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"In the day that thou eatest thereof, thou shalt surely die."
Gen. ii. 17.
"God so loved the world, that he gave his only begotten Son, that "
"whosoever believeth in him should not perish, but have ever,"
"lasting life." John iii. 16.
"Jesus, my only hope, my advocate,
My gracious mediator; O defend
My trembling guilty soul from all the storms
Of wrath divine! Be thou a hiding-place,
A covert from the wind, a safe retreat
From all the terror of avenging pow'r.
And justice infinite! Thine blood can cleanse
My deepest stains, and purify my soul
From all its native and contracted guilt;
In that dear fountain of immortal life,
Let me be cleans'd and thoroughly sanctify'd."

Mrs. Rowe.

It is vain to attempt inculcating maxims of morality, or rearing an edifice of good works, till a foundation is first laid whereon to build them: and this we know, that "other foundation can no man lay, than that which is laid, which is Jesus Christ," 1 Cor. iii. 11. Whoever seeks any other thing or means whereon to ground his acceptance
with God, will find himself, in the end, most grievously deceived. If the foundation fail, we be to all that is built upon it: ruin must ensue: whatever cost and pains you may have been at in patching together a glaring shewy collection of fasting, prayers, alms; or, with the papists, whatever you may have suffered by penances, whippings, and pilgrimages; whatever may be expected from their absolutions, holy water, alms, and extreme unction, purgatory, and all else that their erring church can impose upon you; still these cannot endure the fiery trial; they will be no safeguard for the guilty soul; such hay and stubble (1 Cor. iii. 12.) will all be consumed as a thread of tow amidst the fire, or as chaff is driven by the whirlwind. You can have no shelter from that tempest of divine wrath which is justly gone forth upon finning man, but in the wounds of the crucified Jesus.

Ever since man lost his original righteousness in the person, and by the transgression of his forefather Adam, vengeance hath been justly denounced against every succeeding delinquent: all the sons of sinning Adam, as they are partakers of his nature, are they of his corruption, of his sin, and of his punishment. He, as their head and representative, kept not his first estate; but by his disobedience forfeited all claim to it, for himself, and for all his offspring: hence we could have had no access to God, even from that tender appellation of the "God of mercy;" if Jesus had not paved "a new and living way," by his sufferings and death. God's essential attribute of justice is a strong argument against our expecting to be justified before him, merely on the footing of his being merciful: "justice and judgment are the habitation of his throne," Ps. lxxxix. 14. Without full satisfaction being made, that his justice might also be conspicuous as well as his mercy, we could not ever have seen the face of God and lived; terror must have accom-
companied us in all our faint attempts (if even we had ever made any, Gen. iii. 8.) towards approaching a God of infinite and spotless purity: our sins would have eternally separated between us and our God, Isa. lix. 2.

But to our great and endless comfort, God is, by the sacrifice of our great atonement, now absolutely "just, and the justifier of him that believeth in Jesus," Rom. iii. 26. It is no infringement upon his other attributes, that he does now shew mercy to the defiled sons of defiled Adam: "The Lord hath laid on him the iniquities of us all," Isa. liii. 6. He, Jesus, hath borne our sins, yea, the sins of all that ever come to God, in his own body on the tree, 1 Pet. ii. 24. It is not easy, perhaps not possible, to display in words the exceeding value that a believer puts upon this wonderful condescension and love of the Son of God: he cannot express that superlative esteem that dwells in his soul for him who hath rescued him from such a weight of woe: he hath borne his sins! his iniquities, which, as a sore burden upon his conscience, were too heavy for him to bear, Jesus hath borne. Cast off then, O thou who art laden with an accusing conscience, cast off that burden of guilt, and roll it upon thy Lord; he hath borne your griefs, and carried your sorrows. If you do not roll it off from yourself, and let it fall upon him who is already prepared to receive it, Matt. xi. 28. thou wilt have no true peace: there is no other way for thy being cleansed from an evil, an accusing conscience, Heb. x. 22. but by an application of that blood of Christ which cleanseth from all sin.—If you listen to the deceptions of Satan, and endeavour closing thy wounds any other way, it will assuredly bring thee more pain, and the effectual cure will be attended with much more difficulty. No other way canst thou have access to the gracious pardon of a just God, than by believing in him who taketh away the sins of the world: "If we confess our sins, he is faithful and just to forgive"
forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9.

Since by reason of our sin we can have no communication with God, but only by him who is the way to the Father, and that the only mean of our present participation of Christ and his benefits is faith, it greatly imports us to inquire with some circumspection into the nature of faith. Faith in the only begotten Son of God, as represented in the scriptures, has annexed to it by God many glorious testimonies. The superlative worth and excellency of it shine in almost every page of scripture; and whoever is without this divine grace of faith in the Son of God, whatever they may boast of their virtues, they are declared by the scriptures of truth to be already under the sentence of condemnation, John iii. 18. All, then, who conceive even the smallest hope of enjoying a happy being, throughout an endless eternity, are individually concerned to acquaint themselves with the nature and essential properties of this fundamental grace. This is the more needful, if we consider how erroneous, and even superfluous are many accounts which are set forth as the delineations of faith: how many enthusiastic notions some abound with, while others describe it, or otherwise but just touch upon it, as being almost a needless, if not a worthless concern. But we have no such estimation of this grace of God; we esteem it as one of the choicest of those good and perfect gifts which come down to us from the Father of lights: we know that “he who believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God.”

When our Lord sent forth his apostles with “Go ye into all the world, and preach the gospel to every creature,” this was to be the pattern of their preaching, “He that believeth and is baptized shall be saved, and he that believeth not (whether he were baptized or not) shall be damned,” Mark xv. 15, 16. These are awful words;
words; and while they are in full force respecting the salvation or damnation of every child of man, it greatly behoves us to know whether or no we are of them who believe, or of them who believe not: he that believeth not, shall be damned; none can save him!—If he believe not on that Lamb of God who taketh away the sins of the world, John i. 29. If he believe not in him, who is of God made unto us wisdom, righteousness, sanctification, and redemption, 1 Cor. i. 30. he is even now obnoxious to the wrath of a just and holy God! Away with his pretended virtues, and a moralized good sort of deportment; they will avail him nothing in the eye of infinite purity, if they proceed not from faith, and are not cleansed by the blood of sprinkling.

While the heart is in its natural impurity, deceitful above all things, and desperately wicked, Jer. xvii. 9. what can proceed from it but such as will go up as a stench in the nostrils of God? Amos v. 21. Out of the heart of man, of a natural man, of a man whose heart is not purified by faith, Acts xv. 9. proceed, what? A system, or regular succession of moral virtues and meritorious duties? No such thing: but "evil thoughts, adulteries, murders, fornications, thefts, false witness, blasphemies," Mat. xv. 19. Here we see the human heart as it were dissected and displayed to open view; but is it not a sight that should cause our eyes to run down with water, and our heads to bow with tears? Is this the depraved condition, and dangerous circumstance in which the "noblest work of God" is involved? Is this the undisguised display of that which God himself originally created upright, and pronounced to be very good? Alas! how art thou fallen! how is thy gold become dross, and thy glory departed from thee! What a scene of corruption and confusion, where holiness, happiness, and glory were wont to dwell! The more we behold the condition of man in his present fallen state, the more shall we adore
and admire the riches of divine goodness in our redemption and relief: the farther we see into our dangerous bondage and thraldom, so much the more dear to us will be our liberty, and so much the greater esteem shall we entertain for our glorious Deliverer: looking unto him will be our happiness, as well as our duty, and we shall greatly delight in beholding the Author of all our bliss, as the object of all our desire!

As Jesus, and he alone, can and does save all that believe on him, from that darkness, guilt, and reigning sin, in which the whole posterity of Adam is involved: so faith in him is a constant, abiding, heartfelt dependence upon him for this salvation: a confiding in him as both able and willing to accomplish that in us and for us.

The faith of Abraham, who is hailed the father of the faithful, is a pattern for our faith that we can neither dispute, nor can desire one more exemplary: he was strong in faith, giving glory to God: but, in what did his faith consist? The apostle tells us, “being fully persuaded, that what he had promised he was able also to perform.” The promise of God was to Abraham an indubitable testimony of his willingness; and his power to enable him to accomplish it, he did not in the least doubt of: he was fully persuaded both of his willingness and his power, and therefore it was imputed to him for righteousness: nor was this written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, Rom. iv. 20, 24. God hath, in raising from the dead our Lord Jesus Christ, given us as it were an evidence of his power, and a testimony of his willingness to raise spiritually all believers: for “like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life,” Rom. vi. 4.
This declaration of Abraham's faith, and the advantages that were given him upon it, were not written for his sake alone, as if it was some peculiar act, or singular privilege of his only; but as an instruction for us, an example of true justifying faith, which God dispenses to, and requires of all his spiritual children. Again, God imputed this faith to Abraham for righteousness; for, Abraham, in the exercise of this faith, rendered to God that fame glory, and high honour, which the law of God demands from, and tends to promote among the sons of men.

By acknowledging God's sovereign truth, and infinite power, above all contrariety from other causes, faith gives great glory to God, and magnifies and holds forth his love, and grace, and power, as the principal objects of its dependence and support: faith rejoices in the confident view, that Jesus is both able and willing to perform all the great and precious promises that are revealed to it in the book of God; to carry on within, the gradual performance of a work in the soul, absolutely necessary to its happiness; and to accomplish the full salvation of every believer that hangs on him, in spite of all opposition.

MONITOR.

[ This subject to be continued. ]

MEMOIRS of the late Rev. Mr. SAMUEL HARVEY.

IN the celebrated Dr. Watts's MiscellaneouThoughts in Prose and Verse there is an epitaph inscribed to the pious memory of the Rev. Mr. Samuel Harvey, of London, who died April 17, 1729, ætat. 30.

The Doctor prefixes to the epitaph the following short account of Mr. Harvey:

"He was a person of a very low stature, but of an excellent spirit, adorned with all the graces of a minister"
and christian in an uncommon degree. His sickness was a slow fever; but, while the disorder was upon him, he ventured abroad, according to a promise made some time before, and his zeal exhausted all his spirits in pious and profitable conversation with some younger persons, who greatly valued his ministry. In a few days the distemper prevailed above the reach and power of medicine."

The Epitaph follows:

Here lie the ruins of a lowly tent,
Where the seraphic soul of Harvey spent its mortal years. How did his genius shine,
Like heav’n’s bright envoy, clad in pow’r divine!
When from his lips the grace or vengeance broke,
’Twas majesty in arms, ’twas melting mercy spoke!
What worlds of worth lay crowded in that breast!
Too strait the mansion for th’ illustrious guest.
Zeal, like a flame shot from the realms of day,
Aids the slow fever to consume the clay,
And bears the faint up through the starry road.
Triumphant: so Elijah went to God.
What happy prophet shall his mantle find,
Heir to the double portion of his mind!

As it appears from the account, though but short, which the Doctor gives of Mr. Harvey, and from the epitaph which he drew up for him, that he was a minister of eminent worth, the following memoirs of him may not be unacceptable to the public.

Mr. Samuel Harvey was born at Birmingham in Warwickshire. From the informations of them who knew him in his earliest youth there were manifest indications of a very serious spirit almost as soon as he could speak. He told a worthy minister, his dear and intimate friend *

* The Rev. Mr. Broadhurst, of Birmingham.
that as long as he could remember any thing he re-
membered his being concerned for the salvation of his
soul, and that he always preferred his books and his
closet to the diversions of the childish age."

He loved the conversation of ministers and christians;
especially when it turned upon religion; and from the
fifth year of his age the impressions of the best things
never wore off, in which he received great assistance from
an elder sister of eminent piety. He had a love of
learning, and inclination to the ministry, and was much
employed at this time in reading the best practical books
of religion, and promoting his spiritual edification.

He was educated for the ministry some time under the
care of Mr. John Reynolds of Shrewsbury, but chiefly
under Mr. Hill of Derbyshire, and Mr. Jones of Tewks-
bury, and he finished his studies at Findern under Dr.
Latham, who succeeded Mr. Hill. Mr. Harvey made a
great improvement in all the usual parts of rational
learning, and was critically skilled in the Greek tongue.
But he especially applied himself to the study of divinity,
as more agreeable to the temper of his mind, and the
design of his life. His inclinations to the ministry were
too strong to be diverted by any worldly views, but grew
up with him from his infancy. When his tender and
prudent father feared lest his stature should render him
despicable, and be an obstruction to his acceptance and
usefulness in the world, he declared to a friend as his
deliberate sense, "that he was willing to undergo any
pains, or any reproach for the term of life, if he might
be the instrument of saving one soul." While he
was in his studies he used to have set meetings with a
select number of fellow-pupils designed for the ministry;
at their several chambers for solemn prayer to God for
a blessing upon their studies. He spent many hours, and
sometimes parts of a day in prayer, not from a superstitious
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fear, or an imposed talk, but for the kindly breathings
of his soul to God, and as a way of delightful commu-
nion with him.

His natural capacities were excellent. He had a sound
judgment, a quick apprehension, and a tenacious me-

mory. As he read much, he retained what he read, and
would give a surprising account of the sermons he heard.
He had a great justness and compass in his thoughts, a
natural ease and propriety of expression, and a great mix-
ture of gravity and liveliness, when he was engaged in any
service, in his countenance and speech.

As to his christian character, he was a man of thorough
sincerity, of clear and open integrity of heart: an Israelite
indeed in whom there was no guile. There was an uncom-
mon degree of genuine unaffected piety, and a deep and
habitual sense of God upon his mind. He was of great
diligence and application to his work: it was his constant
delight and joy. He was very conscientious in his words
and actions, perfectly inoffensive in his behaviour to others,
and hated detraction, or taking unrighteous liberties with
other men's characters and conduct. He delighted in
religious conversation, and seldom cared to hear a part
in any other, though he would be sometimes cheerful too.
Here he shone, and appeared with great advantage, and
was most free and communicative: He had a great op-

inion of the good which might be done by it, when it
turned upon useful and important subjects, and was ma-
naged with discretion, and with a serious design. Perhaps
he was led to this by the remarkable instance which he told
an intimate friend, "that when he was a school-boy his
conversion about religion had been the means of the
conversion of one who became a minister, which ac-
count, he said, he received some years after from the
person himself." He kept a diary for more than six-
ten years together of the state of his soul, and the re-
markable providences of God, in which were contained
many
many wife and judicious remarks, and the most devout reflections and ejaculations, bewailing the disorders of his mind, imploring the divine aid, adoring the divine mercy, &c. A worthy minister of his acquaintance, and who knew him from his youth, declared, "that in the latter part of Mr. Harvey's life he considered him as a christian fully grown, and arrived to the most advanced steps of the divine life, which are found among men on earth."

As to his ministerial character, he was greatly furnished beyond his years, and above the common measure. His discourses were always upon the most weighty and serious subjects, composed with great judgment, and disposed in the best order, delivered with a manly decency, and a becoming warmth and zeal, which engaged attention, and gave delight, and acquired him the great esteem of the serious and judicious in all the congregations in city and country where ever he came. He did not affect a vain ostentation of learning or wit, but chose to appear serious and concerned, as one who was in good earnest himself, and intent upon doing good to the souls of men. He had great apprehensions of the Mediation of Christ, and the standing influences of the divine Spirit, as the grand peculiarities of the christian dispensation, and feared that the want of a due regard to them was one great reason of the languishing state of the christian interest among us, and the frequent revolts from it.

He had great anxiety and solicitude about his choice at Sudbury *, for some time together, and was desirous to know the will of God by carefully weighing the circumstances of things, and determined to follow it, whoever should be of another opinion from him. His friends

* A town in Suffolk, where there was and is still a considerable interest of Protestant Dissenters, to which Mr. Harvey was designing to remove from his assistantship to Dr. William Harris in Crutched-Friers, London, at the time he was seized with his sickness.
generally apprehended him fit for London, where there is
the greatest extent of service, and which is the great resource
of all reliefs to the country, and that the work at Sudbury
would be too great for his strength. The uncommon
value and affection of the people at Sudbury for him,
and the apprehensions he entertained of greater usefull-
ness in a pastoral relation among a considerable number
of serious persons determined him for settling there.
When he was admonished by an elder minister of the
weakness of his constitution, he said, "He was willing
" to venture his life in the service of God, where-ever he
" should call him ; that his work was a good work ; that
" he served a good Master, and that he was not solicitous
" about the event."

His sickness was a slow fever, which proved fatal,
through the weakness of his constitution, before it was
apprehended dangerous. He ventured abroad, while the
feverish disorder hung upon him, and much exhausted
his spirits in a conversation with some younger persons,
who greatly valued his ministry. When his books were
packed up for his removal he said to a friend at the be-
ginning of his sickness, "Perhaps I have a longer jour-
ney to go than Sudbury," and so it proved, for he died
within one on the same day he designed his journey thi-
ther. The slow advance of his distemper at first, which
gave no apprehensions to those about him, and the sud-
den turn of it afterwards, prevented any expressions of
his mind about his death. He was often heard to pray
the last night, and sometimes in Latin, as supposed for
the greater freedom of his thoughts, and that he might
not be understood by those who attended,

"This was the Christian, this the Minister (says Dr.
Harris, at the close of his funeral sermon for him,
whence these memoirs of Mr. Harvey have been col-
lected) whose conversation and labours we enjoyed for
almost seven years. I doubt not many found that be-
A V I S I O N.

"With thee is the fountain of life," Ps. xxxvi. 9.

Ruminating one evening on the miseries of man's fallen state, I insensibly fell into a profound reverie, which produced the subsequent flight of imagination. Methought I was in a large island, the first sight of which struck me exceedingly. The prospects were beautiful, the land fertile; and as I walked forward, the air breathed a thousand aromatic sweets. I began from this to fancy myself in the Elyssian fields; but as I advanced, a sight of the inhabitants soon convinced me of my mistake. The first impressions, they say, are the most durable; but whatever favourable idea I had formed, at my entrance into this place, of those who dwelt in it, they all vanished, when I perceived several people approaching me, who, by their humal looks, indicated an unhappy state of mind: others presently followed, seemingly in high spirits; but I should not avoid taking notice, that their vivacity seemed more the result of affectation, than from any real cause of joy: for though they gave themselves a thousand airs of gaiety, I could yet plainly discover a something that gave the lie to their conduct. So apparent an inconsistency in their behaviour, and the striking difference visible in these two sets, raised my curiosity (though still I could not help thinking that one cause actuated them both); I therefore ventured to address the foremost of them, making an apology for my inquisitiveness, and telling them, that seeing such a gloom hang on the brow of him and his

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companions, I could not be satisfied, without inquiring the reason of so heavy a melancholy; but I could obtain no other answer than a shake of the head, and a deep sigh. The other party were more communicative: they told me, that there were a parcel of poor distracted creatures, who had long been in that unhappy way; that it was a disorder which reigned greatly in that country, and was of late grown so contagious, that several of their acquaintance had caught the insanity by barely conversing with them: that for their part, they chose to have no intercourse with these poor wretches, and were so happy as to have escaped the calamity.

The apparent thoughtless manner in which these people delivered themselves gave me but an indifferent opinion of them, and I was far from reaping the desired satisfaction: however, espying at a little distance a solid elderly looking man, I was going up to him, in order to gain some better intelligence: he perceived my intention as I advanced forward, and met me. His aspect was serene, and unclouded: free from that discontent which sat on the faces of some, nor was it discomposed by that volatility which rendered the others so contemptible. I was going to speak, but the old gentleman prevented me, and thus he addressed me: "Sir, you seem a stranger in this island, and I doubt not but may have a curiosity to be made acquainted with the cause of the distress so visible in the countenance of many of the inhabitants. You must know, then, that there is a fatal distemper* which rages among us, and was unhappily introduced by the person† that first came into this place: it has carried off numbers of our friends and relations, and for a considerable time we remained entirely ignorant of a remedy, except by tradition, and that very few paid any regard to: however, a few years ago Providence directed us to a

* Sin. † Adam.
Physician † of great eminence (which, as I hinted just now, had been foretold by some wise men §); from this circumstance, our expectations of a cure were very sanguine; but the effects of this fatal malady soon put a period to his life; and we thought we were deprived of the only friend who could administer comfort and relief to us in our exigency: but unparalleled was the philanthropy and benevolence of this good man—he informed us (when on his death-bed) that it was not his wish to avoid death, since in no other way could he possibly be of service to us: that he would make his will, and leave us a written direction || in what manner we might obtain a cure. He expired soon after he said this—and we immediately opened his will; the purport of which is as follows: That his body should be deposited in a certain place (which he pointed out) from whence would issue a fountain of fine clear water; where if the patients bathed with a firm belief * that it was of sufficient efficacy to heal their (till then inveterate) disease, it was a remedy would never fail them. Now, Sir, (proceeded the old man) without doubt you will think that what this kind friend had done for us was enough to have rendered us all completely happy: but no! by a strange fatality the chief of the people pay no credit to it: nay, many go so far (or, more properly, I may say, are so mad) as to assert they have no need of this restorative, having no more of the malady than now—and-then a pimple or so, which proceeds from nothing more than their breathing the contagious air. If you contradict them in their opinion, they deem it an aspersion. But several of the more thoughtful ones have been some time preparing to set out, in order to make trial of the virtues of this wonderful fountain: and yet one would suppose it did not require

† Christ.  § The evangelical prophets.  || The New Testament.  
* Faith in Christ's statement.  I much
much preparation, for it is but a very little way, and the path entirely strait; so that the fountain is to be seen long before they come at it. The amiable man moreover specified in his will, that it was requisite we should diet † ourselves, and be otherwise very temperate, or else the water would have no effect, but rather augment the complaint: but poor deluded creatures! they listen to two men, Sophisty and Self-will, who dissuade them from their purpose, when they have formed a design of making a trial: and so they excuse themselves, saying, it is too much trouble to alter their way of living, neither indeed do they much believe any thing about it. Some indeed there are who diet themselves, and live low, vainly imagining that that will do, and in those false sentiments do they continue, till, alas! they are fatally convinced of their error. This we should naturally infer would be a warning to the rest: and so indeed for awhile it appears: they then are falling forth with great alertness; but what with diffuasions and jeers on the one hand, and their own supineness and disinclination on the other; so it is that they are not able to hold their purpose.

There have been instances of some who have felt the restoring effects of this amazing water, though few comparatively, and (continued my companion) I myself have reason to rejoice in it, as having experienced the powerful efficacy of it, and am now, I trust, perfectly recovered: yet I cannot avoid sometimes being troubled with apprehensions of a return; but when that thought occurs, I immediately go and make application of the waters ‡; and that releases me from my fears.

While we were thus discoursing, we perceived at some distance a large company of people walking in a seeming hurry. "Come, says my conductor, have you any inclination to be present at the ceremony of bathing? if you

† Duties. ‡ Prayer.
have, we must follow those people who go yonder." As he had very much excited my curiosity by the relation he had been giving me, I signified to him, that it would afford me pleasure: so we quickened our pace, and presently came up to the invalids; but in so many various shapes did this disease shew itself, as was astonishing. Some it affected with blindness; others were so lame, that they were obliged to be assisted; while some, I observed, appeared quite in a delirium, capering and dancing as if nothing ailed them. I took notice that many seemed to go for mere custom sake, and not for any service they expected to receive: while others, anticipating the pleasure they should enjoy from a recovery, went on with an alacrity one would hardly have thought them capable of; from the weak state they were in.

We arrived at length at the famous fountain; which was situated on a high mount, unimbellished by any thing but the verdure that grew around it. The sight of this long-wished-for object rejoiced many of their hearts. The next difficulty that occurred was, climbing the hill†; many of them declared it was impossible to be performed; and it was but a few, by comparison, who durst venture. However, though reason forsook the hearts of some, courage and resolution animated the rest; and after a great deal of puffing and blowing, and wan faces from the pain some were in, we found ourselves on the top of the hill.

But their manner of bathing is very singular: As soon as they approach the fountain, they take off their cloaths§, and (be they ever so good or rich) cast them into the water, and then plunge in directly after; and what was very astonishing to me, that as soon as they emerged from the water, they found themselves completely drest, but with apparel whose durable qualities ren-

† Subduing our lusts and passions. § Our own righteousness.
dered them truly valuable; for their properties were such, that they conferred a kind of robustness and vigour on the wearer; their virtues being sufficient to convert the weakest constitution into the most strong and athletic. But notwithstanding these encouraging proofs, which were enough to have impelled them forward, it was a very affecting sight to behold some of these poor wretches, who were so silly and incredulous as to doubt the power of this restorative in them; neither had they resolution to make the experiment. Not far off I observed a company of misers, as they appeared to be, from their dress and manner, their cloaths being much picced, and you might discern avarice in their very air. One of these presented himself as a proper object for this powerful liquid to shew its salutary effects upon: but on its being signified that he must part with his raiment, hugged himself the closer in it; and retiring backwards with some precipitation, to manifest his disquiet, his foot slipped, and he tumbled down to the bottom of the hill: many others met the like fate; some were much hurt, others perished.

Not a thought, till now, had entered my mind of the imminent danger I was in of an infection; the apprehension of which alarmed me exceedingly; and I was preparing, by the advice of my conductor, to plunge; and had actually, I thought, thrown in my cloaths, but, in my hurry, going rather too near the old gentleman, I accidentally gave him a sudden jerk of the elbow, the motion of which, and the pain it occasioned, startled me so much, that it entirely put an end to my dream (if it may be so termed) and my imaginary fears together: real ones, however, took place, from the source which occasioned the above, and abated much of the satisfaction which I should otherwise have enjoyed, from finding myself (instead of being in the water) comfortably seated in my chair.

† Christ’s righteousness.         ‖ Those depending on their own works.
To the Editors of the Gospel Magazine.

Gentlemen,

I have been requested, by several valuable persons, to publish the result of my reflections on the following subject. If you deem those reflections worthy of a place in your excellent periodical work, they are at your service; from, Gentlemen,

Your affectionate well-wisher,

MINIMUS.

Life a Journey.

Genesis xii. 5. They went forth, to go into the land of Canaan: and into the land of Canaan they came.

God, having decreed to put Abram's posterity into possession of the country, since called Palestine, commanded that patriarch to leave Chaldea, his native land; and to set out, with his family, for the place whither Providence should lead him.

Abram, who had obtained mercy of the Lord to be faithful, was not disobedient to the heavenly vision: but, as the inspired penman informs us, he took Sarai (his wife), and Lot (his brother's son), and all the substance they had gathered, and the souls, or persons, which they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came. The same unchangeable God, who had promised to bring them into that land, actually brought them into the land he had promised: and they not only set out for Canaan, but arrived safely there, according to the purpose and promise of him who had bid them go.

Now, since Abram is distinguished, in scripture, as father of the faithful; or as one, whose steadfast, unsuspecting confidence in the promises was singularly eminent; and
and whose faith, for that reason, stands on record as a pattern to the people of Christ in all succeeding generations; since he was likewise a type of the church collective, which consists of, and takes in, all true believers, from the beginning to the end of time; and as the land of Canaan, to which Abram travelled, is represented in scripture as a figure of heaven, that better country, to which all God's elect people are bound, and to which they shall all be led; for these reasons, I apprehend, put no force on the words of that text, which stands as a motto to this essay, nor strain them beyond their due meaning, if (beside their literal signification as an history) we consider them in a spiritual light, as importing the safety of those, who, in consequence of being called forth from a state of nature by converting grace, are enabled to set their faces Sion-ward, and to enter on a journey to the kingdom of God.—The chief business, therefore, of the present attempt, shall be, to shew, that, to every real christian, the present life is only a journey to a better; and that all they, who do in earnest set out for the heavenly Canaan, the Jerusalem which is above, shall certainly get safe to their journey's end, and not one of them perish by the way.

When a merchant sends out his fleet, on a trading voyage; he is not sure of the event. His ships may arrive in the desired haven, and return with the wished increase; or they may founder on their passage, and both cargo and crews be lost.—Or, when a person takes a far journey, he has no assurance of safety. He cannot prædiscern what is before him; nor whether he shall come back to his house in peace, or no. Such is the uncertainty of earthly transactions, with regard to our foreknowledge of them. We cannot tell, what a day, what a moment, may bring forth. The issue of things lies hid in the womb of futurity, till Providence and time make
make manifest the determinations of God, by bringing those determinations to pass.

Not so clouded are the better things which relate to a better life. The feeblest seeker of salvation by the blood of the Lamb, and the meanest hungerer after the kingdom and righteousness of Jesus, may be assured, beforehand, that the kingdom shall be his. The inseparable blessings of grace and glory are styled, *the sure mercies of David* (Acts xiii. 34); τα δόμα Δαβίδ, the sacred [i. e. the inviolably certain, and] *the faithful things of David*, i. e. of Christ: or, more conformably to the original passage in Isaiah, *the sure benefits of David*: meaning, the infallible certainty of those benefits (such as pardon, justification, sanctification, final preservation, and eternal happiness), which are secured to the church, by virtue of that **UNALTERABLE COVENANT** subsisting between the Father, the Spirit, and Christ the Antitype of David, in behalf of all who shall be made to believe through grace.

This everlasting covenant of peace and salvation, entered into, with God the Son, by the other two Divine Persons; St. Paul had in view, when he says, *God, willing to shew more abundantly, to the heirs of promise, the immutability of his counsel [καὶ αὐτοῖς, of his DECREE], confirmed it with an oath, that by two unchangeable things [namely, his DECREE and his OATH], wherein it is impossible for God to falsify, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us*, Heb. vi. 17, 18.

Now, as Abram literally sat forward from the land of his nativity; so, in a figurative sense, does every person who is effectually called by grace.—By nature, we are insensible of our sinful state, and ignorant of our extreme danger; impenitent, and unbelieving; and (which argues the utmost blindness and depravation) self-righteous, unholy. This is a compendious map of the natural man. He is a native of mount Sinai; born under the covenant of works; fondly expecting to be justified by the deeds of
the law; though he has broke the law, more or less, in every particular.

From this legal state of insensibility, impenitence, unbelief, self-righteousness, and bondage to sin, every child of God is delivered, by the effectual operation of the Holy Ghost: through whose almighty agency, we are caused to turn our backs on the blind road we were pursuing before, and to steer a different course. No longer insensible of our real condition, we feel that every step we took, was leading us farther and farther from God and happiness and heaven. Ignorant no longer, of the danger to which we were obnoxious, by reason of original and actual sin; we have recourse to Christ alone, as the way, the truth, and the life. No more impenitent, we bewail the depravity of our hearts, and the transgressions of our hands: we love the rectitude we hated, and hate the sins we loved. Retrieved from absolute unbelief, we feel the necessity of Christ, and throw ourselves upon the grace of God in him, for deliverance from the wrath to come.

No longer habitually self-righteous, we not only most willingly submit to, but most thankfully embrace, most devotedly rest upon, and triumph in, the righteousness of Christ, as the sole procuring cause of our acceptance in the Father's sight. And, no longer quite un holy, we pant after inward conformity to the divine image, and outward conformity to the divine law: throughly sensible, that, without holiness, no man can see the Lord; and that faith, without works, is dead.

Whosoever is brought thus far, is more than half-way to the kingdom of heaven. He has made, thro' grace, a good progress on the road to Sion; and shall go on, from strength to strength, till he appear before the God of gods in glory.

When this happy change is effected, and the converted person begins to evidence his New Birth, by forfaking his Old companions in sin, and by leading a New life; different
different people will pass different censures upon his conduct. One will, without ceremony, dub him a new-fashioned Methodist. Another will set him down for an old-fashioned Puritan. A third will roundly pronounce him a Madman, that has loft his senses by being righteous over-much. A fourth, who has more politeness, and less ill-nature, than the rest, will say to him, I wonder how a person of your good sense in other things, can be so precise. You'll hurt your nerves, and damp your spirits. There is no occasion for all this ado. Take a cheerful glass! Give the rein to your appetites! and make a merry life of it, tho' it be a short one.

Thus will multitudes endeavor, by various methods, to call the traveller back, and to divert him from his christian course. But he still holds on his way: answering, as he passes, We shall see, whose life will be merriest in the end.

Yet let not the follower of Christ cause the way of truth to be ill spoken of, or bring an evil report on the good land, by needless rigor, and by affected severity. Do not felonly reject the gifts of Providence, under a pretence of superior sanctity: but use them, without abusing them. If you have them not, be not anxious after them. If you have them, enjoy them in the fear, and to the glory, of God. There is a sober, restrained sense, in which a true believer may say with the poet,

"The blessings thy free bounty gives,  
let me not cast away:
"for God is paid, when man receives:  
"I enjoy, is to obey."

* The late Dr. E — n, bishop of St. David's, dissuaded a lady from hearing Mr. Whitefield preach, for fear it might hurt her nerves. But what was this, when weighed against the piety and religion of a great churchman now being? who, no longer ago than the very last month that ever was (viz. in the month of August, 1775) actually said to a lady of quality, "Don't tell me of St. Paul, Madam: it would have been happy for the christian church, if St. Paul had never wrote a line of his epistles."
Receive, gratefully. Distribute, cheerfully. Enjoy, innocently. Give thanks, incessantly. When you set out for heaven, don't set up for a monk: nor look upon those things as criminal, which the word of God does not declare to be so. Gnat-sifters are, too often, camel-swallowers: and the Pharisaical mantle of superstitious austerity is, very frequently, a cover for a cloven foot. Beware, then, of driving too furiously, at first setting out. Take the cool of the day. Begin, as you can hold on. I knew a lady, who, to prove herself perfect, ripp'd off her flounces; and would not wear an ear-ring, a necklace, a ring, or an inch of lace. Ruffles were Babylonish. Powder was antichristian. A ribband was carnal. A snuff-box smelt of the bottomless pit. And yet, under all this parade of outside humility, the fair ascetic was --- --- --. But I forbear entering into particulars. Suffice it to say, that she was a concealed Antinomian. And I have known too many similar instances. Take heed, however, O believer in Christ, of verging to the opposite extreme. Beware of a supine, lukewarm, libertine spirit. Watch unto prayer, guard against negligence. Advance not to the uttermost bounds of your liberty. It is a just remark, which I have somewhere met with, that the best way, to be secure from falling into a well, is, not to venture too near the brink. Swim not with the stream, if the tide roll downward; neither follow a multitude to do evil. It is the duty of a christian, not to be ashamed of being singularly good: especially in an age like this, when so many are not ashamed of being eminently bad. Better go, with a Few, to heaven; than to go, with much and polite company, to hell. He that fears men; and seeks to please men, at the expence of gospel-truths, or of good morals; is not an honest man, much less a servant of Christ. And though, in matters of mere indifference, you are not absolutely bound to abridge your liberty as a christian; nor is it meet that you
you should affect to be good, any more than to be wise; above that which is written; yet, if you find (as, in some instances, you probably will) that even things, in themselves indifferent, prove a snare, an entanglement, and an hindrance, to you, in running the race that is set before you; pluck out those things, be they what they may, and cast them from you: though they be useful as a right hand, or tender as a right eye. In a word, endeavor to hit the just medium; so as neither to make too much haste, nor too little speed: neither to loiter, nor to run yourself out of breath.

If the believer's journey should prove a long one, i.e. should he live to be far advanced in years; he must expect to meet with diversity of paths. The face of the country will not always be the same. Even with regard to temporal things, perhaps, he may experience a vicissitude of ups and downs. Sometimes, the road will go rough; sometimes, smooth. To-day, it may be, he is high on the mount: to-morrow, low in the valley. Now, his way is carpeted with moss: anon, it is planted with the pricking brier and the grieving thorn. But, remember, O child of God, that both one and the other is thy Father's ground; that thou art still in the land of Providence; and that the land of Providence is also a land of grace, to them who are strangers and pilgrims upon earth.

—So, likewise, in a spiritual sense: when faith is in lively exercise, we may be said to travel through a rich, level, open country; where all is easy, lightsome, and pleasant. Soon, perhaps, may faith ficken (ficken it may, but, blessed be God, it cannot dye), and hope may flag its wing: fear may set upon thee, as a strong man armed, and the overshadowings of doubt may for a while eclipse thy comforts. In that case, let the believer still go forward, as well as he can. The way will mend, and the prospect brighten, in God's good time. And, in the meantime, that precious promise will be fulfilled, Thy
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Thou shalt be iron and brass; and as is thy day, so shall thy strength be. Deut. xxxiii. 25.—If thou canst not go on, sit down; but let it be by the way-side. Wait: but let it be at Jacob’s well. Ply the ordinances of God, and the God of ordinances will come to thee and bless thee. When poor Hagar, overwhelmed with distress of mind, and quite exhausted with fatigue of body, threw herself on the ground, unable to walk a step farther; an angel was sent, to point her to a fountain which she knew not of, and to give her the oil of joy for mourning, and a garment of praise for the spirit of heaviness. Godly sorrow ever was, and ever will be, the peculiar care and the tenderest object of Almighty Love.

Travellers need not be told, that the weather is not always uniformly the same.—At times, the affections of a faint are warm, sublime, and strongly drawn up to God and divine things. Anon, his affections may gravitate, grow numbed and cold; and, like an eagle that is pinioned, be scarce able to creep, where once they used to fly. Yet, be not cast down. You may, like Samson, be shorn of your locks, for a season; but they will grow again, and your strength shall return, as heretofore. Remember, that comfortable frames, though extremely desirable, are not the foundation of your safety. Our best and ultimate happiness is grounded on an infinitely firmer basis, than any thing in us can supply. The immutability of God, the never-failing efficacy of Christ’s mediatorial work, and the invariable fidelity of the Holy Ghost; are the triple rock, on which thy salvation stands. Whence that of the apostle: The foundation of the Lord [i.e. the Decree, or Covenant, of the Lord] standeth sure; having this seal, The Lord knoweth them that are his. And again: Though we believe not [though we may occasionally reel and stagger and faint] yet He [Faith’s unchangeable Author and immovable Supporter] abideth faithful, and cannot deny himself. Was he to deny his de-
cree, he must deny himself: for his decree is himself decreeing. But he cannot do this. He cannot forego his covenant: for his covenant is himself covenanting. He cannot reverse his promise: for his promise is himself promising. Consequently, every believer is safe, and can never be ultimately left or forsaken. As surely as effectual grace stirred thee up, to undertake the heavenly journey; so surely, shall glory crown thee at the end of thy pilgrimage.

Contentedly, therefore, embrace thy lot: knowing, that the whole disposal thereof is of the Lord. Be the weather fair, or foul; let the calm prevail, or the storm rage; be thy mind cheerful, or benighted; be thy path dreary with gloom, or radiant with sun-shine; commit thyself, in patience and well-doing, to God, as to a gracious creator and an all-wise disposer. A traveller is not the worse, for being weather-beaten. It teaches him to endure hardness, as a good soldier of Jesus Christ. Besides: he is, at the worst of times, sure of invisible support; and every difficulty he encounters by the way, will be infinitely overbalanced, when he gets home to his Father's house. For the utmost sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us.

In point, likewise, of affluence and fortune, all the travellers to Canaan are not alike. Some of them are, literally, rich, and increased in goods. While others have but a small allotment of temporal wealth, barely enough to carry them to their journey's end. The former may be said, to be drawn in state to heaven: the latter, to trudge it on foot.

I say, some are drawn thither in state: for every coach does not take that road. But, so we at last get safe to the New Jerusalem, no matter whether we ride or walk. It will be all one, by and by. As in death, so in heaven, the rich and the poor, who are partakers of.
having grace, will meet together: and then, where will be the difference, between those who came with a grand retinue; and those who travelled, pilgrim-like, with a scrip at their side, and a staff in their hand?

[To be concluded in our next.]

Ecclesiastical History.

Chapter IV. continued.

Continued from page 348.

25. The emperor Aurelian, in the year 275, not long before his death, having hitherto been favourable to the christians, sent edicts against them to Rome; but, before they could be put in execution in the remoter parts of the empire, he was taken off by death.

26. In the reign of Dioclesian, a most horrible calamity vexed the church, which, according to Sulpitius, depopulated the people of God for ten whole years. This is commonly called the tenth persecution, but not very reasonably. It began in the year 302, although for two years before that time there was a prelude to it, by vexing the christian soldiers: the authors of which were Dioclesian and Maximianus Herculeus, the latter of whom was a mortal enemy to the christians, who further irritated the former against them, by the oracle of Mileian Apollo. The occasion was: that the palace was purposely set on fire by the command of Galerius, in the city of Nicomedia, that the rage might be executed against the christians, as if they were conspirators against the lives of the Caesars. Hence cruelties were increased against all orders and sexes to such a degree, that altho' Dioclesian and Maximianus had abdicated the empire two years, they still had it in their power at that time to erect pillars in Spain, with this hyperbolical inscription: The
The name of Christians being abolished, who were subverting the commonwealth; and also another, the superstition of Christ being obliterated, and the worship of the gods propagated.

27. But when the two Cæsars were, by their own choice, reduced to a private life, and left the imperial command to Constantius Chlorus and Galerius Maximianus; the former, being satisfied with the two Gauls and Britain, preserved those countries from the fury of the persecution: but the other, not being able, by himself alone, to administer the rest of the affairs of the Roman empire, divided the care of it with Severus and Galerius Maximinus. And this Maximianus, with Maximinus, proceeded to vex the christians; to which two a new scourge was added, Maxentius the son of Herculius, in the year 306. And afterwards Constantine his son succeeded Constantine Chlorus in the imperial dignity, being suddenly proclaimed Cæsar by the Praetorian guard: to whom at last Licinius joined himself, who was Constantine's kinsman, and at first a friend to the christians, but after his falling out with Constantine he became their bitter enemy and persecutor.

28. An innumerable multitude of martyrs were sacrificed to the cruelty of so many tyrants, whose heroic constancy induced many Gentiles to embrace the christian faith. Amongst those are mentioned Procopius, Romanus a deacon of Cæsarea, Felix bishop of Tibur, Victorinus a Pitubian bishop, Victor-Maffiliensis, Irenæus Episcopus Sirmiensis, Theodorus Arnœnsis, Apollonius the deacon with his companions, Barlaam and Cæsariensis, Quivinus Episcopus Sciscianus, Basilicus Comanorum, Anthamus Nicomediensis, Pamphilus a president of Cæsarea, Sylvanus bishop of Gaza, Petrus of Alexandria, Lucianus a presbyter of Antioch, Hesychius, Phileas, Pachomius, bishops in Egypt, Marcellinus the third, a Roman bishop. Amongst the women, Crispina, Theodora,
dora, Agnes, Theodofia, Julitta, and Pelagia, obtained particular renown by suffering martyrdom.

26. This is worthy to be observed in a peculiar manner, that God, by severe and remarkable judgments, frequently punished these persecutors of his saints; for a fuller demonstration of which I refer you to the author of the book De Mortibus Persecutorum, or The Deaths of the Persecutors of the Saints.

30. But the history of the persecutions is intermixed with many very absurd fables, amongst which it delights me to relate that of the British Ursula, who suffered martyrdom, with eleven thousand virgins her companions, at Ubios: that of Saint Catherine and Dorothea, both virgins: that of the Theban legion, consisting of christians, which were twice decimated by Dioclelian, and, notwithstanding, still refusing to become Gentiles, were all cut off by an army sent for that purpose: that of the great Christopher, beheaded by Dioclelian: that of George the Cappadocian, who killed the dragon. In like manner we are certain that the acts of the martyrs under Diocleian, which are referred to this time, are forgeries. Nor greater credit is to be given to the lurking-holes and subterraneous catacombs in Rome, where many myriads of martyrs are feigned to have been deposited in these times, since it appears that they were the public burial-places of the Gentiles themselves, and that even of the meanest of the people.

[To be continued.

A LETTER to a FRIEND, complaining of spiritual Darkness.

My very dear Friend,

HAVING a few leisurable moments, together with the opportunity of an acquaintance going to London, I purpose (through grace) to attempt a compliance
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with your former and repeated request; although very
incapable of giving counsel, or any suitable advice, where
Christian experience must be the subject.

Your standing complaint, you say, is, “Oh that I
were as in months past,” &c. The occasion of this com-
plaint may arise from one or more of the following causes:
Either the Lord, as a sovereign, and for the manifesta-
tion of his truth (which is seldom the case) with-holds
sensible comforts from you whilst under the buffetings
of Satan; as in the case of Job, ch. ii. 4, 5, 6.; or, there is
something wrong in the heart, as in the case of Heze-
kiah, 2 Chron. xxxii. 25. or, it may be, there is some
irregular conduct in the life, as was the case with Peter,
Mark xiv. 71. or, you may understand the gospel too
legally, and the soul is spending its all upon some con-
tracted views of Jesus; and so gets nothing the better,
but rather grows worse. A word or two upon each of
these, perhaps, may be of use to discover both the disease
and the remedy provided for it.

To know whether the first of these cases is yours, you
must consider the character of the person labouring under
it, of whom it has been repeatedly said, and that by the
God of truth himself, that he was “a perfect and an upright
man, one that feareth God and escheweth evil,” Job ii. 3.

“perfect,” that is, he had every particular grace of the
Spirit; he had not only light, but life also; he added zeal
to his knowledge, and virtue to his faith: he had tempe-
rance to restrain his corrupt appetites, and patience to bear
up under a multiplicity of afflicting circumstances; to
manifest his charity, he made the widow’s heart to sing
for joy, and by a princely liberality he procured the bless-
ing of many who were ready to perish; and as a memo-
rial of his godliness, and dependence upon the promised
Redeemer, we are told he sanctified his children, and of-
fered burnt-offerings to God for them continually. In
short, he wanted nothing to complete the believer, and

was
was a living example of the greatest power of religion, and degree of grace, beyond any other man upon earth."

"Upright." He was free from hypocrisy in his profession; so that without being mistaken, you might have judged of the sincerity of his heart, by what appeared in his outward conduct; he was no false professor, that needed to be under-judged; but acted from the most noble and generous principle, namely, from love to, he aimed at the glory of God. "Feareth God." A very comprehensive expression, taking in all that a christian ought to believe, and all that he ought to practise; therefore to fear God, in the language of scripture, frequently includes the whole of religion, Deut. vi. 13. Ps. xxxiv. 9. "And escheweth evil." His conscience was graciously tender, sin was very hateful to him; he not only abstained from the outward acts, but avoided temptations to sin, and shunned the very appearance of evil. Now if this is your character, you have no reason to conclude that there is some sinful cause of your present complaint; but that God, as a sovereign Jehovah, is exercising your faith and patience.

But again: Like Hezekiah, you may have provoked the Lord to hide his face; perhaps if you have not been shewing, you have been looking too much at the house of your armour; trusting to former manifestations, or supposing your mountain stands so strong, that you can never be moved: this was the language of one resting upon a comfortable frame, which provoked the Lord to withdraw the light of his countenance; and then your complaint immediately followed. Pride in the heart is like the foot of the wrestler; it throws the christian down,

† The word ἔποιχω, a hypocrite, comes from the verb ἐποίησις, to under-judge, as you would a stage-player. You do not determine your judgment of the man by the princely robes in which he appears upon the stage (these are borrowed) but by the under-garment in which he appears behind the curtain; that perhaps may be his own.
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tears his comfort, and leaves him in the dirt. David viewed it in this light; and prayed against it. Psa. xxxvi. 11. Elihu has delivered a sermon upon this subject, wherein he tells us, that the various dealings of God, in his dispensations towards sinners, are to withdraw the sinner from his purpose, and to hide this cursed sin from him; a more suitable portion of scripture for your consideration I know not; you'll find it in the 33d chapter of Job; read it, study it, pray over it, look to the Spirit who indicted it, to give you his blessing upon it. Pride is a fly infatuating enemy, it is the master-sin and first-born of the devil; see if you can find any of your features in this picture.

Again: Peter's sin began with unwatchfulness. O beware of that crack-brained devil, a light and trifling spirit; insipid conversation, formality in duty, refraining secret prayer, or indulging of prejudices against ministers or brethren; these things too often and unperceived grieve the Spirit of God. Losing former and gracious simplicity, or particular nicety in hearing, frequently rob the soul of its comfort. Fiery disputes, much of the company of good-natured unbelievers, or warm zealots for particular points, have a very unhappy tendency to lead the soul from the fountain-head of divine consolation. These, and many other things (which, from the hints given, your own conscience will suggest) are too common causes of spiritual darkness and much soul distresses.

Lastly, Legal views of the gospel have a natural and necessary tendency to keep the soul under darkness and much spiritual barrenness; the symptoms and effects of which are, a questioning of our right to Christ and all his fulness—making our own unworthiness a bar against the hearty acceptance of him as our own Jesus in particular,—limiting the gospel-call and warrant of faith to such and such qualifications (either legal or evangelic) such as certain degrees of sorrow for sin, and brokenness...
of heart,—admiring the ministerial gifts of, and fond attachment to, men of fiery zeal,—frequent animal joys, and sudden fits of despair interchangeably;—these are certain predicates of a mind too much contracted in its views of Christ, as he is revealed in the gospel. The opposite to these are, a grounding of our faith upon the naked promise of eternal life in Christ Jesus, crediting the faithfulness of God pledged in the word to make it good to me a sinner in due time, and a depending upon the power of the Holy Ghost to accomplish the truth in my behalf, although reason and strange providences may seem both to oppose it. See this exemplified in the faith of Sarah and Abraham, Heb. xi. 11. Rom. iv. 21. it was this view of God’s word which kept Abraham from fflaggering through unbelief, and that Sarah herself received strength to conceive seed, and was delivered of a son when she was ninety years old. An evangelic view of the scripture teaches the sinner to disregard his own unworthiness when he comes to the throne of grace, and to plead the worth of Christ, when he begs a favour from the Lord; hence it is that he has freedom of access unto, and confidence in his heavenly Father; and as he cannot tell how much Christ is valued at in heaven, he asks of God to do for him exceeding abundantly above and beyond what his narrow and contracted soul is capable of conceiving. He does not wait for some expected qualifications, to warrant his making use of Christ and his fulness to himself in particular, but looks at the royal grant of Jesus in the word to sinners, and begs of the Spirit of faith for power to enable him to make application of Christ, as the bread of life for the spiritual nourishment and comfort of his soul. Christ is like the shew-bread which is spread upon the table of gospel ordinances, to a participation of which sinners are invited freely. An evangelic believer goes to the house of God, to have fellowship with Christ and his salvation; and not so much
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to admire the ready elocution, wisdom, learning, or zeal
of the preacher: although these gifts are valuable, and
ought not to be despised, but earnestly coveted by all, yet
they are not Christ; and where there is a scrupulous,
fond attachment to them, that mind is strongly tinctured
with legality. So likewise, sudden transitions from joy to
sorrow, from sorrow to gladness (especially where these
happen frequent, and chiefly under the word preached)
are the effects of little experience, and much legality:
whereas the more established Christian, however his abiding
sense of sin, and continued defects in duty, cause deep
humility before God, yet this very frame is the happiest
he can or would wish to experience here below: his secur-
ity is in Christ—his anchor is cast upon Christ within
the veil—and his eye runs along the cable of faith, and
centers in the Fore-runner; this keeps the soul steady; while
he looks not at the things which are seen, but at the
things which are not seen, and which endure for ever.

Now when the eyes of the understanding are opened,
and the soul is given to see the divine warrant of faith in
the gospel, and the free grant of Christ to whooeuer will;
this sets the soul at liberty from a variety of legal impe-
diments, which before were laid in the way, and which
kept it from the comfortable enjoyment of Christ. Those
who have tasted that the Lord is gracious, and freely re-
vealed in the word for the worst sinners out of hell; they
will be frequently sending faith to him in the promise,
like some impudent beggar that will not leave his door
without an alms; for faith likes to hang on about wis-
dom's gates. And if the devil and unbelief should come
(as very frequently they do) and say to the poor soul, "You
will not be heard there; there is nothing for unqualified
folks at that door;" true faith will reply, "You lye, Satan; you lye, Unbelief; back, back to hell, both:
how dare you bring up an evil report upon this house,
where so many poor people have been heard and helped?
Do you not see it written upon the lintel, "Whosoever will: Look unto me, all ye ends of the earth, and be ye saved. Blessed are they that wait at wisdom's gates." And was there not a Syrophœnician woman here lately, who waited but a little, and the Master himself came, and gave her a lap-full, nay, as much as ever she would? See then, my dear friend, the gracious encouragement for sinners to come to the Saviour: may we make use of it, and, like this poor Gentile, come with our "Lord, have mercy upon us! Lord, help me!" The Lord will hear, his door, his hand, his heart are open; we shall not only have a crum, but the whole loaf.

I must now conclude, for my time and subject are both spent, and but to little purpose, I fear: may the Holy Spirit give them his effectual blessing, and then my deficiencies will be abundantly made up. With the most cordial respect, dear Sir, I remain yours,

UPSILO

A very interesting Part of the Experience of the Rev. Mr. Owen Stockton, Minister of the Gospel at Ipswich in Suffolk, 1681.

"I FIND (says this divine) that though, in my judgment and profession, I acknowledge Christ to be my righteousness and peace, yet upon examination, I observe, that my heart hath done quite another thing, and that secretly I have gone about to establish my own righteousness, and have derived my comfort and peace from my own acts. For when I have been disquieted by the acts of my own sins, that which has recovered me from them to my former peace, hath not been that I could find God's speaking peace through the blood of Christ, but rather from the intermission of temptation, and the cessation of those sins.

"When
When I have been troubled at an evil frame of heart, I do not find the righteousness of Christ hath been my consolation; but that which has relieved me, as far as I can find, was, that afterwards I found myself in a better temper. Having been in trouble and perplexity, I have read the scriptures, gone to prayer, and in doing these I have been relieved; yet I do not find that at such times I had real, true, living communion with God in such duties; or that the Spirit of God did in those duties reveal to me my interest in Christ, and so quiet my conscience. Hence I come to see what need I have, and that it is of singular use, to watch over my soul in all its ways, both in reference to sin that I fall not into it, and, when fallen, what the carriage and actions of my soul are at such a time, whether I flee for relief to God in Christ, or to my own works: for as Satan keeps some alienated from God by the gross pollutions of the world, so does he keep others also from Christ by their establishing a righteousness of their own. O Lord, break thou this snare for me!

On the present unhappy national Animosities.

To the Editors of the Gospel-Magazine.

Gentlemen,

I need not inform you of the confused aspect of public affairs, nor can we foretell what will be the consequence of the present animosities between Britons and Americans: but when we consider the multiplied, heinous, long-continued provocations which are to be found among us, notwithstanding the numerous, great, and constant blessings received by us, have we not reason to fear that our offended God will whet his glittering sword, and come forth arrayed in vengeance to convince besotted mortals, that however securely they sleep, he is awake.
awake; and however light they make of breaking his commands, and abusing his grace, their sin exposes them to heavy punishment? And is it not, if properly considered, very awful, that professors, and even real christians themselves, should be no more affected with the sin of the nation, either as it displeases God, or exposes them to the sad effects of his displeasure. Is it not a time for peculiarly serious thoughtfulness, and peculiarly earnest prayer? And are not Zion's watchmen loudly called upon (not to meddle too much with politics before they understand them, but) to be particularly prayerful, and to endeavour to promote a spirit of prayer among Zion's inhabitants? May it not be said to too many professors, as well as professors, "What meanest thou, O sleeper? Arise and call upon thy God; and call upon others, that they may awake, and call upon him also."

Is this a time to lie down in the sides of the ship, and carelessly take our ease, dreaming about our worldly concerns, or even about our own spiritual concerns merely? Ought we not to endeavour after public-spiritedness, and a more generous concern for our country's good, as well as the interest of the whole of the kingdom of Christ?

Permit me to add one query, and conclude; viz. Whether it would not be proper for ministers themselves to appoint some set times to meet together for fasting and prayer, and also to encourage the several flocks to join with them at other set times for these exercises, in order that sin, whether of a more public or private nature, might be confessed and lamented, and reformation and mercy intreated?

May 11, 1775. R. P.
On the Vanity of this Life, and the Glory of Heaven.

Copy of a Letter from Huntingdon.

My dear Friend, Nov. 30.

My sincerest thanks are due for your kind and friendly epistle, which breathes the language of affectionate friendship and cordial esteem. Permit me, in return, to assure you my warmest wishes are engaged in your behalf, that happiness and prosperity may attend you through this world, and that our friendship may be cemented with the love of Jesus, till death shall dissolve it here below, in order to unite us in nobler bonds, and a never-ceasing friendship in our Father's house above. Soon, soon shall we have done with mortal things, and then all to come is vast eternity. How solemn the sound! This short life, this little span, bears no proportion to that amazing prospect, to that unbounded view! All the vanities and glories of this world will be no more; but our friendship, I trust, will subsist for ever, and then with what rapture and transport shall we drink at the fountain-head of pleasure, and be refreshed with the springs of uncreated happiness and felicity! Greater happiness I cannot wish, richer blessings you cannot enjoy.

On Thursday last I dined with ———; politeness and elegance sparkled around, while freedom and ease made the whole agreeable. We esteem it an high honour, and that very justly, to be regarded by the great: O how then how ought we to prize the favour and condescension of the King of kings and Lord of lords, when he graciously deigns to admit us to his table, yea more, to adopt us for his children and heirs! Well might the apostle call upon us to behold what manner of love the Father hath bestowed upon us. May we be more sensible and more thankful daily!
Gentlemen,

From a firm belief that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works," I take the liberty of submitting to some of your serious correspondents the following queries, arising from that passage in 1 Cor. xi. 14:

"Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?"

I am aware that they may be inclined to think, the proposer, who is thus inquisitive about externals, is possibly neglecting the more essential part, internal religion: but can assure you, that so far as I know myself, I am not prompted to it merely from an idle speculation, but from a desire of conforming to the written word, and receiving it as the rule both of my faith and practice. By inserting them therefore in your useful work, you will oblige

Your constant reader,

Sept. 1. 1775.

Amicus.

1. Whether the practice of believers in the present day (ministers and some few others excepted) is agreeable to the apostle's interrogation?

2. Whether the passage is to be understood, as having respect only to the customs of the ancients; or still remains as a rule of conduct to persons professing Christianity?

3. How that which is the gift of nature can be considered as a shame unto a man?
POETRY.

The Resurrection and Ascension.

1. Angels, roll the rock away,
   Den of death, resign thy pray:
   See the Saviour quits the tomb,
   Rising with immortal bloom. Hal.

2. Shout, ye seraphs! Gabriel, raise
   Fame's eternal trump of praise:
   Let the earth's remotest bound
   Echo to the blissful sound! Hal.

3. Saints of God, lift up your eyes,
   See the Conqueror scale the skies:
   Troops of angels on the road
   Hail and sing th' incarnate God. Hal.

4. Heav'n unfolds its portals wide;
   Matchless Hero, thro' them ride:
   King of glory, mount thy throne;
   Boundless empire is thine own. Hal.

5. Praise him, ye celestial choirs,
   Praise and sweep your golden lyres;
   Praise him in the noblest songs
   From ten thousand thousand tongues. Hal.

6. Ev'ry note to rapture swell!
   Sing the pow'r of death and hell
   Drag'd in chains behind his wheels;
   Each the wound eternal feels. Hal.

7. Truth, and Piety, and Love,
   Sister-cherubs from above,
   Now shall visit earth again,
   Shall in golden ages reign. Hal.

8. Henceforth Time's tumultuous tide
   Placid, pleant, pure, shall glide
   Till it joins thy harmless sea,
   Ever blest Eternity. Hal.

9. Let Immanuel be ador'd,
   Ransom, Mediator, Lord:
   Vol. II.

Let his praise, thro' earth and skies,
   In unbounded chorus rise! Hal.

Some Thoughts on a Morning's Excursion.

1. ONE morning, as I walk'd abroad,
   With pleasure did I trace
   The wonder-working hand of God
   Display'd thro' ev'ry place.

2. The morning dew first caught my eye,
   That overspread the ground,
   Which on the tender grass did lie,
   And ev'ry hill surround.

3. Then from the east the rising sun
   Fresh glories did display;
   At its approach, I saw anon
   Those dew's exhaled away.

4. The verdant fields did then appear
   Cloath'd in their native green;
   The gloomy clouds dispers d were,
   The air became serene.

5. Thus doth the Sun of righteousness
   Its healing beams display,
   Removes our darknes and difrights
   By its all-pow'rful ray.

6. But further as I pass along,
   Fresh glories did appear;
   The feather'd choir, with tuneful song
   Did then salute mine ear.

7. With winged speed they upward fly,
   Join in harmonious lays,
   And while from earth they mount on high,
   Sing their Creator's praise.

3 H
8. Thus when the saints are led above
   This lower hemisphere,
Into the heights of endless love
   They joyful do appear.

9. They sing the praises of their Lord,
   Declare abroad his fame;
Join cheerfully with one accord
   To bless his glorious name.

10. The corn just rais'd above the ground
    Did next attract mine eye:
See how the fruitful fields abound
   With what a rich supply!

11. My thoughts from this were led to trace
    What is secur'd on high:
Treasures of love and boundless grace
   In Christ for our supply.

12. All things Jehovah's pow'r declare,
    His grace, his love divine,
Thro' ev'ry season of the year,
   How wonderful they shine!

The Glory of Christ displayed in the Work of Salvation.

1. For a seraph's flaming tongue
   To tell what my Redeemer's done,
To shew the people all his worth,
   And set the wond'rous Saviour forth.

2. Could I but paint his beauteous name,
   Or draw the outlines of his fame,
The world would sure enamour'd be,
   Nor one deny his Deity.

3. Compell'd by his redeeming love,
   He left the blissful choirs above,
Elop'd from those triumphant lays
   Which constant echo forth his praise.

4. Down to this lower world he came
   To bear the guilty sinner's flame,
And carry all that weight of woe
   Which none but God could undergo.

5. Then, having wrought our righteousness,
    And purchas'd by his blood our peace,
Back to the heavenly realms he fled,
   His people's ever-living Head.

6. And now he intercedes above,
    And still retains the tender't love:
He hears our groans, he notes our sighs,
   And all our needful wants supplies.

7. He soon will bid the archangel come,
   To blow his trumpet, and call us home;
His fav'rites then shall mount above,
   And bask for ever in his love.

8. For love like this, ye saints, arise
   Superior to all earthly ties:
Proclaim the Saviour's praise abroad,
   And magnify the Triune God.

FRATER.

"All flesh is grass, and all the goodliness thereof is as the flower of the field."

On the SISTUS.

1. SEE, Delia, how this charming flower,
   Array'd in clothing rich and new,
Expands its leaves at this still hour,
   Refresh'd by the enlivening dew.

2. What noble colours it displays.
   How it attracts my roving eye!
But stop, my muse—thy simple lays
   Can never describe so fine a dye.

3. Sweetly the lovely stranger blooms
   To grace our gardens, charm our sight;
But ah—the flow'r that now assumes
   So gay an air, will die at night.

Ex
Written upon hearing a Sermon preach'd from Psalm cxli. 9. "The Lord will fulfill the desires of all them that fear him," &c.

The Lord is the Lord, who reigns on high,
Enthron'd in realms of light,
Angels before him prostrate lie,
Enraptured at his sight.

Yet great and mighty as he is,
He laid his glory by,
And veil'd his godhead in the flesh;
And deign'd on earth to die.

This is the great mysterious theme
By angels sung above;
The joy of all on earth beneath,
Who taste redeeming love.

The Lord is full of truth and grace,
Long-suffering and kind;
And all that mercy feek thro' grace
By him redemption find.

He still regards the feeble cry
Of ev'ry soul sincere;
His grace to help is ever nigh
Those arm'd with filial fear.

Oh may I always henceforth fear
The God of earth and skies;
And all my days, by faith and pray'r,
Lift up my waiting eyes.

So does he always ready stand
My wishes to fulfill,
And guide me by his sov'reign hand
Secure from ev'ry ill.

The bruised reed he ever chears,
The smouldering flax revives;
Dispels the mourner's flavih fears,
And bids the drooping rise.

His bounteous hand no good withholds
From them who simply seek
Salvation thro' the bleeding Lord,
Whose strength supports the weak.

Their souls he feeds with heavenly food
Who trembling seek his face;
'Tis his delight to do them good,
Such are his chosen race.

His promise to the meek stands sure,
On earth they ne'er shall want;
All that they need he will secure,
And all they want he'll grant.

He feeds the ravens when they cry,
All nature he sustains;
The lions want he doth supply,
His goodness ever reigns.

The cattle on a thousand hills
He feeds by day and night;
And they his pleasure still fulfil,
Obedient in his light.

The sea, with all its boundless store
Of fish both great and small,
By him are fed, in him they move,
For he is all in all.
Go to the ant, thou sluggard; consider her ways, and be wise.

B

Behold the Ant, now gathering in her store
For her supply, when gloomy tempests rear;
Her labours she pursues with care and pain,
And heaps within her cell the yellow grain;
Soon as the sun with radiant sparks of light
Illumes the east, and, till th'approach of night,
Industriously she labours day by day,
Nor cease her toils till summer's past away:
When snow's descend, and winds tempestuous blow,
And the once verdant fields are hid in snow;
Warm and secure within her cell she keeps,
And fruits of labours past in comfort reaps:
But when the opening flow'rs proclaim the spring,
And in sweet breasts birds melodious sing,
Then forth she comes, knowing that summer's nigh,
And gathers annually a fresh supply;
Scorning those idle drones that round her play,
To business she devotes the well-spent day:
Thus, whilst regardless of redeeming grace,
In pleasure, worldly drones consume their days,
Wife like the ant, the sons of God improve
The gospel summer's day of grace and love;
With joy they listen to the gospel sound,
In which eternal comfort's to be found:
With care they gather in the precious word,
Which to their souls will endless peace afford:
Secure from worldly thoughts their hours they spend,
Praising their Christ, their father, brother, friend:
Preparing, though persecution's storms arise,
They strive unto salvation to be wise:
With God's commandments cheerfully comply,
Live to his glory, in his favour die;
And tho' with tears they bear the precious seed,
They reap such harvests as their hopes exceed:
Happy in being able to secure
That crown of joy which ever shall endure;
When worlds shall be dissolv'd, and time no more,
They shall their God eternally adore!

Goodman's-fields,
Sept. 1775.

G. R. F—y.

An ELEGIAE ODE.

The Dying Believer.

1.

Of hatred the Muse, with giddy flight,
The paths of wickedness consum'd,
And dragg'd to light each sensual scene,
Now hated and abhorr'd.

Jesus, in mercy grant thy pow'r,
To try her new-fledg'd wing;
Which sought but thee desires to know,
Thy endless praises sing.

Who
3. Who can conceive the guilt of sin,
    Or fathom half thy love!
That nail'd thee to the cross below;
This drew thee from above.

4. Poor sinners left estate, O Lord,
    Thou saw'st with pitying eye;
This made thee the full ransom pay,
    To raise them 'bove the sky.

5. When justifi'd by thee alone,
    Each human woe how light!
Nor sickness, pain, or death itself,
    Believers can affright.

6. Behold, our brother thou'rt redeem'd,
    So late in strength and health;
Domestic peace his labours crown'd,
    Content sec'rd him wealth.

7. Behold him prostrate, sore oppress—
    From death a sudden blow
His limbs convuls'd, his quiv'ring flesh
    Their pain and anguish shew.

8. By mercy borne, on faith repos'd,
    His soul secure doth lie,
And when the tempest wrecks his bark,
    With joy shall grasp the sky.

9. Thus panting for his loving Lord,
    From sin and Satan freed;
Hark—bear the dying saint repeat,
    "For me did Jesus bleed."

10. His struggling soul just loos'd by death,
    From prison'd clay set free;
At parting sang these pious strains,
    Then wing'd its flight to thee;

   "Jesu, lover of the soul,
    Lo I to thy bosom fly;
    To life's verge the waters roll,
    Sin and sorrow's end is nigh;
    Hide me, O my Saviour, hide;
    Till the paths of death are past;
    Safe into the haven guide,
    "Me redeem'd confess at last."

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**REVIEW of BOOKS in DIVINITY.**


We can hardly suppose any of our readers unacquainted with a collection of letters, with which the public have been favoured some time, and which are so truly interesting, pious, and useful. Should there be any who are yet strangers to them, we think, what we sincerely wish, that the following specimens will whet their appetites for a most serious and attentive perusal of the whole.

Our ingenious author, in his sixth letter, is treating upon the practical influence of faith, where he observes, "It is to be wished, that this practical exercise of faith were duly attended to by all preachers. We should not, says he, meet with so many cases that put us to a stand, and leave us at a great difficulty to reconcile what we see in some, of whom we would willingly hope well, with what we read in scripture of the inseparable concomitants of a true and lively faith. For how can we but be staggered, when we hear persons speaking the language of assurance, that they know their acceptance with God thro' Christ, and have not the least doubt of their interest in all the promises; while at the same time we see them under the influence of un sanctified tempers, of a proud, passionate, positive, worldly, or churlish carriage?"

"There are too many who would have the ministr y of the gospel restrained to the privileges of believers; and when the fruits of faith, and the tempers of mind, which should be manifest in those who have tasted that the Lord is gracious, are inculcated, think they sufficiently evade all that is said, by calling it legal preaching. I would be
be no advocate for legal preaching; but we must not be deterred, by the fear of a doubtful effect, from declaring the whole counsel of God; and we have the authority and example of St. Paul, who was a champion of the doctrine of free grace, to animate us in exhorting professors to walk worthy of God, who has called them to his kingdom and glory. Whoever is possessed of a true faith, will not confine his inquiries to the single point of his acceptance with God, or be satisfied with the distant hope of heaven hereafter. He will be like wise solicitous how he may glorify God in the world, and enjoy the faith of heaven in a manner even while he is yet upon earth.

In the fourteenth letter we find a piece of most judicious and valuable casuistry, where our author is pointing out the true meaning of some of the most probable reasons, why the divine wisdom permits his children to be exposed to so many fore and trying temptations while in this world. "Sometimes, says he, to humble and to prove them, to shew what is in their hearts, to make them truly sensible of their immediate and absolute dependence upon himself, and to quicken them to watchfulness and prayer. — Another design is, for the manifestation of his power, and wisdom, and grace, in supporting the soul under such pressures as are evidently beyond its own strength to sustain. The bulwark on fire, and not consumed, engaged the attention of Moses; and the united and repeated assaults of the men of the world, and the powers of darkness, afford but the more incontestable demonstration that the Lord is with them of a truth, and that his strength is perfected in their weakness. — Further, by enduring temptation, you, as a living member of the body of Christ, have the honour of being conformed to your head. He suffered, being tempted; and because he loves you, he calls you to a participation of his sufferings, and to taste of his cup. And if we suffer with him, we shall also reign with him: in due time he will bruise Satan under our feet, make us more than conquerors, and place us where we shall hear the voice of war no more for ever. — Again, as by temptations we are conformed to the life of Christ, so likewise by the sanctifying power of grace they are made subject to advance our conformity to his image; particularly as we thereby acquire a sympathy and fellow-feeling with our suffering brethren. This is eminently a branch of the mind of Christ. — Once more; temptations, by giving us a painful sensibility of the weakness of our graces, and the strength of our inward corruptions, tend to mortify the evil principle of self-dependence and self-righteousness, which are so deeply rooted in our fallen nature; to make CHRIST, in all his relations, offices, and characters, more precious to us; and to convince us, that without him we can do nothing."

2. The Poor Man's Spiritual Instrucutor. Buckland.

This little book contains a miscellany of well-meant endeavours to promote the cause and interests of true religion, and may be read with much benefit by the unlettered but pious mind.


It is the invariable practice of the infidel, as the editor of these letters judiciously observes, to compass sea and land to make proselytes, and to be very lavish of the pretended advantages of scepticism. To counterplot this communicative zeal, the translation of these considerations, originally written in French, was undertaken; and put into the hands of a favourite child, wholly unacquainted with that language, and just entering into the gay world, where he was likely to stand in need of such preservatives as are to be found in them.

This volume of letters is finely calculated to furnish the mind with many striking, powerful and convincing arguments against the attacks of modern infidelity. In which, the author, by way of exposing the impiety of modern philosophers, beautifully discovers, that under all their pretended zeal for the religion of nature, they are atheists in disguise. For, says he, "as this great name of the religion of nature, is by them only used as a lure to draw you off from your Christian hopes; after they have
have instructed you at large with respect to the errors you are to renounce, they take sufficient care not to lay one word concerning what you are to admit in their room. The religion of nature is left to itself: far from proving its sufficiency, they attack, one by one, all the fundamentals of theism: they overwhelm you with doubts and difficulties, without giving you the least clue to extricate yourself from a labyrinth, which they have constructed on purpose to infuriate you. One will tell you, for instance, that there is no such thing as spirit, that all our ideas come from sensations, that we are merely body and matter; he will try to convince you, that man is a mere piece of mechanism or plant, and that when he dies, all dies with him. A second, in the course of his explanation of this fine system, will inform you, that virtue and vice are mere words. A third, gathering together the scattered atoms of the Epicureans, without explaining whence they came, or by whom they were put in motion, will make them whirl confusedly together for millions of ages: and will tell you with amazing unconcern, that at last they linked themselves to each other, and, by a lucky hit, produced the universe, and that beautiful order at which we now gaze with awful wonder. Another comes, who affirms you, that there is no other God but the world itself; so that God is all, and all is God. At length another steps forth, who, overturning, without much trouble, all these jarring systems, will own freely, that he cannot help thinking that every thing we converse with is doubtful, and that the best thing we can do is, to look for refuge in the obscure but peaceful regions of scepticism. And this is generally the point to which all the defectors from christianity incline; so that these pretended champions of natural religion do, in the end, prove to have no religion at all; they neither know what they are, nor for what purpose they were brought into being, nor what will at last become of them; nay, they hardly think any of these points worthy of a serious or painful inquiry; and the only maxim they think deserving their attention, is, that old maxim of Epicurus, Let us eat and drink, for to morrow we die.

"These are the lights, these are the morals, which our modern philosophers transmit to a crowd of followers; and in return for so valuable a benefit, a combination of blasphemy and atheism, they expect that we should look upon them as the lights to lighten the nations. Understand, ye brutts among the people: O ye fools, when will ye be wise? If you desire to know what authority we oppose to your doctrine of chances, and to your atoms, lift up your eyes towards the heavens, and there read our proofs which are written in characters of fire. Those numberless constellations, which gild the azure vault; that sun, which, during almost six thousand years, hath shot forth its inexhaustible rays on the seven worlds, which are its attendants; these are the heralds, these the publishers of the great truths which we defend. Will the infidel persuade us, neither to see nor hear these testimonies? Let him tear those sparkling globes from their orbits; let him plunge them again into the night of chaos, whence they were wonderfully extracted; let him put out this vast luminary, which warmeth and enlighteneth us; let him make of the heavens one dreary waste; but till then, their glorious testimony shall be heard from one end of the universe to the other, and nothing shall be the infidel's, but the shame of having lifted up his puny voice against this universal acclamation."

After our ingenious author has exposed the folly and impiety of atheistical infidelity, he condescends to correct the ignorance and wickedness of the arrowd opposers of Christianity, as to a divine revelation. In the course of which we find the following shrewd observations. After having offered many interesting remarks upon the nature of the miracles performed by Jesus Christ, which were wrought instantaneously, by a single word, in a grave and decent manner; which the Jews themselves imputed to the power of the devil, but which they never pretended to deny; which were attested not before a notary, but before the public magistrates; in prisons and upon scaffolds; and which in short wrought a change upon the whole earth, and gained millions of disciples to the cause of virtue and truth—He adds, "But though you should..."
plead like an angel in defence of Christianity, yet considering how depraved, human nature is, there is no great prospect of bringing many defectors back to the cause which they have forsaken. For it would quite confound and perplex men of this stamp, if their instructors in infidelity were to tell them, that as we are to admit no religion without putting it to the test, so likewise we are not lightly to reject it, when it comes fairly before us—that in a matter of such importance, it highly becomes us to proceed slowly and maturely—that we ought to be upon our guard, as to the influence of passions, and the prejudices of education—that the arguments on both sides have a right to a full hearing—and that all this is to be done decently and methodically. This would be strange language to those who, by fables of wit, by their sarcasms and jeers, attempt to get the laugh on their side, secure the unthinking, and add to their numbers. 

And no wonder, for the greatest part of these philosophers are too deeply interested in the supposed falsity of our religion, not to find out the fatal art of eluding the proofs that evince it. For should they be brought to admit the truth of Christianity, and to embrace it, they must change their whole plan of life; they must regulate their passions, reform their luxury, and employ that for the needy and wretched which they now dedicate to the seduction of innocence. It would then be necessary for them to be just to all mankind, to love their enemies, and that the only revenge they should express towards them, should be by doing them good: it would be necessary that you should no longer be vain, covetous, dissolute, deceitful; but temperate, generous, and modest. But the truth is, Men love darkness rather than light, because their deeds are evil; and the religion of Christ is ill-calculated to make its way, in an age wherein wealth, pride, and pleasure are the three idols to which every one boweth down.


"Every age of the Christian church, says the author of this account, has been marked with some peculiar characteristic. The present seems to be distinguished by a clear gospel-light and a spirit of disputation: the latter naturally springing from the former, when the power of religion is declining. As in civil, so in religious matters, outward peace and tranquillity usually produce intolerance, broils and contentions: by which means, the liberties and privileges which a people possesses, in either respect, are d eff ered and unimproved." Our author has therefore attempted to point out some of the peculiar privileges which the professors of the gospel at present enjoy, and wherein they fail with respect to a suitable practice. The attempt is highly commendable, because truly benevolent, and we doubt not will be encouraged by all who wish and pray for the prosperity of Zion. We can however promise our serious readers much entertainment and instruction from various characters, occasionally introduced, exhibiting several striking examples of sad defection from the ways of true religion, and pointing out those rocks upon which too many have split, and made shipwreck of faith and a good conscience.

5. A Scriptural Exposition of the Arguments against the One Godhead of the Father, Son, and Holy Ghost, produced by Mr. Lindsay, Nicoll.

The title of this book is uncommonly elegant and accurate; the remarks occasionally interfiled very sensible and ingenious; the method of argumentation modest and candid; and there are above an hundred and twenty passages of sacred writ adduced, to confirm that most essential article of Christian truth, the co-equality of the Son, in nature, dignity, and glory, with the Father and the Holy Spirit.


This Sermon, consisting of only 20 small pages, contains a brief recital of God's presence filling the Jewish temple, which is suitably applied to the occasion on which it was preached.

N. B. The copy was given to the printer by the author.