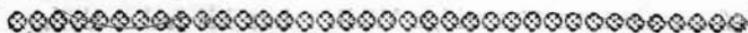




THE
GOSPEL MAGAZINE,

For SEPTEMBER, 1777.



To the EDITORS of the Gospel-Magazine.

Gentlemen,

If you think the following hints of the Life, Writings, and Diary, of the late Mr. HUMPHRY DITTON, master of the new mathematical school in *Christ's Hospital*, will be acceptable to your readers, your inserting them, as soon as convenient, will oblige

Yours,

J. S.



R. HUMPHRY DITTON, the fourteenth of that name in a direct line, was born at SALISBURY, on the 29th of May, either 1675, or 1676. His father was a gentleman of a small estate, in that county, of about 140 l. per annum; whose wife was of the Luttrell family, of *Dunster Castle*, near Taunton, in Somersetshire; whose fortune made a very considerable addition to the family income. But as he was a very zealous PURITAN, the chief of what he possessed

was spent in support of that cause, even to the great worldly detriment of his family. He was very desirous to have this his only son brought up to the ministry, which, to oblige his father, he complied with (though quite contrary to his own inclinations). Accordingly, he was put to a private academy, under the care of Dr. OLIVE, a minister in the establishment, who, though a gentleman of different sentiments from his own, and those of his father, yet was nevertheless a person greatly esteemed by them for his candor and moderation, which was the more remarkable in those troublesome times: so that, all things considered, his father could not expect an opportunity of placing him in a better situation.

When he had finished his studies, he preached for some time at Tunbridge Wells: but his father dying soon after, he wholly laid aside the ministry, and applied himself to his favorite study the mathematics.

We are informed, by a near relation now alive, that he, soon after his coming to London, published two mathematical pieces, which highly recommended him to the notice of the great Sir ISAAC NEWTON, who was extremely fond of him, and, by his interest, Mr. DITTON was chosen master of the new mathematical school in Christ's Hospital, which he enjoyed to the time of his death, which took place on the 15th day of Oct. 1715, in the 40th year of his age. He died of a putrid fever, and lies buried in the cloisters of the said hospital.

Here follows an account of all his works, as far as I have been able to collect them.

1. The General Laws of Nature and Motion, with their Application to Mechanics: Also the Doctrine of the Centripetal Forces, and Velocities of Bodies describing any of the Conic Sections, &c. 1705.

2. An

2. An Institution of Fluxions: Containing the first Principles, the Operations, with some of the Uses and Application of that admirable Method, &c. 1706.

3. A Treatise of Perspective, Demonstrative and Practical. 1712.

4. A Discourse concerning the Resurrection of JESUS CHRIST: With an Appendix concerning the impossible Production of *Thought*, from *Matter* and *Motion*, 1712, &c.—This work met with such approbation, that another edition was called for in 1714. It is worthy the attention of all young divines, who wish to be acquainted with the absurd and horrid consequences of deism. It has been several times reprinted since the death of its valuable author.

5. There was published, after his decease, the new Law of Fluids, 1729.

Some have thought that philosophy, and especially the mathematical branch, is unfavorable to christianity, and particularly to experimental religion; the above treatise on the Resurrection will discover the fallacy of the former, and the DIARY that of the latter.

As the testimony of so great a mathematician as Mr. DITTON, both to the truth of christianity, and also to the nature, importance, and absolute necessity of *experimental* religion, in order to our present comfort and future happiness, cannot fail to be highly acceptable to your readers, I send you the DIARY written with his own hand, intitled,

A JOURNAL, containing the most remarkable Transactions of the Little World in my own Breast.

Dec. 29, Anno Dom. 1701.

IF there be so much prudence in the conduct of worldly men, who keep exact accounts of their losses and gains; how wise a course is it for a christian, whose traffick is with the invisible world, to

reduce his concerns to a certain calculation ! If the new creature be the offspring of heaven, where it is formed, and be destined by God to divine possessions alone ; how adviseable is it carefully to attend the growth of this godlike birth in a man's soul, and see its improvement in beauty and glory, from one degree to another ! I am vastly pleased to travel over, with my eye, a map of this great world : history is a most delightful entertainment to me : but what world so near me, as that inclosed within my own breast ! What history so profitable, as that of myself, in relation to God and a future state ? The actions of heroes, in former ages, are very pleasant and surprizing ; their virtues are charming, though they appear at such a distance ; and their pictures, drawn in a lifeless history, excite an agreeable pleasure and admiration of them. But I have nobler scenes opening themselves to me in my own breast. I am here taken up with the most glorious concerns of an immortal life now beginning within me. I have the stupendous work of God in grace to study, observe, cultivate, and improve : a victory to contemplate, that shall end in everlasting triumph ; and a conflict, in order thereto, to be happily managed, with which all those upon record are, in comparison, but as children's play. I must therefore carry on the blessed work of presenting the true history of myself daily to my own eyes ; for to defer it longer, is to offer plain violence to conscience, and act contrary both to former, and more modern experiences.

Dec. 29. This day I did, in the most solemn and sacred manner, resolve upon, and begin again, this holy but too long neglected work.

30. A small matter sometimes raises a storm : it was so this day with me : yet, in the midst of all, it is a pleasing consideration to reflect upon this after-animadversion I must make upon myself. I can seriously say, that
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there is such a difference between coming to God, in duty, with a man's conscience clear of all things, that are matters of (any, though the least) offence to it, and coming with it in any measure provoked; that I believe is not to be imagined by any one that has not tried both.

31. Guilty, this day, of a piece of sinful vanity often resolved against: in the evening, some comfortable lookings upward, and prospects of eternal things.

Jan. 7. Duty too much hurried over this day, and to little comfort, or, I fear, profit in it.

2. This evening I had some relish of a divine joy, and delight in my retirement from the world, and all inferior concerns.

3. I cannot but be apprehensive that Satan was this day using some artifices to draw me into a sinful snare, which divine grace had led me out of; and also that my corruption would easily have betrayed me, if the same grace had not prevented! I unhappily lost my advantages of enjoyment this evening, by unforeseen disturbances.

4. Over-eagerness in the pursuit of my studies, lost me in great measure the comfort I might have had, if I had solemnly separated myself in good time.

5. This sabbath was not so profitable to me as some have been, and as this also itself would have been, had I not too far indulged worldly thoughts upon it; which, therefore, for the future, by God's help, I will make more conscience of avoiding.

6. Bestowing too much time upon friends abroad, I had the less for my spiritual work at home; which, therefore, for the future, by divine assistance, shall not be jostled out by any thing I am able to prevent; for this is also a design of the wicked one.

7. I had some enlargement of heart this evening; delightful peace, tho' not ravishing joy.

8. A vain and foolish impression made upon my imagination, and well helped on by my soul's enemy, rendered me very heartless in my heavenly work: to give way to this, as it is a disparagement of Christ, so it is too great an honor to the devil.

9. Blessed be God, and praised be his grace, for any thing of good tune or temper that I was in at the latter part of this evening.

10. It was delightful to me, and profitable for me, to draw near to God my heavenly Father this evening; and I had had more of both, had not I foolishly cut myself short; which therefore I reckon my sin and shame. Oh the difference between walking closely with God, and unsteadfastness and unfaithfulness in his covenant!

11. This day's experience tells me how much I stand in need of continual divine assistance, to keep myself out of the way of temptation. Some temporal mercies this day I received, for which I am thankful; but yet I find not myself satisfied when I fall short of divine refreshments, and my spirit is out of tune.

12. God gave me, the evening of this sabbath, a fresh taste of the heavenly manna, the choicest dainty of his house here below. The last year, these entertainments were more frequent than they have been of late; but God, by the external dispensations of his providence, and the inward operations of his grace and Spirit, is, I hope, reducing me into a posture of fitness for the same and greater enjoyments.

13. The subtle enemy of my soul did in some measure foil me by a temptation this evening; but by the strength of my Lord it shall be to my advantage. My stated enjoyments prevented, generally, some mischief follows.

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14. An abatement of the vigor of my soul, in all its divine exercises, I find the certain consequence of unstedfast walking or backsliding.

15. If the great business of the day, that makes the day, that crowns the day, that perfects the day, is the solemn transaction between God and my soul in the evening; how then was this great affair forgotten, and so miserably attended upon, as it was this day? When, Oh! my soul, wilt thou learn to gather up all thy strength for the evening, for the evening so often delightful to thee?

16. A heavy, cloudy spirit attended me this evening; no doubt this interception of heavenly comforts was occasioned by some impediment of my own laying in the way.

17. Upon serious and mature thoughts, I deem it highly needful (and from henceforth conclude upon it) to spend more of my time in praising and blessing God, and less in other exercises less glorifying to him. I was wanting in my diligent attendance upon God; and no wonder, if God did refuse to unveil himself to me this day.

18. My experience did in some measure tell me, how comfortable and affecting it is to my own spirit, to be large and particular in the praises of my God; and by degrees I hope to find greater benefit by the constant practice of it. It is certainly a most heavenly work; I am sorry I have been narrow and defective in it so long.

19. I did not manifest my love and fear and regard to God, as I ought, by my mortification and self-denial this day, though the divine goodness had given me something of a particular obligation to it before in the evening; nay, so far from a right behavior, that I did, by a sinful conduct, do much the contrary.

20, 21. Corruption, sin, and folly, have made me a dreadful loser these two days. My communion has been interrupted, my calm thoughts disturbed, my heavenly enjoyments turned into sorrow and mourning; and complaint against myself. I have foully revolted, and the great enemy of my peace has gotten some hank upon me. The question now is, whether this conduct, so sinful and foolish as it is, may be endured any longer? I know it is not; I know, by God's help, it shall not; but yet do solemnly declare to my own conscience (which else if I perform not, my word passed to it, I desire may reproach me), that if any thing of the like nature ever happens again, that I will record it where it will molest and shame me both now and at death. And these words I will never blot out, as none else that I write here, they being (God is my witness) the genuine sense of my heart and soul.

22. Since the naughtiness of my heart has shewed itself again upon the like occasion, I therefore here record it to my present shame and confusion. The question that I shall very diligently answer to every day, is, whether my Lord Christ's commands, or my own corrupt and carnal inclinations, have had the main sway with reference to this most desired piece of self-denial.

23. I remember that I have often (with great sincerity and heartiness, if I can at all judge of the motions of my own soul) made a solemn profession to God, how ready I would be, by his grace, to bear a signal testimony of my love and loyalty, by doing or suffering all his commands. And I have been sometimes ready to desire of Providence such an opportunity to shew myself for God. And though God has not thought fit to call me out to any public trial; yet I think he has granted that desire of mine, and offered me a fair opportunity to testify my loyal respect to him. For I am now, and have been some time, in strange conflicts: God has suf-

ferred a persecution more terrible than that of fire and sword to overtake me. Tempting lusts and irregular passions are let loose to vex me; and not a day passes over my head, wherein my loyalty and obedience are not seriously attested. And this, though it be a persecution secret and invisible to the eye of the world, yet is most dreadful and intolerable to me. So that now I think I have my desire with a witness; God has now given me as much advantage as I can desire, to shew what I will do for him and his glory in my own soul. I do therefore declare that I will, for the future, reckon these circumstances of bitter and severe temptation as my day of trial for my Lord Jesus Christ. I am forced to conclude, that now is my time to shew remarkably the sincerity of those pretensions I have so often and so liberally made. If I faithfully deny myself, I shall hereby prove myself to be his disciple. If I follow him with unspotted loyalty through these bitter conflicts, he will bring me in at last amongst his victorious saints that walk with him in white garments. Blessed is the man that endureth temptation; for when he is tried, he shall receive that crown of life which the Lord hath promised unto them that love him.

24. I did this day in some measure (tho' not so fully as I ought in conscience to have done) bear my testimony against the corruption of my own heart.

25. This day saw me very near the mischief of a sinful compliance; though I was not overcome: after which, I did plainly and freely express the sense of my conscience, heartily condemn my own irregular conduct, and lay the most effectual bar I could think of in my own way for the future. Lord, thou knowest my conflicts!

26. In the midst of all these shakings and tumults within me, the foundation that God has laid stands firm and sure: my grace is battered and shaken, but not van-

quished and beaten out of me. The refreshing hope I possess, of my standing interest in the favour of God, by Christ Jesus my Lord, is founded upon so many experiences of God's dealings with me, it is the result of so many narrow, strict, and most impartial inquiries into myself and state, that should I allow myself to think all this dream and delusion, I may well expect never to be awake as long as I live. I know that I have many a hundred times poured out all my soul to God: I know that I have emptied myself as far as I could possibly go: I know that I have examined every tender part in me, and not excepted any thing from search and trial, and the jurisdiction and censure of conscience: I know that I have hundred and hundreds of times reviewed, pored upon, and called into solemn question, the grounds of my pretension to the favour of God; and that, after all, in doubt and suspicion of myself, I have heartily and cheerfully thrown myself upon God's trial and knowledge of me, who, I am certain, will never suffer a soul, that uses faithfully and diligently his appointed means, to be ever fatally mistaken. God omniscient knows, that as I fear nothing more exceedingly than being deceived in myself, so no work is more agreeable and pleasant to me than close and severe examination. The review of past experiences gave me some comfortable satisfaction this evening.

27. My faith and hope are in some exercise, but flowing comforts are strangers to me now: I am dull and heavy, when I used sometimes to be rejoicing. I lost strength and peace too, by my too negligent and disloyal conduct in my late conflicts. Lord, prevent the return of them!

28, 29. I have fallen short in the discharging my conscience as I ought this day, with reference both to myself and my friends; but I engage, by God's help, to
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do it thoroughly and effectually ; and that, if I have opportunity, before I sleep this night.

30, 31. I cannot yet recover that vigour, which my folly and ill conduct lost me ; but I hope I am going towards it. My irregular expence of time abroad, at the importunity of friends, occasioned my loss, though not of the performance of duty, yet of that advantage that I might have had with more careful attendance. This action is odious and scandalous to my own conscience, which, by divine help, I will endeavour to avoid offending in this and all other points.

Lord, let this chearful spring, that is now approaching, find a much more sweet and glorious spring of all thy graces in my heart !

[*To be continued.*]

To the Editor of the GOSPEL MAGAZINE.

Mr. Wesley, in his third Journal, p. 17. speaks of a person “ who knew, and was sure, that if he had all the sins of the world laid upon him, *one drop* of Christ’s blood, was sufficient to atone for all.”—

In the first volume of the late Rev. Mr. Hervey’s posthumous Letters, p. 49. the same sentiment is thus expressed : “ The awakened sons of Adam, that feel their miserys, see a fulness of merit in *one drop* of that blood, sufficient to atone for the guilt of ten thousand worlds.”

The Rev. Mr. ———, in a late valuable Collection of Hymns, No. 45. seems to be of the same opinion, when he sings,

“ My God, my God, on thee I call,
Thee only would I know ;
One drop of blood on me let fall,
And wash me white as snow.”

If the worthy editor of the Gospel Magazine does not chuse to republish the above extracts, yet it will be esteemed a favour, if the following observations, on the unscriptural sentiment contained in them, may find a place in that periodical publication.

MANY excellent divines have unguardedly asserted, that “*one drop of Christ’s blood is sufficient to atone for the guilt of ten thousand worlds,*” which, I am persuaded, they would not have done, had they duly considered (as this paper is designed to prove), that it is an unscriptural tenet, and had its rise from the corrupt church of Rome.

I. That the sentiment is unscriptural, is evident; for every person, who is acquainted with his New Testament, knows, that our Lord shed not only *one*, but innumerable drops of his precious blood, in the garden of Gethsemane, when, in his agony, as the evangelist Luke informs us, ch. xxii. 44. “*his sweat was as it were great drops of blood falling down to the ground.*” Did not our blessed Redeemer also suffer *many drops* of blood to be drawn from his sacred body, *when he was scourged* by Pilate, John xix. 1. ? Then was that prophecy (Isa. l. 6.) fulfilled, “*I gave my back to the smiters;*” and if we consider the nature of this punishment, as inflicted by the Jews and Romans *, it is more than probable, that the

* Whipping or scourging, in criminal cases, was a punishment frequently used both by the Jews and Romans. The *Jews* commonly inflicted it by a whip of three cords, and limited the number of stripes to 39 (2 Cor. xi. 29), and so they gave only thirteen strokes with the scourge of three lashes, that they might be sure not to exceed forty stripes, according to the law, Deut. xxv. 3. But the *Romans*’ most usual way of scourging was, with such rods or wands as the lictors carried before their chief magistrates; and they, not confining themselves to the *Jewish* number, were exceedingly cruel in this sort of punishment, as appears from Eusebius’s account of their inflicting it on the primitive martyrs, of whom he says, “*All the spectators were astonished when they saw their flesh torn with scourges, even to their veins and arteries, so that their very bowels might be seen.*” Euseb. Eccl. Hist. Lib. v.

the Psalmist had a reference to this transaction, and spake the language of the Messiah, when he said, Psal. cxxix. 3. "The plowers plowed upon my back, and made long their furrows."—Our blessed Saviour likewise shed many drops of blood, *when he was crowned with thorns*, "Hereby they intended to expose his *pretended* royalty to contempt (says Dr. Doddridge); but had that been all, a *crown of straw* might have served as well. They undoubtedly meant to add *cruelty* to their *scorn*, which especially appeared in their *striking him on the head* when this *crown* was put on, and thereby nailed down the thorns into his forehead and temples, and occasioned exquisite pain, as well as a *great effusion of blood*." Thus it also appears, that our adorable Jesus shed *many drops of blood* in his agony in the garden; and when his back was lacerated with the scourge, and his temples pierced with thorns; and yet all this was not sufficient to atone our guilt, he must give *his life* a ransom for many. He must *die* the painful, shameful, accursed death of the cross, or we perish for ever.

II. The sentiment we oppose took its rise from the corrupt church of Rome; and upon this foundation are built the popish doctrines of merit and indulgences.—This may appear strange to some readers of this paper: however, it is not more strange than true. This opinion comes from pope Clement VI. in order to fill his coffers: we have the whole in the papal canon law. Extrav. Com. ii. Lib. v. Cap. 2. Unigenitus. "The Son of God, though a *moderate drop* of his blood would have sufficed for the redemption of all mankind, yet shed the *whole*. That therefore the *remainder* of his blood (i. e. above all that *drop*) might not be unprofitable, vain, and super-

cap. 15. And as our Saviour was scourged by Pilate's order, it seems to have been done by his officers, after the Roman fashion, and to have been very *severe* as well as *disgraceful*.

See GUYSE's Paraphr. on Matt. xxvii. 26. note.

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fluous, it was left as a *treasure to the church*, which treasure Christ did not hide in a napkin, or in a field; but committed it to *St. Peter the key-keeper* of heaven, and to his *successors Christ's vicars* on earth, to be disposed of for the *remission of sins*."

Since, then, the doctrine of the efficacy of *one drop* of the blood of Christ, to atone for sin, has no foundation in scripture, but is derived from that "mystery of abominations," the Romish church, how concerned should we be to speak the language of inspiration, which declares that Jesus, as the good Shepherd, "laid down *his life* for his sheep"—that "he gave *himself* an offering and a sacrifice to God for us"—that "*his own self* bare our sins in *his own body* on the tree," &c.—If *one drop* of Christ's blood had been sufficient to atone for the guilt of his elect; I can see no manner of necessity for his becoming "obedient unto death, even the death of the cross;" but it is clear from the sacred volume, that the stress of our redemption is laid upon the *death* of Christ. He shed his heart's blood for this purpose (see John xix. 34.—By *dying*, Jesus satisfied the demands of divine justice. By *dying*, he conquered all the powers of darkness. By *dying*, he finished the work of our redemption; and thereby procured life *spiritual* and *eternal* for all believers. I conclude, therefore, "that the awakened sons of Adam, that feel their miseries, see a fulness of merit (not in one drop of Christ's blood, but) *in the death of Christ*, sufficient to atone for the guilt of ten thousand worlds."

L. S. W.

ECCLESIASTICAL HISTORY.

CHAP. VIII. (of BOOK II.) *continued.*

II. **N**OR was the tenth age less fruitful in conversions. For the Normans became christians, when Charles the Simple reigned in France; so that
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Rollo their duke, by marrying the king's daughter, at the same time entered into a civil and sacred covenant of religion. A like occasion gave rise to the Poles and Ruffians professing a kind of christianity. When Miecslaus the prince of Poland, with Dawbrauka a christian, the daughter of the duke of Bohemia, in the year 965. And Udalimirus the prince of all Ruffia, with Ann the sister of Basilius and Constantine, brothers, contracted marriage in the year 990. But the Danes, after their apostasy to idolatry, were recovered to christianity under Harold their king, who was rebaptized, to evidence the truth of his conversion. The same is said to have happened to Erric, the son of king Olaus. To these were added the Norwegians, Livonians, and Hungarians. Stephen their king, who had married Gisela the sister of Henry the emperor, himself setting them so good an example.

12. Learning and literature now began a little to revive: schools and academies were erected by Charles the Great; amongst which those of Paris, Papiensis, Palovina, Bononia, were eminent. That monarch turned the principal seats of bishops, and cathedral churches, into so many colleges, in which pious and learned men should be supported and maintained, for forming and qualifying youth for the sacred ministry: to the same end and purpose many monasteries were also founded.

Learning flourished amongst the Greeks more successfully in the tenth century: for Leo the emperor himself was a philosopher, whose answer to an eunuch was much commended, who would have persuaded him to transfer the stipends of the philosophers to the soldiers: "I wish it might happen, in my time, that what belongs to the military department may rather be expended on the teachers and professors of literature.

13. In the mean time, the internal form of the church began to be corrupted more and more. The Roman

pontiffs omitted no opportunity of establishing their dominion, though many of them were of the most dissolute manners, and highly unworthy of such a dignity. Leo the Third, from the year 795, being pope, had proclaimed, in the name of the people of Rome, Charles the Great to be emperor of Rome; and had conferred on him many and great favors: he, by way of retaliation, confirmed the donation of Pepin, and brought the riches, which Charles had taken from the Hunns, into the treasury of the church, so that its wealth was immoderately increased. Stephen the Fifth, some say the Fourth, succeeded him, in the year 816. In the year 817, Paschalis. In 824, Eugenius the Second. In 827, Valentinus, who first demanded the kissing his foot from the Roman senate: and the following month, Gregory the Fourth, promoter of the murder of the sons of Lewis the Pious. In the year 844, Sergius the Second, who before was called Swine's-snout, from whence some have imagined arose the custom of the newly-chosen popes changing their names. The seat was granted to Leo the Fourth, from the year 847; of whom it is reported, that he made England subject to him; that Ethelwolf, by his dispensation, was appointed king; and that yearly a silver penny was paid by every house to the apostolic See; which afterwards was called Peter's-pence.

14. In the year of Christ 844 begins the history of Joannes the Eighth, commonly called Joan, the POPESS, or she-pope; who, between Leo the Fourth and Benedict the Third, is said, with the general consent of popish writers, to have obtained the papal chair, by concealing her sex. The protestants have willingly, and with full cry, seized and ran away with the above testimony: but there have been also, amongst them, men of sagacity and penetration who have began to question the truth of the fact.

15. In the year of Christ 848, Nicholas the first, the proudest of all the popes, entered on the papacy; from whose epistles these most arrogant expressions are selected: "That the apostolic chair judges all men, and is judged by none; to retract his sentence, is permitted to no man; that is to be *approved* which *she* (i. e. the church) approves, and *reproved* which *she* reproves; that the PONTIFF cannot be bound, or judged even by the emperor, who, as it may appear, was called God by Constantine, since it is manifest, that God cannot be judged by men." The same pope presumed to brandish his anathema against Lotharius king of France, and to threaten excommunication against Michael the emperor of Constantinople. He permitted the emperor, who dismounted from his horse, to hold the bridle of the pontiff's horse once and again, and manifested other monstrous examples of his pride and haughtiness.

Thoughts on PERSEVERANCE.

MANY of God's dear people are frequently afraid, that, on account of their own weakness, and the power of their spiritual enemies, they shall at length make shipwreck of faith, and totally fall away. Yet perhaps none stand more sure and safe than those, who think they cannot stand at all: for "happy is the man who feareth always," Prov. xxviii. 14. Happy the soul that is possessed of that holy fear, which drives him to the Lord, keeps him vile in his own eyes, and causeth him to be ever dependent upon the word and promise of a faithful God, and makes him rejoice with trembling, and tremble with hope.

But we are assured from the oracles of unerring truth, that "the righteous shall hold on his way; and he that

hath clean hands," he (whose actions are pure, in consequence of his heart being purified by faith) "shall be stronger and stronger," Job xvii. 9. As this doctrine is a source of comfort and support to the children of God, I shall humbly offer some arguments to prove it, which have been matter of serious meditation, and, I trust, of consolation to my own mind.

I. The œconomy of the covenant of grace.—The covenant is said to be "ordered in all things, and sure," 2 Sam. xxiii. 5. This the holy psalmist triumphed in, even in the prospect of death; this enabled him to look the king of terrors in the face with composure and serenity; this emboldened him to play on the hole of the asp, and to put his hand on the cockatrice den, Is. xi. 8. Feeling his mortal powers decay, he rejoiced in the approaching prospect of that glory, to which, by virtue of this well-ordered covenant, he possessed a valid and unalienable right.

All believers have one and the same title to glory; all are equally interested in the blessings of the covenant; and, it being sure, it follows, that none of those, whom God deals with, in a covenant way, can finally perish, or it could not be termed *well ordered, or sure*. The apostle calls it "a better covenant," Heb. viii. 6. better than that made with Adam. Our first parents were capacitated to stand, and continue in obedience to their Sovereign; but, being mutable, they fell, no grace being promised to secure their standing. But believers stand and are upheld by the veracity and immutability of God that cannot lie. The covenant of grace, then, is a better covenant, and established upon better promises, which assure the people of God of grace to help in every time of need. It will, methinks, be hard to prove how it can be called a better covenant, if those that are in it may (as some suppose) fall away.

II. The

II. The death of CHRIST is another argument to prove this point. Christ is the head of his church under the covenant of grace, as Adam was of all mankind under the covenant of works; as such, he graciously undertook for all his people, and, by his active and passive obedience, he fully satisfied the law and justice of God on their behalf, and opened a new and a living way for their return to God here by faith, hereafter by sweet and blessed fruition. Nor did he die for all; for there were some, when he died, suffering in their own persons the vengeance of eternal fire, Jude, ver. 7. It would be blasphemy to say he died for those who were then in torment: this is the natural product of Arminianism. We allow the scripture says, "he tasted death for every man," Heb. ii. 9. *ὅτις πάντες*; cannot signify for all, but for every one. If we attend to the apostle's strain of meaning, it is evident, he speaks of *many* SONS being brought unto glory. Christ is not ashamed to call them his BRETHREN. "Forasmuch, then, as the children were partakers of flesh and blood, he also himself likewise took part of the same, that by death he might destroy death," &c. Those he represented in his obedience unto death, are his *brethren*, the members of his body mystical, and he tasted death for *every one* of them. Hence we are warranted to conclude, every one of his brethren or people shall be saved. To say, *all may* be saved, is in effect to affirm that none shall: a thing that only *may* be, *may* surely *not* be; and if there is but a *peradventure* for our salvation, it is easy to prove no soul ever can be saved. Our Saviour says, "All that the Father hath given me, *shall* come to me; and him that cometh, I will in no wise cast out, but will raise him up at the last day," John vi. 37—44. In which words is contained, 1. the doctrine of election; 2. of faith; 3. of glorification, in order to which, perseverance is absolutely necessary, and must be imply'd.

When we consider CHRIST to be GOD, he must know for whom he suffered; and if we also consider the greatness, merits, and efficacy of his sufferings: He could not undergo all in vain: but it would (with reverence I speak it) be in vain, if those he died for were finally to miscarry,

III. The work of the SPIRIT.—When the SPIRIT begins, he carries on his work in the hearts of his people, till they are made meet for the inheritance prepared for them above; for he has engaged in covenant to bow the wills, to regulate the powers, and sanctify the affections, of all the elect; to lead, guide, strengthen, and direct them through this wilderness; and he never leaves the subjects of his grace, till he puts them into the arms of the Redeemer in glory. To this purpose Christ speaks, John iv. 14. “Whosoever drinketh of the water that I shall give him, shall never thirst. But the water that I shall give him, shall be in him a well of water springing up (*αλλογενής*, bubbling, and still ascending with energy and constancy, till it bubble up) into everlasting life.” Pertinent to this point, also, is what the apostle says, “He that establishes us with you, and hath anointed us, is GOD, who hath sealed us, and given us the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. Those that are *established and anointed*, and have the *sealing and earnest of the Spirit*, cannot fall away. This is again mentioned in Ephes. i. 13, 14.

IV. We may argue from God's faithfulness and immutability. That immutability is an essential attribute of God, the scriptures abundantly assert, Mal. iii. 6. Heb. i. 12. Worthy our attention is what an excellent author says upon the unchangeableness of God: “Could he ever be changed, it must be by others, or himself; by others it cannot be, not being in the power of any; how can the thing made have power over him that made it? Nor by himself: if so, it must be for the better, or the worse; for the worse it cannot be, for then he must cease

cease to be the most perfect Being, or cease to be God : nor for the better ; for how can HE be better, who is already absolutely the best ?” Jenks’s Medit. vol. ii. edit. 2. p. 29.

God having bestowed his grace upon his people, he never takes it from them ; his unchangeableness will not admit of it : “ The gifts and callings of God are without repentance,” Rom. xi. 19. “ If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life,” Rom. v. 10. If when we were strangers and enemies to God, and the way of salvation revealed in the gospel, his grace reached us, and proved victorious in subjecting us to his will ; much more, being made willing to love, follow, and obey him, we shall be saved and preserved to his kingdom of glory. Saving grace is the free gift of God ; and he gave it to remain and abide for ever, Eccl. iii. 14. This is his gracious promise in Isaiah liv. 8—10. “ With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. The mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee,” &c. So says Christ, John x. 28. speaking of his sheep, “ they shall never perish, neither shall any pluck them out of my hands.” And the apostle speaks of some who are kept by the power of God (kept as in a garrison), thro’ faith, unto salvation,” 1 Pet. i. 5. Whence is that of an ancient father : *Horum (videl. electorum) si quispiam perit, humano vitio vincitur Deus : sed nemo eorum perit, quia nullâ re vincitur Deus* : “ If any of the elect perish, God is overcome by man’s perverseness ; but none of them perish, because God, who is omnipotent, can by no means be overcome.” August. de Corrupt. & Grat. cap. vii. The saints, therefore, shall be brought off more than conquerors ; for God hath said, “ I will never, never leave thee : no, no, I will never forsake thee” (for thus that precious promise should be render’d) Heb. xiii. 5. Add to this,

V. The

V. The testimony of God's people in all ages of the church. Look at the generations of old, and see, did any ever trust in God, and was confounded? or "when were the righteous cast off?" "The Lord will not cast off his people," Ps. xciv. 14. Lam. iii. 31. To this truth they are now enabled, at times, to bear their joint testimony. BUCER, a little before his death, spoke thus to BRADFORD: *Cassiget fortiter, abjiciet autem nunquam, nunquam abjiciet*: which exactly corresponds with the Psalmist, Ps. lxxiii. 26. "My heart and my flesh faileth; but God is the strength of my heart, and my portion for ever!" How triumphant is the apostle's strain, Rom. viii. 38, 39. We read of Baxter (who, though heterodox in many things, was a partaker of the one thing needful), that, when asked by a friend, when he lay on his death-bed, how he was, that he reply'd, "*Almost well*," which a person, in the view of opening eternity, could never say, unless he found God very precious, and found him faithful. Whatever dross this holy man carried about him in his life, it was consumed in his death, and he received into glory. The testimony of glorified spirits above, as it bears weight in it, so it corroborates this truth. Their song is, "FAITHFUL AND TRUE," Rev. xix. 11. This is proved likewise,

VI. and lastly, from the intercession of Christ. "I have prayed for thee, that thy faith fail not," says our Saviour to Peter, Luke xxii. 32. and we know his prayer was heard: though his faith failed as to the exercise of it, yet the root and habit of it remained, and accordingly sprung forth, revived, and grew so strong, that Peter afterwards was emboldened to suffer and to die for his Lord.

Our Lord began the prayer upon earth, which he now offers in heaven for his people: "Keep, through thy own name, those whom thou hast given me," John xvii. 11. 24. he prays (or rather demands, as the purchase

of

of his death, saying, "Father, I *will*, that they also whom thou hast given me, be *with* me where I am:" on which ground we may conclude, that all Christ died for, shall possess that crown of glory that fadeth not away. It being impossible that JESUS should intercede in vain. This is the foundation of the apostle's challenge, "who is he that condemneth? It is CHRIST that died, yea, rather that is risen again, who also maketh intercession for us," Rom. viii. 34. May all God's people, who have their faces Zion-ward, take encouragement from these things, to go forward in the name and strength of the GOD of their salvation, till they arrive safe to the mansions of bliss, and endless felicity.

CONCIONATOR.

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

Though it be universally allowed that miracles, being designed to engage the attention of mankind to the doctrines of divine revelation, at their first promulgation, have ceased long ago; yet as there are some special dispensations of Providence, which fall little short of them, I have often thought it might be useful to all christians, were they to furnish their minds with as many particulars of that nature as possible. *Who is wise, and he shall understand these things, prudent and he shall know them: for the ways of the LORD are right, and the just shall walk in them, but the transgressors shall fall therein.* Hos. xiv. 9.

I shall, therefore, give you some account of one of the most remarkable and well attested cures, without any external application, that I ever remember to have met with in the course of my reading, that so wonderful a providence may not be lost in oblivion.

Yours, &c.

J. B.

An exact Relation of the wonderful Cure of MARY MAILLARD, Wife of the Rev. Mr. HENRY BRIEL, who was lame for the first thirteen Years of her Life: and the Manner in which she was instantly healed, without the Use of any human Application, after a Cure was esteemed impossible by the best Judges.

THE following relation contains an account of the wonderful cure of Mary Maillard, daughter of Mr. John Maillard and Mrs. Charlotte du Dognon. She was born at Coignac in Xaintoigne, the 25th of September, 1680. Her parents were driven from their native country by the heat of the persecution in France, a few years after her birth; and they fled to Lausanne in Switzerland, and from thence passed through Germany, and, by the way of Holland, came to England in the year 1689, and brought this child, being lame, along with them. They took a house near one Mrs. Laulan, a French gentlewoman, who also had fled upon account of her religion; and the child going frequently to see her, this lady took such a fancy to the girl, as to take her home to wait on her; and living in an English family, this girl quickly learned the language, and became Mrs. Laulan's interpreter, and lived with her at the time of this cure. And about seven years after, was married to the Rev. Mr. Henry Briel, a French minister in Rose-alley in Bishopsgate-street.

Mrs. BRIEL's own Relation is as follows.

A Few days after I was born, my mother discovered a disorder in my left hip; upon which she applied to a surgeon, and he thought it to be a tumor, which in time would abate, and as I grew up, wear away. But instead of abating, the disorder increased, and when I came to be set on my legs, my thigh-bone proved to be out of joint; which, because of my pain, was supposed to

to be occasioned by some accident in my birth. And as I grew up, my thigh-bone was so much out of its place, as that every step I took, it came upwards several inches toward my short ribs, and a large hollow was forced to be cut in my flays to give the bone room to play. The left leg was several inches shorter than the other, and by the thigh-bone's going outward, the knee turned inwards, and the ankle-bone supplied the place of the sole of the foot; and my shoe for that foot, was made accordingly much thicker in the sole, and higher in the heel, than the other. Notwithstanding this help, I went down so much on one side, that several persons, who saw me, were afraid I should tip quite down on that side.

This lameness continued, and was attended with a great deal of pain, more especially against change of weather, until I was upwards of thirteen years of age, notwithstanding my parents had applied to two eminent surgeons in London, without any hopes of relief: one of which, Mr. De Batt, in Leicester-fields, told them, a cure was impossible; but upon my mother's pressing him to know if nothing could be done to help me, he ordered something to bathe the part with, but it did me no service.

On the 26th of November, 1693, being Sunday, I went to the French church in Leicester-fields, and in the street, as I come home in the afternoon, the boys called me opprobrious names, reflecting upon my lameness, and proceeded so far as to throw dirt upon me; which very much affected me, and pierced my heart with grief. I went crying home to Mrs. Laulan, with whom I then lived, and told her I was very unhappy, in that God had not only laid the affliction of lameness upon me, but also in that I underwent the continual uneasiness and fatigue of being thus insulted by the boys. My mistress told me it was too much for me thus to afflict myself, and I should not begin to afflict myself

now; for I might live a great while, though I was so lame, and in all likelihood I must continue so the remaining part of my life. After she had thus endeavoured to quiet me, we went to supper, and after supper I took up the New Testament, which I read in course, and was come to the second chapter of St. Mark, where is related the cure of the man sick of the palsy, and his friends, remarkable faith evidenced in their breaking up the roof to let him down into the house where our Lord Jesus Christ was. Whereupon, our Lord tells him, his sins were forgiven him; at which the Jews murmured, and said, Christ blasphemed, in taking upon him to forgive sins; and so I read on to the twelfth verse, being very much affected with the Jews, infidelity and contradiction. While I was reading, I thought I would speak to my mistress, but was willing to come to the end first. As soon as I had made an end of the ~~his-~~ of the history of this miracle, I laid the book down, and looked upon the gentlewoman, my mistress, who being indisposed with the head-ach, sat by the fire over-against me, leaning her head against the chimney-piece, and said, Madam, these unbelieving Jews were very naught to blaspheme against Christ, and not to believe, when they saw such things evidently before their eyes; for my part*, *if our Lord were here on earth now, I would not do like them: I would run immediately to him, and I would firmly believe.* Upon which my thigh-bone gave one snap, just as the words were out of my mouth, and I said, "Madam, I am cured. Says my mistress, you are mad, child, you have lost your senses. No, says I, I have not, I am not mad, I am cured; did not you hear a snap? Yes, says my mistress, I heard something, it may be in the fire. No, says I, it is nothing in the fire, it is my thigh; I am cured, I feel no

* Si notre Seigneur étoit sur la terre, je ne ferois pas comme eux; je courrais bien vite, & je croirois bien.

more pain; methinks I hear something telling me I am cured.

I could read no more that night, but ran about the room in the greatest surprize, leaping and jumping about, looking and wondering at my shadow, which before was that of a deformed, but now of a perfect upright body. My mistress was very much surprized to see me run about in this manner, but she could not believe me, that I was cured, for I still hobbled*. At last I took a run to her, and laying hold of her two knees, as she sat, pressed them hard together, and said, I will not let you go until you have felt my hips; for they are both alike, they are even. My mistress bid me get up, and she would; and when upon examination, she found it to be really so, she was as much surprized as I.

While I was thus transported with joy, jumping about the room, the maid of the house, where my mistress lodged, came up to know the reason of my making such a noise; which was the greater, because of the thick heavy shoe I had on the foot that was lame. The maid first knocked at the door, and I went and opened it; she looked in, and said, alack, madam, what is the matter? I called out to her, Bridget, God Almighty has cured me just now; and so I took two or three rounds about the room, the maid standing in the greatest surprize to see me: she ran down and told it in the house, and it was noised about the neighbourhood that evening. I went to-bed with my mistress as usual, but my joy and surprize was so great, that I could get no sleep the whole night, but was frequently shoving my mistress, saying, madam, I feel no pain, I am easy, I am well. Well, said she, thank God for it, and go to sleep; but still my thoughts were too much taken up with my cure to be so diverted; and in this surprize of joy I spent the night. The next morning there was

* With my old shoe.

great inquiry made about me before I could get out, and even before I was up. The lady Margaret Hayes, a Scotch lady, in Germain-street, sent her chambermaid to inquire after me, having heard of the cure; but though she did not see me, she carried her lady the report she heard in the house.

Mrs. Laulan went with me that morning home to my father's house, who then lived at the corner of Newport-alley, near Leicester-fields, being a sword-cutler. As soon as she came into the shop, where my mother was, she said, I bring you your daughter here, and she is cured. My mother smiled, and said, of what? Supposing I had some slight hurt which she had known nothing of. My mistress replied, nay, it is no laughing matter, look on her, see how she goes. My mother, in a great surprize made some bustle, which brought in a few neighbours. And my brother, about seven years old, ran for my father, who was at a tavern, at the corner of Gerrard's-street, with some gentlemen about business, and told him two gentlewomen wanted to speak with him, thinking he would not come if he knew it was only my mistress and I; and coming home, and seeing people about the door, and in the shop, he was surprized, and thought something extraordinary was the matter; but when he came up toward the door, one and another among the neighbours, who were got about, met him, and wished him joy of his daughter's miraculous cure. And upon his coming into the shop, and seeing me go upright, he was so overcome with surprize, as to burst out into an excessive weeping, which was so loud, as to be heard out into the street. This still increased the number of people about the house. Mrs. Laulan carried me home again with her that day, and kept me a fortnight; but crowds came so thick to see me, that she was desirous I should be at my father's house, where multitudes of all ages, and both sexes,

sexes, came to see me; and the house was so crouded, that I had hardly time to eat.

A few weeks before I was cured, as I was crossing St. James's square, I was overtaken by a butcher's girl carrying a joint of meat in a tray, who walked just before me, and mocked me, by endeavouring to go lame as I did; which very much affected and grieved me, and though I crossed the way to avoid her, she crossed again, and went before me, mocking me, on purpose that I might see her, which very much shocked me; at last I called out, *You girl, come hither,* and said to her, *if it pleases God, he can make me whole, and make you as I am.* This gave her a little check, and she seemed dashed at it, and went away. Among the crouds that came to see me, were several butcher's wives, and this girl along with them, who, as she came up the stairs to go into the chamber where I was, saw me before I saw her, and cried out, before she came into the room, that is she I met in St. James's Square. Upon this I looked to see who spoke, and immediately I said, that is she that derided me a while ago in St. James's Square; upon which the girl was struck with the greatest surprize at the remembrance of her folly. And several boys, who came with their parents to see me, acknowledged they had followed me with their reproaches during my lameness.

Dr. Burnet, bishop of Salisbury, and the bishop of Worcester, both saw me, and examined me in one day. Among many other persons of distinction that saw me, was the bishop of London; who ordered me, and several of my friends, to attend him at Doctor's Commons; and there (after his asking me if I knew the nature of an oath, being so young; to which I replied, I apprehended that swearing falsely was calling God Almighty to witness to a lie, and was a damnable sin) examined me, before many witnesses, upon my oath, as well as other several
other

other persons, who knew me during my lameness, and laid up our original testimonies respecting the same.

A few days after my cure, the lady Sunderland was speaking of me, not thinking any of the family knew me; and several of them said I was frequently at the house, upon the occasion of a French gentlewoman, who was there. Upon which the lady sent for me, and when I came, she desired the relation of my cure; after which, the chaplain being called in, we went to prayer, and then the lady discoursed a little more with me, and made me walk several times about the room, and perceiving I had a little limp in my gait, she thought that side was a little weak, and offered me a plaister, and told me it was such as she used in her own family to strengthen weak parts: but being young, and ashamed, I durst not refuse her offer; she bid me go home, and she would send her woman with a plaister, who should put it on for me. As soon as the plaister was applied, and my lady's woman gone, I pulled it off again, for it was a great uneasiness to me, whereas before I was perfectly free and easy. That same morning the bishop of Lincoln came to see the lady Sunderland, and she asked, What news, my lord? Great news, madam, said he, for God is still among us. Has not your ladyship heard of the little French girl, that was cured in reading the scriptures? She said, yes; the girl was here just now, my lord, and I have sent my woman to apply a strengthening plaister to the part. The bishop was surprized, and said, What, madam, will you help God? For which he reproved her. And after his talking with her, she sent her woman back to take the plaister off again, but she found I had pulled it off before she came.

I was sent for by Sir William Ashurst, who was then lord mayor, and examined by him upon oath. And several persons, who knew me, gave their affidavits, both

of my lameness, before November 26th, and of my cure's being complete and perfect.

Queen Mary sent four of her doctors to examine me, who having put every-body, but my father and mother, out of the room, placed me in several postures, to observe the motion of my joints, and saw nothing but what was perfectly in its proper and right place. The last posture was, setting me on the ground; and then they measured my legs, and perceived one leg to be about the thickness of a crown-piece shorter than the other, which was the occasion of the limping mentioned before; and being asked the reason of it, they said; *It might be necessary to remind me of my former condition, and of the great goodness of God in my miraculous cure*; which was so perfect, that I was able to walk several miles in a day, without any pain or weakness: particularly, having a child at nurse at Highgate, four or five miles from London, I walked thither, played about with the child some hours there, and returned home on foot the same day, and that more than once, without the least pain or disorder in that hip which was cured.

This relation was taken from Mrs. Briel's own mouth, January 2d, 1729-30, and afterwards carefully revised by herself.

Witness, Dennys de Berdt, Blackwell-hall factor.

Joseph Gabell, mercer, at the Half-moon, in Cheapside.

Every one that reads this relation, will readily own it answers the title, and that this really is a wonderful cure. But every reasonable person may say, What proof have you of the truth of this relation? By what follows, it will appear to carry with it the fullest evidence such a thing can be expected to have, or desired to be accompanied with, or attested by.

An account of this cure was published presently after it was wrought. That account not being published with the knowledge of the child's parents, but in a clandestine manner, is not so correct as might be wished. However, there being several affidavits and certificates, contained in it, of several persons who are now living; and as some of these were given in upon oath before Sir William Ashurst, then lord-mayor of the city of London, I shall here insert them.

[*To be continued in our next.*]

The CHURCH CATECHISM enlarged, from the Church herself: or, Several of her ARTICLES thrown into Question and Answer.

[*Continued from our last.*]

ARTICLE IX.

Q OF what does the Ninth Article treat?

A. Of original or birth-sin.

Q. Is it not absurd to say, that we contract the habits of sin by imitation, which we bring into the world with us at our birth, nay, derive originally from Adam?

A. Original sin standeth not in following (or imitation) of Adam, as the Pelagians do vainly talk.

Q. What is original sin?

A. It is the fault (or moral irregularity) and corruption (or sinful depravity) of the nature of every man that naturally is engendered of the offspring of Adam, and so of every man born into the world.

Q. Whence do you prove, that sin was derived to mankind from Adam?

A. From Rom. v. 12. "By one man sin entered into the world."

Q. Whence

Q. Whence do you prove, that sin hath defiled and corrupted our nature, and consequently is coeval with our beings?

A. "Behold," says David, Pſal. li. 5. "I was ſhapen in iniquity, and in ſin did my mother conceive me." And again, the apoſtle Paul affirms, ſpeaking of himſelf and the Ephesian converts, Ephes. ii. 3. "We were by nature the children of wrath, even as others."

Q. But might not this be the peculiar caſe of David, Paul, and the Ephesian converts? Does it follow that this original ſin is the fault and corruption of the nature of every man?

A. It is declared, Prov. xxvii. 19. that "As in water, face answereth to face: ſo the heart of man to man." And again, the apoſtle aſſerts, Rom. iii. 9. "We have before proved both Jews and Gentiles, that they are all under ſin."

Q. How had the apoſtle before proved both Jews and Gentiles to be all under ſin, or captives under ſin's dominion?

A. By a declaration of the many groſs enormities and ungodly practices among both, notwithstanding there might be a form of godlineſs in the Jewish church.

Q. Why are ſome mere natural men preſerved from groſs enormities and irregularities, more than others?

A. It is owing to reſtraining grace, which may take place where there is no thorough ſpiritual change or ſound converſion.

Q. What is reſtraining grace?

A. It is the fear of inconvenience, diſgrace, or puniſhment; which fear is inſtamped upon the ſoul by education, reading, or the cuſtoms and laws under which we live, and the like. This fear or dread preſerves us from the commiſſion of groſs ſins to which we are naturally inclined, and which we, but for theſe reſtraints, ſhould

be ready and forward to commit. The Spirit's restraining agency is also concerned in enforcing these motives.

Q. Is this effect of restraining grace confirmed by experience? and how is it distinguishable from converting grace?

A. In that we see good moral rules and examples, both in families and societies, have a prevailing influence over the outward character; while enmity to heart-holiness, to devout spiritual exercises, and to free gospel-grace, still remains.

Q. Can you give me a scriptural instance of the moral prevalence of restraining grace, in a good education, over an unrenewed heart?

A. Yes, from 2 Kings xii, 2. and 2 Chron. xxiv. 17, 18. "And Jehoshaphat did that which was right in the sight of the Lord all the days wherein Jehoiada the priest instructed him;" but, "After the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them, and they left the house of the Lord God of their fathers, and served groves and idols."

Q. Give another scriptural instance of God's restraining from sin, without working a saving spiritual change.

A. God said to an heathen king, Gen. xx. 6. "I withheld thee from sinning against me. And again, that the Spirit of God is concerned in the many common restraints and checks from sin, is evident from his manner of intimating to the old world, that he would shorten the time of their probation, Gen. vi. 3. where God says, "My Spirit shall not always strive with man."

Q. Is man now born with any of that original holiness and righteousness wherein he was created in Adam his covenant-head and representative?

A. By

A. By original or birth sin, he is very far (in the original Latin, it is *quàm longissimè*, i. e. as far as possible) gone from original righteousness.

Q. You said just now, that the apostle tells us, he had before proved both Jews and Gentiles to be all under sin, by a declaration of their gross enormities and ungodly practice: how does he afterwards proceed to prove the universal and entire depravity of all mankind by nature?

A. By certain scripture declarations, which positively affirm thus much, Rom. iii. 10—20. “There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one: their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes: now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God: therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin.”

Q. Give another scripture-proof that a state of sin is a state of entire depravity.

A. Rom. vi. 20. “When ye were the servants of sin, ye were FREE from righteousness.”

Q. Would man, in his present lapsed state, naturally walk in the paths of sin, if he had no sinful example, or persuasions, to incite him?

A. He is of his own nature inclined to evil.

Q. Prove this from scripture.

A. Pſal. lviii. 3. "The wicked are eſtranged from the womb; they go aſtray as ſoon as they be born, ſpeaking lies." Hence it follows, that we are by nature children of wrath [Ephes. ii. 3.]; for wrath follows ſin, as the ſhadow the body.

Q. But do there not ſometimes naturally ariſe ſome ſpiritual motions, inclining us to true holineſs and righteouſneſs, from a right principle and love to God; and to a right end, the divine glory?

A. The fleſh luſteth always contrary to the Spirit.

Q. Prove this from ſcripture.

A. Rom. vii. 18. "For I know that in me (that is, in my fleſh) dwelleth no good thing" And again, John iii. 6. "That which is born of the fleſh, is fleſh"—or merely carnal and corrupt.

Q. What does this original or birth ſin deſerve in the whole race of Adam?

A. In every perſon, born into the world, it deſerveth God's wrath and damnation.

Q. Prove this from ſcripture.

A. Eph. ii. 3. "We were by nature the children of wrath, even as others." Rom. v. 18. "By the offence of one, judgment came upon all men to condemnation."

Q. Does this original or birth ſin remain in thoſe that are born again, that is, in thoſe that have a new and holy life ſpread abroad throughout the whole ſoul, or into every part and faculty thereof, the underſtanding, will, and affections?

A. This infection of nature doth remain, yea in them that are regenerated.

Q. From what ſcripture do you prove this?

A. From Gal. v. 17. "The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh." And from Ephes. iv. 22. where the apoſtle exhorts the Ephesian converts

converts to put off the old man ; which, it is observable, very plainly imported, that as the new man of grace reigns through the whole soul, so the old man of sin opposes it in every part : for, if the new man comprehends the whole man, or every part and faculty, so must the old man too [See Rom. vii. 15—25.]

Q. But is this infection of nature in the regenerate person so under the control of the law of God, as to square itself conformable to the law ?

A. The lust of the flesh, called, in Greek, *phronema sarkos* ; which some do expound the wisdom, some the sensuality, some the desire of the flesh, is not subject to the law of God.

Q. It will follow, then, that this original infection of nature, in the regenerate, is sin. But sin is the cause of condemnation ; and the scripture says, “ There is no condemnation to them that are in Christ Jesus ; ” can a person, then, be both guilty of sin, and free from condemnation ?

A. Although there is no condemnation for them that believe and are baptized ; yet the apostle doth confess, that concupiscence, or lust, hath of itself the nature of sin.

Q. In what scripture doth the apostle let us know, that concupiscence, or lust, is a direct breach of the law, and consequently in itself sinful ?

A. In Rom. vii. 7, 8. “ I had not (says he) known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.”

Q. But how can a person be guilty, and yet free from condemnation ?

A. Sins, though laid upon Christ, and so not imputed to the believer to his condemnation, are nevertheless sins ; and that more emphatically, the more they are committed against light and love : but, in the regenerate,

rate, they take the name of sins of infirmity, because committed in opposition to the renewed bent of the inclination and affection. In the unregenerate, they are the offspring of pure presumptuous rebellion.

Q. Can you sum up the doctrine of original or birth sin in the words of the article?

A. Original sin standeth not in the following of Adam as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called, in Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

[*To be continued in our next.*]

An Inquiry into the Scripture Doctrine of the RESURRECTION of the Dead.

THE sacred pages, which inform us of the Author of our being, give us many valuable instructions concerning the nature of our frame, the state in which we are, and that for which we are intended. They frequently speak of man as a compound of soul and body. The apostle Paul indeed mentions spirit, soul, and body, 1 Thess. v. 23. but it is doubtful whether he means to distinguish the soul from the spirit, as a separate principle

ple either of consciousness or existence; or only to speak of it as that life, including both actions and principles, which results from the union of body and spirit. Compare Gen. ii. 7. The latter, as we are there told, man derived from the immediate inspiration of the Almighty; the former was made originally of the dust of the ground. Thought, understanding, will, and the exercise of the several affections, are ascribed to the soul or spirit (for the same, in some passages, is called πνευμα, spirit, which in others is called ψυχη, soul); and Jesus assures his disciples, in strong terms, of its immortality, when he tells them, Matt. x. 28. men could not kill that: whereas he not only speaks of the body as liable to dissolution, in that context, but his word frequently assures us that must die, Eccles. xii. 7, &c. And when the first human pair were threatened with death, lest they or their descendants should think the spirit, as well as the body, included in the sentence of mortality, it is denounced expressly on that part which was taken out of the earth—“Out of the ground thou wast taken; dust thou art, and unto dust thou shalt return,” Gen. iii. 14. Agreeably to this, it is usual with the sacred writers to speak of death, and the state of the dead, in terms applicable to the body, and that alteration which is produced upon it when its union with the immortal mind is dissolved. Death silences the tongue; therefore Hezekiah mentions, that, as a consideration which engaged him to rejoice in a deliverance from it: “The grave (meaning that of man which is deposited in it) cannot praise thee, death (i. e. the dead body laid in that abode of silence) cannot celebrate thee.” This thought is repeated often in the psalms; and is either urged as a plea with God for a longer continuance upon earth, or as an occasion of thanksgiving for delivering mercy experienced in dangerous, and what seemed dying circumstances, Ps. xxx. 9. cxv. 17, &c. Because, at death, the body is con-
signed

signed over to the grave ; and as death was considered as affecting only the corporeal part of our frame, descriptions of the grave are frequent, in scripture, as representations of the state of the dead. Darkness is there : hence Job spake of his being hurried, at death, to a land of darkness and the shadow of death, and where the light is as darkness, Job x. 22. There the body becomes a heap of neglected, loathsome putrefaction, and food for worms ; thence it is said, that when death has changed the countenance, “ like sheep, we (i. e. our bodies) are laid in the grave, young and old are hurried thither, where the worms cover them, and feed sweetly on them,” Job xxiv. And when the scriptures speak of death as a sleep, it is plain they refer to the state of the body, because they mention at the same time sleeping in dust, Job vii. 21. Daniel xii. 2. “ The dust returns to the earth as it was ; but the spirit returns to God that gave it.”

By attending to these introductory remarks on the scriptural representations of death, we shall be better able to understand many expressions made use of, concerning the resurrection ; which I shall now proceed to examine, and endeavour to illustrate.

My design is, by divine permission and assistance, to explain the scripture-doctrine of a resurrection in general : the terms in which good men expressed their belief and expectation of it ; the principles upon which their faith appears to have been grounded ; to inquire more particularly what is to be raised ; to answer objections ; and then direct to a proper improvement of so grand and interesting a discovery of divine revelation. But as I have not the leisure of many of my brethren, I hope it will be excused if I am sometimes obliged to break off abruptly, and sooner than might be expected. We shall,

First,

First, examine the several terms in which a resurrection is asserted, and promised in the scriptures.

We not only find, in the New Testament, the terms *αναστασις*, *resurrection*, as in Matt. xxii. 30. *αναστασις των νεκρων*, the *resurrection of the dead*, i Cor. xv. 42. and *αναστασις εκ νεκρων*, the *resurrection from the dead*, Luke xx. 35. but express and strong assurances of the event, both from the Lord himself, the Judge of quick and dead, and from his inspired apostles, John vi. 39, 40. "This is the Father's will which hath sent me, that of all which he hath given me, I should lose none, but (*αναστησω αυτον εν τη εσχατη ημερα*) should raise him up at the last day; and this (adds he) I will do." In a discourse our Lord delivered at Jerusalem, to convince the Jews of his divine mission, he says, John v. 28, 29. *οι νεκροι*, the dead, meaning *παντες οι*, all that then were, and should be hereafter, *εν τοις μνημειοις*, in their graves, *ακουσαι της φωνης αυτου*, shall hear his (*viz.* the Son of Man's) voice, *κ' εγερθησονται*, and shall come forth. In what he had been saying, ver. 25. he referred probably to those exertions of divine power, by which some few should be raised from the dead at his approaching crucifixion (see Matt. xxvii. 32, 33.) And knowing the incredulity of some of his hearers, in order to persuade them, at least, of the possibility of that event, he leads forward their thoughts and expectations to a far more glorious display of that power by which all mankind should be raised from the dead. Peter and Paul preached, both among Jews and Greeks, through Jesus, the resurrection of the dead, Acts iv. 2. xvii. 18. xxiv. 15. and being themselves firmly persuaded of the certainty and importance, as well as the possibility, of the event, they laboured to convince their readers and hearers of it, on the most solid principles; to remove the difficulties with which impiety and scepticism endeavored to load it, and to bespeak of

all a serious regard to it, and expectation of it: as will abundantly appear from an attentive examination of their discourses and writings: which, if God permit, will hereafter be attempted by

Yours, &c.

EUSEBES.

Authentic Anecdote of the late Rev. Dr. WATTS.

THE doctor, being one day in company with several other ministers, was asked, what he thought of Mr. Whitefield? To which he replied, that it was his opinion, that *that gentleman* did more good by his *wild notes*, than they did with their *sett music*.

R. H. T.

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

By inserting the following QUÆRY in your much-esteemed Magazine, you will oblige

Your constant reader,

May 6th, 1777.

X. X. X.

IT is a received truth amongst orthodox divines, that those, for whom Christ died, can never perish;—how then are we to understand that text in Rom. xiv. 15.—“*Destroy not him with thy meat, for whom Christ died*”—or, I Cor. viii. 11.—“*And through thy knowledge shall the weak brother perish, for whom Christ died.*”

POETRY.

P O E T R Y.

SOVEREIGNTY and SUBMISSION.

DEep, immensely deep, his thought,
 his ways,
 Who wields the spheres; and in their
 orbs them hurls
 World after world: nor can the least
 remove
 From that direction, he at first them
 gave
 His will their rule; and this,
 Unconscious, they obey; ceaseless their
 motion;
 Until by that same pow'r, that first them
 mov'd,
 Their course is stop't; nor further can
 proceed;
 But sink to nothing, whence at first
 they came;
 Or undergo what change best pleases
 him,
 Who all things for his glory did cre-
 ate.
 Silent, vain mortal, nor dare ask a rea-
 son;
 His will's a rule of action to himself:
 That will unbounded wisdom always
 guides:
 Nor can a mortal or angelic line
 Fathom the boundless depths of his de-
 cree.
 Stop, rapid pen, nor aim to draw of
 him
 A character, whose being and whose
 ways
 Are infinite, nor can by finite minds
 Be fully scann'd; and turn thy thoughts,
 O man,
 To that which may be known of him,
 his ways,
 His works, contemplate them with
 humble mind,
 And let their greatness fill thy soul with
 awe;
 Their goodness ever tune thy lips to
 praise.
 But are his being only and perfections
 Too high, too deep, too grand for hu-
 man thought?
 Not so; his ways to thee, O mortal
 man,
 A're myst'ry too; nor think the same
 to know

So fully as to say, "Now I the end
 From the beginning plainly can dis-
 cern."
 This the prerogative of them alone,
 Who, in the sacred page, the same de-
 clares
 To him alone belongs: from hence
 proceed
 Those tumults of a mind tofs'd to and
 fro,
 Which rend the very soul, the heart
 distract:
 Nor can these raging waves be calm'd
 by art;
 Reason itself under the load succumbs;
 Here patience fails, here courage droops
 the head,
 And magnanimity to weakness sinks.
 Ask friend or brother, "Why the case
 is thus?
 Why did th' Almighty thus dispose of
 me?
 Why this desire reject? That boon
 deny?
 Or why my habitation fix, where dwell
 So few, so very few of kindred-soul?"
 Can friend or brother other reason
 give,
 Than thus it pleased him, whose will is
 done
 In worlds above, and shall in worlds
 below?
 But does the sov'reign Ruler of the
 skies
 Draw o'er his providential steps to
 men,
 A veil so thick, that not a ray of light
 Can enter to the mind, whereby a
 gleam
 Of consolation to the soul oppress'd
 May keep from dire despair, desponding
 fears?
 Cheer up, O man, nor think so hard of
 him
 Whose name is love, whose nature is
 the same;
 Who, as the Judge supreme of all the
 earth,
 Will do what's right, and that in man-
 ner too,
 That unto man shall justify his ways:
 Nay more; his mind to some he will
 impart

And by his word, and by his providence,
 Designs of love and favour will unfold,
 In present life, and sweetly will constrain
 The soul to say, "He hath done all things well."
 Suppose the worst, let reason drop her wing,
 And sight and sense their cheering aid refuse;
 Still faith, which on the promise firm relies,
 "That all things shall together work for good,"
 Can hold the head above the waters deep;
 And, in the hand of mighty power, can keep
 From utter sinking in the gulf of fears.
 Nay further still, if further we may go,
 Should faith succumb, and hope itself expire,
 One promise to the christian still remains,
 Firm as eternal truth, 'cause spoke by him
 Who cannot lie, but will the same perform,
 Or in this world, or that which is to come,
 "That what we know not now, we shall hereafter."
 'To Father, Son, and Holy Spirit, one
 In essence and in power, in persons three,
 Be glory giv'n, both now and evermore,
 By all in heav'n, and all who dwell below:
 Begin, my soul, the blessed work, nor cease
 Till faith to sight is turn'd, and hope shall end
 In sweet fruition, and thy harp to tune
 His praise, shall never, never cease.
 Amen.
 Aug. 1777. S.

The Blessings of REDEMPTION.

I.

Come, love divine, my heart inspire
 With holy, bright, seraphic fire,
 And tune again my tongue;

With sacred raptures swell my breast,
 And let thy praises be express'd,
 In some triumphant song.

2.

Encourag'd by thy tender Grace,
 Reveal'd to Adam's guilty race,
 Thy heav'nly gifts I claim;
 In sin and darkness long I lay,
 But now, rejoicing, hail the day,
 And bless thy glorious name.

3.

When I survey the wond'rous plan
 Contriv'd to ransom captive man,
 Thy wisdom I admire:
 The matchless promise let me take,
 Which grace, and truth, and mercy make,
 And in the faith expire.

4.

Jesus, the glory of his saints,
 Regards the pray'rs and the complaints
 Of those that love his name;
 When wicked men and devils rise,
 To burn the fav'rite of the skies,
 They triumph in the flame.

5.

Nor earth, nor hell, nor time, nor place,
 Can force the happy sons of grace
 From their almighty King;
 His thunderbolts of wrath he throws
 In righteous vengeance on their foes,
 While they in safety sing.

6.

Thro' life he is their constant guide,
 They find him faithful, and confide
 In him, when storms arise,
 Death comes to them without a sting,
 They drop their clay, and on the wing
 Of love salute the skies.

7.

These blessings from redemption flow,
 These blessings none but christians know,
 The chosen of the Lord;
 Let me, great God, with them agree
 In faith and duty; and in thee
 Find paradise restor'd.

JOSEPHUS.

A FREE GOSPEL.

I.
THE Gospel brings tidings
 To each wounded soul,
 That Jesus the Saviour
 Can make it quite whole,
 But what makes this Gospel
 Most precious to me,
 It offers salvation
 So perfectly free.

2.
 Lo! this Gospel declares,
 That whoever will,
 Tho' of sinners the worst,
 To Christ may come still:
 And by him accepted,
 They surely shall be
 None such are rejected,
 His Gospel's quite free.

3.
 This Gospel says further,
 God, sending his Son
 To die for poor sinners,
 Gave all things in one;
 This makes then the Gospel
 Most precious to me,
 'Tis surely a Gospel
 As full as 'tis free.

4.
 Since Jesus hath saved me,
 And that freely too,
 I fain would in all things
 My gratitude shew:
 But as for man's merit,
 'Tis hateful to me;
 The Gospel I love it,
 'Tis perfectly free.

ALOTLI.

The SAVIOUR.

I.
WHILE others, skill'd in verse,
 Rehearse a wanton flame;
 Triumphs attend my feebler song,
 When rais'd to JESU'S name.

2.
 If I invoke his aid,
 He swiftly hears my voice:
 My pray'rs are into praises turn'd,
 His smiles crown all my joys.

3.
 When Israel's strength appears,
 Tho' fiercest foes rebel,
 Weakness itself victorious proves,
 And more than conquers hell.

4.
 Let flaming darts be hurl'd;
 And earth and hell engage:
 I call my Lord, and strait his arm
 Protects me from their rage.

5.
 Let conscience loudly plead
 An injur'd law's demands;
 He pleads as loud his blood, and shews
 His temples, side, and hands.

6.
 To thee, O wond'rous LOVE,
 What tribute's due from me?
 A grateful heart is all my store;
 Take what was form'd by thee.

S. S.

R E V I E W.

A SERMON at the Ordination of the
 Rev. Sir HARRY TRELAWNY, Bart.
 and A. B. (late of Christ Church, Ox-
 ford) to the Pastoral Office of the Church
 of Christ, in West Looe, Cornwall,
 preached at Southampton, April 22,
 1777, by Edward Ashburner, A. M.
 Together with an Introductory Discourse,
 and Questions, proposed by Wm. King-
 bury, A. M. Sir Harry Trelawny's
 Answers and Confession of Faith, and the

Exhortation to him, by John Crisp.
 Southampton, printed and sold by T.
 Baker; sold also by Vallance and Sim-
 mons, No. 120, Cheapside; at the
 Tabernacle, Moorfields; and at Tot-
 tenham-Court Chapel, London. 1s.
 "The Solemnities of the day were
 "thus conducted:
 "The Rev. Mr. Jameson engaged
 "in prayer, and reading the scriptures.
 "The

"The Rev. Mr. *Kingsbury* deliver'd the Introductory Discourse, and ask'd the questions.

"The Rev. Sir *Harry Trelawny* delivered his Answer, and Confession of Faith.

"The Rev. Mr. *Kinsman* engaged in the Ordination Prayer, which was accompanied with Imposition of Hands.

"The Rev. Mr. *Cripp* delivered the Charge.

"The Rev. Mr. *Atkins* engaged in intercessory prayer.

"The Rev. Mr. *Ashburner* preach'd the Sermon.

"The Rev. Mr. *Andrews* concluded with prayer."

It is something so uncommon, in these degenerate days, for a BARONET to commence preacher of the gospel, especially amongst the protestant dissenters, that, we doubt not, it would be highly acceptable to our readers to see the reasons inducing the Rev. Sir HARRY TRELAWNY to the side of nonconformity, and undertaking the work of the ministry amongst that people.

Several pertinent questions were proposed to him, for the satisfaction of the ministers who engaged in the work of his ordination. The first respects his reasons for thinking himself to be a true christian. The second, his motives for the work of the ministry. The third, why he chose to exercise his ministry among the protestant dissenters. The 4th, Whether it was his firm resolution, in the strength of Christ, to continue in that ministry, notwithstanding all opposition. The fifth, What were the chief articles of his faith.

The Confession follows, and contains the leading doctrines usually called Calvinism. The Confession is concluded with the following manly and christian expressions: "These are the doctrines which, I firmly believe, constitute the grand, the glorious scheme of religion, revealed in the Bible, sweetly filed the GOSPEL, and which, through the light of God's Spirit, and the assistance of his grace, I hope to make the subject of my future ministrations. These doctrines are my delight. As solemn truths, they are abundantly precious to my soul. In the know-

ledge of them, and under their influences, I hope to live happily, and die triumphantly; and when led into a deeper acquaintance with their beauty, wisdom, and excellency, in the region of purity and heavenly light, I hope to join that new song of praise for the revelation of them, and shout, *Salvation, honour, glory, and power to the Lamb for ever and ever, Amen. Amen.*"

The Sermon, by Mr. ASHBURNER, is from 2 Theff. iii. 1. "Pray for us." In this discourse there are many good hints, which we could not help wishing had been better expressed. The style is slovenly and uncouth. We were offended with the low wit in p. 57. "The subjects which they (ministers) are called to study, and to speak of, are great: *one of which is a being that God never made, that is, HIMSELF,*" &c.

The following sentiment, p. 60. is very exceptionable: "And I hope and trust, our dear young brother will be enabled to act such a part, as to *procure himself a large share,*" i. e. of persecution. We hope not: we wish him the "wisdom of the serpent, as well as the innocence of the dove." Then, if he does *not procure it*, he will be the better able to bear it.

The exhortation, by Mr. *Cripp*, is founded on 1 Tim. iv. 16. "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

In general, we were pleased with this exhortation, especially with the close of it, p. 84. "Where-ever you go, make a point of it, as far as able, to encourage the heart, and strengthen the hands of your brethren, or fathers in the ministry.—By a further acquaintance with the religious world, you will find, I fear, a strange unsettledness in many, a fondness for novelty, and some things which merely belong to a preacher's manner, and that for the present may strike them, who evidence little steady regard for the pure gospel in itself; nor can any means almost, of its discovery by man, please them long. Now, if God render you peculiarly acceptable, be thankful for it, as we hope it is a token for good: and further, bless God for every

" every solid proof of real usefulness :
 " at the same time, be at great pains
 " that you preserve a humble frame,
 " knowing our danger from pride,
 " that busy sin, and how peculiarly odious
 " it must be to God in things religious.
 " But while you enjoy, and are thankful
 " for, the several expressions of our people's
 " affection, be peculiarly careful to check all
 " slighting thoughts in them, of their own
 " good minister. Yes, do your utmost
 " to guard them against every thing of that
 " sort; and to stir them up to thankfulness
 " for their stated privileges : and to value
 " their minister, though he may not have your,
 " or another man's popularity. And urge
 " them to behave well to the good man
 " when you are gone, as one proof of their
 " proper affection for you, that they
 " received good indeed by your labours,
 " and what therefore it will greatly rejoice
 " you to hear of, when at a distance.

" Take good heed, dear Sir, as to these things,
 " we pray you. Allow all that should be
 " allowed, for the particular weaknesses and
 " prejudices of men : remembering, perhaps,
 " we have something of the like nature
 " cleaving to us, though insensible of it.
 " Put the best construction upon what
 " appears with a doubtful or disagreeable
 " aspect : thus cover, with a mantle of
 " love, those things which should be
 " covered, 1 Peter iv. 8.

" By such means, then, aim to extend
 " your peaceful and loving connections,
 " with good men; to promote the harmony
 " and prosperity of our churches and
 " congregations, and therewith the
 " encouragement, comfort, and usefulness
 " of your brethren: while, hereby, you
 " will be acting the most friendly part
 " to yourself, with reference to the most
 " generous, noble, and lasting peace,
 " and general happiness of your own
 " mind. As, I think, I may be a little
 " confident in saying, that such a
 " procedure will afford you great
 " satisfaction, by a review, in life
 " and death.

" By the like methods also, under
 " the divine blessing, may the prejudices
 " of some be done away, the objections
 " of others answered, and the consequences
 " of your labours become extensively
 " beneficial, in the truest good of
 " immortal souls, while God

" is glorified. And thus the end of a
 " gospel ministry be happily and fully
 " attained by you, as one highly favored
 " of the Lord!

" Thus, dear Sir, both to the matter
 " and manner of your doctrine take
 " heed; and may the most happy effects
 " be consequent thereupon, to yourself,
 " and a great multitude of your hearers;
 " and so, the encouragement in my text,
 " in particular, be made good in your
 " case, which we hope it will, through
 " the grace of Christ, viz. *in doing this,
 " you shall both save yourself, and those
 " that hear you.*

" The above representations, I am sensible,
 " are very defective. Yet, methinks, I
 " hear you saying, *what is sufficient for
 " these things?* 2 Cor. ii. 16. What care,
 " circumspection, labour, and pains will
 " they require! How difficult to pay my
 " vows unto the Lord! *To fulfill the
 " ministry, which I have this day
 " received in the Lord!* Col. iv. 17. To
 " attend aright the concerns of my own
 " soul; to pay a proper attention to those
 " of my charge; and to conduct myself
 " prudently, faithfully and zealously,
 " in all places and at all times, so as
 " best to answer (under heaven's propitious
 " influence) the end of my public
 " appearance in the christian ministry!
 " How arduous the undertaking! How
 " difficult the task!

" Here then let me add a few thoughts,
 " on the concluding part of my design,
 " namely,

" Secondly, By way of encouragement,
 " in this your difficult work. And here,
 " my dear Sir, remember,

" 1. 'Tis a good work. He who *desireth
 " the office of a bishop, desireth a good
 " work,* 1 Tim. iii. 1. To be a faithful
 " and useful minister, is to have the
 " honour of becoming one of the greatest
 " blessings of a risen Saviour to mankind,
 " Eph. iv. 11, 12. Besides, what more
 " suitable is there, than thus to act, in
 " conformity to the wife and gracious
 " appointment of Christ, the head of the
 " church? What an honor also is it,
 " to have such tidings to publish to the
 " children of men; such a message to go
 " upon, which so immediately relates to
 " the glory of God the everlasting felicity
 " of men. A work, surely, that would
 " do honor to the noblest angel!

“ 2. Consider what an all-sufficient
 “ and gracious captain and head, you
 “ have to look unto. You are not
 “ sent upon this warfare at your own
 “ expence; neither in your own
 “ strength. Every real christian has
 “ the almighty and compassionate Jesus
 “ to look to, for all needed assistance
 “ and blessing in his course. And
 “ surely the minister of Jesus has pro-
 “ portionable encouragement for his
 “ arduous work. How emphatic, and
 “ animating the promise, *lo I am with
 “ you always!* Matt. xxviii. 20.
 “ Hence, dear Sir, take courage. He
 “ that (we trust) is for you is greater
 “ than all that can be against you. Daily
 “ therefore look to, and live upon him,
 “ for supplies of every kind. Thus
 “ shall you, in some happy degree, sur-
 “ mount all difficulties, be rendered su-
 “ perior to all impeding circumstances;
 “ *be steadfast and immovable, always a-
 “ bounding in the work of the Lord,* 1
 “ Cor. xv. 58. and at last, *finish your
 “ course with joy!* Acts xx. 24.

“ Wherefore, further,
 “ 3. Consider the ground there is,
 “ for hope of the greatest good from
 “ hence, to yourself and others. To
 “ which purpose, how striking are the
 “ concluding words of my text, which
 “ I hope need no explanation here.
 “ *In doing this, thou shalt both save thy-
 “ self, and them who hear thee.* Thus
 “ to act, will be found the way to the
 “ final enjoyment of complete salvation
 “ yourself, and to enjoy, even now,
 “ some of the more pleasing parts of
 “ begun salvation, in peace with God,
 “ consolation of soul, increasing holi-
 “ ness, and the delightful assurance of
 “ what, hereafter, you shall be.

“ So also have you reason to hope,
 “ you shall be the happy and honored
 “ instrument of the salvation of others:
 “ with which, we know, is intimately
 “ connected also, the glory of God:
 “ a thought truly pleasing to the lively
 “ christian, and zealous minister of Je-
 “ sus! And Oh! how delightful this!

“ To honor the name of our God! To
 “ pluck men from the jaws of destruc-
 “ tion! To rescue them from the ty-
 “ ranny of sin and satan; recover them
 “ to the favour and image of God! and
 “ be the instruments of training them
 “ up for glory at last! How pleasing,
 “ how charming this! Well may the
 “ hope of it gladden the heart of the
 “ faithful minister, and nobly encou-
 “ rage him to face danger, contempt,
 “ reproach, and every kind of difficulty
 “ which lies (fairly) in his way; and
 “ and submit to the most burdensome
 “ labours, to which his sacred functi-
 “ on may, at any time, subject him.
 “ But once more,

“ 4. Consider, what shall be the
 “ glorious consequences of these things
 “ to yourself, in a future world.
 “ When, if, duly taking heed to your-
 “ self and doctrine here, God will own
 “ and honor you, as his good and faith-
 “ ful servant. You shall fully reap
 “ the glorious rewards promised such.
 “ But O! what are they!—And, I trust,
 “ *shine as the stars in the heavens, hav-
 “ ing turned many to righteousness, and
 “ that for ever,* Daniel xii. 3.

“ We rejoice, dear Sir, in the so-
 “ lemn dedication you have thus made
 “ of yourself to the service of God, in
 “ the presence of so great a number
 “ of witnesses. And would still re-
 “ commend you to his care and grace,
 “ praying that you may be abundantly
 “ assisted, encouraged, and succeeded in
 “ your great work: taste more richly
 “ of every sacred fruit of salvation;
 “ have the pleasure to see many as
 “ seals to your ministry now: and, at
 “ last, may you come up before the
 “ eternally glorious throne, accompa-
 “ nied with a noble train of the saved,
 “ saying, in the language of humility,
 “ astonishment, gratitude, triumph and
 “ joy, Here am I, O Lord God! and
 “ the children which thou hast graci-
 “ ously given me! *Even so, for Jesus’s
 “ sake. Amen.*

ERRATA in Gospel Magazine for August.

Page 359, line 5. *keeping for keep*: line 13, *pleasures, for pleasure.*

Page 363, line 6. the righteousness of the one spotless, &c. instead of, the
 righteousness, the one spotless, &c.