinking amidst the swoonings of death have caused the spirit to beat high with the pulsations of immortality:—Principles, which at this hour are calling forth the noblest energies of Christians of various denominations, forming unions and prompting exertions unexampled and unthought of in past ages,—exertions that bid fair to realize the apocalyptic vision of "an angel flying in the midst of Heaven," Rev. xiv. 6. to circulate the Word of life in every language, to instruct the ignorant and reform the vicious in every land."

"For the freedom with which I have animadverted on some of the positions of the learned Prelate, I make no apology: I trust I have not forgotten that the subject of my animadversions is the work of a Scholar, a Gentleman, and a Protestant Bishop—though I am constrained to add, a work which contains passages sufficient to justify a suspicion, whether his Lordship may not sometimes have experienced a momentary oblivion of the obligations resulting from those characters. Whatever be the respect due to rank or function, the claims of truth are paramount to every other consideration*; and ought never to be compromised or waved, even in appearance, by complimentary concessions or apologies. If the charges of mistake, misrepresentation, and inconsistency, here brought against his Lordship, be incorrect and groundless, no apology ought to redeem them from the censure which in that case they justly deserve. But if these charges have been established, or if they can be established, something more than apology is due from his Lordship to the Public, to his Clergy, to his Metropolitan, and above all, to the Supreme Master whom he professes to "serve with his spirit in the Gospel of his Son," for having written and published such a Book.

"I shall now conclude with expressing my sincere desires, that it may please Almighty and Everlasting God, who alone worketh great marvels, to send down upon all Bishops, Priests, and Deacons, the healthful spirit of his grace,—to bring into the way of truth all such as have erred and are deceived,—to illuminate them with the knowledge and understanding of his Word,—to replenish them with the truth of his doctrine, and to endue them with innocence of life, that both by their preaching and living they may set it forth and show it accordingly;—to give them all those heavenly graces that are requisite for their high trust, that his work may prosper in their hand, that they may be made blessed instruments of advancing his truth; that heresies and false doctrines may not disturb the peace of the Church; but that all the congregations committed to their charge, hearing meekly his Word and receiving it with pure affection, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life; that truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, may be the stability of our times, and make this Church a praise in the earth."

We shall close this review by praying, that every Protestant Church and the household of faith may rise above the puny effeminacy of *modern* faith, and mount up into the bold and manly tone of *PRIMITIVE* decisiveness.

The Scripture Doctrine of Grace Vindicated; being Remarks on "Calvinism Refuted," by the Bishop of Lincoln.

WE have only here to acquaint our readers, that these Remarks have recently been printed in our Work, and certainly rank high in merit. Indeed, while we have such able writers in the cause of God and truth, we find our superiority over every other periodical religious publication. Several written testimonials have been received in attestation of the merit of this performance, and as an unanswerable defence of the Doctrines of Grace, which have induced our Printer to put them into a separate book, in order for more extensive usefulness.

* Amicus Plato, amicus Socrates, sed magis amica Veritas.

† Morn. Prayer—Litany—Prayer for Ember Weeks—Prayer for 25 Oct.—Prayer for all conditions—Prayer for 5th November.

These "REMARKS" upon the Bishop of Lincoln's Calvinism, written by a venerable Minister of Christ, and the preceding Work written by a Layman of the first-rate abilities, are, in our opinion, a two-fold cord that can never be broken. The one containing the most vivid and precedented documents, from the Fathers, the Reformers, and the Public Formularies, of a sound Protestant Church, all in unison to that faith once delivered to the saints. The other document taken from the fountain of all truth, namely, the Scriptures. Thus these two gentlemen have wielded the sword of truth, of manly argument, and of indisputable facts; weapons, from which must shrink error, sophistry, and misrepresentation.

An Inquiry into the original and modern application of the Statute of the late William and Mary, commonly called the Toleration Act. By the author of Hints on Toleration.

THIS pamphlet was written for the spur of the moment, when it was in contemplation of some of the members of the Legislature to encroach upon the privileges of the Dissenters, as handed down and guaranteed to them at the Revolution.

Amidst all the hue and cry of infringing upon the liberties of a Protestant Dissenter, we verily believe there would not have been found one member of the Legislature daring enough to propose the most distant restriction, if it had not been for a number of preachers prowling up and down, who were a disgrace even to a company of fidlers. Some years ago we augured, from the conduct of such a description of character, which had been made known to us from various quarters, that we were apprehensive that the Legislature would be obliged to interfere. We trust the good sense of religious people will fix their own boundaries and restrictions, and pray to the Lord of the harvest to keep back such men from presumptuously touching the ark of the Lord.

A Check for Lordly Pastors; a Letter to Mr. John Stevens, containing remarks on his conduct as a preacher. By William Foxwell.

THIS appears to be a squabble between a Pastor and a Deacon, the latter charges him with usurpation, as only wishing to be a servant; but no sooner had he got his feet in the stirrups, than he attempted to be *Lord and Master*; to which he adds ingratitude, and acting in a double character.

He says he esteems his ministry, but does not like to hear him speak *slightingly* of authors and commentators; because when he, (his Pastor,) first began to preach, his knowledge in Divine things was small, and his abilities less, so that he was much indebted to authors, and that he even went so far as to buy a *Selection of Sermons* which are published to learn young men how to preach.

These are among several other reasons, and his causing a Mr. Collins to be cut off, made him determine to withdraw from such a connection. But while he was thus making up his mind, behold, he himself was cut off!

This surgical amputation was done by this said Pastor, who he was the means, he tells us, of *elevating* to a salary of *upwards* of THREE HUNDRED AND FIFTY POUNDS A YEAR; before he procured it to him, he used to compliment and call him, *Dear brother* in bonds SUPERNATURAL and ETERNAL! but in seven months after he had got his situation, from the stirrups on the saddle, he addressed him, and called him DEVIL.

There are many more charges interspersed in this pamphlet, but we really sicken in the perusal. What a lamentable consideration is it to find such schisms in a religious body of people; ministers under the caprice of their hearers, and hearers under the tyranny of their teachers. Surely such divisions, and sub-divisions, are set on foot by the arch enemy, in order to strengthen his own dominion.

These contentions bring to our mind a remark of Mr. Newton's, where he says, "In the Establishment we know little of these difficulties; we are not so much at the mercy of our hearers for our subsistence; and though we probably preach to some who are wiser and better, as well as richer than ourselves, we have no hearers who assume a right to direct us, or whom we should stand in fear of if we did. For my own part, (he says) I wish to have a spirit willing to profit by a hint, even from a child, and to pay attention to the advice of any person, who speaks to me in love and in a right temper. Among us, the ministers are not afraid of their people, nor are the people under any controul by their ministers—to their own Master in heaven, they stand or fall."

Correspondence occasioned by the Refusal of Thomas Wilson, Esq. to admit Mr. A. Callender to Church Communion at Tunbridge Chapel.

In the foregoing pamphlet we have a charge made, in the writer's views, against what he calls a *Lordly* Pastor; we have in the present a remonstrance something similar, made to a manager of a place of worship, under whose mandate it seems both priest and people are ruled.

The complaint is as follows: Mr. Callender attending a place of worship, called Tunbridge Chapel, was denied admittance to the table of the Lord; after pressing for the reason, he was informed it was owing to his illiberal and unjust reflections on two ministers, namely, that they did not preach the Gospel, and that such a disposition of mind would certainly be prejudicial to the interests of religious union. The complainant replies as follows:

"In answer to this, I plead guilty respecting one; and how far the following sentiments agree with the Gospel, I appeal to the law and to the testimony. His text was, 'Sanctify yourselves, and come with me to the sacrifice.'—Now, every one that is born again by the spirit of the living God, knows, the sanctification here spoken of, is only a ceremonial sanctification, according to the then law, but which never could sanctify the sinner's unbelieving hard heart;—but your gentleman treated the subject in such a way, as if we still had a latent power, through those ceremonies, to sanctify ourselves;—and to show what were his views of the (full) atonement and sacrifice of Christ, I will give you them in his own words. He called the attention of the audience, by impressively saying, 'I will show you the difference between Cain and Abel's sacrifice; Abel's was according to the command, for he offered the body of an animal; but Cain's was only the first-fruits of the ground, and not acceptable as the animal's, not being commanded; and Cain also failed, in not offering his offering with due temperament of mind;—so then, the acceptance or rejection of those men, was owing to what they offered, and not by faith in the blood of the everlasting Covenant.

"But what says the Holy Ghost in the eleventh of the Hebrews, and fourth verse? 'By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts;' Abel, therefore, was justified, and his offering accepted, not because his sacrifice was an animal, but because he was made partaker of the faith of God's elect, which takes hold of the blood and righteousness of Jesus, for his complete justification, sanctification, and acceptance in the sight of a just and holy God. Now, Sir, inasmuch as your gentleman did not lay down this foundation as the fallen sinner's *only* hope, once more I aver, he preached not the Gospel; but that kind of Gospel that Paul speaks of in the 1st chapter of the Galatians, verse 6, 'he marvels that they are so soon removed from him that called them into the grace of Christ, unto *another* Gospel;' and adds, "there be some that trouble you, and would pervert the Gospel of Christ," and the Holy Ghost by Paul says, 'let them be accursed,'—I say Amen."

Mr. Callender then gives a statement of his belief, his views appear to us consistent with the faith of God's elect, as laid down in the Scriptures. However, his sub-pastor lets him know, however some of his views might be correct, he nevertheless objects to his describing that Christ's sacrifice, as atoning for "all our sins, past present and to come;" and also, that "the electing love of God, is laid down in the Scripture as the foundation of a sinner's hope;" and likewise his not urging, that it is the DUTY of SINNERS to *repent* and *believe* the Gospel." Here the correspondence closes with a few more lines from Mr. Callender, explanatory of his faith and confidence.

Upon the whole, this gentleman appears to be of the old school; they—Why, we would ask, wish to associate with the new? The plan at the present day is to smooth and to gloss over those doctrines which are inimical to the pride of man—preachers who even profess a creed superior to whom they stile *carnal* preachers, do nothing else but play, tickle, and tantalize the unconverted; they call upon the perverted language of Scripture, Make you a new heart and a new spirit, for why will ye die, O house of Israel!

POETRY.

To J. G.

Essex.

DEAR unknown Friend—constrain'd by love

I "take my pen" to thee ;
And O ! may Jesus, from above,
My "guide and pilot" be.

Blest Spirit ! thy sweet influence send
To waft my bark along ;
O ! tune my harp ; and thou, my Friend,
Accept the Pilgrim's song.

Of cloudy days and smiling skies
I sing—a chequer'd scene !
Where hills of sacred pleasures rise,
And sorrows roll between.

O'er blooming wilds, thro' verdant meads,
Or near some peaceful stream,
I sing, as sweet experience leads ;
Redeeming Love, my theme !

The troubles of my pilgrimage,
The soul-delights I've known ;
Let these awhile thy thoughts engage,
These, haply like thy own.

Grace be to thee ; and mercy speed
My "fellow-traveller" ;
Thee in his truth may Jesus lead,
Nor suffer thee to err.

May'st thou, rejoicing, still go on
To know the FATHER's love ;
To trust the merits of the SON,
And SPIRIT's influence prove.

Safe may JEHOVAH guide thy feet
To realms of endless day ;
And often, with communion sweet,
Refresh thee by the way.

When, at his throne, 'tis well with thee,
A word for Pilgrim say ;
When on the mount, remember me,
And "for a Pilgrim pray."

REDEEMING LOVE.

(Continued from Vol. V. page 189.)

PART II.

(To J. G.)

E'er since, by faith, I saw the stream,
Christ's flowing wounds supply,
Redeeming love has been my theme,
And shall be 'till I die.

COWPER.

SWEET was the time when first I heard
The Saviour's pardoning voice !

Him to all others I prefer'd,
And glory'd in my choice.
His gracious presence calm'd my fears,
And all my soul subdu'd ;
I wept, and wash'd his feet with tears
Of love and gratitude.

Beneath his smile I sat, and sung
The wonders of his grace ;
His love still dwelt upon my tongue,
And tun'd my lips to praise.

The memory of those happy days
Some comfort does afford,
When, often since, in darksome ways
I mourn my hidden Lord.

In him such glory I beheld,
Such majesty did view,
I almost wonder'd that the world
Could not behold them too !

Forgetful of my wretched heart
When lull'd in sin's embrace,
I thought I could the world convert
To Jesus, and his grace.

All other loves I did disown,
That charm'd my soul before,
And vow'd to worship him alone,
And only him adore.

He in my heart did wholly dwell,
My mind on him was stay'd ;
Nor earth, nor all the pow'rs of hell,
Could make my soul afraid.

No more the world could me deceive,
I liv'd so near my God ;
Nor thought I ever should him leave,
So strong my mountain stood !

But, ah ! by sin seduc'd, I left
My first, my purest, love ;
When of my marriage-joys bereft
I sorrow'd like a dove.

I call'd to mind my former vow
That to the Lord I made ;
" 'Twas better with me than now,
" And I'll return ;"—I said.

I rose, and round the city went
In search of him I lov'd ;
My sighs abroad, in vain I sent,
For he was far remov'd.

I ask'd the watchmen of the night
If they had seen my Lord ;
With heavy words they did me smite,
Nor comfort could afford.

By legal works I fondly try'd
 His presence to regain,
 This caus'd him more his face to hide,
 Which more increas'd my pain.
 When helpless and distress'd I lay,
 Oppress'd with gloomy grief,
 When quite bewilder'd in my way,
 He ran to my relief,
 On wings of sovereign love he flew,
 (As when at first he came,)
 Each precious promise did renew,
 And fann'd the sacred flame.
 His mercies all my praise demand;
 His mercies still I prove!
 A wond'rous monument I stand
 Of his unchanging love.
 His love, immutably the same!
 Is fix'd on all his own,
 And burns in one eternal flame;
 Sublime as is his throne!
 What though my wild affections range,
 And would to idols join!
 His know no shadow of a change
 Nor fluctuate like mine.
 What though my promises I break,
 And them as oft renew!
 To his eternal praise I speak,
 His promises are true.
 Though oft I disbelieve my Lord,
 And with the flesh comply!
 He's ever faithful to his Word,
 Nor will his grace deny.
 When'er I fall, through him I rise;
 His mercy lifts me up!
 He saves me from my enemies,
 And disappoints their hope.
 When o'er my mind black terrors roll,
 And I'm with fears distress'd,
 He speaks salvation to my soul,
 And gives my conscience rest.
 When Jesus hides his lovely face,
 My soul in darkness mourns;
 My refuge is his Word of grace,
 Till he again returns.
 When earth and sin eclipse his rays,
 Grief does my thoughts employ;
 Till he again his beams displays,
 And turns my grief to joy.
 When unbelief (in reasoning proud)
 His gracious presence veils,
 He, glorious, breaks through every cloud,
 And all my doubts dispels.
 Enlivening beams of quickening grace
 Around my path he throws;
 Then, in the light of Jesus' face,
 My soul rejoicing goes.
 His power and grace, in me display'd,
 Become my shield and song;
 In tribulations make me glad,
 In weakness make me strong.
 I joy in my infirmity
 That manifests his pow'r;
 His grace sufficient is for me
 In every painful hour.
 In fiery trials, long and sore,
 In conflicts with the foe,
 He makes me know myself, and more
 Of his salvation know.
 In persecutions for his sake,
 In famine and distress,
 He does me more than conqueror make
 By his Almighty grace.
 When'er on earth my foolish heart
 Attempts to build its nest,
 He bids me rise and with it part,
 For this is not my rest.
 When earthly riches spread their wings,
 And creature-comforts fail,
 He leads me to the living springs
 Within the heavenly vail.
 When foes against my soul engage,
 And friends deceitful prove,
 He, by his pow'r, restrains their rage,
 And cheers me with his love.
 Though the ungodly me reject,
 And hypocrites me hate!
 My God approves me his elect,
 And on him still I wait.
 My calling, and election too,
 He makes me clearly see;
 He writes my name among the few
 That heirs of glory be.
 Poor though I am, and mean, and base,
 He's freely chosen me,
 That, rich in faith and every grace,
 His kingdom I may see.
 He makes me in his bosom lie!
 He says I'm in his delight,
 Dear as the apple of his eye,
 And precious in his sight.
 He tells me, and I often see,
 (And wonder how they should,)
 That sorrow, pain, and poverty
 Are working for my good.
 He says, that since his grace did give
 His Son to die for me,
 His Providence will, while I live,
 My guide and guardian be;
 Yet fears so strangely me, controul,
 That I, in some dark mood,
 Can better trust him with my soul
 Than for my daily food.

When me for sin he does chastise,
His bowels o'er me move,
He on me looks with pitying eyes,
Still resting in his love.

I bear his frowns a little while,
Still calling him, "My God."
Again I share my Father's smile,
And kiss the chast'ning rod.

When travelling in some gloomy path,
(As many a one I find,)
To God I cry, and think he hath
Forgotten to be kind.

To some sweet promise of my Lord's
I hasten with my grief,
But no sweet promise now affords
My troubled soul relief.

I muse with wonder on the day
When first my soul he wed,
And on the troubles of the way
Through which I've since been led.

Reviewing all his mercies o'er,
I cry in plaintive tone,
"Will God be gracious now no more?
"Are all his mercies gone?"

My troubles rising with my fears,
Like floods my soul enclose;
Again I cry, but he appears
Not to regard my woes.

Now Satan threatens to destroy
My hope, and lay me low;
And the proud waves of sin swell high
To drown my soul in woe.

Ungodly men, that, in their pride,
Like mighty waters roll,
Against me rise on every side,
To swallow up my soul.

I look again to God on high,
To God, my refuge still!
"O! save me from my foes," I cry,
"Nor leave me to their will."

To my request his ear he bends,
And, in the trying hour,
The angel of his presence sends,
And saves me from their pow'r.

He saves me when on danger's brink;
Then seems his hand so plain,
That, in my ecstasy, I think
I ne'er shall doubt again.

"Had not the Lord been on my side,"
Then I rejoicing say,
"Satan had all my hope destroy'd,
"And made my soul his prey."

"If on my side God had not been,
"And fled to my relief,
"O'er me had roll'd the waves of sin,
"And floods of endless grief."

"Praise to the Lord, who quell'd my foes,
"And did their rage controul,
"When the proud waters round me rose
"To overwhelm my soul."
"My soul, that's like some flutt'ring bird
"Just 'scap'd the fowler's snare,
"Shall praise the goodness of the Lord,
"And all his love declare."—

Nor men, nor devils, hell, nor earth,
With all their rage and art,
Nor sin, nor Satan, life, nor death,
My soul from Christ can part.
In all my wanderings, griefs, and cares
On this terrestrial ball,
God's everlasting mercy bears
My soul above them all.

Blest with the treasures of his grace,
My soul is rich indeed!
Nor envies what the great possess,
In all my worldly need.

Their riches, honours, and their joys,
Are earthly, and decay;
But mine are treasur'd in the skies,
And ne'er dissolve away.

My soul mounts upward to a crown
Unfading in the skies,
And looks with sweet indifference down
On all earth's golden toys.

Enroll'd among God's chosen ones,
Her heavenly birth she sings;
And pities emperors on their thrones;
Those little shining things!

With living fruit, and heav'nly bread,
And manna from above,
With honey from the rock, I'm fed;
The banquet of his love!

Of faith's celestial food I eat,
And draw fresh vigour thence,
Nor prize the dainties of the great,
The luxuries of sense!

He makes me drink his richest wine—
The blood that freely flows
From the fair clusters of the vine
That in heaven's garden grows!

He, from this cottage of my clay,
My spirit will remove;
And I his glory shall survey
In brighter worlds above.

In a fair mansion, high in bliss,
I shall his love adore,
When earthly towers and palaces
Are sunk, to rise no more.

At Jesus' feet I take my place,
And wait, attentive still,
To catch the words of heavenly grace
That from his lips distil.

'Tis all I ask to hear my Lord,
 And his dear face to view !
 I covet not to preach his Word,
 Nor envy those that do.
 With him content I pass the day
 In sacred solitude;
 Where not my sins can find the way,
 Nor Satan dares intrude.
 With joy I meditate his Word,
 Where sweet salvation springs;
 Or sit conversing with my Lord
 On high eternal things.
 When noise and vanity depart,
 And heavenly silence reigns,
 To me he opens all his heart,
 And tells his dying pains.
 He bids his chariot downward roll,
 And brings his glories near,
 And, in a moment, wraps my soul
 Beyond this dusky sphere.
 On fiery wheels of faith and love
 He bears me to the skies,
 And shews me all the choir above,
 In their immortal joys.
 Up-caught to Paradise, I hear
 Unutterable things,
 And view the shining angels there,
 Beside the bubbling springs.
 I stretch my lofty wing, and now
 See ecstasies unknown,
 See all the ransom'd spirits bow
 Before th' eternal throne.
 Erap'tur'd with the wond'rous sight,
 I ask him whence they came,
 And how their robes so spotless white,
 So glorious, became !
 "From tribulations great," says he,
 "They reach'd the coasts of light ;
 "By faith they gain'd the victory,
 "And wash'd their garments white.
 "To warble sweet celestial strains
 "To these bright seats they're come
 "Thro' flaming fires, and torturing pains,
 "And inward martyrdom.
 "Their souls, from sin and sorrow free,
 "Adore the bleeding Lamb !
 "Their righteousness is all of me,
 "And I their glory am.
 "A kingdom of supreme delight
 "I to my ransom'd give ;
 "And starry robes and honours bright
 "My saints from me receive.
 "I such prepar'd for all my own,
 "Before I form'd the world,
 "Or Satan from his towering throne
 "Into perdition hurl'd."

Then pointing to a crown—he says,
 "This radiant prize is thine,
 "To deck thy head for thee it stays ;
 "The gift of love divine !
 "A golden harp is strung for thee,
 "A mansion is prepar'd ;
 "My blissful smile thy heaven shall be,
 "My glory thy reward.
 "Here shalt thou bathe in joys Divine,
 "And sorrow know no more ;
 "Here life eternal shall be thine,
 "When time with thee is o'er."
 "Ah ! Lord," I cry, "and can such bliss
 "Be e'er reserv'd for me,
 "For me, who scarce know what it is
 "To think of heaven and thee ?
 "If such the bliss thou do'st intend,
 "The glory now bestow,
 "Nor let my soul again descend
 "To yon' dark world of woe—
 "To yon' vile earth, where wretches bold
 "Thy heavenly truths blaspheme,
 "Where mortals tug and fight for gold
 "And honour's airy dream.
 "As he who, in a fiery car,
 "High up to glory rode,
 "So now translate my soul afar
 "From earth's corrupt abode.
 "My God ! if it be possible,
 "Vouchsafe me my request ;
 "If not, I wait thy sovereign will,
 "For what thou do'st is best.
 "But short or long my future days,
 "Thy presence don't remove,
 "Gild them with glory's dawning rays,
 "And crown them with thy love.
 "And when death breaks the vital strings,
 "Dear Saviour ! smile on me ;
 "Let angels take me on their wings,
 "And waft my soul to thee."
 To which the Lord—"Tho' in my hands
 "I hold heaven's sov'reign keys,
 "'Tis not in him who all commands
 "To alter his decrees.
 "Thy fix'd appointed time below
 "With humble patience wait,
 "Nor once presume to pry into
 "The volume of thy fate.
 "Yet longer thou the cross must bear
 "E're thou receiv'st the crown ;
 "The saints that sing in glory here,
 "Their weeping days have known.
 "He that would reign must suffer too ;
 "So does my will ordain !
 "The grace that crowns the conqueror
 "The warrior shall sustain,

"When thou hast suffer'd yet awhile,
 "My will shall perfect thee;
 "Death shall release thee from thy toil,
 "And thou shalt reign with me.
 "Be faithful unto death; and hence
 "My power and glory show;
 "Hold fast thy hope and confidence,
 "Nor let my doctrine go.
 "When thou hast overcome—to thee
 "I'll give from earth to rise,
 "And eat of life's immortal tree,
 "That grows in Paradise."

(To be Concluded.)

THE COVENANT.

"Although my House be not so with
 God, yet with me, &c." 2 Sam. xxiii. 5.

BETWEEN the Father and the Son,
 Before the first of moments run,
 A Covenant of Grace was made,
 In which are stores of blessings laid.
 The Father did the terms devise,
 The Son with ready heart complies;
 The Spirit brings the blessings down,
 And to the Christian makes them known.

The Christian and his treasures are
 Secur'd in Christ, without his care,
 There's ev'ry thing we want in store,
 And what can we desire more.

From this well order'd Cov'nant, we
 Receive our ev'ry blessing free;
 All, from the greatest to the least,
 Flow from the love of God in Christ.

This Cov'nant cannot broken be,
 Till God gives up authority;
 And God will ever rule and reign,
 So will the Cov'nant e'er remain.

O Lord, whate'er we be deny'd,
 Let Cov'nant blessings be apply'd,
 Then will our souls rejoice aloud,
 In thee our Cov'nant keeping God.

The righteous value and esteem
 This Cov'nant, which is made with them,
 'Tis that to which their souls aspire,
 'Tis their Salvation and desire.

And tho' they may be much distress'd,
 To see their families unblest;
 Yet for themselves, tho' sorely try'd,
 They in the Cov'nant will confide.

This, in the midst of all their grief,
 Affords their troubled souls relief,
 Gives comfort, and supports to bear,
 Whatever God assigns them here.

Shall I, of grace so rich and free,
 At last a happy sharer be?
 Then heav'n shall hear, while I rejoice,
 Upon the hills of Paradise.

PHILO.

LOVE TO CHRIST.

John xxi. 17. 1 Peter ii. 7.

ART thou not dear unto my heart?
 Lord! search my heart, and see;
 And from it tear the trait'rous part
 That does not worship thee.

Does not my soul with rapture bound
 To praise thy glorious name,
 And dwell with transport on the sound,
 While I thy grace proclaim?

Does not thy love my heart controul,
 And tune each vital cord?
 Thou that survey'st my inmost soul,
 Thou know'st I love thee, Lord!

Thee does my soul most richly prize
 Beyond what earth can give!
 Thou art the center of my joys,
 In thee alone I live!

Yes,—thou art *precious* to my heart;
 Thee all my powers adore;
 But when I see thee as thou art,
 My soul shall love thee more.

Manchester. A PILGRIM.

THE JUDGMENT OF THE RIGH- TEOUS.

Matt. xxv. 34.

IN what a dignified state,
 Will Jesus once appear,
 A King, to judge us, small and great,
 To each his fate declare.

With what affection will he speak,
 And ev'ry saint address;
 Blest of my Father come, partake,
 What is prepar'd, possess.

E'en now, he's pleased to unfold
 A scene of pard'ning love,
 But then, he'll take us to behold
 His face in realms above.

There to inherit as our own,
 A kingdom wholly free,
 The worth of which will not be known,
 Untill we go to see.

A kingdom bountifully stor'd
 With all that heart can wish,
 Where we shall feast upon the Lord,
 With joys for ever fresh.

To such felicity as this,
 When judgment shall begin,
 The King will shew a smiling face,
 And introduce us in.

This, for believers was prepar'd,
(And still is undecay'd,)
Ere this extensive world was rear'd,
Or its foundation laid.

PHILO.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 46.

THE non-elect by firm decree,
Are given up of God;
Left,—and by them iniquity
Is eagerly pursu'd.

To follow each corrupt desire,
To wallow in their sin;
Is that to which their souls aspire,
Although it end in pain.

Thus left,—from bad to worse they grow,
Until their summons come,
Then by their sins prepar'd they go,
To their prepared doom.

A doom compos'd of sulphurous streams,
A dreadful fiery sea;
Where there's no light but living flames,
Which their tormentors be.

The torture which they suffer there,
Is anguish none can tell;
'Tis wrath, 'tis vengeance, 'tis despair,
'Tis banishment, 'tis hell.

And no deliverer will be found,
From misery to redeem;
But fire their naked souls surround,
And none to quench the flame.

Nor will a remedy be known,
To give a moments ease,
But chains of darkness bind them down,
To plagues which never cease.

How will their guilty conscience sting,
What rackings undergo:
And countless ages will not bring,
An end to all their woe.

Not so, the righteous, saith the Lord,
They enter into peace,
Eternal life is their reward,
Alone of sov'reign grace.

What then, is God unjust, who could
Leave millions thus unblest;
'Twas just he should, choose whom he
And just to leave the rest.

PHILO.

SURPRIZE IN HEAVEN.

DEATH, cruel tyrant death, dread king,
For dying saints has got no sting;
But if it should appear a gloom,
The end is glory in full bloom.

At which arrival, what surprize,
What gladd'ning scenes salute their eyes;
Scenes, which were never, while they liv'd,
Not to the half of them conceiv'd.

There they with strong immortal sight,
Behold their Saviour with delight;
In all his beauties there he's seen,
And all without a veil between.

They having left a world of night,
With joy behold the glorious sight;
Yet half amaz'd at such bright day,
Are almost ready thus to say:

And is this heav'n? and am I there?
Am I this blessedness to share?
Is this the joy for which I pray'd,
While on the other side I staid?

And is this mine, this heav'n, this bliss,
This glory mine, and mine this peace?
Amazing, Oh! transporting shine,
What glory upon glory mine.

Or am I pleas'd with distant things?
Oh no, here's Christ the King of kings,
And this is heaven, and here I be,
With him who gave himself for me.

Here's glory, glory-songs anew,
Triumphs and palms, and victories too;
Torrents of praise to God are given,
And to the Lamb, and this is heaven.

Thus all their pow'rs have full employ,
When once they reach that world of joy,
They gaze, they wonder, they adore,
And thus they'll do for evermore.

W. O.

SALVATION BY CHRIST.

Rom. vi. 23.

'Tis sin, 'tis sin, accurs'd sin,
Has caus'd the anguish and the pain,
Which mortals feel while here they dwell,
And what the damned feel in hell.

As sinners Lord we come to thee,
And tho' we great offenders be,
Yet kindly for our comfort say,
Thou hast remov'd the curse away.

A sense of this will cheer us here,
And when at death we disappear,
To sufferings we shall bid adieu,
And peace and pleasure will ensue.

For this with thankfulness we bow;
No other name we wish to know
Than that of Christ, who came from heav'n,
And dy'd that we might be forgiv'n.

For tho' we merit all the blame,
And law and conscience both condemn,
Yet having faith, we have his word,
We shall be saved saith the Lord.

PHILO.

WRITTEN ON THE DECEASE OF A FRIEND'S WIFE, WHO HAD WITNESSED A GOOD CONFESSION FORTY YEARS SINCE, AND SERENELY SLEPT IN JESUS, MAY 6, 1812.

BEHOLD O son of man I take away
Thine eyes desire, in thy declining day.
Half of thyself I from thee separate,
Thine own departure to anticipate.
From its clay tenement the spirit flies,
To claim a mansion in the upper skies;
Where kindred spirits disengag'd from earth,
Learn the amount of a Redeemer's worth;
And chaunt his praise with melody divine,
In songs of joy that shortly shall be thine;
Cease then to mourn and weep, "forbear to cry,"
Nor let desponding sorrow drown thine eye.
The dear departed rests from all her pain,
Nor head, nor heart, shall ever ache again,
No grief shall vex, no sin distress her soul,
While bless'd eternity shall onward roll.
Now she has bid farewell to ev'ry care,
Now she has clean escap'd the fowler's snare:
No more shall Satan aim his fiery dart,
No more his poison'd arrows wound her heart;
Freedom for ever, from each hostile power,
Gladdens her soul in the deliv'ring hour.
And oh, what springs of joy may well arise
In such a soul, arriv'd above the skies;
When looking down on all its dangers past,
Like some brave mariner, with anchor cast:
In that fair haven, where his treasures lie,
Where oft his anxious thought was wont to fly.
What glories inexpressible appear,
Filling her ravish'd eyes with vision clear;
How does the view her warmest hope surpass,
No longer seeing darkly thro' a glass;
How do the rays of uncreated light,
Shed their undazz'ling lustre on her sight;
What troops of bright Angelic spirits wait
To welcome her within the heav'nly gate.
Hark! how they shout, and clap their golden wings,
And introduce before the King of kings
Their new associate, from the church on earth,
The subject of a new and heav'nly birth;
How does the humble saint bow lowly down,
Receiv'ng at his hands a glitt'ring crown;
Who once was crown'd with thorns that she might wear,
A crown celestial, and with him share

The regal honors of a throne above,
 The gift of his eternal boundless love.
 How does her raptur'd soul this love proclaim;
 In glowing gratitudes adoring strain;
 What notes seraphic swell her sounding lyre,
 Such as redeeming love alone inspire.
 Oh, motive strong! beyond an angels thought,
 Angels ne'er felt the bliss of being bought
 With blood divine of him whose praise they sing
 In wond'ring songs, to harps of golden string.
 His dying love, they wish indeed to trace,
 And mark its progress 'mong the human race;
 Tho' they can ne'er the dear delights enjoy,
 That heavens redeem'd inhabitants employ.
 Now, those delights are her's, who late on earth,
 Attun'd her feeble voice to sacred mirth,
 And sung with dying breath her Saviour's grace,
 Whom now she sees exulting face to face.
 Cease then, O son of man, to mourn and grieve,
 And let this cheering hope thy care, relieve;
 That soon thy faith, shall into vision turn,
 Thy love beyond a seraph's flame shall burn:
 Thy hope that long has waited with desire,
 Shall in fruitions blessedness expire.
 Then shalt thou join thy partner, gone before,
 And all the wonders of the skies explore;
 Then, shalt thou know the grace of that decree
 That seperated her, awhile from thee;
 Then, but the total sum, thou canst not know,
 Till like her, thou be free, from all below.

May 27, 1812.

SAGITTARIUS.

UNCOMMON EPITAPH.

Reader! dost thou believe thyself to be
 A sinner, like the man whose tomb you see?
 Wholly deprav'd, in body and in mind,
 Canst thou no righteousness within thee find?
 If so, there is a righteousness divine,
 In which the self-condemned soul shall shine.
 Dost thou want pardon? then there's precious blood
 That satisfies the full demand of God;
 Believe in Jesus, then you'll find release,
 And in your mind enjoy a perfect peace;
 When you behold your precious Saviour's face,
 Then say, like him that's dead, "*I'm sav'd by grace.*"