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THE REV. JOHN BERRIDGE, M.A.

Aged 77.

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THE

Evangelical Magazine

for 1793.

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Ourselves your Servants for Jesus' sake. 2 Cor. iv. 5.

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THE PREFACE.

ON account of their extenſive circulation, periodical publications have obtained a high degree of importance in the republic of letters. Even philoſophers and politicians avail themſelves of their aid to extend the boundaries of ſcience, or ſtrengthen the intereſt of party: And we may venture to affirm, that half the wiſdom or folly of the preſent generation was imbibed through theſe channels.

A periodical pamphlet exhibits a mode of inſtruction with which the world was formerly unacquainted; but, ſince it has been adopted, it has produced a ſurpriſing revolution in ſentiments and manners. A certain deſcription of writers, by monopolizing a work of this kind, have made more converts to their opinions, and done more miſchief to the cauſe of religion, than all the folios of Socinus, or the laboured productions of his followers.

Thouſands read a Magazine, who have neither money to purchaſe, nor leiſure to peruſe, large volumes. It is therefore a powerful engine in the moral world, and may, by ſkilful management, be directed to the accompliſhment of the moſt ſalutary or deſtructive purpoſes. And its influence muſt increaſe in proportion to the increaſe of ſchools for inſtructing the poor, which are becoming ſo numerous, that probably, a few years hence, it will be a rare thing to find a beggar in the land who has not been taught to read.

This conſideration alone, it is hoped, will be thought a ſufficient apology for undertaking the preſent Work, and ſecure it a candid reception among all the friends of the Goſpel. For ſhould the ſervants of Chriſt neglect the uſe of thoſe means, which circumſtances have rendered favourable for the propagation of evangelical ſentiments, it would argue criminal ſupineneſs, or total indifference to the beſt intereſt of ſociety.

Beſide, the number of true believers, expoſed to the crafty wiles of erroneous teachers, who endeavour to perplex their minds, and ſubvert their faith, calls loudly on the paſtors of the flock to deviſe ſome general method for their mutual eſtabliſhment and edification: And what better method can be deviſed, than a ſmall periodical work, level to every one's capacity, and ſuited to every one's time and circumſtances, in which the fundamental doctrines of the Goſpel are elucidated and confirmed, miſrepreſentations expoſed, errors refuted, and the lives and experience of eminent Chriſtians faithfully recorded?

In the beginning of this century there were few perſons of evangelical principles in the kingdom; but now, it is ſuppoſed, there are more than three hundred thouſand Calviniſts, and many others, ſavingly converted to God, who truſt in the merits of Chriſt alone for ſalvation. Religion teaches them induſtry and frugality; and the teſtimonies of Jehovah, dearer than gold and ſweeter than honey to their ſouls, excite even the meaneſt believers to make ſuch improvement, that they may read thoſe heavenly oracles, and treaſure them up in their memories; ſo that few are in abject poverty or quite illiterate. It may therefore be preſumed, that many of them will be happy to fill up the intervals between their religious duties and neceſſary avocations, by peruſing a ſmall pamphlet, which contains the collected knowledge and experience of various Miniſters and Chriſtians.

Another

Another inducement to this undertaking is the evident neceſſity of eſtabliſhing, if poſſible, a manly and impartial Review of Religious Books, which at preſent have none to uſher them into the world but infidel and illiberal critics, who, deſtitute of the mercy of the Egyptian midwives, endeavour to ſtifle in the birth the legitimate and orthodox offspring of every true Iſraelite. Among thouſands of wiſe and godly miniſters, in the Eſtabliſhed Church, and among the Diſſenters, ſome writings are likely to be produced, which may deſerve public attention; and it would be a reproach to what is commonly called an enlightened age, if they could have no other recommendation than, that cruel but infallible mark of their excellence, the unmerited abuſe of avowed enemies to the godhead and atonement of Jeſus.

Bigotry gradually diminiſhes, and good men of all denominations, laying aſide party-diſtinctions, begin to embrace each other with fraternal affection; and we hope the preſent Work will accelerate the deſtruction of that contracted diſpoſition, which checks the benevolent current of true godlineſs. The Editors are compoſed of Churchmen and Diſſenters of different denominations, uniting their efforts in one common cauſe, who will endeavour to diffuſe liberal ſentiments, whereſoever the Providence of God may direct this little confluence of Chriſtian doctrine and catholiciſm to wind its peaceful courſe.

The Work will uniformly be conducted upon the principles of the late Goſpel Magazine, devoid of perſonality and acrimonious reflections on any ſect of profeſſing Chriſtians; as errors of the mind, like diſeaſes of the body, are rather the ſubjects of pity than of ſcorn. Though twenty-four Miniſters have engaged to ſupply the Work with materials, it is not deſigned to preclude others from contributing, through this medium, to the general ſtock of Chriſtian knowledge: On the contrary, all judicious pieces will be thankfully received, eſpecially well-authenti-

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cated accounts of triumphant deaths, and remarkable providences.

The ſubjects, comprized within the limits of this Publication, are calculated to pleaſe as well as to inſtruct, that the children of religious parents, whoſe intereſts deſerve particular attention, may be allured, through pleaſure, into the paths of true wiſdom. Biography, Memoirs, Diaries, Authentic Anecdotes, Striking Providences, and the Expreſſions of Dying Chriſtians, arreſt the mind of the reader, and make a deep impreſſion. All theſe, agreeably and judiciouſly interſperſed with Eccleſiaſtical Hiſtory, Jewiſh and Chriſtian Antiquities, Sacred Criticiſm, Select Sentences, Short Poems, and Natural Philoſophy, can ſcarcely fail to communicate inſtruction, while they yield entertainment. But the mind, once impreſſed with admiration of the works of God, and charmed with the illuſtrious virtues and rich experience of thoſe very people whom the world has treated with contempt, will inſenſibly be led to examine the far ſuperior diſplays of divine perfections, and the foundation of Chriſtian hope and practice, ſyſtematically arranged and elucidated in Doctrinal, Experimental, and Practical Theology. For ſincere believers, whoſe judgments are ſuſpended between right and wrong, proviſion is made in Caſuiſtical Divinity: And Polemical Divinity will furniſh arms of neceſſary defence to thoſe who are expoſed to the fierce aſſaults of dangerous error.

From that part of the Work, which relates to the Progreſs of the Goſpel throughout the kingdom, ſome good may reaſonably be expected. 'Tis a ſpecies of information entirely new, and very important. When the number of places, where the Goſpel is faithfully preached, is aſcertained; when an accurate account is laid before the Public, of the ſize and circumſtances of evangelical congregations, the debts with which ſome places are incumbered, the difficulties under which others labour, and the proſpects which

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are opening for future uſefulneſs; matter for prayer and praiſe will accumulate, and frequent impoſitions be prevented: At leaſt, benevolent Chriſtians will give, with more freedom and leſs ſuſpicion, when they are in poſſeſſion of the character of the Miniſter, and the circumſtances of the place, for the ſupport of which their contributions are ſolicited.

The Editors voluntarily renounce all pecuniary reward, and hope the profits, ariſing from the ſale of the Work, will enable them to alleviate the diſtreſſes of many widows and orphans of God's dear and faithful ſervants. Their labours will be amply rewarded, if it pleaſe God to make them the happy inſtruments of counteracting the pernicious influence of erroneous doctrine—of ſtrengthening and eſtabliſhing their fellow-Chriſtians in the belief of thoſe truths, for the defence of which ſo many martyrs and confeſſors ſhed their blood—of fortifying the riſing generation againſt the artful attacks of atheiſtical philoſophers upon the religion of their forefathers—of opening a communication between godly perſons in all parts of the kingdom, that they may have a common memorial for recording ſuch obſervations on God's word and providence, as are calculated to afford mutual pleaſure and inſtruction—of protecting the writings of good men from the injuſtice of infidel reviewers, and of expoſing the fallacies and abſurdities of unſound and worthleſs compoſitions.

They are conſcious that God alone can render their feeble efforts ſucceſsful; and they are not deſtitute of hope, that he will graciouſly condeſcend to accompany with his bleſſing this little periodical pamphlet, which, they humbly truſt, originated in an ardent deſire of promoting his glory.

THE DEDICATION.

THOU triune GOD! from whoſe rich ſtores of grace
All good proceeds, we now approach thy throne,
To lay ourſelves, and this our weak attempt,
Beneath the ſmile of PATRONAGE SUPREME.
Our eye keep ſingle, and our aim direct;
That all our efforts, in concurrence ſweet,
May ſpread thy praiſe, and edify thy flock
In things divine. O let this infant Work
Grow up a faithful witneſs for thy truth;
Againſt the floods of error let it ſtand
A brazen bulwark, durable and firm.
FATHER OMNIPOTENT! thy love ſhall ſound
Along each line. Far as thy word reveals
Thy plans and counſels, we will joyful mark
The brilliant footſteps of eternal grace
Tow'rds guilty man. JESUS! thy charming name,
Bright as the noon-day ſun, ſhall gild each page.
The glories of thy bleeding love ſhall be
Our darling theme. Thy influence benign,
Thou ſacred COMFORTER! ſhed on our hearts.
Teach us to wield the thunders of thy word
With ſacred awe; and point, with ſteady hand,
The dread artillery of the flaming mount
Againſt the conſcience of thy rebel foes.
When ſinners, wounded by thy terrors, fall;
And, rack'd with guilty pains, begin to lift
Towards thy mercy-ſeat a tearful eye,

Or breathe a wiſh for peace; O for that balm,
So fam'd in ſacred ſtory for its power
To heal! O for the gracious words of pardon!
Free pardon promis'd through atoning blood,
To draw the ſting of guilt, and pour that health
O'er all the ſoul, that health divine which none
But *pardon'd* ſinners ere can know or feel!
Th' exhauſtleſs wells of thy ſalvation, fed
By ſprings perennial, teach us to diſcloſe,
That, hither led, thy lambs with joy may drink
Of living waters; and, with gentle hand,
Their ſteps to guide, where richeſt paſtures riſe,
With endleſs verdure crown'd, there to partake
Of angels' food, and grow prepar'd for heaven,
Where partial knowledge meets the blaze of day,
And means, ſo bleſt on earth, ſhall all be done away.

BIOGRAPHY.

The late Rev. JOHN BERRIDGE, A. M. late Fellow of Clare Hall, Cambridge; Vicar of Everton, Bedfordſhire; and Chaplain to the Right Honourable the Earl of Buchan.

THE nature of this Work forbids us to indulge our own, and the public wiſh, with more than a very conciſe account of the invaluable character, who is the ſubject of this memoir.

The Rev. JOHN BERRIDGE was the ſon of John Berridge, a reputable and wealthy farmer and grazier of Kingſton in Nottinghamſhire, who was married to Miſs Sarah Hathwait of Nottingham, in the year 1714, by whom he had four ſons. Thomas, the only ſurviving one, reſides at Chatteris, in the Iſle of Ely; and who, we are happy to inform the Public, intends publiſhing the life and letters of his late pious, uſeful, and lamented brother.

John, the eldeſt ſon, was born at *Kingſton*, March 1ſt, 1716. Being a particular favourite of an aunt, who reſided at Nottingham, he ſpent the greater part of his early years with her in that town, and there he received all the education which was neceſſary to qualify him for buſineſs. His father intended to bring him up to agriculture; but God deſigned him to occupy a more exalted ſtation in ſociety; and began to prepare his mind for it, at ſo early a period, that his piety excited the attention of all who knew him. But the circumſtance to which he aſcribed his firſt ſerious impreſſions was ſingular. Once, as he was returning from ſchool, a neighbouring youth invited him into his houſe, and aſked if he ſhould read a chapter to him out of the Bible. He conſented. This being repeated ſeveral times, he began to feel a ſecret averſion, and would gladly have declined accepting theſe friendly invitations. But having obtained the reputation of being a pious child, he was afraid to riſk it by a refuſal.

On his return from a fair, where he had been to enjoy a holiday, he heſitated to paſs the door of his young neighbour, leſt he ſhould be accoſted as before. The youth, however, was waiting for him; and when he approached, renewed his invitation, and, in addition to his former requeſt, aſked if they ſhould *pray* together. In this exerciſe it was, that he began to perceive he was not right; or the amuſements of a fair would not have been preferred to the pleaſures of devotion: And ſuch was the effect of this interview, that not a

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great while after, he *himſelf* adopted a ſimilar practice with his ſchool companions.

At the age of fourteen, God was pleaſed to convince him that he was a ſinner, and muſt be born again. About this time he left ſchool, and returned to his father, with an intention to apply himſelf to buſineſs. A taylor, who was occaſionally employed in the family, being a man of ſtrict ſobriety, and ſtruck with the uncommon appearances of piety in one ſo young, converſed with him on ſerious ſubjects, whenever he came to the houſe on buſineſs. As opportunities of this nature ſeldom occurred, his love for religion induced him to cultivate a more intimate acquaintance with this man, by going frequently to his houſe for the purpoſe of ſerious converſation. His relations, at length, ſuſpecting he had too much religion, and fearing to what it would grow, diſcovered ſome inclination to diſcourage it. They inſinuated, that ſince his attachment was ſo ſtrong to his new companion, he ſhould be bound to him in articles of apprenticeſhip.

This threat had not the deſigned effect: For ſo prevalent was his bias to reading, prayer, and ſerious diſcourſe, that he frequently repeated his viſits. Finding this their ſcheme unſucceſsful, and conceiving that his predilection for reading, and religion, would entirely unfit him for buſineſs, they reſolved, though reluctantly, to ſend him to the univerſity. In this determination, which was perfectly congenial with his own inclinations, he moſt readily concurred; and, after previous preparation, entered Clare Hall, October 28, 1734, in the nineteenth year of his age. A neighbour ſoon after meeting his father, and inquiring for his ſon, he jocoſely replied, "*He is gone to be a light to lighten the Gentiles.*" This teſtimony was true.

Being now in his element, he purſued his ſtudies with uncommon avidity, and made ſuch progreſs in every branch of literature, as rendered him in no reſpect inferior to any of his contemporaries. But as he ſeemed to have known very little of the plague of his heart, and leſs of Jeſus Chriſt, it required more grace than he yet poſſeſſed, to withſtand the temptations of his ſituation and connexions. Favoured with a good underſtanding, improved by literature, and poſſeſſing a natural vein of humour, which was extremely faſcinating, he roſe in reſpect; and his acquaintance was courted at the univerſity by eccleſiaſtics of ſuperior rank, though of wider principles, and leſs rigid morals. As *evil communications corrupt good manners*, he caught the contagion, and drank into the Socinian ſcheme to ſuch a degree, as to loſe all

ſerious impreſſions, and diſcontinue private prayer, for the ſpace of ten years, a few intervals excepted. In theſe intervals he would weep bitterly, reflecting on the ſad ſtate of his mind, compared with what it was when he came to the univerſity, and would frequently ſay to a fellow-ſtudent, now an eminent Miniſter in the Eſtabliſhment, *O that it were with me as in years paſt!* Conſcience, however, at length reſuming her authority, he was compelled to relinquiſh ſentiments ſo derogatory to God, and ſo ſubverſive of every good principle and practice. He now diſcovered, that they not only leſſened God the Son in his eſteem, but God the Father alſo; and tended to promote no higher a morality than what comported with all the maxims and pleaſures of the preſent world. With the renunciation of his former errors, he returned to the regular exerciſe of devotional religion, although it was but a ſmall remove, if any, from phariſaical.

Soon after this, he began to feel ſtrong inclinations to exerciſe his miniſtry, and accordingly, in the year 1749, accepted the curacy of Stapleford, near Cambridge, which he regularly ſerved ſix years from College. His pariſhioners were extremely ignorant and diſſolute, and he was much concerned to do them good. He took extraordinary pains, and preſſed very earneſtly upon them the neceſſity of ſanctification; but had the mortification to find, that they continued as unſanctified as before. "There was indeed a little more of the form of religion in the pariſh; but nothing more of the power." In the year 1755, on the 7th of July, he was admitted to the Vicarage of *Everton*, in the gift of Clare Hall, where he continued to reſide to the end of his life. Here again he preſſed ſanctification and regeneration upon his hearers, as ſtrenuouſly as he could, but with as little ſucceſs as before. "Nor was it to be wondered at, as his preaching rather tended to make them truſt in themſelves as righteous, than to depend upon Chriſt for the remiſſion of ſins, through faith in his blood."

Having continued for two years in this unſucceſsful mode of preaching, and his inclinations to do good continually increaſing, he began to be diſcouraged. A doubt now aroſe in his mind, whether he was right *himſelf*, and preached as he *ought* to do. This ſuggeſtion he rejected, for ſome time, with diſdain, ſuppoſing the advantages of his education, which he had improved to a high degree, could not leave him ignorant reſpecting the beſt method of inſtructing his people. This happened about Chriſtmas 1757: But not being able to repel, though he ſtrenuouſly oppoſed theſe ſecret miſgivings, his mind was wrought to a degree of embarraſſ-

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ment and diſtreſs, to which he had been hitherto a ſtranger. This, however, had a happy effect, as it led him to cry mightily to God for direction. The conſtant language of his heart was this: "Lord, if I am right, keep me ſo; if I am not, make me ſo; and lead me to the knowledge of the truth as it is in Jeſus. After the almoſt inceſſant repetition of a prayer, ſo evidently ſincere and childlike, it is no wonder that God would lend a gracious ear, which he did by returning him an anſwer about ten days after, in the following remarkable manner. As he ſat one morning, muſing upon a text of Scripture, theſe words were, in a wonderful manner, darted into his mind, and ſeemed indeed like a voice from heaven: "Ceaſe from thine own works, only believe." No ſooner were theſe words impreſſed upon his mind, than the ſcales fell from his eyes, and he perceived the application. Juſt before this occurrence, he was in a very unuſual calm; but now his ſoul experienced an immediate tempeſt. Tears guſhed forth like a torrent. He ſaw the rock upon which he had been ſplitting for near thirty years, by endeavouring to blend the law and the goſpel, and unite Chriſt's righteouſneſs with his own. Immediately he began to think upon the words *Faith* and *Believe*, and looking into his Concordance, found them inſerted in many ſucceſſive columns. This ſurpriſed him to a great degree, and he inſtantly formed a reſolution to preach Jeſus Chriſt, and ſalvation by faith. He therefore compoſed ſeveral ſermons of this deſcription, and addreſſed his hearers in a manner very unuſual, and far more pointed than heretofore.

Now God began to bleſs his miniſtry. After he had preached in this ſtrain, two or three ſabbaths, and was ruminating whether he was yet right, as he had perceived no better effects from theſe, than his former diſcourſes, one of his pariſhioners unexpectedly came to inquire for him. Being introduced, "Well, Sarah," ſaid he.—She replied, "Well, "not ſo well, I fear."—"Why what is the matter, Sa-"rah?"—"Matter, I don't know what's the matter. Theſe "*new* ſermons. I find we are all to be loſt now. I can "neither eat, drink, nor ſleep. I don't know what's to be-"come of me." The ſame week came two or three more, on a like errand. It is eaſy to conceive what relief theſe viſits muſt have afforded his mind, in a ſtate of ſuch anxiety and ſuſpenſe. So confirmed was he thereby, in the perſuaſion that his late impreſſions were from God, that he determined in future *to know nothing but Jeſus Chriſt, and him crucified.* Now he was deeply humbled, that he ſhould have ſpent ſo many years of his life to no better purpoſe, than to

confirm his hearers in their ignorance. Thereupon, immediately, he burnt all his old ſermons, and ſhed a flood of the tears of joy, in their deſtruction. Theſe circumſtances alarmed the neighbourhood, the church quickly became crowded, and God gave teſtimony to the word of his grace, in the very frequent conviction and converſion of ſinners.

Hitherto he had confined his labours to his own pariſh, and had been accuſtomed to write his ſermons at full length; but an accident occurred, as unexpected to him, as it was novel in itſelf, which led him to preach *extempore*. He had not exerciſed his miniſtry in an evangelical ſtrain, many months, before he was invited to preach, what is commonly called, a *Club Sermon*. All his old ones were burnt, and much of his time was engroſſed in writing new diſcourſes. When he intended to compoſe *this*, he was ſo much engaged with people, who came under ſerious impreſſions, that he found himſelf ſtraitened for time, and therefore reſolved to give the people one of his new diſcourſes, which he had delivered at home, not expecting that any of his pariſhioners would be preſent. On the ſabbath evening, one of his hearers informed him of his intention to accompany him the next day. This was an unwelcome intimation, and he endeavoured to diſſuade him from his reſolution, but to no purpoſe. Upon this, he reſolved to riſe very early, purſue his journey, and compoſe his ſermon at the place, where it was to be delivered, that he might not be interrupted by the viſits of his people. In going he comforted himſelf, that there would be but a ſmall congregation, and that a ſhorter diſcourſe might be diſpenſed with. But, to his great ſurpriſe on his arrival, he was informed that all the clergy and people of the neighbouring pariſhes were come to hear him. This wrought up his mind to ſuch a degree of agitation, as abſolutely incapacitated him for ſtudy; and he was therefore obliged to aſcend the pulpit, and preach, *bona fide*, an extempore ſermon. But here God wonderfully and moſt agreeably diſappointed his fears, by affording him ſuch extraordinary aſſiſtance, as enabled him to riſe ſuperior to all his embarraſſment, and to command the moſt ſolemn attention from his numerous audience. This was a happy event both for himſelf and others, as it releaſed him from the toil of writing his ſermons before he delivered them (for he never afterwards penned a diſcourſe, except on a very particular occaſion), and gave him the opportunity of preaching more frequently, not only at home, but in the adjacent villages.

Hitherto Meſſ. *Weſley* and *Whiteſield* were perſonally unknown to him; and as common report had operated much to their

their diſparagement, he found no inclination to ſeek an acquaintance with them. But as his ardent zeal, and peculiar ſucceſs, became the general topics in religious circles, a correſpondence was ſoon opened; this prepared the way for an interview, and a perfect intimacy ſucceeded.

His acquaintance with Mr. Weſley commenced on the 2d of June 1758; and on the 22d (not more than ſix months after the change in his religious ſentiments), he began to itinerate. Auguſt 1ſt, in the ſame year, God was pleaſed to bleſs his miniſtry to the Rev. Mr. *Hicks*, a clergyman of Wreſtlingworth, about four miles from Everton, who, we find, became afterwards a very uſeful man, and a companion with him in his travels.

We learn, by the following extract of a letter, that his firſt ſermon out of doors was on May 14th, 1759: "On Monday ſe'nnight Mr. Hicks accompanied me to Meldred. On the way we called at a farm-houſe. After dinner I went into the yard, and ſeeing near a hundred and fifty people, I called for a table, and preached, for the *firſt time*, in the open air. We then went to Meldred, where I preached in a *field*, to about four thouſand people. In the morning, at five, Mr. Hicks preached in the ſame field to about a thouſand. Here the preſence of the Lord was wonderfully among us, and I truſt, beſide many that were ſlightly wounded, near thirty received heart-felt conviction."

For ſeveral years he continued a very rigid Arminian. Nor was it by arguments in debate upon the ſubject of controverſy between Arminians and Calviniſts, but by a long confinement from preaching, occaſioned by a nervous fever, that he was led into more conſiſtent views of divine truth, and in the firm belief of which he ended his days. In this long and ſevere affliction, the Lord led him into a path which he had not known, and taught him many uſeful leſſons to which he had been altogether a ſtranger. Hitherto he had learnt to be an active, but not a paſſive ſervant of the Lord. To be laid aſide in the plenitude of his ſucceſs, was ſo irritating to his nature, that, like Jonas, *his heart fretted againſt the Lord*, and he wiſhed he had never been employed in the work of the miniſtry. To ſuch a pitch of criminal exaſperation was he carried againſt the government of God, for checking his miniſterial career, that he could not even endure the ſight of his Bible, nor bear to hear the people ſing in his adjoining church. But how vain is it to lift up the heel againſt the God of the univerſe, and repine at his

wiſe diſpenſations, eſpecially when ſubſequent experience proves, that they were all deſigned to anſwer the moſt valuable purpoſes, in preſerving from the dangerous elevations of popularity, in fitting for a ſphere of action equally ſucceſsful, and in leading the mind into more enlarged views of the abounding grace of the everlaſting Goſpel!

Theſe obſervations were actually exemplified in his experience. For in this furnace of affliction, he became much more acquainted with the plague of his own heart, was led to ſee that the work of God could be carried on without his agency, and was convinced of the divine ſovereignty in the diſpenſations of grace, and appointments to the ſacred office. The Lord having in this manner humbled his mind to the meekneſs of a lamb, reſtored him, at length, to the full exerciſe of his miniſtry, with additional improvements in ſelf-acquaintance, and uſefulneſs in the church of God. The Rev. Mr. V——, who has been in habits of friendſhip with him from their admiſſion into College, recently informed us, that coming to reſide in his neighbourhood, after a relapſe of ſome years, on paying him a viſit, he was never more ſurpriſed, than to ſee the great increaſe of his unaffected humility, and ſweetneſs of temper, ſince that affliction.

After this event, his connexions with Chriſtians of the Calviniſtic perſuaſion were enlarged; and though there were but few interchanges of labour between him and Arminian Miniſters, yet their friendſhip and reſpect remained inviolable. Some time before Mr. Whitefield's death, he made his firſt viſit to the Tabernacle in London, and continued to renew it, every year, to the cloſe of his valuable life.

After this general trait, it may not be intruſive on our readers, if we ſubjoin a particular deſcription of the characteriſtic excellencies of this man of God.

His *mental powers* were far from contemptible. He poſſeſſed a ſtrength of underſtanding—a quickneſs of perception—a depth of penetration—a brilliancy of fancy—and a fund of prompt wit, beyond moſt men. A vein of innocent humour ran through all his public and private diſcourſes. This ſoftened, what ſome might call, the auſterity of religion, and rendered his company pleaſant to people of a leſs ſerious habit; but, what is very ſingular, it never overcame his gravity. He would often, by an unexpected ſally of humour, throw a whole aſſembly into a ſudden burſt of laughter, but would *himſelf* continue ſolemn as death.

In

In *learning*, he was inferior to very few of the moſt celebrated ſons of ſcience and literature at the Univerſity. His maſculine ability, his uniform ſobriety, and long reſidence at College, were favourable to improvement; and ſo inſatiable was his thirſt for knowledge, that from his entrance at Clare Hall, to his acceptance of the vicarage of Everton, he regularly ſtudied fifteen hours a day. A clergyman, with whom he had been in habits of friendſhip about fifty years, lately informed us, "That he was as familiar with the learned languages, as he was with his mother-tongue." He alſo added, "That he could be under no temptation to court reſpect, by itinerant preaching; for he merited and enjoyed *that* in an high degree, among all ranks of literary profeſſions at the Univerſity."

In a friendly epiſtle to a clergyman, upon the neceſſity of preaching Jeſus Chriſt, is the following paſſage: "When I firſt came to the Univerſity, I applied diligently to my ſtudies, thinking human learning a neceſſary qualification for a divine, and that no one ought to preach, unleſs he had taken up a degree. Accordingly I ſtudied the Claſſics—Mathematics—Philoſophy—Logic—Metaphyſics—and read the works of our moſt eminent Divines. This I did for the ſpace of twenty years, and was all the while departing more and more from the truth as it is in Jeſus, vainly hoping to obtain that light and knowledge from human wiſdom, that could only be had from the word of God and prayer."

Though he obtained the juſt reputation of being a learned man, and was converſant with all the beauties of language, ſo ardent was his deſire of doing good to his moſt illiterate hearers, that he laid aſide an affected ſtyle of elegance, and, from principle, cultivated an eaſy and familiar diction.

The *mode* of his *public miniſtrations* was emphatically original. He evidently obſerved method in all his ſermons, but it was unhacknied. It was not his cuſtom to range his ſubjects under general heads of diſcourſe; but when he made the attempt, his diviſions would be peculiarly natural, and rigidly adhered to. As he rarely allegorized, or accommodated the Scriptures, he was leſs liable to miſtake their meaning. He ſeldom referred to the original text; but when he did, his remarks were pertinent. In his diſcuſſion of general topics, his figures were new, his illuſtrations appoſite, and his arguments concluſive. His ſtature was tall, but not awkward; his make was luſty, but not corpulent; his voice deep, but not hoarſe; ſtrong, but not noiſy: His pronunciation

was distinct, but not broad. In his countenance there was gravity, without grimace. His address was solemn, but not sour; easy, but not careless; deliberate, but not drawling; pointed, but not personal; affectionate, but not fawning. He would often weep, but never whine. His sentences were short, but not ambiguous. His ideas were collected, but not crowded. Upon the whole, his manner and person were agreeable and majestic. But what transcended all the above excellencies, and gave him such an ascendency in the consciences of his numerous hearers, were the *doctrines* he taught, together with their unbounded influence upon all the powers of his mind and transactions of his life. Deep necessity compelled him to embrace and preach Jesus Christ, and the same necessity led him into more enlarged discoveries of his grace. Living under their perpetual control, and enjoying their ineffable sweetness, he was not only willing to impart the truths of the everlasting Gospel, but to consecrate himself to the service of his Lord, and the souls of men.

When he explained the nature, end, and use, of the law, he was very awful and affecting. "And now," to adopt his own words, "I dealt with my hearers in a very different manner from what I used to do. I told them very plainly that they were the children of wrath, and under the curse of God, though they knew it not, and that none but Jesus Christ could deliver them from that curse. I told them, if they had ever broken the law of God once in thought, word, or deed, no future good behaviour could make any atonement for past miscarriages. For if I keep all God's laws to-day, this is no amends for breaking them yesterday: If I behave peaceably to my neighbour this day, it is no satisfaction for having broke his head yesterday. So that if once a sinner, nothing but the blood of Jesus can cleanse me from sin." Jesus was a name on which he dwelt with peculiar emphasis and delight. With what melted affections would he extol the bleeding Lamb! with what streaming eyes would he point to his agonizing sufferings! how would they sparkle when he displayed the exceeding riches of his grace! and what a reverential grandeur marked his countenance, when he anticipated his glorious appearing! In short, to adopt the language of the melodious poet, Jesus was

> "The circle where his passion mov'd,
> And centre of his soul."

Nor

Nor was he leſs attentive to the gracious influence of the Holy Spirit in the application of redemption. No miniſter could with more judgment detect the human heart in all its ſubtle machinations, or with greater accuracy deſcribe progreſſive religion in the ſoul. Communion with God was what he much enforced in the latter ſtages of his miniſtry. It was, indeed, his own meat and drink, and the banquet from which he never appeared to riſe.

Having ſo good a Maſter, he entered upon his work with cheerful ſteps, and purſued it with the greateſt *induſtry*. He did not confine his labours to the narrow limits of Everton, a ſmall and trifling pariſh; but, like the majeſtic ſun, illumined an extenſive tract of country. His love to mankind was ardent. He knew the worth of an immortal ſoul; he knew the awful terrors of the Lord; he knew the emptineſs of the preſent world; he knew the ſandy foundation upon which thouſands build; he knew the dangerous devices of Satan; he knew the awful precipice upon which the ungodly ſtand. His bowels melted with pity, his heart yearned to aſſiſt them. He therefore left no means unattempted to awaken their concern, and allure them to the Son of God. In his itineracy he would take the counties of *Bedford*, *Cambridge*, *Eſſex*, *Hertford*, and *Huntingdon*, making the epiſcopal mandate the invariable rule of his operation, "Go, and ſeek Chriſt's ſheep wherever thou canſt find them." In this circuit he preached upon an average from *ten to twelve ſermons a week*, and frequently rode an hundred miles. Nor were theſe extraordinary exertions the haſty fruit of intermitting zeal, but were regularly continued during the long ſucceſſion of more than twenty years, exemplifying through the whole of his miniſterial career, the motto of a late celebrated diſſenting clergyman, *Dum vivimus vivamus*.

As to his *uſefulneſs*, we learn from more ſources of information than one, that he was in the firſt year viſited by a thouſand different perſons under ſerious impreſſions; and it has been computed, that, under his own and the joint miniſtry of Mr. Hicks, about four thouſand were awakened to a concern for their ſouls, in the ſpace of twelve months. Incredible as this hiſtory of his ſucceſs may appear, it comes authenticated through a channel ſo highly reſpectable, that to refuſe our belief would be unpardonably illiberal.

This work was at firſt accompanied with bodily convulſions, and other external effects on ſome of the hearers, very unaccountable to us; a circumſtance, however, not al-

together unuſual, when God begins to ſound a general alarm in the conſciences of men, as appears from what took place in *New England*, *Scotland*, *North Wales*, and other countries. But thoſe effects ſoon ſubſided, as did theſe, and the intereſts of religion were promoted more quietly and gradually.

As his labours were proſperous, ſo they were oppoſed. It could not be grateful to the prince of darkneſs to behold his kingdom ſo warmly attacked and his ſubjects in ſuch numbers deſert his ſtandard. Hence he ſtirred up all his ſtrength, and a furious *perſecution* enſued. No oppoſition was too violent, no names were too opprobrious, no treatment was too barbarous. Some of his followers were roughly handled, and their property deſtroyed. Gentry, clergy, and magiſtrates, became one band, and employed every engine to check his progreſs, and ſilence him from preaching. *The old devil* was the only name by which he was diſtinguiſhed among them between twenty and thirty years. But none of theſe things moved him. He had counted the coſt, and was prepared for the fool's cap. The clamours of the multitude had no more effect upon *his* mind, in the regular diſcharge of his duty, than the barking of the contemptible cur has upon the moon in her imperial revolutions. Vengeance was not his. The only revenge *he* ſought was their ſalvation; and when they *needed* any good office, *his* hand was the firſt to render it.

It would be a taſk to recollect the numerous inſtances of his *benevolence*. Never man entered upon the work of his Maſter with more diſintereſted views. His purſe was as open as his heart, though not ſo large. *At home*, his tables were ſerved with a cold collation for his numerous hearers, who came from far on ſabbath-days, and his field and ſtable open for their horſes. *Abroad*, houſes and barns were rented, lay-preachers maintained, and his own travelling expences diſburſed by himſelf. Cottagers were always gainers by his company. He invariably left an half-crown for the homely proviſion of the day, and during his itineracy it actually coſt him *five hundred pounds* in this ſingle article of expenditure. Nor was his liberality confined to theſe channels. His ear was ever attentive to the tale of woe, his eye was keen to obſerve the miſeries of the poor, the law of kindneſs was written upon his heart, and his hand was always ready to adminiſter relief. The gains of his vicarage, of his fellowſhip, and of his patrimonial income (for his father died very rich), were appropriated to ſupport his liberality; and even his family plate was converted into clothes for his itinerant preachers.

But

But the moſt prominent feature in his character was his *unaffected humility*. We have enjoyed the privilege of an acquaintance with him ſeventeen years, and notwithſtanding his unabated popularity, we never ſaw him betray the leaſt ſymptom of vanity on any occaſion. And ſo happily did this moſt deſirable grace emancipate him from the ſhackles of religious bigotry, that it rendered him equally eaſy in the company of the peer and the peaſant, and alike familiar with the dignified clergy, and the unpoliſhed lay-preacher. He never ſpoke of himſelf but in language the moſt depreciating; and when he related any interfering providence, or diſplay of ſtupendous grace on his behalf, it would generally be with ſtreaming eyes, and the ſweeteſt expreſſions of praiſe upon his lips. Nor do we ever recollect, in all our extenſive acquaintance, a man ſo conſcientious, ſo uniformly, and yet ſo pleaſantly ſpiritual. None who intimately knew him will conſider this as an exaggerated hiſtory, but will rather join the honeſt man, who told the miniſter at the cloſe of his funeral ſermon in London, "Sir, I have known Mr. Berridge above forty years, and after all your commendation, I muſt ſay, as the Queen of Sheba did on another occaſion, *the half has not been told.*"

In a word, in his pariſh he was a kind benefactor, and in his family a father rather than a maſter; in his miniſtry *he was a burning and a ſhining light;* in his promiſes he was ſcrupulouſly exact, in his devotion invariably regular, in his friendſhip inviolably faithful; and as in his life he was much beloved, ſo in his death he will be long lamented.

In January 1793, he intended to have again viſited London, but, inſtead of his preſence, his friends received the diſagreeable intelligence of his death. For ſome days previous to his deceaſe his ſtrength and health had viſibly decreaſed, and on Sunday the 20th he came down into his parlour as uſual, but with great difficulty reached his chamber in the evening. A few hours after he was in bed, he appeared to be ſeized with the ſymptoms of immediate diſſolution. His face was contracted, and his ſpeech faultered; and in this ſituation he continued till about three o'clock on Tueſday afternoon, January 22d, when, breathing leſs and leſs, this champion for his Redeemer fell a victim to mortality in the 76th year of his age. His frame of mind during his laſt hours appeared to have been peculiarly comfortable. The Rev. Mr. W———, a clergyman who reſides near Everton, ſaid, "Sir, the Lord has enabled you to fight a good fight, and to finiſh a truly glorious courſe." He anſwered.

anſwered, " Bleſſed be his holy name for it." It was alſo ſaid to him, " Jeſus will ſoon call you up higher." He replied, " Aye, aye, aye, higher, higher, higher." He once exclaimed, " Yes, and my children too will ſhout and ſing, " *Here comes our father.*" On the enſuing Sabbath, his remains were interred in his own pariſh church-yard. The Rev. Mr. *Simeon*, a pious clergyman of Cambridge, preached the funeral ſermon from 2 Tim. iv. 7, 8. " I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day." Six neighbouring clergymen attended to bear his pall. The almoſt immenſe concourſe of people, who aſſembled from all parts of the country to be preſent at this ſolemnity, the undiſſembled grief which was depicted upon every countenance, the tears which trickled down every cheek, were a melancholy, but expreſſive, eulogium on his character, and ſhould be conſidered as a juſt panegyric on his worth.

As he was never married, he left no widow to deplore his abſence, nor children to perpetuate his memory; but his bright example and wiſe inſtructions will for ever live in the affections of thouſands, who derived bleſſings through his miniſtry.

The *Chriſtian World Unmaſked*, and a volume of Hymns, called *Sion's Songs*, are the only works, which he publiſhed. The latter was compoſed during his long indiſpoſition, and will, we apprehend, be a profitable cloſet companion for all experienced Chriſtians. There are anecdotes concerning him too intereſting to be loſt, and too numerous to be inſerted in this biographical ſketch. Theſe ſhall be collected with care, and, as opportunity preſents itſelf, related with ſtrict fidelity in the courſe of this publication.

ON ECCLESIASTICAL HISTORY.

IT is highly probable, that one particularly pleaſing part of the employment of *the Church of the Firſt-born* in glory will be to take a retroſpect of the conduct of an infallible Providence toward them, while reſident in this world. And it is ſurely not only the duty, but the intereſt, of thoſe, who expect in due time to form a part of that glorious aſſociation, to exerciſe themſelves in the ſame manner, even before they gain the height of glory.

It was enjoined upon the Iſraelites, *to remember* all the way in which the Lord their God had brought them in the wilderneſs. Inattention to the divine conduct is criminal; and accuſations are brought againſt thoſe who regard not the works of the Lord, nor conſider the operations of his hands. How frequently! how ardently! ought they, for whoſe ſake the world exiſts, to advert to what God has wrought on their account. Since time began, through every ſucceeding period, through all the revolutions of empires, and in all the important tranſactions of the univerſe, the glorious Governor of the world has uniformly had one end in view---*the eſtabliſhment of a dominion which ſhall endure throughout all ages.* And, in order to preſerve the remembrance of his wonderful works, he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children, that the generations to come ſhould know them, even the children which ſhould be born. What an advantage muſt it be, and how eminently pleaſing, to thoſe who know his name, to be aſſiſted in this neceſſary, this delightful work, by having an exhibition how God, at ſundry times, and in divers manners, accompliſhed his own wiſe and great deſigns!

The eccleſiaſtical hiſtory of the Chriſtian Church takes in a period of near two thouſand years: A period in which empires have been deſtroyed, and their memorial has periſhed for ever; but in which the ſtone cut out of the mountain without hands, is itſelf become a mountain, and haſtening to fill the whole earth. It gives us a compendious view of all the leading facts relative to the Church of God, from the day, when MESSIAH was cut off, down to the preſent time.

Here the impregnability of the city of our God is evinced, by its exiſtence, and proſperity, even when the kings of the earth, and the rulers thereof, have taken counſel together

for its deſtruction; and exerciſed their malice in various and cruel forms of perſecution. Here thoſe great characters, whoſe preaching has been rendered inſtrumental in enlightening and ſaving a benighted world, and in putting to ſilence every tongue that roſe up in judgment againſt the truth; whether *Apologiſts*, *Fathers Confeſſors*, or *Martyrs*, men who will be acknowledged amidſt the eclat of elect angels and men before an aſſembled world; are held up as patterns for our imitation. The different internal diſſenſions, with which, at ſeveral times, the Chriſtian Church has been agitated; the nature and riſe of the principal errors introduced by its real enemies, or miſtaken friends; and the various forms of government which it has aſſumed; are exhibited to public view.

Such a hiſtory, impartially drawn, appears calculated to raiſe, in the mind of men, eſpecially *redeemed men*, a ſpirit of admiration at the love, mercy, and condeſcenſion of a gracious JEHOVAH, in employing his wiſdom, goodneſs, and power, yea, in engaging his whole attributes, to complete his own eternal deſign of glorifying himſelf, in the ſalvation of rebellious man.

If the writer of this paper can render himſelf ſerviceable to his fellow-creatures, by communicating from time to time, through the medium of the *Evangelical Magazine*, a knowledge of ſome of thoſe events which are intimately connected with the intereſt of the Lord Jeſus, he will feel himſelf thankful. He will rejoice in this end, becauſe he believes it is capable, through a divine bleſſing, of animating the timid, confirming the wavering, and kindling, in the human mind, thoſe ſacred paſſions, which may be rendered ſubſervient to the advancement of ſuch devotion as God will approve.

Z.

ON CHRISTIAN PHILOSOPHY.

IF "the inviſible things of God are clearly ſeen by the things that appear," and if the Heathens were "inexcuſable" for not attending to them aright, it muſt certainly be the duty of Chriſtians, who have the Bible in their hands, ſo to obſerve the wonderful works of God, that they may give him the glory due to his name.

"See

"See that thou magnify his works which men behold," is an injunction enforced with divine authority: But a ſuperficial obſervation of them is inſufficient. God, who has filled the univerſe with a vaſt variety of beings, has confined to man the ſuperior ability of inveſtigating their properties and deſign: And he ſeems to be conſtituted the prieſt, as it were, of this lower world; 'tis his dignified and delightful province to ſurvey the aſtoniſhing wiſdom, power, and goodneſs of God, in creation, as well as in providence and redemption. Every thing, therefore, that offers a ready help for this grand purpoſe, will be thankfully received by the ſerious Chriſtian.

That path of life, which the people of God in general are appointed to tread, allows but little opportunity for philoſophical reſearches; and the leiſure they enjoy is more properly devoted to the book of grace than to the book of nature; yet the humble believer would be glad of ſuch a ſketch of Chriſtian philoſophy, as might elevate his mind to high and honourable thoughts of God.

True philoſophy is far from being inimical to religion. It is, indeed, too true, that ſome men, wiſe enough in worldly knowledge, have proved, that the enmity of their carnal minds has been ſufficient to reſiſt and pervert the brighteſt evidences of divine wiſdom which their eyes have beheld: But we have the pleaſure of reflecting, that many others, inferior to none in learning and ability, have conſecrated their powers and their diſcoveries to the honour of their Maker. The names of Sir Iſaac Newton, Mr. Derham, Mr. Ray, Mr. Boyle, and others, will readily occur to every intelligent reader.

A pious author * has obſerved, that "the Moſt High God, in condeſcenſion to the weakneſs of our faculties, the brevity of our lives, and our many avocations, has compriſed all the knowledge conducive to our real happineſs, in four comprehenſive volumes, The Bible---the book of Creation---the book of Providence---and the book of the heart."

The deſign of Chriſtian philoſophy is to aſſiſt the reader in the ſtudy of the ſecond of theſe. "The lines of this book," though very beautiful and expreſſive in themſelves, are not immediately legible by fallen man. The works of creation may be compared to a fair character in cypher, of which the Bible is the key; and they, who know God in his word, may find both pleaſure and profit in tracing his wiſdom

* Rev. Mr. Newton, Omicron's Letters, No. 15.

in his works. The Lord has eſtabliſhed a wonderful analogy between the natural and the ſpiritual world. This is a ſecret known only to them that fear him, but they contemplate it with pleaſure; and almoſt every object they ſee, when they are in a right frame of mind, either leads their thoughts to Jeſus, or tends to illuſtrate ſome ſcriptural truth or promiſe."

CONSPECTOR.

A FUNERAL MEDITATION.

I AM now in the houſe of mourning, but it may prove better for my ſoul than the houſe of feaſting. This would tend to allure my heart from God, while that is calculated to wean it from the world, and raiſe it to heaven. Death, that pale meſſenger and grim monſter, that univerſal leveller and inexorable king of terrors and tyrants, has plundered and ravaged this ſorrowful habitation. With him, however, it is nothing ſtrange or new. Where can I find the houſe, of almoſt any ſtanding, in which there have been none dead? From Adam to Moſes, Death reigned; and from Moſes to this hour, he ſtill reigns. Alexander, who conquered the world, was conquered by him. His fatal darts continue to fly, and never once miſs their mark. On his pale horſe he rides up and down the world, and has done ſo for near ſix thouſand years, laying all flat before him. He will ſtill go on conquering and to conquer, till time ſhall be no more. Once to die is appointed unto all men. Epictetus told an emperor, what no emperor dare deny, "That to be born, and to die, were common both to princes and beggars." The faithful page of hiſtory, and ſculptured monuments, ſacred to the memory of philoſophers, poets, warriors, and others; together with the various graves and inſcriptions found in church-yards; fully demonſtrate the univerſality of Death. Our fathers, where are they? and the prophets, do they live for ever? The places which knew them once, know them no more. Let me ſeriouſly conſider, that what I now ſay of them, may ere long be ſaid of me. Death, in every point of view, is a ſubject moſt ſolemn; and, as it is one in which all have an equal concern, it ought to be viewed with equal concern by all. For any thing I know, it is within a ſtep of myſelf. It

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cannot be at a very great diſtance from any one. Time is ſhort: Compared with eternity, it is nothing. The wiſe man ſays, "There is a time to be born, and a time to die:" In which brief account of man, he paſſes over the time of his life, as if he judged it too inconſiderable for notice. The ſacred writers, ever remarkable for the juſtneſs and propriety of their expreſſions, repreſent human life as being but a *ſpan*; a hand's-breath; and inch or two. They compare it to the withering graſs; the fading flower; the flying ſhadow; and the vaniſhing vapour. Surely then my life is but a dream, and mine age is nothing! Surely every man walketh in a vain ſhow, and, at his beſt ſtate, is altogether vanity.

When Death appears, every effort to reſiſt his ſtroke proves ineffectual. Gold cannot bribe him, nor will he be awed by power. The pleas of youth, beauty, worldly buſineſs, or unfitneſs for the change, are equally inadmiſſible. Let me then ſo number, and improve, my few and fugitive days, as to apply my heart unto wiſdom. Let me diligently prepare for the all-important change I cannot poſſibly avoid. I will no more ſay to my ſoul, Soul, take thine eaſe, thou haſt goods laid up for many years; but I will ſay, Soul, prepare to meet thy God, for this night he may require thee to appear in his preſence. What a fool ſhould I be to ſtrive to keep my end out of ſight; as if the evil day would forget to come, on account of my forgetfulneſs of its coming: Whereas its coming would thereby be made ſo much the more terrible. I muſt not be like thoſe who think all men mortal but themſelves, but rather imitate holy Job, in waiting all the days of my appointed time for my ſolemn and final change. Human life is always ringing changes, but Death, both to ſaints and ſinners, will be the greateſt as well as the laſt. Thereby, all diſtinctions, except thoſe of *righteous* and *wicked*, will be for ever levelled and deſtroyed. The tall, the wiſe, the reverend head, muſt lie as low as others. His honour, his reverence, his lordſhip, his grace, and even his ſacred majeſty, with every other title, will all be loſt and ſwallowed up in thoſe emphatical words: "*Earth to earth, aſhes to aſhes, duſt to duſt.*" To whom I was related, or to what inheritance I was born, will avail me nothing in a dying hour. No earthly object can either take away the ſting, or avert the ſtroke of Death. Their ſupports under it, likewiſe, are utterly feeble. Indeed, for ſenſual gratifications, no reliſh will remain. Money, fine houſes, garments, furniture, and ſumptuous fare; together with carnal mirth,

friends, and fashionable amusements; will all be miserable comforters. Party names and empty notions in religion will then be found of small importance. I may be a Papist, a Church-man, or a Protestant Dissenter of any denomination, and still be exposed not only to the stroke, but also to the sting and terrors of Death. What is it then, let me seriously inquire, that will avail, in the closing scenes of life? The inspired volume informs me, that I must either have my guilt forgiven, or remain guilty for ever. As the tree falls, so it lies.

> There are no acts of pardon past
> In the cold grave, to which we haste;
> But darkness, Death, and long despair,
> Reign in eternal silence there. WATTS.

If I die in my sins, I must be driven away in my wickedness. After death the judgment. So then, as Death leaves me, Judgment will find me. It is here, and not beyond the grave, that the fountain stands open for sin and uncleanness. Only on earth doth the Son of Man exercise his forgiving power. Blessed be God, the Gospel trumpet is still sounding in my ears, that access to the door of mercy is free for all: But should the curtain of time drop, before the Lord's mercy be found, to seek it afterwards would be utterly in vain. A single drop of water, to cool a scorching tongue, would be denied. To solicit rocks and mountains to fall upon me and hide me from my Judge, would all be labour lost. The season for prayer, repentance, and salvation, will then be over and gone for ever. O solemn thought! May I so improve it, as not to loiter another moment! My soul, expand thy wings, and fly for refuge to the hope exhibited in the Gospel. Acquaint *now* thyself with God; and do it more and more. Whatever thou hast to do, do it with all thy might; and surely there can be nothing of equal moment, with thy own eternal welfare. Canst thou bear the thought of being found unprepared? of being turned out of the body, out of the world, and into hell? If thou canst not bear the thought at a distance, how wilt thou bear the dreadful calamity when at hand?

To be ready for death, I must experience the renewal and sanctification of my nature, as well as the pardon and remission of my sins. Except any one be born again of water and the Spirit, he cannot enter into the kingdom of God. Without holiness no man shall see the Lord. Without a divine nature none would, or could, be happy in the divine presence.

preſence. Thrice happy are they to whom Chriſt is made wiſdom, righteouſneſs, ſanctification, and redemption. O how precious, in the near views of death, is this Jeſus to the eye of faith! Particularly in his *blood* and *righteouſneſs*. Here is full atonement for ſin, and a clear indubitable title to the heavenly inheritance. If Death find me waſhed in my Saviour's precious blood, clothed in his perfect righteouſneſs, and completely ſanctified by the effectual working of his Holy Spirit, then I have nothing to fear, but much to hope. The end of life will be the end of grief. To die will be gain. I ſhall exchange my painful toils and labours, for a peaceful, ſafe, and everlaſting reſt. Leaving the tempeſtuous ocean of this world, I ſhall arrive ſafe, in the bliſsful harbour of Heaven. Then I ſhall end my race, and receive the prize. My foes, too, will all be ſlain. Sin, Satan, and the world, ſhall break my peace no more. I ſhall come off more than conqueror, and ſheath my ſword with ſhouts of *Victory, Victory!*

The days of mourning will not only be ended, but every deſire and wiſh ſhall be granted. I ſhall be near and like my God. Awaking in his likeneſs, I ſhall be fully ſatisfied with thoſe pleaſures which are at his right hand for evermore. Then, with angels and the ſpirits of juſt men made perfect, I ſhall mingle my ſongs of endleſs praiſe. Yes,

> Praiſe ſhall employ my nobleſt powers
> While immortality endures. WATTS.

S. B.

ANECDOTE.

A NUMBER of intimate friends being at dinner together on the Lord's-day, one of the company, in order to prevent impertinent diſcourſe, ſaid, *It is a queſtion, Whether we ſhall all go to heaven or not?* This plain hint occaſioned a general ſerioufneſs, and ſelf-examination. One thought—If any of this company go to hell, it muſt be myſelf; and ſo thought another, and another; even the ſervants, who waited at table, were affected in the ſame manner. In ſhort, it was afterwards found, that this one ſentence proved, by the ſpecial bleſſing of God upon it, inſtrumental to their converſion.

What an encouragement is this to the Chriſtian to give a ſerious turn to his converſation, when in company!

ON THE HISTORICAL PART OF THE SCRIPTURES.

THE Holy Scriptures are a moſt invaluable treaſure; They are a celeſtial light ſhining in this dark world. Without them the moſt poliſhed people on earth would be like the Egyptians, under the plague of darkneſs; "they ſaw not one another, neither did any riſe from his place for three days." In like manner, the moſt civilized people, without the Bible, ſee not one another, they know nothing truly of themſelves or of God, they riſe not from their places, they are idle in a religious ſenſe, they know not what way to take to pleaſe God, and make no progreſs towards a happy future ſtate. They know not whence they came, nor whither they are going. The book of nature is open before them. "The heavens declare the glory of God, and the firmament ſheweth his handy-work." Day and night, and the revolving ſun, declare through all the earth, God's eternal power and God-head; but the 19th Pſalm ſays nothing about any ſaving effect on any ſoul, by the preaching of theſe glorious luminaries. No change is wrought until the law of God, the Word of God, the Bible, is opened; then it ſays, "The law of the Lord is perfect, *converting the ſoul.* The teſtimony of the Lord is ſure, *making wiſe the ſimple.*" Divine life, and wiſdom, and joy, attend the Bible, and are not to be found, where that ſacred volume is not found. This is the incorruptible ſeed, by which ſouls are born of God, and grow up into Chriſt in all things.

The hiſtorical part of the Scripture, which ſome ſo little eſteem, is of infinitely greater worth than all the writings extant in the world, except the other inſpired writings: Becauſe here we are aſſured of the truth of the records. And to be certain that an hiſtory of important events is in all parts true, is an important bleſſing. The Bible hiſtory, however, has far more to recommend it than barely its authenticity. For in it we have a faithful record, by what perſons, in what manner, and for what purpoſe, the things ſpoken of were brought to paſs. Here we are not only informed of the creation of the world, but told, that God made it in ſix days; alſo that he made it to be inhabited, and to be a theatre, on which he would exhibit to men his glorious deſigns of redeeming love.

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The hiſtorical part of the Bible is filled up with various appearances of God, in his providence, in favour of good men: Which, at the ſame time, form parts of the hiſtory, and exhibit patterns of our duty, and encouraging hints for us to follow the example of thoſe good men. They are alſo made types and figures of the great Meſſiah, who was to come. Here we have amazing diſplays of God's power, grace, and condeſcenſion, in favour of his ſervants, and of his vengeance againſt his enemies. We are informed of the deſtruction of the old world, of ſeas and rivers being divided, of God ſpeaking to his people from the top of a mountain, of the earth opening, and ſwallowing up rebels, of God's feeding a million of ſouls for the ſpace of forty years in a deſolate wilderneſs, and many other wonderful events, which are related with amazing ſimplicity; and ſo interwoven with the hiſtory of a great nation, that it is impoſſible to deny the facts, without denying that there ever was ſuch a nation of men in the world. Whatever occurrences are related in this hiſtory, we are taught to aſcribe them not to chance, fortune, or human power and policy, but to God only, who in the Holy Scriptures is invariably repreſented as the Supreme Diſpoſer of all events.

Here are no laboured political diſquiſitions on the probable deſigns of kings and their miniſters, in reſpect to the events which are related: But God is always kept in view. If a profane writer had recorded the hiſtory of Naaman the Syrian, he would perhaps have treated largely on the courage of that officer, on his military ſkill, and great ſucceſs in battle, and have imputed all to his great abilities; but the ſacred hiſtorian, after mentioning his courage, ſucceſs, and favour with his maſter, places all in its true order, when he adds: *Becauſe by him the Lord hath given deliverance unto Syria.* By this, and many other ſuch hints in Scripture, we may perceive the excellency of the inſpired writers, when compared with thoſe whoſe chief deſign is to exalt man, and keep God out of ſight in the government of his own world.

The hiſtorical part of Scripture ſhould be received, and rigidly preſerved in its literal ſenſe. Some Chriſtian writers have made very free with the hiſtory of the creation of the world, and the fall of Man, and have endeavoured to ſpiritualize the meaning and the truth of theſe events quite away. But ſuch a method of writing is both unjuſtifiable and dangerous.

The Scripture hiſtory, in judicious hands, may indeed be accommodated to experimental religion, as was done by St. Paul, when he ſays, "The God who commanded light to ſhine out of darkneſs, has ſhined into your hearts;" and again, in his allegorical repreſentation of Iſaac and Iſhmael; alſo in his producing the hiſtory of Melchizedech, as a type of Jeſus, our great high-prieſt. But in this a proper degree of caution is abſolutely needful.

The hiſtory of the Flood has been ſtrangely tortured, to perſuade us that it is only a fabulous account; or that it was brought about by a concurrence of natural cauſes. But the more this ſtupendous fact has been examined by learned men, the literal truth of it has more appeared. And when the inſpired hiſtorian aſcribes the whole of it to the will and power of God, it becomes us to believe it on his word, unleſs any manifeſt contradiction be diſcovered. We had better give entire credit to the word of God, than ſhew that we are ſlow of heart to believe: Becauſe, in the firſt caſe, we acknowledge ourſelves to be weak and ignorant, and God worthy of unbounded credit; but in the laſt caſe, we appear too tender of our own wiſdom and reputation, and had rather affront God, than ſacrifice our imperfect and blind reaſon to his declarations.

In the hiſtory of the New Teſtament, the wonders of our Lord's incarnation, life, and death, are ſtill related by the Evangeliſts, with the ſame ſimplicity which runs through the Old Teſtament. Although they treat of the moſt wonderful facts that can be conceived, they move modeſtly on, and fill up their ſurpriſing narrative without paſſion, or panegyric. They ſpeak of God and Chriſt without heſitation, and without apology, as being both of them God and Lord. And they do this in ſuch terms, as our modern Arians and Socinians care not to adopt. It is a ſure ſign of an erroneous mind in any writer, when he heſitates to follow an inſpired writer's manner of treating his ſubject.

Finally, let us thankfully read the hiſtorical part of the Holy Scriptures; and in all we hear of what is paſſing in the world around us, let us conſider that it is the work of the ſame God, carrying on his great deſigns towards their full accompliſhment, and bringing forward that period, when the ſyſtems of Providence and of Grace will be complete. And let us pray for the commencement of the glorious years of jubilee; when God will make wars to ceaſe in all the earth, and perfect and eſtabliſh the government of Chriſt, the Prince of Peace; when his people will have happy leiſure to

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contemplate the records of time, and therein perceive God's redeeming love, as the point to which the whole hiſtory of the Bible, and all the works of Providence in the world, do invariably tend.

PROBUS.

OBITUARY.

JANUARY 3d, 1793, died Mr. John Gates, of Spur-ſtreet, Leiceſter-fields, who was well known to many ſerious people as a truly exemplary Chriſtian, and as a uſeful member and viſitor of the ſociety known by the name of The Sick Man's Friend.

Laſt Chriſtmas, while on a viſit to a friend, he was attacked by a diſorder to which he had been very ſubject, and which baffled all the ſkill of the faculty, and in a few days terminated his earthly cares, and introduced him to the preſence of his God and Saviour. His end was ſuch as might naturally be expected by thoſe who knew how comfortably and uniformly he had walked with God. Though his diſorder was very troubleſome, yet the Lord was ſo powerfully preſent with him, that his joy and peace were unceaſing. And ſo full was his heart of the love of God, that (notwithſtanding the difficulty he found in ſpeaking) he could not help declaring it to all who came near him. All fondneſs for life was taken away. He anticipated the moment of diſſolution with abundant pleaſure; and ended his mortal race in the full and happy enjoyment of that truly grand exultation, "O Death! where is thy ſting? O grave! where is thy victory?"

ON Sunday, April 21ſt, died at her own houſe, in Cheyne Walk, Chelſea, Mrs. MARY SPENCER. This amiable lady was ſavingly called by the grace of God in the early part of life; and was uniformly conſiſtent in her conduct, from the hour of her converſion to her death. Many of her affluent relations, and even thoſe upon whom ſhe was dependant, were unfriendly to her religion; but ſhe was determined to be faithful to her God, though at the riſk of their favour. For many years ſhe was ſo deſpiſed and oppoſed, that ſhe expected to ſuffer the loſs of all things for righteouſneſs ſake; but in the iſſue was happily diſappointed. The God, whom ſhe ſerved, has the hearts of all at

his diſpoſal; and though her uncle, a gentleman of property, was inimical to her religion, being himſelf a confirmed Arian, he left her at his death, a very handſome income, and a reverſion of ſeven hundred a year, in caſe ſhe married and had children. Inviolably attached to the God of her ſalvation, in the day of trial and adverſity, ſhe was enabled to glorify him likewiſe in the day of proſperity. Her heart and property were both devoted to the ſervice of Chriſt. She was frugal, that ſhe might be liberal: She ſpent very little on herſelf, that ſhe might promote the cauſe of God, and relieve the wants of his people. The writer of this little memoir was often employed to diſtribute her bounties. She thought the miniſters of the Goſpel, who had increaſing families, had the greateſt claim on the kindneſs of affluent Chriſtians, and therefore, when ſhe heard that their wives lay-in, would ſometimes ſend them a *bank-note*, without letting them know to whom they were under obligation. About two years before her death, her health declined; but in all her long illneſs, ſhe was never heard to murmur or complain. She was rather remarkable for ſteady reliance on the merits of Chriſt, than for triumphant aſſurance; and, like the ſetting ſun, which gradually ſinks beneath the horizon, with great compoſure ſhe died in the Lord, in tranquil expectation of the promiſed inheritance. She left this teſtimony, that God had ſhown her more of the ſinfulneſs of her heart, during her ſickneſs, than ſhe had ever known before; and added, that ſhe had no petition which ſhe could offer with more ſincerity, or greater fervour, than the prayer of the publican, *God be merciful to me a ſinner!*

ON Tueſday evening, June 11th, while the Rev. Mr. Porter, miniſter of the Epiſcopal Chapel, Highgate, was playing at cards, in the houſe of a lady of his acquaintance, he was ſeized with a violent pain in his ſtomach, a complaint to which he was occaſionally ſubject: He ſent home for a medicine, which he had found beneficial at other times; and, having taken it, ſaid he was better, and ſat down at the *card-table* to purſue his diverſion; but he ſoon dropped from his chair, and before he could be carried to his houſe, which was not far diſtant, he was a breathleſs corpſe. Who would not rather die, like the two perſons above deſcribed, than be hurried from the amuſements of a card-table to the bar of a righteous God?

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters to the Philoſophers and Politicians of France, on the Subject of Religion. By Joſeph Prieſtley, L. L. D. F. R. S. &c. Johnſon. 1793.

THESE Letters are ſix in number. The firſt is conciliatory, and beſpeaks a candid attention. The ſecond aſſerts the "being of a God," and the third his "attributes and providence." The fourth contains "evidence of the miracles performed in atteſtation of the Jewiſh and Chriſtian religion;" in the fifth are "cautions againſt ſuperficial reaſoning on the ſubject;" and the laſt is addreſſed to the politicians in particular, whom the learned Doctor adviſes *to let religion alone*, which would be "diſgraced by any ſupport from the ſtate." They are written in Engliſh, and publiſhed in England for the edification of *French* philoſophers and politicians, who doubtleſs muſt derive conſiderable information from theſe Epiſtles, which few of them can read, and moſt of them are never likely to ſee: For what is impoſſible to vulgar minds, is eaſy to gentlemen of refined underſtanding.

Were we not perſuaded of Doctor Prieſtley's ſincere attachment to the perſons whom he addreſſes, we ſhould conclude that he deſigned to expoſe the French in general, and eſpecially their philoſophers and politicians, to the contempt and abhorrence of all mankind. Nature ſhudders at the character he has drawn of them, and hopes, for the honour of our ſpecies, that ſuch monſters exiſt only in imagination. According to this writer, they are entirely deſtitute of *religion*; by which he means the belief of the exiſtence of a God, and a future ſtate; and are ſo ſottiſh and profane as to ridicule the expreſſion, and ſo hardened as to think leſs favourably of him for addreſſing them on the ſubject.

"I am well aware," ſaith he, "that *the very term religion* will give many of you *diſguſt*. I ſhall run the riſk of being *leſs favourably thought of* by ſome of you, by addreſſing you on a ſubject which I conceive to be of infinite importance to all mankind, though it appears to be too much overlooked, or groſsly miſunderſtood, by the *greateſt part* of the French nation. You to whom I particularly addreſs theſe letters, viz. the philoſophers and politicians, will *ſmile*, and ſome of you perhaps *will proceed no farther*, when I ſay that this ſubject is that of religion. Bold atheiſtical writers *abound* among you. I frequently read the writings of your atheiſtical philoſophers, that I may clearly underſtand, and enter into your views and feelings. In your endeavours to exclude the idea of a deſigning cauſe from the univerſe, I perceive much embarraſſment and contradiction, when you would ſubſtitute the term Nature for that of God. You are ſtruck with the manifeſt wonders of Nature, and look *no farther*. You ſee nothing in nature but effects." He adds,

adds, that they aſcribe all the works of nature "to a blind undeſigning principle," i. e. *chance*.

This degrading picture of French philoſophers and politicians is not drawn by an unſkilful or malicious artiſt, by a ſtate prieſt or a hireling courtier, but by a wife, diſintereſted, philoſophical brother, penetrated, as he ſays, with gratitude for the honour they had done to him, in making him a citizen of France, and for the farther honour of inviting him to take a ſeat in their Conventional Aſſembly. We do not queſtion the ſincerity of his gratitude, but we queſtion if any, beſides "*well-informed Chriſtians*," as he profeſſes himſelf and his party to be, would eſteem it an *honour* to be adopted into this fraternity. Honeſt ignorance may triumph for a moment in the conſcious want of the tremendous qualifications for ſuch diſtinguiſhed honours; and a poor heathen may bleſs the object of his adoration, for preſerving him from the boaſted illumination of modern philoſophy. Though the Doctor calls thoſe very men, whom he repreſents as a deluded ſet of atheiſts and ſcoffers, "the patrons of liberty, and the friends of the oppreſſed and perſecuted, in every part of the world," we would adviſe him not to preſume too much on their liberality. For if they "will think leſs favourably" of him for *mentioning* religion, they may proceed to diſfranchiſe him, ſhould he take the liberty to urge the ſubject. Atheiſm may be as intolerant as ſuperſtition, or why ſhould a virtuous citizen apprehend, that his reputation would ſuffer diminution, only for an avowal of his religion? Detraction from merited eſteem is a ſpecies of perſecution; and if atheiſts, on their firſt advancement to power, inflict the puniſhment of degradation on an eminent brother, for expreſſing an attachment to religion, who can be ſure that they will not hereafter proceed to acts of open violence?

But it may be aſked *how* theſe atheiſts conceived ſo high an opinion of Dr. Prieſtley's talents and merit, as to confer on him the honour of citizenſhip, and aſſign him a ſeat in the Conventional Aſſembly, if, on diſcovery, his attachment to religion will operate to his diſadvantage? Had they any way of forming an opinion of him at all, but from his writings? And did the ſentiments contained in them appear friendly to atheiſm, that they honoured him with a participation of privilege? This has been long ſuſpected by perſons in our own country, and the conduct of the ſagacious French confirms the ſuſpicion. For if they are likely to be diſguſted, and proceed no farther, when they perceive in theſe Letters the bare mention of religion, notwithſtanding their prepoſſeſſion in the author's favour, they certainly would never have read any of his works, and conſequently would never have thought favourably of him, or them, had they not diſcovered in them a tendency to weaken the credibility of revealed religion, and facilitate the introduction of atheiſm.

However, no apprehenſion need be entertained of ſinking in the eſteem of atheiſts by the religious ſentiments ſubmitted to them

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in theſe Letters. The difference between the author's religion and their atheiſm is too trifling to occaſion a breach of friendſhip. Though he maintains, that "it is moſt agreeable to natural analogy to admit that there is a God;" he at the ſame time aſſures them, that "it is not of any moment whatever in *what kind of ſubſtance* the attributes of power and intelligence, which we aſcribe to the Author of the viſible univerſe, reſide, whether viſible or inviſible, tangible or intangible." That is, tranſlated into plain Engliſh, it is not of any moment whatever, whether God be material or immaterial, whether the ſubſtance of Deity be ſo groſs as to be ſeen and felt, or ſo ſubtle as to elude the eye, the ſmell, the touch. We confeſs, we are incapable of perceiving the difference between French atheiſm and this refinement of Socinian philoſophy.

The argument in favour of revealed religion is taken, without the leaſt acknowledgment, from Leſlie's Short and eaſy Method with the Deiſts*, but mutilated and enfeebled. In the hands of that ſkilful defender of Chriſtianity it amounted to abſolute demonſtration, and mutilated as it is, it eſtabliſhes the point. But after the Doctor, like Patroclus in the armour of Achilles, had obtained an apparent victory, he reinſtates his atheiſtical friends in the quiet poſſeſſion of infidelity, by aſſuring them, that the Scriptures, which he contends for, were not written by particular divine inſpiration, and that the writers themſelves made no pretenſions to any ſuch thing: That it is a notion deſtitute of all proof, and that he and all *well-informed* Chriſtians are convinced of its abſurdity. As Locke, Boyle, Sir Iſaac Newton, and Lord Bacon, held this notion, we are to underſtand, tha they were *ill-informed* Chriſtians, who believed without proof; and that St. Peter and St. Paul were not ſo well informed as Socinian ſceptics, ſince this affirms, that all Scripture was given by inſpiration of God †, and the other, that holy men of God ſpake as they were moved by the Holy Ghoſt ‡.

* By comparing the following extracts, our readers will conceive a tolerable idea of this author's candour and dexterity. Our limits will admit but a ſingle ſpecimen. "Let any perſon endeavour to perſuade the people of this country, that their anceſtors, in ſome remote period, paſſed from Calais to Dover, by walking through the ſea, which divided to make them way, and let him produce *books* containing a circumſtantial account of the event, as written at the time; would he be able to procure any credit to the narrative? He would certainly be laughed at for his pains." Prieſtley.

"Suppoſe a man ſhould pretend that yeſterday he divided the Thames, in preſence of all the people of London, and carried the whole city, men, women, and children, over to Southwark on dry land, the waters ſtanding like walls on both ſides: I ſay, it is morally impoſſible that he could perſuade the people of London that this was true, &c. Suppoſe I ſhould forge ſome romantic ſtory of ſtrange things done; and ſhould write a *book*, and ſay that it was written by the very actors themſelves, or eye-witneſſes; I ask a deiſt, whether he thinks this would paſs upon England? And whether, inſtead of being believed, I ſhould not be ſent to Bedlam?" Leſlie, Short Method with the Deiſts.

† 2 Tim. iii. 16. ‡ 2 Pet. i. 21.

Legen-

Legendary tales, the abuſe of religion, and the civil eſtabliſhment of a corrupted Chriſtianity, are mentioned as an apology for their infidelity. Theſe, we allow, would be proper reaſons for their rejection of popery and falſe religion, but can be no excuſe for their horrid abjuration of God and all religion whatever. But the following cauſe, which the Doctor aſſigns for the atheiſtical infidelity of theſe wiſe philoſophers and politicians, is ſo curious and extraordinary, that it may juſtly be ranked among his moſt valuable and important diſcoveries: "You may alſo have been inſenſibly influenced in your rejection of Chriſtianity by a prejudice, natural to *men of ſenſe*, againſt whatever is commonly received by the vulgar." 'Tis the firſt time we ever heard atheiſm aſcribed to ſuperior underſtanding. The Scripture aſcribes it to depravity of mind and want of ſenſe; "the *fool* hath ſaid in his heart, there is no God*." Perhaps this may account for the learned Doctor's own eccentricities.

He concludes with a recommendation of his *own* works (and of none but his own), and gives a catalogue of thoſe, which he particularly wiſhes them to read. From the encomiums laviſhed on ſome of theſe performances, and the earneſtneſs with which they are recommended, many, who diſlike his tenets, may ſuppoſe, that his principal deſign in writing theſe Letters was to avail himſelf of the advantage of his new citizenſhip to promote the ſale of his books; eſpecially as a learned brother, in the *modeſt* memoirs of his own life, recently acquainted the world, that Socinian publications go off ſlowly in this country, to the great loſs and mortification of their reſpective authors. But from whatever motives theſe Letters originated, their manifeſt tendency is to diſcredit the ſacred writings, and to promote that very infidelity, which the learned author pretends to oppoſe.

The Death of his moſt Chriſtian Majeſty LEWIS XVI. *conſidered. A Sermon preached in the City of New Sarum, on Sunday, February 10th*, 1793. *By the Rev.* John Adams. pp. 34. *Price* 6*d*. Eaſtman, Sarum; Mathews, Strand, London.

An event more ſtriking than the death of the late *French king*, has not tranſpired in the preſent century; and therefore Mr. *Adams* merits commendation for his attempt to improve it. His text is Geneſis, xlix. 6, 7. After an exordium, *deſigned* to be pathetic, he undertakes to prove that the conduct of the Convention, in the condemnation and execution of the king, was *ungrateful*, *impolitic*, and *moſt unjuſt*. He then endeavours to improve his diſcourſe by exhibiting, in that cataſtrophe, a ſtriking picture of the inſtability, vanity, and uncertainty of all human grandeur; and, after apologizing for the inequality, that is ſometimes obſervable in the diſtribution of rewards and puniſhments

* Pſ. xiv. 1.

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in this world, he concludes with an exhortation to praiſe God for our happy ſtate as a nation.

Had this worthy miniſter ſufficiently acquainted himſelf with the French hiſtory, and the cauſes of the revolution, and had his information been derived from more reſpectable ſources than newſpaper teſtimony, it might have ſuperſeded the neceſſity of an apology for the ſuppoſed inequality, in the diſpenſations of divine Providence; for there are few inſtances in which the retributive juſtice of God has been more evidently diſplayed, than in the late melancholy events which have taken place in that unhappy nation.

By all the readers of eccleſiaſtical hiſtory, it muſt have been obſerved, that *France* has produced a greater number of martyrs, and confeſſors for pure Chriſtianity, than all the other European nations. Excluſive of the *Waldenſes* and *Albigenſes*, the ſufferings of the Proteſtants in that kingdom, from the reign of *Francis the Firſt*, to the period of the revolution, have been both numerous and extreme.

When employed in peruſing the details of the diſaſtrous tranſactions of that country, protracted from age to age, we have been aſtoniſhed at the marvellous patience of God, and his myſterious providence, in ſeeming to diſregard *the ſouls, under the altar, of them that were ſlain for the teſtimony of Jeſus*, though they daily cried, *How long, O Lord, holy and true, doſt thou not avenge our blood, on them that dwell on the earth?* Now, at laſt, the righteous Jehovah has taken vengeance; and, as puniſhment was long delayed, it has, according to the divine procedure, fallen on its victims with the greater ſeverity. Nor ſhould it be accounted preſumptuous if we ſay, that God has *marked* the tranſgreſſors, in the puniſhment he has inflicted. The king, the nobles, the clergy, and the parliaments of France, who were all united in perſecuting the Proteſtants, do now all ſhare in bitter ſufferings themſelves. What may come to paſs, in future, what changes God may make, and how long he may continue the puniſhment, we preſume not to ſay; we ſpeak only of what is paſt. We have ſeen the parliaments and nobles annihilated; the clergy, who were attached to the hierarchy of *Rome*, driven from their country, and the king put to death. Nor is this all; there is ſomething ſtill more ſtriking. Thoſe ſtreets of *Paris*, which, on *St. Bartholomew's Day* 1572, ran with the blood of the Proteſtants, are, in the ſame month in 1792, ſtained with the blood of ſome hundreds of Romiſh prieſts: And as the revocation of the *Edict of Nantes* baniſhed multitudes of Proteſtants into every country that would receive them, a decree of the National Aſſembly has driven thouſands of the clergy (the chief authors of the ſufferings of the Proteſtants) into every kingdom in Europe, that would afford them an aſylum. Theſe remarkable circumſtances are ſo obvious to thoſe who ſtudy the providence of God, that it is aſtoniſhing they could have eſcaped Mr. A.; and indeed, that they ſhould be ſo little

thought of at the preſent time. Too many, we fear, have reaſon to charge themſelves with guilt, for being wholly occupied with the actions of *ſecond cauſes*, ſo as to *diſregard the work of the Lord, and the operation of his hands*.

We profeſs not to eſtimate the exact character of the king of France; nor is it neceſſary. God's ways and thoughts are far above ours. While he viſiteth the iniquities of the fathers upon the children, we ſometimes ſee the puniſhment fall on one, who appears leſs criminal than ſome of his predeceſſors. Thus *Hoſhea*, the laſt king of Iſrael, was not, even according to the divine teſtimony (2 Kings, xvii. 2.), ſo wicked a man as *Jeroboam* or *Ahab*; and, moſt probably, *Zedekiah* was not ſo criminal as *Ahaz* or *Manaſſeh*. Nor have we any thing to do with the National Convention, who perpetrated the deed: God makes inſtruments of whom he pleaſes. Nor does the *injuſtice* of the ſentence in the leaſt alter the caſe; or we may ſay, without fear of contradiction, that it was, at leaſt, as juſt as the order of *Charles the* IXth, which authoriſed and produced the *Maſſacre of Paris*, or the *Edict of Lewis* XIV. regiſtered by the parliament of Paris, which baniſhed many hundred thouſands of Proteſtants from France.

On the whole, perhaps, Mr. *Adams* will be found, in this diſcourſe, rather the politician, criticizing the actions of men, than the Chriſtian divine, adoring the awful providence of God.

An Eſſay on the Uſefulneſs and Neceſſity of Theological Learning, to thoſe who are deſigned for Holy Orders. By Herbert Marſh, B. D. *Fellow of St. John's College, Cambridge.* Quarto. 13 pages. *Price* 1*s.* Merrill, *Cambridge*; Marſh, *London.* 1792.

The ſtudies peculiar to *theology* are ſtrongly inculcated in this very ſhort, but not unimportant pamphlet. It is thus introduced: "The following publication, which is the ſubſtance of a diſcourſe lately held before the Univerſity of Cambridge, was principally occaſioned by the following circumſtance: The author had been frequently aſked during his reſidence in Germany, "What is the plan of ſtudy adopted in your univerſities for thoſe who are deſigned to take orders? to what branches of divinity do they particularly attend? and how many years muſt a ſtudent have heard the different courſes of theological lectures, before he is admitted to an office in the church?" He was unable at that time to give a ſatisfactory anſwer, becauſe theological learning forms no neceſſary part of our academical education; but he hopes that due attention will in future be given to a ſtudy that is at preſent more neglected than it deſerves. What ground the author has for entertaining this hope, does not appear; but the wiſh that it may be fulfilled muſt be felt by every one, who, by an intercourſe with modern German literature, has been obliged

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to make a compariſon, as to ſacred criticiſm, very diſadvantageous to our own. It will afford us the ſincereſt pleaſure, if Mr. Marſh's well-intended and well-conducted endeavours ſhould be effectual to ſtir up the miſapplied or inactive talents of ſtudents and miniſters, both within and without the pale of the church; and to direct them principally to the purſuit of objects ſo important, and ſo much neglected, as thoſe which moſt immediately illuſtrate the ſacred Scriptures. We hope that this, and the following publication, together with the tranſlation and comment upon Michaelis's Lectures, juſt publiſhed by the ſame author (who may perhaps not improperly be ſaid to be of the ſchool of that great man), may conduce to the revival of theological ſtudies in England.

The topics made uſe of to recommend theological learning in this brief diſcourſe, are: 1. "That it is the only mean of diſcovering the ſenſe of Scripture; 2. It is the ſureſt method of preventing a ſpirit of perſecution, and of promoting brotherly love and charity." There will not, we apprehend, be wanting perſons who object to both theſe propoſitions upon different grounds from thoſe of Mr. M.'s diſcuſſion. Matter of fact evinces, that perſons of more theological learning than the greater number of miniſters can attain, have not only differed very widely in their interpretations of Scripture, but (what is worſe) have betrayed, in their controverſies, a ſpirit totally different from that which all allow the Scriptures to promote. But this remark, though too obvious to be paſſed without notice, by no means invalidates the real utility of theological learning for attaining the important ends in view. It is the corruption of the heart, which, by withholding the belief of revealed truths, and the obedience of indiſputable authority, renders vain the proper means of diſcovering the one, and of practiſing the other.

Mr. M. argues, in a conciſe and perſpicuous manner, that to underſtand the Greek Teſtament (which very properly limits his inquiry, when preaching before an Engliſh Univerſity), its idioms require a familiarity with the original, and the Septuagint verſion of the Old Teſtament, as well as with the Syriac dialect, in which (or rather, we think, the Chaldee, but the difference is not great) Chriſt ſpoke and his diſciples taught. The manners and prejudices of the Jews are alſo evidently neceſſary to be underſtood. And, beſides theſe difficulties which ariſe from the nature of the ſubject, others are juſtly attributed to the partial and ſyſtematic ſpirit, both of ancient and modern commentators.

Theſe conſiderations well deſerve attention; eſpecially from perſons, who, having enjoyed the advantages of a claſſical education, not only pride themſelves in the idea of being thereby qualified to explain the Holy Scriptures, but look down with contempt on others, who, while inferior to them in general lite-

rature, have given much more application than themſelves to theological ſtudies.

We ſhall conclude with an extract, which, ſhort as it is, includes one-half of the ſecond diviſion; leaving our readers to make their own judgment and improvement of the ſentiment it expreſſes:

"The advantages of theological learning are moſt conſpicuous, when we regard it as a mean of promoting that love and charity, which is the great object of our religion, and which its Divine Founder recommended as a criterion that diſtinguiſhed it from every other; 'by *this* ſhall all men know that ye are *my* diſciples.' It is an undoubted fact, that the further we advance in literary inquiries, the more clearly we diſcern the narrow limits to which we are confined; we diſcover that the petty ſpace which we ourſelves occupy is leſs ample than we had imagined; and as pride and arrogance are the characteriſtic marks of thoſe, whoſe learning, though profound, is limited to a *ſingle*, or extended at the utmoſt to a few *objects*, we almoſt invariably find that humility and moderation are the diſtinguiſhing virtues of thoſe whoſe views are enlarged, and whoſe notions are enlightened. Men of this deſcription have not only the power of perceiving, what indeed no one can deny, that every object may be examined from different points of view, and that the appearance which it preſents muſt proportionally vary; but, what is the happy lot of men of this character alone, they poſſeſs the ability of placing themſelves in theſe reſpective ſituations, and of examining one ſide as candidly as the other."

The Authenticity of the Five Books of Moſes conſidered; being the Subſtance of a Diſcourſe lately delivered before the Univerſity. By the ſame. Quarto. 16 pages. *Price* 1*s*. Merrill, Cambridge; Johnſon, &c. London.

"Among the numerous attacks," ſays Mr. M. "that have been made on the truth of Chriſtianity, one of the moſt formidable is that which is directed againſt the *authenticity* of the ſacred writings. It has been contended that we derive a ſet of rules and opinions from a ſeries of books which were not written by the authors to whom we aſcribe them; and that the work to which we give the title of divine, and which is the baſis of our faith and manners, is a forgery of later ages."—He therefore "endeavours to ſhew that Moſes was really the author of the Pentateuch," which has been denied, as he obſerves, "by men of critical ſagacity and profound erudition."

His arguments are theſe: A book written in pure Hebrew muſt have been compoſed about, or before, the time of the Babyloniſh captivity. The difference of language makes it certain that the prophecies of Iſaiah were previous to Malachi; the Pſalms

of David to Iſaiah; and the Pentateuch much earlier than the Pſalms. The laws it contains were obſerved by the Iſraelites for 1500 years, without being once ſuſpected of impoſture. No other perſon ever aſpired to be thought the author. Its exiſtence is proved by every ſubſequent book; and more particularly by thoſe of Joſhua, Kings, Chronicles, and Ezra; notwithſtanding it has ſtrangely been aſcribed to the latter. Chriſt and his Apoſtles confirm it by their teſtimony. It is the real work which Moſes compoſed; for *that* was carefully preſerved in the Ark of the Covenant, and read to the people every ſeventh year (Deut. xxxi. 9. 11. and xxiv. 26.); and the Samaritan copy, and Greek verſion, prove it to have been regarded as ſuch from remote antiquity. The *manner* of writing diſcovers it to be the work of a contemporary, reſiding in the countries deſcribed, and acting in the events related: Whilſt the *language*, from its ſimplicity, and antiquated as well as Egyptian words, eſtabliſhes its antiquity and genuine derivation from Moſes.

The objections, which different writers have ſtarted, are then attended to. They ariſe from "expreſſions and paſſages in the Pentateuch," which have been ſuppoſed impoſſible to be "written by Moſes." The *laſt chapter* of Deuteronomy was, neceſſarily, added by ſome other hand. The names of *Dan* and *Hebron* were probably ſubſtituted in place of thoſe which Moſes originally uſed for the cities *afterwards* ſo called. (Geneſis, xiii. 18. and xiv. 4.) Many *towers* beſides one in Jeruſalem might have the name of *Edar*, as the word ſignifies *Flocks*. And the clauſes, "*before there reigned any king over the children of Iſrael*" (Geneſis, xxxvi. 31.), and, "*unto this day*" (Deuteronomy, iii. 14.), as they are not only needleſs, but even burdenſome to the ſenſe, are concluded to have been firſt added in the *margin*, then inſerted in the *text*, by ſucceſſive tranſcribers; inſtances of a ſimilar practice being adduced from actual manuſcripts of the New Teſtament.

It was, perhaps, impoſſible, that a ſubject of this nature ſhould be treated in the form and limits of a ſhort addreſs from the pulpit, without the appearance of ſuperficiality. We could have wiſhed that this diſadvantage had been more effectually removed, by marginal quotations and remarks, when the diſcourſe was committed to the preſs. This was the more deſirable, ſince, of the few ſhort references which are added, ſome, that are moſt likely to be generally noticed, ſeem to have been made incorrectly. The argument, for inſtance, in *Waltoni Prolegom.* xi. § 11. againſt the general corruption of manuſcripts of the Samaritan Pentateuch, ſcarcely affords a proof, much leſs a ſufficient illuſtration, of Mr. M.'s abſolute and important aſſertion, that "the five books which we now aſcribe to Moſes are the ſame which exiſted in the time of Solomon." And ſhould any one be induced, by the general reference to authors who have treated on the ſubject, to examine *Le Clerc's Diſſertation on the Writer of the Pentateuch*, he might be ſurpriſed to find *that* writer equally with Mr. M. ſupport-

ſupporting its authenticity, and bringing forward the ſame objections here noticed, with others of leſs importance, only to *confute* them by the ſame arguments which Mr. M. has uſed for the purpoſe. We are therefore at a loſs to underſtand him, when he begins with propoſing "an examination of ſome of the principal objections that have been *made to it*, eſpecially by *Le Clerc*."

Theſe remarks are ſuggeſted by a cordial deſire for the continuance and ſucceſs of the author's application to ſacred criticiſm. We ſhould be ſorry that any degree of diſcredit to ſo commendable an object, and ſuch reſpectable abilities, ſhould reſult from inaccuracies, equally eaſy to be avoided or detected.

Chearful Piety; or, Religion without Gloom; exemplified in Select Letters on the moſt important Truths of Chriſtianity. By John Berridge, A. M. *A new Edition. To which are added, occaſional Notes.* 12*mo.* 48 *pages. Price* 6*d.* Chapman and Co.

This pamphlet conſiſts of five letters. They were not intended by the author for publication; but were collected and publiſhed by another hand. Notwithſtanding this, thoſe who are acquainted with Mr. Berridge's ſtyle and manner, will eaſily perceive that he was the original writer. Their chief tendency is to enlarge our knowledge of the human heart.

An Eſtimate of the Religious Character and State of Great Britain: Being the Subſtance of a Sermon preached on Friday, April 19*th,* 1793, *the Day appointed for a General Faſt, at the Lock Chapel, and St. Mildred's Church, Bread Street; by* Thomas Scott, Chaplain of the Lock Hoſpital, and Afternoon Lecturer at the ſaid Church. 8*vo.* 48 *pages. Price* 6*d.* Watts.

So far as political ſentiments are introduced into this Sermon, they are entirely in favour of the preſent government; and are declared with freedom, integrity, and moderation. We recommend it, not for purity of diction, or elegance of ſtyle, but for qualities of a ſuperior kind. It is (as faſt-day ſermons ſhould be) plain, and practical; and calls us to humiliation for our national miſimprovement of religious advantages. We believe, that there are few lovers of practical godlineſs, who would not be benefited by the peruſal.

POETRY.

TO THE HOLY SPIRIT.

1.

THOU ſource of all vigour divine,
Sweet Spirit of life and of love,
How long ſhall I languiſh and pine?
And when thy full influence prove?

2.

So far thou haſt quicken'd my heart,
It now its own hardneſs can feel,
When wilt thou more ſoftneſs impart,
And turn it like wax to thy ſeal?

3.

I truſt I oft feel in my breaſt
Some ſpark of celeſtial fire;
Without thee my ſoul cannot reſt,
No creature can fill my deſire.

4.

My deadneſs and coldneſs I hate,
I long to be all on a flame,
With love that ſhall never abate,
But riſe to the ſkies, whence it came.

5.

Lord, cauſe my cold boſom to glow,
From odious lukewarmneſs ſet free,
Invincible ardour beſtow,
And make me all active for thee.

R.

EPIGRAM
ON THE CHRISTIAN CHARACTER.

IN all this ſpacious globe around,
Can there true ſolid worth be found?
Contentment with the lot of life?
A quiet mind, averſe from ſtrife?
Friendſhip, that aims our hearts to win?
Integrity, that fears to ſin?
A heart alive to duty's call?——
Where grace abides and rules, you'll find 'em all.

IMLAH.

AN HYMN
FOR
THE USE OF CHARITY SCHOOLS.

SOLO.

GREAT God! propitious bow thine ear
While we our voices raiſe,
In ſtrains of gratitude ſincere,
And ſtrive thy name to praiſe.

CHORUS.

Prais'd be thy name, who doſt beſtow
The gen'rous feeling heart;
And makeſt men with zeal to glow,
True knowledge to impart.

Prais'd be thy name, thou God of grace,
That we are cloth'd and taught.
O may we walk in wiſdom's ways,
And ſerve thee as we ought!

May all our benefactors know
The joys which thou canſt give;
And when their race is run below,
With thee in glory live!

SOLO.

To God our praiſes let us ſing,
Till time ſhall be no more:

CHORUS.

Glory to thee, our God and King,
Be ſung for evermore.

IMLAH.

THE ROSE OF SHARON.

Cant. ii. 1.

IN Sharon's lovely roſe
Immortal beauties ſhine;
Its ſweet refreſhing fragrance ſhows
Its origin divine.

How blooming 'tis, and fair!
O may my happy breaſt
This lovely roſe for ever wear,
And be ſupremely bleſt!

ON THE PROMISES OF THE GOSPEL.

2 Peter, i. 4.

1.

YE who feel a ſacred love
To the Lord our heavenly King,
Let your ſweeteſt paſſions move;
Tune your joyful lips to ſing.
Gifts divine we now may claim,
Pardon, holineſs, and peace:
For we have, thro' Jeſu's name,
Great and precious promiſes.

2.

If abundance to ſupply
Every want that we can know;
If a bleſt variety
Suiting every kind woe;
If an unexhauſted ſtore,
Open'd free to all, can pleaſe;
If their firmneſs or their power,
They are precious promiſes.

3.

Hungry ſouls who feel your need
Of ſome ſatisfying good,
Here is heav'nly bread indeed!
Taſte the ſoul-reviving food.
Come, ye ſinners, freely eat,
We may take our fill of theſe:
And there's nought on earth ſo ſweet
As the precious promiſes.

4.

Does our guilt for vengeance cry?
Do we feel our foes within?
Do we dread temptations nigh?
Or lament the power of ſin?
If at any time we need
Pardon, comfort, ſtrength, or eaſe,
Haſte we to the throne, and plead
Jeſu's precious promiſes.

SUCCESS TO THE ARMS OF MESSIAH.

1.

LET us ſing the King Meſſiah,
King of righteouſneſs and peace:
Hail him all his happy ſubjects!
Never let his praiſes ceaſe!
Ever hail him,
Never let his praiſes ceaſe!

2.

How tranſcendent are thy glories,
Fairer than the ſons of men!
While thy bleſſed mediation
Brings us back to God again.
Bleſt Redeemer,
How we triumph in thy reign!

3.

Gird thy ſword on, mighty Hero!
Make thy word of truth thy car!
Proſper in thy courſe majeſtic;
All ſucceſs attend thy war!
Mighty Victor,
Make the world before thee bow!

4.

Majeſty combin'd with meekneſs,
Righteouſneſs and peace unite,
To enſure thy bleſſed conqueſts;
Aſcertain, great Prince, thy right!
Ride triumphant,
All around the conquer'd globe.

5.

Let thy right hand ſcatter terror;
Hurl abroad thy keeneſt darts;
Thus bring down the ſtouteſt rebels,
Deep tranſfix their ſtubborn hearts:
Let thy power
Vindicate thy righteous cauſe.

6.

Carry on the war with vigour;
Let thy foes no reſpite know,
Till the people fall before thee,
Lowly at thy footſtool bow.
Puſh thy conqueſts;
All the earth by right is thine.

7.

Bleſt are they that touch thy ſceptre;
Bleſt are all that know thy reign;
Freed from ſin the worſt of tyrants,
Reſcu'd from its galling chain.
Saints and angels,
All who know thee, bleſs thy reign.

R.



REV. ANDREW KINSMAN,

Aged 69.

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THE

Evangelical Magazine,

FOR AUGUST, 1793.

BIOGRAPHY.

The Rev. ANDREW KINSMAN, late Miniſter of the Goſpel at Plymouth-Dock, in the County of Devon.

AS an exhibition of well-executed portraits is greatly enriched, not only by marking the moſt prominent features in each picture, but by diſpoſing of the whole in ſuch a direction, as to form the moſt ſtriking contraſt; ſo it is with a ſeries of biographical deſcription. The general trait of all good men muſt needs bear ſome ſimilarity to each other, like the grand outlines of the human body, while their talents may be as evidently different as their reſpective features. Though there be ſome particulars in the character of the late Mr. *Berridge*, given in a former number of this work, and of Mr. *Kinſman* in the preſent, very diſtinguiſhable from each other, yet we ſhall perceive that both poſſeſſed a great portion of excellence, and were active in the exerciſe of thoſe peculiar gifts, with which the great Head of the Church had entruſted them.

Mr. Andrew Kinſman, the ſon of John and Mary Kinſman, of Taviſtock in the county of Devon, was born Nov. 17, 1724. His childhood and youth were marked by a diſpoſition and manners, mild and engaging, together with a behaviour to his parents peculiarly dutiful. He was, however, unacquainted with the religion of the Goſpel, until he had attained his ſeventeenth year, when providentially meeting with a volume of Mr. Whiteſield's Sermons, one of theſe, on the new-birth, was greatly bleſſed as a mean of informing his judgment, and alarming his conſcience. Having but few ſpiritual perſons to converſe with, he continued for ſome

time in a ſtate of ſuſpenſe, relative to his intereſt in divine things, and was uncertain, whether he was actually renewed in the ſpirit of his mind. But God, who heareth the ſorrowful ſighing of the priſoner, at length gave him the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs. While he was one day peruſing the thirty-nine Articles of the Church of England, his attention was particularly arreſted by the following paſſage: "The godly conſideration of predeſtination, and our election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their minds to high and heavenly things." Art. 17.

Having diſpaſſionately examined this ſentence, and comparing the ardent aſpirations of his ſoul with that lively deſcription of God's choſen people, he could not but perceive a ſtriking analogy between them, and from this inſtant a dawn of hope aroſe in his boſom. It was ſuggeſted to his thoughts, Surely you muſt be a child of God; for you pant after him as your all-ſufficient good; neither have you any in heaven but him, nor on earth that you deſire in compariſon of him. Theſe reflections were ſucceeded by an inward tranquillity, and pleaſure, more eaſily felt than expreſſed; for he now rejoiced with joy unſpeakable and full of glory.

His gloomy and tormenting fears being happily diſſipated, and his heart exulting in the grace of God his Saviour, he was ſoon impreſſed with an ardent concern, to intereſt the attention of his relations to theſe important objects. Their great indifference, even to the form of godlineſs, gave frequent occaſion to many ſtrong cries and tears to God in ſecret, that Chriſt might be formed in their hearts, the hope of glory. But being unable to ſuppreſs his feelings any longer, he one evening exclaimed with an affectionate emotion, as they were retiring to their chambers, "What, ſhall we go to bed without prayer? How do we know but ſome of us may wake in hell before morning?" By this unexpected addreſs, the family were ſeized with a ſolemn awe, and while they looked on each other with conſcious ſhame, for the neglect of ſo obvious a duty, he fell upon his knees, and prayed with that readineſs and fervour, which greatly excited their aſtoniſhment.

Nor was his anxiety confined to *their* ſpiritual welfare, for his heart's deſire was, that his *neighbours* might alſo participate of the unſearchable riches of Chriſt. He therefore

ſhortly

ſhortly began to read Mr. Whitefield's Sermons, to as many as would attend; and ſuppoſed with *Melancthon*, that what had proved ſo ſingular a bleſſing to *his* ſoul, would not fail to produce ſimilar effects *on them*, as ſoon as they were heard. Continuing to read the works of eminent divines for ſome time, the ſmall company who attended theſe exerciſes, perceiving him to be a youth of promiſing abilities, encouraged him to cultivate them, by the ſtudy and delivery of *his own* diſcourſes. After repeated ſolicitations he was prevailed upon, and his firſt eſſay of this nature was from Ezekiel, xxxvii. 3. "Son of man, can theſe bones live? and I anſwered, O Lord God, thou knoweſt." He uſed to ſpeak of this as a ſeaſon peculiarly ſolemn and affecting. The Lord encouraged theſe his early efforts, by giving him many ſeals to his miniſtry, among whom were his father, mother, and three ſiſters.

About this period Mr. Whitefield, in one of his voyages to America, was obliged by an unexpected occurrence to repair to Plymouth (where he had never been before), to ſecure himſelf a paſſage in a ſhip about to ſail from that port. Here, according to his uſual cuſtom, he embraced the firſt opportunity of preaching to the inhabitants. He had not delivered many diſcourſes before a gracious Providence preſerved him from being aſſaſſinated, and at the ſame time over-ruled the horrid attempt of his enemies, to the furtherance of the Goſpel: For the odd adventure, as he calls it, brought thouſands more to ſee and hear the man, who had been marked out as a victim to the rage of perſecutors; and God gave ſuch teſtimony to the word of his grace, that remarkable ſucceſs attended his miniſtry. Intelligence of theſe circumſtances being circulated around the adjacent country, Mr. Kinſman fled with great eagerneſs to hear him. Being introduced, after ſermon, to his company, he prevailed on him to viſit *Taviſtock*. But the oppoſition he here met with was ſo violent, as to excite ſuch a deep-rooted antipathy in the mind of Mr. Kinſman to his native town, that he reſolved to reſide in it no longer. Having removed to Plymouth, he, at the age of about twenty-one, commenced an acquaintance with Miſs *Ann Tiley*, with whom he was united in marriage in the year 1745. She was a very ſpiritual and zealous Chriſtian, and, with many others, had been converted under Mr. Whitefield's miniſtry, while he was detained there through the delays of the convoy. By her he had four children, Ann, Andrew, John, and George, the two former of whom ſtill ſurvive,

ſurvive, and are members of the religious community over which he preſided.

Near five years had elapſed, ſince Mr. Whiteſield preached laſt at Plymouth. In this interval Mr. and Mrs. Kinſman had devoted the piece of ground to the ſervice of God, on which the Tabernacle now ſtands, and toward the erection of which they had generouſly contributed. This place was chiefly ſupplied by Mr. Whitefield's colleagues, Cennick, Adams, Middleton, &c. who were kindly entertained under Mr. Kinſman's roof free of any expence to themſelves or the infant cauſe. Though his preaching at Taviſtock had been attended with very pleaſing effects, while reſident there, on his removing to Plymouth, he was ſo far from intruding his ſervices upon that ſociety, that the utmoſt he could be prevailed upon to do for ſome time, was to read a ſermon to the people when a vacancy occurred: Nor was it till the year 1750, that he entered fully into a regular courſe of preaching.

Early in the year 1749, Mr. Whitefield taking the tour of the Weſt, arrived at Plymouth, where he was received by his late converts as an angel of God; and by none more cordially than Mr. Kinſman; at whoſe houſe he reſided during the preſent, and every ſubſequent viſit. From this time he became intimately acquainted and cloſely connected with Mr. Whitefield; for whom he retained the moſt filial affection to his dying day, frequently travelled with, and conſulted him as a father upon all his religious concerns.

As *Plymouth-Dock*, about two miles from *Plymouth*, became increaſingly populous, and as there was no place of worſhip in all the town to accommodate the inhabitants, except the little chapel in the King's yard; Mr. Kinſman conſidered this circumſtance as a fit occaſion to diffuſe among them the ſavour of the knowledge of Chriſt. He began to preach out of doors, and continued for ſome time amidſt the moſt violent perſecutions; was frequently obliged to fly for his life; and expected, that before the enſuing morning, his dwelling-houſe at Plymouth would be demoliſhed. He has ſometimes been ſurrounded by eight or nine drums from the military to drown his voice.

But amidſt this formidable oppoſition, his ſtrength was equal to his day. *Now* Providence would ſoften his adverſaries into pity, and thereby divert them from their evil purpoſes; *then* would fortify him with courage to withſtand the united efforts of an outrageous mob. Once in particular at

Dock, a perſon of conſiderable fortune hired a number of men to interrupt his preaching. On arriving at the ſpot, they were ſo moved by his engaging addreſs, that they not only deſiſted from their deſign; but directed their vengeance againſt their miſchievous employer, who with difficulty eſcaped with his life; and ſo exemplified the words of David, "His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate."

At another time, when the congregation was aſſembled in Plymouth Tabernacle, it was diſturbed by a lieutenant of the navy, who came with a part of his crew, armed for a deſperate aſſault. Having broken the windows, they entered the place in a body. Their firſt attempt was to extinguiſh the lights, and then to fall upon the people. But a perſon, perceiving their deſign, drew up the chandelier to the ceiling of the building. Baffled in this project, they fell upon the people, without regard either to age or ſex, and beat them with their bludgeons in a mercileſs manner.

The worſhip being interrupted, a general alarm and outcry of murder enſued. At this inſtant Mr. Kinſman, by an extraordinary effort, throwing himſelf into the midſt of the throng, ſeized the lieutenant, the ringleader of the rioters, and as he was drawing his ſword upon him, he wreſted it from his hand. No exertion on the ſide of the rioters could force Mr. Kinſman to quit his hold of the lieutenant, and by main ſtrength, in the heat of the rencounter, he drew him out of the Tabernacle into the yard, where the ſame ſcene of confuſion was continued. Here the lieutenant made many violent ſtruggles to diſengage himſelf; loſt his laced hat; and had his clothes conſiderably torn in the attempt. But Mr. Kinſman preſerved his hold, and dragging him into his dwelling-houſe, carried him off through the front door to the magiſtrate. Both parties were now at a loſs, to diſcover what was become of their champions. Mr. Kinſman's friends were almoſt diſtracted, ſuppoſing he had been carried off by the rioters, and torn piece-meal. But they were ſoon agreeably diſappointed. The lieutenant conducted himſelf with great inſolence before the magiſtrate, who committed him to the watch-houſe, where he lay all night. Being brought before him again the next morning, he acknowledged his offences, engaged to repair all damages, and make ſuch other conceſſions as the injured party might require. Mr. Kinſman, having obtained his object, and being unwilling to injure the cauſe of religion, in the eſteem of the world, by a ſpirit of inexorable reſentment, acceded to his pro-

poſals, and he was accordingly diſmiſſed; nor was he ever after called upon by Mr. Kinſman or his friends, to fulfil his engagements.

Having procured a private houſe in Dock, he preached the firſt time to about ſixteen perſons; but the congregation rapidly increaſed, and God gave teſtimony to the word of his grace. Here his animated exertions, his profuſe perſpirations, and his inattention to his bodily health, ſoon injured the fineſt of conſtitutions, and laid the foundation of that aſthmatic diſorder, which proved ſo ſevere a trial to him for more than forty years. At length his amiable manners, and exemplary life, ſilenced the clamours of the populace; and, though many hated the cauſe, *he* became reſpected and revered; and the *congregation* not only increaſed, but "the Lord added to the *church* daily ſuch as ſhould be ſaved."

Mr. Whitefield, returning from America, landed at Plymouth, and intending to preach on the Lord's-day morning, multitudes came from all parts of the country to hear him, ſo that the place could not contain them. Juſt as it was time to begin the ſervice, he became ſo much indiſpoſed as to be unable to preach; ſo that Mr. Kinſman was obliged to engage though unprepared. This circumſtance diſtreſſed him ſo much, that he wept exceedingly. He ſpoke from the following words: *What hath God wrought?* This diſcourſe was made ſo eminently uſeful, that it never was forgotten by multitudes, and to this day many ſpeak of it as the beſt opportunity they ever enjoyed. O the depths of divine wiſdom!

In the year 1752 a meeting-houſe was erected at Dock; which, by the bleſſing of God upon his miniſtry, was obliged to be enlarged ſix or ſeven times, and now meaſures ſixty-four by ſixty feet.

He was now called out to itinerate frequently in many counties in the kingdom, and his peculiar abilities attracted general attention, which, together with the affability of his manners, the uncommon cheerfulneſs of his diſpoſition, and his great uſefulneſs, raiſed him to a high degree of eſteem wherever he went. Nor was he leſs reſpected, nor his miniſtry attended with leſs general good, at Briſtol and London, cities to which he was invited by Mr. Whitefield; who was uſed to call Briſtol, Mr. Kinſman's *America*, alluding to his own popularity and ſucceſs in that quarter of the world. The frame of his mind, on entering upon this new ſcene, may be learned from ſome hints found among his papers. Nov. 21, 1754. "Having received many preſſing invitations,

I once more attempt to go forth in the name of Chriſt, to preach his Goſpel. The weakneſs, and continual diſorders of my body, have been urged as a powerful diſſuaſive by my anxious friends, againſt the undertaking. *But none of theſe things move me*, for I find the God of *grace*, is the God of *nature* alſo. After committing my dear friends and family to the Lord in prayer, I left them, though not without inward throes on their behalf, and eſpecially for my little ones, who become continually more and more engaging. Through the good hand of my God upon me, I find my journey more agreeable than I expected, and the Lord continues to aſſiſt me in my labours, though at intervals I have ſome ſevere fits of the aſthma."

Mr. Whitefield being about to ſail for America, ſent for him to London. On his arrival he was introduced, and dined with him at the Tabernacle-houſe, in company with a young clergyman. After dinner there was a moſt tremendous ſtorm of thunder and lightning. As they ſtood at the window beholding the raging elements, Mr. Kinſman, ſuppoſing the clergyman, from his being a viſitant to Mr. Whitefield, to be a ſerious perſon, familiarly put his hand upon his ſhoulder; and, with great cheerfulneſs and energy, repeated the words of Dr. *Watts*,

> " The God that rules on high,
> And thunders when he pleaſe;
> That rides upon the ſtormy ſky,
> And manages the ſeas:"

And then, with peculiar pathos and confidence added,

> " This awful God is ours,
> Our Father and our Love."

The words ſo appoſitely introduced, ſo ſolemnly and ſo emphatically delivered, made a deep impreſſion on the mind of the young clergyman, and began a converſation, which, by the bleſſing of God, ended in his ſaving converſion.

Here his miniſtry was greatly owned, and he thought himſelf highly honoured, in preaching the firſt ſermon that ever was delivered from the pulpit of the preſent Tabernacle. His harmonious voice, his ſprightly and pathetic manner of addreſs, brought no ſmall number of all ranks to hear him; among whom was Mr. *Shuter* the celebrated comedian, who, having been excited by curioſity to hear Mr. Whitefield, was ſo affected with his preaching, that at one time there

were hopes of his being under ſerious impreſſions. Having alſo heard Mr. Kinſman, he was ſo delighted with him, that he frequently viſited him. But the lamentable immorality that pervades the ſtage, the ſcoffs of ridicule from men of conſiderable influence, and the contemptuous inſinuations of the profane (that moſt dangerous and deſtructive method of attack, to which Mr. Shuter was, by his profeſſion, particularly expoſed, ſoon operated as a foil to thoſe riſing hopes that were entertained concerning him, and as blaſts, ſwept away thoſe promiſing and blooming flowers.

Some years after, having forgot where he lived, accidentally meeting Mr. Kinſman at Plymouth, he embraced him with rapture, and inquired "if that was the place of his reſidence." He replied, "Yes, but I am juſt returned from London, where I have preached ſo often, and to ſuch large auditories, and have been ſo indiſpoſed, that Doctor *Fothergill* adviſed my immediate return to the country for change of air."—"And *I*," ſaid Mr. Shuter, "have been acting *Sir John Falſtaff* ſo often, that I thought I ſhould have died, and the phyſicians adviſed *me* to come into the country for the benefit of the air. Had *you* died, it would have been ſerving the beſt of Maſters; but had *I*, it would have been in the ſervice of the Devil. Oh, Sir, do you think I ſhall ever be called again? I certainly was when I was ſtudying my part in the Park; and if Mr. Whitefield had let me come to the Lord's table with him, I never ſhould have gone back again. But the careſſes of the Great are exceedingly enſnaring. My Lord E—— ſent for me to-day, and I was glad I could not go. Poor things! They are unhappy, and they want *Shuter* to make them laugh. But, O Sir,—ſuch a life as yours!—As ſoon as I leave you, I ſhall be *King Richard*. This is what they call a good play; as good as ſome ſermons. I acknowledge there are ſome ſtriking and moral things in it. But after it, I ſhall come in again with my Farce of *A Diſh of all Sorts*, and knock all that on the head. Fine reformers are we!" The inhabitants afterwards taking notice that he viſited Mr. Kinſman, were aſtoniſhed; and one gentleman in particular aſked him if he were a Methodiſt. "Mine is a fine method, is it not? No, I wiſh I was. If any are right, they are."

Mr. Kinſman has now and then amuſed his friends, by ſaying, "that his popularity in the metropolis originated entirely in miſtake." On his arriving in town, Mr. Whitefield publiſhed Mr. Kinſman, a promiſing young man, to preach; and the people running away with the idea that he

ſaid,

ſaid, " *my* Kinſman is to preach," flocked together to hear Mr. Whitefield's relation.

When he was once preaching in London on the Lord's-day, a heavy and unexpected ſhower of rain coming on, ſeveral ſabbath-breakers paſſing by at that inſtant, fled into the Tabernacle for ſhelter. Among theſe was a young man, who was perſonally acquainted with Mr. Kinſman, at Plymouth. Seeing him in the pulpit, he immediately reſolved to wait the concluſion of the ſervice, and inquire after the welfare of his relations. This he accordingly did; to whom Mr. Kinſman replied with his uſual affability, " Your good aunt and religious mother are both lately gone to heaven; but which way are you going? what will your pious mother ſay, if ſhe ſhould miſs her *William* there?" Though the ſermon had not the leaſt effect, this ſentence ſtruck him to the heart, and God made it the means of his converſion. He afterwards became a very valuable member of the church at Dock, and died an Iſraelite indeed. Some years after, his youngeſt ſon, a wild young man, marrying, and having a child, applied to Mr. Kinſman to baptize it. He having ſome knowledge of his character, told him he would baptize his child for its grandfather's ſake; and then began to relate the ſtriking circumſtance of his father's converſion. This ſo affected the young man, that from *that* time he became ſerious, and is now a member of the ſame church at Dock.

As the mariner, when he puts to ſea, does not expect to reach the deſired haven unaſſailed by the inauſpicious gale; neither ſhould Chriſtians expect to baſk in the ſun-beams of proſperity without the intervention of a lowering cloud. About this time, while on a viſit at London, Mr. Kinſman was exerciſed by a providence exceedingly afflictive. His dear child, about three years of age, was drowned by falling into a well! The following extract from a letter to Mrs. Kinſman, which he penned upon this very mournful occaſion, while it gives us ſome idea of his pathetic manner of addreſs, and the ſtrength of parental affection, will be particularly acceptable to his intimate acquaintance:

" My DEAR LOVE, *London, July* 26, 1757.

" SINCE my coming to this place, I have had repeated returns of my diſorder, but the good Lord hath carried me comfortably through the work I have been engaged in. Laſt night I was appointed to read letters, when five thouſand were gathered to hear. If I am in my element in any one part of my work, it is in that. The Lord was pleaſed to give

give me ſtrength of body to ſtand near three hours, and that liberty of ſpeech which filled my own ſoul with wonder. O Grace, Grace! But this was, I ſoon found, as a preparative for the ſevereſt trial I ever felt. I find a conſtituted aſthma is not enough for ſuch a ſtupid heart as mine. Juſt now, my friends began diſtantly to open to me the melancholy news; and the manner in which the Eternal has been pleaſed to take away my once moſt lovely babe, was in ſome meaſure anticipated. And here, did I think over the ſcene which thy dear eyes muſt behold, and the throbs which this awful providence muſt occaſion in your diſtreſſed breaſt. I muſt drop my pen, and give vent to thoſe tender paſſions which none but parents know, and which I never before ſo fully felt. Theſe words came on my mind, *Aaron held his peace.* The laſt ſermon I preached was from Romans, viii. 32. *He that ſpared not his own Son*, &c. O the heights, the depths of the love of God! How can we murmur, or how dare we repine? To the honour of his grace, I muſt tell you, that I never felt ſorrow like to this, and yet have not found one rebellious thought. My concern is increaſed, that I am not with you to bear a part, and aſſiſt you in the midſt of that anguiſh, which I fear your ſpirit has felt. But the Lord orders all things well. In pity to my poor weak nerves, God hath called me to a diſtance, and I doubt not he hath been and will be better to you than ſeven huſbands. I can only drop a tear. I think on my poor children, Nancy and Andrew. O that their dear little hearts may be duly impreſſed! I long, I long to hear from you. But I don't know how to aſk you to write particulars: 'Twill be like opening that wound afreſh, which I pray God to heal ſpeedily in your dear, dear heart, &c. &c."

At Plymouth and Dock his preaching was ſtill attended with remarkable ſucceſs, particularly among young perſons; nor was any period of his miniſtry accompanied with a greater out-pouring of the Spirit, than while he was going through the Epiſtle to the Epheſians. At length the repeated ſolicitations of the people induced him to limit the ſphere of his operations, and, except his viſits to London and Briſtol, his labours were chiefly confined to the above places.

In the year 1763, the ſociety at Dock becoming very numerous, wiſhed to be formed into a regular church. They therefore gave Mr. Kinſman an unanimous call to take the overſight of them; and he, having accepted it, was ſet apart to the paſtoral office at Broadmead in Briſtol, Auguſt 4th, by

by the Rev. Benjamin Fawcett, of Kidderminſter—the Rev. George Powell, of Weathersfield—the Rev. Jeremiah Field, of Wellington, Somerſet—the Rev. Hugh Evans, and the Rev. John Thomas, of Briſtol. In the year 1771, having reſigned buſineſs to his ſon, he went to reſide wholly at Dock; until which period (if our memory be correct) he never received any pecuniary conſideration for his ſervices; nor did he in the whole courſe of his miniſtry at Plymouth, never having required any.

Mrs. Kinſman was continued a valuable bleſſing to her huſband and the church, till July 1774. It is but juſtice to her memory to ſay, that ſhe was a great ornament to her Chriſtian profeſſion, and a mother in Iſrael. The Lord was very gracious to her during her long illneſs, and indulged her with a very cheerful and happy frame in her laſt moments. Mr. Kinſman continued a widower till October 1776, when he married Mrs. Joanna Webber of London, now his mournful relict.

After his ſettlement in the paſtoral office, Providence raiſed up ſeveral of the members of the church to aſſiſt in preaching (particularly the Rev. Robert Heath now of Rodborough). But theſe being frequently called to labour in the adjacent towns and villages, and the ſtate of Mr. Kinſman's health, for many years, not admitting of his preaching three times on the Lord's-day, both places were obliged to be provided with regular aſſiſtants; the moſt diſtinguiſhed of whom were, at Plymouth, the Rev. Meſſrs. Dunn and Padden; at Dock, the Rev. Meſſrs. Jones and Lake; each of whom continued for ſome time in the exerciſe of his talents, with ſucceſs, until invited to the paſtoral office at other places. After the removal of Mr. Lake from Dock, there came a perſon from Walſall, who, in the ſhort term of a few months, drew off many very ſerious members, the ſpiritual children of Mr. Kinſman; a circumſtance which proved like a poignard in his breaſt, during the ſucceeding years of his life.

After this event a ſucceſſion of miniſters from the metropolis, and other parts of the kingdom, regularly ſupplied the congregation, much upon the ſame plan with the London and Briſtol Tabernacles. In January 1792, dropſical ſymtoms began firſt to make their appearance in his legs, and left little hopes to his friends of a long continuance among them. For the laſt twelve months he could do little more than preach two or three ſermons, and it was with great difficulty he continued to adminiſter the Lord's Supper.

As

As he approached to the close of life, he would frequently look out of his chamber window, and on seeing multitudes flocking to the meeting, would say, "Thither I once led up the tribes of the Lord to worship." At other times, when he has heard persons passing his house with oaths and imprecations in their mouths—"How wonderful are thy ways, O Lord! *I* only want breath to praise and preach to others, and cannot, but *these* have lungs to swear, and breath to blaspheme thy holy name." He would often repeat a conversation he once held with the late celebrated Mr. Hervey, relative to the divinity of Jesus Christ. "I now feel this doctrine," said he to his family, "to be a solid ground of hope in my declining days. I am going rapidly, but I must not talk of death *to you*, as you cannot bear it."

A few weeks previous to his death, a pretended physician being introduced by a friend, without the knowledge of Mr. Kinsman, and perceiving that his end was approaching, after some conversation, expressed his astonishment at his uncommon cheerfulness. "I have great reason to be so," said he, "for I am one day nearer Heaven." After some facetious sallies upon quack practitioners, he entered into serious discourse with him, and the doctor left him with a degree of surprise.—When anticipating his approaching dissolution, he would frequently adopt the confidential language of the pious Watts,

> "My God, my portion, and my love,
> My everlasting all;
> I've none but Thee in Heav'n above,
> Or on this earthly ball—"

and that other well-known verse in the seventeenth Psalm:

> "O glorious hour! O blest'd abode!
> I shall be near and like my God!
> And Flesh and Sin no more control
> The sacred pleasures of the soul."

He was also exceedingly fond of, and would frequently repeat, with a great degree of emphasis, the dying expressions of Mr. *Charles Wesley*:

> "In age and feebleness extreme,
> Who shall an helpless worm redeem?
> Jesus, my only hope thou art,
> Strength of my failing flesh and heart,
> O could I catch one smile from thee,
> And drop into eternity!"

Not many days before his death, he said, "Call in the family to prayer." And on being told that he was too weak, he

he replied, "I cannot go up ſtairs without it. After calling upon God ſo many years, I know not how to leave it now. I can offer up but a few broken petitions; but God looks at the heart, and if prayer is, what I always took it to be, the aſpiration of the ſoul to God, I am praying all night long." A few days before he died he ſaid, "I begin to think I have the dropſy; but, thank God, it is not formidable to me." After having had a very bad night he ſaid, "I have no cauſe to complain, many are in a much worſe condition than I am; and when I conſider how many mercies I am ſurrounded with, I have every reaſon to be thankful; but," ſaid he, "Death has ſeized my vitals, it has attacked the ſeat of life, and it cannot be long. I am going rapidly." On the Saturday night before his diſſolution he appeared to be in a very thankful frame, and gave vent to the feelings of his mind in the following words:

"What have I done, or how behav'd,
That I am thus belov'd and ſav'd?"

On the Lord's day he ſaid, "When will my eternal ſabbath begin?" On Monday in the evening he called the family to prayer, but was ſo exceedingly weak and low, that they could ſcarcely hear him. Being aſked on Tueſday how he did, he anſwered, "I am the Lord's waiting ſervant;" and to his ſon, who was aſſiſting him to walk acroſs the room, he ſaid,

"Behold the path that mortals tread,
Down to the regions of the dead.

"But I have done the work of my generation, and muſt ſhortly fall aſleep. I am waiting for my diſmiſſion." On being told of ſome confuſion in the world, "Ah, well," ſaid he,

"Soon they may fight, and rage, and rave,
I ſhall perceive the noiſe no more."

Having with great difficulty reached his chamber, he ſaid, "Hitherto the Lord hath helped me," and added,

"O for a ſtrong and laſting faith,
To credit what th' Almighty ſaith." And

"A guilty, weak, and helpleſs worm,
On thy kind arms I fall."

On the day of his death, he ſaid to his ſon, who was juſt come to ſee him, "I ſlept a little the laſt night, and dreamed I was dying in ſtate, having your mother and all of you around my bed-ſide, and good old Jacob could deſire no more."

more." On another part of the day, he ſaid, "I am very ill," and added, "Lord, cut ſhort thy work. I hope I ſhall not get impatient." At one time he ſaid, "I cannot preach now, I have preached to thouſands before now, and I truſt with ſome degree of uſefulneſs, but with how many imperfections, the great Head of the Church only knows. He can, and he will heal them. That text affords me comfort, *They that turn many to righteouſneſs ſhall ſhine as the ſtars for ever and ever.* But after all, I am but an unprofitable ſervant;" and again ſaid,

"A guilty, weak, and helpleſs worm,
On thy kind arms I fall."

In the afternoon, he ſaid to an aged friend,

"Well, we muſt quickly paſs the night,
To the fair realms of endleſs light."

A few hours before he died, he ſaid, "O how ill I am! but, my God, my life, my time, my all is in thy hands. On thee do I truſt, in thee I can confide." About eight in the evening, a nephew coming into the chamber, he ſaid, "You are come to ſee a dying uncle, and then added,

"Jeſus, my only hope thou art."

About two hours before he died, Mrs. Kinſman aſked him how he did. He replied, with a ſweet ſerenity, "Still in the body."

But on his dying countenance was ſeen
A ſmile, the index of a ſoul ſerene.

Continuing ſenſible, being almoſt gone, and ſcarcely able to articulate, he ſaid, in a broken manner,

"Jeſu, lover of my ſoul!"

Then ſmiled again, and without a ſigh, fell aſleep in the arms of that compaſſionate Jeſus, whom he had ardently loved, and faithfully preached, for more than fifty years.

He died Feb. 28th, 1793, in the 69th year of his age.

On the day of his interment, the corpſe being brought into the meeting-houſe and placed before the pulpit, the Rev. Mr. *Macall*, reſident at the Tabernacle, Plymouth, gave a ſolemn and affectionate exhortation to a moſt crowded audience. After which the funeral proceſſion was conducted with great ſerioufneſs and ſolemnity, and extended nearly from the bridge to the pariſh church-yard (a ſpace of half a mile), where he was interred near the late Mrs. Kinſman, in the very ſpot upon which ſhe had received her firſt religious impreſſions under the preaching of Mr. Whitefield.

On

On the following Sabbath the Rev. Mr. Macall delivered a funeral diſcourſe at Plymouth, from John, v. 35. "He was a burning and a ſhining light." On the enſuing Lord's-day the Rev. Matthew Wilks of London, being ſolicited to viſit the diſconſolate church, preached the funeral ſermon in the meeting-houſe at Dock, from Daniel, xii. 3. "They that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs, as the ſtars for ever and ever."

Though we fear that the pages allotted in this work to biographical deſcription are exceeded, we hope our readers will excuſe the treſpaſs if we ſubjoin a few of thoſe character-iſtic beauties of this man of God, which ſo juſtly elevated him in the public eſteem, and will embalm his memory, when his remains are mouldered into ſhapeleſs duſt.

He was a man of an agreeable appearance and a peculiarly melodious voice, of which he poſſeſſed the moſt perfect command. He was favoured with an extreme ſenſibility, which was indicated by the peculiar pathos of his public addreſs, and the tenderneſs of affection, which pervaded his private life. His memory was ſingularly retentive, and the inexhauſtible ſtore of anecdotes with which he was furniſhed, together with their pertinent and pleaſing introduction and improvement, rendered him a companion equally entertaining and inſtructive. His natural diſpoſition was excellent and amiable. His patience under his accumulated ſufferings was as inſtructive as extraordinary; and whilſt ſympathizing friends were affected and diſtreſſed at the view of the agonies produced by his complicated diſorders, he was grateful to his Almighty Father at the recollection of the numberleſs evils which he did not experience *. His zeal was equally ardent and diſintereſted, his conduct was exemplary, and the ſtrict undeviating rectitude of his morals, attracted and enſured a general eſteem. Nor did his moſt embittered perſecutors ever attempt to calumniate a character which they knew to be untainted. The evangelical purity of the doctrines which he taught, the elegant ſimplicity of his manner, and the affecting tenderneſs with which he addreſſed all claſſes of hearers, accompanied by the divine energy of the Holy Spirit, rendered him both a very popular and uſeful miniſter. No man poſſeſſed a happier talent in noticing and improving general and particular occurrences. In his prayers there was

* During the long ſeaſon of his aſthmatic affliction, we are well aſſured that he took no leſs than *an hundred weight of quickſilver*, and for many ſucceſſive years could not lie down in his bed.

a perpetual variety; but his talents were principally displayed at his attendance on the sacramental ordinance of the Lord's supper. On these occasions he generally outshone himself. Notwithstanding his popularity was so great, he would frequently weep when about to enter the pulpit, oppressed with a consciousness of his own inability, and with fears lest he should be deserted by his God. Whilst it was the particular study of his life not to lay any public burdens upon his people, he was ever forward to assist in the removal of private distresses, and to condole with and comfort the dejected and unfortunate. His bosom was indeed the habitation of the social virtues. The peculiar care which he manifested in the education of his children did equal honour to his judgment and his heart. He was a worthy man, a steady friend, an affectionate husband, a tender parent, a kind master, a sincere Christian, and an able and useful divine.

HIS MONUMENTAL INSCRIPTION.

THE REV. ANDREW KINSMAN,
Died Feb. 28, 1793, aged 68.
After fifty years
Zealous and useful labours
In various parts of the kingdom,
JESUS CHRIST,
Whose ambassador he was,
And whom he faithfully preached,
Received him into his presence for ever.
THE CHURCH,
Which God honoured him to be the Founder of in this place,
With that in the town of Plymouth,
Bearing a special part
In the universal sorrow for his loss,
Erect this Marble,
As a memorial of his worth,
And of their affection.

OBSERVATIONS ON THE OFFERINGS OF CAIN AND ABEL.

THE firſt record of religious worſhip is contained in Geneſis, iv. 3, 4, 5.; and we are there informed, that this act was attended with very remarkable and different conſequences to the worſhippers, viz. a merciful acceptance of the *one*, and an awful rejection of the *other*. *And in proceſs of time it came to paſs, that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel he alſo brought of the firſtlings of his flock, and of the fat thereof; and the Lord had reſpect unto Abel, and to his offering: But unto Cain, and his offering, he had not reſpect.* Now this we know, that Jehovah is the righteous governor of the world, *Juſtice and judgment are the habitation of his throne:* Therefore he muſt have juſt grounds for this great diſtinction, and ſome important reaſons for having reſpect unto the *one*, and not unto the *other*.

Without ſtaying to notice the opinions of the learned on the "proceſs of time" mentioned in the third verſe, let us inquire into the *nature of the offerings of theſe two brothers. Cain brought of the fruit of the ground, an offering unto the Lord.* By the *fruit of the ground* we are to underſtand all kinds of fruit good for food. We are informed by Buxtorf, in his Commentary, that מנחה, when applied to *civil* life, ſignifies a preſent indeterminately; but when to things *ſacred*, it ſignifies *ſacrum frumentaceum*, an offering of corn or bread. Another author informs us, that when a MINCHA is preſented by man to God, it always means an *unbloody ſacrifice*; and that there is not one inſtance of its being uſed for an *animal* oblation throughout the Bible. If we turn to Levit. ii. 1—4. we ſhall be particularly informed of the nature and deſign of this offering: *And when any will offer a meat-offering unto the Lord, his offering ſhall be of fine flour; and he ſhall pour oil upon it, and put frankincenſe thereon, &c.* From hence we may conclude, that the offering of CAIN was a *part of the fruit of the earth*, and that *only*.

We are, in verſe 4th, informed of what kind the offering of ABEL was. *And Abel he alſo brought of the firſtlings of his flock, and of the fat thereof.* Hence it is evident, that ABEL brought theſe as ſacrifices unto the Lord.

Our next inquiry will be, *wherein conſiſted the ſuperior excellency of* ABEL's *offering?* That there was a very material difference is unqueſtionable, from the event, viz. *The Lord had*

had reſpect unto ABEL *and his offering: But unto* CAIN *and his offering he had not reſpect.*

Now this difference conſiſted,

1. *In the characters of the worſhippers.* CAIN was a wicked man, under the reigning power of ſin, and a ſervant of Satan; therefore the Lord abhorred his offering. *The ſacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight*, Prov. xv. 8. But ABEL is ſtyled *righteous* by the Lord Jeſus, Matth. xxiii. 35. His heart was upright, and his life holy, and the Lord approved his offering. But,

2. *There was a very important difference in the matter*, or *ſubſtance of the offerings.* It has been already obſerved, that CAIN brought of the fruit of the ground: A kind of acknowledgment offered unto God, as his Creator; a meat-offering and no more, which an expoſitor ſuppoſes, might have been offered by our firſt parents, even in a ſtate of innocency.

But *righteous* ABEL *offered unto God a more excellent ſacrifice than* CAIN, Heb. ii. 4. For it ſeems probable that ABEL brought a DOUBLE OBLATION; and the mode of expreſſion ſeems to intimate it. *And the Lord had reſpect unto* ABEL *and his* (MINCHA) *offering: But unto* CAIN *and his* (MINCHA) *he had not reſpect.* Here both are ſaid to bring an offering of the *firſt fruits* of the earth, as a grateful acknowledgment of the benignity of the great Creator of all things. But it is added, *And* ABEL *he alſo brought of the firſtlings of his flock.* Thus (ſeveral critics have obſerved) the Apoſtle Paul intimates by the term he uſes in the forecited paſſage, πλειονα θυσιαν, that ABEL's offering was more excellent, not only in point of *value*, but particularly in *number.*

Should it be aſked, Why did not CAIN alſo offer an animal ſacrifice? we reply, it could not ariſe from ignorance, for moſt aſſuredly Adam taught *him* the nature and the uſe of ſacrifices, as well as ABEL; and he muſt have known what his brother was about to do; therefore his neglect muſt have ariſen from a contempt of that poſitive inſtitution of God, and a diſbelief of its efficacy. Thus he diſcovered flagrant diſreſpect to the divine goodneſs: And, by rejecting the *type*, he rejected JESUS CHRIST, the great antitype.

3. *The difference conſiſted alſo in the manner in which theſe offerings were made.* The Apoſtle *Paul* expreſly ſays, the offering of ABEL *was by faith*; CAIN's was not ſo. He brought no animal for ſacrifice, and thus it appeared very

evidently that he had not faith in the appointment of God. "His mind was corrupted by pride, and blackened with infidelity. But righteous Abel, with gratitude and humble piety, brings his *offering* as a dependant creature, and a *sacrifice* alſo as a ſinner." CAIN approached the altar of God with a haughty confidence, as the proud Phariſee, who would not ſtoop to *pray*, but boldly *thanks* God for his ſuperior purity and integrity. But ABEL, like the broken-hearted publican, humbly confeſſes his guilt, and fervently implores the divine mercy. No wonder then, that the Lord rejected the *one*, and ſmiled on the *other*; for *the Lord reſiſteth the proud, but giveth grace to the humble.*

Righteous Abel by this act deprecated alſo the wrath of God. Knowing his own guilt, and trembling beneath a ſenſe of its demerits, he approaches the altar with a ſacrifice of atonement. And while the grateful incenſe is ariſing towards the heavens, the tear of penitential anguiſh falls, and he breathes forth the feelings of his ſoul in the humble language of devotion—"Wonder, O my ſoul! be aſtoniſhed, O ye bright inhabitants of Heaven!—It hath pleaſed thee, O moſt merciful Jehovah, to open a method by which ſinners may obtain pardon—Thou haſt appointed ſacrifices as the medium of acceſs unto thee, and the channel by which thou art pleaſed to beſtow thy favours on the guilty children of men. Behold my ſacrifice, O my God!—I cheerfully obey thy command: I honour thy inſtitutions: I offer it in faith, and by faith I look forward to that glorious Perſon, that *ſeed of the woman who ſhall bruiſe the ſerpent's head.* For his ſake pardon my tranſgreſſions, and accept my ſervices!"

4. There is alſo another difference between the ſacrifices of Cain and Abel, viz. *the motive which influenced them.* "There was a difference in the principle upon which they went. Abel offered with an eye to God's will as his rule, and God's glory as his end, and in dependance upon the promiſe of a Redeemer; but Cain did what he did only for company, or to ſave his credit, not in faith, and ſo it turned into ſin to him *."

Thus it appears that the very different reception, which the offerings of theſe two brothers met with, aroſe from the characters of the perſons; the nature and the manner of their offerings. The *one* exerciſed faith in Chriſt as the great atoning ſacrifice; the *other* rejected the method of acceptance

* Henry in loc.

through

through him, which God had pointed out by the inſtitution of animal ſacrifices. Therefore we are conſtrained to ſay, God was juſt in having reſpect unto the offering of ABEL, and not unto that of CAIN.

Hereby, ſays the Apoſtle Paul, *Abel obtained witneſs, that he was righteous, God teſtifying of his gifts.* It is probable that God teſtified of his gifts in the two following reſpects:

Abel had the ſecret teſtimony and approbation of his conſcience. The Spirit bore witneſs with his ſpirit, that he was acting agreeably to the will of God. *The ſecret of the Lord is with them that fear him.* The Lord is pleaſed to impart a ſweet ſerenity, and an holy confidence to the ſoul when engaged in his ſervice. There is that heart-felt pleaſure in every act of genuine obedience to the laws of God, with which a ſtranger intermeddleth not, and can never be obtained in the paths of diſobedience. When the humble ſoul is engaged in the exerciſe of God's worſhip, *the high and lofty* ONE *that inhabiteth eternity, whoſe name is Holy*, vouchſafeth to *dwell with him*, to *revive the ſpirit of the humble*, and *to revive the heart of the contrite.* And the preſence and ſmiles of God are ſufficient to fill the ſoul with joy unſpeakable and full of glory. This is the ſealing of the Spirit of God; and this, it is probable, Abel experienced, when engaged in this ſolemn act of devotion.

But it is generally ſuppoſed, that God teſtified of his gifts *by a viſible token from Heaven.* It appears evident that the Lord gave ſome *viſible* token of his acceptance of ABEL's oblation, and the rejection of CAIN's, becauſe it is ſaid—*And Cain was very wroth, and his countenance fell*, which intimates that he knew it immediately. Probably God ſent down fire from Heaven to conſume the ſacrifice, thereby to teſtify that he accepted the oblation, and that divine juſtice ſeized upon the ſacrifice, inſtead of the ſinner who offered it, and for whom it was offered *. God uſually teſtified his approbation of the offerings of his people by fire from Heaven. When the Lord God confounded the prophets of Baal, he teſtified of the gifts of his own ſervant the Prophet Elijah in that ſolemn and conſpicuous manner: *Then the fire of the Lord fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that was in the trench.* 1 Kings, xviii. 38. Thus was pious Abel juſtified by the righteouſneſs of faith.

On the review of this ſubject, let us admire the wiſdom

* Guiſe in loc.

and

and the love of God, in thus early opening a method of acceptance and ſalvation for ſinners of the human race! Adam was created pure, all the faculties of his ſoul were in perfect harmony with the divine will, and in the fulleſt enjoyment of uninterrupted bliſs. But, alas! *Man being in honour, abode not!* By ſin he incurred the awful diſpleaſure of God, and felt the weight of that ſentence: *In the day thou eateſt thereof, thou ſhalt ſurely die.* But the mercy of God is great above the heavens! Such was the boundleſs love of JEHOVAH, that no ſooner had our parents tranſgreſſed, but a Redeemer was revealed, who, by the one offering up of himſelf, ſhould render a full atonement for the ſins of men, repair the ruins of apoſtacy, and reſtore the rebel from death eternal, which was the wages of ſin: Yea more, ſhould confer upon him everlaſting life and glory!

But ſuch is the malignity of ſin, that *without ſhedding of blood, there could be no remiſſion.* And this blood muſt be the ſinner's *own*, or that of his *Surety*. Now this Surety, this Redeemer, was promiſed to Adam, under that ſignificant appellation, THE SEED OF THE WOMAN. And this pointed out the LORD JESUS CHRIST, who voluntarily became the propitiation for our ſins; was made a *curſe for us, that we might be made the righteouſneſs of God in him!*

And as ſin, objectively conſidered, contained an infinite evil, no created Being could fulfil the mighty taſk. Therefore the ſecond Perſon of the ſacred Godhead became incarnate, *was made fleſh, and dwelt among us.* Thus, being GOD and MAN in one perſon, he completed the arduous work; ſatisfied offended juſtice; fulfilled all the requirements of the law, and opened the gates of glory for every one that believeth. And in this moſt myſterious ſcheme of redemption, *mercy and truth are met together, righteouſneſs and peace have kiſſed each other:* Yea, *all* the attributes of Deity ſhine with infinite effulgence and benignity. "This is a ſcheme of the moſt righteous mercy, and of the moſt merciful vengeance: We ſee the neceſſity of a mighty ranſom, and (though we acknowledge and adore the free grace herein diſplayed) we aſſert that this ranſom was fully paid by the meritorious death of Chriſt, the Lamb of God, that expiated the guilt, and took away the ſins of the world*." On the contemplation of this myſtery of godlineſs, the expreſſive words of Scripture well become us; *O the depth of the riches, both of the wiſdom and knowledge of*

* Dr. Kennicott's Diſſert.

God! How unſearchable are his judgments, and his ways paſt finding out! We thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight.

HORATIO.

A CAUTION TO YOUTH.

My ſon, if ſinners entice thee, conſent thou not. Prov. i. 10.

IT is an awful truth, though little regarded or believed, that our infernal enemy, however he may ſhift his ground, or vary his operations, uniformly aims at the accompliſhment of *one* deſign, viz. *the final damnation of the ſoul.* In purſuing this deſtructive purpoſe, there is no engine he employs with more fatal ſucceſs than the *ſocial* affections of human nature.

Man was formed for intercourſe; and were it not for ſin, this deſignation of the benevolent Creator muſt prove a ſource of unknown improvement and pleaſure to intelligent creatures. To be *independently* happy is the ſole prerogative of ſelf-exiſtent Deity: The happineſs of created, dependant beings, muſt be entirely *relative.* Perfect creatures derive *all* their enjoyment from God. The ſcenes of creation are to them ſo many bright mediums of communion with Him; and the communications of their kindred minds are divinely appointed to conduct each other to the Eternal ALL.

Through the channel of ſocial affection ſin firſt made its entrance into our world; *the woman gave me of the tree, and I did eat*—And ſtill the intereſts of darkneſs are promoted by the *abuſe* of ſocial influence: No man ſeems willing to be damned alone. Some appear even to derive conſolation from the horrible perſuaſion, that their companions amidſt the flames of hell will be very numerous. Ah deluded mortal! doſt thou then conclude, that, becauſe the *ſmiles* of thy aſſociates in tranſgreſſion now contribute to heighten thy guſt for the *pleaſures* of ſin, therefore *their agonies* will ſerve hereafter to alleviate *thine*? or reconcile thy feelings to thoſe horrible pains which are the *wages* of ſin?

The young endeavour to baniſh religion from their ſmiling circle, as an unſeaſonable intruder. Their emulation is to ſtrew the paths of death with the faireſt flowers of pleaſure. *Come*, ſay they, *and while the roſes bloom and opportunity beckons, come, caſt in thy lot among us.* Let the concerns of futurity quietly

quietly reſt among thoſe forbidding glooms which envelope them. Avoid, as hell, the whining dupe of religious ſingularity. The majority is ours: And, if there be a God, he is too merciful to deſtroy ſo many of his creatures.—*My ſon, if ſinners entice thee, conſent thou not.* Reſolutely ſtand aloof from their ſecret, and chuſe none of their ways. Trifle not with the ſhining bait; it conceals the hook of miſery. Wilt thou credit the flattering lips of thy moſt dangerous foe? or hang with pleaſure on thoſe ſyren ſounds, which allure thee to everlaſting ruin? God forbid! Can ſtern neceſſity compel thee to ſacrifice thy ſoul and heaven, for theſe momentary enjoyments? No, for Jeſus calls thee to nobler pleaſures. What are all the blandiſhments of the *harlot ſin*, when compared with the reſplendent and original glories of Immanuel? What are the moſt liberal offers of this periſhing world, when contraſted with the treaſures of a Saviour's grace and the royal ſplendours of his kingdom? On *theſe* let your choice determine, and happineſs is all your own.

J. B.

A DIALOGUE BETWEEN CRISPUS AND GAIUS,

On the Peculiar Turn of the Preſent Age.

Criſpus.

GOOD morning, my dear Gaius. I am glad to ſee you. The world is buſy in diſcuſſing politics and ſtruggling for empire. Suppoſe you and I retire a little from the tumultuous ſcene, and diſcourſe on ſubjects of greater importance: Let us ſtep into the book room.——Pray be ſeated.

Gaius. I am glad, my dear friend, to find your thoughts engaged on ſuch ſubjects as you mention. And though I have but little ſpare time this morning; yet that little I ſhall be happy to ſpend in your company and converſation. Pray what is the ſubject of your preſent reflections?

Criſp. I have of late employed my leiſure hours in reading the works of ſome of our firſt reformers; and on comparing their times with the preſent, I have obſerved that a conſiderable difference has taken place in the ſtate of the public mind. At the dawn of the Reformation, the bulk of mankind were the devotees of ſuperſtition, and ſtood ready to extirpate all thoſe who dared to avow any religious opinions different from theirs. Even the reformers themſelves, though they inveighed againſt the perſecuting ſpirit of the Papiſts, ſeem to have been very ſevere in their animadverſions on each

other, and to have exerciſed too little Chriſtian forbearance, and too much of a rigorous temper, towards thoſe whoſe ideas of reformation did not exactly coincide with their own. A great deal of their language, and ſome parts of their conduct, would, in the preſent day, be thought very cenſurable. How do you account for this change?

Gai. Were I to anſwer, that the rights of conſcience have of late years been more clearly underſtood, and that the Chriſtian duty of benevolence, irreſpective of the principles which men hold, has been more frequently enforced, I ſhould ſo far ſpeak the truth. And, ſo far, we have reaſon to congratulate the preſent age upon its improvement.

Criſp. Do you ſuppoſe there are other cauſes, to which ſuch a change may be attributed?

Gai. I do. Scepticiſm and a general indifference to religion appear to have ſucceeded the blind zeal and ſuperſtition of former ages. It has been obſerved on that remarkable phraſe of the apoſtle Paul, *Ye walked according to the courſe of this world*, that there is a courſe which is general, and common to all ages and places, and which includes the gratifying of the *luſt of the fleſh, the luſt of the eye, and the pride of life*, and ſuch-like things: But that, beſides this, there is a courſe, which is more particular, and which varies inceſſantly. Like the tide it is ever rolling, but in different directions. In one age or country it is this, in another that, and in a third different from them both. The courſe of this world in the early ages was a courſe of idolatry. In this direction it ran till the days of Conſtantine; at which period the prince of darkneſs found it impracticable, in the civilized parts of the earth, to ſupport the Pagan throne any longer. The leaders in the Roman empire reſolved to become Chriſtians; and great numbers, from different motives, followed their example. The tide had then changed its direction. To profeſs Chriſtianity was faſhionable, was honourable, was the high road to preferment. Satan himſelf, ſo to ſpeak, could now have no objection to turn Chriſtian. The external profeſſion of religion now began to grow ſplendid and pompous: But its true ſpirit was gradually loſt; and a ſyſtem of ignorance, ſuperſtition, and perſecution, was introduced into its place. For many centuries, the courſe which this European part of the world took, was that of Popery: And ſo powerful was it, that thoſe who ventured to reſiſt it, did ſo at the expenſe of every thing that was dear to them on earth. In this direction it ran till the Reformation. Since that period there has been another turning of the tide. Several nations have become Proteſtant;

and

and yet the courſe of this world goes on; and Satan has great influence amongſt us. He has no objection to our laughing at ſuperſtition, provided that, in any form, we remain the ſlaves of ſin. The world has of late years not directed its courſe ſo immediately towards ſuperſtition, as towards a criminal careleſſneſs and infidelity. Formerly, the minds of men were ſo bent on uniformity in religion, as to require it in *civil* ſociety. Now they tend to the other extreme; and are for admitting any kind of ſentiments, even into *religious* ſociety. In ſhort, the propenſity of the world in this day, is to conſider all religious ſentiments whatever as of little or no importance. I am afraid, my dear friend, that this is one of the principal ſources from which the lenity of the preſent day ſprings.

Criſp. Be it ſo; yet the effect is friendly to mankind. If mutual forbearance amongſt men aroſe from a good motive, it would indeed be better for thoſe who exerciſe it; but let it ariſe from what motive it may, it is certainly advantageous to ſociety.

Gai. Very true: But we ſhould endeavour to have laudable behaviour, if poſſible, ariſe from the pureſt motives, that it may be approved of God, as well as advantageous to men.

Criſp. But, do you think we ought to expect ſo much from the apoſtate race of Adam? In the apoſtle John's time *the whole world* was repreſented as *lying in wickedneſs*; and, in fact, it has been ſo ever ſince. Formerly its wickedneſs operated in a way of *intemperance*: Now it works in a way of *indifference*. Of the two does not the laſt ſeem to be the leaſt injurious?

Gai. It is indeed the leaſt injurious to our property, to our liberty, and to our lives; but with regard to our ſpiritual intereſts, it may become the reverſe. Faſhion, be it what it may, will always, in ſome degree at leaſt, diffuſe its influence through the minds of men, even of thoſe who are truly religious. The intemperance of paſt ages gave to the temper of pious people, as well as others, a tinge of unchriſtian ſeverity; and the indifference of the preſent times has, I fear, operated with equal power, though in a different manner. We ought to be thankful for our mercies; but, at the ſame time, we ſhould take heed leſt we be carried away by the courſe of this world.

Criſp. Pray are your apprehenſions well grounded? What evidence have we that religious people are influenced by a ſpirit of indifference?

Gai. The crying up of one part of religion at the expenſe of another. You may often hear of practical religion as being the all in all; and of ſpeculative opinions (which is the faſhionable name now for doctrinal ſentiments) as things of very little conſequence. Thus, by placing the doctrines of the Goſpel at a diſtance from practical godlineſs, the unwary are led to conclude that it has no ſort of dependance on them. The effect of this has been, that others, from an attachment to doctrinal principles, have run to the contrary extreme. They write and preach in favour of doctrines, and what are called the privileges of the Goſpel; and utterly neglect thoſe ſubjects which immediately relate to practice. In ſome places you may hear experimental religion extolled above all things, even at the expenſe of Chriſtian practice and of ſound doctrine. But ſurely, the Goſpel ought not to be mangled and torn to pieces. Take away its doctrines, and you take away the food of God's people. Inſiſt on them alone, and you transform us into religious epicures. And you may as well talk of the pleaſure you experience in eating, when you are actually deprived of ſuſtenance, or of the exquiſite enjoyments of a ſtate of total inactivity, as boaſt of experimental religion unconnected with doctrinal and practical godlineſs. The conduct of a man who walks with God appears to me to reſemble, in ſome meaſure, that of the induſtrious huſbandman, who eats that he may be ſtrengthened to labour, and labours, that he may find pleaſure in ſitting down to a meal. ——But, my time is gone. Buſineſs calls me away. I muſt therefore take my leave.

Criſp. Farewell, my dear friend. But I hope we ſhall ſoon have an opportinity of ſome further converſation on this ſubject.

F.

ADVERTISEMENT.

An INFALLIBLE MEDICINE for the Cure of a dangerous Diſorder, to be had GRATIS.

WHEREAS a moſt violent and dangerous diſeaſe has greatly prevailed in this neighbourhood, as well as in many other places, much reſembling the plague, a friend of mankind has thought it expedient to publiſh the following account of it, with its various ſymptoms and effects, and to recommend a method of cure, which has never failed in a ſingle inſtance.

This

This diſeaſe has long been known among the learned by a variety of names. The *Greek* phyſicians called it AMARTIA. It may be diſcovered by the following ſymptoms. The *head* is always affected, particularly the eyes, ſo that moſt objects are miſtaken for each other. The *underſtanding* is clouded. The patient is ſometimes *deaf*, eſpecially to certain ſubjects of diſcourſe. The *tongue* is ſo ſtrangely diſordered, that it ſpeaks perverſe and blaſphemous words. The patient has occaſional fits of *lameneſs*, eſpecially when it is propoſed to walk to a place of worſhip. But the *heart* is the principal ſeat of the diſeaſe, from the affections of which, the ſenſes and members are alſo diſordered. This diſeaſe is, upon good grounds, ſuppoſed to be hereditary, and may be traced back to the common parent of mankind. It is therefore *univerſal*; ſo that there never was but one Man in the world exempted from a taint of it.

The preſent effects of this diſorder are very dreadful. It ſometimes produces a raging *fever*, inſatiable *thirſt*, and extreme *reſtleſſneſs*. The mind is at times alarmed and filled with *anxiety*. The patient diſcovers *pride*, *envy*, *malice*, *covetouſneſs*, *luſt*, and *deceit*. His family, friends, and neighbours, are frequently ſufferers, as many in this place can teſtify. Magiſtrates are ſometimes forced to interfere, and though they ſeldom attempt a cure, they prevent his doing further miſchief.

But the final conſequences of this diſeaſe are formidable in the utmoſt degree. Unleſs timely aſſiſtance be afforded (which muſt generally be in the early ſtages of it), the patient inevitably periſhes. Death, dreadful death, muſt enſue; and that, attended with ſuch circumſtances of miſery, horror, and deſpair, that humanity is conſtrained to draw a veil over the terrible ſcene.

It is neceſſary to add, that by far the greater part of thoſe on whom it preys, are utterly inſenſible of their condition, and unwilling to admit that they are ill. It is probable that ſome who read this advertiſement may feel themſelves angry with this repreſentation of their caſe, and be ready to throw it aſide with diſdain. A certain indication this, that the patient is dangerouſly diſordered. But this may, at the ſame time, account for the general and fatal neglect of applying in time to

THE PHYSICIAN.

This extraordinary Man is not indeed a *ſeventh ſon*, but the *only Son* of a moſt high and diſtinguiſhed Perſonage. He was intended for the profeſſion from his birth, and in all reſpects

properly qualified for it. His ſkill, tenderneſs, and care, were never impeached by any one of the thouſands of patients whom he has perfectly reſtored. His practice has been incomparably extenſive, and millions can teſtify, that by Him the blind have received their ſight, the lame have leaped as an hart, lepers have been cleanſed, the deaf have been made quick of hearing, and many dead perſons have been reſtored to life. After a life of the moſt benevolent exertions, he was put to death by the malice of ſome ignorant practitioners, who envied his fame and ſucceſs. However, the world ſtill reaps the benefit of that *ſpecific medicine* which he prepared. Certain perſons, appointed by him, committed his advice to writing, and have recorded it in a moſt excellent family book, which has gone through a thouſand editions, and is commonly called

THE BIBLE.

Here we learn that *ſin* is the great diſeaſe of the human race, that it has the moſt unhappy effects on the bodies and ſouls of men; that it has introduced all the miſeries under which they groan. Herein alſo we are taught that no man can cure himſelf of this diſeaſe; and though a multitude of quacks have recommended noſtrums of their own, there is only one medicine in the world that can effect a cure.

Reader, go and learn what that meaneth: *The blood of Jeſus Chriſt his Son cleanſeth us from all ſin.*

ON THE ENMITY OF THE CARNAL MIND TO GOD AND HIS LAW.

THE doctrine of human depravity, eſpecially of the univerſal and total depravity of mankind, is ſo very humiliating, that we cannot wonder that the pride of man is unwilling to admit its truth. But when the charge is ſeriouſly advanced, by the warmeſt friends of human happineſs, and with a profeſſed deſign to ſubſerve the ſinner's intereſt, there is ſurely ſufficient reaſon to examine impartially the juſtice of it; and however mortifying the acknowledgment may be, we ought to make it freely, unleſs we can diſprove the facts.

It has ſometimes been objected to this doctrine, that it tends to encourage an ill opinion of our fellow-creatures; and that the very admiſſion of ſuch a ſentiment ſeems to indicate a malignant and cenſorious diſpoſition. But when we conſider ourſelves as involved in the ſame charge with other men, the humbling ſenſe of our own depravity muſt prove

prove an antidote to all improper harſhneſs and ſeverity towards our fellow-ſinners: And if we are fully ſatisfied of the fact, it muſt be an evidence of the trueſt benevolence, to labour to convince mankind of their criminality; conſidering eſpecially that the diſcoveries of pardoning mercy, with which we have been favoured, cannot be ſuitably valued, without a thorough conviction of their abſolute neceſſity and unmerited freeneſs.

On this ſubject I would principally direct the reader's attention to one paſſage in the Epiſtle of Paul to the Romans, chap. viii. v. 7. *Becauſe the carnal mind is enmity againſt God: For it is not ſubject to the law of God, neither indeed can be.* Let us endeavour impartially to examine whether the apoſtle does not in this place poſitively advance the doctrine of which we ſpeak; and inquire into his motives for inculcating a ſentiment ſo unpopular.

If we inquire, what is intended by the carnal mind, or, who are the ſubjects of ſo depraved a diſpoſition, I conceive, we ſhall have no room to ſurmiſe that the charge is to be reſtricted to a part only of the human race. It is not the mind of perſons brought up in heatheniſh darkneſs, or filled with Jewiſh prejudices, or peculiarly abandoned to profligacy, which the apoſtle *excluſively* ſtigmatizes as enmity againſt God. His accuſation is much more general. *All fleſh* is included in the indictment. The *carnal mind* is the diſpoſition of *every* man that has not experienced a ſupernatural change. It is called the *carnal mind*, or *the mind of the fleſh*, not merely becauſe wicked men generally prefer the body to the ſoul, and purſue their temporal and carnal delights in preference to ſpiritual and eternal enjoyments; but becauſe it is the *native* diſpoſition of man, and is common to all our race as they are born of the *fleſh*. To this agrees John, iii. 6. *That which is born of the fleſh, is fleſh, but that which is born of the Spirit, is ſpirit.* The mind of every man who has not been born again by the effectual grace of the Spirit is enmity againſt God. That the aſſertion of the apoſtle is to be underſtood in ſo great a latitude, not only appears from the frequent teſtimony of Scripture to the doctrine of *univerſal depravity*, as in Gen. vi. 5. and viii. 21. Job, xv. 14. 16. and xxxv. 4. compared with xiv. 4. Pſ. li. 5. and particularly Rom. iii. 9—19. where Paul applies ſeveral paſſages from the Old Teſtament, to prove that all the world is become guilty before God; but is alſo evident from the ſame apoſtle's ſpeaking of himſelf, and other Chriſtians, both Jews by birth, and converts from the Gentiles, as having

ing been *enemies to God*, Rom. v. 8. 10. The same truth is implied in our Lord's assertion of the universal necessity of the new birth. See John, iii. 3. 5. 7.

The expression used by the apostle is remarkably strong. *The carnal mind*, he asserts, *is* not only alienated from God, and averse to a holy familiarity with him, but positively opposite to him, yea downright *enmity against him*. He elsewhere teaches us that sinners are *enemies* to God, but here he tells us their mind is *enmity* itself. Enemies may be reconciled, but enmity cannot. The sinner's native disposition must be subdued, and an opposite temper of mind be imparted, by efficacious grace, or he will continue for ever a foe to God.

It deserves particular notice that St. Paul *deduces the evidence of this enmity* from the carnal mind's *refusal of subjection to* GOD'S LAW. All are enemies to God who do not submit to his authority. Men may pretend to love God under other characters; but if they are enemies to him as a lawgiver, all such pretences are fallacious. Supreme dominion is essential to his character, and cannot be separated from it. Among men the person and office may be separable; and a man may possibly be a friend to a king, who yet is an enemy to his government. As, for example, it is conceivable, that a man might have a sincere good-will and respect for the late king of France, and might wish him to enjoy life and happiness as a citizen, while he preferred a republican to a monarchical government, and was therefore unwilling to have him reinstated on the throne. Or, another person who lived in the days of O. Cromwell might have been truly his friend, who yet disapproved of his government, and condemned his assuming the office of chief magistrate as an unjustifiable usurpation. But the nature and office of the Supreme Being are inseparable; and no one can be a friend to God, who is not a friend to his government, and to his holy law as the standing rule of government. This may lead us to understand the GROUND of the *carnal mind's enmity to God*. It is chiefly on account of his acting as the *moral governor* of the world. If he would drop the reins of government, or conduct it upon a different plan, sinners would not dislike him. If he would only employ his *natural* perfections to gratify them, they would be well pleased with him. Yea, if God would give up his law, some unrenewed minds would admire his power and wisdom, and make God himself, as well as his works, an object of curiosity and speculation. But he will assert his right to the throne; and support

upport the honour of his law: And ſooner ſhall heaven and earth paſs away, than one tittle of that law ſhall fail. I ſpeak here, not of ceremonial inſtitutions, but of the moral law. This is what the carnal mind cannot bear, for it is not ſubject to the law of God, neither indeed can be.

The moral law is offenſive to the carnal mind, becauſe it extends to *all* our actions, requiring conſtant and univerſal obedience. This is thought too much, however! And (which is ſtill worſe, in the eſtimation of the unregenerate) it is ſpiritual, taking cognizance of the very *ſprings of action*. It inſiſts upon *truth in the inward parts*; requires right diſpoſitions; and rejects the faireſt exterior for want of them. It alſo demands a continual regard to God, and requires that he be loved with the whole heart. It forbids all idols, and condemns every ſpecies of iniquity, commanding us to ſhun it with abhorrence. Beſides, the law will juſtify no man whatever upon the ground of his own perſonal obedience, unleſs that obedience be abſolutely perfect; for its unalterable denunciation is, *Curſed is the man that continueth not in* ALL THINGS *written in the Book of the Law to do them*. The penalty here annexed to even the ſmalleſt act of diſobedience is very heavy, yea infinitely terrible. The everlaſting curſe of Jehovah comprehends the ſum of all wretchedneſs. Both the demands and the penalties of the law are ſuch as the carnal mind will never ſubſcribe to, becauſe it is wholly ſelfiſh, and regards not the divine glory.

It is particularly offenſive to the carnal mind that the Law of God admits of *no abatement* in its demands on account of the ſinner's diſinclination, or *moral inability*, to yield the obedience it requires. It will not bend to our humours, nor accommodate itſelf to our ſinful propenſities. The law makes no allowance for depraved diſpoſitions. It requires as much liberality from the covetous, as from the generous: As much temperance, equity, chaſtity, and forgiveneſs, from the luxurious, diſhoneſt, libidinous, and implacable, as from thoſe of a contrary diſpoſition. And as it makes no allowance for our offences againſt our *fellow-men*, on account of our being under the powerful and habitual influence of any evil temper whatever; neither does it make any for ſins committed againſt *God*.

God will make no abatement in his law, either in favour of thoſe ſinful propenſities that are more *occaſional*, and *partially* oppoſed to its requirements, or on account of the moſt *conſtant* or the moſt *general* defects and depravity. Even the

boaſted plea, which ſo many flatter themſelves will avail in their behalf, that we are poor fallen creatures, will never induce him to excuſe them for falling ſhort of perfect obedience. If our inability to perform what the law requires, aroſe from other cauſes than depravity, or defect of love to God, it might operate as an excuſe; but to plead that our *diſpoſition* is ſo averſe to God that we *cannot* love him, is the worſt excuſe in the world; or rather this is the very eſſence of wickedneſs, that our minds are carnal, they are enmity to God, and *therefore cannot* ſubmit to his law.

Moreover, *God will not give up his law even in favour of them that he ſaves.* No. It muſt be honoured and magnified by the Surety, who, as mediator between God and man, has taken a moſt decided part with the moral Governor of the Univerſe in the controverſy between him and his revolted ſubjects. And the law muſt be honoured by the ſinner too, who would partake of the benefits of Chriſt's mediation. He muſt ſubſcribe to all that the Surety did, and ſhow that he heartily enters into his views, and unites cordially in his deſign of honouring the law and government of God, as holy, juſt, and good. He muſt reſpect the Advocate with the Father, *as Jeſus Chriſt the righteous.* The ſincere convert, like God the Father, is well pleaſed with Chriſt *for his righteouſneſs ſake, becauſe he hath magnified the law, and made it honourable.* Hence the carnal mind hates the genuine Goſpel as much as it does the Law. Indeed it is impoſſible that he who diſlikes the one ſhould love the other: For though the glory of the Goſpel far exceeds that of the Law, and exhibits the grace as well as the purity and righteouſneſs of the Moſt High, yet both had one Author, and both exhibit the ſame moral character as belonging to him. The true believer not only acquieſces in the Mediator's vindication of the divine claims and charges; but he is heartily willing to return to obedience, and conſiders the obedience of Chriſt as being at once the ground of his juſtification and the pattern of his ſanctification. Though daily defects increaſe his ſenſe of obligation to the Redeemer, he wiſhes conſtantly to judge of his own temper and actions by the perfect and inflexible rule of the moral law.

Thus we ſee evidently that the ground of that enmity which the carnal mind hath againſt God, is, becauſe it cannot endure ſubjection to his law. The law of God does not ſuit the depraved diſpoſition of fallen man. But it will be proper here briefly to inquire, what *ends* the apoſtle had

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in view in remarking the enmity of the carnal mind againſt God.

Certainly, when Paul made this obſervation, it was *not* his end to condemn the divine character, and blame the law of God as unreaſonable and unrighteous; nor to excuſe the enmity of the carnal mind, and its refuſal of ſubjection to the law. For it is not owing to any thing unlovely in the divine character, or unholy and unfair in the divine law, that carnal minds hate them. Nor is it owing to mere miſconception. Men's miſconceptions frequently hide their enmity, inſtead of being the chief cauſe of it. They often conceive that God will be leſs ſtrict than his law declares him to be. They love to think that he is ſuch a one as themſelves, and will as eaſily paſs by their tranſgreſſions, as they can excuſe their own ſins. The day of judgment will cure their miſconceptions, though it will not cure their enmity, but kindle it into a ſelf-tormenting flame. It is divine grace alone that can ſlay our enmity. A falſe Goſpel may conceal and ſmother it for a time, that is, till the ſinner finds his miſtake, and ſees how God abhors all his fictitious experience, and his impenitent faith. But it is only renewing grace that can direct our hearts into genuine love to God, and make us willing to embrace ſalvation as wholly of grace, and at the ſame time ſubmit to Chriſt's yoke.

This, I conceive, was the chief end the apoſtle had in view in pronouncing the carnal mind enmity againſt God. He meant to ſhow our *need* of *renewing* grace, and the immenſity of our obligations to it. For, if we were thus enemies to God and his law, either God muſt change, or we muſt be changed, or mutual enmity muſt laſt for ever. But it is impoſſible that God ſhould change. And he will never abrogate nor alter his law. And, as obſerved before, the genuine Goſpel exhibits the ſame character, though with additional luſtre; and therefore will not ſuit the carnal mind any better than the Law. Therefore *regeneration* is neceſſary for us all: And is an unſpeakable bleſſing. For *they that are in the fleſh cannot pleaſe God*, nor be pleaſed with him. *But ye are not in the fleſh, but in the ſpirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his.* But Chriſt was an ardent friend to God and to his law; let us therefore try ourſelves by this teſt, whether we have the mind of Chriſt, or whether we are yet wholly carnal and unrenewed.

R.

AN ESSAY ON READING.

IN ſubordination to divine Providence we ſtand indebted to the agency of men for a variety of inventions, which have wonderfully contributed to diffuſe knowledge and happineſs through a dark and miſerable world. In the great catalogue preſented to our view in the inſtructive page of hiſtory, the art of printing occupies a very conſpicuous place: For it is productive of conſequences as laſting as our exiſtence. This light dawned firſt upon Germany, about the middle of the fifteenth century. It was particularly through the then new medium of the preſs, that the principles of the Reformation, which was begun by Luther about fifty years after, were promulgated with incredible rapidity, and became triumphant over all the ſubtilty and rage of its dignified oppoſers. This important diſcovery opens to us a thouſand rich mines of wiſdom and pleaſure; and, however it may be abuſed by the vanity of ſome, and the wickedneſs of others, it ſhall nevertheleſs be inſtrumental in bringing a large and laſting tribute of glory to the Redeemer.

The Holy Scriptures ſhould be loved with greater ardour, and ſtudied with more attention, than any other book whatever, becauſe they contain ſentiments more intereſting, beauties more captivating, and ſublimities more aſtoniſhing. They are not only to be read, but treaſured up in our memories. We ſhould avail ourſelves of every circumſtance that may conduct us to the knowledge of their import, and enable us with facility and energy to apply their eſſential truths to ourſelves. Then we ſhall wiſely at leaſt, if not ſucceſſfully, contend with an infidel race, and wipe away the odium of embracing ſentiments unexamined by the word and teſtimony of Jeſus. Then we ſhall improve our faculties, illuſtrate our principles, enlarge our uſefulneſs, and abound in thoſe conſolations, which, like the widow's cruſe of oil, will increaſe as they are poured out, and which will at laſt be abſorbed in the pleaſures of heaven. Every man of true piety and taſte finds in the Scriptures both inſtruction and delight. He reads other books with a view to the knowledge and enjoyment of this; and eſtimates their worth according to the meaſure in which they are calculated to promote the object of his deſire.

But we cannot help deploring that wilful ignorance which is the only diſtinction of great numbers who profeſs themſelves the advocates of Goſpel truth. Being too gay, too buſy, or too idle, to exert themſelves in the cultivation of

their minds, they ſuffer them, like the field of the ſlothful, to be quite over-run with thorns and nettles. Sometimes, perhaps, they may yawn away ten minutes over a valuable book; but are ſeldom, if ever, inſpired with life and vigour. They reliſh nothing ſo much as the ſentimental licentiouſneſs of a Sterne, or the ſubtil poiſon of ſome dangerous novel. Novels, generally ſpeaking, are inſtruments of abomination and ruin. A fond attachment to them is an irrefragable evidence of a mind contaminated, and totally unfitted for the ſerious purſuits of ſtudy, or the delightful exerciſes and enjoyments of religion.

It muſt be confeſſed, that even books of an *oppoſite* deſcription—books which combine important inſtruction and untainted pleaſure—will, if they preclude punctual attention to the duties of our reſpective ſtations, be read too much. When we depart from the order eſtabliſhed by infinite wiſdom, and the obligations by which we are individually bound, we ſtand guilty before Him, who has made every thing beautiful in its ſeaſon. There are many things of vaſt conſequence to ourſelves and others, that books cannot teach, and many pleaſures which they cannot communicate; and which are found only in the more active walks of human life. Yet proper opportunities of reading will, under the divine bleſſing, make thoſe, who prize and improve them, like trees that yield abundance of delicious and wholeſome fruit.

To reading and reflection, ſome part of every day, if poſſible, ſhould be inviolably ſacred. He who never reads, forgets that he rational; and he who never reads with a thirſt for ſpiritual knowledge, forgets that he is immortal. As our underſtandings improve by our acquaintance with divine revelation, and with the writings of great and good men, we ſhall, in our progreſs through this vale of imperfection and ſorrow, participate of unnumbered joys, to which the trifling and the indolent are ſtrangers. An elegant writer obſerves that "Sorrow is a kind of ruſt to the ſoul, which every new idea contributes in its paſſage to ſcour away. It is the putrefaction of ſtagnant life, and is remedied by exerciſe and motion." The ignorant, as they are eaſily elated by the fluctuating brightneſs of proſperity, ſo they are the firſt to fall a prey, in the hour of adverſity, to grief and deſpair. They are then like ſhips on a boiſterous ſea, without cargo, and without ballaſt; while thoſe, whoſe minds are ſtored with the acquiſition of true wiſdom, remain ſecure amidſt the ſtorms of life, and gradually approach that haven of everlaſting reſt, where they will know even as they are known.

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The lover of uſeful books, when he is not governed by reſerve or pedantry, conciliates eſteem, and communicates pleaſure, in the various departments of ſocial life. He perceives the juſtice of Lord Bacon's remark, that "Reading makes a *full* man, and converſation a *ready* man;" therefore he indulges, at proper times, in the pleaſures of cheerful company and converſation. But gaming and detraction, profaneneſs and diſſipation, he holds in abſolute abhorrence; with thoſe aſſemblies in which theſe are countenanced, he never unites. His heart is with them who love inſtruction, and with ſuch as delight in the communication of it. Adorned with Chriſtian humility, he makes no oſtentatious diſplay of his natural or acquired talents. He never indulges the unmanly thought of treating inferior ſenſe and information with contempt; but while he ſecretly adores the Providence that has bleſſed him with higher advantages, he endeavours to lead others into the pleaſing paths of wiſdom.

When inſpired with ſuch ſentiments, and purſuing ſuch a line of conduct, how amiable do men appear! Theſe are qualities, the poſſeſſion of which is of more conſequence than the conqueſt and poſſeſſion of the univerſe. Does the reader earneſtly deſire to obtain them? Let him make uſe of thoſe means which Providence has placed in his power, and humbly implore the bleſſing of Him who delights to make his creatures wiſe and happy. Let him remember that opportunity will not laſt for ever. Time will ſhortly moulder the hands that now write in the duſt, and ſtill the breaſt that now throbs at the reflection. But let not this be read as ſomething that relates only to another: It is applicable to every individual who peruſes what is here written. This awful truth, however obvious, and however reiterated, is yet frequently forgotten; for ſurely, if we did not loſe our remembrance, or at leaſt our ſenſibility, that view would always predominate in our lives, which alone can afford us comfort, when we die. P.

EXTRACT OF A LETTER FROM THE REVEREND DR. ROBBINS,

Miniſter of Plymouth, Maſſachuſets, in America, to his Friend in England; dated 31ſt May 1793.

I AM happy to inform you, that there is a great number of places in the United States, where there has been, and ſtill is, a happy appearance of a glorious work of God,

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in the revival of religion; which affords a joyful evidence that God has not forſaken our guilty land; but that he is determined to work for his own name's ſake, and, by "buildlng up Zion to appear in his glory."—But O! how ſhall I, with becoming gratitude and humility, deſcribe to you the joy which the friends of Zion have had, in beholding the wonderful works of God's grace in this town, for about four months paſt? I have never ſeen any thing like it, during my miniſtry here for thirty-three years. The divine work began in January laſt. Nothing ſpecial in Providence, no mortal ſickneſs, no particular calamity, had taken place among us, to rouſe the attention of the people. We had been for a long time in a ſtate of awful careleſſneſs, as to the things of another world. During laſt ſummer and fall of the year, there appeared an unuſual ſtupidity. Irreligion, profaneneſs, and diſorder among the youth, profligacy of manners, error, deluſion, and an amazing inattention to the word and ordinances of God, and to divine things, ſeemed to mark our character as a people: Though even then we had ſome wreſtling Jacobs, who uſed to meet weekly for ſocial prayer, and earneſtly to implore the effuſion of the Holy Spirit. But the general appearance was exceeding dark; and pious Chriſtians were ready to look out for ſome ſore and terrible judgment upon us. Indeed it appeared to me that we were nearly ripe, either for *ruin*, or the diſplay of *ſovereign grace*, and that God would ſoon ſay, "I have ſeen their froward ways, and will *deſtroy*, or I will *heal* them." The event ſeems to have proved that free and infinite grace had determined on the *latter*. It pleaſed God, as with "a ſtill ſmall voice," by the ſecret but powerful influence of his bleſſed Spirit, to awaken the attention of one, and another, and another, to a ſolemn concern for the welfare of their immortal ſouls. This at length became known to many others; and, there being ſomething *peculiar* in the circumſtances and characters of thoſe who were firſt awakened, it excited rather an unuſual ſurpriſe in the minds of thoſe who heard of it, and ſoon appeared to have a deſirable effect upon many. From this ſmall beginning the work has ever ſince increaſed—till it has become in a great meaſure general, as to ſerious impreſſions throughout the town. Very many there are, I may ſay ſcores, if not hundreds, whoſe minds are ſolemnly impreſſed with the importance of everlaſting things. Indeed the face of the town, and the general appearance and conduct of the inhabitants, are ſurpriſingly altered. There is a remarkable *viſible* reform-

ation of manners, eſpecially among the youth and children, who had been before very rude and diſorderly. With reſpect to the latter, there is ſomething very extraordinary and affecting. There is reaſon to hope that ſeveral of theſe children have at this time experienced a ſaving change. Theſe firſt propoſed the plan, and the reſt readily came into it, to meet twice a week, in the evenings, for religious exerciſes and converſation about their ſouls, and the things of another world. They have held theſe meetings now for three months or more, in different houſes, by the conſent of their parents. They frequently amount to ſixty, ſeventy, eighty, and once at my houſe to the number of ninety-two. They are by themſelves. Thoſe whom I mentioned as hopefully converted, commonly lead in their exerciſes; and the reſt behave, though ſo numerous, with the greateſt order, ſilence, and decency. And it is truly aſtoniſhing to hear (for they have been overheard frequently by others) the expreſſions, the fervour, the ſolemnity, which are manifeſt in the prayers and praiſes of theſe young creatures. They are generally from about the age of ſeven to fifteen years—Others, of different ages, have alſo their religious meetings for conference and prayer, reading and ſinging, &c. almoſt every evening in the week, in various parts of the town. On Sabbath days, ſuch crowded aſſemblies, and ſuch awful ſolemnity in our congregation, have never been ſeen in our day. They appear as if hearing for eternity. We have not however had many as yet joined to our communion. I do not encourage them to be ſudden in this matter, although they may give hopeful evidence of love to Chriſt. About twenty have been added to us, but a great many more entertain hopes of having paſſed from death to life: And very many others are now under ſerious concern, and appear to be convinced of ſin, and anxious in the inquiry "What ſhall we do to be ſaved?" Indeed it has appeared, for ſome time, that "God is truly in this place." Numbers have been brought to bow to the ſceptre of Chriſt, being "made willing in the day of his power." The dear friends of Chriſt, at the ſame time, as you will naturally ſuppoſe, are filled with joy and praiſe, at theſe tokens of the triumphs of their glorious Redeemer over Satan, theſe new trophies of his victory over the powers of darkneſs. We have been ſometimes ready to hope, that this is the commencement of that joyful period, ſo often ſpoken of in promiſe and prophecy, and which has been ſo long and ſo ardently deſired by all who love the appearing and kingdom of Chriſt, *the latter day glory of the Church*: At

leaſt that it may be regarded as ſome *drops* which are a prelude of a more glorious and plentiful *ſhower* of divine influences. May the Lord haſten it in his due time!"

[Plymouth is a ſea-port town, and the capital of a county of the ſame name in the province of Maſſachuſſet's Bay in New England. It is the place where the firſt ſettlers landed in the year 1620, and contains about 3000 inhabitants; and it appears from Gillies's Collections, vol. ii. that it was favoured with a ſimilar revival of religion about 50 years ago, under the miniſtry of Mr. Leonard, Dr. R.'s predeceſſor.]

ANECDOTE.

THE Rev. John Berridge being once viſited by a very loquacious young lady, who, forgetting the modeſty of her ſex, and the ſuperior gravity of an aged divine, engroſſed all the converſation of the interview with ſmall-talk concerning herſelf: When ſhe roſe to retire, he ſaid, "Madam, before you withdraw I have one piece of advice to give you, and that is, when you go into company again, after you have talked *half an hour* without intermiſſion, I recommend it to you to ſtop a while, and ſee if any other of the company has any thing to ſay."

OBITUARY.

ON Monday, July 8th, died the Rev. George Burnet, Vicar of Elland, in Yorkſhire. He was early impreſſed with a deep ſenſe of religious things under that eminent man of God, Mr. Walker of Truro in Cornwall. On his ordination he was employed by the Rev. Mr. Venn as his curate at Huddersfield. By the preſentation of Dr. Leigh, then vicar of Halifax, he was introduced to Elland, a place at that time remarkably rough, and inimical to the Goſpel. Mr. Burnet, like a man of God, was much concerned for the ſalvation of his flock. He ſet up a lecture on a Wedneſday night in the church, which has been continued ever ſince. He viſited his hearers from houſe to houſe, praying with them, and preaching to them, in their own habitations. The holineſs of his life was extraordinary; he was poſſeſſed of an ample fortune, which he expended in works of extenſive charity. He was peculiarly attached to the doctrine and worſhip of the church of England, and perhaps his principal weakneſs was an invariable oppoſition to every other profeſſion of Chriſtianity. After a life of indefatigable labour in his Lord's vineyard, he gave up the ghoſt in the 59th year of his age.

REVIEW OF RELIGIOUS PUBLICATIONS.

Original Poems on various Occaſions. By a Lady. Reviſed by William Cowper, Eſq. Small 8vo. 115 *pages.* 2*s.* 6*d.* Deighton, Mathews, and Faulder.

WE underſtand that the ſmall volume before us is the performance of a Lady, related, by birth and name, to the eminent writer whoſe reviſion recommends, as it has probably improved, the contents. If they do not, in general, poſſeſs an energy and acumen that would demonſtrate a poetical affinity to a genius ſo highly original, the ſuppoſition by no means places them below that rank of merit to which religious poetry is, moſt commonly, limited. An unaffected ſerioufneſs, and ſcriptural devotion, running through theſe poems, cannot fail to recommend them, eſpecially to our fair readers, the more affluent of whom will, from an elegant neatneſs of paper and type, find this volume a handſome addition to their ſelect libraries, as well as, from its portable ſize, a ſuitable companion for their retired walks.

As a ſpecimen of this amiable writer's different powers, we preſent our readers with the two following quotations:

TIMES PAST.

" O Solitude! thou friend to roving thought,
Time's beſt interpreter, with wiſdom fraught,
With my own mind converſing, calm and free,
I find ſociety enough in thee;
Thy ſtillneſs helps my memory to retrace
Paſt joys; to recollect the time, the place,
Where once my favour'd hours ſerenely flow'd,
And bleſt experience led my ſoul to God."

From a poem " Written in the Time of Affliction for the Loſs of a Son by a melancholy Accident."

" Yonder ſtands the mournful yew,
Every leaf ſurcharg'd with dew:
O'er the ſacred turf it weeps,
Where my lovely infant ſleeps.
Sleep on, ſoft child! nor ever know
A parent's unavailing woe:
In this thy ſilent manſion ſtay
Till judgment ſummon thee away;
Then, when radiant ſpirits come
To receive their final doom,
Thou the ſacred throng ſhalt join,
And freely taſte of love divine."

The

The Guide to Domeſtic Happineſs. In a Series of Letters. The fourth Edition. Pages 184. Small Octavo. Dilly.

Domeſtic happineſs is of all earthly bleſſings the moſt deſirable. He, who is miſerable in his own houſe, is miſerable indeed. A profeſſor of religion, who enjoys happineſs in Chriſtian converſation, or in the houſe of God, and returns home to a ſcene of anarchy and confuſion, reſembles a poor man, who occaſionally ſits down at a feaſt, from which he riſes with reluctance, to return to permanent miſery, greatly augmented by the recollection of tranſient enjoyment. Every help therefore to obtain and perpetuate domeſtic felicity ſhould be received with thankfulneſs. Much may be derived from this author. His advice to ſerious perſons of both ſexes, in chuſing a partner for life, is modeſt and judicious; and his directions for their ſubſequent conduct to each other, the worſhip of God in their family, and the management of their temporal concerns, are wiſe and ſcriptural. The plan is good and well executed, but not comprehenſive. Though many truths intereſting to all Chriſtians upon their firſt ſetting out in life, are contained in this little treatiſe, it ſeems to have been written chiefly for the benefit of thoſe, who are deſigned for buſineſs. To young perſons of this deſcription we cheerfully recommend an attentive peruſal of it, being perſuaded, that they will find it a ſure guide to domeſtic peace and happineſs. *Wherewith ſhall a young man cleanſe his way? By taking heed thereto, according to thy word* *.

Gideon's Cake of Barley Meal. A Letter to the Rev. William Romaine, *on his preaching for the Emigrant Popiſh Clergy; with ſome Strictures on Mrs.* Hannah More's Remarks, *publiſhed for their Benefit*, 1793. 12*mo.* 55 *pages.* Price 6*d.* Jordan.

We never heard that Gideon made or ate *barley cakes*; but we read of a certain *Midianite* dreaming about one. Gideon was a wiſe and good man, a lover of truth and righteouſneſs, and made unleavened cakes of fine flour, which were a grateful offering to Jehovah Shallom, the *Lord of Peace*; but this poor Cake is ſo ſtrongly fermented with the leaven of malice, and ſo highly ſeaſoned with calumny, that we apprehend it will be reliſhed by none but perſons of a foul mouth, and a depraved ſtomach.

The Rights of God. By Thomas Scott, *Chaplain of the Lock Hoſpital.* 12*mo.* 90 *pages.* Price 1*s.* Jordan.

This performance owes its title to Paine's treatiſe on the Rights of Man, and was occaſioned by the public notice which that work excited. It is a plain and ſerious compendium of evangelical divinity, conſiſting of two parts. In the firſt are conſidered the rights of God, as the Creator, providential Benefactor, and moral governor of the world: And in the ſecond, his rights

* Pſ. cxix. 19.

are

are conſidered, more particularly, in reſpect to his dealings with *ſinful* creatures. The plain Chriſtian may read this pamphlet to advantage; but we are ſorry that the Rev. author did not introduce the ſubject to public notice, at this particular juncture, under another title.

Loyalty and Chriſtianity inſeparably connected: or, Obedience to civil Government earneſtly recommended. A Sermon preached at Wooburn, Bucks, by T. Engliſh, *January 6th*, 1793. 12mo. 38 *pages. Price* 6*d.* Mathews, *London;* Fenly, *Briſtol*; Burnham, *Maidenhead.*

The author of this ſermon is attached to monarchy; but does not plead for the *divine* right of *any particular form* of government. He recommends paſſive obedience and non-reſiſtance to the exiſting powers, whether good or bad. He ſays, pages 17 and 18, "Paſſive obedience and non-reſiſtance, is a doctrine exploded: As a man, I feel againſt it in its worſt ſenſe; as a Chriſtian, I would yield to it, becauſe my Bible enjoins it; the authority of which is an everlaſting obligation." Whether the man and the Chriſtian in this author be at variance, we preſume not to determine. He has full confidence, however, that our rulers will always have ſufficient virtue to rectify abuſes, without any interpoſition on the part of the people.

The Patriot King, and Patriot People: A Diſcourſe, occaſioned by the General Faſt; and publiſhed for the Benefit of the French Emigrant Clergy. By the Rev. C. E. De Coetlogon, A. M, 8*vo.* 46 *pages.* Price 1*s.* Edwards.

We give the author credit for his warm attachment to revealed religion, in oppoſition to atheiſm and immorality. And we believe that all good men will agree with him in thinking that kings and other magiſtrates, miniſters and private people, ſhould exert themſelves in their reſpective ſtations, to promote the cauſe of piety. The *manner* in which the two former ought to do this, has long been a ſubject of debate. It is a caſe on which the author has not ventured to decide. In different parts of the diſcourſe he ſhows his uſual predilection for the civil and eccleſiaſtical eſtabliſhments of England, and a ſtrong diſapprobation of the preſent politics of France.

The Laſt Farewell Sermon, peached at the Tabernacle, near Moorfields, April 1, 1792. *By the Rev.* John Berridge, M. A. *late Vicar of Everton, Bedfordſhire.* 8*vo.* 36 *pages.* Price 6*d.* Chalmers.

This Sermon, though preached ſo long ago, was not publiſhed till after the deceaſe of its venerable Author. That Chriſtian ſimplicity which runs through the whole cannot fail to recommend it to the approbation of ſuch as love experimental godlineſs.

POETRY.

TO THE EVANGELICAL MAGAZINE.

GO, little book, without delay,
Direct the careleſs in the way
That leads to joys above.
Spread far and wide the Saviour's name:
The freeneſs of his grace proclaim,
And ſweetneſs of his love.

While hell with all its legions roar'd,
Tell how his blood he freely pour'd,
To ſave poor ruin'd man:
Point ſinners to his bleeding wounds;
Say how his love exceeds all bounds,
That mortal eyes can ſcan.

Go, little book, and do not ſhun
T' invite the wretched and undone
To Chriſt the ſinner's friend;
His fulneſs from his greatneſs ſhow,
Let publicans and harlots know,
How wide his arms extend.

To ſuch as long his love to ſee,
Hold forth ſalvation full and free;
For them it is deſign'd.
Say to the fearful, Haſte away;
Now is the welcome goſpel day:
Seek now, and you ſhall find.

PHILOS.

THE FADING FLOWER.

Iſa. xl. 6.

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

GO, ſaid the Spirit's voice, my ſervant go,
And fill Jeruſalem with ſolemn cry;
Exalt thy voice, as when the trumpets blow,
That wake to arms, when vaunting foes are nigh.

What ſhall I cry? the trembling prophet ſaid,
To catch the ear, and force the heart to feel?
What pow'r of rhet'ric ſummon to my aid,
What curious meſſage to the world reveal?

Cry, ſaid the Spirit, that all fleſh is graſs,
Blooming, and cut, and with'ring in an hour;
That all its goodlineſs away ſhall paſs,
As fades the tint of the new-gather'd flow'r.

Far from the prophet's tongue be flattering ſound,
In one vaſt figure all mankind include;
Th' unletter'd clown, the ſage of ſkill profound,
The rich, the poor, the poliſh'd, and the rude.

Like graſs, from common duſt alike they ſpring;
Who clothes the field, and makes the herbage grow,
Gives to the worm, the beggar and the king,
Alike the life, and joys their natures know.

Swift as the mower ſweeps the verdant field,
And blades unnumber'd fall beneath his ſtroke;
So to the ſcythe of death frail mortals yield,
And all the buſy hopes of life are broke.

Jehovah ſpeaks—At his permiſſive word,
Swift ſhall the angel of deſtruction fly;
Then war mows thouſands with the tyrant's ſword,
Whole armies vaniſh, and whole nations die.

Or, then proud Peſtilence ſtalks through the land,
Blaſting the tribes with his contagious breath;
As when ſirocco ſweeps the burning ſand,
The gaſping pilgrim ſinks in ſudden death.

Or, then lank Famine ſwiftly ſhall conſume
The thankleſs good of many ſeaſons paſt,
And fruits and herbs receive a ſpeedy doom,
And ſullen nature pines a dreary waſte.

E'en when *He* bids—*Abundance* ſhall deſtroy,
And wild intemp'rance mow the madmen down,
Grim death ſhall lurk beneath the cup of joy,
And burn in fevers, or in dropſies drown.

Some early fall cruſh'd like the infant blade,
And ſome are cropt, in youth's full vig'rous ſtem;
Some ſtand till autumn, and maturely fade,
And ſome till wintry age ſhall wither them.

Thus fleſh is graſs; but, 'tis the fleſh alone;
Within an active principle remains,
That ſhall exiſt, when fleſh and time are gone,
In endleſs joy, or everlaſting pains.

ALIQUIS.

ON THE HEAVENLY JERUSALEM.

THERE is a heav'n beyond these changing scenes,
Where weary pilgrims find eternal rest,
Where joy and peace in every bosom reigns,
And not a fear their pleasures dare molest.

The deathless tenants of that bright abode,
From all their toil and painful conflicts cease;
Array'd in righteousness, they walk with God,
High in salvation and the climes of bliss.

Walls of eternal love and sov'reign grace
The new Jerusalem around embrace,
Which Satan's art and force can never scale.
Within full many a spring of pleasure flows,
Beyond the reach of all their spiteful foes;
Nor can the Pow'r which guards them ever fail. EBENEZER.

A PARENT'S GRIEF ON THE DEATH OF A CHILD.

2 Sam. xii. 22, 23.

AND is he gone!—my much-lov'd child no more! [joy!
Sleeps he in death who lately gave me
Ah yes, he's gone!—and let me now deplore
My dear (and oh how dear!) departed boy.
Oft have I mourn'd, and oft have told my grief
To Him who gives to all their life and breath.
For who could tell, but Heav'n would send relief?
I pray'd while yet he liv'd—but now he sleeps in death!

Ah yes, my child is gone!—to grieve how vain!
If weeping could avail, I'd weep a flood,
Nor pray'rs nor tears can bring my child again,
Could I dissolve my eyes in tears of blood.
I'll chide my griefs—no more my sorrows flow—
Or, if I mourn, let meek submission hear
An heav'nly Father sent the mortal blow,
Nor could an earthly parent think it too severe.

Why should I weep? and weep these tears in vain?
I too shall shortly quit this mortal scene,
In death my child and I shall meet again;
Short is the space, and but a span between.
Why should I weep? To die is richest gain:
Would I recall my child from heav'nly bliss?
'Tis death that shuts the avenues of pain,
Departed saints are blest—and dwell where Jesus is.

Oh! let me grieve at nought but cursed sin!
'Twas sin that gave to tyrant Death his pow'r;
Yes, let me new repentant griefs begin,
And learn to bless affliction's painful hour.
My child is gone!—and still these tears arise—
I'll think of Him, who was the "Man of Grief;"
He wept, and dy'd, and reigns above the skies,
He reigns, and loves, and gives me sweet and blest relief.

IOTA.

ON THE APPROACH OF MARRIAGE.

[Written by a Lady.]

PREPARE me, O Almighty Lord,
For that important day,
When I shall plight the solemn word,
To honour and obey.

When at thy sacred altar I
With trembling feet shall stand,
Be thy eternal Spirit by
To guide the heart and hand.

With thy rich blessing crown the day,
Crown the happy pair:
Then life will cheerful glide away
Through each successive year.

But still, as pleasure's cup enjoy'd,
A noxious draught may prove,
Unless our thoughts be much employ'd
On happiness above:

Within us, Lord, new hearts create;
Fit us for heav'nly bliss:
Teach us to seek a better state,
While sojourners in this.



REV. TITUS KNIGHT.

Aged 74.

Published by Chapman & C.° N.° 18, Fleet Street. Sept.r 1.1793.

THE

Evangelical Magazine,

FOR SEPTEMBER, 1793.

BIOGRAPHY.

Memoirs of the Life of the late Rev. TITUS KNIGHT of Halifax.

THE ſubject of theſe memoirs was a native of Halifax, a town in which he exerciſed his miniſtry, and in which, indeed, he may be ſaid to have ſpent his whole life. He was born on the 17th of December, in the year of our Lord 1719. His parents were of the eſtabliſhed church, of low rank in life, and very poor in circumſtances; ſo that he was obliged at a very early period to be put to hard labour, in order to bring in a little additional relief to an indigent family. This circumſtance he was ſo far from endeavouring to conceal, that he frequently mentioned it, with evident emotions of gratitude to Him, who afterwards placed him in a very different ſituation.

When he was about ſix or ſeven years old, he began to ſhow a ſtrong deſire for learning, being totally deſtitute of the ordinary means of attaining it. But as the human mind is unwearied in its efforts to attain what it earneſtly deſires, the reader will not be ſurpriſed to be told, that by his own aſſiduity, in his leiſure hours (which were very few), he ſoon learnt to read and write; and, indeed, with little or no aſſiſtance, he obtained that knowledge of the languages, &c. which he poſſeſſed to a conſiderable degree in the ſubſequent parts of his life.

He was frequently under religious impreſſions when a child: And, as his way of life led him to hear much filthy and profane language, he has often expreſſed his grateful admiration how remarkably he was at all times preſerved from the infection.

During his childhood, he had a particular veneration for ſacred things, took a delight in attending the church, and uſed frequently to weep. At the ſame early period he learnt ſomething of the vanity and unſatisfying nature of all worldly pleaſure, long before he knew where to ſeek for ſolid and ſubſtantial happineſs. Many inſtances of this he uſed to relate; of which the following is a ſpecimen. The annual fair at Halifax, which is kept on Midſummer-day, was a ſeaſon, to which he looked forward with the moſt eager expectation of pleaſure and ſatisfaction. But when this day came, he invariably found the moſt painful diſappointment; in a few hours he grew weary of diverſion, wandered about quite unhappy, and never could this extraordinary day afford him any ſatisfaction, unleſs when he could retire from the noiſe and hurry of it, to enjoy the common recreation of *bathing*.

Several things already hinted at, with the addition of others, he has himſelf recorded in a work, which he publiſhed in the year 1770, entitled, Amyntas and Philetus, or Chriſtian Converſation, &c. where he has alſo given ſome account of an intereſting part of his life, which it may not be improper here to introduce. The reader, therefore, will not be diſpleaſed, if the memorialiſt retire a little, while he who is the ſubject of theſe memoirs is introduced to ſpeak (though dead) of the things which it pleaſed God to do for his ſoul.

"My dear parents were of the eſtabliſhment; and although filial duty, as well as chriſtian charity, requires me to hope the beſt in behalf of them, yet I ſeldom or ever ſaw or heard any thing of religion but at church on the ſabbath-day. They were, I believe, ſtrictly honeſt in their dealings with men, ſupported a fair character, and appeared as religious as their neighbours, nor ſuſpected, as church-folks, they could miſs of ſalvation. I was taught to conceive of Diſſenters, as baſe hypocrites, a people that reſembled the Scribes and Phariſees, againſt whom our Lord ſo vehemently inveighed, and denounced ſo many woes; men that attempted to hide their wickedneſs by a deceitful pretext of ſuperior ſanctity. In conſequence of theſe and the like things ſpoken of Diſſenters, and confirmed by inſtances I was then incapable

pable of inquiring into, or judging of, I contracted very unfavourable ideas of every ſect of Proteſtant Diſſenters; and, I think, could vie with any in bigotry and zeal, thinking as highly of the *Church*, as it was poſſible for any to think of the *Meeting*. But I can never ſufficiently admire or adore the free, rich, and diſtinguiſhing grace of God to me; for although there was nothing of religion in our family, not even ſo much as the form; and the way of life I was engaged in, from ſeven years old, not only unfavourable to, but quite deſtructive of all good morals; yet it pleaſed the Lord to preſerve me from the filthy converſation of my neceſſary companions, and from learning and uſing the diabolical language, I mean of curſing and ſwearing, which was daily intermixed with the moſt familiar converſation. About the age of eleven I began to be very thoughtful concerning a future ſtate. The cogitations of the day afforded much matter for imagination in my ſleeping hours, ſo that I often alarmed the family with the moſt lamentable ſhrieks and cries, occaſioned by terrifying dreams of being ſhut out from God, and thruſt into endleſs torments. Theſe thoughts and dreams, &c. produced an uncommon ſeriouſneſs in my whole deportment. I diligently read the Bible, gladly catched every opportunity of attending public prayers at the church in the week-days, prayed often and fervently in ſecret, and in ſecret it was, for prayer not being uſed in the family, I feared to be found in the practice of it. Theſe impreſſions, and the influences thereof, abode with me for the ſpace of ſix years, during all which time I ſought and expected the favour of God, and the acceptation of my perſon, ſolely on the account of my own righteouſneſs. Nor is this at all to be wondered at, ſeeing all the ſons of Adam naturally ſeek juſtification and life, by virtue of that law and covenant which he violated and broke in Paradiſe. Nor was this error in any wiſe corrected by any of the public ſermons I then heard, all of which were more legal than evangelical, and the preachers rather ſent the congregation for life to Moſes than to Chriſt. About the age of ſeventeen I began to learn pſalmody, and for the ſpace of more than ten ſucceeding years, I became extravagantly fond of all kinds of muſic; ſo that my affections were entirely captivated thereby, and in a great meaſure alienated from God; yet all that time the good Spirit of God never left off ſtriving with me (if I may be allowed that expreſſion), ſo that at certain ſeaſons I was greatly diſtreſſed, and wiſhed *it were with me as in months paſt*. Sometimes (to uſe the hyperbolical phraſe of the

the Pſalmiſt) *I made my bed to ſwim, and watered my couch with tears*, purpoſed and reſolved to reſume my former courſe of life, and relinquiſh the idol of my ſoul. About this time it pleaſed that God, whoſe eyes are ever upon the objects of his everlaſting love, to favour me with an opportunity of hearing the Goſpel; and the Spirit of God ſo opened my heart to attend to the things that were ſpoken, and ſhed ſuch light on my underſtanding, that when I returned home, and began to read my Bible, it ſeemed to be quite another book, in reſpect to its doctrines, and the method of ſalvation publiſhed in it, than what I had till that time conceived it to be. From that memorable day the Lord was pleaſed to break my chain, and looſe the bonds of my captivity, ſo that I could ſay with holy David, *My ſoul is eſcaped as a bird out of the ſnare of the fowler; the ſnare is broken, and I am eſcaped.* My heart was now exceedingly rejoiced, and I again renewed my former reſolutions of engaging my heart with God, and devoting my life to his ſervice: And my precious Redeemer was pleaſed to ſay *Amen* to my purpoſes and prayers, and bade me, with an efficacious word, *take hold on his ſtrength*, which his good Spirit enabling me to do, I was *filled with joy and peace in believing.* I no longer felt that narrowneſs of ſpirit, which I was under the power of before, nor thought ſalvation confined to name or party. I found that in Chriſt Jeſus it availed nothing what a man had been before his converſion, whether Greek or Jew, nor what modes of worſhip he afterwards preferred, ſeeing *Chriſt is all and in all* to them that believe in him. Since that happy period, although my backſlidings and departures from God have been more than I can enumerate, and what I bluſh to mention, yet my dear Redeemer, glory be to his name! having bought me at ſo dear a rate, and according to the greatneſs of that love, wherewith he loved me would not, could not (for his tender heart forbad it), forſake or caſt me off."

From the above account it may be gathered, that about the year 1746, or 1747, he was firſt brought to a true knowledge of God, and of himſelf: Soon after which it pleaſed the Lord to introduce him to public notice. As that part of his life, which preceded the above period, is rather involved in obſcurity, we may conclude there could be nothing in it very intereſting. He was always diligent in his buſineſs, and his morality was above the common ſtandard; notwithſtanding, as he afterwards acknowledged, he was living *without God, and without Chriſt, in the world.* Deeply convinced of the ineſtimable value of his own ſoul, he immediately became

came desirous of being an instrument in the hand of God of saving the souls of others. After much prayer and deliberation on this important matter, he ventured at length to go forth in the strength of the Lord, and to proclaim that *Jesus came to save sinners*. This was in the year 1749, for in a manuscript written with the trembling hand of infirmity in the year 1792, he mentions that he had been *forty-three* years engaged in publishing the precious truths of the Gospel. His first labours, it is well known, were among the Methodists in Mr. Wesley's Societies; and having opportunities of preaching in various parts of the country, he became signally and extensively useful. Many *old disciples* in that connexion remember his name to this day with affection and gratitude. About this period, by endeavouring to acquire the knowledge of the Scriptures in their original languages, he laid the foundation of his classical learning. In the pursuit of this object he met with unexpected difficulties, having been directed, by those whom he first consulted, to begin with the *Hebrew* language, previous to an acquaintance with the *Greek* or *Latin*. He was not aware of the impropriety of this advice, till he made the trial, when he found, to his surprise, that the best helps for attaining the knowledge of the Hebrew were written in Latin. This obliged him to change his plan; but still he was so frequently perplexed for want of proper directions respecting suitable books, that nothing but a determined resolution could have carried him forward, especially as he had not much leisure, being, at that time, engaged in business, and frequently employed in preaching. By perseverance, however, he not only attained a grammatical knowledge of the languages, but a copious acquaintance with classical history.

Having laboured for some years in Mr. Wesley's connexion, it pleased God to give him such consistent views of divine truth, that he could no longer publicly insist upon certain points of doctrine maintained by that people. This occasioned some struggle in his mind, as to the propriety of his continuance in that connexion, or separation from it. But after mature deliberation, and earnest prayer, a separation appearing most eligible, he determined peaceably to withdraw. This event took place about the spring of the year 1762. For a short season his mind was perplexed; not that he doubted his call to preach the Gospel, but being unable to perceive to whom his future labours should be directed. The providence of God, however, soon delivered him from this embarrassment. A few faithful friends, to whom he had been useful, still adhered to him; and to them he continued to preach as oppor-

tunity permitted. Theſe being ſoon increaſed by the addition of others, a ſcheme was ſuggeſted of *erecting* a houſe in which they might more regularly aſſemble together. This plan was immediately adopted; but freſh difficulties occurred, as the parties concerned had no reſources within themſelves, equal to ſuch an undertaking. But they were ſoon taught that *the word of God is not bound*, and that the Lord has the hearts of all men at his diſpoſal. Such liberal contributions were obtained, as enabled them to accompliſh their deſign. A houſe was erected, and a church formed on the independent, or congregational plan, of which the worthy ſubject of theſe memoirs was ordained Paſtor in the ſummer of 1763. This was a *Bethel* indeed. The word delivered within theſe walls was made effectual to the turning of many from the error of their ways, and to the building up of the people of God in their moſt holy faith. The congregation continually increaſing, it ſoon became neceſſary to erect a gallery, as large as the building would admit. Here he laboured with much aſſiduity and zeal, preaching twice on the Lord's Day in the winter-ſeaſon, and three times in the ſummer, and giving a lecture on every Thurſday evening throughout the year. He adminiſtered the Lord's Supper regularly every month; and on the Friday evening preceding the celebration of it, he met the members of his church, and delivered an addreſs ſuited to the approaching ſolemnity.

He eſtabliſhed among his people ſeveral little ſocieties, which aſſembled once a week for the purpoſe of prayer and religious converſation. One of theſe ſocieties met at his own houſe; and the reſt he attended occaſionally, as opportunity permitted.

By the divine bleſſing on his public and private labours, the number of thoſe who attended the preaching of the word became ſo great, that a larger and more commodious houſe was neceſſary for their reception. This was for ſome time conſidered as a thing rather deſirable than attainable. At length, however, it was cordially ſet about, and a very ſpacious and elegant ſtructure completed, which was opened in May 1772. Here he exerciſed his public miniſtrations to very large congregations, till it pleaſed the Lord to incapacitate him for public ſervice; and, to uſe his own expreſſion, to reduce him from a *working* to a *waiting* ſervant.

About the year 1764 his acquaintance with Mr. Whitefield commenced, which, under God, was the means of extending his uſefulneſs very conſiderably. For being invited by Mr. Whitefield to his pulpit, and his preaching being approved, he afterwards became one of the aſſiſtant preachers, and ſpent two months

months every year in preaching at the Tabernacle, Tottenham-Court chapel, Greenwich, Woolwich, and other places in the ſame connexion.

As a preacher he was juſtly eſteemed. His diſcourſes were found, judicious, and practical. And though compared with many eminent miniſters in the preſent day, ſome might be of opinion, that his public addreſſes were not ſufficiently animated, it is generally allowed that this defect was abundantly compenſated, by the good ſenſe and connexion of his matter. By his life and converſation he adorned the doctrine which he maintained and inculcated. A few leading traits in his character may, probably, not be unacceptable to the pious reader. Among theſe may be properly noticed, his *aſſiduous improvement of time*. Being himſelf of a very active diſpoſition, nothing diſconcerted him more than to ſee any of his acquaintance, and particularly his family, unemployed. He had a great averſion to long and frequent viſits, and ſeldom exceeded two hours upon theſe occaſions, even when in company with thoſe whoſe turn of mind was moſt congenial with his own. But if, on any occaſion, his interview with his friends was unavoidably protracted, the diſſatisfaction of his mind was apparent in his countenance; and on his return, he never failed to give his family ſome uſeful hints on the ſubject of *redeeming time*. His own life was a good example of the precepts he inculcated, as he judiciouſly and regularly appertioned his time for the purpoſe of inſtructing his family, improving his own mind, and viſiting his people.

His *temperance* was no leſs ſingular than his induſtry or regularity, for he was ſcarce ever known to exceed two glaſſes of wine, even when he dined with his moſt wealthy and genteel acquaintance. As a *huſband* and a *father* he may be ranked among the truly excellent. He ever watched over the intereſts of his family, and tenderly and affectionately recommended them, day by day, to the Author and Giver of every good and perfect gift. His fervent prayers, for his children more particularly, will never be forgotten by them. In the diſcharge of this duty he took the greateſt pleaſure and delight. And doubtleſs thoſe parents who, like him, recommend their families to the care of Heaven, are beſt prepared for family trials.

Being a man of a very contemplative mind, his meditations were daily carried beyond the things of time; and he ſeemed, long before he had any particular warning of his approaching diſſolution, to be in the conſtant habit of familiarizing death.

He had uniformly enjoyed a remarkably good ſtate of health, till it pleaſed God to afflict him with a paralytic ſtroke, in the month of June 1790. In a ſhort time he was ſo far recovered, that he reſumed his uſual labours. But his mental faculties, eſpecially his memory, had evidently ſuſtained an injury. Of this he was himſelf very ſenſible, but bore the affliction with a truly Chriſtian ſubmiſſion.

In the year 1791, he undertook his annual journey to London, but with a determination to preach more ſparingly than uſual. While in town, he was afflicted with a ſecond paralytic ſtroke, which affected his underſtanding far more than the former. With great difficulty he returned to Halifax; and though, in a meaſure, he recovered from this ſtroke likewiſe, and afterwards preached ſeveral ſermons, yet it left him ſo debilitated, that he was incapable of continuing his public ſervices: And having preached, for the laſt time, on the 18th of September 1791, from the convictions of his own mind, and the perſuaſions of his friends, he reſigned the charge of his congregation.

His patient ſubmiſſion to the divine will, was an inſtructive lecture to thoſe who were around him. When he reflected on the decay of his mental faculties, he would ſometimes ſay, "What an idiot I am become!" but immediately would add, "But no wrong is done to me. He that gave my faculties has a right to take them away whenever he pleaſes, and he might juſtly have done ſo forty years ago." Being aſked by one of his ſons, concerning the feelings of his mind, he replied, "I am happy on two conſiderations; the one is, that I am not in hell; the other, that I am not afraid of ever coming there." At another time, when ſeveral of his family were together, the ſubject of politics was introduced, and ſomething mentioned reſpecting the probability of the king of France loſing his crown; upon which he obſerved, though ſcarce able to underſtand the ſubject of converſation, "I know a King who will not loſe his crown, I mean King Jeſus. He reigns, and ever will reign;" and with a flood of tears he added, "to him I wiſh you every one to ſubmit."

His ſight at length ſo failed, that he could neither write nor read; and his underſtanding and memory continuing to be impaired, he began to long for the hour of his diſſolution. However, he ſeemed greatly afraid leſt his deſire to depart and to be with Chriſt, ſhould betray him into impatience. After breathing, rather than living, for ſome months, he was on Saturday morning, March 2d, 1793, mercifully releaſed from the burden

burden of the flesh, and removed to a better and indissoluble mansion.

N. B. Mr. Knight was a writer, as well as a preacher, in defence of the doctrines of the Gospel. He published in 1766, a volume of Sermons, with a Treatise on the Imputation of Sin and Righteousness: In 1770, a book intitled *Amyntas* and *Philetus*, or Christian Conversation illustrated in Dialogues, &c. In ——, *The Balm of Gilead* for wounded Consciences; several single Sermons, and a pamphlet, intitled, *Queries and Observations on the Divinity of Christ*, of which a copy is now scarcely to be procured. He likewise published an Elegy on the Death of Mr. Whitefield.

THOUGHTS ON THE UTILITY OF AN ACCURATE KNOWLEDGE OF THE SCRIPTURES.

THE illustration of *detached texts*, as proposed in the plan of this work, is the utmost that can be ordinarily attempted in a periodical production of so slender a form. Yet the wish for usefulness, which alone has prompted the undertaking, will be very imperfectly gratified, if serious readers should content themselves with such a degree and kind of scriptural knowledge. The design of these hints is to excite and assist all who love the word of God to make a higher improvement of occasional remarks, by rendering them subservient to the acquisition of an *accurate* acquaintance with the inspired writings *in general*.

To collect all the possible meanings of any part of Scripture, is very far from the object now recommended; it is indeed the reverse, and as much more within the sphere of common Christians, as it is more essential to their profit. Their attention is claimed not to whatever *may*, but to what *must* probably be the sense of a passage. And they are advised to form this judgment, not from any system of doctrines, which they have learned from infancy, or even imbibed when roused to religious concern; nor from a notion of infallibility in the dictates of their own understandings or feelings; but from a considerate and devotional examination of the whole revealed will of God, with a conscientious exertion of the talents each has severally received from the Lord.

Knowledge is of real value only in proportion as it renders us more wise, and, in becoming so, more happy, or more useful,

uſeful, than we could otherwiſe be. That this will be the effect of a humble and ſerious ſearch into the real and peculiar meaning of the various books of Scripture, ſeems hardly to admit of a reaſonable doubt. Yet, as *religious* prejudices are more common, as well as more detrimental, than all others, an appeal to obvious facts may be requiſite to impreſs the deſirableneſs of the object.

A perſon who has merely adopted the ſentiments of that party of Chriſtians among whom he happens to be ſituated, is naturally led to a perſuaſion that *all* of theſe, and theſe *only*, are conſiſtent with ſalvation. He ſhudders at every difficulty that occurs in his own reflections, or that ariſes from occaſional reading and converſation; nay, ſome have been known to dread opening the Bible, leſt they ſhould encounter ſome expreſſion that could not be reconciled to their creed. A fabric ſo ſlightly conſtructed is liable to be ruined by the firſt blaſt that aſſails it. He carefully cheriſhes, therefore, what may (for ought he knows) be ſuperſtition or error, as if he knew it to be the ſacred fire; avoids the contagion of conviction, as country people do that of the ſmall-pox; and after a life of bondage through this fear, dies (with the genuine ſpirit of a devout Papiſt, or an honeſt Muſſulman) happy, that, if his mind *was* ignorant, it has eſcaped the danger of ever being enlightened. Another perſon, with a ſimilar diſpoſition but more unhappy fate, is forced, however reluctantly, to launch into the boundleſs ocean of controverſy, meets with a guſt of argument that makes him give up all for loſt, forſakes the rudder, drives before the wind uncertain whither, and reaches, with dangerous rapidity, the quarter moſt remote from his firſt courſe. Whilſt the man who had been directed by a due and ſingle attention to the Goſpel would have enlarged his experience and confirmed his confidence by every trial.

In proportion to the extent of obſervation it will perhaps be diſcovered that genuine faith, as proved by its fruits, exiſts under very *different* forms and profeſſions of *ſentiment*. Yet it is not poſſible for all theſe to be equally agreeable to the Word of Truth. Is it not more reaſonable to apprehend that they owe their being to the ignorance and inattention of Chriſtians? A proper inveſtigation of Scripture might detect the fallacy by which contending parties have ſet their favourite texts at imaginary variance; would bring the jarring ſyſtems much nearer to each other, and would leave a charitable and humble freedom in ſuch points as could not be abſolutely decided.

There

There are *doctrines* which, from their ample evidence in revelation, and from their neceſſary connexion with the foundation of our hope, appear to be of the firſt *importance*. A ſuperficial and miſtaken application of texts to the ſupport of theſe grand truths is often injurious to their influence, by the advantage it affords to the learned acuteneſs of a ſceptical or worldly-minded perſon over the weakneſs of a ſincere but too inattentive believer. Nay, the very *authenticity* of the *Scriptures* has been rendered doubtful to the minds of ſuch perſons, by the diſappointment of finding in them things which they plainly were never deſigned to communicate. Of this detrimental tendency are the arguments that have ſometimes been drawn from the Bible for the preference of one political or philoſophical theory to another. It cannot be thought ſtrange that a Saracen ordered all books to be burned except the Koran of Mahomet, upon the idea that if they oppoſed *that* they were blaſphemers, and if they agreed with it they were unneceſſary, when we underſtand that an aſtronomer was once perſecuted by Chriſtians for aſſerting the probability that the planets were habitable. A due attention to the revealed Word will furniſh us with all neceſſary ſpiritual knowledge, but will convince us that this alone is the end for which it was given.

Miniſters, who converſe with their pious hearers, frequently find them in a *diſtreſs* occaſioned by having appropriated to themſelves ſuch threatenings as in the Scriptures are denounced againſt characters oppoſite to theirs. Nor is it leſs common for others of a lively imagination to derive a tranſporting degree of *comfort* from paſſages that appear in their genuine meaning to be quite unconnected with their own ſituations. Benevolence would ſhrink from the interruption of their enjoyments, were there no danger to be apprehended from the ſtate of ſecurity on the one hand, or of deſpondency on the other, that is too likely to ſucceed a ſatisfaction apparently deluſive. What then can be more effectually oppoſed to the needleſs dejection or hazardous elevation of ſpirits, ſo often remarkable among ſerious people, than a ſolid judgment reſpecting the ſenſe of Scripture? This, it may be hoped, will alſo prove the beſt remedy for that *deadneſs*, of which they often complain in the peruſal of the ſacred pages. There are ſome, the cuſtomary darkneſs of whoſe minds ſeems only to be rendered more terrifying by the occaſional flaſhes of truth, that dazzle their apprehenſions, when (if I may riſk the expreſſion) they ſtumble upon the clear and forcible meaning of the inſpired Word; or, in other

terms, when their faculties are ſo peculiarly enlivened, as to ſurmount the obſtacles, by which, through the want of a judicious and connected view of its contents, their way to profit and comfort is unavoidably impeded. By this aſſiſtance they might diſcover a rich fund of inſtruction in thoſe texts, which, taken apart, ſeem to be inexplicable; and on thoſe which appear moſt plain, a very different light would ſometimes be thrown; not perhaps ſo ſtriking as that which caught their firſt glance, but far more illuſtrative of the ſtate of the reader, and therefore more uſeful to his edification.

Whilſt, in theſe reſpects, a great part of the benefit that might be derived from the Bible is loſt by *crumbling* it to atoms, inſtead of attending to the natural coheſion of its parts; there is, on the other hand, a ſenſe, in which it is, commonly and improperly, regarded only in the maſs, or *lump*, without analyſing its materials, or even piercing its ſurface. As the Old and New Teſtaments are both delivered to us in our own language, in one volume, and at one time, many are ignorant that they are tranſlated from different languages; or that the numerous diſtinct writings, which compoſe them, were dictated at very diſtant periods of time; recorded by perſons of very different deſcriptions; and addreſſed to people of various characters and circumſtances. Of the *latter*, no more than two grand claſſes are uſually diſtinguiſhed, ſinners and ſaints; and the difficulty often experienced by the ſincere reader, in aſcertaining to which of theſe he himſelf belongs, is much increaſed by the want of obſerving the different ſhades of character to which the ſeveral promiſes or threatenings of Scripture are addreſſed. The various features, ſo beautifully diſcriminated on the ſacred canvas, are mingled and confuſed, by the univerſal glare ſhed over the band of believers, gathered together around their Lord, from ſo many climates and ages of the globe: Whilſt, on the meaner ſide of this anticipated judgment-ſeat, the awful but profitable diſtinctions exhibited in the inſpired repreſentations of the unbelieving world, are from the ſame cauſe loſt in impenetrable gloom. Hence no perſonal and practical inſtruction can be obtained from either, till their real objects and natural appearances are defined, by a cloſe and conſtant inſpection of the Scriptures themſelves. Some characters will then probably be reſtored to their proper groupe, and many actions will appear fit for imitation or cenſure that were apprehended to have been the reverſe.

MINIMUS.

THE STATE OF CHRISTIANITY AMONG THE JEWS UNTIL THE DESTRUCTION OF JERUSALEM.

THE INTRODUCTION OF THE GOSPEL.

THE prophet Daniel, ſpeaking as he was moved by the Holy Ghoſt, predicted the deſtruction of the four great monarchies, the Aſſyrian, Perſian, Grecian, and Roman, and the eſtabliſhment of a kingdom which ſhould be ſet up by the God of heaven, more glorious in its nature than any of the former. So very accurate was his account, that it detailed all the principal concomitant circumſtances, and even the very time when it ſhould take place *. It foretold, that, at the expiration of ſeventy weeks, this important event ſhould commence. Accordingly, about the twenty-ſeventh year of the reign of Auguſtus Ceſar, that wonderful perſon, the Son of God, took upon him our nature, and appeared in our world, under the ſublime characters of an infallible Teacher, an all-ſufficient Mediator, and a ſpiritual and immortal King. It is unneceſſary to enter here into the particular detail of his life and actions, with which all Chriſtians muſt be perfectly acquainted. They muſt know that, during the ſpace of three years, and amidſt the deepeſt trials of affliction and diſtreſs, he inſtructed the Jewiſh nation in the will and counſels of the Moſt High, and omitted nothing, in the courſe of his miniſtry, that could contribute either to gain the multitude, or to charm the wiſe. But every thing appeared inimical to the progreſs of the mighty work which he came to accompliſh. Greece and Rome, which had ſucceſſively carried their arms and cuſtoms into diſtant nations, and had attained the higheſt degree of ſcience, afforded an awful evidence, that *the world by wiſdom knew not God*. Their religion was compoſed of the moſt abominable ſuperſtition and idolatry; and their practice was ſuch as puts humanity to the bluſh. The inhabitants of Judea, where ſtood the palace of the great King, a people favoured for above two thouſand years with a revelation from Heaven, and on whoſe behalf the moſt high God had given ſo many ſignal diſplays of his mercy and love; even this people

* Daniel, ix. 24. By *ſeventy weeks* we are to underſtand *ſeventy weeks of years*, which make the number four hundred and ninety. Theſe were to commence at *the going forth of the commandment to reſtore Jeruſalem*, &c. which was in the ſeventh year of *Artaxerxes Longimanus*, when Ezra received a commiſſion from him for that purpoſe. This was in the 4256th year of the Julian period, to which if 490 be added, the amount will be 5746, the very year in which our Saviour was crucified.

had so miserably revolted from their allegiance to their great Law-giver, that when *he came to his own his own received him not*, but made the most violent opposition to his authority. Yet all these impediments to the progress of his great and merciful design, served only to exhibit additional testimonies of the dignity of its divine Author, and adduce decisive proofs that the work was of God. The rulers of the people, being unable to endure any longer the purity of his morals, the splendour of his miracles, and the poignancy of his doctrine, maliciously conspired against his life; and thereby accomplished that ancient prediction concerning him, *that he should finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness.* Thus, by the shedding of his blood, he saved unnumbered millions, and laid the foundation of that kingdom and government of which there was to be no end. His resurrection from the dead, on the third day, according to the Scriptures, confounded his adversaries, and filled Jerusalem with astonishment. Having ascended up far above all Heavens, he poured out the Holy Ghost upon persons chosen before of God to be apostles, thereby qualifying them for the successful discharge of the duties upon which they were about to enter. Immediately they erected the standard of their royal Master, in the very place where he had been insulted and cruelly murdered. Unsupported by the secular arm, bearing no weapons but those of divine truth, such was the amazing effect of their enterprise, that in a few days many thousands fell before them, and embraced the Gospel of the grace of God.

THE CONSTITUTION OF THE CHURCH.

IN Jerusalem the first Christian church was constituted. Utility and simplicity distinguished its organization. The officers essential to its prosperity were *elders*, who exercised the pastoral function, and *deacons*, who superintended its temporal concerns. These where chosen by the suffrage of the people. The apostolic office, though by far the most eminent, was merely temporary, and adapted to the exigencies of the church in its infant state. We have the testimony of one, who was never suspected of partiality for the Gospel, that "the primitive church was united only by the ties of faith and charity; independence and equality formed the basis of its constitution *." To the morals of its members the most rigorous attention was paid; and discipline, in all its awful inflexibility,

* Gibbon's Decline and Fall of the Roman Empire, vol. i. p. 448. quarto.

was

was impartially maintained. The disciples of the immaculate Jesus trod in the footsteps of this glorious leader, and emulated each other in zeal for good works. What humility, what forbearance, what brotherly love, what self-denial, what kindness towards all men, and devotion towards God, marked the character of the primitive believers!

THE DOCTRINE OF THE CHURCH.

THE doctrine, which those pristine days exhibited, was clear and simple, free from those metaphysical ambiguities which have embarrassed and distracted the churches of God in all succeeding ages. The godhead of the Lord Jesus, and his expiatory sacrifice; the divine energy of the Holy Ghost in the renewal of the sinner's mind to repentance; the experimental enjoyment of divine truth, and its influence upon our lives and tempers; were constantly inculcated; and the absolute necessity of faith in these doctrines was invariably urged upon all who were admitted into Christian communities.

THE PERSECUTION OF THE CHURCH.

THE import of that ancient declaration, *I will put enmity between the seed of the woman and the seed of the serpent*, soon appeared. In the early settlement of Christianity immediate war was waged against the Church of God. Its members were insulted, imprisoned, brought before rulers, beaten and massacred! But such was the wisdom of Christ, in confounding the devices of his inveterate foes, that he rendered the persecution, which they intended for the destruction of his infant cause, subservient to the enlargement of his own kingdom. In the manly defence which some made of the doctrines of the Gospel, and in the triumphant deaths of others, the energy of divine grace appeared so conspicuous, that error was confounded, truth more firmly established, and persecutors themselves not unfrequently constrained to acknowledge that the religion they had been opposing was truly divine. Stephen, the first who was honoured with Christian martyrdom, affords an illustrious instance of the dignified composure with which they suffered. Many of those who fled from Jerusalem to avoid the outrage of their barbarous persecutors, carried the Gospel with them, and planted it in most parts of Judea, and the neighbouring nations. Depraved nature, every-where the same, cried, *Let us cut them off from being a people.* But like the Israelites of old, *the more they were oppressed, the more they multiplied and grew.* Disseminating truth among Jews and Gentiles, they ceased not, wheresoever dispersed, *to teach and preach Jesus Christ.*

THE DESTRUCTION OF JERUSALEM.

LONG did the King of nations bear with his own rebellious ſubjects, but the period was haſtening when retaliation ſhould be made for all the righteous blood which they and their fathers had ſhed. About the year 70, *Titus*, the ſon of the Roman emperor *Veſpaſian*, was employed as the chief inſtrument in the execution of the divine threatenings.

Conſonantly to our Saviour's prediction, he caſt a trench about the city, in which, according to the calculation of their own hiſtorian *Joſephus*, two millions five hundred and ſixty-five thouſand Jews were aſſembled, from all parts, to celebrate the feaſt of the paſſover. Contending parties within the walls waded in each other's blood; the plague ſlew incredible numbers; and ſo terribly did famine rage, that an opulent woman fulfilled the prophecy of Moſes, by killing and eating her tender infant, the ſenſibilities of maternal affection being loſt in the cravings of inſatiable hunger *. The Temple, once the reſidence of the heavenly Majeſty, was ſacked, burned, its very foundations ploughed up, and the whole city laid in one vaſt dreadful ruin. Thoſe who periſhed in the ſiege amounted to one million one hundred thouſand; eight hundred ninety-ſeven thouſand were taken captive, and ſcattered through the whole world, whoſe offſpring remain to this day, *a proverb, a bye-word, and a reproach among all nations.*

THE WORLD AN IMPROPER OBJECT FOR CHRISTIAN AFFECTION.

Love not the World.—1 John, ii. 15.

IN the ſacred writings the term *world* has various acceptations. In this place, ſay commentators, it is put for "ſenſual luſts and pleaſures; for the riches, honours, and dignities of this life." That ſuch is its meaning ſeems evident from the words in connexion. But why does the ſacred word prohibit the love of this world's good? If there were no danger ariſing from the love of it, the prohibition would be altogether ſuperfluous. Doubtleſs, in their place, the things of time are good, and may be uſed lawfully. When *uſed* and not *abuſed*, they diſplay the bounty and goodneſs of God the great Benefactor; who generouſly beſtows them upon his people during their paſſage through life; while he bountifully gives what is infinitely the beſt of all, even himſelf, for their preſent, future,

* Lev. xxvi. 29.

and

and everlasting portion. It is the *undue* and *inordinate* affection to the things of this life, which the divine word forbids. God hates nothing that he has made, and we must hate nothing that he bestows. We must love the gift for the sake of the Giver; and the gift itself, so far as it is good. Were our affections right, we should love God in every thing, and every thing in him. But, alas! human nature is wholly corrupt, and a depraved principle still remains in the very best; in consequence of which, the things of the world are dangerous. Considered in this relation, they are the means of exciting vile affections, drawing the heart away, and leaving not half for God: Or rather, the soul may be said to cleave to the dust, to wander from the best of Beings, and bestow its regards where they are the least due. The beloved Apostle well knew, that there was *flesh* as well as *spirit* in the best of men; and that the world was in alliance with the former against the latter; therefore, as a sincere friend to their very best interests, he kindly warns, not only babes, and young men, but even *fathers* in Christ, lest they should inordinately love the world and the things thereof; and by so doing, pierce themselves through with many sorrows. To the same purpose is Dr. Young's advice:

> "Lean not on earth, 'twill pierce thee to the heart;
> A broken reed, at best; but oft a spear;
> On its sharp point peace bleeds, and hope expires."

When a man sets his heart on this world, and chiefly minds earthly things, he acts both a foolish and a sinful part. It is foolish and unworthy of himself as a rational being: It is spending his money for that which is not bread, and his labour for that which satisfieth not. He can no more satisfy his mind with material things, than he can feed his body when hungry, or clothe it when naked, with a few scattered thoughts. The soul is immortal in its nature, and immense in its desires. To take up, therefore, with perishing objects, is infinitely below its dignity. Were it not sadly disordered by sin, it would no longer seek satisfaction in the creature; but return to God its only source, centre, and rest. But to set the heart on the earth, is sinful as well as foolish. It cannot be done without robbery; without robbing God of what he justly claims in these words, "*Give me thy heart.*" Now, that which is so foolish, and wicked, must be hurtful in the extreme. Such is, and has ever been, the inordinate love of this world. It was this which left Felix no leisure to attend to better things, even those that accompany salvation. It was this that choked the good seed of the word, in the

thorny ground hearers. This cauſed a lovely youth to go away ſorrowful from Chriſt. It led Judas to diſſemble when he talked about waſte and giving to the poor. It led him to ſell his Maſter for thirty pieces of ſilver, and afterwards to betray him with a kiſs into the hands of his murderers. It led Pilate to condemn him, and others to cry out, Crucify him, Crucify him! This ſelf-ſame thing cauſed Demas to forſake Paul, and was a ſource of ſorrow to the ſaid apoſtle, reſpecting many others; whom, in his letter to the Philippians, he mentions with tears, becauſe they minded earthly things; and, as ſuch, were enemies to the croſs of Chriſt; their god was their belly; they gloried in their ſhame, and would find their end to be deſtruction. Our Saviour himſelf plainly intimates that the love of the world is capable of deſtroying the ſoul, when he ſays, "What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? And be it remarked, that although true believers ſhall not ſo love the world, as to loſe their ſouls to all eternity; ſeeing whatſoever is born of God overcometh the world; yet nevertheleſs, by the love of earthly things their ſoul's happineſs may be greatly injured. This world is a wilderneſs, and they muſt not think to make it their paradiſe. It abounds with briers, and thorns, and vales of tears. In it, they have no continuing city. They are merely paſſengers, or ſojourners; and not natives, or reſidents. It is a place of exile, and of abſence from their beſt home. It is an enemy's country. Yea, it is one of the grand enemies, which, under Chriſt's banner, they muſt encounter and conquer. To keep our hearts from being entangled therewith, let us daily and duly attend to the counſel and conduct of Chriſt and his Apoſtles. They will be found good counſellors in this caſe as well as in others. They underſtood the ſubject, and knew not how to deceive. Their inſtruction, and converſation alſo, were all of a piece. What is their counſel then? It runs as follows: "Take no thought (*i. e.* anxious thought) for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body what ye ſhall put on." "Seek firſt the kingdom of God." "Lay not up for yourſelves treaſures upon earth, but lay up for yourſelves treaſures in heaven." "Labour not for the meat that periſheth, but for that meat which endureth unto everlaſting life." "Set your affection on things above, not on things on the earth." "Be not conformed to this world." "Mind not high things." "Love not the world." To this effect we have line upon line, and precept upon precept; which ſurely would not be

be the caſe were it not for the dangers of this world, and the dire conſequences to our ſouls of its prevailing influence. The beſt of ſaints, in their happieſt moments, have not failed to trample the world under their feet, and utterly deſpiſe it in compariſon of God. And no wonder, for the favour of God is better than life; how much better then muſt it be than the things of life? We have ſeen the worſt of men, like Dives, exalted and abound; and we have ſeen the beſt, like Lazarus, ſuffer need. But, one day, the latter ſhall be comforted; when, perhaps, the former ſhall be tormented. My ſoul, take heed and beware of covetouſneſs. If riches increaſe, ſet not thine affections upon them. He that loveth ſilver ſhall not be ſatisfied with ſilver. Riches are *deceitful* as well as diſſatisfying. They are *uncertain*: A prize in the lottery of this world which every one muſt not think to get. They often elude the graſp of their purſuers. If they be *obtained*, the *keeping* of them is uncertain. They make themſelves wings, and fly away. The world itſelf paſſeth away. We can take nothing out of it, and if we could, it would be of no uſe in the next. What comfort can the things of time be expected to afford a man, when he is ſtepping into eternity? The more any one has loved the world, the more bitter muſt his parting with it prove. O then for that pure religion, which, among other things, is, for a man to keep himſelf unſpotted from the world! Let me not envy thoſe who have no other or better portion; but ſtrive to keep the world out of my heart, as much as the mariner does to keep the water out of his ſhip. All things here fade away, and, like flowers, they do it the faſter the more they are handled. Let us then ſet our hearts where there is no danger of loving to exceſs. God and his Chriſt we cannot love too well. Let us love his word, his ſaints, and the habitation of his houſe; and, by and by, we ſhall get clear of all the dangers of this world, and our love and every grace will be perfected in glory.

S. B.

A CURIOUS EXTRACT FROM THE ASIATIC RESEARCHES,

Now being publiſhed in the Eaſt-Indies.

TO an account of the nation called Afghàns, the Preſident adds the following note:

"This account of the Afghàns may lead to a very intereſting diſcovery. We learn from ESDRAS*, that the ten

* 2 Eſdras, xiii. 45, 46.

tribes,

tribes, after a wandering journey, came to a country called *Arſareth*; where, we may ſuppoſe, they ſettled: Now the *Afghàns* are ſaid by the beſt *Perſian* hiſtorians to be deſcended from the *Jews*; they have traditions among themſelves of ſuch a deſcent; and it is even aſſerted, that their families are diſtinguiſhed by the names of *Jewiſh* tribes, although, ſince their converſion to the *Iſlàm*, they ſtudiouſly conceal their origin. The *Puſhto* language, of which I have ſeen a dictionary, has a manifeſt reſemblance to the *Chaldaic*; and a conſiderable diſtrict under their dominion is called *Hazáreh*, or *Hazáret*, which might eaſily have been changed into the word uſed by ESDRAS. I ſtrongly recommend an inquiry into the literature and hiſtory of the *Afghàns*."

Note. The *Afghàns* (according to the Perſian hiſtorians) call themſelves the poſterity of *Melic Tálút*, or King Saul. One of their anceſtors, from whom they are named, they ſay, diſtinguiſhed himſelf in the reign of David, and was employed by Solomon.

DIALOGUE THE SECOND, BETWEEN CRISPUS AND GAIUS,

On the Importance of Truth.

Criſpus.

HOW do you do, my dear Gaius? As I was providentially coming into your neighbourhood, I could not help calling on you: Though, I muſt confeſs, that, as the weather is fine, I was ſomewhat fearful leſt I ſhould interrupt your evening walk.

Gaius. Indeed, my friend, I am always glad to ſee you, but particularly now. I have been from home to-day longer than uſual, on buſineſs; and don't intend to walk this evening. I was juſt wiſhing that ſome friend would drop in, and ſpend half an hour with me.

Criſp. I was thinking as I came along, about the ſubject of our laſt converſation. You made ſome remarks on the indifference of the preſent age, with regard to religious principles, which ſtruck me forcibly. I ſhould be glad to know what degree of importance you aſcribe to the leading doctrines, or principles of Chriſtianity.

Gai. If you mean to aſk, whether I conſider the belief of them as eſſentially neceſſary to the enjoyment of good neighbourhood,

bourhood, or any of the juſt or kind offices of civil ſociety, I ſhould certainly anſwer in the negative. Benevolence is good-will to men; and, ſo far as good-will to them can conſiſt with the general good, we ought to exerciſe it towards them as men, whatever be their principles, or even their practices. But if your queſtion relate purely to religion, I acknowledge that I conſider a reception of the great doctrines of Chriſtianity (in thoſe who have opportunity of knowing them) as neceſſary to holineſs, to happineſs, and to eternal life.

Criſp. If your ideas be juſt, they afford room for very ſerious reflection. But will you not be ſubject to great difficulties in deciding what thoſe truths are, and to what degree they muſt be believed? You cannot deny that even good men entertain different opinions of what truth is, nor that thoſe who receive the truth receive it in very different degrees.

Gai. The ſame objection might be made to the expreſs deciſion of ſcripture, that *without holineſs no man ſhall ſee the Lord.* It might be ſaid, you will find great difficulties in deciding what true holineſs is, and what degree of it is neceſſary to eternal life: For you cannot deny that even good men entertain different opinions of what true holineſs is, nor that thoſe who are ſubjects of it poſſeſs it in very different degrees.

Criſp. And what would you anſwer to this objection?

Gai. I ſhould ſay, that no upright heart can be ſo in the dark reſpecting the nature of true holineſs, as to make any eſſential miſtake about it. Whether I can determine with metaphyſical accuracy the different component parts of it, or not, yet, if I am a true Chriſtian, I ſhall feel it, I ſhall poſſeſs it, I ſhall practiſe it. As to determining what degree of it will carry a man to heaven, that is not our buſineſs. We do not know to what extent divine mercy will reach in the forgiveneſs of ſin; but this may be ſaid, that he may be aſſured that he has no true holineſs in him at all, who reſts contented with any degree of it ſhort of perfection.

Criſp. Will this anſwer apply to truth as well as to holineſs?

Gai. Why not? If the way of ſalvation be ſo plain, that *a wayfaring man, though a fool, ſhall not err therein*, what can it be but prejudice that renders the truth difficult to be underſtood? *He who does the will of God ſhall know of his doctrine.* Surely then I may ſay, that no one who is in a right temper of mind can be ſo in the dark reſpecting what truth is, as to make any eſſential miſtake about it. Whether I can determine the queſtion with accuracy, or not, yet, if I am a Chriſtian, *the truth dwelleth in me.* As to the preciſe *degree* in which we muſt receive the truth in order to be ſaved, it is not

our buſineſs to decide. But this is inconteſtable, that he who does not ſeek after the whole of revealed truth, and ſit as a little child at the feet of his divine Inſtructor, the truth is not in him.

Criſp. But is it not eaſier to diſcover what holineſs is, than what truth is?

Gai. I grant that conſcience aſſiſts in determining betwixt right and wrong, which it does not in many things reſpecting truth and error. But if we were entirely on God's ſide, we ſhould find the revealed dictates of truth as congenial to our hearts, as thoſe of righteouſneſs are to our conſciences; and in that caſe the one would be as eaſily determined as the other.

Criſp. But is there not a difference between the importance of believing the truth of God, and that of complying with his commands?

Gai. You would not think more favourably of a child who ſhould diſcredit your teſtimony, than of one who ſhould diſobey your authority; and the ſame Being, who declares that *without holineſs no one ſhall ſee the Lord*, hath declared that *he who believeth not the record that God hath given of his Son, hath made God a liar*—that, *he who believeth not ſhall be damned!*

Criſp. But ſhould every error or miſtake, to which fallible mortals are liable, be conſidered as unbelief, and as ſubjecting us to damnation?

Gai. By no means. There is a ſpecific difference between error and unbelief. The one is a miſapprehenſion of what the divine teſtimony contains, the other ſuppoſes that we underſtand it, but yet diſcredit it. It is the latter, and not the former, that is threatened with damnation.

Criſp. Do you then ſuppoſe error to be innocent?

Gai. The anſwer to this queſtion muſt depend upon the cauſe from which it ſprings. If it ariſe from the want of natural powers, or opportunity of obtaining evidence, it is mere miſtake, and contains in it nothing of moral evil. But if it ariſe from prejudice, neglect, or an evil bias of heart, it is otherwiſe, and may endanger our eternal welfare.

Criſp. Will you be ſo good as to illuſtrate this diſtinction?

Gai. Had David been engaged in the moſt wicked conſpiracy when he fled to Ahimelech; and had Ahimelech in this circumſtance given him *bread and a ſword*; yet, if he *knew nothing of it, leſs or more*, nor poſſeſſed any means of knowing it, his error would have been innocent, and he ought to have been acquitted. But had he poſſeſſed the means of knowledge, and from a ſecret diſloyal bias neglected to uſe them, giving

eaſy credit to thoſe things which his heart approved, he would have deſerved to die.

Criſp. Amongſt human errors, can we diſtinguiſh betwixt thoſe which ariſe from the want of powers or opportunities, and ſuch as ſpring from the evil bias of the heart?

Gai. In many caſes we certainly cannot, any more than we can fix the boundaries betwixt light and ſhade; yet there are ſome things, and things of the greateſt importance, that are ſo plainly revealed, and of ſo holy a tendency, that we are taught by the Scriptures themſelves to impute an error concerning them not to the underſtanding only, but to the heart. *The fool hath ſaid* IN HIS HEART, *there is no God. Why do ye not underſtand my ſpeech? Becauſe* YE CANNOT HEAR MY WORDS. *They ſtumbled at the ſtumbling-ſtone, being diſobedient.*

Criſp. Have not all men their prejudices, the good as well as the wicked?

Gai. As all men are the ſubjects of ſin, undoubtedly they have. But as it does not follow, that becauſe a good man is the ſubject of ſin, he may live in the practice of all manner of abominations, neither does it follow, that, becauſe he is the ſubject of criminal error, he may err in the great concerns of eternal ſalvation. Good men have not only their *gold*, *ſilver*, and *precious* ſtones; but alſo their *wood*, *hay*, and *ſtubble*, which will be conſumed, while they themſelves are ſaved; nevertheleſs *all* are repreſented as building upon a right *foundation*. He that errs with reſpect to *the foundation laid in Zion*, will, if God give him not repentance to the acknowledging of the truth, err to his eternal overthrow.

Criſp. Does not this laſt ſpecies of error ſeem nearly related to unbelief?

Gai. I conceive it to be ſo nearly related as to be its *immediate effect*. The heart leans to a ſyſtem of falſehood, wiſhing it to be true; and what it wiſhes to be true, it is eaſily perſuaded to think ſo. The firſt ſtep in this progreſs deſcribes the ſpirit of unbelief, the laſt, that of error. The one grows out of the other. Such a progreſs was exemplified in thoſe perſons deſcribed in the Epiſtle of Paul to the Theſſalonians: *They received not the love of the truth—believed not the truth, but had pleaſure in unrighteouſneſs—therefore God gave them up to a reprobate mind, that they might believe a lie, and be damned!*

Criſp. I confeſs I am more deeply convinced than ever, that the manner in which the word of God is heard and received, ought to be a ſubject of very ſerious conſideration.

Gai. True: And I may add, the manner in which it is preached too. Wo unto them who teach any other doctrine than that which God has revealed! Wo unto miniſters, if

they preach not the gospel of Christ! If even an angel from heaven preach any other gospel, let him be accursed.

Crisp. I thank you, my dear friend, for your instructive observations. As night is now drawing on apace, I must take my leave. But I hope we shall soon have an opportunity of meeting again.

Gai. I hope so too. Farewell.

A. Fuller

ON CHRISTIAN EXPERIENCE.

AS we intend to furnish our readers occasionally, with short dissertations on Christian Experience; it may be necessary to begin with a definition of experience in general. And that the discussion may be attended with the greater facility, we shall endeavour to determine with precision the import of the term.

Experience, in its general notation, and as applied to circumstances in common life, may be taken in a twofold view.

First: It denotes that knowledge which a person acquires and improves by a diligent application to that particular business in which he is engaged. Hence an able physician is said to have had great experience; that is, an extensive line of practice, in which he has had various opportunities of augmenting his knowledge, or increasing his skill.

Secondly: By placing the subject in another point of view, we shall find the term to denote that knowledge, which is acquired by sensation. Hence a person who has laboured under a severe affliction of body or mind, knows by experience, *viz.* by painful sensation, what it is to suffer. Another, who uninterruptedly enjoys the blessings of health, peace, and plenty, knows by experience, or pleasing sensation, the nature of earthly felicity.—In the former of these cases, experience results from science reduced to practice; in the latter, from afflictions sustained, and pleasures enjoyed.

The above thoughts may serve to assist us in defining Christian Experience, which consists in *an heartfelt acquaintance with the important truths of the everlasting Gospel, and which is promoted and confirmed by a diligent attention to the word and service of God.*

The validity of this position is clearly evinced by the unerring decisions of holy writ. The Bible exhibits religious experience under the realizing ideas of tasting, feeling, &c. *Tasting* is expressive of that sweetness which arises from an application of the word of promise to the believing heart: "How sweet are thy words to my taste!"—*Feeling* denotes the

the impreſſive influence of divine truth on the mind—The wicked are repreſented as "being paſt feeling;" but the word of God "worketh effectually (or energetically) in them that believe."—This experience produces the moſt conſcious ſatisfaction in renewed perſons, and they are enabled to ſay, "We believe, and are ſure, that the Goſpel of Jeſus is the power of God to the ſalvation of all who devoutly embrace it."

This inward experience is the effect of divine teaching and operation. We diſcover the beauty, and feel the energy of evangelic truth, only in proportion as we are irradiated and influenced by the Holy Spirit. If we diſcern the importance of the things which belong to our peace, it is becauſe "God, who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give us the light of the knowledge of God in the face of Jeſus Chriſt."—Does the Goſpel come to us as it did to the Theſſalonians, with invincible power? The reaſon is plain, "it comes in the Holy Ghoſt," in "demonſtration of the Spirit and power of God."—As an irrefragable proof of this we need only obſerve, that thoſe amiable graces of faith, love, gentleneſs, meekneſs, patience, temperance, &c. (in the exerciſe of which conſiſts a great part of Chriſtian experience), are expreſsly declared to be "the fruit of the Spirit." All genuine obedience to the will of God flows from the ſame celeſtial ſource. "I will put my ſpirit within you, and cauſe you to walk in my ſtatutes."

In union with the nature and cauſe, we may notice the properties of Chriſtian experience. Theſe are ſummarily compriſed under the two ideas of ſorrow and joy. Painful experience is more or leſs the lot of all militant believers; "We that are in this tabernacle do groan being burdened." The Chriſtian ſometimes finds himſelf in a diſtreſſed and joyleſs ſituation. This is repreſented in the volume of inſpiration under the notion, of "ſitting in darkneſs"—"ſowing in tears—"wading through floods"—"paſſing through the fire"—"languiſhing in priſon"—"fightings without, and fears within, &c." Theſe mournful exerciſes reſult from a conſciouſneſs of internal depravity—the fiery darts of Satan—alarming fears of death—ſuſpenſions of ſpiritual joy, &c.; and ſometimes theſe days of adverſity are protracted to months of ſorrow, and theſe prolonged to years of tribulation and woe. In circumſtances like theſe, it is no wonder to hear the believer exclaim, "O Lord, I am oppreſſed, undertake for me." O that I had wings like a dove, for then I would fly away, and be at reſt.

But there are ſeaſons alſo, when the Chriſtian's experience is equally pleaſing and delightful: When in an ecſtacy of joy he

he takes his pendent harp from the bending willow, and tuning it to the praiſe of his God, exultingly ſings, "Thou haſt turned for me my mourning into dancing, thou haſt put off my ſack-cloth, and girded me with gladneſs." 'Tis true, theſe glad ſeaſons of exuberant joy are neither ſo frequent nor laſting as believers could wiſh; nevertheleſs they leave a ſweet ſavour of Jeſus and his love on the heart, and ſtimulate to a cheerful devotedneſs to God.

We conclude by obſerving, That genuine experience is inſeparable from all perſonal religion. It is eſſential to that hope that maketh not aſhamed, and is indiſpenſable to all mental purity and practical holineſs. Let us carefully examine what experience we profeſs to have, and determine its quality by an appeal to the oracles of God. It will be our buſineſs, on a future occaſion (if the Lord permit), to aſſiſt our readers in the important inveſtigation.

SHORT ARGUMENT FOR THE DEITY OF THE HOLY GHOST.

AMONG all the ſins which we read of, none is repreſented as unpardonable, but the blaſphemy againſt the Holy Ghoſt.

Does not the nature of this horrible offence ſtrike every truly ſerious and conſiderate mind with the deepeſt awe? Does it not inſpire the ſoul with an irreſiſtible perſuaſion, that the Perſonage againſt whom it is ſo peculiarly criminal, and ſo irrevocably deſtructive to offend, muſt be highly exalted indeed? "Can this, O my ſoul, be a mere creature? What, would the Eternal Majeſty deny pardon to an offence committed againſt an infinitely *inferior* being (for all created beings muſt be *infinitely* beneath the Creator), while he has provided, promiſed, and offers it to rebels againſt HIMSELF? Surely no!" The blaſphemy againſt the Holy Ghoſt being irremiſſible, is therefore a cogent and awful proof of his true and proper Deity. Ananias was firſt expoſtulated with, as having yielded up himſelf as the vaſſal of Satan "to lie to the Holy Ghoſt;" and then was arraigned, convicted, condemned, and immediately ſtruck dead, for having "lied not *unto men, but unto God.*" Should any inquire wherefore the blaſphemy againſt the Spirit is repreſented as emphatically criminal, and terribly deſtructive? Becauſe he is the great witneſs both of the Father and the Son, in the inſpired word, in miracles, and in all his operations on the heart and conſci-

ence;

ence; ſo that they who oppoſe, blaſpheme, and ridicule his teſtimony, reſiſt the ſtrongeſt manifeſtation that ever was, or ever will be given of God to the children of men.

PNEUMATOPHILOS.

CHRISTIAN PHILOSOPHY. (No. II.)

THE SUN.

IN meditating on the wonderful works of God, the firſt object which generally ſtrikes the attention, is that glorious luminary the Sun. It appears to dwell in the heavens as in a grand pavilion *. The form of it is nearly, if not quite, ſpherical. Its magnitude is great indeed!—The diameter of it is computed to be 890,000 miles, which is more than equal to a hundred diameters of our earth. But what its ſubſtance is, whether it be a liquid or a ſolid globe, who can tell? The general opinion, however, is, that it is a body of fire, that the heat of it is preſerved by its prodigious bulk, and that light and heat are emitted from it, as from an enormous maſs of red-hot iron. Others ſuppoſe that it affords us light without poſſeſſing any great internal heat; and that its beams become hot to us by mixing with our atmoſphere.

The *diſtance* of the Sun from our earthly abode is truly aſtoniſhing; it being more than eighty millions of miles! a diſtance ſo prodigious, that a cannon ball, flying at the rate of four hundred and eighty miles an hour, would not reach us in nineteen years. And yet the rays of light which iſſue from it, are ſaid to be no longer than ſeven or eight minutes in their paſſage—a rapidity ſo ſtupendous, as to be nearly equal to ſeven times the circumference of our world in a moment. Our merciful Creator has placed the earth at the moſt convenient diſtance from the Sun, near enough to be ſufficiently warmed by it, yet not ſo near as to be conſumed. The Sun is now generally acknowledged to be in the centre of our ſyſtem: It does not perform a circuit round the earth, as, from appearances, we ſhould naturally conclude, and as the ancient philoſophers ſuppoſed:—it revolves only round its own axis; and does this once in the ſpace of 25 days, 6 hours †.

Various

* Pſalm xix. 4.

† The enemies of revelation have not failed to avail themſelves of the apparent diſcord which there is between the Scriptures of truth and the true philoſophy; becauſe the Scriptures repreſent the Sun as revolving about

Various experiments have produced evidences in favour of the preſent, or, as it is commonly called, the Copernican hypotheſis; and ſuch, indeed, as almoſt amount to demonſtration. To theſe teſtimonies may be ſubjoined the doctrine of eclipſes. The cauſe of eclipſes is obvious: When the moon paſſes between the earth and the ſun, ſo as to intercept his rays, he is ſaid to be eclipſed. This never happens but at the time of the new moon; becauſe it is only then that ſhe paſſes between the ſun and the earth. When the earth is interpoſed between the moon and the ſun, then the moon is eclipſed, and this is only at the time of the full moon.

Who can think of the vaſt bulk of the Sun without calling to mind its glorious Creator? He is emphatically ſtyled, "The Father of Lights." If the material Sun be ſo great, how inconceivably greater muſt He be who ſpake, and it was made, who commanded, and it ſtood faſt! The fixed ſtars alſo, which, on account of their immenſe diſtance, appear to us ſo very ſmall, are, it is very probable, ſo many ſuns equal in magnitude to ours, and anſwering the ſame purpoſes in other ſyſtems as ours does in this. Each of them ſeems formed to communicate light and heat to a certain number of inhabited planets, kept by gravitation within the ſphere of its activity. "With what an auguſt conception does this furniſh us of the works of the Creator! Thouſands of thouſands of ſuns, attended by ten thouſand times ten thouſand worlds, all in rapid motion, yet calm, regular, and harmonious, invariably keeping the paths preſcribed them; and thoſe worlds peopled with myriads of intelligent beings! O how great, how wiſe, how

about the earth, as riſing, ſetting, &c. It might, perhaps, be ſufficient to ſay, that ſince the deſign of the holy writings is to inſtruct men not in philoſophical but in divine truth, we ought to conſider thoſe texts in which philoſophical matters are mentioned as being ſpoken according to the appearances of things, and the vulgar notions which men have of them, not according to their reality, or philoſophical verity. But it has been proved by perſons well acquainted with the Hebrew Bible, that *the Scriptures ſpeak exactly and philoſophically true in natural things.* Whoever wiſhes to ſee this proved, may read PHILOSOPHIA SACRA; or, The Principles of Natural Philoſophy extracted from Divine Revelation: By the late Rev. Samuel Pike.

"It is true that the ſun ſeems to change his place daily; but whether the ſun or the earth moves, this appearance will be the ſame; for when the earth is in any part of the heavens, the ſun will appear in the oppoſite. It is well known to every perſon who has ſailed on ſmooth water, that however faſt the veſſel goes, he does not feel its motion. Now the motion of the earth is incomparably more ſmooth and uniform than that of a ſhip or any machine made and moved by human art, and therefore we cannot be ſuppoſed to feel its motion."

good,

good, muſt HE be, who made and governs the whole!"

In proportion as our thoughts of God are enlarged, we muſt feel ourſelves diminiſhed, and ſay with David, "When I conſider the heavens, Lord! what is man, that thou art mindful of him?" How aſtoniſhing is the condeſcenſion of divine Providence, that, amidſt the wide-extended univerſe, in all its unnumbered parts, amidſt the myriads of beings it contains, notices each individual, provides for his ſupport, and directs all his affairs! But how aſtoniſhing, beyond all poſſible conception, is it, that Jeſus, who adorned thoſe amazing luminaries with all their imperial grandeur, ſhould abaſe himſelf ſo low as to become an inhabitant of the depraved and miſerable world in which we live; that he ſhould aſſume not the nature of angels but the ſeed of Abraham; that he ſhould lay aſide all his refulgent glory, take upon him the lowly form of a ſervant, bear the contradiction of ſinners for thirty years, and at laſt expire on a croſs to ranſom guilty man! What are the dimenſions of the heavens, vaſt as they are, compared with thoſe of Jeſu's love?

"Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every ſingle ſtick a quill,
And ev'ry a man a ſcribe by trade,
To write the love of God above,
Would drain the ocean dry;
Nor could the ſcroll contain the whole,
Though ſtretch'd from ſky to ſky."

The Sun is one of the brighteſt images of the divine *goodneſs*. The idea of the Power which formed it impreſſes me with holy awe; but the goodneſs diſplayed in furniſhing ſuch a ſource of bleſſings, fills me with gratitude.

"Praiſe him who made great lights;
For his mercy endureth for ever:
The Sun to rule the day;
For his mercy endureth for ever."

It is an invaluable bleſſing to us that the Sun does not make his appearance in a ſudden and abrupt manner. He comes forth from his chamber full of mildneſs; he darts his rays with gradually-increaſing force, until he attains his meridian height; and then as gradually retires.

When a certain confeſſor of the Romiſh church, who had been for many years confined in the dark priſon of an Inquiſition, was brought forth to ſuffer death, he no ſooner beheld the light of the Sun, than he cried out, "Who that has reaſon can wor-

ſhip any other than the Maker of that glorious creature?" For this devout exclamation, ſo derogatory to the worſhip of images, he was immediately gagged. Bleſſed be God, our tongues are at perfect liberty to record his ſublime perfections who made this great luminary, and who continues it as the inſtrument of light, heat, and vegetation to the earth. Surely then

"An undevout aſtronomer is mad."

How *extenſive* is the divine goodneſs in the beneficial rays of the Sun, which viſit alike the juſt and the unjuſt, the ſaint and the ſinner! How cogent an argument this to induce diſciples of Jeſus to love their enemies! Let us reſemble our heavenly Father by diffuſing, as widely as poſſible, the benefits of that knowledge which we receive from the great Fountain of intelligence.

The time will come when men muſt account to God for the uſe which they make of light. Happy thoſe who, like their Redeemer, work the works of God while it is day! They ſhall ere long be tranſlated to that glorious ſtate which is called, "The inheritance of the ſaints in light." But thoſe who abuſe the natural light of the Sun to the purpoſes of ſin and rebellion, ſhall be confined in the blackneſs of darkneſs for ever.

The Sun is a lively emblem of *Jeſus Chriſt*. It is "the eye and ſoul of this great world;" and ſo is Jeſus of the church: He is the ſource of all wiſdom and knowledge. For thouſands of years he has freely communicated his enlightening, quickening, and comforting beams. Firmly fixed in the centre of the church, he diffuſes his invaluable bleſſings in all directions; nor could millions of ſaints and angels, thoſe inferior lights, in the leaſt degree ſupply his abſence. How beautiful is the expreſſion of the Evangeliſt: "In him was life, and the life was the light of men!" In his illuminating rays his people will eternally rejoice; "for the Lord ſhall be our everlaſting light, and the days of our mourning ſhall be ended."

The *progreſs* of the light reſembles the path of the juſt. When the day-ſtar firſt ariſes on the heart, no ſmall obſcurity remains. To the newly enlightened Chriſtian ſpiritual objects appear as men did to him who had been blind: They are *like trees walking*. But the good work of grace once begun, ſhall never be forſaken. The believer ſhall increaſe in the light of knowledge and peace, till he appear like the Sun in his meridian ſplendour.

Let

Let us close our reflections by observing, that a blessed period will arrive, when God shall adorn our fallen nature with the glories of this magnificent luminary. Even now the church is clothed with the Sun: John beheld her in vision *, surrounded with rays of illustrious brightness; having put on Christ and his righteousness, and being irradiated with light, truth, comfort, and holiness. True, our Sun is often eclipsed, and covered with mists and vapours; but shortly all these shall be done away: "Then shall the righteous shine forth as the Sun in the kingdom of their Father †."

CONSPECTOR.

EXTRACT OF A LETTER FROM A MINISTER IN THE UNITED STATES OF AMERICA,

To his Friend in England.

Philadelphia, May 10, 1793.

WE have reason to regret that the kind of preaching, which was adopted by the primitive ministers of the Christian churches, by the reformers from popery, and by the Scotch and English divines of the last century, has been so much neglected of late. Though the great body of Presbyterian and Independent ministers in this country are decided friends to the principles contained in the Westminster Confession of Faith, yet there are some who incline towards Arminian sentiments; and of the professed Calvinists there are not a few who are unacquainted with that spirituality in preaching, which at once enters the heart, and warms the religious affections. Our ministers in the western parts of Pensylvania and Virginia are, however, in general, warm experimental preachers: Indeed there has been a very general effusion of the Spirit of God upon the churches in that quarter for several years past. I have been a witness of most remarkable seasons of grace amongst the people in many counties of Virginia since the year 1786. Many hundreds of the most vain and careless creatures upon earth have been turned to God amongst the Presbyterians; and a number of valuable young ministers have been formed, who are likely to prove of great service to the church. In Kentucky, a newly-settled country bordering on the river Ohio, nearly a thousand miles from this city, there has been a remarkable revival of the power of religion in many congregations since last spring. But, alas!

* Rev. xii. 1. † Matt. xiii. 43.

in our cities along the coaſt, Boſton, New-York, Philadelphia, and Charleſton. the true ſpirit of evangelical piety is much diminiſhed. We are not ſo much engaged in preaching as we ought to be; and a carnal worldly ſpirit reigns too much amongſt our profeſſors of religion, who are comparatively few, if we conſider the numbers who are entirely and openly devoted to the ſervice of Satan.

The Methodiſts in the late Mr. Weſley's connexion have been very numerous in Maryland and Virginia for ſome years, but are now much on the decline. And indeed it is very remarkable that they who continually preach the poſſibility of final apoſtacy in a Chriſtian, in order to excite their people to greater watchfulneſs, ſhould be the moſt prone to inſtability, of any denomination that I know. The cauſes of this, perhaps, in general may be, their pronouncing too early and deciſively perſons to be Chriſtians, who are only learning the rudiments of true religion, and their diſpoſition to depend too much upon that exertion which a momentary excitement of the paſſions creates, without applying conſtantly and dependantly to the fountain of divine influences treaſured in the bleſſed Saviour according to the tenor of the covenant of grace.

The Baptiſts are very numerous in the ſouthern States. Some of them are Arminians, too many Antinomians, but the majority are real Calviniſts, a good deal acquainted with experimental religion.

AGNUS.

LAMECH'S PREDICTION.

THIS ſame ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed, Geneſis, v. 29.

SO ſaid Lamech, concerning Noah his ſon. His name, which ſignifies *reſt* or *comfort*, was prophetical; and the prediction it intimated, was accompliſhed. Doubtleſs, this ſaint of God was a comfort to his parents, as well as a public bleſſing to the world. He was ſingularly good in an abandoned age: A new man in an old world. He was mighty in prayer. He was a zealous preacher of righteouſneſs, and the highly-honoured inſtrument of ſaving his kindred from deſtruction. It is eaſy to obſerve a remarkable ſimilitude between him and Chriſt. If this ſcripture fitly deſcribes the bleſſings

derived from Noah, we may ſurely apply the words with greater emphaſis, to the Saviour of men *. "This ſame," this Jeſus, whom faith, like Simeon, embraces in her arms, this Jeſus "ſhall comfort us," amidſt all the ſorrows of life. As ſoon as ſin rendered comfort neceſſary, he was promiſed as the author of it; and all the ſaints, from Adam to Simeon, waited for *the Conſolation* of Iſrael. At length he appeared, fulfilled all righteouſneſs; made reconciliation for iniquity; and opened a never-failing ſource of joy to all believers. He left the world indeed; it was needful for us that he ſhould; but he ſent the Holy Spirit, who is called a Comforter, to abide with us for ever.

Why then art thou caſt down, O my ſoul! and why art thou diſquieted within me? In every poſſible diſtreſs let me ſay—"This ſame ſhall comfort me." Am I a ſinner? Yes, I know, I feel I am: But Jeſus has borne the curſe, and ſo redeemed me from it; and now he ſays, "Be of good cheer, your ſins are forgiven you." Beſides, "he will ſubdue mine iniquities," and not ſuffer ſin to reign. He will even annihilate it hereafter, and deliver me wholly from this body of death.

Am I in trouble? Jeſus ſhall comfort me under "the toil of my hands." Do I labour hard for a ſcanty pittance, and earn my daily bread in the ſweat of my brow? So did Jeſus. Am I poor? So was he? Is my body diſordered? Tribulation ſhall work patience, experience, and hope. Am I perſecuted? So were the three confeſſors; and this ſame Jeſus comforted them in the flames of the furnace. He was with Paul in the dungeon, and he will give *me* his preſence too. Does Satan tempt me? I derive comfort from Jeſus. He alſo was tempted; he prays for the tempted; and will ſhortly bruiſe Satan under my feet.

Muſt I die? Yes; and death is terrible to nature. I am ſometimes ready to ſhudder at the idea of it; but "this ſame ſhall comfort me," for he has diſarmed the monſter of his ſting. Death cannot hurt me now. Bleſſed be God, who giveth me the victory!

There is a vaſt untried eternity before me: But "this ſame ſhall comfort me" in the proſpect of futurity. He who ſaid to the penitent thief on the croſs, "This day ſhalt thou be with me in paradiſe," will receive my departing ſpi-

* The carnal Jews generally reſtrict this text to that fatigue of body, which men are forced to bear in the culture of the earth, and that Noah ſhould diſcover an eaſier method of agriculture. But theſe things have a higher view: So *Witſius* on the Covenants, b. iv. c. 2.

rit,

rit, that being abſent from the body, and removed from "the earth, which he hath curſed," it may be preſent with himſelf. Let this body, now dear to me, crumble into atoms, and mingle with the duſt; it comforts me to think, that as Jeſus roſe, ſo ſhall I; and that what is ſown in diſhonour, he ſhall raiſe in glory. Therefore he comforts me with theſe words.

I now perceive whence it is that I am ſo often dejected. I look around me, and fooliſhly ſay of the creatures, This and that ſhall comfort me, but am, alas! always diſappointed. Lord, make me wiſer for the future; and whenever troubles of any kind aſſail, let me fly to the Saviour, for "the ſame ſhall comfort me." And, O my ſoul, when it ſhall be well with thee, endeavour to comfort mourning ſaints with the ſelf-ſame conſolations wherewith thou haſt been comforted in Chriſt Jeſus.

BARNABAS.

OBITUARY.

ON January 30th, 1793, the Rev. *John Knott*, paſtor of the Baptiſt Church at *Old Ford*, having faithfully paſſed through various changes and trials, ended his Chriſtian race.

This man of God is now very far from repenting, that he conſecrated his early years and beſt talents to the ſervice of Jeſus Chriſt. When a child, the ſeeds of divine grace were ſown in his heart, and were greatly cheriſhed by parents, who ſpared no pains to bring him up "in the nurture and admonition of the Lord." From the eleventh year of his age, he became habituated to ſecret prayer; and in the eighteenth, was admitted a member of the church over which his father preſided. When he entered upon the work of the miniſtry, his views of the doctrines of grace were not ſo clear and conſiſtent as in after-years; but his affections were warm, and his labours not leſs uſeful in the converſion of ſinners, than when he "knew the way of the Lord more perfectly."

For a conſiderable number of years he had the charge of a congregation at *Haythorn* in Kent; where by his induſtry in buſineſs he brought up eleven children, who, if our memories be correct, have all been partakers of "like precious faith" with himſelf; and one of whom is now a reſpectable miniſter in the town of Chatham. He was himſelf deſcended from one of thoſe clergymen who were ejected from the eſtabliſhment for nonconformity; and was the fifth in the family who regularly ſucceeded to the miniſterial office.

Open in his diſpoſition, he always carried his heart upon his lips; liberal in his ſentiments, he was the bigotted tool of no party; and generous in his ſpirit, he ever eſteemed it "more bleſſed to give than to receive." But how myſterious are the ways of Providence! After having ſuſtained repeated loſſes, he was at length induced to relinquiſh trade; and at the invitation of a ſmall but affectionate ſociety at *Old Ford*, he accepted, and continued to exerciſe the duties of the paſtoral office. Here his undiſguiſed and ſerious deportment conciliated the affections of all his acquaintance.

A ſhort

A ſhort time before his diſſolution, a neighbouring clergyman calling to ſee him, and aſking how it was with him, he replied, "If you mean by your queſtion, to aſk how my *circumſtances* are, I thank God, I want nothing; if you mean to aſk how my *body* is, that is full of pain and haſtening to decay; but if you mean to inquire how it is with my *ſoul*, bleſſed be God, I enjoy the light of his countenance, and ſhall ſoon be with him in glory." A few days after this a paralytic ſtroke deprived him of the uſe of his intellectual powers; quickly brought his body "to the houſe appointed for all living," and wafted his ſpirit to thoſe regions, where the "weary enjoy eternal reſt."

A Letter to a Friend, giving an Account of the happy Death of Mr. Henry Biſhop of Sneerneſs.

DEAR SIR, From Monday Feb. 22d to Monday March 1ſt, 1791.

WE are now anxiouſly looking on our worthy friend Mr. H. B. who has been ill ever ſince you went from us. You may remember, that he was very unwell when you were with us at Mr. M——'s on Tueſday evening. I fear he will never come out again. This day I ſent the heavy tidings to his worthy ſon at Wells. A ſort of rheumatic fever has rendered him almoſt helpleſs, and at times fills him with great pain. But, notwithſtanding his pain and weakneſs, it is impoſſible to be with him without feeling the force of true religion, and the pleaſing influence of a kind of pious wit and humour, which almoſt continually flows from his lips. I wiſh you could ſee this good man in his preſent circumſtances. I ſit by him impreſſed with pity and pleaſure, and ſometimes cannot refrain from ſmiling. So many ſcriptural phraſes and alluſions; ſo many appoſite ſcraps of various hymns; ſo many witty remarks on his nurſes and helpers, ſet a remarkable peculiarity on this ſick chamber. Laſt night, reviving from a fit of great pain, and perceiving his family weeping about him, he ſaid, "Ye are all bad ſpies, and bring up an ill report of religion; not one of you brings me a bunch of the grapes of Canaan. I am aſhamed of you, where is your faith?" Thus he lies day and night talking to thoſe with him, and turning all he ſays into a cheerful and religious channel. "When I die," ſaid he, "I ſhould like to have my children and friends praying about me, and then I ſhall go to heaven in a fiery chariot." Seeing his friends weep, he ſaid, "Why do you weep for me? I am on a bed of honour and glory: I am the Lord's priſoner, and his willing captive. Salvation's glorious work is done, it is finiſhed, it is complete." When in extreme pain, he ſaid, "I ſhall find a reſting-place: Lord, for thine honour's ſake, for thy glory's ſake, for thy Chriſt's ſake, call me." When relieved from pain, he ſaid, "My heart ought to be melted with gratitude for God's mercies to me and mine." I heard him ſay, "Satan has nothing to do with me." Finding how weak and helpleſs he was, he mentioned part of a hymn "I ſhall be fair, beyond compare, though a cripple to my grave." When ready to faint, he ſaid, "O fan, fan the almoſt expiring flame." When ſhortneſs of breath diſtreſſed him, he ſaid,

"See how a gaſping mortal lies, and pants away his breath."

The day preceding the night in which he died, he ſaid to his family, "Your maſter will be taken from your head to-day; I know it, hold ye your peace." In the afternoon of that day, he ſaid, "Hark, the herald angels ſing! do not you hear them ſinging?" The ſame day he ſaid, "If I die,

die, I ſhall not feel it." This was literally true, for he went off in a gentle ſleep. A few hours before he died, a religious young man aſked him, if his evidences for heaven were clear? He replied in his cheerful way, "Evidences, my friend, yes, yes, they are clear;" putting his hand out, and ſcratching with his fingers, he added, "Do you think I have them to ſcratch together now?" As I left him one evening, he ſpoke to me of the money collected for the poor, at the Lord's Supper, which he had the diſpoſing of; and then looking at me with a pleaſing ſmile, he ſaid, "Sir, you know we muſt keep our books clear." In ſhort, I never ſaw ſuch an inſtance of cheerful faith and reſignation as I ſaw in this very good man. I never heard him groan, nor let drop a word that expreſſed fear or repining. His faith was firm, and his ſoul cheerful, when I left him in the evening. From that time till the night following he ſhowed no ſign of being worſe, but that of breathing quicker, when, without a ſigh or a groan, he expired. He was well reſpected by thoſe who knew him. A funeral ſermon was preached for him the Lord's Day following his interment; the text of the ſermon was Pſalm xxiii. 4. "Yea, though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy rod, and thy ſtaff, they comfort me."

PROBUS.

ON June 27th, 1793, after a lingering illneſs, died at Rocheſter, in Kent, Mrs. Sarah Stringer, a member of the Chriſtian ſociety at Strood. She was a pious woman, and much beloved for her ſpirituality of converſation, and ſimplicity of manners. In her laſt illneſs ſhe was much perplexed, as many of the Lord's dear people are, with fears reſpecting the ſtate of her ſoul; and frequently exclaimed, "O that the Lord may have mercy on me! O that I may be found in Jeſus Chriſt!" About three weeks before her death, after having had a painful conflict, ſhe roſe up in her bed, and ſaid, "I now feel a ſweet calm. I find very precious to me thoſe words, 'Becauſe I live, ye ſhall live alſo.'" She was afterwards greatly comforted by Jer. xxxi. 3. "I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee;" and alſo by Iſaiah, xli. 10. "Fear thou not, for I am with thee: Be not diſmayed, for I am thy God: I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteouſneſs." Some little time before her departure ſhe had a very ſharp conflict; but ſuddenly raiſed her feeble voice, and with great cheerfulneſs exclaimed, "What! have I found thee, my Jeſus? I have been looking for thee. O yes, I have found thee. Come, Lord Jeſus, come quickly: Come quickly, and take me to thyſelf." Seeing the nurſe come into the room at that time, ſhe ſaid to her, "I am going to Chriſt. Go on to ſeek and know the Lord Jeſus. He is the beſt Maſter I have ever ſerved. My ſins are waſhed away in his blood." Soon after this, ſhe was ſeized with ſtrong convulſive fits, which terminated her mortal courſe, and conveyed her to thoſe pleaſures which are at God's right hand for evermore.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

The unpurchaſed Love of God in the Redemption of the World by Jeſus Chriſt, a great Argument for Chriſtian Benevolence, illuſtrated in three Diſcourſes; to which are added, Remarks on the Diſcourſes of the late Caleb Evans, D. D. entitled, Chriſt crucified; *and a Letter to the Rev. David Bogue, of Goſport, on his Sermon, entitled,* The Great Importance of having right Sentiments in Religion. *By* D. B. Jardine, *Miniſter of the Unitarian Chapel, Bath.* 8*vo.* 206 *pages.* Johnſon.

ONE object of this pamphlet is to prove, in oppoſition to the Calviniſts, that the love of God in the redemption of the world by Jeſus Chriſt is unpurchaſed. But had the Author more accurately acquainted himſelf with the ſentiments of the perſons he oppoſes, he need not have taken ſo much trouble to furniſh them with an opportunity of correcting his miſtake. The Calviniſts are generally allowed to be warm advocates for the freedom of divine love. They maintain, that it is eternal and unchangeable in its nature, ſovereign and unmerited in its exerciſe; and, ſo far from ſuppoſing it to be *purchaſed* by redemption, they believe it to be the only ſource from which redemption and all its bleſſings flow.

Gentlemen who are ſo forward in making "the places of their particular reſidence the theatres of theological inveſtigation," and entering the liſts of controverſy with ſuch writers as Dr. *Evans* and Mr. *Bogue*, ſhould, if modeſty be too cumberſome, arm themſelves with knowledge; otherwiſe the ſame vanity, which prompts them to ſelf-admiration, may expoſe them to the deriſion of others. Arminians, Calviniſts, and all ſects of profeſſing Chriſtians, notwithſtanding their different opinions reſpecting the nature and extent of redemption, unanimouſly aſcribe it to the ſame origin; being as perfectly perſuaded as Mr. Jardine, "that our Heavenly Father was influenced by no other motive in our redemption, than his own benevolence and compaſſion." To preach, therefore, and write, with a view of "producing diſcuſſion" of a ſubject in which all are agreed; is, in our opinion, to be wonderfully buſy *in doing nothing*.

In the eſtimation of this Author, the divinity of Chriſt, and the doctrine of the atonement, as an infinite ſatisfaction to divine juſtice, are "noxious weeds, which have for many centuries flouriſhed in the vineyard of God;" and ſuch is his "benevolence to mankind," that he cannot refrain from endeavouring to root them out. Though we cannot withhold our *admiration* at the "diſplay" of his benevolence "in employing the feeble powers which the Creator has given him" to effect this pious purpoſe, we are nevertheleſs apprehenſive that they have taken ſuch deep root, as to mock his "humble efforts." The benevolent Mahomet, and his benevolent diſciple, Socinus, and many other philanthropic "rational Chriſtians," have hitherto, by the bleſſing of God, made the attempt

in vain: And ſome Chriſtians, not ſo rational, are firmly perſuaded, that the Godhead of Chriſt is the rock upon which the church is built, and againſt which the gates of Hell ſhall never prevail.

As this gentleman modeſtly claſſes himſelf among "rational Chriſtians," our readers will not be diſpleaſed with a ſpecimen of the brilliant and formidable diſplay he ſometimes makes of his rational powers. "The atonement," ſays he, "according to the Calviniſtic idea of its being an infinite ſatisfaction to divine juſtice, muſt fall, if the doctrine of the deity of Chriſt be removed. To diſprove, however, the divine dignity of Chriſt, a doctrine upon which the Calviniſtic notion of the atonement reſts, I ſhall attempt to ſhow, that Dr. E. has not brought ſufficient evidence to convince us that Jeſus Chriſt was repreſented by himſelf or by his apoſtles, as any thing more than a pure and beneyolent being of the human race, authoriſed from God by preternatural powers, to anſwer the purpoſe of his divine miſſion." This is powerful argument! Dr. Evans does not prove the doctrine of the deity of Chriſt; therefore it is falſe. How luminous and forcible is this reaſoning! Before the energy of Socinian logic, creeds and ſyſtems muſt certainly fall.

The *criticiſms* in this performance, reſemble the *reaſoning*. In order to diſqualify the evidence of a paſſage of Scripture * which Dr. Evans adduces in proof of the divinity of Chriſt, and to ſubſtitute a tranſlation of Mr. Lindſey's, as unmeaning as erroneous, he tells us that "Ανθρωπος ſignifies a man who is not diſtinguiſhed from the reſt of his ſpecies by any extraordinary powers †." Though every Grecian under heaven knows that ανθρωπος is equally applicable to every one of our ſpecies, whether diſtinguiſhed or not diſtinguiſhed by extraordinary powers; yet, for the ſake of common readers, aſſertion ſhall be accompanied with proof.

When the multitude ſaw the miracle which our Saviour wrought, in healing the man whoſe ſins he had previouſly forgiven, *they glorified God who had given ſuch power* (τοις ανθρωποις) *unto men* ‡. Subſtitute this Author's interpretation, and we have this ſoleciſm, they glorified God who had diſtinguiſhed men with extraordinary powers, whom he had not diſtinguiſhed with any extraordinary powers. St. Peter, who had the gift of tongues and the gift of miracles, was certainly diſtinguiſhed by extraordinary powers; and yet he ſays to Cornelius, "I alſo am (ανθρωπος) a man §." Paul and Barnabas, by healing a cripple from his mother's womb who never had walked, demonſtrated that they were in poſſeſſion of ſupernatural powers. Nevertheleſs *we alſo are* (ανθρωποι) *men* ‖, was the exclamation which they uttered, to reſtrain the ſpectators of the miracle from offering them ſacrifice. Now it inevitably follows, that

* Phil. ii. 5—8.

† The above criticiſm was not ſelected as the moſt faulty, but was the only one which had the appearance of originality. In this, however, we were miſtaken; for, examining Socinus upon the paſſage, we perceived that it was taken from him almoſt verbatim.

‡ Matt. ix. 8. § Acts, x. 26. ‖ Acts, xiv. 15.

either

either Peter, Barnabas, and Paul, were men who deserve no credit, or that this gentleman's acquaintance with the Greek language must be very imperfect. But, though it may subject us to the imputation of *credulity*, we cannot divest ourselves of prejudice in favour of the apostles.

The *divinity*, if such it may be called, contained in these pages, is a wretched compound of Socinianism and infidelity. Omitting his insipid definitions of the terms, *propitiation*, *sacrifice*, *purchased*, *bought*, *redeemed*, which are equally at variance with the word of God and the dictates of common sense, the following quotations will sufficiently demonstrate that he has made a no less proficiency in the theology of *Hobbs* and *Voltaire*, than in the rational divinity of his great progenitor *Socinus*:

"What was the true origin of sacrifices in the world, it is not very easy to determine; perhaps they originated in the general practice of the inhabitants of the eastern countries, to bring with them some valuable *present* when they approached a superior. Nor is it easy to determine what was the intention of admitting them into the Jewish ritual: Probably this was done in accommodation to the practice of surrounding nations."

To question the origin of sacrifices, can be considered in no other light than a daring attempt to invalidate the authenticity of the Scriptures. If the Bible be true, they originated in a divine command. *Abel* offered a sacrifice to God, before any eastern countries were inhabited; consequently they could not originate in the general practice of persons who had no existence: And he offered it in faith, which necessarily implies a divine revelation. Nor could they have been admitted into the Jewish ritual, in accommodation to the practice of surrounding nations; since the Jews, in compliance with the divine command, and in conformity to the custom of their religious ancestors, offered sacrifices to God many centuries before their ritual was composed.

But according to this writer, the origin of Adam, of sin, and of all the human race without exception, is involved in the same impenetrable obscurity as the origin of sacrifices. "Moses," says he, "has given us an account, taken probably from eastern traditions, and indistinct hieroglyphics, of two persons, whom he calls Adam and Eve, from whom the Jewish nation, whose origin and history he undertook to write, were descended. These two persons, we are told, broke in some way or other a commandment of God; in consequence of which it was threatened they should surely die. To this obscure account, given by Moses, the Christian writers sometimes allude; particularly Paul, who speaks of Adam as the first man who sinned, and the first man who died. But neither Paul, nor any other New Testament writer, speaks of all mankind as condemned to eternal death, on account of an apple eaten by Adam, who is said, by a dark eastern tradition, to have been the first human being who lived in that part of the world. Nor does a single sacred writer speak of any innate depravity communicated, in some myste-

rious way, to the deſcendants of Adam, much leſs to all the inhabitants of this part of the world, who, there is ſome reaſon to ſuſpect, may have had a different, though a ſimilar origin."

This is ſuch a ſtriking proof of the ſuperlative penetration of *rational Chriſtians*, that, like the beaſt in the Revelations, it cannot fail to attract admiration. O ye Calviniſts, why will ye be ſuch fools to believe the teſtimony of Moſes and the prophets, and even of one who aroſe from the dead, when, by embracing this refined ſyſtem of modern theology, you may have the opportunity of "employing the feeble powers which your Creator has given you, to recommend the Chriſtian religion as rational, inviting, and worthy of all acceptation!"

Diſcourſes on Truth, the Importance of it, and the right Way to attain it; to which is added, a Diſcourſe on preaching Chriſt crucified. By S. Palmer. 182 *pages.* 2*s.* 6*d.* Johnſon. 1793.

It is an old and juſt obſervation, that no opinion is ſo abſurd but ſome philoſopher has held it: We may apply the remark to theologians too. Scarcely is there a ſentiment, however void of truth, or even of probability, that has not found a divine to eſpouſe and to propagate it with zeal. Among dangerous opinions of this kind we rank the following, though it be ſupported by names eminently famed for learning and talents; namely, "that it is of no importance what a perſon's religious ſentiments are: If his life be good, his ſyſtem of belief is of no conſequence." To confirm the aſſertion, two lines of Mr. Pope are triumphantly quoted, as if they contained the language of inſpiration, and put the matter beyond the ſhadow of a doubt:

> For modes of faith let graceleſs bigots fight;
> His can't be wrong whoſe life is in the right.

But it would be difficult to name an opinion more dangerous and deſtructive than this, as it tends to make the great object of divine revelation a thing of no moment, and reduces Chriſtianity to a level with Mahometaniſm and Deiſm. It is, therefore, exceedingly proper that ſuch a ſyſtem ſhould be oppoſed: It has been oppoſed by various writers; and Mr. Palmer lends his aid in the good cauſe. He clearly evinces the importance of religious truth, gives directions for diſcovering it, and then deſcribes the characteriſtics by which it may be known. Such is his plan, and it is executed with a commendable degree of induſtry and pains. There are two of his characteriſtics againſt which exceptions might be made. The one is, that truth muſt be *plain*. Does Mr. P. mean it muſt be plain, ſo as to carry with it intuitive evidence without any conſiderable degree of inveſtigation? Many parts of revealed religion are not plain in this ſenſe of the word. Or, does he mean, plain to the pious mind, which has, with perſevering labour, applied itſelf diligently to the ſtudy of what is truth? There would be conſiderable force in our anſwer, were we to ſay that God may ſee fit to reveal truths with different degrees of plainneſs according

to their neceſſity and uſe; and that while ſome things relating to a truth are clearly perceived, other parts of it may be ſo difficult as by no means to merit the appellation of *plain*; and did our limits permit, we could ſhow that by this method God may have wiſe, good, and important purpoſes in view. Is it any reflection on divine wiſdom and goodneſs, if, in ſome parts of Scripture, it ſhould be God's deſign that by feeling the weakneſs and incapacity of our feeble and limited powers, we may learn humility, and be taught to cry out with the deepeſt abaſement of ſoul, *Who by ſearching can find out God? who can find out the Almighty unto perfection?* Notwithſtanding all that has been written to the contrary, we have not yet ſeen reaſon to retract our aſſent to the truth and juſtneſs of the ancient figure, "that there are ſome places in Scripture where a lamb may wade, and others where an elephant may ſwim."

The other characteriſtic to which we object is, "that doctrines are ſtated agreeably to truth, when a medium is obſerved between two wide extremes." But ſurely this is not an accurate mode of inveſtigating truth. Let us ſuppoſe that in a country there are three great diviſions of profeſſors of religion, Catholics, Lutherans, and Calviniſts, are we to conclude, that becauſe Catholics and Calviniſts are the two extremes, the truth is to be found in Luther's creed? The ſubject might be ſet in many other points of view, and the fallacy of the reaſoning of Mr. P. would equally appear, and his criterion of truth be ſhown to be unfit. Ariſtotle might place his virtue at a medium between two extremes, and it might ſuit his ſyſtem; but it will apply neither to Chriſtian doctrines nor to Chriſtian duties; we never can love God too much. The ſermon on preaching Chriſt contains nothing remarkable. There are ſome good thoughts, and ſome very uſeful advices, in this little volume; and they are delivered in plain unadorned language.

The Evidences of a plenary Inſpiration; a Letter to Mr. Thomas Porter, in Reply to his Defence of Unitarianiſm. By Robert Hawker, D. D. 80 *pages.* Matthews, *London.*

It has been remarked by pious naturaliſts, as a peculiar inſtance of the goodneſs of Providence, that in places where poiſonous herbs are produced, antidotes are generally to be found near at hand. This is the caſe in the ſubject now before us. Plymouth, which has lately brought forth the noxious weeds of error, happily furniſhes the ſovereign antidote of divine truth to counteract its baneful influence. While a Porter diſſeminates the pernicious dogmas of Socinianiſm and infidelity, a Hawker oppoſes to him, and with ſucceſs, the wholeſome doctrines of grace and truth, which came by Jeſus Chriſt.

The pamphlet now before us has its origin in the following circumſtances: Dr. Hawker had publiſhed an excellent volume of Sermons on the Divinity of Chriſt, for which the religious world is much indebted to the worthy author. That ardour for conteſt, which has of late ſo eminently diſtinguiſhed the Socinians, ſtimu-

ſtimulated Mr. Porter to attempt a confutation of the orthodox doctrine, and a defence of (what they call) Unitarianiſm. To that work, this pamphlet is a reply, and a very well written pamphlet it is.

A few additional arguments in defence of the divinity of Chriſt, are adduced, chiefly from the earlieſt fathers of the primitive church; but the greateſt part of the pamphlet is occupied by a very ſenſible diſſertation on the inſpiration of the ſacred Scriptures. Dr. Hawker was led to this by a ſtrange aſſertion of Mr. P., which does little honour to him, and to thoſe whom he aſſociates with himſelf. "We, ſays he, "are not of opinion that the writers of the New Teſtament were under a plenary inſpiration at the time they wrote them." Hence, after eſtabliſhing the plenary inſpiration of the ſacred writers, Dr. H. acutely inſiſts that Mr. P. has given up his cauſe as loſt, and allows that Socinianiſm is not founded on the word of God; but that, in order to ſupport it, the plenary inſpiration of the word of God muſt be denied. How Mr. P. will defend himſelf, we are at a loſs to know.

It is with much pleaſure that we recommend Dr. H. as a model for controverſial writers. He beautifully unites the gentleman and the Chriſtian, with the ſcholar and the polemical divine. And it is our earneſt wiſh, that every ſincere diſciple of Jeſus, engaged in ſupport of the truth, may imitate his example. Let bitterneſs, and wrath, and all malice, be left to the votaries of error.

The Doctrine of Original Sin briefly ſtated and defended: In a Sermon preached at Ayleſbury. By the Rev. T. Hawkins. Small 8vo. 32 *pages.* 6*d.* or 4*s.* per doz. Parſons, *London;* Marlin, *Ayleſbury, &c.*

This ſermon, as we are informed in a note on the back of the title-page, was occaſioned by a public diſcourſe delivered at Ayleſbury, in which the doctrine of Original Sin had been flatly denied, and the maintainers of it charged with the moſt horrid blaſphemy. When ſuch a charge is brought, it becomes the Chriſtian miniſter to ſhow its wickedneſs and falſehood. This we think the Rev. Author of the ſermon before us has done ſucceſſfully. He has collected from Scripture and from human life ſome plain arguments which clearly prove the truth of his doctrine; and has made a right uſe of them, by leading man as a ruined ſinner to Jeſus the almighty Saviour. If other writers have ſpoken in a ſimilar manner on the ſubject; yet we muſt admit, that circumſtances and occaſions ſometimes render the reiteration of eſtabliſhed and well-known truths particularly proper and neceſſary.

POETRY.

POETRY.

THE CONTRASTED JOYS.

A REAL FACT.

From an Anecdote of the late Rev. Mr. James Harvey.

"HOW great my pleaſures at the play!
(A lady once was heard to ſay;)
Amuſement ſurely all divine!
Be ſuch amuſement always mine.
"Firſt, there's the joy I always know,
Before the hour arrives to go;
And when I'm there—but who can ſay
What are my raptures *at* the play?
Beſides, the recollected joy
Next day affords me ſweet employ."
"That may be true, (a friend reply'd,)
But is there not *one joy* beſide?
You have not mention'd—tell me why,
The joy of plays when call'd—*to die!*"
Perhaps a thunderbolt from heav'n
Might then have leſs confuſion given;
The gay young lady felt the ſmart,
Conviction ſeiz'd her wounded heart.
No more ſhe boaſts her former joys,
Religion now her thoughts employs.
Falſe pleaſures can no more amuſe,
Superior bliſs ſhe now purſues. [you why
"O happy change!" ſhe ſays, and tells
"Religion's joys will laſt when call'd—
to die."

IOTA.

HARVEST. Gen. viii. 22.

ONCE again the fruitful ſoil
Proves the ancient promiſe good,
Paying well the lab'rer's toil
Yielding man his wonted food—

Now the ears to harveſt white,
With their fruitful burdens bow;
Ripen'd worth will thus unite
With a carriage meek and low.

Froſt and ſnow and winds and ſhow'rs,
Labour, patience, time, and care,
Earth's prolific ſecret pow'rs
Burning ſuns and genial air,

Nature's dark and cheerful ſcenes,
All to this great purpoſe tend,
Teaching man to uſe the means,
And on God alone depend.

At the early dewy morn—
'Mid the fervid blaze of day,
Swelt'ring through the ranks of corn,
See the reaper cut his way.

Thus the threaten'd curſe appears.
Mingled with the promis'd good—
Earth unaided briers bears,
But with labour brings forth food.

Let not lordly Wealth deſpiſe
Patient Toil's depreſſive ſtate—
Humble Induſtry ſupplies
E'en the bread the idle eat.

Lab'rers in the Goſpel field,
Here an uſeful leſſon learn;
Well the ſacred ſickle wield,
Bind the ſheaves and fill the barn.

Ye that ſow the ſeed with tears,
Wait—the reaping-time ſhall come;
Grace ſhall diſappoint your fears.
You ſhall ſhout the harveſt-home.

Yes, when the full crop is meet,
Soon the Maſter ſhall return,
And collect his precious wheat,
And the tares and ſtubble burn.

ALIQUIS.

IN Sir Richard Hill's park at Hawkſtone in Shropſhire there is a waſt rock, the top of which commands a very romantic and diverſified proſpect. And in a natural cavern of that rock may be ſeen the following lines.

WHILST all thy glories, O my God,
Through the creation ſhine;
Whilſt rocks, and hills, and fertile vales,
Proclaim thy hand divine;

O may I view with humble heart
The wonders of thy pow'r,
Diſplay'd alike in wilder ſcenes,
As in each blade and flow'r.

But whilſt I taſte thy bleſſings, Lord,
And ſip the ſtreams below;
O may my ſoul be led to thee,
From whom all bleſſings flow.

And if ſuch footſteps of thy love,
Thro' this loſt world we trace;
How far tranſcendent are thy ways
Throughout the works of grace!

Juſt as before yon noon-tide ſun
The brighteſt ſtars are ſmall;
So earthly comforts are but ſnares,
Till grace has crown'd them all.

TIMOTHEUS.

LAMENTATION.

ONCE was my ſoul indulg'd to prove
The ſmiles of Jeſu's face;
I knew mine int'reſt in his love,
And triumph'd in his grace.

My deareſt friends appear'd a dream,
And earth a trifling toy;
I counted all things droſs for him,
Who fill'd me with his joy.

I thought of hell with fearleſs heart,
And wanted death to come,
It ſeem'd ſo pleaſant to depart,
And dwell with Chriſt at home.

But, ah! thoſe pleaſing hours are fled,
My Lord no more appears:
This ſtrikes my choiceſt comforts dead,
And fills my ſoul with fears.

And ſhall this ſcene for ever laſt?
Will Chriſt return no more?
O, lovely Lamb, make haſte, make haſte,
And former joys reſtore!

NEMO.

ON THE ASCENSION OF CHRIST.

HARK! what melody is this? [bliſs?
Whence theſe ſounds of heav'nly
Jeſus now reſumes his throne,
'Midſt the trophies he has won.
Twice ten thouſand angels fly
Thro' the regions of the ſky;
Roll the victor's chariot wheels
Up the everlaſting hills.
As the ſhining train proceeds,
They extol his mighty deeds;
In melodious ſonnets tell
How he conquer'd death and hell;
All, enraptur'd, join to ſing
Jeſus their triumphant King.
Open, O ye gates of day!
Wide your dazzling leaves diſplay;
Let the King of Glory in,
Conq'ror over death and ſin.
Lo! they enter.—Glorious choirs
Strike anew their joyful lyres.
Strains unheard in heav'n till now,
From ſeraphic myriads flow.
At his feet archangels fall,
And adore him Lord of all.
Ranſom'd ſpirits joyful bleſs
Their incarnate Saviour's grace:
Worthy is the Lamb, they cry,
Who for ſinners deign'd to die;
King of ſaints, for ever reign,
Thou for us waſt pierc'd and ſlain;
Thou haſt ſav'd us by thy blood,
Reign for ever, mighty God!
Reign for ever, Earth replies,
Let your anthems rend the ſky;
With the heav'nly armies ſing
CHRIST, the UNIVERSAL KING!

EBENEZER.

CHRISTIAN LOYALIST.

REJOICE, the Saviour reigns
Among the ſons of men,
He breaks the pris'ners chains
And makes them free again.
Let hell oppoſe
God's only Son,
In ſpite of foes
His cauſe goes on.

The cauſe of righteouſneſs,
And truth and holy peace,
Deſign'd our world to bleſs,
Shall ſpread and never ceaſe:
Gentile and Jew
Their ſouls ſhall bow,
Allegiance due
With rapture vow.

The baffled prince of hell
In vain new efforts tries,
Truth's empire to repel
By cruelty and lies:
Th' infernal gates
Shall rage in vain,
Conqueſt awaits
The Lamb once ſlain.

He dy'd, but ſoon aroſe
And triumph'd o'er the grave,
And now himſelf he ſhows
Omnipotent to ſave.
Let rebels kiſs
The victor's feet,
Eternal bliſs
His ſubjects meet.

All pow'r is in his hand,
His people to defend,
To his moſt high command
Shall millions more attend.
All heav'n with ſmiles
Approve his cauſe,
And diſtant iſles
Receive his laws.

This little ſeed from heav'n
Shall ſoon become a tree;
This ever bleſſed leav'n
Diffus'd abroad muſt be:
Till God the Son
Shall come again,
It muſt go on,
Amen, Amen

R;



REV. THOMAS BECK.

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THEOLOGICAL HISTORY.

Memoirs of KATHERINE MASON, who departed this Life April 28, 1792, aged 13 Years: Containing an Account of her comfortable Experience and happy Death.

HAVING, in the preceding Numbers, given biographical ſketches of the lives of three eminent ſervants of Chriſt, we intend, in this, to lay before our readers ſome intereſting memoirs of a little child, remarkably diſtinguiſhed by the grace of God, and ſoon removed from the vale of tears to the heights of glory and felicity. The ſtately cedar is a grand object, and ſtrikes the eye of every beholder; but the curious naturaliſt ſurveys with equal pleaſure the beautiful tints of a delicate flower, and in its elegant ſtructure, and blooming fragrance, perceives the wiſdom and goodneſs of its Creator. There is ſomething profitable, as well as pleaſing, in tracing the footſteps of early piety. We are not only charmed in hearing our Maker's praiſe ſound from an infant tongue; but we are led to adore with ſilent reverence his diſcriminating love and unfathomable deſigns, in paſſing by the wiſe and prudent, and out of the mouths of babes and ſucklings perfecting praiſe. While the following narrative inſtructs the aged, and refreſhes the minds of experienced Chriſtians, we hope, through the bleſſing of God, the peruſal of it will be peculiarly ſerviceable to young perſons of both ſexes, who deſire to be followers of thoſe who through faith and patience inherit the promiſes. It was drawn up by a valuable friend, upon whoſe miniſtry ſhe attended, and who frequently viſited her during her long and painful illneſs.

IT was the privilege of the ſubject of theſe memoirs to hear the Goſpel from her childhood. This, together with

the books ſhe read, and the religious inſtruction which ſhe received from her pious mother, had a happy effect upon her mind.

The firſt intimation of her cloſe attention in hearing originated in a reproof which her mother gave her for being ſleepy under a ſermon; to which ſhe made this ſhort but pertinent reply: "Indeed, mother, I was not ſleepy, for I was meditating in my own mind upon what the miniſter ſaid, and wiſhing my father had been there to hear it."

After this her mother remembers her talking frequently of religious things, and making remarks on the ſermons which ſhe heard, manifeſting at the ſame time great indifference to temporal things, and much ſubmiſſion under the trials with which her family was exerciſed; in which ſhe likewiſe had her ſhare. She often mentioned the delight and comfort ſhe experienced in the ordinances of God's houſe; and indeed her attachment to them was evident, by her giving attendance when ſhe was ſo extremely weak and in ſo much pain, that it was hardly adviſeable to gratify her deſire in permitting her to be preſent. She alſo took great pleaſure, long before her illneſs, in reading religious books. Thoſe in which ſhe moſt delighted, next to the ſacred Scriptures, were Bogatſky's Divine Treaſury, and the Pilgrim's Progreſs; the laſt of which has been the pleaſing and inſtructive companion of many in their juvenile years. Paſſages of Scripture, or verſes of hymns, which made a more than ordinary impreſſion on her mind, ſhe would write in her ſpelling-book; of which the following is a ſpecimen: "John, xiii. 1. *Having loved his own, he loved them to the end*;" under which theſe lines were inſerted;

"Saviour, am I not thy own?
Throughout my evil days,
Surely thou on me haſt ſhown
The riches of thy grace;

Thou, the ſinner's conſtant friend,
In life and death I truſt on thee;
Love me, Lord, when time ſhall end,
Through all eternity."

She manifeſted a great concern on account of a near relative, who at times was very irregular in his manner of living, diſregarding all the ordinances and duties of religion. Many times would ſhe expoſtulate with him, and entreat him to give over his ſinful ways, and attend on the worſhip of God. A conſiderable time before her laſt illneſs, when he was, according to cuſtom, going out to ſpend his evening among his profligate companions, and finding that no entreaties would detain

tain him with his family, ſhe requeſted the favour of him, to permit her to read a ſingle verſe of a hymn, with which he readily complied. She immediately turned to the paſſage, and read the following lines:

"Stop, poor ſinner, ſtop and think,
Before you farther go;
Will you ſport upon the brink
Of everlaſting woe?
All your ſins will round you crowd,
Sins of a blood-crimſon dye;
Each for vengeance crying loud;
And what can you reply?"

This was not only a proof of ſerioufneſs and good ſenſe, in a young perſon under the age of thirteen, addreſſing him in words ſo ſuitable; but it was done with ſuch a ſpirit, and in ſuch a manner, as appeared to make a viſible impreſſion upon his feelings.

Though her mother had good reaſon to hope that the Lord had already begun a work of grace in her heart, and that there was ſome good thing in her towards the Lord God of Iſrael; it became ſtill more evident, on the death of her father, when ſhe became a conſtant preacher to her diſconſolate parent, in all her affliction and ſorrow. One day ſeeing her weep, ſhe ſaid, "O, mother, why do you diſtreſs yourſelf ſo? ſurely you have forgotten that precious promiſe of God which you read the other night;" and added, "You may as well not read the promiſes if you do not believe them." At another time, when they were much ſtraitened for temporal ſupport, ſhe came to her mother, and ſaid, "I have been reading this morning a moſt precious truth, which I think will ſupport us in our troubles; *A father of the fatherleſs, and a judge of the widows, is God in his holy habitation* *." At other times, ſhe has brought hymns to her to read, ſaying, ſhe had found them very comfortable to her own mind. Thus in the time of her health ſhe was the adviſer and comforter of her mother, and it is eaſy to conclude, from what has been already ſaid, how much the parent's happineſs was to outward appearance bound up in the life of this *only* and truly promiſing child. In ſhort, this earthly comfort was to her what Jonah's gourd was to him, equally pleaſant while it continued, and equally regretted when taken away. But ſuch is the uncertain nature of all our earthly comforts, that they wither by the ſlighteſt touch; and this frequently happens not only at a time when

* Pſalm lxviii. 5.

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our affections are intenſely cleaving to them, but when in our opinion we ſtand moſt in need of them.

Her illneſs began in September 1791, and laſted till April 1792, through the whole of which ſhe manifeſted an amazing degree of confidence in God, and ſubmiſſion to his righteous will. The writer of this article, who frequently viſited her, does not recollect that he ever met with any perſon ſo young who poſſeſſed ſuch a clear knowledge of the truth, ſuch a ſteady faith in the divine promiſes, or ſuch a happy ſenſe of an intereſt in Jeſus and the bleſſings of his ſalvation. Often have I ſtood amazed to ſee the joy and happineſs which ſhe experienced, while her mother, who was a Chriſtian of long ſtanding, was overwhelmed with darkneſs and diſtreſs. In different converſations which I had with her during her illneſs I was both pleaſed and edified, and I have often regretted that, on my return home, I made no memorandums of her expreſſions: What I have here detailed are only a few gleanings, but they are ſufficient to ſhow the efficacy of divine grace to ſupport in affliction, and the bleſſedneſs of thoſe who die in the Lord.

As ſhe was dozing in her chair, ſoon after ſhe had been confined to her room, her mother perceived the tears to flow down her cheeks in great abundance; and fearing that ſhe was worſe, ſaid to her when ſhe awoke, "What makes you uneaſy, my dear?" Her exceſſive grief prevented her ſpeaking for ſome time; at laſt with ſome difficulty ſhe replied, "Oh, mother, I have been dreaming that I had ſpoken ſomething againſt my bleſſed Saviour:" As ſhe became a little compoſed, ſhe added, "I recollect now that dreams are but fables *."

Notwithſtanding ſhe was very weak and low, ſhe continued to read as long as her eyes could bear the exerciſe: And often did ſhe read, with much delight, Bunyan's deſcription of Pilgrim walking through the valley of the ſhadow of death. Her mother, who was always diſtreſſed by her reading this paſſage, once ſaid to her, "I wiſh, my dear, you would read in ſome other place;" to which ſhe inſtantly replied, "Oh! that is to me the ſweeteſt part of all the book." There were many ſelect portions of Scripture, and ſome particular verſes of hymns, that ſhe would read again and again; and as her mother was fearful that ſo much reading might hurt her, ſhe would ſometimes perſuade her to lay the book down a little; to which ſhe anſwered, "Dear mother, if you did but know

* Alluding to a paſſage in a ſermon, which ſhe had heard previous to her illneſs, from 2 Pet. i. 16.

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the comfort I receive by reading, you would not deſire me to give it over: For often in the night when I am weak, and ſometimes when I am tempted by Satan, and full of fears; if I can recollect ſome of my ſweet hymns, and think on my bleſſed Jeſus, I am comforted and made happy." The following verſes were exceedingly precious to her, and ſhe was conſtantly repeating the one or the other:

By me, O my Saviour, ſtand,
In ev'ry trying hour;
Guard me with thy outſtretch'd hand,
And hold me with thy power.

Mindful of thy faithful word,
Thine all-ſufficient grace beſtow:
Keep me, keep me, deareſt Lord,
And never let me go.

When pining ſickneſs waſtes the frame,
Acute diſeaſe or tiring pain;
When life faſt ſpends her feeble flame,
And all the help of man proves vain;

Joyleſs and flat all things appear;
The ſpirits languid, thin the fleſh;
Med'cines can't eaſe, nor cordials cheer;
Nor food ſupport, nor ſleep refreſh:

Then, then to have recourſe to God;
To pour a pray'r in time of need;
And feel the balm of Jeſu's blood,
This is to find a friend indeed. HART'S HYMNS.

As her diſorder increaſed ſhe was ſubject to much pain, but her mind was aſtoniſhingly ſupported under it. At one time, when ſhe was greatly oppreſſed by her complaint, ſhe ſaid, "O my dear mother, I am very ill indeed, but I know this is all for my good." She was continually meditating on the goodneſs of God to her an unworthy ſinner; and a ſenſe of his many undeſerved favours ſeemed to influence her mind to that reſignation and patience which ſhe ſo largely poſſeſſed.

When ſome friends came to ſee her, one of them ſaid, ſhe had ſeen perſons as bad as ſhe was, and yet recover: To which ſhe anſwered with ſome degree of earneſtneſs, "I do not want to be flattered. It does not appear likely that I ſhall recover, and, if I know my own heart, I have no deſire to live, unleſs it pleaſe the Lord, and with him all things are poſſible." Indeed, I was often ſurpriſed to find ſo young a perſon entirely diveſted of all anxiety about the preſent life, and that ſo uniformly throughout her long affliction.

When ſhe perceived that the time of her diſſolution was approaching, ſhe would diſcourſe familiarly about her departure

from this vain world; for the fear of death was entirely taken away, and she waited with great joy for her dismission. But perceiving that her conversation on death was too much for her mother, and that it overwhelmed her with tears, she refrained from it more than she would otherwise have done. Observing her to weep much after she had been discoursing on this subject, she addressed her thus: "My dear mother, do not weep; I cannot bear to see you do so; I am too weak to say much to you, but I know the Lord will raise you up some friend when I am taken from you."

The weaker she grew in body the more calm and comfortable was her mind. Her soul was incessantly rejoicing; and she repeated many things which were expressive of her faith in the Lord Jesus Christ; frequently calling him her precious and beloved Saviour.

When she grew too weak either to read or speak much, she rejoiced to hear her mother read, and seemed much impressed by what she heard, as well as by the prayers I offered up with her. She was always glad to see me, and anticipated my visits with great pleasure. She possessed much gratitude and a great sense of my kindness in visiting her, and used to pray that the Lord would repay all my services with his blessing.

The last time I visited her, which was just before her departure, she desired me to pray to the Lord, that, if it was his blessed will, she might not have a hard and difficult passage through death: And it appears that her desire was granted; for taking hold of her mother's hand about five minutes before she expired, and fixing her eyes upon her, while her countenance bespoke the calmness of her mind, she fell asleep in Jesus, without so much as one agonizing groan.

Thus lived and thus died this hopeful young person, when only just entering upon the stage of life. May other young people profit by her example, and be encouraged to pray to the Father of mercies for that grace which he so freely bestowed upon her, that they likewise, in their tender years, may be enabled to devote themselves to his service. Then may they also expect support and comfort in every trial, peace and tranquillity in the hour of death, and an abundant entrance into the kingdom of our dear Redeemer, who, in his great affection towards young people, hath said, *I love them that love me, and they that seek me early shall find me.*

SILVANUS.

THE APOSTOLICAL AGE OF THE CHURCH.

STATE OF CHRISTIANITY AMONG THE GENTILES.

IT is impoſſible to aſcertain with preciſion the limits of the kingdom of JESUS CHRIST in this early period of Chriſtianity. Moſt of thoſe valuable documents, which could have aſſiſted our inquiry into ſo important a ſubject, were deſtroyed either by Pagan perſecutors or Gothic barbarians. However, it is certain that *Athens* and *Rome*, the ſeats of ſcience and arms, admitted the royal Conqueror within their walls; the former of which beheld his triumph in their ſeats of learning and juſtice, and the latter ſaw the banner of his croſs on the palace-gate of their emperors. St. Paul, who, after the death of the Lord Jeſus, was called to be the apoſtle of the Gentiles, was the principal inſtrument in the accompliſhment of this work. The hiſtory of the Acts of the Apoſtles is the only account to be depended upon concerning the ſucceſs and extent of the Goſpel. From theſe authentic records it evidently appears, that by the ſimple preaching of Chriſt crucified, the idolatrous worſhip of heathen deities, which had been firmly eſtabliſhed for ſeveral preceding ages, was totally aboliſhed in various parts of Aſia and Europe.

PERSECUTIONS.

In the year of our Lord 64, NERO, emperor of Rome, a cruel and bloody tyrant, commenced a furious perſecution againſt the church of God. The cauſe he aſſigned for his conduct was as infamous as the perſecution itſelf was ſevere. He wantonly ſet fire to Rome, as ſome hiſtorians ſuppoſe, that he might enjoy the glory of rebuilding it and calling it after his own name. But, according to Suetonius *, when a perſon in converſation ſaid, "For aught I care, when I am dead, the world may be ſet on fire," Nero replied, "It ſhall be done while I am living." Immediately he deviſed methods to carry his dreadful purpoſe, ſo far as it related to Rome, into execution. This horrible conflagration continued for no leſs a time than ſix days and ſeven nights, conſuming a great number of temples and other ſtately edifices, as well as the habitations of private citizens, many of whom periſhed in the flames. A

* See Suetonius on the Life of Nero.

ſcene ſo awful, the bare recital of which ſhocks humanity, this monſter beheld with pleaſure from a loſty turret, and diverting himſelf, as he expreſſed it, with the beauty of the flame, ſang a poem, called *The Deſtruction of Troy*, dreſſed in the habit which he uſually wore on the ſtage. Having perpetrated his villany, he had the audacity to charge the fact on the Chriſtians, that, tyrant as he was, he might exerciſe his cruelties upon them under the plauſible pretence of juſtice.

His ingenuity was racked to invent ſuch exquiſite tortures as were moſt congenial to his ſavage diſpoſition. Some were wrapped, as Tacitus informs us, in the ſkins of wild beaſts, and bated by dogs; ſome were crucified; others were daubed with inflammable matter, and, at the cloſe of the day, ſet on fire like torches, while Nero himſelf, who drove about wantonly in a chariot, increaſed their miſery by mockery and deriſion. As it is probable that this perſecution raged as far as the Roman authority itſelf extended, the number of the victims muſt have been immenſe. But He who holds in his hands the reins of univerſal government, cauſed the fury of the tyrant to promote the intereſt of his kingdom. Amidſt their dreadful ſufferings he enabled his people ſo to demonſtrate the invincible energy of his religion, that they even "gloried in their tribulations." Numberleſs ſpectators, convinced of the innocency of their lives, and ſtruck with the fortitude with which they ſuffered, immediately renounced their idolatrous practices, and embraced a religion ſo evidently divine. And, indeed, ſo numerous were the converts in conſequence of every perſecution, that it may with the ſtricteſt propriety be ſaid, *the blood of the martyrs was the ſeed of the church*. After this bloody tyrant had lived for ſome time under the horrors of his guilty conſcience, being condemned by the ſenate to be put into the *furca*, or pillory, there to be ſcourged to death, after various puſillanimous efforts, in the year 68, with his own hand, he put a period to his iniquitous life.

DOMITIAN, whoſe ſoul was nearly allied to Nero's in cruelty, about the year 94, renewed the perſecution, which, though it was carried on with extreme rigour, was but of ſhort duration, as Domitian himſelf was put to death the following year by the hands of his own ſubjects. In this reign, it is well known, St. John the apoſtle was baniſhed to the iſle of Patmos, where he was indulged with the moſt familiar intercourſe with his God and Saviour, from whom he received thoſe wonderful Revelations he faithfully recorded, and which cloſe the canon of Scripture.

HERESIES.

It is a melancholy reflection, that ERROR, that fearful *Hydra*, ſoon reared its hundred heads in the church of God. Hymenæus and Philetus gave an early proof, in their own example, how liable the mind is to be corrupted from the ſimplicity that is in Chriſt. The doctrine of a ſinner's juſtification by the merits of a Redeemer, was ſoon tainted by the *phariſaical leaven* of thoſe judaizing teachers, who crept into the church of Galatia and ſubverted the faith of many, affirming that a man could not be juſtified, except he were circumciſed and kept the law of Moſes.

Antinomians, in theſe early days, maintained that faith precluded the neceſſity of good works; and, in oppoſition to their licentious tenet, the Epiſtle of St. James was evidently written, urging the expediency of perſonal obedience.

The Goſpel and Epiſtles of St. John were particularly directed againſt thoſe heretics, who may be claſſed under the general appellation of *Gnoſtics*, and who, among many other abſurdities, *denied the godhead* of our bleſſed Lord and Maſter. This error, like a malignant germen, finding a luxuriant ſoil in the human heart, afterwards grew to full maturity, and has been tranſmitted to our day by Arius and the two Socini.

The Gnoſtics were a ſect of ſupercilious philoſophers, who endeavoured to incorporate their vain philoſophy with the divine doctrine of Chriſtianity. They aſſumed the name of *Gnoſtics* *, or perſons of ſuperior underſtanding, and proudly arrogated to themſelves the poſſeſſion of all wiſdom. According to the opinion of theſe Oriental ſages, the world was created by a malevolent being; and ſuppoſing that rational ſouls were impriſoned, by the power of malignant genii or ſpirits, in corrupt matter in which all evil reſided, contrary to the will of the ſupreme Deity, they expected that he would ſend a meſſenger upon earth inveſted with divine authority to reſcue miſerable mortals from the chains of theſe tyrants and uſurpers. Perceiving the miracles wrought by Chriſt and his followers, they concluded that he was the meſſenger which they expected, and therefore they were induced to embrace Chriſtianity, or rather to corrupt the precepts and doctrines of Chriſt and his apoſtles in ſuch a manner as to reconcile them with their own philoſophical tenets. They denied the divinity of Chriſt, whom they affirmed to be an *æon*, or emanation from the Deity, ſent from the *pleroma*, or habitation of the Everlaſting Father,

* The name is derived from the Greek word γινωσκω, I know.

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to deliver virtuous and heaven-born ſouls from the evil principle of corrupt matter, and the empire of wicked ſpirits. They likewiſe denied that he was clothed with a *real* body, or that he *really* ſuffered, for the ſake of mankind, the pains and ſorrows, which in the ſacred hiſtory he is ſaid to have ſuſtained; And aſſerted that theſe things were only in appearance. From their diſlike to matter, they rejected the doctrine of the reſurrection; and diſowned the authority of the Old Teſtament, becauſe the account therein given of the creation contradicted the ridiculous fictions of their vain philoſophy.

This ſect branched itſelf into many others, who aſſumed the names of their reſpective leaders; the moſt diſtinguiſhed of whom was *Cerinthus*, who mixed ſomething of Judaiſm, and many of his own monſtrous opinions, with the doctrine of the Gnoſtics. And the *Nicolaitanes*, againſt whoſe notions and practices there is ſuch an awful interdict in the book of the Revelation, appear to have been Gnoſtics, as far as hiſtory affords us any light upon the ſubject, who incorporated with their own hereſy the doctrine of polygamy, or a plurality of wives.

Simon Magus cannot properly be conſidered as an heretic, as he renounced the whole of Chriſtianity, and ſet himſelf in oppoſition to Chriſt, pretending that in his perſon reſided the moſt powerful of the divine *æons*, and that he was the *Great Power of God*, ſent to deliver mankind from the thraldom of matter. *Menander* has been ſuppoſed, by ſome ancient writers, to have been his diſciple, probably, becauſe the blaſphemous notions he held correſponded with the ſyſtem of that infamous magician.

DEATH OF THE APOSTLES.

We know but very little concerning the death of theſe illuſtrious men, who were raiſed up, by the ſpecial grace of God, to give the knowledge of ſalvation to a guilty world. *James the ſon of Zebedee* was beheaded at Jeruſalem, in the year 44, by the command of Herod Agrippa; and, in the year 60, *James the Juſt* was ſtoned under the pontificate of Ananus. There is reaſon to believe that, under the reign of Nero, *Paul* and *Peter* ſuffered martyrdom; and that St. *John*, in the year 101, died a natural death at Epheſus, having ſurvived the other apoſtles, and lived till he was near a hundred years of age. But where or how the reſt of theſe holy men departed this life it is impoſſible to ſay, as their death is covered with a thick veil of impenetrable obſcurity.

THE EVIL TENDENCY OF UNBELIEF.

IT was an important caution which the apoſtle gave to the profeſſing Hebrews, *Take heed, brethren, leſt there be in any of you an evil heart of unbelief in departing from the living God.* In the caſe of thoſe to whom this warning was primarily addreſſed it was remarkably pertinent: For the Hebrew Chriſtians were expoſed to more early and violent perſecutions than many of thoſe who had been converted from heatheniſm. And as, in theſe circumſtances, their temptations to apoſtacy were great, it was to be feared that, among the whole body of profeſſors, ſome would be found incapable of ſtanding againſt ſuch ſucceſſive and continued trials. Though the evidences of Chriſtianity ariſing from the undeniable fulfilment of prophecy in Jeſus of Nazareth, and from the miracles performed in his name, were very powerful means of conviction, eſpecially to thoſe who could examine the circumſtances of the former upon the ſpot, and who were eye-witneſſes of the latter, yet there was the more room to fear ſome would be partially convinced by theſe external evidences, whoſe hearts were not truly renewed. To ſuch perſons, the pretences then urged againſt Chriſtianity, namely, the improbability of God's revoking inſtitutions which he had once confeſſedly eſtabliſhed; and the poſſibility of being worſhippers of the living God, though they ſhould diſown Jeſus as the Meſſiah, would carry with them a degree of plauſibility which we can ſcarcely conceive. And indeed many who admitted his Meſſiahſhip, were induced to adopt a corrupted and mutilated Goſpel, in hope of its proving leſs offenſive to the unbelieving Jews, than the genuine doctrine of the apoſtles. Therefore St. Paul charges them to *take heed*, or *ſee to it*, leſt there ſhould be in any of them an evil heart of unbelief. They could not recede from the Goſpel, without departing from the living God; for there is no other way of acceſs unto him but through the mediation of his beloved Son.

Our temptations differ from theirs. Few of us perhaps may be tempted to a formal renunciation of the Goſpel. Yet, as there are many ways of departing from the living God, to which we are expoſed through an evil, unbelieving heart; there are no profeſſors to whom this caution is needleſs. A heart of unbelief is the great root of apoſtacy, and conſequently an evil of which all profeſſors of Chriſtianity have need to beware, eſpecially as it may for a long time lie latent and unſuſpected; and yet afterwards grow up, and have the

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moſt fatal influence. Even real Chriſtians have need to watch againſt the partial prevalence of this evil. For ſurely they who are not concerned to guard againſt the loweſt meaſure of it, cannot prove that they are not under the dominion of it in the higheſt degree. They who make light of backſliding are in the high road to apoſtacy. In proportion as an evil heart of unbelief prevails, it will draw us off from God: If we do not live near to God, it is a ſign of unbelief: Therefore we ſhould watch againſt unbelief as the great cauſe of apoſtacy, and againſt apoſtacy as a ſure ſign of unbelief.

If we examine ſome of the principal ways in which we depart from the living God, we ſhall find the cauſe to be an unbelieving heart.

Do we depart from God, by a *careleſs forgetfulneſs* of his exiſtence and perfections? It is owing to an evil heart of unbelief, not realizing the evidence of his works and word. Do we depart from God, by a *violation of his holy will?* It is for want of cordially believing the greatneſs of our obligations, and the perfect equity and goodneſs of his holy law. Do we depart from the living God, by an attempt to eſtabliſh our own righteouſneſs, and a *refuſal of ſubmiſſion* to the method of reconciliation which he has revealed? This is for the want of believing his faithful repreſentation of our guilt and danger; and of realizing the truth and equity of his threatenings. Do we depart from God, by a *diſtreſſing doubt* of our finding acceptance in the Beloved? It is becauſe we do not more cordially believe his teſtimony concerning his Son's dignity, offices, and mediatorial work, and reſpecting the ſuitableneſs, ſincerity, and faithfulneſs of the bleſſed Redeemer. Do we depart from the living God, by a *neglect of his ordinances?* This is for want of thoroughly realizing his wiſdom and goodneſs in their appointment. Do we depart from the living God, through a *cowardly fear of man?* This is owing to our not properly believing and realizing his preſence and nearneſs to us. We ſeem to forget that a gracious and all-powerful Friend is ever at our hand. Do we wander from God, by *idolizing this preſent evil world?* It is for want of faith in the divine teſtimony reſpecting its vanity and emptineſs, as well as concerning the importance of inviſible realities. We cannot ſee *through* worldly objects; but He who can, has told us they are vain ſhadows; and has aſſured us of the exiſtence of ſubſtantial realities beyond the reach of our mortal ſight. But moſt men believe their own jaundiced ſhort-ſighted eyes rather than God, who ſees all things as they really are. Do we depart from God, by *murmuring under afflictions?* This is evidently

evidently for want of faith in the divine providence and promiſes. Do we depart from the living God, by yielding to a *dull, melancholy, diſpirited, unthankful frame of mind?* Undoubtedly this evinces a defect in our faith reſpecting the worth and value of his friendſhip. Do we depart from the living God, by a *ſlaviſh dread of death?* Alas! an evil heart of unbelief forgets that our glorious Redeemer has brought immortality to light, and ſwallowed up death in victory.

It will be ſeen, I ſuppoſe, that by unbelief I do not mean merely a doubt of our own ſafety, but a diſcrediting of the teſtimony of God in his word. Our chief temptations to unbelief, as thus defined, ariſe from the heart. Corrupt inclinations bias the mind, and prevent our giving God full credit. Alas! we do not ſufficiently believe God's deſcriptions, declarations, warnings, invitations, promiſes, and threatenings. We often treat him as a liar on each of theſe heads, while the father of lies is eaſily credited, becauſe his ſuggeſtions are congenial to our native diſpoſition.

Realizing the criminality of ſin in general, is one great mean of preſervation from ſin; and it would be a bleſſed antidote againſt the particular ſins of unbelief, backſliding, and apoſtacy. A heart of unbelief, as it tends to a departure from the living God, muſt be an evil heart indeed. We can have no *mental nearneſs to God* but in proportion as we realize his exiſtence and excellency; depend upon his all-ſufficiency; and approach him by the way which he hath appointed. But to each of theſe things the teſtimony of the divine word is neceſſary; and in realizing and cordially embracing that teſtimony lies the eſſence of vital faith.

If we truly believe God's excellence we ſhall live as in his ſight. If we believe his claims upon every rational creature, and his charges againſt every ſinner, we ſhall deſpair of juſtifying ourſelves, and ſhall repent and abhor ourſelves. If we cordially believe his teſtimony concerning his dear Son, we ſhall ſurely fly to him for refuge, and treat him as worthy of all acceptation. If we believe his report of Heaven, we muſt account it worth while to become pilgrims, and ſpend all our lives in travelling thither. But, alas! how does our conduct in all theſe reſpects evince that many profeſſors are wholly deſtitute of faith, and that believers themſelves are very defective and weak in the faith.

Theſe hints may eaſily be enlarged on by thoſe who read them. It will not be unprofitable for them to examine themſelves upon each article. It may be uſeful in diſcovering to them their

faith, and in exciting them to watch againſt an evil heart of unbelief, and to pray that the Lord would keep them from the ſin and folly of departing from him who is the living and true God. Ryland

THE ABILITY OF CHRIST TO SAVE A SINNER.

THE ability of Chriſt to ſave is eſſential to the nature and exiſtence of true religion, being the only doctrine calculated to encourage a ruined ſinner to hope for deliverance, and to return to that God whom he has offended.

When a perſon is convinced of the ſpirituality of the divine law, the depravity of his nature, the wickedneſs of his life, and the wretchedneſs of his condition, ſalvation is the object of his inquiry. How he muſt be ſaved, or by whom, he is unable to diſcover. His former refuges fail, and he knows not to whom he muſt apply for relief. But led to earneſt inquiry by poignant diſtreſs of conſcience, and reading in the Scriptures that God hath laid help upon one that is mighty, and that Chriſt Jeſus came into the world to ſave ſinners, he begins to hope that his caſe is not abſolutely deſperate, but that there is a poſſibility of his eſcaping the wrath that is to come.

Now he turns his guilty eyes towards the mercy-ſeat through a Mediator, ſmites upon his breaſt, and cries, "God be merciful to me a ſinner!" Sometimes his anxious ſoul indulges the pleaſing hope that his prayer will be heard; at other times he thinks that it is in vain for one ſo vile to expect forgiveneſs. The free invitations of the Goſpel, the inſtances recorded of thoſe who found mercy, and the promiſe of eternal life to all who believe, prevent deſpair; but a growing ſenſe of his unworthineſs, his inability to do any thing that is ſpiritually good, and the multitude and aggravation of his ſins, are ſuch powerful diſcouragements, that he can acquire no confidence. Nothing but a diſcovery made to his mind, by the word and Spirit of God, that Chriſt is able to ſave to the uttermoſt, can deliver him from his perplexity. In proportion as his views of this ſubject increaſe, his fears will abate, till at length he will be enabled to ſay, "I will truſt and *not* be afraid, for the LORD is become my ſalvation."

A ſubject ſo neceſſary to our comfort ſhould be accurately inveſtigated, that we may perfectly underſtand the nature of our Redeemer's power, and whence it ariſes. By a careful examination of the Scriptures it appears that it is natural, moral, and official, ariſing from the dignity of his perſon, the qualifi-

qualifications of his heart, and his appointment to the mediatorial office.

The perſon who can accompliſh the great work of our ſalvation muſt not only be holy in himſelf, but capable of bearing the infinite puniſhment due to ſin, and of reſcuing the millions of his redeemed out of the hands of all their enemies. That Chriſt is adequate to this important work is evident to every one who conſiders that in his wonderful perſon the divine and human nature are for ever united. On this myſterious union depends the ſalvation of his people. As God, he was incapable of ſuffering; as man, he was incapable of ſatisfying; but as God-man, he was able to make an atonement for our ſins, to ſatisfy divine juſtice, and to redeem us from the curſe of the law, being made a curſe for us. No one who believes his Godhead can doubt his power to ſave to the uttermoſt. But upon this ground we are invited to come and put our whole truſt in him; "*Look unto* ME, *and be ye ſaved, all ye ends of the earth, for* I AM GOD, *and there is none elſe.*"

This important truth St. Paul eſtabliſhes, in the cleareſt manner, in the firſt chapter of his Epiſtle to the Hebrews; and upon it he erects the whole fabric of Chriſtianity. Having deſcribed the glory of the great High Prieſt of our profeſſion, he deduces from it the efficacy of his ſacrifice, and the prevalence of his interceſſion. And to encourage the Gentiles to flee to Jeſus for refuge, he adopts a ſimilar method: "We preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs; but unto them which are called, both Jews and Greeks, Chriſt the power of God and the wiſdom of God †."

Nothing can be too difficult for a divine Saviour to accompliſh. He can ſave in every point of view. He can reſcue the prey from the mighty, and deliver the lawful captive. Having deſtroyed death, and him that had the power of death, he can deliver them who through fear of death have been all their lifetime ſubject to bondage. An Almighty Redeemer can turn away ungodlineſs from Jacob; and if his children be feeble and unable to ſupport themſelves againſt their numerous and potent adverſaries, he can ſuſtain them by his power, and make them more than conquerors. Though their corruptions be ſtrong, and their temptations innumerable, he is able to keep them from falling, and to preſent them faultleſs before the preſence of his glory with exceeding joy. This perſonal ability of Chriſt was the grand ſupport and comfort of the

† 1 Cor. i. 23, 24.

apoſtle in his laſt moments: "I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day *."

Moral power differs from that which is perſonal or natural. A man may have bodily ſtrength to do a thing to which he has a natural averſion, or in which he can take no delight. A perſon may poſſeſs property enough to relieve a diſtreſſed object, but at the ſame time he may cheriſh hatred in his breaſt, and have no inclination to adminiſter to his neceſſities. In theſe caſes there is natural ability, but the moral is wanting. One is the power of the arm, but the other is the power of the heart. It is moral power which puts natural power in motion; by the energy of that, this is exerted. Now both theſe eminently meet in our Lord Jeſus Chriſt, and in him only to ſuch a degree as is abſolutely neceſſary to ſave ſinners. Godly men feel a ſtrong deſire for the ſalvation of others, as Paul did for his countrymen, but, if put to the trial, they have neither natural or moral ability to attempt it. "None of them can by any means redeem his brother, nor give to God a ranſom for him †."

For proof of the moral ability or inclination of Chriſt to ſave, we muſt advert to his early tranſactions in this arduous buſineſs. What moved him in the great council of Heaven to become our ſurety, and to engage his heart to approach unto God for us? No other cauſe can be aſſigned but love; infinite, eternal, unchangeable love. From eternity his delights were with the ſons of men; and before he was made fleſh, and dwelt among us, the law of mediation was in his heart. How cheerfully did he leave the glory of his Father, and come into our world! How readily did he undergo the moſt difficult ſervice, and the moſt painful ſufferings! For the joy that was ſet before him, of bringing many ſons and daughters to glory, he endured the croſs, deſpiſing the ſhame. Whilſt he was upon earth, what tenderneſs! what love! what compaſſion did he manifeſt! He went about doing good, healing all manner of ſickneſs, and all manner of diſeaſes. None ever ſought his help and were denied: None ever truſted in him and were confounded. And now he is aſcended into heaven, he appears in the preſence of God for us. Every bowel of his ſympathetic heart is moved towards a returning ſinner. He acts the part of the good Samaritan; he looks, he pities, and he relieves. Thoſe who are overwhelmed with a ſenſe of their infirmities and wants are invited to come to him for relief.

* 2 Tim. i. 12. † Pſ. xlix. 7.

"Come

"Come unto me, all ye that labour and are heavy laden, and I will give you reſt *." To remove every ſcruple from their mind, and to baniſh every fear, reſpecting their unworthineſs or unfitneſs, he declares, "him that cometh unto me I will in no wiſe caſt out †." Believers may repoſe the fulleſt confidence in his care. Their names are engraven upon the palms of his hands; and he can never forget them whilſt he is mindful of himſelf. All the temptations and ſufferings which he endured, were deſigned to qualify him more eminently for conducting his people's cauſe. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people. For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted ‡." "Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an High Prieſt, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto a throne of grace, that we may obtain mercy, and find grace to help in time of need ‖."

But whatever fitneſs or inclination a perſon may have for an office, he has no right to exerciſe it without a ſpecial commiſſion. An embaſſy cannot be carried to a foreign court, nor a military nor a naval officer poſſeſs any authority, without proper credentials. Salvation is a noble act; and to undertake it was truly worthy of the Son of God. But in order to perform it, it was neceſſary that he ſhould be divinely commiſſioned. Hence it is that our Lord ſo frequently mentions in the Goſpel his being ſent of the Father. St. Paul, ſpeaking of the prieſthood, ſays, "No man taketh this honour unto himſelf, but he that is called of God, as was Aaron. So alſo Chriſt glorified not himſelf to be made an high prieſt; but he that ſaid unto him, Thou art my Son, to-day have I begotten thee §." And from the dignity of his perſon, and his Father's appointment of him to this office, the apoſtle infers, that "He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them ¶."

If, therefore, our Lord be a Saviour by office; if he came into the world, by the deſignation of the Father, and his own voluntary engagement, that the world through him might be

* Matt. xi. 28.
† John, vi. 37.
‡ Heb. ii. 17, 18.
‖ Heb. iv. 14, 15, 16.
§ Heb. v. 4, 5.
¶ Heb. vii. 25.

ſaved;

ſaved; it follows that he is under an obligation to ſave. Before an agreement a perſon is at liberty to act according to his own inclinations; but after, he is obliged to fulfil his truſt. When Judah became ſurety to Jacob for Benjamin, he was bound to bring the young man ſafe to his father; and if he did not he was to bear the blame for ever. Chriſt is our Surety; he has engaged to bring all his choſen ſafe to heaven; ſhould one of them be loſt, his truth and faithfulneſs would fail for evermore. But, bleſſed be his name, this is impoſſible. Millions are already completely ſaved, and in due time the reſt ſhall be juſtified, ſanctified, and glorified.

The moſt material and eſſential parts of the office of Chriſt are finiſhed: His life upon earth, and his death upon the croſs. The merit of his work, and the great benefits flowing from it, ſhall be applied by his Spirit to the conſciences of his people. He lives in heaven to ſee that all thoſe for whom he died receive the bleſſings of his grace, that they obtain the pardon of ſin here, and complete ſalvation hereafter.

DIALOGUE THE THIRD, BETWEEN CRISPUS AND GAIUS,

On the Connexion between doctrinal, experimental, and practical Religion.

Criſpus.

IN our laſt interview we diſcourſed on the influence of truth as it reſpected our eternal ſalvation; we will now inquire, if you pleaſe, into its influence on the holineſs and happineſs of Chriſtians in the preſent ſtate; or, in other words, into the connexion between doctrinal, experimental, and practical religion.

Gai. Such an inquiry may convince us of the importance of each, and prevent our extolling one branch of religion at the expenſe of another.

Criſp. What do you mean by experimental religion?

Gai. Experimental religion may be conſidered *generally* and *particularly*; it general we mean by it the exerciſe of ſpiritual or holy affections, ſuch as hope, fear, joy, ſorrow, and the like.

Criſp. And what relation do theſe things bear to divine truth?

Gai. Under the agency of the Holy Spirit, they are its immediate effect. To render this matter evident, we need only

only inquire what have been the beſt ſeaſons of our life, and our own remembrance will convince us that divine truth has been at the bottom of all thoſe enjoyments which were truly ſolid and valuable.

Criſp. Some of the beſt times in my life have been thoſe in which I have mourned over my ſin with godly ſorrow.

Gai. Very well; this holy mourning aroſe from a ſenſe of your own depravity, a truth plentifully taught in the Bible.

Criſp. I can remember alſo many joyful ſeaſons when I have been in the lively exerciſe of faith and hope.

Gai. Very good; but faith has truth for its object, and hope lays hold of a bleſſed immortality. Take away the doctrine of the Croſs, and the promiſe of eternal life, and your faith, and hope, and joy, would be annihilated.

Criſp. I have heard ſome perſons exclaim againſt doctrinal preaching, as being dry and unintereſting; give me, ſay they, ſomething ſpiritual and experimental.

Gai. Doctrines, it is allowed, may be ſo repreſented as to become dry and unintereſting; but Scripture truth is not ſo in its own nature. The doctrines of the Goſpel are expreſly called "ſpiritual things," which are ſpiritually diſcerned.

Criſp. Does not the term *experience* convey the idea of *proof* or *trial?*

Gai. It does; and this was what I had in mind when I ſaid the ſubject might be conſidered *particularly.* Though we uſe the term to expreſs the exerciſe of ſpiritual affections in general, yet it is more accurate to apply it to that *proof* or *trial* which we make of divine things, while paſſing through the viciſſitudes of life.

Criſp. Experimental knowledge, we commonly ſay in other things, is knowledge obtained by trial.

Gai. Very well;—it is the ſame in religion. There are many truths taught us in the divine word, and which we may be ſaid to know by reading; but we do not know them experimentally till we have proved them true by having made the trial.

Criſp. Mention a few examples.

Gai. We read in the Scriptures the doctrine of human *impotency*, and we think we underſtand it; but we never know this truth properly till we have had proof of it in our own experience. Farther, we read of the *corruption* of the human heart, and think in our early years that we believe it; but it is not till we have paſſed through a variety of changes, and had experience of its deceitful operations, that we perceive this truth as we ought. Again, We read much of the *good-*

neſs

ness and *faithfulness of God*, and we subscribe to each; but we never realize these truths till, having passed through those circumstances in which we have occasion for them, they become imprinted upon our hearts. It is then that we feel their force and taste their sweetness; hence it is that *tribulation worketh patience, and patience experience.* It was, no doubt, a cheering truth, at all times, that God was the *portion* of his people; but never did they realize that truth so fully as when they were stripped of their earthly all, and carried into captivity. It was then that they sang, as taught by the prophet, *The Lord is my portion, therefore will I hope in him.*

Crisp. All experimental religion seems then to bear some relation to truth: If taken generally for the exercise of spiritual affection, truth is here the *cause*, and these exercises are its immediate effects. If taken more particularly for that proof or trial which we have of divine things, as we pass through the vicissitudes of life, truth seems here to be the *object* of which we have experience.

Gai. True; and the more we have of experimental religion, the more we shall feel ourselves attached to the great doctrines of the Gospel, as the bread and water of life, from whence arises all our salvation, and all our desire.

Crisp. Will not the connexion between doctrinal and experimental religion account for the ignorance which is attributed to carnal men with respect to divine things, as that they do *not receive them, and cannot know them?*

Gai. It will; nor is there any thing more surprising in it than that a mercenary character should be a stranger to the joys of benevolence, or a dishonest man to the pleasures of a good conscience; they never *experienced* them, and therefore are utterly in the dark concerning them.

Crisp. Will you give me your thoughts of the influence of truth on holy practice?

Gai. Perhaps there is no proposition but what has some *consequence* hanging upon it, and such consequence must be expected to correspond with the nature of the proposition. A truth in natural philosophy will be productive of a natural effect. Divine truth, when cordially imbibed, proves the seed of a godly life. For example, If there be a God that judgeth in the earth, he is to be loved, feared, and adored. If man be a sinner before God, it becomes him to lie low in self-abasement. If salvation be of grace, boasting is excluded. If we are bought with a price, we are not our own, and must not live unto ourselves, but to Him who died for us, and rose again. Religious sentiments are called *principles*, because, when

when received in the love of them, they become the ſprings of holy action.

Criſp. Do the Scriptures confirm this view of things?

Gai. You muſt have read ſuch paſſages as the following: *Sanctify them through thy truth; thy word is truth; ye ſhall know the truth, and the truth ſhall make you free. Grace and peace be multiplied through the knowledge of God, and of Jeſus our Lord. Speak thou the things which* BECOME *ſound doctrine.* I ſuppoſe our Lord meant ſomething like this when he told the woman of Samaria, *The water that I ſhall give him, ſhall be in him a well of water ſpringing up to everlaſting life*—That is, the goſpel or doctrine that I preach, when cordially imbibed, ſhall become a well-ſpring of heavenly joy and holy activity, riſing higher and higher till it terminate in everlaſting bleſſedneſs.

Criſp. What inference may be drawn from all this?

Gai. If God have joined theſe things together, let no man, whether preacher or hearer, attempt to put them aſunder.

THE SYMPATHY OF JESUS.

Jeſus wept.—John, xi. 35.

WHO was it that wept? That the children of men ſhould frequently be in tears, is nothing ſtrange: this world is a place of ſin, and therefore it is no wonder that it is alſo a place of weeping. Sin and ſorrow muſt be companions. But what ſhall we ſay when we read that Jeſus wept? Was it not ſtrange that he, who was "holy, harmleſs, undefiled, and ſeparate from ſinners," ſhould be in tears! How aſtoniſhing, that he, who is truly God, ſhould be capable of real weeping! Perhaps it was on this account, that they who divided the Bible into verſes, placed theſe *two words* by themſelves, to intimate how remarkable the expreſſion is; and that in reading, we might not haſtily paſs over the wonderful fact—but that we ſhould pauſe, conſider, admire, and adore.

Let me repeat it—Jeſus wept! My ſoul, meditate on theſe ſurpriſing tears, and let me contemplate this weeping Saviour!

Jeſus was truly and properly *God and Man, in one divine, myſterious Perſon.*—And here I perceive a ſtrong proof of the important doctrine. His words, his works, and his very *name*, ſufficiently demonſtrated that he was poſſeſſed of real

Godhead. He had juſt ſignified, that he would awake Lazarus from the ſleep of death: And his weeping did not proceed from any doubt of his ability to perform the miracle. The event ſhowed that he was able; for he ſpake, and Lazarus, that was dead, came forth. And when I read that "Jeſus wept," I may equally infer that he was truly man; that "the Word became fleſh, and dwelt among us." He ſubmitted to the frailties of human nature; he was ſubject to hunger and thirſt; to wearineſs and grief; for "in all theſe things it behoved him to be made like unto his brethren," "Jeſus wept," was "*a man* of ſorrows, and acquainted with grief." While ſome will admit only the humanity of Jeſus, let me not be aſhamed to believe in his twofold nature. How can any one deny his divinity? Did he not at the grave of Lazarus raiſe the dead as well as weep? As a man he was capable of weeping, of ſuffering, and dying,—as God, he could merit, and ſave men from ſin, from miſery, and from death. God forbid then that I ſhould ever be aſhamed to glory in the croſs of Chriſt!

"*Jeſus wept:*" And was it not the *tear of ſympathy* he ſhed? When he ſaw Mary weeping, and the Jews alſo weeping which came with her, "he groaned in the ſpirit and was troubled." On ſome other occaſions, he had forbidden weeping for the dead: He had ſaid, "Why make ye this ado, and weep?" I do not find that Jeſus wept, when he firſt ſaid, "Our friend Lazarus ſleepeth"—nor when Martha met him—nor when Mary came unto him; but afterwards, when he ſaw the tears of Mary, and her ſympathizing friends, who came to comfort them concerning their brother, then he ſympathized with them; and mingled his groans and troubles with theirs: When they aſked him to come and ſee the place where Lazarus was laid, then he wept. Thus did he "weep with them that wept." Thus has he recommended, by his own example, that tender precept. He was, indeed, "touched with the feeling of our infirmities:" He bore a part of the burden which theſe two affectionate ſiſters felt in the death of their brother. May I, may all who love his name, poſſeſs the like diſpoſition! Then ſhould we "bear one another's burdens," and imitate the example, as well as "fulfil the law of Chriſt."

"*Jeſus wept:*" And was it not the tear of *tendereſt friendſhip for Lazarus?* "Our friend Lazarus ſleepeth." Who therefore can ſay, that the New Teſtament contains nothing on the ſubject of friendſhip? The divine Redeemer hath charged his diſciples to love one another. By his own example he hath ſanctified

ſanctified the ſoft endearments of friendſhip; and in the beloved apoſtle, and in his friend Lazarus, he hath faſtened, as it were, its tender ties with his own hand. Bethany was a place in the neighbourhood of Jeruſalem, to which Jeſus might retire with great conveniency. When he was deſpiſed and rejected by others, he was ſure of a welcome reception at the houſe of Mary and her ſiſter Martha. Happy were the little family in receiving ſuch a gueſt! Happy indeed! for "Jeſus loved Martha, and her ſiſter, and Lazarus." Was it therefore ſtrange if Jeſus wept for Lazarus? If he was capable of tears, was not this an occaſion to draw them forth? He wept, as a man may weep for a departed friend: And therefore even the Jews obſerved, "Behold, how he loved him!" We may imitate the example of Jeſus, and be grieved when our friends die; we may diſcover the marks of our affection; but then our tears ſhould flow in moderation. The tears which Jeſus let fall on this occaſion were not mixed with any hard thoughts of divine Providence. His grief was not exceſſive. Never were there ſuch tears as theſe. They were like the cleareſt water in the moſt tranſparent veſſel, which, however troubled by being ſhaken, ſtill remains clear. No emotion of ſin ever diſturbed the ſacred affections of his ſoul. But, alas! what have our tears been! how have they been mixed with the defilement of unbelief and impatience! how often have they given an unhappy tincture to our ſorrows! we have been troubled, and our hearts have been overcharged with the turbid waters of diſcontent and ſin. Our tears need to be waſhed in the Fountain opened for ſin and uncleanneſs. It is well for us that Jeſus hath wept. I had almoſt called his very tears the water of life: He hath wept and died for ſinners, and his blood cleanſeth from all ſin.

"*Jeſus wept:*" And let me recollect the *ſcene that was then before him.* A grave, the awful conſequence of ſin, was in his view. The grave hath opened its mouth, and ſeems to ſay, Behold the curſed effects of tranſgreſſion. "In the day thou eateſt thereof, thou ſhalt die." The people of God have ſeen the evil of ſin in ſome degree, and have been affected with it; but they do not, they cannot, in this world, have a ſufficiently comprehenſive view of all its deformity, and horrid nature. But Jeſus could view it exactly as it is. His all-comprehending mind knew its height and depth; And, as a man, when he ſaw its effects in the death of Lazarus, when he ſaw the place where he himſelf was ſhortly to be laid, he wept. He foreſaw the deſtruction that awaited impenitent Jeruſalem; he "beheld the city, and *wept* over it." We

know that, in the view of approaching ſufferings, he was "exceedingly ſorrowful;" and we know, becauſe an apoſtle hath informed us, that, "in the days of his fleſh, he offered up prayers and ſupplications, with ſtrong crying and tears," in the diſcharge of his mediatorial work. Was it not on account of the curſed nature of ſin, that our Jeſus wept? In the ſame channel may all our ſorrows run! Then ſhall it be a "godly ſorrow which worketh repentance unto ſalvation, not to be repented of."

"*Jeſus wept:*" And let me admire this *infinite condeſcenſion!* How amazing is his love! The Lord of glory becomes a man, and ſubmits to a capacity of weeping! He, who inhabiteth eternity, condeſcends to dwell among "ſkulls, and monuments, and worms;" nay, even he himſelf becomes "a worm and no man." He is deſpiſed and rejected; he is forſaken, ſhamefully treated, falſely accuſed, condemned, and ignominiouſly crucified! Why? How could this poſſibly be? The Lord of glory weep and die! Yes, O my ſoul, he wept and died for ſinners—for thee. He became a man of ſorrows, that we might not weep for ever. He died, that "whoſoever believeth in him, ſhould not periſh, but have everlaſting life." Behold, may we well exclaim, "how he loved us!" Were there ever ſorrows, and love, like theſe? O what ſtrong cords are theſe to bind our ſouls to love and to obedience! Should not this "love of Chriſt conſtrain us to form this judgment, that, if he died for us, we ſhould live unto him?"

"Oh! for this love let rocks and hills
Their laſting ſilence break,
And all harmonious human tongues
The Saviour's praiſes ſpeak."

"*Jeſus wept:*" But it was *in the way to glory.* There was a joy ſet before him; and therefore was he willing to weep, to endure the croſs, deſpiſing the ſhame; and he is now ſet down at the right hand of the throne of God. Thus ſhould we be "looking unto Jeſus" as our glorious example! In this world we muſt expect occaſions of ſorrow: But it is well for us that our tribulations are in the way to an heavenly kingdom. And is not that the bleſſed end of our journey? "They that ſow in tears, ſhall reap in joy." They are comformed to Jeſus, who was intimate with grief; and hereafter they ſhall be with him in glory. This is the order of theſe things: "Before honour is humility." Afflictions and ſorrows are the royal way to heaven.

"*Jeſus wept,*" when he was on earth; and he *has ſtill the ſame affection for his people.* When he went to heaven, he did not

not leave behind him his heart of tenderneſs. He is now at the Father's right hand, as our loving Friend, and our gracious Advocate. There he pleads our cauſe: "For we have not an High Prieſt which cannot be touched with the feeling of our infirmities;" he is full of compaſſion. What encouragement is this to approach the heavenly throne! "Let us, therefore," as the apoſtle exhorts us, "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need."

Unto Him therefore that wept, and loved, and died, and now lives to intercede for his dear family in heaven, be aſcribed the kingdom, the power, and the glory. Amen.

IOTA.

REMARKS ON THE PROPHECIES AND PROMISES RELATING TO *THE GLORY OF THE LATTER DAY.*

WHEN the Chriſtian ſeriouſly reflects on the ſtate of mankind at large, a melancholy gloom ſpreads over the mind. How large a part of the inhabitants of the earth "ſit in darkneſs, and in the region and ſhadow of death!"—The perſon, therefore, who is concerned for the honour of God, and the beſt intereſt of his fellow-creatures, cannot but ardently pray, that the way of the Lord may "be known upon earth, and his ſaving health among all nations." And a more pleaſing idea can ſcarcely be indulged than the approach of that period, when, "from the riſing of the ſun, even to the going down of the ſame, the name of the Lord ſhall be great among the Gentiles, and in every place incenſe ſhall be offered unto his name, and a pure offering: For my name ſhall be great among the heathen, ſaith the Lord of Hoſts*."

CHRISTIANITY is a ſyſtem of benevolence. Its principles expand the heart, and ennoble the mind!—The ſupplications of the Chriſtian are not confined to the narrow circle of a particular ſociety; nor to the welfare of a particular nation, but are extended to men of *every clime*. The language of the religion of Jeſus is, "God is no reſpecter of perſons, but in every nation, he that feareth him and worketh righteouſneſs is accepted of him†." Having his heart warmed with the love of God; having been enabled to ſee the danger of his own ſituation by ſin; having beheld the infinite value of Chriſt, and his ſalvation, with the full conſent of his ſoul, and with the moſt fervent deſires; the pious Chriſtian can join in that admirable

* Mal. i. 11. † Acts, x. 34.

petition,

petition, "Thy kingdom come! thy will be done on earth as it is done in heaven!"—Like his Divine Maſter he earneſtly prays that the glorious Goſpel may be known and enjoyed by "every nation, kindred, people, and tongue!"

That there is a time of peace, proſperity, and purity, awaiting all the nations of the earth, appears evident from the prophecies and promiſes in the ſacred Scriptures, which relate to the enlargement of the kingdom of Chriſt in the world, and an abundant out-pouring of the Spirit upon all fleſh. And this day, we hope, is not far diſtant.

It may not therefore be unintereſting to enumerate a few of thoſe paſſages, which ſpeak of the glory of the church of Chriſt in the latter day, and which yet remain to be accompliſhed.

In the 2d Pſalm *, God the Father ſays unto the Son, "Aſk of me, and I ſhall give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. The Lord ſaid unto my Lord, Sit thou at my right hand, until I make thine enemies thy footſtool †." David ſpeaks of the noble adminiſtration of Chriſt's regal authority: "The Lord ſhall ſend the rod of thy ſtrength out of Zion ‡;" that is, the ſceptre of his Goſpel: And he deſcribes the wonderful ſucceſs, which ſhould attend the preaching of the everlaſting Goſpel: "Thy people ſhall be willing in the day of thy power: In the beauties of holineſs, from the womb of the morning, thou haſt the dew of thy youth §:" Probably meaning, that converts to the religion of Jeſus, in the latter day, ſhould be as innumerable as the drops of morning dew, as wonderfully and as rapidly produced; for a *nation ſhall be born in a day*. And the whole of the eleventh chapter of Iſaiah's prophecies appears to be a deſcription of the happy effects of the Goſpel of Chriſt. In the *preceding* chapter the prophet had been denouncing the judgments of God againſt the enemies of his people; but in *this* he makes a pleaſing tranſition from that awful ſubject to a theme far more delightful: And, under the idea of the *temporal* deliverance of the church, the prophet leads on our thoughts to that great ſalvation, which, in the fulneſs of time, ſhould be wrought out by the Lord Jeſus Chriſt, whom he ſtyles a *Rod out of Jeſſe*, and of which all the temporal mercies were types and figures. As ſoon therefore as the prophet had ſpoken of the deliverance of Jeruſalem from Senacherib's army, he immediately introduces a prophecy of the promiſed MESSIAH, whom he particularly deſcribes ¶; and then proceeds to ſpeak of the acceſſion of the *gentile* nations, and with them the

* Ver. 8. † Pſa. cx. 1. ‡ Ver. 2. § Ver. 3. ¶ Ver. 1—5.

remnant

remnant of the *Jews*. From thence to the end of the chapter he repreſents, in elevated and charming ſtrains, the pleaſing effects of the reign of Jeſus the *Prince of Peace*: "The wolf alſo ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf and the young lion, and the fatling, and a little child ſhall lead them: And the cow and the bear ſhall feed, their young ones ſhall lie down together; and the lion ſhall eat ſtraw like the ox; and the ſucking child ſhall play on the hole of the aſp, and the weaned child ſhall put his hand on the cockatrice den *." Theſe expreſſions may, in ſome meaſure, have received an accompliſhment, when the Chriſtian diſpenſation was inſtituted, and in the wonderful influence of Goſpel truths on the hearts and lives of multitudes, who were once the moſt determined enemies to the religion of Jeſus. But I apprehend theſe expreſſions look forward to a far more illuſtrious day, when the ſtriking words of the prophet ſhall be fulfilled: "They ſhall not hurt nor deſtroy in all my holy mountain: For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea." "And I queſtion," ſays the learned Jonathan Edwards, "whether it be poſſible to find out a more ſtrong expreſſion, to ſignify an abſolute univerſality of the knowledge of the true religion through the habitable world; *q. d.* as there is no place in the vaſt ocean where there is not water, ſo there ſhall be no part of the world of mankind, where there is not the knowledge of the Lord: As there is no part of the wide bed, or cavity poſſeſſed by the ſea, but what is covered with water, ſo there ſhall be no part of the habitable world, that ſhall not be viſited by the light of the Goſpel, and poſſeſſed by the true religion. Waters are often, in prophecy, put for nations, and multitudes of people: So the waters of the main ocean ſeem ſometimes to be put for the inhabitants of the earth in general; as in Ezekiel's viſion of the waters of the ſanctuary †, which flowed from the ſanctuary, and ran eaſt, till they came to the ocean, and were at firſt a ſmall ſtream, but continually increaſed, till they became a great river; and when they came to the ſea, the water even of the vaſt ocean was healed ‡, repreſenting the converſion of the world to the true religion in the latter days. It ſeems evident that the time will come, when there will not be one nation remaining in the world, which ſhall not embrace the Chriſtian religion."

* Iſa. xi. 9. † Chap. xlvii. ‡ Ver. 8.

In

In the 60th chap. of Iſaiah alſo, we meet with many promiſes relating to the proſperity of the church, which cannot receive an accompliſhment until that period arrives in which Jew and Gentile ſhall meet in *one fold under one Shepherd.*

The New Teſtament ſpeaks the ſame language. "Other ſheep I have, which are not of this fold: Them alſo muſt I bring, and they ſhall hear my voice; and there ſhall be one fold and one Shepherd *." The Lord Jeſus was addreſſing himſelf to the Jews, and he ſtyles the Jewiſh church his fold: And he had often diſcovered great affection for the loſt ſheep of the houſe of Iſrael, and often dropt the tear of pity over the hardneſs of their hearts. But here he humbles the pride, and tarniſhes the vain-glory, of the Jews, who thought the bleſſing communicated to them by the Meſſiah ſhould be wholly confined to their own nation.—No—ſays Jeſus, *Other ſheep I have, which are not of this fold.* Here the merciful Redeemer had an eye to the heathen nations, to *us*, who (at that time) were involved in groſs darkneſs. Thus did Jeſus diſcover the infinite benevolence of his heart, and the generous nature of that religion he came to eſtabliſh.

And in the 12th chap. of the ſame evangeliſt, Jeſus ſays, "I, if I be lifted up from the earth, will draw all men unto me." "It is fit," ſays the fore-mentioned author, "that when the Son of God became man, he ſhould have dominion over all mankind: 'Tis fit, that ſince he became an inhabitant of the earth, and ſhed his blood on the earth, he ſhould poſſeſs the whole earth; 'tis fit, ſeeing here he became a ſervant, and was ſubject to men, and was arraigned before them, and judged, condemned, and executed by them, and ſuffered ignominy and death in a moſt public manner, before Jews and Gentiles, being lifted up to view on the croſs upon an hill, near that populous city, Jeruſalem, at a moſt public time, when there were many hundred thouſand ſpectators from all parts; that he ſhould be rewarded with an univerſal dominion over mankind, and he has declared that he ſhall be."

The apoſtle alſo, in the 11th chapter of his Epiſtle to the Romans, teaches us to look on that great out-pouring of the Spirit, and in-gathering of ſouls into the kingdom of Chriſt, that was in thoſe days, firſt of the *Jews*, and then of the *Gentiles*, as the *firſt-fruits*, as a ſign that all the remainder of both ſhould, in due time, be gathered in.

There is another paſſage which ſpeaks in the ſtrongeſt

* John, x. 16.

terms

terms of the univerſal triumph of Chriſt, who "was raiſed from the dead, that he might be ſeated at the right hand of God, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and hath put all things under his feet; and gave him to be head over all things to the church, which is his body, the fulneſs of him that filleth all in all *."

In the Revelations † we read theſe ſtriking words: "And I ſaw another angel fly in the midſt of heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It is remarkable that this glorious event will not take place long before the final overthrow of Antichriſt, that ſpiritual Babylon; and in the laſt great conflict, between the church of Chriſt and her enemies, before the commencement of the glorious time of the church's peace and reſt, the kings of the earth, and the whole world, are repreſented as *gathered together* ‡. Then the *ſeventh angel pours out his vial into the air*, which limits the kingdom that Satan has, as god of this world, in its utmoſt extent;—and that kingdom is repreſented as utterly overthrown §. In another deſcription of that great battle ‖, Chriſt is repreſented as riding forth, "having on his head many crowns, and on his veſture, and on his thigh, a name written, King of Kings, and Lord of Lords;" which, we may well ſuppoſe, ſignifies, that he is now going to that conqueſt, whereby he ſhall ſet up a kingdom, in which he ſhall be King of Kings in a far more extenſive manner than either the *Babyloniſh*, *Perſian*, *Grecian*, or *Roman* monarchs were. An angel afterwards appears, *ſtanding in the ſun* ¶, that overlooks the whole world, calling on all the fowls that fly in the midſt of heaven, to come and eat the fleſh of kings, &c.; and, in conſequence of the great victory Chriſt gains at that time, "an angel comes down from heaven, having the key of the bottomleſs pit, and a great chain in his hand; and lays hold on the devil, and binds him, and caſts him into the bottomleſs pit, and ſhuts him up, and ſets a ſeal upon him, that he ſhould deceive the nations no more." Satan's being diſpoſſeſſed of that higheſt monarchy on earth, the Roman empire, and caſt out in the time of CONSTANTINE, is repreſented ** by his being caſt *down from heaven to the earth*:

* Epheſ. i. 21—23.
† Chap. xiv. 6.
‡ Rev. xvi. 14.
§ Ver. 17, &c.
‖ Chap. xix.
¶ Ver. 17, &c.
** Chap. xii.

" But now there is ſomething far beyond that—he is caſt *out of the earth*, and is ſhut up in hell, and confined to that alone; ſo that he has no place left him in this world of mankind, high or low *."

Thus we have enumerated a few of thoſe paſſages in the word of God, which appear to look forward to a far more brilliant diſplay of the light, liberty, and purity of the Goſpel, than the world has ever yet experienced. And have we not every reaſon to hope that the Lord God is now about ſpeedily to uſher in this illuſtrious and moſt deſirable day?

Our Lord reproves thoſe who *could diſcern the face of the ſky, but could not diſcern the ſigns of the times.* Now from a conſideration of the many *prophecies* yet unfulfilled, and from a ſerious attention to the *ſigns of the times*, we may indulge the hope that this grand jubilee is at hand. The preſent period is a criſis replete with great events. The Lord of Hoſts is *ſhaking all nations.* And ſhall Chriſtians be ſilent and inactive ſpectators? No: 'Tis our duty to pray for the day, " when the eyes of the blind ſhall be opened, and the ears of the deaf unſtopped; when the lame man ſhall leap as an hart, and the tongue of the dumb ſhall ſing: When in the wilderneſs ſhall waters break out, and ſtreams in the deſert."

The power of Antichriſt is falling;—the ſpirit of civil and religious liberty is ſpreading: The day has begun to dawn, and one of its moſt pleaſing harbingers is this—the day-ſtar of light is ariſen; the dark ſhades of bigotry and ſuperſtition are retiring. Men begin to read and think for themſelves, even in thoſe countries where every avenue of intellectual light was nearly ſhut. The nations begin to ſee the folly of ſubmitting their *perſons* to *civil*, and their *minds* to *religious* tyranny.

The ſlaying the witneſſes, probably has already taken place at the revocation of the *Edict of Nantz* †. At the reformation in Germany, the great day of goſpel light and liberty began to break on the nations, and ever ſince that period, the *papal power* has been gradually decaying. It has received a ſurpriſing and unexpected blow, by thoſe late events, which have taken place in a neighbouring nation, and ſtill alarm the world. And we have reaſon to conclude, that the angel is EVEN NOW pouring out the ſixth vial on the kingdom of the beaſt. " And

* Edwards's Humble Addreſs, p. 29—137.

† The Edict of Nantz was an act paſſed by Henry IV. of France, 1598, granting toleration to Proteſtants. This edict was revoked by Louis XIV. in 1685, and immediately a moſt horrible perſecution enſued. See this ſubject treated at large in Edwards's Attempt, part iii, p. 90.

the

the ſixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the Eaſt might be prepared*." As the river Euphrates was the ſupport and defence of Babylon *literally* taken, ſo here it is to be underſtood *metaphorically:* By the great river Euphrates we may underſtand every thing that tended either to ſupport or defend the *popiſh power:* And the *drying-up this river*, is a taking away the incomes and ſupplies, and thereby haſtening its downfall. How remarkably are the incomes and ſupplies of the *Roman* church dried up by the revolution which has taken place in France!—What vaſt ſums of money are now withdrawn from that *man of ſin!*—So that a way is made for the kings of the Eaſt—*i. e.* JESUS CHRIST and his MINISTERS (called *Michael*† and his angels), the *only* kings who will deſtroy the popiſh tyranny. And as CYRUS, the chief of the kings of the Eaſt, who took and deſtroyed *literal* Babylon, was a type of Chriſt, ſo it intimates that the Lord Jeſus, and his miniſters, ſhall deſtroy Antichriſt, by preaching the everlaſting Goſpel, which is the *ſword proceeding out of his mouth!* Never was there a time in which theſe prophecies appeared to receive a more literal accompliſhment. We may encourage the hope, therefore, that ſoon the ſeventh angel will pour out his vial‡.

Let us now inquire *by what means* the Lord will introduce this deſirable day. The God of infinite wiſdom can never be at a loſs for means or inſtruments to effect his deſigns. All nature ſhall obey his ſovereign mandates. If he but ſpeak the word, *a nation ſhall be born at once.* Yet let it be remembered, that, moſt probably, it will be a *gradual* work; like the light of the ſun, it will ſhine more and more unto the perfect day.

We have reaſon to ſuppoſe that the *method* obſerved will be ſomewhat like the following: *The Lord will remove the* OBSTACLES *which lie in the way of the converſion of the heathen nations.* And theſe obſtacles are two-fold, viz. thoſe *around*, and thoſe *within* them. When reflecting on thoſe which are *external*, we cannot but feel a conſiderable degree of grief, that they are ſo numerous and of ſuch a nature.

One obſtacle is the unhappy contentions and diviſions which ſubſiſt among Chriſtians. Theſe prejudice the minds of men againſt Chriſtianity, and lead them to conclude, that it is not ſo excellent in its nature, and ſo amiable in its tendency, as its advocates pretend. The heathen nations form their opinion

* Rev. xvi. 12. † Rev. xii. 7. ‡ Rev. xvi. 17.

of it, from the conduct of its profeſſors. And, alas! what a melancholy picture does it exhibit! But before the nations of the earth ſhall be brought in, both Jew and Gentile ſhall be united. And I am inclined to think, that the preſent diverſity of opinion ſhall, in a great meaſure, ceaſe, and that golden age of Chriſtianity return, in which it ſhall again be ſaid, *the multitude of them that believed were of one heart, and of one ſoul.*

Another obſtacle is the impurity of thoſe who are ſtyled Chriſtians. The unholy lives of profeſſors caſt a ſtumbling-block in the way, and harden the wicked in their oppoſition to the Goſpel.

One obſtacle more cannot eſcape our notice; and that is, the *horrible cruelties committed by thoſe who profeſs the Chriſtian religion.* Theſe cruelties are too well known to be now enumerated: And truly, they are too horrible to be related, without torturing all the finer feelings of the mind, and harrowing up the very ſoul! The dreadful barbarities committed—by whom? muſt I ſay by Chriſtians? by the followers of the meek and compaſſionate JESUS?—in the Eaſtern and the Weſtern Indies, and particularly on the coaſt of Africa—are more than ſufficient to prejudice the minds of the natives againſt Chriſtianity. Can we wonder if theſe poor uncultivated Indians abhor that ſyſtem of religion, which is embraced by thoſe by whom their houſes are burned, themſelves and their families dragged to miſery, to torture, and to death—a lingering death, rendered a thouſand times more terrible by all the tortures which helliſh ſagacity can invent? The SLAVE TRADE, therefore, that infamous commerce in human blood, which has diſgraced this nation for more than two hundred years; this trade, I ſay, muſt be relinquiſhed, before the inhabitants of Africa will receive the Goſpel *.

* Hatuey, a Cazique in the iſland of Cuba, being taken priſoner by Diego Velaſquez, a Spaniſh general, who had undertaken the conqueſt of that iſland, according to the barbarous maxims of the Spaniards, was condemned to the flames, as a ſlave who had taken arms againſt his maſter. When he was faſtened to the ſtake, a Franciſcan friar, labouring to convert him, promiſed him immediate admittance into the joys of heaven, if he would embrace the Chriſtian faith: "Are there any Spaniards," ſays he, after ſome pauſe, "in that region of bliſs which you deſcribe?"—"Yes," replied the monk, "but only ſuch as are worthy and good."—"The *beſt* of them," returned the indignant Cazique, "have neither worth nor goodneſs: I will not go to a place where I may meet with one of that accurſed race."

Dr. Robertſon's Hiſt. of South America, vol. i. p. 279.

Theſe

Theſe are ſome of the *external* obſtacles; but there are alſo *internal* difficulties in the way of the univerſal ſpread of the Goſpel of Chriſt, viz, the *ignorance of the mind*, the *rebellion of the will*, and the *ſenſuality of the affections*: "The carnal mind is enmity againſt God." Now theſe muſt be removed, and this work will the Lord moſt certainly effect, *by ſending the Goſpel to theſe nations*: "For how ſhall they call on him in whom they have not believed? or how ſhall they believe in him of whom they have not heard? And how ſhall they hear, without a preacher? and how ſhall they preach, except they be ſent?"

The Goſpel was once preached through all the world *. But the glorious light continued not long: Groſs darkneſs now covers the nations. But the Lord will again cauſe his name to be known to the uttermoſt parts of the earth. And all the commotions in nations and kingdoms are probably deſigned to prepare the way of the Lord Jeſus, as the earthquake, the tempeſt, and the fire, prepared Elijah for the *ſtill ſmall voice* in which God was. The Goſpel is the grand inſtrument in the hands of the Eternal Spirit, by which he will ſubdue all things unto himſelf. The Lord has ſent many miniſters as heralds to proclaim the acceptable year of the Lord, to thoſe poor and long-benighted nations, for *whoſe ſouls no man cared*. O, may a double portion of the Spirit reſt on theſe miſſionaries, and crown their labours with abundant ſucceſs! "The harveſt truly is plenteous, but the labourers are few: Pray ye, therefore, the Lord of the harveſt, that he would ſend forth labourers into his harveſt."

The Lord will effect his great work, by *the operation of the Spirit on their hearts*. The nations of the earth are as the valley full of dry bones; but the Spirit of God, that divine breath, will come from the four winds, and will breathe on them, and they ſhall live.

Now this ſhall be accompanied by an out-pouring of the ſpirit of prayer, on individuals, and on churches. This appears to be one of the ſtrongeſt arguments to ſupport the pleaſing idea, that this ſeaſon of proſperity awaiting the church of Chriſt, is now faſt approaching: For with pleaſure be it recorded, that a large number of churches in this kingdom have (for ſome time paſt) engaged to ſet apart *one hour* in the evening of the *firſt Monday in every calendar month*, to join in fervent prayer to God for a bleſſing on the Goſpel, and on thoſe *miſſionaries*, who are now engaged in the arduous undertaking of preach-

* Doddridge, Family Expoſitor, vol. ii. ſect. 16. note n.

ing

ing the Goſpel to the Indian nations. Would to God, that this pious cuſtom more generally prevailed! "The effectual fervent prayer of the righteous man availeth much." And it is a grand, an animating idea, that thouſands of pious perſons are ſurrounding the throne of grace, at one and the ſame time, and all engaged in ardently ſupplicating the ſame bleſſings,

With a view to enforce the more general obſervation of this duty, and to warm the hearts of all who pray for the peace and proſperity of Sion, let us reflect on the *delightful conſequences*, which will attend this univerſal ſpread of Chriſtianity. Theſe are beautifully expreſſed by the prophet Iſaiah, in a fore-quoted paſſage: "They ſhall not hurt nor deſtroy in all my holy mountain: For the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea." *Knowledge in general*, ſhall ſpread as the rays of the ſun: For at the firſt approach of Goſpel grace, the mind ſhall be illuminated, and ignorance, the parent of iniquity, diſappear. *Knowledge in particular:* The knowledge of God, as the great Creator of all things: The knowledge of the Lord Jeſus, as the promiſed Meſſiah and only Redeemer: The knowledge of themſelves, as undone ſinners; and a knowledge of the Goſpel, as revealing the only method of ſalvation. Then all cruelty and oppreſſion ſhall ceaſe. Wars ſhall no more be known throughout the earth. "Nation ſhall no more riſe up againſt nation, nor kingdom againſt kingdom, but they ſhall beat their ſwords into ploughſhares, and their ſpears into pruning-hooks."

Knowledge and purity ſhall abound in the higheſt degree, and in the wideſt extent. Holineſs to the Lord ſhall be engraven on every heart; yea, ſays the Prophet, "In that day ſhall there be upon the bells of the horſes, Holineſs unto the Lord *." O joyful day! Knowledge and purity ſhall "cover the earth, as the waters cover the ſea." This emphatical expreſſion probably conveys theſe ideas.

It ſhall be *immenſe*: The knowledge of God ſhall be as extenſive and copious as the waters of the ſea: "They ſhall know me, from the leaſt of them, unto the greateſt of them, ſaith the Lord †."

It ſhall be *profound*: Deep as the ſea; not a ſuperficial knowledge, but heart-felt and experimental. It teaches us alſo, that the progreſs of this knowledge ſhall be *irreſiſtible*: No created power can reſtrain the fury of the ocean. He who holds the waters in the hollow of his hand, alone can huſh the tempeſt, and ſay to its proud waves, "hitherto, but

* Zech. xiv. 20. † Jer. xxxi. 34.

no

no farther." So no human power ſhall be able to ſtop the progreſs of Goſpel light and liberty. Jeſus, the omnipotent Captain of ſalvation, ſhall aſcend the chariot, and ride forth from conquering to conquer, until all his enemies be made his footſtool.

Then *perfect harmony and ſecurity* ſhall enſue. All animoſities ſhall ceaſe. "Their peace ſhall be as a river, and their joy like a flowing ſtream." Then all the ſheep of Chriſt, the great Shepherd, ſhall be brought in, and there ſhall be but *one fold.* Jew and Gentile, Barbarian, Scythian, bond and free, ſhall meet in the ſweeteſt harmony. All invidious diſtinctions ſhall vaniſh: And all men ſhall be of one mind, of one heart, and one ſoul; for Jeſus ſhall have "broken down the middle wall of partition. and ſlain the enmity by his croſs."

"O when, almighty Lord,
Shall theſe glad ſcenes ariſe,
To verify thy word,
And bleſs our wond'ring eyes?
That earth may raiſe,
With all its tongues,
United ſongs
Of ardent praiſe." DODDRIDGE.

HORATIO.

ANECDOTE.

A POOR woman in the country went to hear a ſermon, wherein, among other evil practices, the uſe of diſhoneſt weights and meaſures was expoſed. With this diſcourſe ſhe was much affected. The next day when the miniſter, according to his cuſtom, went among his hearers, and called upon the woman, he took occaſion to aſk her, What ſhe recollected of his ſermon? The poor woman complained much of her bad memory, and ſaid ſhe had forgotten almoſt all that he delivered; "But one thing," ſaid ſhe, "I remembered —I remembered to burn my buſhel."

*** A *doer* of the word cannot be a *forgetful* hearer.

RELIGION AND INFIDELITY CONTRASTED.

THE Rev. F. TALLENTS was ſo dead to the world, that he knew no good in it; but did much good with it. Having had, in his old age, a fainting fit, and the means uſed to reſtore him having been ſucceſsful, he ſaid, "Why did not you let a poor old man go quietly away?"

Mr.

Mr. Trounchin, phyſician to the Duke of Orleans, having been ſent for to attend VOLTAIRE in his illneſs at Paris, the deiſtical philoſopher ſaid to him, "Sir, I deſire you will ſave my life. I will give you half my fortune, if you will lengthen out my days only for ſix months: If not, I ſhall go to the devil."

Men may *live* fools; but fools they cannot *die*.

ZETA.

SELECT SENTENCES.

WE are commonly moſt careleſs where we ſhould be moſt careful.

When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet. *Philip Henry.*

To an afflicted Believer.

Firſt, Remember that you are not under the law, but under grace; and therefore your ſtate is good.

Secondly, That you are upon earth, and not in heaven; therefore your happineſs muſt be incomplete. *Idem.*

He that is unwilling to die when he *muſt*, and he that deſires to die when he *muſt not*, are alike cowards.

Worldly riches and honours can never fully content the mind. The way to contentment is not by raiſing the eſtate higher, but by bringing the heart lower, and having God for a portion.

OBITUARY.

ON Wedneſday, July 31ſt, died Mr. John Morris of Rotherhithe. He received his firſt ſerious impreſſions under the miniſtry of the Rev. Geo. Whitefield, while preaching out of doors at the above place, about fifty years ago; and from that time to his death he continued a ſteady and ſerious profeſſor of religion.

He was a uſeful and an ornamental member of the church to which he belonged, and though only in a private ſtation was in his lifetime highly reſpected, and his death is much regretted; more eſpecially by the ſick, the indigent, and afflicted; among whom he was a conſtant, acceptable, and uſeful viſitor.

He came home much indiſpoſed on Friday the 26th of July, and ſaid to his wife, "My battles and conflicts are all over; I have been out to work to-day, but I ſhall go no more." With ſome difficulty, he attended preaching three times on the Lord's day; and when ſome attempt was made to diſſuade him from it, becauſe of his indiſpoſition, he replied with ſome degree of earneſtneſs, "I will go if it pleaſe the Lord; it will probably be my laſt ſabbath." "On the Monday, he was ſo impreſſed with the idea

idea of his approaching diſſolution, that he went to ſee ſeveral of his friends, and after converſing with them about the things of God, he told them his time was come, and he ſhould ſee them no more. He was out again the next day, and on Wedneſday afternoon he finiſhed his mortal race.

In the immediate proſpect of his diſſolution, he was not only calm and compoſed, but happy and cheerful, ſaying, "I am happy in my ſoul; I have not the ſhadow of a doubt upon my mind concerning my eternal ſtate; I am going where I have long wiſhed to go, I am going to my bleſſed Jeſus." Though his religion gave him ſuch an abundant meaſure of joy and peace, it alſo kept him humble in his own eyes: And one of his laſt expreſſions was, "It is my deſire to die acknowledging myſelf a ſinner ſaved by grace." The ſtrong apprehenſion which he had that his end was near, the pleaſure he enjoyed in the proſpect of his conflicts being over, and his firm perſuaſion that he was going to glory, induced his miniſter to preach a funeral diſcourſe, from 2 Tim. iv. 6, 7, 8. *For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith: Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day: And not to me only, but unto all them alſo that love his appearing.*

THIS article of intelligence circulates the melancholy tidings of the death of Miſs Margaret Fentum, late of Saliſbury-ſtreet, in the Strand, aged 15; and of Miſs Eleanor, her ſiſter, aged 16; of one on the 25th of Auguſt laſt, at eight o'clock in the morning, and the other on the next morning at three o'clock. Theſe amiable ſiſters both fell victims to all-conquering death, after a few hours illneſs, and were interred in one grave, at the ſame time. Such unuſual family bereavements rouſe the feelings of ſympathizing nature, and, if we be not dead to all ſenſibility of futurity, tend to lead our thoughts to that ſolemn hour which caſts our dye for ever.—— And art thou, dear reader, bound for eternity? or old or young, how ſhort thy paſſage! And thy continuance here, how uncertain!

Be wiſe, be wiſe, to know the Lord,
Be wiſe t' enſure the great reward!

REVIEW OF RELIGIOUS PUBLICATIONS.

A Friendly Viſit to the Houſe of Mourning. 12mo. 72 *pages.* Price 4*d.* Faulder, Mathews, &c. 1792.

TO thoſe, who, in reviewing religious publications, have no other aim than the beſt intereſts of their fellow-creatures, it is a great pleaſure to meet with ſuch as immediately and eminently tend to this object. The preſent, which appears in a form adapted for general circulation, addreſſes the plaineſt and moſt intereſting truths of Chriſtianity to perſons, whoſe circumſtances moſt require, and beſt admit of ſuch an application. The ſtyle is lively and familiar; the ſentiments ingenious and pathetic.

The Author, having been introduced to the Houſe of Mourning by the loſs of a beloved child, endeavours to alleviate and improve

the trials of his fellow-ſufferers, in general, by "acquainting the heart at a favourable moment with its grand concerns; giving it a ſerious impreſſion when ſoftened; and a heavenly direction when moved." He, therefore, calls their attention to the ſovereignty, paternal compaſſion, and all-ſufficiency of *God;* whoſe promiſes, conſolations, and inſtructive admonitions, he recommends to the conſideration of diſtreſſed and deſponding minds. The *proſpects* of a deceaſed friend, of the path in which we are following him, and of the vanity of life, as well as the much-forgotten realities of an eternal world, are next ſtrikingly preſented to the eye, which (however unwilling to regard them) may have been mercifully opened to them through calamity. The *proviſions* of the Goſpel are diſplayed to the dejected; their peculiar ſuitableneſs to ſuch characters; the inſufficiency of any other ſupport; Chriſt the remedy for ſin, which is the cauſe of all affliction; the efficacious help of his Spirit; and the acceſſibilty of his throne at all times: Things only attended to where the neceſſity is felt; whence affliction is often found the greateſt of mercies. In leading the mourner to obſerve his *companions* in ſorrow, he introduces his own recent experience, in terms which we ſhould gladly copy if our limits permitted. He concludes with enforcing the *duty*, amidſt ſuch circumſtances, to acknowledge the Lord as the author of them, inſtead of fixing the attention upon means and creatures; to moderate our grief by ſeeking comfort in Him, not to cheriſh it, and "tear open our wound afreſh by images and remembrances;" to know our opportunity, and improve its advantages for ſpiritual growth, by diligence in worſhip, and obſervation of ſuffering Chriſtians; to ſeek divine aſſiſtance, lay hold of Goſpel encouragements, and prepare to meet our God.

The merit of this little work, which has induced us to give ſo full an abſtract of its contents, is already pretty extenſively known; but we wiſh the ſphere of its uſefulneſs could be extended to all in affliction, and even to all who are capable of attending to ſo profitable an addreſs, as no individual is exempted from the occaſion. It is underſtood to come from the hand of the Rev. Richard Cecil, of St. John's Chapel. The peruſal excited a regret that he had not earlier obliged the public from the preſs, as he has long continued to do from the pulpit. We hope he will find ſufficient proofs of its utility, to ſtimulate him to future exertions as an author.

The Chriſtian Miniſter's affectionate Advice to a new-married Couple. Small 8vo. 106 *pages.* Rivingtons.

The motive for this publication is ſtated in the advertiſement to be ſimilar to that aſſigned in the concluding page of the preceding one. We have heard that both originated in an amicable and profitable plan, concerted by ſome pious clergymen of the eſtabliſhment, for the improvement of their parochial or incidental calls to attend perſons on peculiar occaſions, by putting into their hands pam-

phlets ſuited to their ſeveral circumſtances. How much more laudable is ſuch a conduct than that of too many, who are occupied in diſguſting their own hearers, and irritating others, by political harangues! May all who are aware of the nature and importance of the religion of Chriſt diſtinguiſh themſelves by following things that make for peace, and things whereby one may edify another!

The table of contents affords the following plan of the work. After ſome introductory remarks on the important nature of the marriage ſtate, the author proceeds to point out thoſe things which tend to the preſervation of affection.---The married pair exhorted not to grow remiſs in the attentions formerly paid to each other.---A hint on the treatment of relations.---On the neceſſity of attending to the cultivation of good temper.---The influence of real piety on the happineſs of married life.---The conduct which the holy Scriptures require in married perſons to each other.---The effect of Chriſtian piety in the married pair, with reſpect to their houſehold.---On the advantages of order in a family.---The character of Euſebius.---The unhappineſs of an irreligious couple.---The contraſt, exhibited in a ſhort account of Evander and Theodoſia.---How Chriſtianity ſupports the members of a religious family under afflictive events, exhibited in the death of Theodoſia.---Concluſion. We extract the laſt paragraph:

"Give yourſelves to God, and to one another. Pray for grace to fulfil your vows to each other. Attend to the examples the holy Scriptures have aſſigned to each of you; and you will find, the more you ſtudy and apply them to the ſeveral occurrences of your lives, that they enjoin every thing that has been recommended in the former part of this addreſs, in order to preſerve your firſt affections, and to cultivate goodneſs of temper. Thus, ſhall you be happy in yourſelves, comforts to each other, patterns to your neighbours, and witneſſes of the excellency of that holy eſtate, in which the hands of the firſt human pair were joined by their benign Creator."

The moral advice, which is judiciouſly placed firſt, as being ſuited to univerſal attention, is rendered highly intereſting by the Author's extenſive and pointed obſervation. The religious inſtructions are enlivened by entertaining and affecting exemplifications. The writer has reverſed the ſcriptural order of conjugal exhortations, by addreſſing himſelf firſt to the huſband. We prefer the apoſtle's method; as ſubmiſſion in the wife is at once a more difficult, and yet leſs complicated duty, than affection in the huſband; as well as the foundation of peace in every branch of ſociety. Where this is adhered to, the huſband muſt not only be deſtitute of religion, but of humanity, to be deficient in an affectionate conduct. Yet, how many unhappy pairs are there, not only in the world, but in the church of Chriſt!

We earneſtly recommend this publication, as containing advice which will reward the acceptance with conjugal peace and comfort,

as well as mutual and general profit. The Author appears to be Mr. Bean, vicar of Olney, who, in 1789, publiſhed a valuable Sermon on the King's Recovery. We hope there will be a call for repeated editions of his preſent work; and therefore ſuggeſt, whether the introductory argument is not unſuitable, as being not only remote, but uncertain; whether the ſuppoſition of improper motives on either ſide might not be glanced at for reproof and correction, eſpecially as on one ſide it is implied, in p. 17.; whether the intereſt and probable injury of a wife, in the ſubject of p. 20. may not juſtify and neceſſitate her interference; whether the affection (or at leaſt the attention) is not unavoidably diminiſhed by partition, p. 26.; whether the word, "concluſion," is proper, p. 43.; and whether the cloſe of the account of Theodoſia, does not imply her affection for her children to have been ſtronger than for her huſband?

Early Piety; illuſtrated and recommended in ſeveral Diſcourſes. By the Rev. George Jermont. 284 *pages.* Price 2*s.* 6*d.* Dilly.

The importance of the riſing generation to ſociety, and eſpecially to the church of Chriſt, muſt be acknowledged by all. In a courſe of years, all that is valuable both to the preſent and eternal intereſts of man, muſt be ſurrendered into their hands: And on them, under God, depends the happineſs of generations yet unborn. On theſe accounts, books addreſſed particularly to youth, acquire additional conſequence, and merit peculiar conſideration and regard. Should they unhappily contain the deadly poiſon of error, we ſhould endeavour to preſerve from it their tender and unguarded minds: Or, if they furniſh the wholeſome nutriment of divine truth, we ſhould warmly recommend ſuch performances, and put them into their hands. We are happy to ſay, that in Mr. J.'s Diſcourſes, youth will find the form of ſound words, and the doctrine which is according to godlineſs. But, beſides this fundamental quality, much ſkill is requiſite, in adapting divine truth to youthful minds, ſo as to render it, if poſſible, at once inſtructive and engaging. Of the difficulty of this taſk, every public teacher muſt be deeply ſenſible. Perhaps Mr. J. has not ſucceeded ſo well in this reſpect, as in the other. It is, however, but juſtice to ſay that it is a uſeful work, and that the religious world is under obligations to Mr. J. for his pious labours.

The text is, Eccleſ. xii. 1. which he continues through the whole of the volume; and by management he contrives to bring in the moſt important parts of religion under it. To us it appears, that a new text to every Diſcourſe would have been more edifying. Another fault we find is, that the Diſcourſes are too long. They are only ſix in number; and each contains forty or fifty pages, very full of letter-preſs. This is diſcouraging to a young reader. Should they reach a ſecond edition, we adviſe Mr. J. to divide each Sermon into two at leaſt. The preliminary diſcourſe is not prepoſſeſſing, nor is it immediately connected with diſcourſes to young people. The

laſt

laſt Sermon merits great praiſe, as being exceedingly uſeful and ſeaſonable. Mr. J.'s ſtyle is perſpicuous and agreeable: And we hope that thoſe for whom he has ſo diligently laboured, will reap much benefit from his inſtructions; and will unite with us in returning the Author many thanks for his pious zeal.

Lectures on the Lord's Prayer; with an Introductory Diſcourſe. By the Rev. Richard Tapprell, *of South Molton.* 8*vo.* 373 *pages.* Dilly *and* Mathews.

Prayer is the humble repreſentation of our wants to God; with an earneſt deſire that they may be ſupplied, at ſuch a time, and in ſuch a manner, as may be moſt conſiſtent with his glory and our good. It is the expreſſion of our feelings, under the dictates of an enlightened underſtanding. It implies the knowledge of our miſery, and God's mercy, and of the way which infinite goodneſs has appointed for the communication of divine benefits. A phariſee may acquire the gift of prayer, and be able to utter a form of ſound words; but no art of man can give him the views or feelings of a real Chriſtian, without which prayer is lifeleſs in itſelf, and offenſive to God. Being a principal part of religion, regeneration is as neceſſary to it as life is to ſenſation: And, unleſs the mind be illuminated by the word and Spirit of God, we are as incapable of praying agreeably to his will, as of converſing with our fellow-creatures, without a previous knowledge of language; and ſince the illumination of the Spirit accompanies inſtruction, we infer, that it is expedient for miniſters of the Goſpel, after the example of John and Chriſt, to teach their congregations *how to pray;* by explaining to them the nature, neceſſity, and object of prayer---the medium through which it muſt be offered---and the reaſons they have to expect that the prayer of faith ſhall be heard and anſwered. Many good obſervations upon this ſubject may be found in theſe Lectures, which were firſt preached to the people over whom the Rev. Author preſides, and "are now publiſhed with a view to general uſefulneſs." The ſtyle in which they are written is good, the arrangement proper, and, throughout the whole, doctrine, duty, and experience, are judiciouſly interwoven.

Counſel from Heaven to God's People, in a Time of public Danger and Calamity. A Sermon. By W. Moore, *Miniſter of Glaſs-Houſe-Yard Meeting, Alderſgate-Street.* 8*vo.* 38 *pages.* Mathews *and* Stratford.

In the preface, the Author ſays, "The following Diſcourſe was firſt ſuggeſted by the recent alarms that were given *of danger, apprehended, to this nation.*" After this declaration, we naturally expected ſome account would be given of the danger to which our country was expoſed; but we were entirely diſappointed, for there is not the leaſt hint of ſuch a thing to be found in any part of the Sermon.

From our Author's application of the text, which is taken from Iſa. xxvi. 20, 21. the counſel from Heaven appears to be more immediately

mediately ſuited to the circumſtances of God's people in France, than in England; eſpecially as he thinks that we ſhall be perfectly ſafe, if we ſuppoſe that the Sovereign of the univerſe is, by the preſent troubles in France, ſhowing his diſpleaſure at their national ſins. "The judgments of God," ſays he, "are manifeſtly abroad in the earth. Every one ſees that God is contending very loudly with a neighbouring nation. Some have thought, and perhaps not improperly, that by the preſent calamities God may now be avenging the blood of the righteous Proteſtants, who have from time to time ſuffered under the deſpotic power, and dragon-like perſecutions, of the antichriſtian church of Rome." According to his calculation, about *two hundred thouſand* ſuffered death in ſeven years under Pope Julian—no leſs than *a hundred thouſand* were maſſacred by the French, within the ſpace of three months—the Waldenſes, who periſhed, amounted to *one million*—within thirty years, the Jeſuits deſtroyed *nine hundred thouſand*—under the Duke of Alva, *thirty-ſix thouſand* were executed by the common hangman—*a hundred and fifty thouſand* periſhed in the Inquiſition—and *a hundred and fifty thouſand* by the Iriſh maſſacre: "Beſides the vaſt multitudes of whom the world could never be particularly informed, who were proſcribed, baniſhed, ſtarved, burnt, buried alive, ſmothered, ſuffocated, drowned, aſſaſſinated, chained to the gallies for life, or immured within the horrid walls of the Baſtile, or others of their church or ſtate priſons. According to ſome, the whole number of perſons maſſacred, ſince the riſe of papacy, including the ſpace of 1400 years, amounts to *fifty millions*."

Our author recommends private devotion to his hearers; and deſires them, in the preſent critical juncture of affairs, not to meddle with politics. His religious ſentiments are evangelical; but his diſcourſe has no particular merit as a compoſition.

The Good Samaritan; or, Charity to Strangers recommended. A Sermon preached in the Pariſh Church of High-Wycombe, Bucks, for the French Refugee Clergy, on Sunday, the 2d of June 1793. *By the Rev.* William Williams, A. B. *of Worceſter College, Oxford. Publiſhed by Requeſt, and for the Benefit of the ſaid Clergy.* 8*vo.* 29 *pages.* Rivington, &c.

The diſtreſſes of the *French Clergy*, who have fled for refuge to this country, are ſo well known, as to ſuperſede the neceſſity of any obſervations of ours upon the ſubject. In this Diſcourſe, Mr. W. pleads their cauſe with great animation, not merely in compliance with the royal mandate, and the direction of his dioceſan, but from motives of benevolence and compaſſion; having, as he himſelf informs us, "no intereſt in the buſineſs, any farther than as one who commiſerates the unfortunate." Probably, had he paid fewer compliments to their *piety*, he would have diſcovered more good ſenſe and diſcernment, and have equally promoted their intereſt. For it ill becomes a Proteſtant miniſter, who has ſolemnly abjured Popery, to ſpeak ſo highly as he does in praiſe of the religion of Papiſts.

POETRY.

To the Editors.

THE following Ode is the production of the late Rev. Moſes Brown; the peruſal of which will probably gratify every perſon who has the mind of a poet, a parent, or a Chriſtian. Should you be of the ſame opinion, I hope you will honour it with a place in your Magazine.

PROBUS, jun.

ODE ON THE DEATH OF A CHILD.

HERE, drooping by thy lifeleſs ſide,
Penſive, retir'd, with grief o'erborne!
Lovely in death, my darling pride,
Thee, the long weeping Muſe ſhall mourn.

Farewell! thou deareſt in my heart, [ſave:
Whom neither tears nor prayers could
'Tis death's redoubled pain to part,
And leave ſuch beauty in the grave.

Strong was thy wiſdom, wondrous child!
Active and bright its early ray:
Thy temper grateful, winning, mild;
And love rul'd all the ſmiling day.

Ah me! that once ſuch ſweetneſs grac'd!
Thoſe winning ſmiles, that angel form,
Corruption's greedy train ſhall waſte—
The mould ring duſt, the feaſting worm.

That tongue, whoſe gentle prattling bleſt;
That hand, whoſe tender touch could charm;
No more with kiſſes ſhall be preſt,
No more my fondling boſom warm.

Where thy lov'd ſight could once rejoice,
Now, forc'd thine abſence to ſuſtain,
Mine ear waits liſt'ning for thy voice;
I turn and ſeek thy glimpſe in vain.

By night my eyes the ſearch repeat,
Sad to the glittering ſkies they roll:
"Tell me," I ſay, "the happy ſeat;
"Say, where reſides the bliſsful ſoul?"

Yet with bright hopes in diſtant view,
My faith, inſtructed by the rod,
Bids the falſe joys of earth adieu,
And bows before the ſovereign God.

Happy for thee, ſo ſoon, ſo well,
To 'ſcape the woes which life annoy:
To part, with few ſad tales to tell,
With no black grief to damp thy joy.

Till the laſt hour of gen'ral doom,
Kind angels guard the precious truſt;
Lock the cold chambers of his tomb,
And timely wake his ſlumb'ring duſt.

That day ſhall bring thee to my ſight;
Thy preſence ſhall my joys reſtore:
Fill me, thou thought, with vaſt delight,
When death ſhall never part us more.

THE CONTRAST.

Iſaiah, ix. 5, 6, 7.

"*FOR every battle of the warrior is with confuſed noiſe, and garments rolled in blood, but this ſhall be with burning and fuel of fire. For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulder: And his name ſhall be called Wonderful, Counſellor, the Mighty God, the Everlaſting Father, the Prince of Peace. Of the increaſe of his government and peace there ſhall be no end, upon the throne of David, and upon his kingdom to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: The zeal of the* LORD *of Hoſts will perform this.*"

SEE, the conqu'ring Hero comes,
Glory in his boſom reigns:
Streaming banners, waving plumes,
Wreſted ſpoils, and captive trains,
Glitt'ring arms, and clanking chains,
Show the riches *conqueſt* gains!
Trumpets, drums, and cannon loud,
Praiſe him 'mong the vulgar crowd;
Hilt'ry's page, and Flatt'ry's pen,
Praiſe him 'mong politer men!

Raiſe the arch triumphant, high;
Strew th' unworthy way with flow'rs;
"Long live mighty CÆSAR *!" cry;
His the fame, the ſuff'ring *ours:*
Vengeance he has hurl'd around,
Stunn'd the ſkies, and ſhook the ground,
Form'd his lines,
And ſprung his mines,
And forc'd the mighty barrier's mound!

Ye that commerce would increaſe,
Ye, that value human-kind,
Till the ſoil, or tend the fleece,
Learning's ſon, or lab'ring hind,

* By a figure of ſpeech, called by rhetoricians *Antonomaſia*, the term *Ceſar* is here adopted for any renowned warrior.

Men of wiſdom, men of peace,
(Spreading empire o'er the mind,)
Shrink to nothingneſs, and ceaſe;
Ye are empty as the wind!
Durſt ye, little as ye are,
Ever in preſumption dare,
With a *Hero* to compare!
Drag along his gilded car;
Spread his triumph wide and far;
Hail the DEITY of WAR!

Ah!—What voice is that which breaks,
Thund'ring through the frantic herd!
Hark!—'Tis *Truth*, 'tis *Conſcience* ſpeaks;
Sons of men, they will be heard:
Turn to ſcenes, *behind* you turn,
Where deſtroying legions ſtood;
Where, as fuel, cities burn,
Where the earth is *drench'd* with blood.

See the countleſs myriads ſlain,
Hear the laſt expiring breath,
To the God of love complain,
Gaſping vengeance out in death;
Weeping widows, in deſpair,
Wring their hands, and rend their hair;
Sighs and moans,
Shrieks and groans,
Putrid limbs, and ſcatter'd bones,
Pois'ning the encumber'd heath—
Theſe ſhall blaſt the laurel wreath.

Juſtice, hurled from her throne,
Mercy, hence ſo rudely driv'n,
Peace, to mortals now unknown,
Theſe have wing'd their way to heav'n.
Iſſuing from the altar there,
Goodneſs hears their patient pray'r;
Long they ſhall not pray in vain;
Juſtice will their cauſe maintain;
And the wrath of man reſtrain;
And replace their ſeats again;
And begin a gentler reign.

Yes, from out confuſion wild,
Order, happineſs ſhall ſpring;
Nations ſhall confeſs the CHILD,
Born to be creation's King.
HE ſhall rule, with boundleſs ſway,
And his kingdom ſhall not ceaſe;
Heav'n and Earth ſhall *Him* obey,
MIGHTY GOD! AND PRINCE OF PEACE!

Juſtice firm ſhall fix his throne;
Wiſdom ſhall his laws ordain;
Pow'r ſhall tread Oppreſſion down;
Goodneſs raiſe th' oppreſs'd again;
Bounty ſhall the poor ſupply;
Mercy ſhall the wretch befriend;
Praiſe ſhall riſe to God on high;
Peace ſhall o'er the earth extend.

Nations, barbarous and rude,
Shall to gentle meekneſs move;
And, with child like grace endu'd,
Melt into one *maſs of love*.
Then the ſword's re-beaten blade,
Shall the wounded earth refine;
And the ſpear for *murder* made,
Prune the too luxuriant vine.

Of no plund'ring foe afraid,
Each ſhall reap the crop he ſows,
Praiſing, in the fig-tree's ſhade,
Jeſus, for his ſweet repoſe.
God the word prophetic gave,
Clad with zeal, he ſhall fulfil
(Strong to puniſh, ſtrong to ſave)
All the counſels of his will.

Pray, ye ſaints, with ardour pray;
Mourn the ſeaſon's long delay;
Patient wait deſtruction's doom;
Hope—the kingdom ſoon ſhall come;
See the period drawing nigh,
Sin, and Woe, and Death ſhall die;
Yet the croſs a ſeaſon bear,
And the kingdom you ſhall ſhare.

ALIQUIS

EVENING.

RUDDY, deſcending to the main,
Sol leaves awhile the flow'ry plain,
Withdraws his beaming light;
Still Ev'ning, ſoft and mild, ſucceeds,
The falling dews refreſh the meads,
Prognoſtic of the night.

Delightful ſeaſon! Evening, hail!
With joy I ſnuff the breezy gale,
That waits thy genial reign;
How calm and peaceful all around,
Save where yon diſtant tinklings ſound,
Or Philomels complain.

Oh! could my ſoul be alſo ſtill!
Dear Saviour, ſway my ſtubborn will,
And give thine heav'nly peace;
Let ſin no more diſturb my breaſt,
Oh! fit me for that bliſsful reſt,
Where night and ſin ſhall ceaſe.

IOTA.



REV. NATH. TROTMAN,

Late of White Row Meeting,

LONDON.

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THE

Evangelical Magazine,

FOR NOVEMBER, 1793.

BIOGRAPHY.

Rev. NATHANIEL TROTMAN.

WE have already preſented the Public with biographical accounts of three eminent miniſters of the Goſpel, who fell aſleep in a good old age. We have now, and painful is the taſk, to direct the attention of our readers to one, whoſe luſtre was eclipſed in the zenith of merited popularity, and whoſe miniſterial career was interrupted before he had well attained to the meridian of life.

The Rev. Nathaniel Trotman was born at Sudbury, in the county of Suffolk, April 19, 1751. His parents, who were induſtrious, but not in the poſſeſſion of affluence, neither neglected the education of their children, nor allowed them to eat the bread of idleneſs. Mrs. T. a pious woman, who continues to live an ornament to her profeſſion, was particularly anxious to bring them up in the nurture and admonition of the Lord. Her maternal inſtructions were accompanied with earneſt prayer, and enforced by a morality worthy of filial imitation. To her, under God, Mr. T. was indebted for much of his early piety; and, in the ſubſequent ſtages of life, was accuſtomed to expreſs himſelf with conſiderable emotions of gratitude, for having been favoured with ſo excellent a parent. Happy would it be for all children, were they equally ſenſible of the ineſtimable privilege of religious education; and honourable would it be for all parents, were they equally ſolicitous to promote the ſpiritual intereſts of their beloved offſpring.

In his childhood, Mr. T. was diſtinguiſhed from the generality of youth, by an utter diſlike to every vicious practice, by a diſinclination for play, and other childiſh recreations, and by a remarkable attachment to reading and retirement. Like the young Timothy, he was peculiarly converſant with the Holy Scriptures. Though he enjoyed a memory ſingularly tenacious; yet, leſt any thing deſerving of attention ſhould eſcape his recollection, he adopted the practice, when

very young, of writing the heads of ſermons during their delivery from the pulpit. Being thus trained up in the good ways of God, his converſion, as may be expected, was not attended with any remarkable ſymptoms of internal diſtreſs, or any unuſual effects of an external nature. The work of grace was accompanied, rather with the drawings of divine love, than with burning and fuel of fire; and reſembled the gradual vegetation of the majeſtic and durable cedar, rather than the ſpontaneous productions of the ſlender gourd, which comes up in a night, and periſhes in a night.

In the ſeventh year of his age, the family removed from Sudbury to Melford, in the ſame county. Here Mr. T. ſat under, and received great advantages by the miniſtry of the Rev. Z. Hubbard. His predilection for divine things increaſing with his years, he became deſirous of devoting himſelf to the public ſervice of God, in the Goſpel of his Son; and, ſubſervient to theſe deſires, began to turn his attention to preparatory ſtudies. At length he applied to the late Dr. Conder to procure him the patronage of the two reſpectable ſocieties, which ſupport the academy of Independent diſſenters at Homerton, near London. The Doctor adviſed him to continue in buſineſs with his father, until he had attained the 18th year of his age, as it was a general cuſtom of thoſe ſocieties, not to admit any ſtudents on the foundation before that time of life. This temporary diſappointment by no means relaxed his diligence; for the object appearing to be of great importance, and preſſing upon his thoughts with additional energy, he appropriated all his leiſure hours to claſſical improvement, that he might be able to enter the academy with every advantage that private application, in his circumſtances, could ſecure.

On his admiſſion, he proſecuted his ſtudies under the direction of four able divines—Dr. Walker and Dr. Fiſher, claſſical tutors; Dr. Gibbons, teacher of rhetoric and the belles lettres; and Dr. Conder, divinity tutor. Here it ſoon appeared that he had not quitted his ſecular employments from motives of indolence. The abilities with which he was favoured, aſſiſted by intenſe application, enabled him in a ſhort time to make great literary proficiency. This, accompanied by a naturally good diſpoſition, by unaffected humility, and particularly by an undeviating adherence to every maxim of the ſtricteſt morality, attracted and enſured the affectionate attention of his tutors, and the ſincereſt eſteem of his fellow-ſtudents.

Mr. T. was peculiarly diligent in the improvement of his time. To counteract the inconveniencies ariſing from the long vaca-

vacation, which the ſtudents are accuſtomed to at Homerton, he employed all his ſeaſons of receſs in digeſting the various ſubjects which came under their general conſideration in the courſe of their academical lectures.

A matter of far greater importance did not eſcape his attention; for amidſt all his aſſiduity in the proſecution of his ſtudies, the proſperity of his ſoul continued to be an object of his moſt zealous concern; and we are aſſured, from the concurrent teſtimonies of many of his colleagues, that it was at the academy he became more deeply than ever acquainted with the plague of his own heart, and made an aſtoniſhing progreſs in every branch of experimental godlineſs.

Mr. T.'s occaſional labours, during his reſidence at the academy, were highly acceptable. On going to preach, one afternoon, at the Old Maids alms-houſes, Hoxton, a pious hearer thus addreſſed him: "Sir, I have had a promiſe; the firſt part for you, and the latter for myſelf; which is this: 'Thou haſt been faithful over a few things, I will make thee ruler over many things—enter thou into the joy of thy Lord." However ſtrange the application of this Scripture, it was very ſhortly fulfilled: One part, in the removal of the good old pilgrim to heaven; and the other, in the ſettlement of Mr. T. in an elevated ſtation. When the period appointed for the termination of his ſtudies had arrived, he was requeſted by the church aſſembling at the meeting-houſe in White Row, Spitalfields, to exerciſe his miniſtry among them for a few months.

We do not conceive a ſuccinct hiſtory of this religious ſociety to be incompatible with a biographical account of Mr. T.; and we ſhall therefore preſent our readers with the beſt information we have been able to procure. The church originally aſſembled in an ancient irregular meeting-houſe in Artillery Lane. The immediate predeceſſor of the Rev. Mordecai Andrews was paſtor for a conſiderable number of years: Some diſagreeable circumſtances occurring, an unhappy diviſion took place, and this remaining branch continued in a ſtate of widowhood about nine years. At the expiration of this time, Mr. Andrews, a young man, and who had recently quitted the academy, ſettled among them. The diſcouragements with which he had to contend were numerous, the church conſiſting of no more than *fourteen*, ſome have ſaid *eight*, and others *four* members. He being, however, a very acceptable and popular preacher, during the nine years that he laboured at the above place, there was a great and very pleaſing revival.

But to the grief of multitudes, in the midſt of his days, and with a moſt agreeable proſpect of future comfort, popularity, and uſefulneſs, he was removed to receive the reward of his labours, in the month of February 1749-50, in the 33d year of his age. Gloomy was the providence; dejection and anxiety appeared univerſally to prevail. But in a few months his loſs was amply repaired by the Rev. Edward Hitchin, M. A. For about five years Mr. H. continued to preach in Artillery Lane to a congregation ſo much increaſed, and ſo uncommonly crowded, that the people could be no longer accommodated in that building. This circumſtance rendered their removal to a more commodious place of worſhip abſolutely neceſſary. Accordingly, in the year 1755, the preſent fabric in White Row, the largeſt meeting-houſe in the diſſenting intereſt in London, was erected, to which the church removed. Here Mr. H. continued until 1774; when, in the month of February, and in the 49th year of his age, he alſo fell a victim to mortality, and, like his amiable predeceſſor, left a numerous and affectionate people overwhelmed by ſorrow and regret.

It was to this church, in its proſperous but diſconſolate ſtate, that Mr. T. was invited to miniſter; and, after mutual trial, was choſen to diſcharge the various paſtoral functions. Hitherto we have contemplated him as a ſtudent, acquiring knowledge; we are now to view him as a paſtor, diſpenſing it to others. Here he gave full proof of his miniſtry, and evinced that he was a workman, who had no reaſon to be aſhamed. To intimate that the expectations of the people were anſwered, would be ſaying too little; they were highly exceeded.

Far from ſuppoſing that he might now excuſe himſelf from the fatigues of ſtudy; convinced that every ſcribe inſtructed in the kingdom of God, ought to bring forth out of his treaſure things new and old; he applied with unremitting aſſiduity.

We never conſidered Mr. T. to be diſtinguiſhed by any remarkable originality of genius. He poſſeſſed a talent rather collective than creative. As his productions, however excellent, have been generally underſtood to be the fruit of much application, it may be conſidered as a circumſtance peculiarly advantageous to him, that ſtudy was his element. This procured him an acceptance equal to ſpeakers endued with imaginations more ſprightly and luxuriant.

We cannot but admire the wiſdom diſplayed by the great Head of the church in the diſtribution of his gifts. To ſome he has imparted capacities reſembling the moſt prolific ſoils, which

which furniſh our tables with ſpontaneous productions; while the minds of others may be compared to that earth, which does not yield its fruits without much labour and cultivation, but which, when brought forth, ſupply us with an equally agreeable repaſt.

In the pulpit his action was juſt; equally remote from theatric affectation, and the inſipid formality of indifference. His ſentiments were ſtrictly Calviniſtic: His ſubjects purely evangelical. In his preaching there was the light of doctrine, without the dryneſs of ſyſtem; the warmth of experience, without the wild-fire of enthuſiaſm; the neceſſity of morality, without the oſtentation of phariſaiſm. His diviſions were natural, his inferences juſt, and his applications by far the moſt animated parts of his diſcourſes. His language was plain, but not vulgar; his addreſs was affectionate, but not fulſome; faithful, but not acrimonious. By maintaining an agreeable mixture of each, he preſerved a dignity worthy of the Lord's ambaſſador, and a tenderneſs altogether becoming the fellow-chriſtian. But in nothing did he more conciliate the affections of his people, than by a ſtrict and conſcientious attention to his paſtoral viſits. In ſeaſons of ſorrow, the preſence, the prayer, the conſolatory and edifying converſation of a beloved paſtor, are peculiarly acceptable and impreſſive. He conſidered the diſtreſſes of the afflicted as claiming his peculiar regard; and never failed, where poverty was viſible, to accompany advice with relief. Nor did he confine his attention to the members of his own community; for, when ſolicited, he was ever ready to wait on ſtrangers.

We recollect that, in the courſe of theſe friendly viſits, he was once called to witneſs an affecting and melancholy ſcene. Two young ladies, having recently entered into the poſſeſſion of ample fortunes, being thereby rendered independent of relations, and leſs ſubject to control; having a prevailing inclination for gaiety, and opportunities of indulging it, participated in all the amuſements of the age. Faſhion was their oracle, Paſſion their guide, and Wealth their handmaid. Religion wore too grave an appearance to be admitted to their acquaintance, and conſequently her ſalutary viſits were conſidered as intruſions. They were young, they drank deep into the intoxicating cup of pleaſure, and expected that to-morrow would be as to-day, and much more abundant. But ah! they were then in health! By the arreſt of affliction, as unwelcome as it was unexpected, their giddy purſuits were ſuddenly terminated.

"We may live fools, but fools we cannot die."

Death

Death now preſented to their view a ſcene which excited horror, and convulſed their frames!

In their laſt moments, Mr. T. was requeſted to attend them. He found them in ſeparate apartments. The firſt loaded herſelf with the keeneſt reproaches; and, while he was endeavouring to adminiſter encouragement, interrupted him by exclaiming, "*It is now too late!*" He entered the other apartment, where, "*A world of wealth for an inch of time! A world of wealth for an inch of time!*" was the only ſentence which was uttered by this afflicted and unhappy victim to mortality, and which ſhe inceſſantly reiterated, during his continuance in her chamber. This anecdote was related by Mr. T. in the diſſenting meeting-houſe at Brighton, in a manner which diſcovered the ſenſibility of his own heart, and deeply affected the auditory.

In the year 1777 he married Miſs Ann Hainworth, daughter of ——— Hainworth, Eſq. of the Old Jewry, London, by whom he had two children, Ann and Nathaniel.

Increaſing in reſpectability and uſefulneſs, he continued, for many years, the happy paſtor of an affectionate people. But, alas! how tranſitory are all terreſtrial enjoyments! How frequently are the moſt agreeable proſpects obſcured by an intervening cloud! Too cloſe an application, uniting with phyſical cauſes, appeared gradually to affect his mental powers. He was himſelf, at intervals, not inſenſible of the calamity, and would weep with concern for his beloved flock.

In conſequence of this very afflicting circumſtance, the church was convened, and adopted a reſolution which reflects equal honour upon themſelves and their departed paſtor. They reſolved to wait the expiration of ſix months, hoping, in that interval, God in his providence might reſtore him to his health, and to the people of his charge. The alterations that ſoon after took place were promiſing. He appeared gradually to recover, and the moſt flattering hopes were entertained, that they ſhould once more enjoy the benefit of his labours. In July, he addreſſed to them the following affectionate epiſtle:

"*My deareſt Brethren and Siſters in* CHRIST,

"KNOWING that according to your uſual method this is the evening for your ſtopping as a church, hence the juſt and very deep ſenſe I have both of your ſtrong affection for me, and the fervent ſupplications you are daily preſenting to a Covenant God on my behalf, made me moſt cheerfully embrace *the firſt opportunity*, on my recovering, of ſending you a few lines. It is with heart-felt pleaſure that I acknowledge *the whole* of your conduct towards me, ever ſince I have had the honour and happineſs of being your paſtor (which is now above eighteen years), has been ſuch as to make

make all the difficulties peculiar to my ſolemn office ſeem light and eaſy. Your *great reſpect* on the one hand, and your *very becoming walk* as a church on the other, have ſtrengthened and encouraged my heart, and have alſo increaſed my earneſt deſires to exert myſelf to the utmoſt, in a dependance on divine aſſiſtance, for the promotion of your *ſpiritual and everlaſting good.*

"And ſince it has been the ſovereign pleaſure of God, by a moſt afflictive diſpenſation of his Providence, to cauſe me *to be laid aſide* from my delightful work for a conſiderable time, during this very trying ſeaſon you have *ſuperabounded* in your affection for me, and given the ſtrongeſt proofs of your ſincere and hearty *attachment to me.*

"In connexion with your ardent love to me, and fervent prayers for me as a *church at large*, I muſt add, that I cannot be ſufficiently thankful for *the ſpecial affection and care of our dear brethren in office*, who are now in every view conſulting my happineſs and your ſpiritual advantage; ſo that, under my diſtreſſing and painful circumſtances, *I have had every thing done by them and you* to relieve and comfort me. I therefore now beg, dearly beloved in the Lord, your acceptance of *my moſt hearty thanks* for all your kindneſs, and particularly for your conſtant and fervent prayers to God *for me and mine.* Bleſſed, for ever bleſſed, be his holy name, I have to inform you, that your ſupplications (through the interceſſion of the great Head of the Church) *have availed much.* The change in my ſituation is truly wonderful, the means uſed by my worthy friends have been remarkably bleſſed for *reſtoring that vigour of mind*, ſo neceſſary for the diſcharge of the important duties of my ſtation, that I have now the pleaſing proſpect of returning to *my dear family and flock.*

"Much indeed I *have* felt, and *do* feel, both for you and them. God grant *your ſpecial kindneſs in waiting* may not be in vain! If he ſhould be pleaſed ſtill to anſwer prayer in *perfecting* the begun mercy, greatly *ſanctify* it, and make me *more uſeful* among you through it, I ſhall have abundant reaſon to praiſe him for it. I deſire to ſay from the heart, *the will of the Lord be done.* And that the God of love, peace, and comfort, may be *ſenſibly with you* as a church, over-ruling all things for your *good*, and his ſpecial bleſſing reſt on your *dear families and friends*, is the ſincere and daily prayer of

"Your moſt affectionate Brother,

Monday, July 15, 1793. "And unworthy Paſtor,

"NATH. TROTMAN."

On the receipt of this letter the hopes of his people were elevated—joy and pleaſure ſucceeded deſpondency and anxiety. But, alas! theſe expectations were at once blaſted, by the unexpected intelligence of his death. On Saturday, Auguſt 31, the day he died, he enjoyed an unuſual degree of compoſure, and ſpent part of the evening in ſpiritual converſation with Mrs. C. the lady at whoſe houſe he reſided. When ſhe had retired, he requeſted his ſervant to bring him the Bible, and then get his ſupper. On his return, about twenty minutes afterwards, he found Mr. T. dead on the floor, having expired, as is ſuppoſed, in the act of prayer.

Upon the receipt of the mournful tidings, the church requeſted, that his remains might be removed to London, and

interred at their expence. This meeting the approbation of his ſurviving relative, they were brought to the meeting-houſe, the front of the galleries, the pillars, the deſk, and pulpit of which are covered with black. On Saturday, September 14, 1793, the funeral ſolemnity took place. The hearſe was followed by ſeventeen mourning coaches. When the proceſſion reached Bunhill-fields, Dr. Fiſher, the Rev. R. Winter, T. Towle, S. Brewer, J. Barber, J. Clayton, —— Fell, and —— Jennings, moved before the corpſe, and Mr. Towle delivered an oration (being the third miniſter of that church over whoſe remains he had been called to perform the painful taſk) to an immenſe concourſe of people. On the enſuing afternoon, Mr. Barber delivered a funeral diſcourſe, to a very crowded audience, at White Row, from Heb. xiii. 7.

Thus lived and died this man of God; who has left a widow and two children; a mother, a brother, and three ſiſters; a numerous church, and acquaintance; to deplore their own loſs, and exult in his gain.

Mr. T. was in perſon tall; in dreſs neat; his temper was mild and engaging; his manners were inſinuating and agreeable. As a father and a huſband, he was made up of kindneſs. His private character, and domeſtic virtues, were conformable to his public profeſſion as a chriſtian and a miniſter. Jeſus Chriſt, in all his perfections, offices, and graces, was the end of his converſation. In the exerciſe of prayer, he was peculiarly devout and ſpiritual. He was ever ſolicitous to be well acquainted with the circumſtances and conduct of every individual under his paſtoral care. To conſole the afflicted, to rejoice with the happy, was his conſtant ſtudy and delight.

The only blemiſh in his character, if by that term we may expreſs the exceſs of regularity and virtue, was a too ſcrupulous punctuality in trivial affairs, and a diſpoſition ſo habitually obliging, as to render it difficult to preſerve that manly firmneſs, and becoming ſeverity, which, upon ſome occaſions, are indiſpenſably neceſſary.

We conclude this deſcription, by the inſertion of the opinion of a pious divine, who enjoyed the pleaſure of his acquaintance five-and-thirty years: "Were I to ſum up all in a few words, and ſpeak my real ſentiments of him, it ſhould be, that he was a *Nathaniel*, for uprightneſs and ſincerity; a *Moſes*, for meekneſs; a *Job*, for patience; a *Joſiah*, for piety; a *David*, for humility; a *Jeremiah*, for lamentation over poor ſinners; and a *Paul*, for zeal for the glory of God."

ON

ON THE ATTAINMENT OF AN ACCURATE KNOWLEDGE OF THE SCRIPTURES.

SOME curſory thoughts have been offered on the *utility* of this object *. The practical evils which were then imputed to a common deficiency in ſuch a knowledge, having been ſuggeſted chiefly by experience and obſervation, will probably have been allowed to exiſt. The attentive and candid reader may even have been engaged in tracing them to that deficiency, as one of their principal ſources. But, except this occaſion of defilement can be ſeparated from the ſacred ſtreams, the attempt that has been made to detect its noxious conſequences may have a totally different tendency from what was deſigned; and may diſguſt, or terrify from approaching the waters, the very perſons, for whoſe benefit the adulteration was pointed out, in order to be remedied.

In undertaking "the conſiderate and devotional examination of the whole revealed will of God," which was recommended as the grand antidote, a ſerious inquirer may be diſcouraged by the apprehenſion or experience of *difficulties* apparently inſurmountable. That ſome obſtacles are inſeparable from the circumſtances in which we receive the Holy Scriptures, cannot be diſputed: But that they may be overcome, ſo far as of general importance, will, it is preſumed, be the reſult of a fair inveſtigation.

The nature of certain truths, which are abſolutely aſſerted, or neceſſarily implied, in the word of God, is ſuch as renders them incapable of being reduced to the contracted ſphere of our underſtanding. At the ſame time, by their ſublimity and magnitude they command our attention and reverence; and have a proportionate influence by adding effective force to the comprehenſible and practical branches of ſo grand a ſyſtem. But if theſe cannot be underſtood by us, they may be, and too often are, miſtaken, miſrepreſented, and abuſed. The intimations, therefore, which the Almighty has vouchſafed of his nature, ſubſiſtence, and decrees, as well as the ampler inſtructions he has addreſſed to us on the ground of our hope and the rule of our practice, muſt be regarded as ſubjects of our humble and ſerious judgment. And the immediate impediments to our progreſs in religious knowledge of each deſcription will occur in the *expreſſions* wherein the divine oracles are comprized.

* See No. III. where, in p. 99, line 13, for "blaſphemers," read "blaſphemous."

Every well-informed perſon, whoſe calling renders him converſant with ſuch as have derived little or no benefit from education, muſt have found it difficult to explain his meaning to them, whether on ſpiritual or temporal affairs. People who diſcover a concern for eternal ſalvation are moſtly of the lower claſſes among mankind. Some cannot read. Many, who have this advantage, muſt often meet with terms in their bibles, of which they are liable to form no diſtinct idea, or one that is falſe. And even thoſe, who have a good knowledge of their own language, may be at a loſs to decide upon the meaning of many ſentences, which either were at firſt obſcure, from their conſtruction, or have become ſo in the courſe of nearly two centuries, by a progreſſive change of words and phraſes in the *Engliſh tongue*.

Much of the obſcurity of our bibles is deducible from a circumſtance productive of inevitable and complicated difficulties. If it be not always eaſy for a perſon to communicate his ideas to one of his own nation, how much leſs to become intelligible to others, who not merely ſpeak a *foreign language*, but whoſe very *ideas* are foreign, having been excited by different objects from thoſe which are familiar to us? The illuſtration of any thing, not preſent, muſt depend upon its compariſon with ſomething at hand. But the ſubjects of compariſon vary according to the climates, productions, and cuſtoms, of diſtant countries. If a modern inhabitant of Judea ſpoke our language, he would ſtill, therefore, find a difficulty in explaining himſelf to us. But the *preſent* languages and manners of moſt nations hardly differ more from thoſe of one another, than from what were their own in *former ages*. So the Hebrew writings, which compoſe the Old Teſtament, had, through changes in their language, become unintelligible to the common people among the Jews, long before our Lord's appearance on earth. Hence thoſe of the New Teſtament were written in another tongue, the Greek, which was then familiar to the diſperſed Chriſtian converts, for whoſe immediate benefit they were originally deſigned; and wherein, likewiſe, a tranſlation of the Old Teſtament had been made, which was at that time in general uſe. The phraſeology, however, both of that verſion, and of the New Teſtament itſelf, partakes evidently more of the modes of ſpeaking and writing which ſtill continued to be cuſtomary among the Jews, than of the dialects which are found in remaining compoſitions of thoſe profane authors who wrote in Greek, as their native language, in the ages preceding Chriſtianity.

A due

A due conſideration of theſe indiſputable facts will lead us to expect, and aſſiſt us to ſurmount, ſuch impediments as occur in a tranſlation from a tongue ſo ancient, and ſo little written, as the Hebrew; or from one ſo heterogeneous, at firſt, and now ſo long out of uſe, as the Greek of the New Teſtament. The veneration, alſo, that is due to writings divinely inſpired, induced *our tranſlators*, rather to leave the ſenſe ambiguous or obſcure, where they found it ſo, than to avail themſelves of the liberty of conjecture or paraphraſe. This characteriſtic of our verſion is frequently attended with perplexity, and, if not attended to, with miſtake. Yet it may be improved to ſome advantage; as, while it calls for the ſtronger exertion of our faculties, it affords them the greater ſcope, in aſcertaining the primitive ſignification of the ſacred writings.

Nothing is more remote from the deſign of theſe remarks, than to depreciate the value of the Bible in common uſe among us. A tranſlation is the only medium by which the ineſtimable revelation of God's will can become generally known in any nation now on the face of the earth. We, as a people, are obliged to *thankfulneſs* for the enjoyment of this mercy in a ſuperior degree to moſt others that profeſs Chriſtianity. The beſt evidence of that diſpoſition is to make a ſuitable and effectual *improvement* of the truſt committed to us. The way to do this is, not to content ourſelves with the ſound of a few paſſages of Scripture, but to ſpare no efforts to comprehend the grand and connected meaning of the *whole*. We muſt not only be on our guard againſt adopting religious ſentiments *without* reading the Scriptures which are thus put into our hands; but we muſt avoid forming a haſty and immature judgment, from a careleſs and deſultory peruſal of them. From what has been ſuggeſted, reſpecting the diſſimilitude of the terms and phraſes of different languages, the preſent obſcurity of thoſe in which the Scriptures were originally recorded, and the proper character of our own verſion of them, it is hoped that the danger of depending upon the apparent meaning of *detached texts*, and inſulated expreſſions, will be ſufficiently clear. A ſerious, humble, and devout attention to all that *precedes* and *follows* them, in the diviſion of Scripture to which they belong, can alone, in moſt inſtances, fix their genuine ſenſe.

If the certainty of this obſervation be ſtill doubted, the reader may eaſily ſatisfy himſelf by looking into any two *comments* upon ſome important portion of the word of God, the authors of which are known to have differed materially in ſentiment.

timent. And he may be ſtill more informed and convinced upon the ſubject, by comparing the oppoſite arguments of almoſt any two writers in religious *controverſy*. Of the latter, however, with very few exceptions, it may be proper to warn the reader againſt making farther uſe. The temper and conduct of perſons, whoſe minds have been heated and warped by the violence of party zeal, may anſwer a ſimilar purpoſe with the Spartan exhibition of inebriated ſlaves, by aſſociating ideas of diſguſt with the wilful diveſture of reaſon. But, of all modes of purſuing religious truth, the moſt *unpromiſing* is the peruſal of ſuch writers as uſe the Bible only to accumulate detached ſentences out of it. Any *one* of them, moſt probably, when taken by itſelf, may ſignify one thing or another. And when the writer has arranged and connected the *whole* of them according to his own fancy or intereſt, it is hard indeed if he cannot deduce or infer from them any thing he pleaſes. The only candid controverſialiſts are thoſe who argue from the neceſſary import of any text as fixed by the *context*; and this, it is hoped, the reader will be enabled to determine for himſelf, in a more ſafe and profitable manner, if the object of theſe remarks is accompliſhed.

In ſpeaking, above, of the *diviſion of Scripture* to which any particular text belongs, I adverted to the *entire book* of hiſtory, prophecy, or epiſtolary inſtruction, in which the paſſage is found. If the laborioufneſs of ſuch an examination appears alarming, it will not be denied that the end to be obtained deſerves all poſſible application. But this ſeeming diſcouragement will probably vaniſh, when it is conſidered, that, for this purpoſe, it is not a perpetual *reference* to the whole book for the explanation of every incidental text, that is recommended as expedient; but a *continued peruſal* of the ſeveral inſpired books: So that, when a part of any one of them is in queſtion, the judgment of its meaning may be aſſiſted by a familiarity with the complete portion from which it has been taken.

It may be of advantage to read each diſtinct book of the Scriptures *repeatedly*, before proceeding to the next; in order to be certain what was the *leading view* of the inſpired penman, when influenced to compoſe it. To diſcover this, it ſhould be read *throughout*, with as little interruption or delay, as relative circumſtances and adequate attention will permit. The ſubject to which the writer moſt conſtantly *adheres*, or to which he moſt frequently *returns*, will aid the reader to interpret occaſional digreſſions and ambiguous phraſes. If this fixed point, like the polar ſtar, be kept in view, we ſhall underſtand

ſtand where we are, and what direction we have to take, in every part of our courſe. The pains we are at in ſettling, with due ſolidity, our judgment in the firſt inſtance, will alſo ſerve as a foundation to reſt upon in attending to ſubſequent parts of revelation. Nor will the future ſuperſtructure be unlikely to repay the ſupport by adding to the conſolidation of our early deciſions. And, when the various books of divine Scripture become, as it were, confronted, by a juſt diſcrimination of their reſpective ſimilarities and differences, they will reflect a reciprocal light, by which ſome parts may be illuſtrated, even after they had been given up as irrecoverably obſcure. This will eſpecially be probable, if a cloſe attention be paid to thoſe hints of the *chronological order* of writings and facts, and of the *geographical diſpoſition* of places and countries, with which the various books of the Old and New Teſtaments moſtly abound. The Book of Kings, and the Acts of the Apoſtles, will, in this view, be the beſt key to the prophetical and epiſtolary diviſions. Much latent information and evidence will, likewiſe, be mutually afforded by a compariſon of the ſeveral prophecies and epiſtles among themſelves, grounded, not upon their caſual places in our Bibles, but upon the order in which they may be arranged by the *hiſtorical facts* to which they refer.

In following the connected narrative or argument of each book, an almoſt inſurmountable obſtacle occurs in the diviſions, ſo long and univerſally adopted, of *chapters* and *verſes*. This diſtribution, it is well known, was firſt occaſioned by the want of ſome method of reference to particular expreſſions of Scripture; and has gradually aſſumed its preſent form, more by accident than contrivance. It has produced ſuch a metamorphoſis in the ſacred books, and made them ſo much like one another, and ſo unlike themſelves, that it is difficult for a common reader to conceive that they ever were otherwiſe; or for any body to figure to himſelf what they would appear to be, if not deranged by ſo unnatural an analyſis. The moſt beautiful ſtatue, if hacked into fifty pieces, and thoſe again broken into morſels, would ſcarcely be reſtored to its priſtine dignity and beauty with greater difficulty. Conſiderable help would probably be afforded, to a ſincere and ſtudious inquirer after ſcriptural knowledge, by an edition of the Bible, *corrected* from the common verſion, where indiſpenſably neceſſary for clearneſs or juſtice; with the books *arranged* ſuitably to their apparent dates, and thoſe which are poetical *diſtinguiſhed* by lines, according to the Hebrew manuſcripts, as in Lowth's Iſaiah; admitting no ſubdiviſions but ſuch *paragraphs* as the ſenſe required;

quired; and printed, perhaps with a very few notes, in a size and form adapted to *general* circulation.

Farther hints upon this subject are precluded by neceſſary limitations. It may poſſibly be reſumed in another Number, with a view to the application of our ſtated opportunities of *public worſhip* to the ſame important purpoſe.

MINIMUS.

DIALOGUE THE FOURTH, BETWEEN CRISPUS AND GAIUS,

On the Moral Character of God.

Criſpus.

GOOD morning, my dear friend; your late obſervations on the importance of truth, and the connexion betwixt doctrinal, experimental, and practical religion, have excited in my mind an increaſing deſire after a more particular knowledge of the great doctrines of Chriſtianity.

Gaius. I am glad to hear it; and if it be in my power to afford you any additional light on thoſe intereſting ſubjects, it will afford me great pleaſure.

Criſp. What do you conſider as the firſt and moſt fundamental principle of true religion?

Gai. Unleſs I except the exiſtence of God, perhaps none is more deſerving of thoſe epithets than his *moral character*.

Criſp. What do you mean by the moral character of God?

Gai. The divine perfections have been diſtinguiſhed into *natural* and *moral*; by the former we underſtand thoſe perfections which expreſs his greatneſs—ſuch are his wiſdom, power, majeſty, omniſcience, omnipotence, immutability, eternity, immenſity, &c.; by the latter, thoſe which expreſs his eſſential goodneſs—ſuch are his juſtice, his mercy, his veracity, or in one word his HOLINESS. Theſe laſt are the peculiar glory of the Divine Nature, and conſtitute what is meant by his moral character.

Criſp. Are not *all* the attributes of Deity eſſential to the character of an all-perfect Being?

Gai. They are; but yet the glory of his natural perfections depends upon their being united with thoſe which are moral. The ideas of wiſdom, power, or immutability, con-

very nothing lovely to the mind, but the reverſe, unleſs they be connected with righteouſneſs, goodneſs, and veracity. Wiſdom without holineſs would be ſerpentine ſubtilty, power would be tyranny, and immutability annexed to a character of ſuch qualities would be the curſe and terror of the univerſe.

Criſp. But as God is poſſeſſed of the one as well as the other, they *all* contribute to his glory.

Gai. True; and it affords matter of inexpreſſible joy to all holy intelligences, that a Being of ſuch rectitude and goodneſs is poſſeſſed of power equal to the deſire of his heart, of wiſdom equal to his power, and that he remains through eternal ages immutably the ſame. Power and wiſdom in ſuch hands are the bleſſing of the univerſe.

Criſp. Is the above diſtinction of the divine perfections into natural and moral, applicable to any uſeful purpoſes?

Gai. It will aſſiſt us in determining the nature of that moſt fundamental of all moral principles, *the love of God.* If holineſs conſtitutes the lovelineſs of the divine nature, this muſt be the moſt direct and immediate object of holy affection. True love to God will always bear a primary regard to that which above all other things renders him a lovely Being.

Criſp. I knew a Lecturer on philoſophy, who, by diſcourſing on the wiſdom and power of God as diſplayed in the immenſity of creation, was wrought up into a rapture of apparent devotion, and his audience with him; and yet in leſs than an hour's time, after leaving the room, he was heard to curſe and ſwear, as was his uſual manner of converſation.

Gai. You might find great numbers of this deſcription. They conſider the Divine Being as a great genius, as a fine architect, and ſurvey his works with admiration; but his moral excellence, which conſtitutes the chief glory of his nature, has no charms in their eyes. But if that which conſtitutes the chief glory of his nature have no charms in their eyes, all the admiration which they may beſtow upon the productions of his wiſdom and power will amount to nothing; *the love of God is not in them.*

Criſp. You conſider the moral character of God as a *fundamental* principle in religion; what then are thoſe principles which are founded upon it?

Gai. The equity of the divine law, the exceeding ſinfulneſs of ſin, the ruined ſtate of man as a ſinner, with the neceſſity of an Almighty Saviour, and a free ſalvation.

Criſp. Will you oblige me by pointing out the connexion of theſe principles?

Gai. If there be infinite lovelineſs in the moral character of God, then it is right and equitable that we ſhould love him with all our hearts, which, with a ſubordinate love to our neighbour as ourſelves, is the ſum of what the divine law requires. And in proportion to the lovelineſs of the divine character muſt be the hatefulneſs of averſion to him, and rebellion againſt him; hence follows the exceeding ſinfulneſs of ſin. And if ſin be odious in its nature, it muſt be dangerous in its conſequences, expoſing us to the curſe of the divine law, the juſt and everlaſting diſpleaſure of a holy God. Finally, if, as rebels againſt the moral government of God, we be all in a ruined and periſhing condition, we need a Deliverer who ſhall be able to ſave to the uttermoſt, whoſe name ſhall be called the *Mighty God*; and a ſalvation without money and without price, that ſhall be ſuited to our indigent condition.

Criſp. Is not the moral excellence of the divine character admitted by great numbers who reject theſe principles, which you ſay ariſe from it?

Gai. I ſuppoſe no perſon who admits the being of a God, would expreſsly deny the excellence of his moral character; but it is eaſy to obſerve that thoſe who deny the foregoing principles, either diſcover no manner of delight in it, but are taken up, like your *philoſophical lecturer*, in admiring the productions of God's natural perfections, or elſe are employed in modelling his moral character according to their own depraved ideas of excellence. Being under the influence of ſelf-love, they ſee no lovelineſs but in proportion as he may ſubſerve their happineſs; hence the juſtice of God in the puniſhment of ſin is kept out of view, and what are called his goodneſs and mercy (but which in fact are no other than connivance at ſin, and indifference to the glory of his government) are exalted in its place. A Being thus qualified may be eaſily adored; it is not GOD however that is worſhipped, but an imaginary being created after the image of depraved men.

Criſp. To know the only true God, and Jeſus Chriſt whom he hath ſent; in other words, to know the true glory of the Lawgiver and the Saviour, ſeems to be of vaſt importance.

Gai. True; the former is abſolutely neceſſary to the latter, and both to *grace and peace being multiplied* here, and our enjoyment of *eternal life* hereafter.

Criſp. Farewell, my dear Gaius; I hope I ſhall ſoon ſee you again.

Gai. Farewell.

A. Fuller

THE RICHES OF GLORY DISPLAYED IN THE VESSELS OF MERCY.

THERE is a ſpecies of knowledge which is accompanied with the fulleſt conviction of its divine origin, and which places the ſoul of a Chriſtian under the brighteſt beams of everlaſting love: And if Solomon found it a pleaſant thing to behold the ſun, we may well be elevated with this light which proceeds from the throne of God.

A ſingle tranſaction may ſometimes give us the general outlines of a perſon's character; but our opinion is much more confirmed, by being witneſſes to millions of ſuch actions, eſpecially when we are convinced that they muſt neceſſarily proceed from the ſame motives. Thus, wiſe obſervers of the conduct of Jehovah, by reading and beholding matters of fact, will obtain clear ideas of the divine character, and be firmly eſtabliſhed in the doctrine of free and ſovereign grace. What a proof have we of this doctrine in St. Paul himſelf! And ſince that period, has not God been continually manifeſting the wonders of his grace, and proving to a demonſtration that it is his intention to *make known the riches of his glory in the veſſels of mercy**? As the marvellous and magnificent works of creation give to intelligent creatures ſuch an idea of creating power, as without them could never have been obtained; ſo thoſe evident footſteps of free grace which we behold, give us that knowledge of God, which could no more be acquired by men of the brighteſt natural abilities, than a brute could attain to the reaſon of a man.

A hiſtory of undoubted authority may give us an idea of a man whom he never ſaw with our eyes, eſpecially if it contain, not only a detail of his actions, but of many of his particular ſayings and ſpeeches: Such a hiſtory hath God given us of himſelf, which affords the ſame inſtruction at this period, as when it was firſt written. We can form as juſt, if not a juſter idea of the threats of God by Jeremiah, or the prediction of Chriſt concerning the deſtruction of Jeruſalem, than the perſons could to whom they were originally delivered; ſince the accompliſhment has thrown the cleareſt light upon their true import and meaning. The ſame may be ſaid of innumerable promiſes, reſpecting the converſion and ſalvation of millions of wretched, ignorant, idolatrous Gentiles. How thankful ſhould we be to God for this ineſtimable bleſſing! With what attention ſhould we read his words!

* Rom. ix. 23.

Like

Like muſic and thunder ſhould we feel them: His kind promiſes ſhould regale our ſpirits; and his denunciations of judgment fill us with ſolemn awe. Thoſe feelings which true Chriſtians experience in reading the word of God, afford a pleaſure and ſatisfaction, of which the carnal world is wholly ignorant.

What an unſpeakable motive have we to ſtudy the Scriptures, which aſſure us that it is the delight and glory of God *to be known*; and for this very purpoſe he is holding out the book, and inviting us to read the plan, which from eternity he laid for our ſalvation. This conſideration ſhould fill us with the moſt ardent deſire to grow in grace, and in the knowledge of Chriſt. If God were not well pleaſed with this kind of exerciſe, he would never have handed down ſuch a hiſtory of himſelf, in which he hath unfolded all the riches of his grace and mercy. And what an encouragement do we meet with in this ſtudy, when we perceive that God himſelf is aſſiſting our inquiries, and doing ſuch things as muſt fill all heaven with wonder, that we may obtain a knowledge ſo neceſſary to our comfort!

What are thoſe ideas of wiſdom and power of which ſome carnal philoſophers boaſt, when compared with the knowledge derived from the tranſactions of Calvary, in which the believer is inſtructed! How confounded muſt the wiſe men of this world be, when they are more than convinced that the ſcience which they held in ſo much contempt, is a knowledge of things as much more ſublime than any thing they ever attended to, as the heavens are higher than the earth; or as the knowledge of God himſelf is above that of a creature! What were the ideas which the wiſe Greeks had of God, in compariſon of thoſe which animated the heart, and elevated the mind, of the apoſtle Paul?

To behold God *glorying* in any thing, gives that ſubject an importance which nothing elſe could: And it is this which connects with religion a ſomething which no mortal can fully deſcribe. If the Babylonian ambaſſadors could ſee that the king of Iſrael gloried in his treaſures, we may evidently perceive in what the God of Iſrael particularly glories. We nowhere read, that he accounts the works of nature his treaſures; but his ſaints, who are brought to heaven at an infinite expence—theſe are his riches, in which he will glory eternally. The love and grace which he has manifeſted in chuſing, redeeming, and regenerating them; in adopting them as ſons, in pardoning their ſins, in ſubduing their enemies, and leading them through their various difficulties; theſe are too precious

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and valuable to be overlooked for a moment. In all ages of the world he has been treaſuring up theſe riches; and with pleaſure he beholds his treaſures increaſing every moment. Theſe are more diſtinctly ſeen in the world above, than here below; for the bleſſed are perpetually beholding freſh additions made to their happy family: But as it is the deſign of God to make theſe riches known, in all their aſtoniſhing variety; we, who find pleaſure in this knowledge, ſhall be favoured with equal opportunities.

If a miſer be determined to let men know all his riches, he muſt bring out every bag of gold, and tell the contents of every purſe. When God ſhall fully make known all thoſe riches of grace, which have been accumulating from the days of Adam, every individual ſhall be preſent; and then what infinite pleaſure will the ſouls of the redeemed enjoy! Were it poſſible for any finite being to comprehend the animate and inanimate parts of creation; the bulk and motions of the heavenly bodies; the various combinations of matter, and the qualities of the elements; the different ſpecies of creatures in the air, in the ſea, and on dry land, with all their properties; how much more muſt he know of God's perfections, than the wiſeſt philoſopher upon earth is capable of conceiving! But the grace diſplayed in the ſalvation of one ſinner, unfolds more of the glory of God, than all the works of nature together can do. How ſublime then will be the views, and, conſequently, how ſublime the delights, of godly men, to whom God is determined to make known the whole riches of his glory, in every individual veſſel of his mercy!

Though Chriſt, by his incarnation, obedience, and death, hath accompliſhed that by which God more particularly intended to make himſelf known; yet in the everlaſting council it was ordained, that the making it known ſhould be the peculiar prerogative of the Holy Ghoſt. And as he beheld with pleaſure the ability of Chriſt to finiſh the work which he engaged to perform; ſo he contemplates with delight, the aſtoniſhing difference which the Holy Ghoſt will make in the ſouls of his redeemed—deſtroying that in them, which, in the opinion of men, rendered their ſalvation both improbable and impoſſible, and enabling them to ſurmount all the difficulties they meet with, from the moment of their converſion till they arrive in heaven. As the glory of Chriſt's merit will appear in their redemption; ſo the power and love of the Holy Spirit will be manifeſted in their effectual calling and complete ſanctification. Neither the art nor enmity of the Jews, nor the cruel perſecutions of the Roman emperors, could prevent

this

this heavenly Agent from making the riches of his glory known. In vain, therefore, does man oppoſe what the council of God hath determined ſhall be done.

The ſcorn and contempt with which great men in every age have treated this heavenly myſtery, demonſtrate the ſublimity of the ſubject, and prove the obligation we are under to God for opening our eyes: For we ſhould never have ſeen its glory, nor have taken delight in the contemplation of it, if God had not loved us infinitely. We may therefore expect divine aſſiſtance, in endeavouring to attain more of this heavenly knowledge; ſince thoſe who love in the extreme, take a pleaſure in ſhowing all they are poſſeſſed of. What then will heaven be! Surely *eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath prepared for them that love him!* T. P.

THE MORAL LAW THE RULE OF THE BELIEVER'S MORAL CONDUCT.

HOW truly lamentable it is to behold the connected truths of Chriſtianity ſeparated by its profeſſed diſciples! One doctrine admitted is often inimically ſet in oppoſition to another. The believer's free juſtification in Chriſt is adduced by ſome, as an argument againſt his neceſſary ſubjection to the moral law. With an eye to this dangerous error, let us inquire, *Whether the Law of God ſtill remains the invariable rule of the Believer's moral conduct?*

To facilitate our determination, let every thing unconnected with the ſubject in hand, be entirely diſcarded. If we confound ſubjects diſtinct in themſelves, we unavoidably run into endleſs abſurdities and diſputes.

Our preſent inquiry is *not*, whether the believer in Chriſt is under the covenant of works? for this we poſitively deny. *Not*, What are the conditions of a ſinner's juſtification, whether preſent or continued? for this, we avow, is abſolutely unconditional, through the righteouſneſs of Chriſt, divinely, freely, and for ever imputed to him. *Not*, Whether the believer, once juſtified, can poſſibly, at any time, come under the condemning ſentence of the law? This, we believe with ſcripture, John, v. 24. God graciouſly forbids. We have nothing at all to do with *juſtification*, in the preſent controverſy. It relates entirely to another ſubject, the *doctrine of ſanctification*. *Not*, with reſpect to ſanctification itſelf, in our preſent inquiry, when, or by what means, the believer is moſt powerfully

fully diſpoſed and enabled to a purſuit of all holy and evangelical obedience? for this is, doubtleſs, by looking unto Jeſus, and by his conſtraining love ſhed abroad in the heart by the Holy Ghoſt. When we examine whether the law is to be conſidered by the believer as the rule of, what the apoſtle ſtyles, the manner of life, or moral conduct; it would be impertinent cavilling to introduce ſuch inquiries as theſe, deſigned only to darken inveſtigation, and pervert or corrupt our concluſions.

To prevent miſtakes, let us remember, that by *a rule* is not neceſſarily meant a ſtandard which we can come up to or equal, but ſimply a *certain directory*, which ſhows us what is right or wrong. To make any thing our rule, therefore, is to aim at conformity to it, or being like it, with a conviction that ſo far as we come ſhort of it, ſo far we are wrong. Let us alſo remember, that the term *law* hath various ſignifications in Scripture, and that, in the preſent diſpute, we muſt therefore conſider it *only* in that ſenſe which agrees with the nature of the ſubject. It ſometimes means the Jewiſh polity, or code of civil laws; ſometimes the Moſaic ceremonies; ſometimes the covenant of works, having certain conditional promiſes and threatenings annexed; ſometimes the whole word of God; ſometimes, excluſively, the commands of God iſſued forth and enjoined by him as our lord and governor, which we cannot tranſgreſs without ſinning againſt him, which are ſummarily comprehended in the ten commandments, and ſtill more briefly compreſſed in that one word, LOVE. In the ſubject before us, the law is naturally and neceſſarily conſidered in this laſt ſenſe only; as ſimply intending the moral precepts of God.

The queſtion therefore, when the terms are properly underſtood, amounts to this: *Whether the commands of God, ſtript of their covenant-form, ought to be conſidered by the believer, as the divine and authoritative directory of his moral conduct?* Or, in other words, *Whether the believer, whom God has freely and for ever juſtified in Chriſt, ought to aim at being as holy as God commands?* Who can refuſe his conſent to the query, when thus unequivocally ſtated? It muſt be immediately anſwered in the affirmative, I think, by every renewed ſoul.

I have heard it objected, that the believer has no need of a rule or command in order to obedience; becauſe he has a principle of love within that diſpoſes him to it. 'Tis true he has this animating motive. But the beſt principle cannot exerciſe itſelf without ſome given rule or directory. Love to a perſon diſpoſes us to do his will, but we muſt firſt know what his

will is, before we can move a ſtep in his ſervice. The principle is at a loſs without the rule, as the rule is uſeleſs without the principle. Chriſt therefore directs thoſe, who have the principle of love, to the rule of his commandments, John, xiv. 15. Beſides, however moral our conduct may be, if we have not reſpect to the authority of God herein, if it be not purely becauſe we know it is the commanding will and pleaſure of God we ſhould be ſo, ours is not obedience unto God.

Others confeſs, indeed, that the Chriſtian has a rule or directory for his conduct, but deny that the moral law is given of God for this end. One affirms, the Spirit is the rule. That he is the author of all holineſs, we readily grant: But that he is the rule of our moral conduct, is unmeaning folly. He is Jehovah himſelf; his will therefore, not his perſon, is the rule of moral rectitude. His will cannot be known but by ſome revelation. That which reveals it, then, muſt be our directive rule. And where is this ſufficiently revealed but in the expreſs commands of his written word? Some, ſeeing the folly of calling the Spirit himſelf, declare the law written in the heart, to be the rule of the believer's moral conduct. But is the law written in the Chriſtian's heart ſo perfect as to afford him ſufficient direction for every ſtep in life? When he wants direction for duty, does he look within to what is felt and impreſſed there, or to the law and to the teſtimony written in the word? When the Chriſtian feels an inclination or internal influence to this or that, he cannot tell whether it is right or wrong, but as it agrees or diſagrees with the commanding will of God revealed in his word; and therefore before he purſues it, he is led to compare it herewith; which evidences he makes not his experience or the law within, but the law written in the word, the rule of his conduct, or that, according to which he deſires to be regulated.

In confirmation of this truth, we might argue, Firſt, the apoſtle ſays he was, in a ſenſe, under the law: 1 Cor. ix. 21. Now, we cannot ſuppoſe the apoſtle was under it as a covenant, or as the rule of his juſtification and peace, which he repeatedly denies. It follows then, he was under it as the directory of his moral conduct; not as a condemning letter, but as an inſtructive guide. Further, except the commanding law of God remains in force, as the invariable rule of the believer's conduct, God's authority over him as a king is entirely deſtroyed; and he would thereby ceaſe to be God over all. But ſuch an idea cannot be admitted. Neither is it agreeable to the principles or conduct of the believer. He gives himſelf

up

up to God and his Chriſt as his king. A king he cannot be without a law and authority to command. And a profeſſed ſurrender of ourſelves unto God in Chriſt, as our rightful governor, is hypocriſy, except we look upon ourſelves as under unalienable ſubjection to his commanding will; from the authority of which no change of ſtate whatever can exempt an individual, either of men or of angels. Beſides, if the law is not to be conſidered as the rule of the believer's moral conduct, why are its precepts divinely enforced to this end, as we find they ſo frequently are throughout the epiſtles? Rom. xiii. 8, 9. Eph. vi. 1, &c. But finally, if we are not bound in duty to obey the commands of God as the directory of our conduct, then we may break them without ſin. What is not our duty to do, is no ſin to leave undone. Where there is no law (that is, a word of authority and force to command) there is no tranſgreſſion; for ſin is a tranſgreſſion of the law.

In oppoſition to this, do any object, *We cannot fulfil the law?* 'Tis true. And what kind of a rule muſt we have, if we have none but what we can fulfil? None, I am certain, that would be honourable for God to ordain. None at all, except we plainly affirm, I am not to be guided by the commanding word of God; my own will is my only rule of conduct. The unreaſonableneſs of this objection will further appear, when we conſider, that if nothing is to be admitted as the rule of moral rectitude but what we can fulfil, then we may be perfect.

Do others ſay, *This deſtroys Chriſtian liberty?* Not ſo, I apprehend, if we impartially conſider wherein Chriſtian liberty conſiſts. The believer is freed not only from legal ceremonies, but from condemnation and the curſe: Romans, viii. 1. Gal. iii. 13. And he cannot too ſteadily maintain his perfect exemption from theſe: Gal. v. 1. The indulgent legality of many perſons, who embrace the ſentiment I am defending, ſtrengthens the objection juſt raiſed by oppoſers. But, however, though perfectly liberated from the curſe, he is not free to uſe this liberty as an occaſion to the fleſh: Galatians, v. 13. Luke, i. 74, 75. For, he is freed alſo from the reigning power of ſin, ſo as to be at liberty, in his meaſure, to run in the way of God's commandments, which he was not in his unregenerate ſtate, being the ſervant of ſin: Rom. vi. That Chriſtian liberty is not inconſiſtent with viewing the commands of God as the rule of our conduct, is evident from the example of David, Pſ. cxix. 45. "I will walk at liberty, for I ſeek thy precepts."

Does a third inſinuate, *If the law is the believer's rule, then he is always out of the way, when he breaks or comes ſhort of it?*

And where is the harm if we admit this conſequence? Taken in its proper ſenſe, it is a fact. To ſay his juſtification is diſannulled and impaired by his ſhort-comings, &c. is oppoſite to the truth of the Goſpel. When the Chriſtian, under temptation, imagines ſo, he is under an error. It is evident then he is not looking ſimply to the law as the rule of his conduct, but as a covenant of works, not only as having authority to command and direct, but alſo to condemn and to curſe; which authority it has loſt as to the believer, through the atonement of Jeſus. But though his juſtification remains firm, who will not allow that the believer, by his breaches of the moral law, is out of the way of holineſs, and fails in point of duty? Nor will this conviction harm, but humble him; teach him the neceſſity of living conſtantly upon Chriſt for ſalvation; influence him to admire the riches of divine grace that purpoſed to ſave him who ſtill continues to be an unprofitable ſervant; and cauſe him to long after the end of his faith, even the complete and eternal ſalvation of his ſoul.

Reader, may you and I enjoy a divine and ſenſible acquittance from guilt through faith in the accepted atonement of Chriſt, and poſſeſs a heart yielding willing ſubjection to God as our Lord; and thus fully prove, in happy experience, that the blood of Jeſus Chriſt purgeth our conſciences from dead works, to ſerve the living God.

W. R.

PIOUS ADVICE TO A PROFLIGATE SON.

"IT is *all a tale*," ſaid Will to one of his female couſins, who ſpoke of going to church next day. "My brother and I are to have a ride into the country." The lady was ſhocked at the rudeneſs of the declaration, and inſtead of an approving ſmile, Will was rewarded with a frown. This young gentleman was placed early in life at a diſtance from thoſe whoſe more immediate duty it was to guide his unpractiſed years; and thus left at liberty in the choice of his companions and pleaſures, he ſoon exchanged the principles which had been carefully inſtilled into him, for others more flattering and faſhionable. When he made the above open and frank acknowledgment of his opinions, he was juſt come from a friend's houſe, where he had dined, and done honour to the excellent quality of the wines by bringing off a ſufficient quantity. Inſpired and elevated with the entertainments of

of the table from which he had lately riſen, Will was ambitious, in the abſence of thoſe whoſe years and experience would have been a reſtraint, of ſhowing his ſuperiority to vulgar weakneſſes and prejudices. Whether he imagined that ſuch a diſcovery would recommend him to the favour of the ladies, I will not determine.

As I found myſelf altogether unqualified to join in that ſort of polite converſation which the gentleman had introduced, and which he ſeemed deſirous of continuing with the help of his younger brother, who has embraced the ſame generous and enlarged ſentiments, I inſtantly withdrew, leaving Will and his couſins to manage the matter betwixt them. For my own part, I am ſtill reſolved to perſiſt in the primitive practice of obſerving the Sabbath-day, till my underſtanding ſhall be ſo far enlightened as to perceive, with Will, that the Chriſtian religion is *all a tale*. If it be *a tale*, as Will ſays (and he, no doubt, has his reaſons), ſure it is a *good* one.

The young gentlemen came down in the morning properly equipped, and finding their ſiſter was ready, they all three ſtept into the chaiſe, which waited at the door. They had not proceeded far, before Euphronia, an amiable young lady, began to feel ſome uneaſineſs of mind, and expreſſed her doubts whether it was lawful to take ſuch a journey of pleaſure on that day. "I ſaw my mother look a little diſpleaſed when we were preparing to ſet out."—"My mother is too narrow and bigotted you know," replied Will, "and ſhe will forget us all as ſoon as ſhe ſees her favourite preacher Mr. —— in the pulpit."—"I dare ſwear," ſays his younger brother, "ſhe has forgot us already, for ſhe is by this time on her knees in the little cloſet."—"She never forgets any of us there," ſays his ſiſter; "but I have been too eaſily prevailed on to engage in this expedition. Had I reflected that it would have given our dear mother ſuch uneaſineſs, or that I ſhould have been expoſed to hear ſuch converſation, I would not have heſitated a moment to ſtay behind. There is a dreadful cloud hanging over us! How black and diſmal it appears! It will certainly ſoon burſt upon us in a deluge of rain."—"What have you to fear from the burſting of the cloud?" ſays Will: "We are all ſecure in this ſnug carriage, and in a ſhort time we ſhall have a good comfortable room and a hearty dinner; and if we can get no pleaſure out of doors, we ſhall amuſe ourſelves the beſt way we can within."—"But what will become of that poor fellow that rides before us?"—"Let him go to the ——."—"I am afraid, Will, ſome of us ſhall get there before him."—"Siſter, your notions are too antiquated. You have been too long in a

confined

confined ſphere among the canting whining hypocrites of ——. I muſt have you along with me. None of the people of ſenſe and faſhion with us trouble their heads about religion, or ever think of minding Sunday or going to church; they leave that to ſervants and mechanics."—"Then I fear they leave the beſt part to them, and take up with the worſt themſelves. They forego, I am now inclined to think, the moſt rational gratification our natures can enjoy, and raſhly renounce all hopes of future happineſs, for the pomp and glitter of a day."—"You will judge otherwiſe when we have had you awhile amongſt us."—"I hope not: I am not at all ambitious of the honour you propoſe; and if ſuch be the circle to which you would introduce me, I chuſe rather to remain at home in peace and obſcurity. My friends, it is true, are of a different way of thinking from yours, and may not, perhaps, appear ſo gay and ſplendid, but they have as ſound heads and as honeſt hearts; and I feel myſelf perfectly happy in their ſociety, without any wiſh to make a change."—"An excellent parſon in petticoats, upon my word. Where, in the name of wonder, ſiſter, have you acquired all this fine rhetoric and divinity? Did you ſtudy at —— or at ——? Couldſt thou get in amongſt the people called Quakers, I am confident thou wouldſt outſhine the beſt-gifted ſiſter of them all. But how wilt thou part with that high cap, child, theſe ſmart feathers, and all thy other finery? Seriouſly, ſiſter, I pity your weakneſs; and had I dreamed that your conſcience was ſo very tender and ſcrupulous, I would not have aſked you to be of our party."—"And I, brother, moſt ſincerely pity your wickedneſs; and had I known that your principles were ſo looſe, and that you could have talked in ſo profane and irreligious a ſtyle, no entreaties ſhould have moved me to accompany you. But I beg that for the future you will ſuppreſs, at leaſt when I am preſent, all ſuch impious reflections, to which my ears have hitherto been unaccuſtomed." The young gentlemen, confounded and abaſhed at ſo ſpirited a remonſtrance, behaved during the remainder of the journey with decency and good manners; but notwithſtanding all their efforts to force an air of gaiety and cheerfulneſs, the day paſſed very dull and heavy. The weather too was unfavourable. In their return to town they had long intervals of ſilence, interrupted only by yawnings. At length the younger brother began to hum a faſhionable air, but was quickly reproved by the other, who thought it imprudent to ſhock any farther the feelings of their ſiſter, leſt a diſcovery ſhould be made, which would draw upon him the diſpleaſure of his parents, and embitter the ſhort ſtay he intended

intended to make among his relations. As ſoon as they landed at their father's houſe, the young lady repaired immediately to her own apartment, and the young gentlemen to a tavern in the neighbourhood, to ſpend the evening, according to appointment, with ſome very choice companions; where the miſcarriage of that day's excurſion, and the ridiculous ſqueamiſhneſs of their ſiſter, furniſhed no ſmall ſhare of the entertainment.

A little before the time fixed on for her brother's departure, Euphronia took an opportunity of relating the whole affair to her mother, and expreſſed her concern and regret for having acted ſo contrary to her mother's inclinations and her own ſenſe of duty. As it was the firſt offence, ſhe hoped to be forgiven, and promiſed ſhe would never ſuffer herſelf to be drawn in to give her countenance to ſuch an unworthy abuſe of that ſacred day. "Aſk forgiveneſs, my dear," ſaid her mother, "of Him whom you have chiefly offended, and take care to ſhow the ſincerity of your repentance by a greater purity of converſation, and a ſtricter regard to the inſtitutions of our holy religion." At this moment her brother entered the room, upon which ſhe went out, and left them alone together. Will ſoon dreaded, from the countenance of his mother, more in ſorrow than in anger, what had been the ſubject of their converſation; but ſhe did not keep him long in a ſtate of ſuſpenſe. With a dignity, yet at the ſame time with tenderneſs, ſhe thus addreſſed him: "Sorry I am from the heart, my dear Will, to hear ſuch accounts of your conduct as cannot but leſſen you in the eſteem of all thoſe whoſe regard is worth poſſeſſing. I never expected to receive ſuch information concerning you. But the ſource whence I have derived it can leave no room for uncertainty and doubt. To have heard that you were ſeized with a violent fever, or had broken a limb by a fall from your horſe, could not have raiſed in me ſo great an alarm for your ſafety as this news has done. A mind, corrupted by evil principles and vicious indulgences, is worſe than all the dreadful diſorders and misfortunes to which the body is liable. With ſuch an inconſiderable ſhare of knowledge and experience as you muſt have acquired, how dare you ſo boldly diſpute the truth of a relation which has been credited by many much wiſer and better than yourſelf, or call in queſtion the exiſtence of things which it is impoſſible for you and all the ſons of Adam to diſprove? But I am ſtill diſpoſed to think favourably of you, and to believe that you are not as yet a real confirmed infidel, but have been betrayed into the profeſſion of theſe ſentiments merely by vanity and a fooliſh deſire of appear-

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ing as manly as your neighbours. You have unhappily choſen as models for your imitation the moſt contemptible of your ſex: Few, I hope, of ours are as yet infected with this libertine and abandoned ſpirit. As you are yet only a novice, I am not without expectations that a timely and ſerious warning may not be altogether loſt upon you. It has long been my ſtudy and deſire to preſerve on my mind a deep conviction of the uncertainty of all human enjoyments, and when I part with any of my family to conſider that I may never have the pleaſure of converſing with them again in this world. Hearken to this then, as if it were the laſt advice of an affectionate mother, who cannot but love you, though your conduct has not hitherto been ſuch as ſhe can honeſtly approve. Surely thoſe aſſociates who are ſo laviſh in their aſſertions of friendſhip, when perhaps heated and inflamed with wine, cannot feel ſuch ardent and ſincere wiſhes for your welfare as the parent who brought you forth and nouriſhed you all your infant days. O, my ſon! flee, I beſeech you, the company of the vain and licentious: They may endeavour to perſuade you that they are happy; but heed them not: It is a deluſion and a lie. They never can taſte of true and genuine ſatisfaction while they madly purſue ſuch a courſe. Venture not amongſt them again, though it were to make you maſter of a world: The ruin both of body and ſoul muſt be the fatal conſequence of ſuch a connexion. If you cultivate the ſociety of the virtuous and the wiſe, you ſhall never have cauſe to repent of it. Their friendſhip is ſincere, and it will be improving, delightful, ſteady, and permanent; but God himſelf is the only powerful and unchangeable friend. Remember that you are obnoxious, as well as others, to misfortune, diſeaſe, and death. There are ſituations in human life when the moſt faithful and attentive friends can only behold and weep, but cannot afford the ſmalleſt relief: In ſuch a ſeaſon the certainty and reality of thoſe things, which you now affect to deride, will preſs upon your mind in all their native force and vigour; and though you ſhould obtain comfort, yet I almoſt tremble to think how dear your folly of mocking at religion will coſt you. Be entreated to read often, and with attention, that bleſſed book which the gay and thoughtleſs ſo much deſpiſe, and think it no ſhame or diſgrace to implore the direction of Him who hath made both it and you: It will tell you all things that ever you did. Do not haſtily believe it to be a falſehood invented to impoſe upon the weak and credulous, becauſe men of profligate manners, who wiſh it in their hearts, have been bold enough to ſay ſo, or becauſe a few, who call themſelves philoſophers, and pretend to be much

more knowing than others, have, in the pride of their underſtanding, denied the truth and reality of all religion. With the greateſt bigotry and zeal have they propagated their deteſtable opinions; thus attempting, with the moſt inhuman barbarity, to rob the wretched of their only ſupport. But upon a diligent peruſal, I hope you will find to your comfort, that there is nothing weak or defective in the evidence, nothing abſurd or contradictory in the doctrines, nothing unreaſonable in the precepts; but that all is worthy of that wiſe and gracious Being from whom it comes, and wonderfully adapted to the miſerable ſtate of thoſe to whom it is directed. Be aſſured I ſhall not ceaſe to recommend you to the ſame God who has kindly conducted and comforted me, and in whoſe ſervice I have enjoyed infinitely more ſweetneſs and delight than the moſt ſucceſsful votary of vice from all his mean and fading pleaſures. And if my poor teſtimony can add any weight with you to the countleſs multitudes who have felt and proclaimed that God is true, I can moſt ſafely and heartily affirm, that in no one moment ſince I knew him have I found his word to fail, and I am perſuaded never ſhall. Many comforts has he poured into my cup; and this one, I truſt, is ſtill reſerved for me—to hear, before I leave this world, that my prayers for your conviction and amendment have been heard and anſwered." Here the good old lady ended with tears in her eyes. Her ſon hung down his head in the utmoſt confuſion, unable to make any reply. What effect theſe admonitions will have upon him, time alone can determine.

SCOTUS.

RELIGION AND LEARNING MUTUALLY HELPFUL.

THE intelligent Chriſtian is much and frequently pained in obſerving the prevalence of infidelity among the learned, and alſo the contempt in which learning is held by many profeſſors of the religion of Jeſus. Many, who profeſs the true religion, in their weakneſs and enthuſiaſm pour abundance of contempt upon human literature: They even conſider learning as injurious to religion; and ſeem to imagine that it almoſt, if not altogether, diſqualifies a man for the Chriſtian miniſtry; and that illiteracy is a very eſſential qualification for that important work. Many men of letters, on the other hand, treat Chriſtianity with much undeſerved contempt. Though learning is by no means to be put upon a level with religion—the one exceeding the other, in real im-

portance, as eternity exceeds time; yet are they mutually beneficial to each other. Learning has been denominated, and with great propriety, the hand-maid to Religion; and Chriſtianity has defended and preſerved this her hand-maid—has defended and preſerved her, when, if ſhe had diſmiſſed her from her ſervice, ſhe would have been expoſed, ſhe would have been neglected, ſhe would even have periſhed. Chriſtianity protected Learning, when all the antichriſtian world diſregarded, deſpiſed, and caſt her out of doors; and in due time ſhe brought her forth, to be admired, and to be courted by the whole world. On the other hand, Learning has not been an ungrateful nor uſeleſs ſervant to her miſtreſs: What can I mention that ſhe has not done for her? She has faithfully delivered her meſſages to thouſands, to millions, who otherwiſe would have remained unacquainted with her; ſhe has revived her intereſts; ſhe has diſperſed the darkneſs that veiled her glory; ſhe has defended her cauſe, confounded her enemies, and in a thouſand ways promoted her advantage. Without fear of contradiction we may venture to aſſert, that there was a time, when, had it not been for Chriſtianity, Learning—all the learning of antiquity—would have been loſt; and that there was a time, when, had it not been for Learning, Chriſtianity could neither, humanly ſpeaking, have been known nor propagated. In the "diſmal night of ignorance," as it has been well called by an elegant writer *, which laſted through ſome of the middle centuries, the little learning that remained was confined to eccleſiaſtics; and would have been neglected even by them, had not they been eccleſiaſtics—nothing but their profeſſion inducing them to cultivate letters in any degree. And at that memorable period, the time of the reformation, how could Chriſtianity have been known, how could it have been propagated, had none poſſeſſed the advantages of learning, had none been acquainted with the original languages of the ſacred Scriptures? We may further aſk, with reſpect to the time ſince Religion and Learning have been revived amongſt us, have not ſome of the brighteſt luminaries in the learned world been miniſters of Religion? And has not the cauſe of Religion been moſt effectually promoted by men renowned for their literary accompliſhments? Let not any of the literati, then, ungratefully diſown their obligations to Chriſtianity; And let not Chriſtians deſpiſe Learning, nor diſcard it from the ſervice of Religion.

CANDIDUS.

* Viceſimus Knox.

A LETTER TO A YOUNG GENTLEMAN, FROM HIS TUTOR.

DEAR SIR,

YOU have juſt been conducted through a courſe of liberal education, and are now about to enter on the world of buſineſs and temptation. Will you permit your late inſtructor, to whom you have long looked up with reſpect and affection, to recall your attention to the moſt ſerious and important of all ſubjects, I mean that of *Evangelical Religion?* Though the gay and thoughtleſs ſtart at the name, as if ſome horrid form bolted on their ſight; though many who pretend to ſuperior knowledge, like the Roman annaliſt*, treat it as a miſchievous ſuperſtition, calculated to depreſs the ſpirits and enervate the faculties of the mind; you, through the providence of God, have been taught that Goſpel piety improves the underſtanding and refines the heart, being totally different from that melancholy thing, which uſurps its name, and tears us from all the endearments of ſociety to practiſe penance and unmeaning devotion within the gloomy receſſes of a cloiſter. Ignorance may fear, and prejudice miſrepreſent, the religion of Jeſus; but they who know and cordially embrace it will experience it to be a cheerful companion in youth, and an invariable friend amidſt all the changes and calamities of life, which will adminiſter ſupport and conſolation when ſtrength and ſpirits fail, and accompany us into the future ſtate, when all other friends have forſaken us and fled.

But, before I enter on the diſcuſſion of this ſubject, it will be proper for me to apprize you of the dangers to which you will ſoon be expoſed, and the obſtacles you will meet with in the purſuit of true wiſdom.

A *ſpirit of diſſipation*, or love of pleaſure, pervades at preſent all ranks and orders of life, and threatens to expel every thing ſerious from ſociety. Againſt this diſpoſition, the more dangerous becauſe ſo general, I earneſtly entreat my dear young friend to be upon his guard. However innocent, and free from direct immorality, Worldly Pleaſure may appear; however faſcinating her garb; however ſoft and inſinuating her ſmiles and perſuaſions; however numerous and faſhionable her votaries; yet if you ſuffer yourſelf to be allured by the flattering voice of this ſyren, ſhe will inſenſibly conduct you into thoſe regions of miſery and deſpair, whence few return to recite the doleful tale of her fatal deluſions.

* Tacitus.

Pleaſure acts like an opiate; it gently ſtupifies the faculties. Accuſtomed to eaſe, the mind becomes indiſpoſed for manly exertion and the patient inveſtigation of truth, eſpecially truth of a ſolemn and ſpiritual kind. And as the light of the ſun is obnoxious to a diſeaſed eye; ſo truth itſelf, when it diſcovers and reproves the follies we love, will become painful, and therefore will be hated and avoided. Thoſe who are habituated to luxurious enjoyment, reluctate againſt every thing calculated to diſturb their repoſe, and rouſe their attention. Hence ariſes much, if not moſt, of that diſguſt, which prevails in the faſhionable world, to ſerious religion. It is their enemy, in the ſame ſenſe as the prophet Micaiah was an enemy to the guilty monarch of Iſrael*, "it doth not propheſy good concerning them but evil, and therefore they hate it."

Every kind and degree of entertainment I would not condemn as unlawful: I only wiſh to caution you againſt making *amuſement your buſineſs*—againſt ſpending your precious hours in thoſe things which ought never to be uſed but as temporary relaxations, in order to fit both body and mind for vigorous action. If you would be wiſe and happy, you muſt reſolutely cultivate a habit of diligent and patient attention, and learn to deſpiſe thoſe poor contrivances which thouſands employ to ſquander away a ſhort life, and drown all ſerious reflection, till too late they begin to lament, "how they have hated inſtruction, and deſpiſed reproof."

Should you be thoughtful and inquiſitive about religion, you will probably be expoſed to the contemptuous ſneer, or witty remarks, of your gay companions. But, to elude their force, let me entreat you to exert the ſpirit of a man, and ſecretly implore that divine help which is never denied to the earneſt and humble ſuppliant.

Contempt and ridicule are very formidable, eſpecially to the young and inexperienced; but they are imaginary terrors, and, like ghoſts and apparitions, which ſcare the ignorant, are found to be unſubſtantial and harmleſs, when reſolutely faced and minutely explored. Conſider, my friend, whoſe contempt you are likely to incur. Is it the contempt of the wiſe and good—of thoſe whoſe reſpect is worth procuring upon the terms they propoſe? No. None but the groſsly ignorant, or the infamouſly vicious, will venture to treat ſober conſideration with contempt.

* 2 Kings, xxii. 8.

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With the utmoſt degree of falſehood it has been ſaid, that ridicule is the teſt of truth; ſince there is nothing ſo wiſe, ſo excellent, nor ſo uſeful, but it may be firſt viewed through the medium of a diſcoloured imagination, and then placed by a profane wit in a laughable ſituation, by artfully combining with it ridiculous things which are foreign to its nature. Even Plato and Paul have been dreſſed by buffoons in fools-coats of their own making; but neither Plato's philoſophy, nor the Apoſtle's divinity, will be thought the worſe of, on theſe accounts, by thoſe who have ſtudied them for themſelves. The fineſt and graveſt poems have been parodied: Milton has been laughed at by Voltaire; Virgil has been traveſtied; but who that can read or reliſh thoſe ſublime compoſitions, will hold them in leſs eſteem? The moſt regular and beautiful countenances may be diſtorted into the moſt droll and horrid figures, by means of badly ground mirrors: Look to the faces themſelves, and immediately you are ſtruck with admiration. It is an eaſy thing to raiſe a violent exclamation againſt every thing decent, as formal and ſtiff; every thing ſerious, as melancholy and ſuperſtitious; every thing devout, as fanatical and enthuſiaſtic; every thing that does not ſuit the conception of a proud reaſon, or which is not preſently obvious to a giddy diſſipated mind, as nonſenſe and abſurdity. Some, who arrogate to themſelves all reaſon and learning, and like the phariſees of old deſpiſe others, will tell you that certain notions and practices did well enough for our grandmothers and nurſes, but that we live in more enlightened times, and that it is a proof of a little and illiberal mind to hold ſuch opinions as are ſcouted by the wiſeſt philoſophers of the age. Theſe I call ſly tricks played off upon your weakneſs and vanity, and not ſober arguments addreſſed to your underſtanding. Learn to diſtinguiſh between wit and argument; between the haughty ſneer of aſſuming contempt, and the majeſty of convincing truth. Pray for magnanimity to maintain your rights, as a reaſonable creature, againſt the pretended infallibility of ſelf-exalted rationaliſts on the one hand, and of anathematizing bigots on the other: And thus may your mind be prepared for the reception of that divine truth, which alone can make you "wiſe to ſalvation." Upon this ſubject I will addreſs you again, ſo ſoon as leiſure will permit.

I am, with eſteem, your affectionate friend,

PAIDEUTES.

SERIOUS CONSIDERATION.

I KNOW that I muſt die: But what preparation have I made for it? O, my ſoul! what evidences haſt thou for heaven? I muſt die: But am I now dead to ſin? I muſt appear before God in judgment: But what account can I give of my life?—Thoſe who are pardoned through faith in Chriſt, and ſanctified by the Holy Ghoſt, will be eternally happy: But is this *my* caſe? Am I pardoned? Have I repented? Have I forſaken ſin? and do I delight in God and in his ſervice, and carefully ſhun all evil company, and evil words and actions?—Lord, have mercy upon me; make me holy, and fit me for thy preſence. T.

RELIGIOUS INTELLIGENCE.

THE inhabitants of Aberdeen have ſuſtained a great loſs in the Rev. Mr. Hay, a pious, orthodox, ſtudious, young miniſter, who was ordained there about a year ago; had much at heart the intereſt of the Redeemer's kingdom; but who, in the midſt of his zealous exertions, was lately removed from the church militant to the church triumphant.

We are ſorry to hear that the Rev. Dr. Witherſpoon, the preſident of *New Jerſey College*, ſo deſervedly celebrated for his Eccleſiaſtical Characteriſtics, Treatiſe on Regeneration, and other evangelical writings, and who loſt the ſight of one eye when in England, after the termination of the American war, laſt winter became totally dark; but we find he ſtill continues to exerciſe his miniſtry, and to preach to his congregation with acceptance. Conſidering how ably the Doctor's pen has been employed in the recommendation and defence of religion, the friends of the Goſpel in all parts of the world will join with thoſe in America in lamenting this recent calamity.

We learn alſo, through the medium of a friend of Dr. Witherſpoon, on this ſide the water, that in the general aſſembly of the Preſbyterian miniſters, held at Carliſle, in America, May 1792, the reſpective members came to an unanimous reſolution, not to admit any to their pulpits who maintain the doctrine of *univerſal ſalvation*, or, that all mankind, live and die as they may, will ultimately be happy. He adds, that this unity in orthodox ſentiments was beyond what the Doctor ever expected to find in ſo large an aſſembly of divines.

Laſt April the foundation of an African church was laid at Philadelphia. One of the members of the religious ſociety knelt down, and fervently prayed that nothing but the pure doctrine of the croſs might be preached in that place, that the church which ſhould there aſſemble might be built upon the Rock of ages, and that the gates of hell might not prevail againſt it. Theſe poor Africans have received from private donations a conſiderable ſum towards completing the building. They have lately had a bequeſt of a hundred pounds from a pious and public-ſpirited citizen, and the reſidue will be ſupplied by a loan from another generous perſon.

OBITUARY.

ON Tueſday, July 2, 1792, died of a rapid decline, in the 32d year of her age, Mrs. Jane Carter, wife of the Rev. T. Carter, at Preſton, Lancaſhire. She was brought, through divine mercy, to the knowledge of the truth when about 16 years of age; from which time till her death, ſhe was enabled to conduct herſelf ſo as to be a living ornament to her profeſſion. Though ſhe did not often enjoy the triumph of aſſurance, yet was ſhe enabled to maintain a firm reliance on the Rock of ages, and to draw all her happineſs from the covenant of grace, through the blood and righteouſneſs of Chriſt; and might with propriety be denominated a ſincere, humble-walking Chriſtian. She was enabled to bear her affliction with remarkable patience and reſignation. At the beginning of her illneſs ſhe was much buffeted by the enemy of ſouls, and was brought to doubt of her intereſt in the favour of God, and to fear all her former experience was only a deluſion. But, about three months before her death, ſhe awoke one morning with that precious paſſage of Scripture much impreſſed on her mind; Iſaiah, xli. 10. "Fear thou not, for I am with thee; be not diſmayed, for I am thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee by the right-hand of my righteouſneſs." From this time her doubts and fears were ſcattered, and ſhe ſeemed, as it were, dead to all earthly connexions, ſo as cheerfully to reſign them all to the care of her gracious Father, to whom ſhe had committed her ſoul as the purchaſe of the Redeemer's blood. She daily expreſſed an ardent deſire to depart and to be with Jeſus, and would frequently ſay with the poet:

"Why are thy chariot-wheels, my Lord, ſo ſlow?
Why tarries ſo my beloved Jeſus ſo?
Sign my diſmiſſion with a tender ſenſe,
That thou with my retiring doſt diſpenſe."

At other times, fearing leſt ſhe ſhould, by impatience to be gone, grieve her gracious Lord, ſhe would ſay,

"I would not grieve thee, Lord; thou know'ſt my heart;
Nor one ſhort day before thy time depart:
But I am weary, and dejected too;
Oh, let me to eternal ſabbaths go!"

On a view of the inſufficiency of her own righteouſneſs, which ſhe conſidered only as filthy rags, ſhe would often turn the Apoſtle's language into a prayer*, "Oh, that I may be found in Him, not having my own righteouſneſs, which is of the law; but that which is through the faith of Chriſt, even the righteouſneſs which is of God by faith." A little before her death, being too much exhauſted to bear converſation, on being aſked how ſhe found her mind, ſhe anſwered, Quite compoſed; and ſhortly after, without the leaſt agitation, cloſed her eyes, and ſweetly ſlept in Jeſus.

ON Tueſday the 27th of Auguſt 1793, died, at Keighley, in Yorkſhire, the Rev. William Stirrit, whoſe natural diſpoſition was mild and amiable, and his behaviour through life uniformly engaging. At an early period of life he was made a partaker of the grace of God, and mani-

* Phil. iii. 9.

feſted

feſted a ſpirit of genuine piety. He had the happineſs to imbibe the doctrines of the Goſpel under the care of his ſurviving afflicted father, in concurrence with the miniſterial labours of the late Mr. Scott, of Hecmondwike. Theſe doctrines he always adorned, without ever deviating in any one inſtance to the diſhonour of his public profeſſion. At a proper age he was admitted a ſtudent of an academy in the neighbourhood of Halifax; and poſſeſſing an unuſual gravity for one of his years, his life and converſation were of ſingular utility to all the young perſons among whom he reſided. No pains nor expence had been ſpared to furniſh his mind with uſeful knowledge; and his genius being naturally bright, he purſued his academical ſtudies with vigour, and his application was crowned with ſucceſs. His attainments as a ſcholar were the admiration and boaſt of his tutor; his kindneſs and affability endeared him to his fellow-ſtudents, and his whole deportment recommended religion to all who were honoured with his acquaintance.

Thus qualified, he received an invitation to the paſtoral office from the independent church at Keighley, where he laboured among the people eight months, to their great ſatisfaction. His ordination was appointed to be on the 29th of Auguſt; but—— here, alas! with all my reſolution, I can ſcarce reſtrain the tear of ſympathetic ſorrow. "The ways of the Lord are in the ſea, his paths in the great waters, and his footſteps are not known *." Some men eminently fitted for uſefulneſs, and whoſe lives, according to human conception, could not well be ſpared, are called away, while the ignorant and worthleſs are continued. "But I will be dumb, and open not my mouth, becauſe thou, O Lord, didſt do it †." Two days before the time fixed for his ordination, and while many in the adjacent towns and villages were preparing to attend the ſolemnity, this lovely, this hopeful young man, died of a malignant fever, a faithful martyr to his duty, and the virtuous feelings he had long cheriſhed. For ſeveral people belonging to his congregation being viſited with that dreadful calamity, ſuch was his zeal to adminiſter conſolation to them in their diſtreſſes, that he went to their bed-ſides, and converſed with them about the mercy and faithfulneſs of the Lord, to whom he earneſtly recommended them in prayer, knowing that to Him belong the iſſues of life and death. In theſe charitable viſits he caught the diſorder, and after three or four days illneſs expired. He was interred in the meeting amidſt the ſighs and tears of the whole congregation, whoſe expreſſive grief, on this melancholy occaſion, demonſtrated how highly they eſteemed his private conduct and public miniſtry. "*Help, Lord; for the godly man ceaſeth, and the righteous are taken from the evil to come.*"

EUMENES.

* Pſalm lxxvii. 19. † Pſalm xxxix. 9.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Obſervations on ſome important Points in Divinity: Chiefly, thoſe in Controverſy between the Arminians and Calviniſts. With three Dialogues; in which the ſaid Points are further illuſtrated. The whole intended as an Antidote againſt the pernicious Tenets of Antinomians and Neceſſitarians. Extracted from an Author of the laſt Century. By Ely Bates, *Eſquire.* 190 *pages.* Price 2s. 6d. Law and Son, London.

THE known abilities of the Editor, as well as the internal character of this little volume, claim our attention. The deſign of it is expreſſed in the title, and it muſt be allowed that the work diſcovers no ſmall degree of theological information and acuteneſs: It comprehends a great variety of ſubjects; more eſpecially, obſervations on God's government and moral works, the laws of innocency and grace, redemption, divine influence, juſtification, perſeverance, &c. We cannot help thinking, however, that theſe might have been arranged in a manner far more perſpicuous and inſtructive. Though we admire different parts of the work ſeparately taken, yet viewing them in compariſon, they remind us of a performance we have ſomewhere met with, entitled, "*Richard* againſt *Baxter.*" Our author, treating of human moral actions and their cauſes, very properly remarks, "God is truly the *firſt cauſe* of the *act* by giving the power, and doing all that belongeth to the Author of Nature in order to the exerciſe of it, and he is the firſt cauſe of our *liberty* in making us free agents; and he is the firſt cauſe of the *moral* goodneſs of our actions, by all that he doth by his laws, providence, and grace, to make them good: But he is no way the firſt cauſe of them as evil." p. 37.

Let us now ſee what conſiſtency there is between what is here advanced and the following obſervations. Man is repreſented (p. 11.) as "a free ſelf-determining agent, not fixed by neceſſity in love and obedience, but left with a *power of loving and obeying*, which he could uſe or not." *Loving* and *obeying* are both *actions morally good.* If, therefore, as before aſſerted, God is the *firſt cauſe* of the *moral goodneſs* of our actions, he is the firſt cauſe of that loving and obeying; whence it follows, that, in this inſtance, the power of man as "a free ſelf-determining agent, is reduced to the inſtrument of a ſovereign neceſſitating cauſe. Again (p. 2.) we are told "the will can act or determine itſelf without God's determining premotion." If this were meant, as extending to an ability to ſin, or more properly, to the *ſinfulneſs* of an act, none could object to it; but if it be applied, as the connexion intimates, to the power of performing a good act, or to the *goodneſs* of an act, the author contradicts himſelf; for he has before referred the moral goodneſs of our actions to God as the firſt cauſe; which is the only efficient, and

therefore a neceſſitating cauſe. Moreover, (p. 38.) "it is certain," ſays our author, "that men can do more than they do; not only that they could do more if God would predetermine them, or give them more grace, but that *properly* they *can*." If the author meant, that men can abſtain or have a power to abſtain from ſin, in this ſenſe, that though the Author of Nature influences them to act, he does not influence the *obliquity* of the act, it might be conſiſtently admitted; but as it evidently is not his meaning, he falls into the ſame contradiction as before.

The author employs all his ingenuity and ſtrength in combating what he calls "the Dominican doctrine of determining premotion," or, in other words, that of "divine neceſſitating predetermination," as oppoſed to the Arminian ſelf-determining power of man. In his opinion "it is no deifying the will of a rational free agent, to ſay, that it is eſſentially a ſelf-determining faculty, made by God in the image of his liberty, and depending on him, and not able to act without him as the firſt cauſe; but yet, on ſuppoſition of his natural preſervation, and univerſal concourſe, and of his directions and laws, is able to make choice, to will or not will, to will this rather than that, without divine neceſſitating *predetermination*, and without any more grace or help, than ſometimes it hath when it doth the contrary; all which, ſhewing the natural power of man's will, and its liberty, muſt be readily acknowledged by all ſides, that will not ſay that Adam's firſt ſin, and every other ſince that, is reſolvable into God's cauſation in caſe of commiſſions, and God's non-cauſation in caſe of omiſſions, and that man can no more do any thing but what he doth, than he can be God, or overcome God, or live and act without God*." This conſideration, as an inference deduced from human freedom and accountableneſs, and applied to man's power of ſinning without any neceſſitating premotion to cauſe the *ſinfulneſs* of the act, might be *conſiſtently* maintained; but if applied to the *goodneſs* of actions (for "an act, as ſuch," our author juſtly obſerves, "hath no morality in it"), it militates no leſs againſt the writer's *own* principle firſt mentioned, than againſt Calviniſtic neceſſity. The author, being himſelf a lover of holineſs, was juſtly ſhocked with what appeared to him a legitimate conſequence, but which, in reality, was but a ſpurious one. The doctrine of premotion, he ſuppoſes, "maketh God the ſole total neceſſitating cauſe of all ſin." He ſhould have ſaid, to be conſiſtent with his better ſelf, *God* is the ſole total neceſſitating cauſe of the *goodneſs* of all actions; but *man*, as a free ſelf-determining agent, is the ſole total impotent cauſe of the *ſinfulneſs* of all his actions.

The *Editor*, as well as his author, appears a decided advocate for Arminian liberty. He intimates that the truth of the doctrine of neceſſity ought to be ſuſpected from the conſideration of its defenders, Voltaire, Hobbes, and Prieſtley. "How then muſt not every friend of Chriſtianity," ſays Mr. Bates, "be jealous of a doc-

* Page 41.

trine

trine which has such defenders, and how must they not grieve to see a man of a very different character, challenged as one of its ablest advocates! I mean the excellent Mr. Edwards, whose Treatise on Free Will, in which he unhappily endeavours to establish this doctrine, is recommended by Dr. Priestley as unanswerable. Examin. of Reid's Enquiry, pref. p. 16." But it may be remarked, that however highly Dr. Priestley speaks of Edwards's Treatise on the Will, he receives but a part of the ideas contained in that work. Instead of falling in with Dr. Priestley's consequences, Mr. Edwards would have abhorred them, as the former does those of the latter. Mr. Edwards holds the present state of things as decreed, or not hindered, and therefore foreknown, as certainly future; and among other things, man's apostacy, the method of redemption, by the incarnation and atoning sacrifice of the eternal Word, and the sovereign influence and infallible efficacy of the Holy Spirit. Whereas Dr. Priestley ascribes future happiness, and all intermediate steps leading to it, not to redemption and grace as the effects of a sovereign appointment, superadded to the original course of nature, but to an established mechanism of causes and effects, no more depending on sovereign acts than the motion of the planets, or the growth of plants and animals.

But why dread the doctrine of necessity in Mr. Edwards's view of it? The harm dreaded is in the *false* inferences deduced from it. One infers, God is the author of sin; another, man is not accountable; a third, it makes sin to be no evil. But if it be a fact, as every consistent Calvinist believes it is, that none of these consequences are legitimate, then a Calvinistic necessitarian may consistently regard sin as the greatest evil, reckon himself accountable for every moral act he has ever performed, and in all things ascribe righteousness to his Maker. We are inclined to think that the opposition shewn by good men to the doctrines of God's "predetermining premotion," and that of *necessity*, originates in a mistake with respect to the true answer to these questions: What is the *sinfulness* of an act? What renders any being *accountable?* Besides, it might be asked, If God's premotion be *always good*, what should be more freely admitted? And if it never extend to the *sinfulness* of an act, what harm can there be in the doctrine of decretive necessity? But if any insist, that nothing short of the *universality* of premotion, to evil as well as to good, can agree with necessity, we shall only say, that there are some important verities, which the objector has yet to learn.

Mr. Bates observes that "Mr. Edwards's fundamental error seems to lie in confounding the soul's imperate acts, with its liking or pleasure." And this he endeavours to justify by the following illustrations: "That a drunkard in taking his cups, does what is most *pleasing* to him, at the time, will easily be granted; but that he can never forbear from a view of duty, or other considerations, though the forbearance be pleasing to him, is certainly not true. If he refrain, he certainly *wills* or determines so to do; but it does

not therefore follow, that his refraining is more *pleaſing* to him than quaffing his liquor. On the contrary, it may coſt him a very painful exertion of his will *againſt* his pleaſure. This confuſion of very diſtinct ideas runs through all his book, which I look upon to be one continued metaphyſical quibble."

Mr. Bates ſeems, in his turn, to take it as granted, that there is but *one kind* of pleaſure. Is there no pleaſure but that of *appetite?* Is not every law (or "imperate act") the effect of *ſome* liking or pleaſure in the lawgiver? That a drunkard has more *ſenſual pleaſure*, while quaffing his liquor, is plain; but has he not a ſuperior and more forcible pleaſure from conſcience and reaſon as the chief inducement to oppoſe the pleaſure of drinking? He may *will*, it is true, againſt his *pleaſure*; for the ſame reaſon that *one kind* of pleaſure may counteract *another*. Some will be ready to infer, that Mr. Bates's "fundamental error ſeems to lie" in ſuppoſing it poſſible for the ſoul to iſſue forth "imperate acts" without any kind of liking or pleaſure, as the inducement; and that, for want of attending to this point, his attempt to find a flaw in Mr. Edwards's reaſoning is but a "metaphyſical quibble."

Who fares beſt, the Chriſtian, or the Man of the World? Or, the (ſuperior) Advantages of a Life of real Piety to a Life of faſhionable Diſſipation. By a Marine Officer. *The ſecond Edition.* 8vo. 64 *pages.* Price 1s. Mathews. 1792.

This pamphlet, which was firſt printed in 1789, evidently comes from the ſame hand with the *Chriſtian Officer's Panoply*, publiſhed about that time, containing a very able and pleaſing defence of Chriſtianity againſt the ſceptical cavils which are ſo commonly made among military gentlemen, and others of diſſipated or perverted minds. The preſent work is directed to a collateral purpoſe, as indicated by the title; and ſupports the advantages of real piety by arguments drawn from reaſon, experience, and obvious facts. Like that before mentioned, it is written in dialogue, and relieves the dulneſs ſo often complained of in religious diſcuſſion by the lively ſallies of familiar converſation. The demand, which has lately occaſioned a ſecond edition, may be conſidered as doing credit to the *beneficence* of the age, as well as to its religious taſte; as one of the objects, profeſſedly aimed at by the pious and ingenious Author, was "to procure a little aſſiſtance toward the ſupport of the Goſpel in the Church of Chriſt at Strood, by appropriating the profits that might ariſe from the ſale of this Pamphlet *wholly* to that purpoſe." We learn that, the former ſale having been of real but not ſufficient uſe to this charitable end, the preſent edition is devoted to its accompliſhment. We heartily wiſh it the moſt complete ſucceſs. The Author modeſtly obſerves, that "ſhould the purchaſer not like its contents after he has read it, he will not have to lament that his money was altogether thrown away; as he may reſt confidently aſſured that, through the divine bleſſing, it will

will be wholly employed to the very beſt of purpoſes—the cauſe of God and of truth."

Pleaſing Melancholy; or, a Walk among the Tombs in a Country Church Yard; in the Style and Manner of Hervey's Meditations. To which are added Epitaphs, Elegies, and Inſcriptions, in Proſe and Verſe. Dedicated, with permiſſion, to Sir Richard Hill, *Bart.* Small Octavo. 208 *pages.* Price 3s. bound. Chapman. 1793.

The firſt, and *original* part of this publication, conſiſts chiefly of reflections upon ſcenes of mortality, which appear to have actually paſſed within the Writer's notice. They are thrown into the form of a meditation among the tombs; and the ſtyle of Mr. Hervey's well-known compoſition on the ſame topic is attempted, not unpleaſingly, though unadorned with the claſſical elegance which diſtinguiſhes that author's performances. *Four-fifths* of the preſent volume is occupied with a collection of epitaphs, including ſome elegiac verſes and contemplations. Moſt of them have merit; and few are unknown to the public. To ſome, the ſtations they have long filled in almoſt every country church-yard, might have been quite ſufficient; and one or two repetitions have been, doubtleſs inadvertently, admitted. Some valuable additions or ſubſtitutions might have been made. Notes are added, which are moſtly uſeful. In thoſe of the Walk among the Tombs, we were ſtruck with frequent quotations from the Author's other publications; a practice which we wiſh to ſee relinquiſhed to the excluſive advantage of Socinianiſm. A compilation like the preſent was deſirable, and it is ſo copious as to contain about 300 pieces, which, excepting a very ſmall proportion, are well adapted to furniſh both entertainment and profit for an occaſional hour of leiſure or retirement.

The Lady's Miſcellany; or, pleaſing Eſſays, Poems, Stories, and Examples, for the Inſtruction and Entertainment of the Female Sex in general, in every Station of Life. By Geo. Wright, *Eſq.* 12*mo.* 240 *pages.* Price 3s. bound. Chapman. 1793.

Among the great number and variety of modern books, thoſe are not the leaſt uſeful, which furniſh ſuitable inſtruction to juvenile or tender minds, and at the ſame time afford ſeaſonable relaxation to thoſe of a ſerious diſpoſition. In ſuch productions the Author of this and the preceding article has diſtinguiſhed himſelf. The preſent volume is of a ſimilar kind, and we notice it as likely, on theſe accounts, to be acceptable to ſome of our readers, although it would, from its title or principal contents, have little claim to attention in a review limited to *religious* ſubjects. The fugitive pieces which Mr. W. has here collected, are generally amuſing and inſtructive, and ſometimes highly intereſting. Marriage, which may certainly with propriety form a grand object in female reflection, is the prevailing theme; and many very uſeful leſſons on the ſubject may be gathered from this entertaining compilation. We are ſorry to notice

notice an extract from Pope's Eloisa, which ought not to have found admittance; nor should the parody upon Dodsley's Ballad, at least without some corrective remark. Some surprising stories are recorded. In a note subjoined to one, which is copied from Mr. Ireland's Anecdotes of Henderson, the Editor adopts as his own the opinion expressed by that eccentric genius respecting the nature of the fact. As a blameless curiosity is usually excited about the authenticity of such reports, it may be satisfactory to add, that Henderson's mother, who still lives in the neighbourhood where this circumstance is said to have happened, does not remember it, but is aware that her state of mind at that time might supersede the recollection, and believes that her son related it as fact.

A Charitable Morsel of unleavened Bread for the Author of a Letter to the Rev. William Romaine, *entitled,* "Gideon's Cake of Barley Meal;" *being a Reply to that Pamphlet.* Octavo. 36 *pages.* Price 6d. Mathews.

To vindicate an *injured* character is certainly proper, but to vindicate the character of Mr. Romaine is quite unnecessary. A man who has preached the Gospel for more than half a century with the zeal, and almost with the success, of an apostle—who has exemplified in his life the rigid virtues of John the Baptist, and recommended by his private conduct, without a single deviation, the religion which he has so forcibly taught from the pulpit—can sustain no injury from the malevolent abuse of an *anonymous scribbler.* Insinuation in any form is suspicious; but when slander is played off under the mask of studied concealment, it excites in the mind of every person of reputation and discernment the utmost detestation and abhorrence. Silent contempt is the best answer to mercenary scurrility. Some men would revile an angel from heaven if they could pocket a few pence by the sale of their libels. Oppose them, and they succeed; let them alone, their hopes and their gain expire together.

However, as this author has condescended to answer the Cake of Barley Meal, in justice to him and the public we are compelled to express our approbation of his benevolent intention. Having in a former Number intimated our opinion of the pamphlet he undertakes to refute, it is no great compliment to his abilities to say that he has completely succeeded in his attempt. The reply is written in a good style and a good spirit; but we are sorry that a gentleman, who tells us that he has been honoured with Mr. Romaine's friendship for thirty years, should think it worth his while to take any notice of such a contemptible performance.

POETRY.

POETRY.

CHRISTIAN CONTENTMENT:

Compoſed by a poor Woman who could neither read nor write, and who had ſuffered much Affliction.

TELL me no more of earthly toys,
Of ſinful mirth, of carnal joys,
The things I lov'd before;
Let me but view my Saviour's face,
And feel his animating grace,
And I deſire no more.

Tell me no more of praiſe and wealth,
Tell me no more of eaſe and health,
For theſe have all their ſnares;
Let me but know my ſins forgiv'n—
But ſee my name inroll'd in Heav'n,
And I am free from cares.

Tell me no more of lofty tow'rs,
Delightful gardens, fragrant bow'rs,
For theſe are trifling things;
The little room for me deſign'd,
Will ſuit as well my eaſy mind,
As palaces of kings.

Tell me no more of crowding gueſts,
Of ſumptuous feaſts and gaudy dreſs,
Extravagance and waſte;
My little table only ſpread
With wholeſome herbs and wholeſome bread,
Will better ſuit my taſte.

Give me a Bible in my hand,
A heart to read and underſtand
This ſure unerring word;
I'd urge no company to ſtay;
But ſit alone from day to day,
And converſe with the Lord.

THERE is a River, the Streams whereof make glad the City of God. Pſ. xlvi. 4.

BLESS'D city! whoſe fair dwellings ſtand
On Freedom's conſecrated land;
While near, the peaceful waters glide,
And waft their gifts with ev'ry tide:
Joys and refreſhments bleſs the ground,
And gladden'd nature ſmiles around

So, where the Goſpel winds its courſe,
Its healing ſtreams become the ſource
Of bliſs divine, of heav'nly grace,
Of faith, of purity, of peace,
Of wiſdom coming from above,
Of meekneſs, gentleneſs, and love.

O Zion! thus thy land is bleſs'd,
A land for favours ſtill conſeſs'd;
Thine is the grace, the Goſpel flows
In ſtreams which all thy walls incloſe,
Diffuſe prolific virtues round,
And fertilize the happy ground.

Beneath thy verdant banks appear
The burden'd ſhips, thy hopes to cheer,
For commerce fam'd; from diſtant lands
They bring the produce to thine hands;
Thy gladden'd ſons the ſtores embrace,
And eager thirſt for Goſpel grace.

Goodneſs and pleaſure, hope and joy,
Thy ſacred anthems ſhall employ;
Thy faithful ſubjects bought with blood,
In converſe ſweet to walk with God,
Shall ever in thy peace rejoice,
And praiſe their King with thankful voice.

Jeſus, thy King, for ever reigns,
His arm the government ſuſtains;
Ere long, all nations ſhall ſubmit,
Worſhip, and bow before his feet:
Completed then ſhall Zion riſe,
And join with Zion in the ſkies.

There unto us our God will prove
Rivers and ſtreams of endleſs love.
There ſhall our little barks abide
Secure from every angry tide;
While gentleſt breezes ever blow,
And endleſs conſolations flow.

MINOR.

THE PLEASURES OF RELIGION.

UNHAPPY ſouls! that ſeek for joy
In Pleaſure's empty ſcheme,
In vain you count Ambition's toy
Deluſive as a dream.

In vain does beauty charm the eye,
Or tempt th' admiring gaze:
Can painted ſhadows ſatisfy,
Where virtue adds no grace?

Can pleaſure, riches, mirth, or noiſe,
Solace the ſoul with bliſs?
Can phantoms, nothings ſtill be joys,
Or can their paths be peace?

Ah,

Ah, no! my ſoul, thou well canſt tell,
And ſpeak—for thou haſt felt—
Sin ever leads to downward Hell,
The puniſhment of guilt.

But, fair Religion! all thy ways
Are pleaſantneſs and peace;
Ten thouſand beauties gild thy days,
And point to nobler bliſs.

Jeſus, the "Roſe of Sharon," fills
Thy paths with heavenly ſweets;
What rich perfumes his name diſtils
Along thy bleſt retreats!

Be then religion ſtill my aim,
And Jeſus ſtill my truſt;
Then will he own my worthleſs name,
And raiſe me from the duſt.

In life—in death—O may I live,
Immanuel, ſtill to Thee!
Thou wilt thy "grace and glory give"—
Oh give them both to me!

IOTA.

PROMISED AID IN APPOINTED CONFLICT.

REMOTE from home, incumber'd with my clay,
My days are doom'd to run a deſtin'd length,
'Midſt ſtormy ſkies, and a tempeſtuous ſea,
Where woes aſſail, too big for human ſtrength.

Tho' quick my paſſage to that bliſsful ſhore,
On which my hope is fix'd, where all is peace,
Without an arm of all-ſufficient pow'r,
My ſpirits ſink, and all my woes increaſe.

The aid I need is promis'd from on high
To ev'ry ſuppliant: Lord! that aid I crave:
O! cheer my ſoul with rays of heavenly joy;
And let thy power ſupport me to the grave.

Then, when theſe ſtorms ſubſide, and life is o'er,
My ſoul ſhall mingle with the bleſt above,
Where joys, unwith'ring, gild the happy ſhore,
And each immortal harp is ſtrung with love.

CHRISTOPHILUS.

QUARREL WITH THE WORLD.

SOME twenty years ago, or more,
The world and I ſhook hands;
Truth pointed to the maſk ſhe wore,
And quite diſſolv'd the bands.

Since then, this noted ſhrew and I
Have ſeldom walk'd together;
What ſhe preſers, grace bids me fly;
We truly hate each other.

And yet my painful lot has been
To live with thoſe who pay
A conſtant homage to her ſhrine,
And own her ſov'reign ſway.

Such company I daily dread,
Where horrid war begins;
They hate the diff'rence grace has made,
And I deteſt their ſins.

Vain all attempts to ſettle peace,
This war is during life;
Nor muſt it for a moment ceaſe,
Till death ſhall end the ſtrife.

Then why thus fret, and grieve my heart,
Since to complain is vain?
The world and I ſhall ſhortly part,
And never meet again.

Atlantic Ocean, NAUTICUS.
May 1793.

THE AFFLICTED SOUL'S REFUGE.

WHEN the tempeſtuous waves of anguiſh roll,
Threat'ning deſtruction to my trembling ſoul,
Whither for help or refuge can I flee?
To whom, my kind Redeemer, but to thee?
Thy tender hand alone can give relief,
Alone can wipe my tears and ſooth my grief.
Thy voice can bid tranquillity and reſt
Enter, and take poſſeſſion of my breaſt.
The precious comforts of thy love reſtore;
And never, never let me leave thee more;
To drink at ſtreams of a terreſtrial kind,
Which only diſappoint my thirſting mind.
Thou canſt beſtow what fickle earth denies,
And grant my ſoul a manſion in the ſkies.

EBENEZER.

A SONG OF PRAISE TO THE TRINITY.

TO God, who choſe us in his Son,
Ere time its courſe began;
To Chriſt, who left his radiant throne,
And died for wretched man;
To God the Spirit, who applies
The Lamb's atoning ſacrifice;

To the eternal, equal THREE,
The undivided ONE,
Let ſaints and angels both agree
To give the praiſe alone;
In earth, in heaven, by all ador'd,
The HOLY, HOLY, HOLY LORD.

EBENEZER.



REV. THOMAS BRYSON;

New Road, St. George's in the East,

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BIOGRAPHY.

MEMOIRS of the late Rev. JOHN EDWARDS.

THE late Rev. John Edwards has left us very few written materials for this memoir: All the remarkable particulars of his life as a man, a Chriſtian, and a miniſter, died with him, except thoſe which live in the recollection of ſurviving friends. A little while before his death he deſtroyed all his papers, determined, as he ſaid, that nothing of his compoſing ſhould ſee the world after he had left it: A determination which cannot be juſtified, as thirty or forty years Chriſtian experience, and miniſterial exertion, in a popular ſphere, muſt have furniſhed a variety of valuable circumſtances and remarks, which, as they might have been publiſhed with advantage, could not have been deſtroyed without *ſin*. But Mr. Edwards, like other good men, ſeemed to forget, that, as a child of many ſingular mercies, he was the common property of the church beyond the confines of his mortality.

The early ſtages of his life are involved in ſome obſcurity. All we know is, that he was born at Shrewſbury, and that his youth was diſcriminated by a ſtrange diverſity of humbling and afflicting ſcenes. It was in Ireland that he was impreſſed with the great importance of religion under the miniſtry of that eminent ſervant of Chriſt, Mr. Whitefield, who, in the ſermon to which we particularly allude, addreſſed the conſciences of the people with ſuch peculiar energy and ſucceſs, that Mr. E. thought every word was perſonally directed to *him*, though he had concealed himſelf from the preacher's view, and to whom he was entirely unknown. In what period of his life he entered on the work of the miniſtry we cannot learn. Several years he preached in connexion with Mr. Weſley; but ſome diſagreeable circumſtances exiſting in the ſociety at Leeds, he, and a reſpectable number of friends, attached to him as the inſtrument of their ſpiritual knowledge and happineſs, after much deliberation with each other, and prayer to God, withdrew themſelves, and built another chapel

where he continued to dispense the word of life for more than thirty years. Though he was always supposed to be more Calvinistic than the generality of his brethren, he had not those clear views of the great doctrines of the Gospel, which were the glory of his succeeding years, and are now brightening with his happiness in the church triumphant. The change which took place in his sentiments was the result of impartial inquiry, and determined by the clearest conviction. But he had no idea of evincing the sincerity of his attachment to his new connexions and opinions by low abuse and bitter invectives; on the contrary, his behaviour was always respectful and affectionate; well knowing, that some men are as sincerely wrong, as others are sincerely right, and that by the free grace of God alone *he himself* was made to differ from those who remain under the influence of error.

Mr. E. was a man of unaffected, uniform, and lively piety. The following meditation on the love of God, extracted from the preface to his Collection of Hymns, shows the discriminating cast of his mind, and evangelical warmth of his soul:—"GOD IS LOVE: So saith the bosom disciple of the God of love. And this all the children of God know by happy experience here; and to praise and magnify the God of love, to exult and triumph in the amazing greatness, the stupendous riches of his free grace; this will be their happy work, their joyful employ, in yon regions of glory and immortality. Come then, ye saints and children of the Most High, and thou, O my soul, let us now begin to be sweetly engaged together in praising and adoring our redeeming God. O sweet privilege! O delightful exercise! Thus we strive to imitate the full-fraught with happiness, the joyfully-harmonious choir above; while these glorified saints, with all-perfect and uninterrupted delight, surround the throne of love immense, and of grace rich, free, and unsearchable. Therefore, while heaven resounds with hosannas to God, who sitteth upon the throne, and to the once-suffering, sin-atoning, but now highly exalted Lamb of God; O let us, here below, mix our feebler voices with theirs above: We have both the same object for our praise, the God of love; each the same cause for triumph and rejoicing. Why then should we not both unite in the same happy employ? Jesus is worthy; he has bought us with his blood; he hath given us the earnest of our inheritance in our hearts by his Spirit. The love of Jesus is the cause of ours. He first loved us, therefore we love him. He still loves us, therefore we will praise him here; and forasmuch as his love is like himself from everlasting to everlasting, he will never leave

leave the purchaſe of his blood, till love has brought us to enjoy his glorious preſence and kingdom; therefore we will praiſe him to all eternity."

With this plain animated devotion, he united clear views of revealed truth, and an eaſy forcible manner of explaining thoſe views to others. His rational powers and religious paſſions lived in the ſweeteſt harmony. The renovating power of truth in his own ſoul was a conſtant argument of gratitude to God, and compaſſion for man. That theſe were the prominent features in his character is evident from his concern to promulgate the doctrines of grace.—"Let us," ſays he, "ſtand faſt, in the liberty wherewith Chriſt has made us free. God forbid that, like the fooliſh Galatians, we ſhould be ſo bewitched as to ſeek to be made perfect by the law of works, or expect to perfect, by the obedience of fleſh, what was begun by the grace of the Spirit. This is to be *removed from him that called us into the grace of Chriſt, unto another Goſpel*: Which indeed is not another—it is NO GOSPEL. Terms and conditions, inſtead of free, ſovereign grace, are the law ſtill. There is, there can be no middle way to immortal happineſs, no medium between merit and grace, ourſelves and Jeſus. A believer is not juſtified partly by himſelf, for any conformity and obedience he doth yield, or for his faithfulneſs to grace received, and partly by Chriſt to make up the deficiency; but he is juſtified and ſaved by the whole obedience and whole ſatisfaction of Jeſus Chriſt, imputed to him by faith. By virtue of our union with Jeſus Chriſt, our divine Head, all the members of his myſtical body (O heart-reviving conſideration!) are the happy partakers of all holineſs and perfection. This principle is the living, vital, powerful ſpring of all holy walk and converſation here, and of a growing meetneſs for the enjoyment of Chriſt's kingdom with the ſaints in light."

For his clearer views of theſe ineſtimable doctrines Mr. E. acknowledged himſelf indebted, inſtrumentally, to *Eliſha Cole*'s excellent treatiſe on the Sovereignty of God.

For the union of light in the underſtanding, warmth of affections, and holineſs of heart and life, he would often contend with great earneſtneſs. In a letter to the late Mrs. Weſt, an intimate friend, he writes thus: "An unhappy propenſity to ſeparate what God has joined together, has given occaſion to various and oppoſite errors. Some, under pretence that religion is a reaſonable ſervice, diſcard the affections as uſeleſs, and place the whole of their religion in cold ſpeculation. Every thing more than this they conſider as bordering upon enthuſiaſm and madneſs. Others, who ſee that the heart muſt

needs

needs have a place in true religion, to avoid one extreme, precipitate themſelves into another. They have laid the chief, if not the whole ſtreſs, upon high affections, without being duly careful, or uſing the proper means to have their underſtanding enlightened. The happy path that leads to glory is equally diſtant from theſe errors; and while many ſit down content with empty notions, which have no influence either to comfort the heart or regulate the life; while many others give themſelves up to the uncertain guidance of a heated fancy; the true believer, under the influence of the word of God, unites what theſe divide, and from his own happy experience is enabled to invite others to "*taſte and ſee that the Lord is good.*"

Though his ſentiments were ſtrictly evangelical, yet he was firmly determined againſt Antinomianiſm. In the year 1758 he had occaſion to oppoſe the progreſs of this ſentiment among his own people: And, with the ſpirit of an apoſtle, at the riſk of conſiderable perſonal loſs, determined to purge his church of principles ſo diſhonourable to Chriſt, and inimical to the influence of morality. Accordingly he cut off twenty members, at one time, from the Chriſtian ſociety over which he preſided.

Before he ſettled at Leeds, in the year 1755, he *went about doing good*, after the example of the Friend of ſinners. He endured the croſs, and deſpiſed the ſhame. In Ireland he travelled and laboured much in the early parts of his miniſtry; and the effects of his humble exertions to diffuſe the knowledge of Chriſt, were crowned with abundant ſucceſs. Sometimes when he was on a journey to diſcharge the appointed duties of his circuit, he would alight from his horſe, in the villages through which he paſſed, and preach Jeſus Chriſt to the ignorant inhabitants. Whilſt many under the power of natural enmity, were his crown of thorns; others, led with weeping and ſupplication to the throne of grace, were his crown of joy. Though he was twenty-nine years the miniſter of one congregation, his ſervices were not confined to them. He often viſited the little towns in his neighbourhood, where many now living can teſtify that his labours were not in vain in the Lord. Whatever immediate claim his church might have to his ſervices, he did not conſider himſelf their ſole property.

Mr. E. began to preach the Goſpel in a time of great perſecution. The rage of the adverſary was often ſo violent as to involve his life in the moſt imminent danger. At one time while he reſided in Dublin, as he was returning from preaching

ing at a village, a party of rude fellows, called the *Ormond Boys*, who uſed to aſſemble in the evening, recognized him as *ſwaddling John**, a term of reproach applied to the methodiſt preachers in Ireland; and ſeizing him, with all the madneſs of their enmity againſt the truth he preached, declared they would throw him over the bridge into the *Liffey*. This was obſerved by an oppoſite party, who had aſſumed the appellation of *Liberty Boys*, reſiding on the other ſide of the river: They immediately encountered his aſſailants, determined they would reſcue him out of their hands. This they accompliſhed, and carried him home in triumph; ſaying he was *their ſwaddling John*, for he lived on *their* ſide of the river, and none ſhould hurt him. Thus God preſerved his life, and made both the wrath and ignorance of man to praiſe him.

At another time, having preached out of doors—after he had finiſhed his diſcourſe, a furious mob of the *White Boys* beſet the houſe into which he had entered, and threatened to burn it to the ground, if he was permitted to continue in it. This deſperate menace greatly alarmed the inhabitants, who were extremely unwilling to gratify their wicked deſire. There was, however, but one way for his eſcape, and that was through a window, which opened into a garden belonging to a juſtice of the peace, who was himſelf a bitter perſecutor of the Methodiſts: Through this window he was let down, like the apoſtle Paul, in a baſket. Here he ſtood ſome time in great conſternation, fearing the family would obſerve him, and charge him with having broken into their garden for bad purpoſes, and that thereby both himſelf and religion might be injured. At length he ventured to knock at the door; aſked for the 'ſquire; and being introduced, ingenuouſly ſtated the circumſtances of his diſtreſſed ſituation, which had ſuch an effect on the magiſtrate's mind, that he protected and entertained him at his houſe two days in an hoſpitable manner.

Some time after, a number of ſoldiers, who had been brought, under his miniſtry, to know the way of ſalvation, were, to their no ſmall ſorrow, removed to another town, not

* This term of reproach originated in the following circumſtance: Soon after the introduction of Methodiſm into Ireland, the late Mr. John Cennick was preaching in Dublin on a Chriſtmas-day. His text was Luke, ii. 12. *Ye ſhall find the babe wrapped in ſwaddling clothes, and lying in a manger.* A drunken fellow, who was liſtening at the door, to pick up ſomething by which he might ridicule this new religion, which had not yet obtained a name; hearing the word *ſwaddle* often repeated, ran along the ſtreet, exclaiming with great vulgarity, *O! theſe people are Swaddlers, they are Swaddlers!* The name quickly took, and became the badge of opprobrium through the kingdom of Ireland.

favoured with the light of the Goſpel. Full of concern for the poor inhabitants, they wrote to him, requeſting that he would come and preach there; with which requeſt he readily complied, and took his journey for that purpoſe. When he came within a mile or two of the town, he was met by ſome of the pious ſoldiers; who informed him, with grief, that ſuch were the cruel threatenings of the people againſt his life, if he dared to preach, that it would be highly imprudent to make the attempt. Mr. E., however, was not to be diſſuaded from his purpoſe; for, on his arrival, he immediately preached in the ſtreet, and ſeveral perſons of conſequence, among whom was the mayor of the town, came to hear him, and by their preſence and reſpectful behaviour prevented every kind of diſturbance. After the ſervice, the mayor invited him to breakfaſt, with ſeveral of the principal inhabitants, and told him they were very glad he was come—that the people were extremely diſſolute in their manners, and the clergy, both Proteſtants and Catholics, exceedingly remiſs in their duty—and they hoped the Methodiſts would ſucceed in their endeavours to reform the town. Theſe gentlemen ſubſcribed to the ſupport of ſtated preaching, in a room which was fitted up for the purpoſe; and there the word of God was crowned with ſuch a bleſſing, that a religious ſociety was ſoon formed, to the great joy of the poor ſoldiers.

The ſubject of theſe memoirs was ſingularly furniſhed for encountering the general prejudices of the world againſt the religion and followers of Jeſus Chriſt; for he was a man of ſtrong natural ſenſe, and great readineſs in the application of ſomething ſtriking, founded on the occurrences of the day. Once, as he was riding to a town where he was to preach in the evening, he was joined by a gentleman, travelling to the ſame place, who deſired his company. Mr. E. took the firſt opportunity of introducing religious diſcourſe; upon which his companion ſaid, "I think, Sir, by your manner of talking, you muſt be a *Swaddler*."—"I am, Sir," replied Mr. E. The traveller expreſſed his ſurpriſe, and ſaid, "You appear to be a man of ſenſe, and I am amazed that ſuch a perſon can be a *Swaddler*; for I underſtand that the whole ſect maintain this uncharitable tenet—that none but *Swaddlers* can be ſaved."—"Sir," ſaid Mr. E., "that is very true; we do maintain it; and if you will do me the honour of coming to hear me at ſuch a place, this evening, I think I can prove the point to your perfect ſatisfaction." On which the ſtranger declared, he thought it impoſſible. This gave occaſion for Mr. E. to diſplay one of the principal traits in his character.

When

When the hour arrived, the gentleman being preſent, he read for his text thoſe words in Ezekiel, xvi. 4. *Thou waſt not ſwaddled at all.* From which, by accommodation, he particularly inveſtigated the miſerable ſtate of man; who, after all his attempts to cover himſelf with a righteouſneſs of his own, is not *ſwaddled at all*—not clothed, but as expoſed as ever. After this, in his own energetic ſtyle, he inſiſted on the neceſſity of the Saviour's righteouſneſs, for the juſtification of guilty ſinners. The traveller was much pleaſed with the ingenuity of the thought; and afterwards came to Mr. E., ſaying, "You have indeed proved your point; and I join with you in the belief, *that none but Swaddlers can be ſaved.*"

In moral character, few Chriſtians were more ſingular than Mr. E. It was his conſtant ſtudy to conduct himſelf without blame towards his family, the church, and the world. The ſalvation of ſouls excited his watchfulneſs, his prayers, and his zeal; and in his whole life he was an *epiſtle of Chriſt, known and read of all men.*

Governed by a diſintereſted concern for the peace and proſperity of the people committed to his charge, he was *inſtant in ſeaſon, and out of ſeaſon; reproving, rebuking, and exhorting, with all long-ſuffering and gentleneſs:*

> —"And, as a bird each fond endearment tries
> To tempt its new-fledg'd offspring to the ſkies;
> He tried each art, reprov'd each dull delay,
> Allur'd to brighter worlds, and led the way."

That he was ſincere in all his paſtoral engagements, that he was deeply impreſſed with the vaſt importance of his work, and that he greatly loved his church and congregation; may be inferred from the following lines, found on his ſtudy-door after his deceaſe, inſcribed to his ſucceſſor in the miniſtry, at White-chapel, Leeds:

"Whoever thou art
That entereſt here,
If thou haſt found the life of thine own ſoul,
By regeneration and faith;
And comeſt here
To attend thy CHARGE,
And with an earneſt good-will
To ſerve the LORD JESUS CHRIST
In the miniſtry;
This place will be a paradiſe to thee:

But,
If thou art one of the worſt of fallen mankind,
An HIRELING,
Falſe to thy vows,
A traitor to thy Maſter,
And leaveſt the flock
To follow thine own will and pleaſure;
Go where thou wilt,
Conſcience will follow thee,
Happineſs will fly from thee,
And thou canſt only be a burden to thyſelf."

After long-continued labours and eminent uſefulneſs, the ſprings of life began to fail with ſuch rapidity, that he was no longer adequate to the duties of an extenſive ſphere of action. He was therefore obliged to curtail his ſervices, and depend on the aſſiſtance of ſeveral reſpectable miniſters. The laſt ſermon he delivered, was on Lord's day, the 13th of November 1784; but he was then ſo extremely infirm, that his people were very ſenſibly affected under the apprehenſion that they ſhould ſee his face no more, in the diſpenſation of the Goſpel. After this, he once more adminiſtered the ordinance of the Lord's ſupper; in the courſe of which ſolemnity, he gave ſeveral melancholy proofs that his mind was not more vigorous than his body.

On the 17th of February 1785, aged 71, he bid adieu to all his connexions in this mortal life, and entered into his eternal reſt. The evening before, he expreſſed the ſatisfaction and joy of his mind, in the certainty of a bleſſed reſurrection to eternal life. His laſt words were weighty: When launching into eternity, he ſaw his intereſt in a well-ordered covenant, and ſaid with peculiar emphaſis, "All is well!"—So that his ſun did not ſet in a cloud. The funeral was attended by a conſiderable number of miniſters from the neighbourhood, and a great concourſe of people from the different congregations in the town; who, forgetting party diſtinctions, united in bemoaning the loſs of a good man—an able, uſeful, and reſpectable miniſter of Jeſus Chriſt. The Rev. Titus Knight, of Halifax, delivered an excellent oration on the occaſion, to a crowded and attentive audience, from the words of David on the death of Abner, 2 Sam. iii. 38. *A great man has fallen this day in Iſrael.* The Rev. Thomas Grove, many years his moſt intimate friend, preached his funeral ſermon, by Mr. E.'s deſire, from Phil. iv. 1. *Therefore my brethren, my dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved.*

Thus

Thus lived and died a man, the excellencies of whoſe character, when collected into one view, will make us forget thoſe foibles of his life, which are more or leſs common even to the beſt of men.

Mr. Edwards was endued with a good natural temper, which, ſtill more ſweetened by the influence of divine grace, was a great bleſſing to him and his connexions, under the many afflictions of his miniſterial life. He was cheerful, without levity; and ſerious, without gloom. The openneſs of his own diſpoſition, his freeneſs for converſation, together with the extent of his acquaintance, furniſhed him with a great variety of anecdotes; which he could, with the greateſt promptitude, apply to the praiſe of wiſdom, or the ridicule of folly. He never attempted to conceal, that he had not been favoured with a literary education; nor ever aſſumed the appearance, nor affected to deſpiſe the importance, of what he did not poſſeſs: But few men commanded a more perfect knowledge of the Engliſh language, or ſpoke it with greater accuracy. The vivacity of his temper, united with ſingular pleaſantry, rendered him an agreeable and entertaining private companion. The younger branches of the families where he viſited, were never driven from his company by a magiſterial aſpect, a ſurly reſerve, an ill-timed or harſh reproof; but, on the contrary, they ever conſidered him, not only their teacher, but their friend; and ſpeak of him, to this day, with great veneration and reſpect.

Though eaſe and pleaſantry pervaded his general converſation, and continued his companions to the grave; they were not ſuffered to enter the houſe of God—to intrude on any ſacred ordinance of Scripture. He was ſerious in a ſerious cauſe; and would not *ſtoop to conquer* thoſe by jocular exploits, whom truth and ſoberneſs aſſailed in vain. His pulpit was neither the ſtage of a mountebank, nor the medium of invective. He, at times, indulged himſelf too much in the flights of allegorical fancy; but, on his return from thoſe excurſions, he would arreſt the attention of his hearers by ſome ſtriking and important ſentiment—in the diſcuſſion of which, he ſhone as a man of genius, ſenſe, and devotion. His perſon rather exceeded the agreeable; he was remarkably neat in his dreſs; his manners were polite, without any mixture of pedantry; his voice was ſweet and engaging; his ſtyle, if not adorned with claſſical beauties, was correct and pleaſing; and the ſubject-matter of his preaching, evangelical and weighty. He was animated and affectionate; and had always a command of language, without being verboſe. In God's heritage, he was not a lord,

but

but a ſervant. In his intercourſe with miniſters, he never conducted himſelf as an imperious prieſt, but an affectionate and devoted brother. His *punctuality*, in conducting the ſolemnities of the houſe of God, was moſt rigid. It was his cuſtom to be in the pulpit before the appointed time of worſhip, that he might ſet a good example to the indolent, and not enter into the preſence of God himſelf as the horſe ruſheth into the battle. His prayer and ſermon loſt not their intended effect by a tedious prolixity. The methods of endearing the enemies of religion, the avenues by which truth might be conducted to the hearts of men, and the means of preſenting them faultleſs before the Judge of all, were the conſtant ſtudy of his life. And exemplifying the purity of his doctrine by his uniform conduct, he continued to be reſpected by all ranks of people, and will, no doubt, live in the affections of many, when his remains are mouldered into duſt.

SEEMING CONTRADICTIONS RECONCILED.

Job, xiv. 5. *His days are determined, the number of his months are with thee, thou haſt appointed his bounds that he cannot paſs.*

Eccleſ. vii. 17. *Why ſhouldeſt thou die before thy time?*

NOTHING is more certain than that the moſt high God, whoſe knowledge is univerſal, has abſolutely fixed the limits of human life. If the very hairs of our heads are numbered, certainly our days are alſo numbered. Friends cannot protract, enemies cannot ſhorten, the life of man a ſingle moment. Whatever dangers threaten, before the determined period, we may ſay as Chriſt did, concerning the malicious attempt of the Jews, "My hour is not yet come."

Let it, however, be remembered, that the particular time of our diſſolution is among thoſe "ſecret things which belong to God;" while things revealed belong to us, and are the meaſure of our duty. That our days are determined, ſhould embolden us in the performance of the moſt difficult or hazardous duties, but ſhould not prevent our uſe of means to maintain or reſtore our health. We muſt not *tempt the Lord our God*, nor throw ourſelves from the pinnacle of a temple, becauſe angels have our life in charge. Notwithſtanding Jacob had the fulleſt aſſurance of perſonal ſafety, he took every precaution to ſecure himſelf from the effects of Eſau's fury, (ſee Gen. xxxii.) And though David was perſuaded that no power

power upon earth could prevent his aſcending the throne of Iſrael, nevertheleſs he fled from the face of Saul, uſing every method his wiſdom could ſuggeſt for the preſervation of his life, and to ſecure the accompliſhment of the promiſe.

There is a ſenſe, however, in which a man may be ſaid to "die before his time," or "not to live out half his days;" when by a violent death, or in conſequence of exceſſes which deſtroy the conſtitution, he dies before that time, at which, according to the courſe of nature, he might have arrived. If ſhort be the term of even the longeſt human life; how ſad is the reflection, that ſo many unthinking creatures ſhorten their contracted ſpan by their own diſſipation and folly! Indeed the moſt proper time to leave the world is, when we are *prepared* to die. But we are not prepared to die, till we have anſwered the purpoſes of life; or rather, till we know ourſelves to be miſerable ſinners, and Chriſt our all-ſufficient Saviour: Till then, however old, we are unprepared for the great and important change. But, if this knowledge be obtained, death cannot come too ſoon: And thus, as the prophet ſpeaks, (Iſa. lxv. 20.) "The child ſhall die an hundred years old, but the ſinner being an hundred years old ſhall be accurſed." R.

ON CONVICTION OF SIN.

HAVING in a former Number preſented our readers with a few thoughts on *Chriſtian Experience in general*, we now proceed to take notice of ſome of its particular branches. The firſt that demands our attention is—*conviction of ſin.*

This is the grand baſis on which the lovely edifice of expeperimental religion reſts; without this, the moſt ſplendid appearances of ſanctity and devotion will prove unavailing and deluſive; and as night ſucceeds to departing day, ſo will the luſtre of that profeſſion, which is unconnected with a proper conviction of ſin, give place at laſt to infernal obſcurity and eternal deſpair.—This conſideration may ſerve to excite in our minds a ſalutary alarm, and lead us to inquire how far we may be acquainted with this part of Chriſtian experience. To aſſiſt our readers in this moſt neceſſary work, we will endeavour to deſcribe the *nature of genuine conviction;* then contraſt it with that which is *falſe and ineffectual;* and conclude with a word of application.

A ſaving conviction of ſin is ſolely the effect of divine agency and illumination. And it is the peculiar province of the Holy Ghoſt in the œconomy of redemption to produce this

his in the soul: "*When he* (the Spirit of Truth) *is come, HE will convince the world of sin.*" John xvi. 8. In proportion as this irradiation of mind prevails, it discovers the *nature* of sin, which is defined in Scripture to be "*the transgression of the law.*" Now those who are enlightened by the divine Spirit, clearly perceive, that sin stands not in the breach of a law imposed by a superior being whose design is merely to exhibit a wanton display of power in punishing the transgressors of it; but that it consists in a violation of that law which springs from the source of infinite goodness—the unsullied purity and boundless benevolence of God. His law is the exact transcript of his own adorable mind, and the convinced sinner has such a view of this, that he evidently sees, if it were possible for God to be more kind, more bountiful, or more amiable than he is, his law must of course be more holy. But as it is impossible for the divine nature to be more perfect than it is, so neither can the divine law admit of any additional excellence. Now sin is the transgression of *this* law; and includes two ideas, viz.—*a dissimilarity of disposition to the blessed God;* or, as defined in the language of inspiration, a carnal mind which is enmity against God; a mind full of ignorance, pride, covetousness, self-will, hatred, envy, malice, &c.—and *a practical violation of his sacred command*, of which are all *guilty* who are chargeable with the least deviation in thought, word, or action. Thus persons, whose judgments are rightly informed, see that sin stands in opposition to the law of God, which is holy, just, and good. This *conviction* discloses to view the *abominable turpitude* of sin. If some sins have appeared extremely odious, when viewed in the feeble light of natural conscience only, how infinitely detestable must the whole body of sin appear, under the radiant beams of the *Sun of righteousness!* The illuminated soul sees it as it really is, *exceeding sinful*, vileness itself, filthiness in the abstract, poison of the most malignant kind, the bane of all human felicity, and the mighty enemy of God. It stands opposed to his existence, authority, and government; yea, to his very goodness, mercy, and love. Could we collect all the epithets found in every language under Heaven that are descriptive of whatever is abominable and inherently vile, we should still leave sin, that horrid monster of everlasting infamy, in great measure undefined. Persons thus convinced of the *nature and turpitude* of sin, entertain just ideas also of its *vast demerit.* Considering it an evil of the highest magnitude, they acknowledge it deserves the severest punishment. They no longer contend with Jehovah, supposing his law too strict, his threatenings

threatenings too rigorous, or his inflictions cruel and ſevere. They are no longer at a loſs to account for the fall of angels; the expulſion of Adam out of *Eden*; the tremendous deſtruction of the antediluvian race, and the deſolating judgments which have overwhelmed cities, kingdoms, and empires, at different periods of time: No; they diſcern the baleful cauſe, and are fully perſuaded that all the calamities of the preſent ſtate, that death with all its horrors, hell with all its darkneſs, devils, racks, chains, burnings, and the whole round of infernal tortures, are not too much for the puniſhment of ſin. To render this conviction complete, the Holy Spirit gives the awakened ſinner to feel that he himſelf is by nature the ſubject of this ſin, guilty before God as a tranſgreſſor of his righteous law, unable to make ſatisfaction to divine juſtice, or to recover himſelf out of the ſnare of the devil; and conſequently deſerving of all that miſery to which he is expoſed, included in the wrath to come. Such is the nature of genuine conviction of ſin.

We now proceed to draw the line of diſtinction between this conviction, and that which is deluſive and ineffectual to ſalvation. And in order to ſtate the difference as clearly as poſſible, we will arrange our thoughts in two diſtinct columns.

Inſincere profeſſors of religion may, and often have, ſuch convictions of ſin as produce terrific apprehenſions of death and hell, and to ſuch a degree, as to fill their ſouls with perturbation and horror; but they are affected only with the *danger* of ſin.

Thoſe who are under partial conviction, would be glad of an exemption from the *guilt* of ſin, and if in any inſtance they abſtain from or oppoſe it, it is that it may be forgiven; they would never relinquiſh any of their crimes, if they could retain them and eſcape their tremendous conſequences. Thus Ahab walked ſoftly, that he might not be *deſtroyed*. 1 Kings, xxi. 27.

Thoſe convictions which unrenewed perſons feel, generate very improper ideas of God, under the influence of which they would gladly

Perſons who are ſavingly awakened, are impreſſed with a ſenſe of the intrinſic evil of ſin, and, irreſpective of terror and alarm, feel that they juſtly *deſerve* to ſuffer the pains of hell for ever. Theſe are affected with the *evil* of ſin.

Thoſe who are under ſound conviction, are concerned chiefly for the *deſtruction of ſin*. 'Tis true they earneſtly ſeek forgiveneſs in the blood of JESUS, but then in doing this they deſign the entire demolition of the throne of iniquity in the heart. Theſe would deſire the removal of ſin, if there were no hell. Thus Daniel walked holily, that he might not be *defiled*. Dan. i. 8.

Thoſe convictions which renewed perſons feel, produce admiring thoughts of God, and diſpoſe them to draw near to him in

gladly (if it were poſſible) conceal themſelves from him; and this leads them to wiſh there were no God to puniſh them for their ſins. Guilty Adam attempted to hide himſelf from the Lord.

The convictions of unregenerate men chiefly reſpect outward tranſgreſſions, eſpecially ſome notoriouſly flagitious crimes; they are ſeldom, if ever, grieved at the ſecret vileneſs of their hearts; ſin with them is quite an exterior thing.

Perſons whoſe convictions are ſuperficial, generally retain an idea, that they have ſome ability, more or leſs, to oppoſe and conquer ſin. Hence they trifle with it, and propoſe at ſome future period to diſcard it; and ſo become very pious and holy.

Unholy profeſſors, with all their convictions, are unwilling to part with their conſtitutional crimes or boſom ſins, and they become ſkilful in the art of palliation: O! ſay they, theſe are but little matters. "The Lord pardon us in theſe things, &c." 2 Kings, v. 18.

Finally, thoſe convictions which are incompetent to ſalvation, are fluctuating and temporary, and frequently, in proceſs of time, entirely die away.

In prayer, and under the deepeſt ſenſe of ſin to rejoice that there is a God who is able to deſtroy it and ſave them from it. Wreſtling Jacob ſaid, "I will not let thee go except thou bleſs me."

Conviction flowing from divine operation makes manifeſt the ſecret abominations of the heart, and while the ſoul ſincerely deplores the emanations of ſin in the life, it laments with peculiar ſorrow its exiſtence as a fountain of evil within.

Perſons whoſe convictions are ſaving, have deep views of the malignity of ſin, and are conſcious that they have no inherent power or ſelf-created ability to ſave themſelves from it; and therefore cry mightily to God, ſaying, "*Lord, ſave, or I periſh.*"

A gracious man ſeeks the deſtruction of all ſin; he ardently longs to have, not only the outward branches of iniquity cut off, but to have every root of bitterneſs exterminated out of his heart: He is at war particularly with his boſom ſins.

Effectual convictions are permanent and laſting. They ariſe from a work which God intended ſhould continue for ever; and therefore they never leave the ſoul till it is ſafe landed in glory.

Now, dear reader, having preſented thee with a comparative and diſtinct view of this intereſting branch of religion, let me intreat thee to pauſe, and examine thyſelf. Art thou the ſubject of a ſound conviction of ſin? Perhaps you may ſuppoſe ſuch a conviction is not eſſentially neceſſary to ſalvation. Take heed; do not deceive yourſelf. Reaſon and revelation unite to prove the neceſſity of ſound and univerſal conviction. Chriſt will be precious to us *only* in proportion as ſin appears odious, and holineſs deſirable only as ſin appears hateful. If therefore Chriſt is to be loved ſupremely, and holineſs

lineſs deſired univerſally, then conviction of the evil of ſin ought to be univerſal; without this, we never can exclaim with David, *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*, Pſ. lxxiii. 25. And again, Pſ. cxix. 128. 133. *I eſteem all thy precepts concerning all things to be right, and I hate every falſe way.—Let not any iniquity have dominion over me!*

Should any truly gracious, but doubting ſoul, ſay, "I am afraid my convictions are not ſufficiently deep to warrant me to truſt in Jeſus, and confidently hope for glory;" let me beſeech you to remember, that conviction, however deep and clear, is not your warrant to believe in Chriſt. It is an inducement, if you pleaſe; but the free grant of mercy and ſalvation, exhibited in the Goſpel, is our *only* warrant to expect everlaſting life in dependance on the adorable Saviour. If you are ſo far convinced of ſin, as to feel yourſelf completely ruined by it; if you hate it in all its appearances; if you ſee that Jeſus alone is able to ſave you from it, and intenſely deſire his ſalvation—no doubt but your convictions are ſaving. Take encouragement, then; no longer queſtion the willingneſs of Jeſus to ſave: Look to him by faith; follow him in the paths of regeneration; and ſtep into glory.

DIALOGUE THE FIFTH, BETWEEN CRISPUS AND GAIUS,

On the Free-agency of Man.

Criſpus.

OUR laſt converſation, on the moral character of God, has led me, my dear Gaius, to deſire your thoughts on the nature of man, as a ſubject of moral government.

Gaius. This is, no doubt, a very intereſting ſubject: As we all feel ourſelves accountable beings, and muſt all give account of ourſelves another day, it becomes us to know ourſelves, and the nature of thoſe powers with which the Creator hath inveſted us.

Criſp. Do you conſider man as a free-agent?

Gai. Certainly; to deny this, would be to deny that we are accountable to the God that made us.—Neceſſarians and anti-neceſſarians have diſputed wherein free-agency conſiſts; but the thing itſelf is allowed on both ſides.

Crisp. Suppose, then, I were to change the question; and ask, Wherein does free-agency consist?

Gai. I should answer, *In the power of following one's inclination.*

Crisp. And is it in our power in all cases to follow our inclination?

Gai. No: There are numberless instances in which we are obliged to act against inclination, and to forbear acting as we desire; but in these cases we are not accountable beings.

Crisp. Some have thought man to be a free-agent in natural things, but not as to things moral and spiritual.

Gai. This is the same as supposing him accountable only for those things in which there is neither good nor evil; and this, if true, would prove that we are not subjects of moral government, and shall never be called to give account of either good or evil. Besides, it is a fact that we as freely pursue our inclinations in spiritual as in natural things; we as freely yield ourselves to be the servants of sin, or of God, as ever we chose to eat, drink, or walk.

Crisp. Then you think we are free-agents in all those matters which are inseparably connected with eternal salvation?

Gai. Certainly: If otherwise, we should be equally incapable of rejecting, as of accepting, the Gospel way of salvation.

Crisp. And do you suppose we are free-agents, with respect to keeping or breaking the divine law?

Gai. I do. We are only required to love God with all our *strength*; or to consecrate all our *powers* to his service, be they great or small.

Crisp. Why then do we not keep the law perfectly?

Gai. Because of the depravity of our hearts: If our heart or inclination was wholly on the side of God, we should feel no difficulty in keeping it; on the contrary, it would be our meat and drink.

Crisp. But if our hearts are depraved, and we are enslaved to sin, how can we be said to be free?

Gai. We cannot be morally free; but moral slavery, any more than moral liberty, has nothing to do with free-agency: The reason is, in this case there is no force opposed to the agent's own will.

Crisp. I have often heard it asserted, that it does not signify whether the incapacity lies in the will, or in something opposed to the will; if we cannot do good, say they, we cannot, and in that case we are not free-agents.

Gai.

Gai. Thoſe who ſpeak thus of free-agency, muſt mean to include in it a freedom from the influence of motives; a power of acting with or contrary to the prevailing inclination; or, at leaſt, a power to change the inclination.

Criſp. Yes; I have heard it obſerved, that it amounts to nothing to ſay we have the power of following the prevailing inclination, unleſs we have alſo the power of counteracting or changing it.

Gai. If, by *amounting to nothing*, they mean that we are not hereby any more qualified to be our own deliverers from the thraldom of ſin, than if we had no free-agency, but muſt be indebted wholly to ſovereign and efficacious grace for it, I admit the conſequence. Little, however, as they make of this idea of free-agency, I might reply, it is all that they themſelves can conceive of, and all that can be aſcribed to any being in heaven, earth, or hell.

Criſp. How does this appear?

Gai. No one can conceive of a power of voluntarily acting againſt the prevailing inclination; for the thing itſelf is a contradiction: And a power of changing it, is not leſs abſurd. If a perſon go about to change his prevailing inclination, he muſt be either involuntary, or voluntary, in ſo doing: If the former, this can be no exerciſe of free-agency; if the latter, he muſt have two oppoſite prevailing inclinations at the ſame time; which is a contradiction. And after all, he ſtill does no more than follow his inclination; *viz.* his virtuous inclination, which he is ſuppoſed to poſſeſs, to have his vicious inclination changed. If freedom from the influence of motives, or power to change one's inclination, be eſſential to free-agency, the Divine Being himſelf is not free. God, as all muſt allow, poſſeſſes an immutable determination to do what is right, and cannot, in the leaſt degree, or for a ſingle moment, incline to the contrary. His conduct is neceſſarily and invariably expreſſive of the infinite rectitude of his heart. The ſame, in a degree, might be ſaid of holy angels, and the ſpirits of juſt men made perfect: So far from being free from the influence of motives, or having a power to change the prevailing inclination of their hearts, thoſe motives, which, by reaſon of the depravity of our natures, have but little effect upon us, have full influence upon them, and conſtantly determine them to the moſt ardent purſuit of righteouſneſs.

Criſp. And yet you ſay they are free-agents.

Gai. If God, angels, and ſaints, be not free-agents; who are?

Criſp. But this is moral *liberty*.

Gai.

Gai. True; but the ſame reaſoning will apply to moral ſlavery: If an unalterable bias of mind to good does not deſtroy free-agency; neither does an unalterable bias of mind to evil. Satan is as much a free-agent as Gabriel, and as much accountable to God for all he does.

Criſp. Some ſuppoſe man has loſt his free-agency by the fall.

Gai. Say, rather, man has loſt his moral *rectitude* by the fall. All that was entruſted in his hand was loſt: But we might as well ſay he had loſt his reaſon, his conſcience, or his memory, as to ſay he had loſt his free-agency; and this would be ſuppoſing him to have loſt his intellectual nature, and to have become literally a brute.

Criſp. Wherein does your notion of free-agency differ from the Arminian notion of free-will?

Gai. The Arminian notion of free-will is what I have all along been oppoſing: The one conſiſts merely in the power of following our prevailing inclination; the other in a ſuppoſed power of acting contrary to it, or at leaſt of changing it: The one predicates freedom of the man; the other of a faculty in man, which Mr. *Locke*, though an anti-neceſſarian, explodes as an abſurdity: The one goes merely to render us accountable beings; the other arrogantly claims a part, yea the very turning point of ſalvation: According to the latter, we need only certain helps or aſſiſtances, granted to men in common, to enable us to chuſe the path of life; but according to the former, our hearts being by nature wholly depraved, we need an almighty and invincible power to renew them, otherwiſe our free-agency would only accelerate our everlaſting ruin.

Criſp. You ſuppoſe, I imagine, that the invincible operations of the Holy Spirit do not interfere with our free-agency?

Gai. Certainly: If the temper of the heart does not affect it, neither can any change upon that temper. It affects free-agency no more than it affects reaſon, conſcience, or memory: Man all along feels himſelf at liberty to follow what inclination dictates; and, therefore, is a free-agent.

Criſp. Does your notion of free-agency agree with the language of the apoſtle Paul; *The good that I would, I do not; and the evil that I would not, that I do.—To will, is preſent; but how to perform that which is good, I find not?*

Gai. I think we ought to diſtinguiſh between a willingneſs that is habitual and general, and one that is univerſal and entire. Paul, and every true Chriſtian, generally and habitually wills to be holy, as God is holy; but this volition is not univerſal nor entire. It is not ſo perfect nor intenſe, as that there

there is no remainder of indolence, obſtinacy, or carnality. Perfection is the object approved, or rather deſired; but that approbation or deſire is not perfect in degree: A perfect degree of willingneſs would be perfect holineſs.

Criſp. Then you do not ſuppoſe the apoſtle to mean, that ſin operated abſolutely, and in every ſenſe, againſt his will?

Gai. I do not: It was certainly againſt the ruling principle of his ſoul; but to ſuppoſe that any ſin can be ſtrictly and abſolutely involuntary in its operations, is contrary to every dictate of common ſenſe.

Criſp. Thanks, my dear Gaius; farewell.

Gai. Farewell.

A. Fuller

THE IMPOSSIBILITY OF GOD'S BEING PLEASED WITH THE CONDUCT OR DISPOSITION OF CARNAL MEN.

IN a former Number*, an attempt was made to illuſtrate the apoſtle's humiliating declaration, that *the carnal mind is enmity againſt God, and cannot be ſubject to his law.* Thoſe who have been juſtly convinced of that truth, will not wonder at his adding, *So then, they that are in the fleſh cannot pleaſe God*†. Yet a few additional thoughts upon this inference may not be unprofitable.

Having there endeavoured to explain what was meant by the *carnal mind*, it will be unneceſſary to dwell long on the deſcription of *them that are in the fleſh.* Sometimes the apoſtle uſes the expreſſion, *in the fleſh*, in an innocent ſenſe, intending by it, barely being in the body, or in this preſent ſtate before death; as when he ſays, in Gal. ii. 20. "The life which I now live *in the fleſh*, I live by the faith of the Son of God:" But that is not his meaning here; for he tells the Roman believers in the next verſe, "Ye are *not in the fleſh*, but in the Spirit." They were in the body, but not in the fleſh, according to the import of the latter term in the preſent connexion: Nor are others, who are partakers of the Spirit of Chriſt. It is evident, therefore, that by them that are in the fleſh, the Apoſtle intends the carnally-minded; or, thoſe that are in an unregenerate ſtate; the ſtate of depravity and corruption, in which all men are born, and continue till renewed by divine grace. Our fallen nature is here denominated fleſh: And all mere natural men are deſcribed as being in the fleſh; *i. e.* they

* No. II. † Rom. viii. 8.

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are in love with the flesh; and under the government of the flesh: Just as we say that a man is *in* liquor, *in* a passion, or *in* love, when these things have the mastery over him. Not only *they* are in the flesh, who live in intemperance, impurity, and other sensual indulgences; but *all* who are under the power and dominion of sin, in whatever form. Accordingly Paul attributes envy and strife, though intellectual sins, to remaining *carnality*.

When it is declared that they who are in the flesh cannot please God, it implies that they who are *not* in the flesh can please him. Wherefore the Apostle does not mean, merely, that they cannot be accepted on the ground of their own conduct; for that might be justly affirmed of all the saved; but his assertion imports, that nothing which they do is truly acceptable to God, nor can it meet with his approbation. Whereas the temper and conduct of true believers are really pleasing in his sight: But they that are in the flesh cannot please God.

Let us then examine the ground of this declaration, and consider the REASONS *why they that are in the flesh cannot please God*. It certainly is *not* because God is unreasonable in his demands, and therefore hard to be pleased. Any thing that is right, pure, and good, would please him. No being in the universe would be so much pleased with every thing that is holy and virtuous, as the Supreme Being would be. But then that which pleases him must really agree with the true standard of rectitude; for he cannot be deceived, nor imposed upon with mere counterfeit virtue.—Nor is this the reason why they that are in the flesh cannot please him, that there are not sufficient means of knowing his will. Any intelligent creature that was perfectly holy, would easily judge what must be agreeable to the Most High, as to *moral* duties; and if *positive* precepts were superadded, God would take care to make them known. And as to ourselves, he has showed us that which is good, he has written unto us the great things of his law; and, indeed, he has told us also the way in which *sinners* may return to him, and be assured of acceptance.

But they who are in the flesh cannot please God, *because* they are already under condemnation, and therefore are unacceptable to him; and likewise, because they are of an opposite disposition to him, and never truly aim at his glory. Most of those who are in the flesh never think of pleasing God, and is it any wonder that *they* cannot please him, who do not design it? Many of them live openly in such practices as he has forbidden, and in the express neglect of his appointments; and

and can they pleaſe him? They are all of them enemies to his nature, and government: They cannot brook ſubmiſſion to his authority, and diſlike the contemplation of his moral character; and is it ſtrange that they cannot pleaſe him? They all give ſome idol or other, the preference to him, whom all the angels in Heaven adore; how then ſhould he be pleaſed with them? Even when they profeſs to ſerve him, it is merely from ſlaviſh or mercenary principles; and can God be pleaſed with ſuch ſervices? Can he delight in their profeſſed obedience, when he knows they would not attempt to ſerve him, if they did not know, or apprehend, that he would be at laſt too hard for his enemies; and yet, after all, they look upon themſelves rather as his *creditors*, than his *debtors?* But can he that knows their hearts look upon them in the ſame light?

To be ſure, ſome of them are *indirectly concerned* to pleaſe him: But it is not from any love to him, or to his ſervice, but merely from a dread of his diſpleaſure. Can we then wonder, that, notwithſtanding their ſincere and earneſt deſire to eſcape puniſhment, their pains ſhould be ineffectual?—Some ſuch characters are often ſanguine in their hopes of pleaſing him; they expect he needs muſt be pleaſed with them, but ſurely their hopes are ill founded. They not only cannot ſatisfy his juſtice, for paſt offences, which yet muſt be ſatisfied, before their ſervices can be acceptable; but they can do nothing, *while in the fleſh*, which does not altogether deſerve his diſpleaſure. God, who is infinitely holy, cannot be pleaſed with that which is contrary to his nature: He cannot be pleaſed with ſuch as deny him; with ſuch as withhold from him their ſupreme affection; who refuſe him their hearts, and are unwilling to obey his will. Eternal truth cannot be pleaſed with hypocriſy. The God of truth cannot be pleaſed with them that are hypocritical, or formal, in his ſervice. What fellowſhip hath light with darkneſs, or righteouſneſs with unrighteouſneſs?—He who knows his own ſupremacy, cannot be pleaſed with a ſubordinate place. God cannot be pleaſed with them who prefer his rivals; he cannot take complacency in any thing they do, who love the world better than him.

Moreover, God cannot be pleaſed with ſuch as go about to juſtify themſelves at his expence; treating ſin as a trifle, and hoping for impunity in the violation of his law; which is more or leſs the caſe with all carnal men. He cannot be pleaſed with ſuch as deſpiſe his grace, and having fallen under condemnation for their breach of his law, reject the mediation of his dear Son, and are above being beholden to him for eternal life.—And doubtleſs it is as impoſſible, that he ſhould

be pleaſed with ſuch as abuſe his Goſpel in direct contradiction to its great deſign. Let them pretend what regard they will to Chriſt, it can be no more than a pretence, if they do not cordially unite in deſign with him, who came to *magnify the law*, and bring ſinners *back unto God*. Their faith differs widely from the faith of God's elect, who are emboldened by their confidence of intereſt in Chriſt to run away from God, and wander in the ways of ſin: Nor can there be a ſurer evidence of a carnal mind than this, that it indulges enmity againſt the *law* of God, while it pretends a love to his *Goſpel*.

Though there is not ſufficient room to amplify theſe thoughts, they may ſuffice to diſplay, to the intelligent and impartial reader, the *juſtice* of this declaration; and to demonſtrate that no man has any room to imagine, that his *inability* to pleaſe God is any extenuation of his ſin. Men are not unable to pleaſe him in any *ſuch* ſenſe as to leſſen their *criminality*.

We may juſtly infer, How free and ſovereign was the love of God to ſinners! It was not excited in the leaſt degree by any thing in them, who were ſuch enemies to him, that they could do nothing to pleaſe him.

We ſee from hence the ground of our Lord's doctrine, that a man muſt be born again, he muſt be renewed by the Holy Spirit, or he cannot ſee the kingdom of God. Without a new heart, he can neither pleaſe God, nor be pleaſed with God. Two cannot walk together, except they are agreed; and much leſs could they live together for ever.

How awful is the condition of unregenerate ſinners! They are in ſuch a ſtate that they cannot pleaſe God. God knows them too well to be pleaſed with them. He knows they are his enemies. May the reader's conſcience take the alarm, if this be ſtill his real character: And may efficacious grace bring him to a better mind. For, notwithſtanding all you have done in time paſt to diſpleaſe God, he can be well pleaſed with you for the ſake of Chriſt's righteouſneſs; and if you are brought truly to accept of him, you ſhall, notwithſtanding all your unworthineſs and guilt, be certainly accepted for his ſake.

Let every reader be concerned to examine himſelf, whether he be in the *fleſh*, or in the *ſpirit*.—It may be ſafely determined by ſuch criteria as the following: Hath our enmity to God and his holy law been effectually ſlain? They are not in the fleſh who are cordially pleaſed with God's true character, as delineated in his word. Are we pleaſed with the Goſpel method of ſalvation, both on God's account, and on our own, becauſe God is glorified in the higheſt, and man ſaved to the uttermoſt;

termoſt; ſin being pardoned, and yet for ever diſcountenanced? Are we willing to allow that God is no debtor to us for our beſt ſervices, but that we are unſpeakably indebted to him, for inclining us to obedience? Are we only the more deſirous of pleaſing God, when we enjoy the ſtrongeſt perſuaſion that he will never puniſh us? Do we account it a privilege to be *told* the will of God, and a greater to be *conformed* to it? Do we hate every thing that we believe is diſpleaſing to God, and deſire to have it mortified? Do we long for that holy heaven, into which nothing ſhall enter, that is defiling to the ſoul, or diſpleaſing to our Maker? Ryland

ALLEGORY.

[*In a Letter to a Friend.*]

IN your laſt, you requeſt to know whether I had a pleaſant journey: I hope it was a profitable one; as it has taught me more cloſely to adhere to the old adage, "*Beware of your company.*" On the morning of my departure, I enjoyed a happy ſeaſon with my family; and after committing myſelf and them into the hands of our heavenly Father, I was enabled to leave all my concerns with him, without whoſe permiſſion or appointment, not even a ſparrow falleth to the ground. The morning was fine; the ſun ſhone; and the birds, in vocal harmony, ſang their great Creator's praiſe. My mind was happily engaged in meditating on the faithfulneſs of God to the truth of his word; and a reflection on that animating promiſe, afforded me much comfort—"I will never leave thee, nor forſake thee." All on a ſudden, my meditation was interrupted, by a voice which articulately ſounded, A pleaſant morning, Sir: On turning myſelf, I perceived a perſon of meagre countenance, and clad in black, cloſe by my ſide. After paſſing the uſual compliments, I could not help obſerving to him, that he had diverted my mind from a very pleaſing ſubject; that at the moment he accoſted me, my thoughts were all happily employed in meditating on the faithfulneſs of God. He ſmiled, and ſaid, "I perceive then, Sir, you are not what the world calls an infidel." I replied, "No, Sir; I hope God has ſo far enlightened my mind by his word and Spirit, as not to ſuffer me to queſtion the truth of thoſe ſacred Scriptures, which alone are able to make us wiſe unto ſalvation." My companion replied, "I have long, Sir, been in the habits of keeping company with men of no religion, and with perſons of different perſuaſions; and I am more and more con-

convinced, that, had men in general fortitude enough to reject with equal diſdain the dogmas of prieſtcraft, and the idle tales of ſuperannuated nurſes; did they follow reaſon as their guide, inſtead of perplexing themſelves with what are called the myſteries of faith; we ſhould not ſo often ſee the brow covered with melancholy, and the mind depreſſed with needleſs fears." I was juſt about to reply, when my companion interrupted me, by ſaying, "You will ſuffer me, Sir, to relate an anecdote, which fell under my own obſervation: I once knew a perſon, who, under the ſtrong deluſions of an enthuſiaſtic mind, was weak enough to think he could walk on the mighty ocean: The thought no ſooner occurred to his mind, than he made the attempt; I was with him at the time; and if ſome one had not caught him, he muſt inevitably have been drowned." I replied, "The perſon, Sir, to whom you refer, was St. Peter: It was want of faith which made him ſink. He loſt ſight of the almighty power of the Saviour; his fears aroſe; and, as you juſtly obſerve, if ſome one had not caught him—*One*, who was almighty to ſave—doubtleſs he would have periſhed. My companion replied, "*Faith*, when it oppoſes reaſon, is *folly*. I think, Sir, when I overtook you, you ſaid you were meditating on the faithfulneſs of God; and the reflection gave you much comfort: The Divine Being doubtleſs is, and muſt be, faithful and juſt in all his doings. But may not what are called the comforts of believing, originate in deception? You recollect to have heard of a Judas, who profeſſed to be a diſciple of Jeſus; and Simon Magus, who joined the apoſtolic church: Theſe both deceived themſelves: And may not all the comforts you profeſs to experience, proceed from imagination? Beſide, how many have made a towering profeſſion, been zealous for their principles, talked much of the joys they have experienced, and for a while ſeemed ſincere; all on a ſudden their zeal has abated, their ardour cooled, and they have returned to their former practices, as much attached to the world as thoſe who chuſe it for their portion. A perſon, for whom you entertain a very high opinion, in one of his letters, ſays, 'Demas has forſaken me, having loved this preſent world:' And may not this be your caſe?" I became ſenſibly affected at the thought; and as the arguments which my companion had adduced were plauſible, my mind was agitated with the moſt diſtreſſing doubts.

We had now entered a market-town, where buſineſs required me to make ſome ſtay: My companion wiſhed me a good morning; adding, at the ſame time, ſhould we again meet on the road, he ſhould be happy more fully to diſcuſs

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this ſubject with me. I had no ſooner entered the inn, than I drew my Bible from my pocket; and begging of God to diſpel the gloom from my mind, I caſt my eyes on that paſſage, "The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Chriſt." I inſtantly cried out, It is not a deception! I have known by bleſſed experience this witneſs of the Spirit! Then, recollecting the many happy ſeaſons I had enjoyed in communion with God, and that he was the ſame yeſterday, to-day, and for ever; and who has ſaid, "Fear not, for I am with thee; be not diſmayed, for I am thy God: No weapon that is formed againſt thee ſhall proſper; and every tongue that ſhall riſe againſt thee in judgment thou ſhalt condemn:"—I found my mind happily relieved, and filled with all joy and peace in believing.

After tranſacting my buſineſs, I inquired, whether there was any preaching in the town that evening? The waiter informed me, there was a lecture; but it was not attended by the genteeler part of the inhabitants: The congregation was chiefly made up of *poor people*. This gave me no unfavourable idea, either of the preacher or his congregation; and I determined to go. The place was well attended; and I was much pleaſed to ſee a deep ſerioufneſs hang upon the countenances of the people. Juſt before the miniſter took his text, I was much ſurpriſed to ſee my companion there: Little did I expect to ſee a perſon of his ſentiments, attending the miniſtry of the word. I was highly pleaſed to hear this text pronounced from the pulpit: Mark, xvi. 16. "He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned." The preacher diſplayed much good ſenſe, and a thorough knowledge of the doctrines of the Goſpel: He treated his ſubject with great plainneſs, and much animation: He defined what faith is; and pointed out ſeveral truths plainly revealed in the word of God, which faith credits.—He was particularly excellent on the divinity of Chriſt; his ſatisfaction for ſin; on the influences of faith, as to the comforts it produces; and the effects of faith, as to the fruit it brings forth. I kept my eye conſtantly on my companion, and perceived ſeveral times a ſmile of contempt. When the ſervice was concluded, he haſtened to the pew where I was ſeated: "Well," ſaid I, "Sir, what think you of this? Surely what we have heard to-night, there is a reality in: It is ſomething more than imagination." Said he, "Doubtleſs, Sir, you think ſo.—The preacher has the happy art of colouring high; Jeſus Chriſt expreſly declared, 'My Father is greater than

than I:' He has aſſerted, that Jeſus Chriſt is God, equal to the Father. He has likewiſe declared——" I inſtantly interrupted him, by ſaying, "Sir, this is not a proper place for diſputation; and indeed you ſo much diſtreſſed my mind this morning, that had I not met with you here, which gave me ſome reaſon to hope you had changed your mind, I ſhould have avoided any converſation with you. Pray, Sir, are you not ———; and do not you live at ———?" "No, Sir," he replied: "That Gentleman is a relation of mine; and I am happy to ſay, we ſpend much of our time together. But my name is *Unbelief*—ſome have called me *Infidelity*: But I come of an ancient family;—our anceſtors among the Greeks went by the name, *Apiſtia*." The moment I heard his name, *Unbelief*, I drew back; which he perceiving, ſaid, "Sir, you need not treat me with contempt, nor be aſhamed of converſing with me. I keep the beſt of company: I not unfrequently attend the levees of kings: Am intimate with the nobles and great men of the nation: I have dined at the tables of biſhops, and have been treated with great reſpect by many of the clergy." I replied, "Whatever reſpect you may meet with in the world, or however treated by others; I conſider you as an enemy to the glory of God, and to the peace of man: I hoped I never ſhould meet with him again; and that I ſhould certainly embrace the firſt opportunity of publiſhing the manner in which he intruded into my company, and the very plauſible means he made uſe of to rob my mind of comfort." Having ſaid this, I abruptly left him. The next day I purſued my journey; returned home in ſafety; and hope this ſhort narrative will be as uſeful to my friend, as the event has proved to me. May we grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt; till faith ſhall be loſt in ſight, and hope in fruition.—

Then ſhall we ſing more ſweet, more loud;
And Chriſt ſhall be our ſong.

OMEGA.

ON THE EXTENT AND POWERS OF HUMAN REASON IN THE THINGS OF RELIGION.

[*In a Letter to a Young Man from his Tutor.*]

DEAR SIR,

YOU have been taught that one of the firſt and fundamental parts of moral and religious learning, is, to *know ourſelves*; to know our own *nature* and *condition*, our own *tempers*,

pers, abilities, circumſtances, ſituations, and connexions, that ſo our conduct, both to God and man, may be properly regulated. Among other very important articles of this ſcience, is an acquaintance with the extent and limits of our intellectual faculties; and, whether reaſon *can*, without divine aid, conduct us in any degree towards a comfortable certainty reſpecting the happineſs and ſalvation of the immortal ſoul.

Without a modeſt acquaintance with the ineſtimable worth of our minds, and without ſome conſciouſneſs of the ſuperiority of our powers over thoſe of inferior animals, we ſhall become the prey of brutiſh indolence and ſenſuality; and live for no other purpoſe than thouſands do, in contriving how we may get rid of time, and waſte thought in the moſt eaſy manner.

On the other hand, if puffed up with an overweening conceit of our mental faculties, we ſhall be liable to fall into the oppoſite extreme of "reaſoning pride;" preſumptuouſly arraign the truth of God at our feeble bar; accuſe his providence of injuſtice; or, to get rid of our difficulties and fears at once, deny his being.

Our *ſenſes* aſſure us, that *we exiſt*. That we are a very ſmall part of the vaſt univerſe in which we dwell, is equally certain. *Memory* teſtifies that we have not exiſted long; and reaſon ſoon deduces from obvious arguments, that we could not make ourſelves, conſequently that there muſt have exiſted a *Firſt Cauſe* from which all other beings are derived.

This, then, we will take for granted. But ſhould theſe queſtions be put, "*Who* is this Firſt Cauſe? *What* is he? Where is he?" how ſoon is unaided reaſon perplexed and loſt in a labyrinth of uncertainty! You remember the account which Cicero gives of Simonides: That when he was required by the tyrant Hiero, to tell *who* and *what* God was, deſired *one* day for the ſake of deliberation: At the expiration of which, he required *two*, and continually doubled his demand as often as the queſtion was repeated. Hiero, wondering at his delay, deſired an explanation of his conduct: "Becauſe," ſaid Simonides, "the more I conſider the ſubject, the more obſcure it appears."

Suppoſe the thoughtful mind to have gained *ſome* information concerning this great Being, and to aſk, "What is God in relation to me? Can I be favoured with his notice? Is any aſſiſtance to be obtained from him; or is any intercourſe with him to be enjoyed by me?" Reaſon may *conjecture*, but reaſon cannot *aſſure*. Suppoſe the mind to be awakened to a ſenſe

that

that it has ſinned againſt God: Conſcious of its guilt, it cries out, "What ſhall I do? I cannot *undo* what I have done. Wherewithal ſhall I come before the Lord? How ſhall I regain his favour, or how ſhall I bear his wrathful indignation?" What can reaſon, unaided by any divine revelation, reply? What can it propoſe as a *certain* ground of hope?—Nothing at all. Again, ſuppoſe the mind, ruminating on its own faculties, finding itſelf able to recollect the paſt, and deſirous of looking forward into the future, anxiouſly inquiring, "What ſhall I be when I depart hence? *Where* ſhall this thinking, reflecting ſpirit go? How ſhall I exiſt, or how ſhall I be employed? What muſt I ſuffer, or what ſhall I enjoy?" What can reaſon ſay to each of theſe intereſting queſtions, without ſupernatural information? Its perfect ignorance of ſuch momentous concerns ſufficiently demonſtrates the neceſſity and value of a revelation from God concerning things inviſible and future, and which relate to the pardon of ſin and the acceptance of our perſons.

But we live in an age in which it is eſteemed a mark of good ſenſe to ſpeak highly of unaided reaſon, and meanly of revelation. Theſe are the rationaliſts and philoſophers, who have monopolized all the learning and ſenſe of mankind to themſelves, and treat as enthuſiaſts and fools thoſe who dare to call in queſtion the infallibility of their dogmas, and appeal to other oracles, which they conceive to be the oracles of the living God. I wiſh therefore to draw your attention a little cloſer to this ſubject.

It is difficult, perhaps utterly impoſſible, to prove, that there are *any* diſcoveries of divine truths, or truths reſpecting the nature of God, our intercourſe with him, and a future ſtate, ever made by unaſſiſted reaſon.—Let us appeal to *matter of fact*; and begin with thoſe who conceive themſelves to be the moſt enlightened.

Who of all our *modern* freethinkers and philoſophers have exhibited ſpecimens of the vaſt powers to which they pretend, in reference to divine things? for, as to what belongs to the material ſyſtem of the world, we acknowledge that they have, in common with others, contributed their ſhare in making diſcoveries. But what new regions of the intellectual world have they explored? Have they penetrated further than their predeceſſors into the knowledge of the divine attributes? Can they tell us any more of the dark and deep abyſs of futurity, and demonſtrate with certainty whether there be *any* ſtate after this, and if there be, what that ſtate is? Can they

even

even prove that the knowledge they have of morals is not derived from tradition, and tradition from the fountain of divine revelation?

The ſame may be ſaid reſpecting the ancient philoſophers. Very ſurpriſing are the things, which ſome of them uttered concerning the Deity: But, as one of the fathers ſaid, "which of the poets *, which of the ſophiſts, was there who did not drink of the prophet's fountain †?" Thence alſo the philoſophers quenched their thirſt; ſo that what they had from our ſcripture, that we receive from them again by tradition. Another ‡ calls Plato the *Hebrew philoſopher*; and a third aſſerts, that he drew many things from the Hebrew fountains, eſpecially his pious conceptions of God, and his worſhip §. *Learned heathens* thought the ſame. One ‖ aſſerts, that Pythagoras transferred many things from the Jewiſh inſtitutions into his own philoſophy, and ſtyles him the imitator of the Jewiſh dogmas. Hermippus, as quoted by Selden ¶, and the learned Grotius, ſay, that Pythagoras lived among the Jews: And it is a common ſaying of Numenius the Pythagoræan, "What is Plato, but Moſes atticizing?" The ὁ ὢν of Plato was borrowed from the I AM of Moſes; and his νους and λογος, and ψυχη κοσμικη, have a clear reference to the Word and Spirit, by whom, as he learned from the Old Teſtament, the heavens and earth were made **.

From theſe inſtances (and many more which might be adduced) we may learn how little unaſſiſted reaſon did for the ancient philoſophers, and how much they are indebted for their beſt ſentiments to divine revelation.

If there be any that think there is a greater probability of finding the extent of the power of human reaſon among thoſe people who are cut off by immenſe oceans from all communication with other lands, what advantage will their argument gain from this conſideration? In the firſt place it will be allowed, by every ſober believer in *hiſtorical* Scripture, that they all ſprung from one common ſtock. Now nothing is more natural than to think, that in ſome remote ages they were ſeparated from their original families, and carried with them the traditions, notions, religious rites and cuſtoms, to which they

* Ovid ſeems to have borrowed from Moſes, and Virgil from Iſaiah.
† Tertullian, Apol. cap. xlvii. ‡ Clemens Alexandr. ſtrom. i. 5.
§ Juſtin Martyr, Apol. ii. ‖ Hermippus, the writer of Pythagoras' life.
¶ De Jure Nat. Heb. lib. i. cap. 2.
** This ſubject is largely handled by the learned Gale, in his invaluable book called, The Court of the Gentiles, where the reader may ſee much more of a ſimilar nature with the above.

had been before habituated; and that they taught these to their children. By degrees these rites, however pure at first, became clouded with superstition and defiled with idolatry during the revolution of many generations; yet still they retain some feeble traits of their divine origin, some faint tincture of the spring from which they flowed. So that, in this view of the matter, the doctrine, worship, and practice of these remote inhabitants of the earth will not give us a fair and clear view of what reason will do for man.

But if, for the sake of argument, we concede that these nations do present us with a fair view of what unassisted reason is able to effect; is it a view, that will at all gratify the pride of reason? Let them behold the *Mexican* in the midst of his horrid cruelties, besmeared with the blood of fellow-creatures, offered up as sacrifices to his grim, terrific idols; let them see the *inhabitants of the South-Sea*, in their sordid oblations; let them go among the *wild Indians*, the *Hottentots*, the *Negroes*, and behold what base and filthy, what shocking and sanguinary rites this lordly faculty, of which they so much boast, leads them to observe.

This will be sufficient, my young friend, to show what reason *has* done, and what it *can* do, even in its most improved state, without divine revelation. What cause have we, then, to be thankful for those discoveries which are made by the Holy Scriptures! What can be more truly reasonable, than to submit to the dictates of infinite Wisdom respecting things not knowable, but as he has been pleased to reveal them! It is the remark of a sensible writer *, "that, the truth of revelation being once established, whatever that revelation dictates has the same authority, and proves as firm a foundation in our reasonings, as the first principles of nature." And again, he observes, "right reason is entirely consistent and harmonious with divine revelation, and supernatural assistances, and we may have a high value for the one, without renouncing the other. Objects too *remote*, or too small for the naked eye, are rendered distinctly visible by the help of glasses; thus it is in physics, or nature, and not very different in matters of a moral kind. There are heights of divine knowledge and virtue, to which human nature, unassisted, cannot reach. Revelation kindly offers to be our guide, and to raise and fortify our feeble powers by the succours of grace. Is not he a fool now, and wretchedly opiniative, that, trusting to the sufficiency of his own faculties, rejects the illumination

* Mr. Henry Grove.

and

and aſſiſtances he may have from Heaven? Does he not diſcover a more ſtupid ignorance of his own nature, its weakneſs and imperfections, and of the nature of ſpiritual objects and ſpiritual attainments; the ſublimity of the one, and the difficulty of the other?"

After all, we muſt take the greateſt care of the ſpirit and temper of mind we bring with us to the ſacred volume, and earneſtly pray that it be ſuitable to the gracious deſigns of its glorious and condeſcending Author. The Bible is not intended to gratify the pruriency of a vain and preſumptuous curioſity, or to anſwer all the queſtions which a ſportive fancy, or an impertinent petulance, may ſuggeſt; but it is to deliver the penitent believer from the terror of guilt, to inſpire the deſponding with hope, to comfort the afflicted, to direct the feet of the wandering into the ways of peace, and to ſtrengthen us in grace and duty, by the influences of the Holy Spirit, applying the atonement of Jeſus, and the promiſes of the covenant. That you, my dear friend, may enjoy theſe bleſſings in your ſweet experience, is the prayer of your affectionate

PAIDEUTES.

RELIGIOUS INTELLIGENCE.

Farnham in Surry.

FOR more than a century paſt, the Goſpel was never preached in this place, till about the year 1786, when it pleaſed God that the Rev. Mr. Gunn was appointed afternoon preacher at the pariſh church. For the ſpace of ſix years he laboured with great zeal and fidelity, and by his miniſtry it pleaſed God to turn great numbers of the inhabitants of Farnham, as well as thoſe of the adjacent villages, from darkneſs to light.

The ſucceſs which attended his preaching having excited the natural enmity of the hearts of many wealthy people, at their inſtigation, about Michaelmas 1792, the rector diſmiſſed him from his ſituation. His place, as might be naturally expected, was filled up by a clergyman of very different ſentiments. The perſons who were called under his miniſtry, being left as a ſheep without a ſhepherd, at firſt met together in a room which they rented, for prayer and reading ſermons, till they were driven out of it by a mob, who being encouraged by the opulent people, broke the windows, and committed ſeveral other acts of violence, for which no ſufficient redreſs could be obtained from the civil magiſtrate reſiding in Farnham. Even thoſe who were well affected towards them, were ſo intimidated by the menaces of the rich, that at length none would ſuffer them to aſſemble upon their premiſes.

Several reſpectable miniſters in London, who heard of their unhappy ſituation, ſtrongly recommended their caſe to the generoſity of the public, and adviſed them to erect a place of worſhip, that they might meet together under the benefit of the Act of Toleration. Aſſiſted by the liberal contributions of many ſerious Chriſtians, they immediately ſet about it, and having purchaſed a piece of freehold land of a perſon well diſpoſed towards the Goſpel, the building was brought into ſuch a ſtate of forward-

neſs as to be opened on Wedneſday the 16th of October laſt, by the Rev. Mr. Wilks, Mr. Ford, and Mr. Eyre, each of whom preached a ſermon on the occaſion. Great multitudes attended at that time, and, as we are informed, have continued ſo to do ever ſince. From the great good which has been already done, and from the ſpirit of hearing among the inhabitants both of the town and neighbourhood, it promiſes to be a very conſiderable and important ſtand for the Goſpel.

ON Wedneſday Oct. 30, a ſmall place was opened for preaching the doctrines of grace at TAMWORTH, a conſiderable market town, which ſtands partly in Warwickſhire and partly in Staffordſhire. Three ſermons were preached, in the courſe of the day, by Mr. Pearce of Birmingham; Mr. Hopper, of Nottingham; and Mr. G. Burder, of Coventry; from the following texts: Pſal. cx. 3. "Thy people ſhall be willing in the day of thy power." Pſ. cii. 16. "When the Lord ſhall build up Zion, he ſhall appear in his glory." Jer. xxii. 29. "O! earth, earth, earth, hear the word of the LORD."

*** It may be hoped that the inſertion of theſe articles will cauſe every evangelical reader to offer up a petition for the ſucceſs of the word.

Diſtreſſed Weavers in Spitalfields.

"Veſtry Room, Spitalfields Church, Nov. 5, 1793.

"AT a meeting of manufacturers and others, held at the King's Head, Poultry, June 20, 1793, it was reſolved,

"That on account of the great diſtreſs among the weavers and others in the ſilk trade, in Spitalfields, for want of employment, a ſubſcription ſhould be opened for their relief: That the relief ſhould be given in bread to ſuch perſons only as ſhould be recommended by ſubſcribers; and that the ſubſcribers ſhould meet at the Veſtry Room, Spitalfields Church, every Wedneſday evening, to receive applications.

"The ſubſcribers, having met weekly ſince the above period to receive applications and ſupply the poor with bread, have diſtributed 19,783 quartern loaves, by which means they have relieved 920 families, conſiſting of 3736 individuals. They are ſorry to add, in many inſtances they have found the diſtreſs of the poor ſo great, that they have not only ſold their working utenſils and furniture to buy bread, but families have been whole days without food, nearly periſhing for want. Having now almoſt diſtributed the whole of their ſubſcriptions, and as the diſtreſſes of the poor, for want of employ, are increaſing, added to the approaching ſeaſon of the year, when they will want firing and other neceſſaries, as well as bread, the ſubſcribers muſt now ſolicit the aſſiſtance of a generous Public, and inform them, that ſubſcriptions for the above purpoſes will be received by the following bankers: Meſſ. Pybus, Call, and Co. Bond Street; Drummond and Co. Charing Croſs; Glyn, Mills, and Mitton, Birchin Lane; Veres, Lucadou, and Co. Lombard Street; Down, Thornton, and Free, Bartholomew Lane; Dorrien, Mello, Martin, and Co. Finch Lane; and by Meſſ. Remington and Wilſon, Treaſurers, Milk Street.

"Subſcriptions already received	£627 6 6	
Expended in bread - -	584 19 6	
Balance in the Treaſurer's hands -		42 7 0"

The ſubſcribers have prudently withheld the painful recital of the individual ſufferings of theſe poor unfortunate people, many of whom have ſold the very beds on which they uſed to lie, to ſatisfy for a moment the cravings

ings of hunger, and to prolong the exiſtence of their miſerable offspring, whoſe cries would pierce the hearts of all but the moſt brutal part of our ſpecies. The Rev. Mr. Romaine, whoſe mind is always feelingly alive to human miſery, preached a ſermon for their benefit at his own church, Blackfriars, on Tueſday the 12th of November, and collected 124l. 7s. 6d.; and the Sunday after the Rev. Mr. Eyre followed this good example, and collected for them 71l. 12s. 1d., at his chapel, Homerton.

We ſincerely wiſh that all other miniſters in town and country may be induced to make ſimilar exertions. Unleſs ſomething of this kind be done, it is much to be feared that, among the thouſands of perſons, in London, and in large manufacturing towns, who are out of employment, many will periſh this winter in a land of plenty for want of the neceſſaries of life. Dr. Hawes, ſo long known to the Public for his humanity and benevolence, hearing of Mr. Eyre's intention, ſent him the following letter, with which we conclude this melancholy account:

"Rev. Sir,

"PERMIT me to addreſs you on the preſent occaſion, and to return you my moſt ſincere thanks for your voluntary exertions in behalf of the diſtreſſed Weavers.

"Believe me, Sir, it is not in the power of language to deſcribe their long and continued miſeries;—miſeries not brought on by idleneſs, intemperance, or a diſſolute courſe of life; but human wretchedneſs abſolutely produced by the want of employment.

"My profeſſion obliges me daily to be an eye-witneſs of the ſevere diſtreſſes, trials, and afflictions of theſe much-to-be-pitied of our fellow-creatures. Whole families, *without fire*, *without raiment*, and *without food*; and to add to the catalogue of human woes, three, four, and five, in many families languiſhing on the bed of ſickneſs.

"I am ſure, Sir, you will believe me, when I declare that ſuch ſcenes of complicated woe are too affecting to dwell upon; and therefore ſhall conclude with my moſt earneſt wiſhes, that by your pleading in their behalf, other divines may be animated to the ſame pious undertaking; as I am certain that public benevolence will prevent the *premature death* of many, will reſtore health to numbers, and afford the ſtaff of life to thouſands.

I am, Rev. Sir,
Your moſt obedient, humble Servant,
W. HAWES,
Phyſician to the London Diſpenſary."

Spital Square,
Nov. 16, 1793.

OBITUARY.

THURSDAY the 15th of Auguſt 1793, died at Banbury, Oxon, Miſs Sarah Mercy. The foundation of her diſorder was laid on Chriſtmas Eve 1792, and was followed by very unfavourable appearances, which continued till death put an end to a very painful and tedious illneſs, which was borne with admirable patience. Her life was rather ſingular from her infancy; as her attachment to moral goodneſs was very great. From the time ſhe firſt knew the Lord, ſhe was loſt in wonder that God ſhould ever work a change in her ſoul, having continued inſenſible that ſhe ſtood in need of it till ſome few years before her death. But ever ſince it took place, her great pleaſure was in adorning the religion of Jeſus; labouring to give offence neither to Jew nor Gentile. At the commencement of her affliction, as I am informed in a letter from her relations dated January 24th, ſhe was led to believe that all her religion had been a dream. My friend obſerves, "ſhe deſires to renounce all, and lie low at the croſs of Chriſt, while

while ſhe trembles to think ſhe has loved God no more, and ſerved him no better." Under this double affliction of a ſickly body and a mourning ſoul, her conduct was that of an humbled ſinner: Her burden was caſt upon the Lord, and her expectation was from him. At length light ſprung out of obſcurity, and was enlarged in its degrees, as her diſorder ſtrengthened. This made her ſoul rejoice under the moſt excruciating pain of body, to the amazement of all around her. Her relations and religious friends, who viſited her, ſay, to the praiſe of free-grace, that they did not hear, during her long illneſs, one murmuring word proceed from her lips. When her pain was more ſevere than uſual, ſhe would ſay, "What is this when compared to what my Lord underwent to ranſom my poor ſoul?" As the ſurviving part of the family were ſurrounding her bed, prior to her death, with looks expreſſive of great ſorrow on her account as well as their own (family affairs being chiefly in her hands), ſhe obſerved to them, "For your ſakes, was it the will of the Lord, I have no objection to live a little longer; but his will be done." In a letter which came to hand the day ſhe died, I am informed ſhe had comfortable manifeſtations of the Lord's preſence. She deſired the writer to inform me, that ſhe did not expect to ſee me again in the fleſh, but hoped ſhe ſhould ſee me in heaven. A ſhort time before ſhe expired, apprehenſive ſhe ſhould be unable to ſpeak, through the abundant diſcharge of phlegm, occaſioned by her diſorder, ſhe called a ſurviving ſiſter, and ſaid, "Tell them I am happy,"—meaning her pious friends, whoſe viſits to her in her illneſs were always attended with pleaſure and profit: Then leaning her head on her ſiſter's breaſt, ſhe ſweetly fell aſleep in Jeſus, with one hand in the hand of her ſiſter, and the other in the hand of her much-loved brother, the only ſurvivors of the family.

On the Sunday following her funeral ſermon was preached from Philippians, i. 21.

LAZARUS.

ON Monday the 16th of September 1793, died, at Weſt-Bromwich, near Birmingham, Mr. William Turton, jun. aged 22. He was a young gentleman of the moſt pleaſing temper and amiable manners. His trials had been great and ſevere from a flattering world and its diſappointment. Beſides, he died almoſt literally a ſkeleton, after a conſumptive illneſs of near twelve months. Yet, notwithſtanding theſe very trying circumſtances, his friends never diſcovered in him a peeviſh or diſcontented ſpirit. In November laſt, as appears from his papers, he entered into a ſolemn covenant with God in private, and ſoon after joined the diſſenting church at Weſt-Bromwich (where he had ſtatedly attended) in Chriſtian fellowſhip. To the laſt, he was uniformly reſigned to the divine will; and after having given many ſtriking evidences, particularly during his laſt long illneſs, how much he loved the Lord Jeſus Chriſt, his great ſalvation, and the ſouls of men, he expired to breathe that immortal life after which he ſo ardently panted.

For a conſiderable time before his death he ſeems to have made it a ſettled point to ſpeak to his relatives and friends in the moſt ſerious and affecting manner; and one day in particular he ſent for ſome of his acquaintance to ſpeak to them of death, a merciful God, and Jeſus, the Saviour of loſt ſinners; which he continued to do, more or leſs, to old and young, both relatives and others who ſaw him, ſo long as he was able to ſpeak. The few inſtances following may be acceptable and not unprofitable to the reader. When an intimate friend viſited him, a few days before his death, a ſhort converſation took place reſpecting old Simeon taking Jeſus in his arms, and ſaying: "Lord, now letteſt thou thy

thy ſervant depart in peace, &c." And when the queſtion was put, "How is your experience in this view?" though he was ſo weak, and fatigued with talking a little, that he could not reply in words, yet his joyful countenance declared what was his experience more convincingly than volumes could have expreſſed.

At a certain time his father, on entering the room, and ſeeing him worſe than uſual, ſaid, "Poor creature!" He replied, "If you mean poor in fleſh, father, I certainly am; but in Chriſt I am rich. I boaſt not: I am in myſelf a poor creature; all my fulneſs is of God, through Chriſt. *This*, father, is what we muſt all come to—a dying bed—and then, what is all the world without God? Oh! the dear, dear Saviour; through him, and in him, is all my hope. What ſhould I do now without a Saviour? but through him I have hope and joy unſpeakable. Oh! love not the world, it can do nothing for you; but love the Saviour. O ſweet Saviour, I hope I ſhall be ſoon with thee. I have not one wiſh to live, only in God's good time to be taken to heaven, to be for ever with him: But I would wait patiently his time—his time is the beſt—In thoſe times you call my dozings," ſaid he to his mother, "I have ſweet glimpſes of glory. O my good God, how merciful is he to me! I truſt God will ſupport and provide for *you*, while he ſees fit you ſhould live; but you will not probably live long; be very anxious to be in daily preparation.—I feel I am going. O, my God, have mercy upon me, and pardon me a miſerable ſinner. O, Saviour divine, with thy gracious influence ſtrengthen my faith, increaſe my love. May thy good Spirit guide and ſupport me in this trying hour! I have ſinned, but Chriſt has died. All my righteouſneſs is in him alone. O, dear Saviour, I love thee; I long to be with thee." Soon after he ſaid, "I am ſo choaked, I fear I can never ſwallow any thing more; but added, 'Tis God's will." His mother ſaid, "My love, take courage, I truſt you will ſoon drink of the pure river of water that flows from the throne of God and the Lamb."—"Oh! yes," ſaid he, lifting up his hands, "*there* are living ſtreams; I hope I ſhall." After this he was unable to ſpeak. It muſt not be forgotten how dearly he loved, and what daily uſe he made of his Bible; and how he urged the peruſal of it on all, eſpecially on young people. Next to the Holy Scriptures, the books he particularly valued, and received benefit from, were, among others, Bennett's Chriſtian Oratory; Doddridge's Riſe and Progreſs, and his ten Sermons on the Power and Grace of Chriſt.

ON the 9th of October 1793, died, in her 73d year, Mrs. Mary Greenwood, of Coln, in the county of Lancaſter, widow. In this event ſociety has ſuffered a conſiderable loſs: For ſhe was an honeſt and peaceable neighbour; an affectionate and provident relative; a uſeful and exemplary Chriſtian.

She feared the Lord from her youth; and a bright evidence of grace appeared and ſhone in the tenour of her life and converſation. Religion was her chief concern. It had her head, her heart, her hands. Yet few have had more humbling views of themſelves. She frequently ſaid, "*If I am ſaved, it will be a miracle of grace*: And, *I am not without hope.*"

In her laſt illneſs, which was long and painful, ſhe manifeſted an eminent degree of Chriſtian patience, and fortitude; committed her children to the Lord; and breathed out her laſt in the comfortable hope of everlaſting life, through Jeſus Chriſt her Lord. *The memory of the juſt is bleſſed.*

Among her ſurviving children, are the Rev. Abraham Greenwood, Baptiſt miniſter at Oakham; and Mrs. Armitage, wife of the Rev. William Armitage, Independent miniſter, at Cheſter.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

A Review of the Eccleſiaſtical Eſtabliſhments of Europe, &c. By the Rev. William Graham, of Newcaſtle, 300 *pages.* Price 4*s.* Gray, Glaſshouſe Street, Swallow Street. 1792.

AS we wiſh our readers not to miſunderſtand our principles in reviewing books, and not to attribute to us ſentiments which we do not hold, we will briefly ſtate our rules and mode of proceeding. In whatever relates to the doctrines of the Goſpel, we ſhall always be found ſtrenuous advocates for the cauſe of God; and when we meet with hereſy and error, we will not fail to expreſs our diſapprobation, and point out the danger reſulting from them. But in all other matters, which have no relation to the fundamental truths of the Goſpel, we take no ſide. We are neither Pædobaptiſts nor Antipædobaptiſts, Churchmen, Diſſenters, nor Methodiſts: And as ſermons and eſſays, blending together politics and religion, frequently come before us, and require our notice; we ſay alſo, we are neither Ariſtocrats nor Democrats. Our buſineſs, in all theſe caſes, is to ſay what the author's opinions are; and whether his book be well or ill written, on the ſide of the queſtion which he has taken. About theſe diſputed matters, good men will entertain different ideas: And the Evangelical Magazine has higher objects is view, than to enter into controverſies on ſuch ſubjects. Its object is not to create and foſter diſputes among good men, but to unite them in the bonds of love and peace.

We wiſh our readers to keep this always in view; and not to imagine that we are for or againſt any of theſe denominations, becauſe we ſpeak favourably or unfavourably of a book on a particular ſide of the queſtion. There is a great difference between a book being well written, and its containing thoſe ſentiments on inferior points which we approve.

Theſe reflections were ſuggeſted partly by miſtakes which we find ſome of our readers have fallen into, and partly by the treatiſe which is now before us. The controverſy as to eſtabliſhed churches does not come before us as a matter on which we have either a call or an inclination to decide: But we announce a book written againſt them, with great ſkill, ability, and force. The author appears to be both a good man, and a man of talents. His treatiſe is evidently the fruit of deep thinking, great labour, and patient inveſtigation; and it diſcovers a conſiderable acquaintance with the hiſtory of the Chriſtian church. Mr. Graham ſtrenuouſly argues, that the church of Chriſt is entirely of a ſpiritual nature, and ought not to be connected with the civil government; nay, that it cannot be incorporated with it, without ſuſtaining very material injury. His arguments in ſupport of this hypotheſis, are drawn out to great length; and the

and the ſubject is preſented in a great variety of lights. The reaſoning might have been more cloſely compreſſed; and ſome things which do not ſo nearly relate to the ſubject, might have been left out with advantage: But, with theſe deductions, it is a maſterly performance, and by much the ableſt book that has been written on that ſide of the queſtion. It is our earneſt wiſh, that it may draw forth an anſwer from ſome one of the many able advocates for eccleſiaſtical eſtabliſhments. By the amicable colliſion of arguments oppoſed to arguments, truth is diſcovered; and we always rejoice in its diſcovery, for we are the ardent votaries of truth, and with the utmoſt cordiality adopt the ancient and manly ſaying, "Amicus Plato, amicus Socrates, ſed magis nobis amica Veritas."

A Trip to Holyhead, in a Mail Coach, with a Churchman and a Diſſenter, in the Year 1793. 137 *pages.* Price 2s. 6d. Law. 1793.

The fanciful title of this pamphlet leaves the reader at a loſs for its contents; but we find that it is deſigned as a vindication of the principles of Diſſenters, in their ſeparation from the church of England; and of their conduct as individual members of ſociety, and in matters where they have publicly acted as a body. The author ſtates briefly their grounds of diſſent, gives an account of the Toleration Act, and its enlargement in 1779; inſiſts that the Diſſenters cannot, with any juſtice, be charged with being the authors of the American war; and advances their reaſons for ſeeking a repeal of the Corporation and Teſt Acts. He concludes with ſome reflections on the French Revolution, and attempts to prove that they are chargeable with no peculiar guilt for their ſentiments on that event.

The pamphlet is agreeably written on the whole. The author is well acquainted with the principles of Diſſenters: He delineates their hiſtory with much accuracy, and appears thoroughly maſter of all the circumſtances in which they have at different times ſtepped forward to ſolicit a redreſs of grievances, or an extenſion of privileges. But when he proceeds to ſpeak of the French Revolution, he is evidently beyond his ſphere. He does not ſeem to have ſtudied the ſubject with any tolerable degree of accuracy. At this we are not ſurpriſed, as he inveighs bitterly againſt parſons who engage in the ſtudy of politics. The gentleman is in no danger of being charged with this crime by thoſe who are at all acquainted with the ſubject. But this parſon (for we are confidently aſſured that he is a man of that deſcription) has got into a dilemma, one horn or other of which muſt give him a toſs in the air. Either he underſtands politics, or he does not. If he does not, why does he torment the world with his undigeſted crudities? It is not an unequivocal mark either of wiſdom, or modeſty, for a perſon to ſtep forward boldly, and ſay to the world, "The ſubject on which I now addreſs you, and give you my opinion, is one which I have not

ſtudied, and which I do not underſtand!" Nor is it a very ſtriking evidence of charity to condemn his brethren for paying ſome attention, by way of relaxation, to a ſubject which he profeſſes he does not underſtand; and concerning which, of conſequence, it is impoſſible for him to ſay whether it be good or bad. Or if he does underſtand what he writes about (which for his own credit he ought), then *he* is that very political perſon, whoſe character he reprobates with ſuch marked ſeverity; and his chaſtiſement recoils upon his own head. We wiſh that not this gentleman only, but ſeveral others, would beſtow a moment's attention on the foregoing ſyllogiſm. If he wiſhes to have a juſt and comprehenſive view of French affairs, we recommend to his peruſal Rabaud on the French Revolution; who will convince him of the futility of moſt of his remarks on that topic of diſcourſe.

The piety of this author is highly to be praiſed. A predilection for the Diſſenters is apparent through the whole; yet he does not palliate their faults. He is evidently afraid; and it is eaſy to perceive in him, inſtead of the bold intrepidity of Luther, the timid ſoftneſs of Eraſmus. Some will be ready to pronounce him a Diſſenter, terribly frightened at the preſent aſpect of public affairs.

Letters religious and moral; addreſſed to a young Gentleman in India, and others: Deſigned to inſpire the Minds of Youth with the Love of Piety and Virtue. By Daniel Turner, M. A. (of Abingdon). *Second Edition.* 12mo. 218 *pages.* Price 3*s. ſewed.* Henley, printed: Sold by Johnſon, Knott, Marſom, and Thomas, London; Watts, Abingdon. 1793.

We gladly announce a *new edition*, ſo long called for, of this inſtructive and pleaſing volume. As no alteration is made in the contents, it would be improper to enter ſo much into the detail of them as we ſhould, otherwiſe, be willing to do. But it would be ſtill more ſo, to loſe the preſent opportunity of recommending them, as being eminently adapted to draw the attention, and fortify the reſolution, of young perſons, who have been well educated, and appear to be well diſpoſed, but whoſe callings in life expoſe them to the allurements of diſſipation, and the ſnares of worldly company. The ſerious and important topics of death, eternity, the reaſonableneſs and neceſſity of ſcriptural religion (including repentance, and an influential faith in the ſalvation of Chriſt), are here recommended to the liberality, and urged upon the thoughtleſſneſs of youth, with an urbanity of ſentiment and ſtyle, well ſuited to engage, inform, and animate them, in purſuits of everlaſting magnitude. Several of the letters peculiarly refer to the ſituation of a young man going abroad; and we are prompted to wiſh ſincerely that this publication may be an inſeparable and intimate companion of every one in ſimilar circumſtances.

Free

Free Thoughts on the Spirit of Free Inquiry in Religion; with Cautions against the Abuse of it, and Perſuaſives to Candour, Toleration, and Peace, amongſt Chriſtians of all Denominations. By the ſame. 12mo. 148 *pages.* 2s. *ſewed.* To be had as above. 1793.

There never was perhaps a ſeaſon more proper, than the preſent, for a production anſwerable to the deſign and ſpirit indicated by the title of this article; and we have the pleaſure to ſay, that it is verified in the ſubſtance of the work. The author (who has far exceeded the period to which the uſual ſtrength of man was limited by Moſes, and has for a long time ſtood forth in print, as well as in the pulpit, for the cauſe of religion) may juſtly be conſidered as a veteran in the ſervice of Chriſt. He has now once more buckled on his armour, and taken up the ſword, to make a ſtand againſt the co-operating, though diſunited, forces of ſceptical and dogmatical bigotry. Still keeping aloof from every party, but renewing his cuſtomary appeal to the moral ſenſe (or conſcience) of all, he ſummons ſcripture and reaſon to his aid, and relies upon the goodneſs of his cauſe for its infallible ſucceſs. He expreſſes indeed an apprehenſion, ariſing from his age (we think his 85th year), of "want of vigour in the ſentiment, and accuracy in the compoſition," of the work before us; but if, after this modeſt and rational ſuggeſtion, we could have been diſpoſed to detect any infirmity, we are not aware that it would have been in our power. We are glad to ſee in Mr. T. an inſtance (unhappily too rare) of one, who has, through a great length of life, both adopted, and inculcated, the moſt enlarged ſpirit of religious inquiry; perſevering, to the cloſe of his career, in an unſhaken and ardent attachment to thoſe important truths—the atoning ſacrifice of Chriſt, and the ſanctifying influence of the divine Spirit. For *theſe* he offers ſome arguments, which we are inclined to think ſolid enough to defy metaphyſical or hypercritical ſubtlety. And to *theſe* he adviſes the free inquirer in religion to reſort, as to principles, ſo fully eſtabliſhed in the word of God, and ſo momentous in their nature and relation to us, that they muſt be acknowledged fundamental in a ſyſtem of religious truth. Thus, whilſt he exhorts to emancipation from prejudice, he endeavours to guard againſt the licentious infidelity which too commonly attends a dereliction of ſentiments prematurely formed. The annexed remarks, upon the tendency of Socinian doctrines, furniſh an example of Mr. T.'s *arguments*, as well as of his *candour*. The *latter* will, doubtleſs, to ſome appear too much *unlimited*. And, whilſt we caution them to take care that their own be not too much *confined*, we acknowledge ourſelves unable, completely, to reconcile Mr. T.'s *latitude*, in ſome inſtances, with his high ideas of the *eſſential truths* he defends:

"Some of the *Socinian* doctrines do indeed appear to many of us, *extremely unſcriptural*, to ſay the beſt; of a tendency ſubverſive of the diſtinguiſhing doctrines of the Goſpel, and conſequently prejudicial to the intereſt of pure evangelical piety and virtue, as

well as highly derogatory to the honour of the *Saviour*. The *wood, hay, and stubble*, the apostle speaks of as disgraceful to the foundation on which they are built, and will therefore at last be burnt up; yet the builders themselves saved, *though so as by fire*. For it must be acknowledged, that however wide of the truth these sentiments are, there is a very great and essential difference between *them* and *deism*. Though it must also be confessed, that the transition from the *former* to the *latter*, is so easy and natural to the minds of half-enlightened speculatists (with which the world abounds), that it is no wonder the number of infidels should be so *increased* and *increasing*, as we find, by sad experience, it is. Whilst on the other hand, as the transition from the *latter* to the *former* is so short, and attended with so few difficulties, it appears surprising that any of the more sober and virtuous among the deistical tribes, should hold it out as they do, against the many ingenious and powerful arguments of our philosophic Christians. But, indeed, the case is, the farther the mind of fallen man departs from the humble simplicity of truth, the harder is the task of returning to it. Add to this, that these gentlemen rely, with too much confidence, on the *words of man's wisdom*, and pay too little regard to the peculiar grace of *Christ crucified*, which is the *wisdom and the power of God* to salvation; and which gives the Christian doctrine all its prevailing energy. Without these considerations it would be very difficult to assign a reason, why a serious *theist*, whether *Jew*, or *Gentile*, or *Mahometan*, should so obstinately oppose the good-natured Gospel of our condescending Christians; for, excepting the idea of the Gospel itself being of divine original, or a preter-natural revelation from the *God* of truth (a fact easily demonstrated to an humble mind), there is nothing required by these theological refiners, as matter of belief, but what a theist might admit, without doing any *great* violence to his prejudices or degrading his reason. Not only the very obnoxious doctrines of the Trinity, and *of the divinity of Christ*, even in their most qualified scriptural sense, but also of the *pre-existence of Christ*, his *miraculous conception and death, as a propitiatory sacrifice* for the sins of men, or of their salvation through the merits of his mediation, and the power of his grace, which were such *stumbling-blocks to the Jews, and to the Greeks foolishness*; all these doctrines are so softened down by some of our rationalists, and by others of them so entirely given up, as not to leave even the least occasion of any serious offence to any sober theist." Page 117—120.

The Ruins of a Temple, a Poem. By the Rev. Joseph Jefferson. *To which is prefixed an Account of the Antiquity and History of Holy Ghost Church, Basingstoke, Hants; with an Appendix, containing historical and explanatory Notes.* Quarto. 1s. Chapman, Fleet Street; Chambers, Basingstoke, &c. 1795.

A taste for the renovating prospects of nature, or the decaying monuments of art, instead of interfering with a supreme attention

to

to Chriſtianity, may, and ought to be improved, to promote its intereſts. The writer of this pamphlet deſerves approbation, for uniting theſe diſpoſitions in his ſmall poem. He has added, at greater length, hiſtorical illuſtrations, without which the verſification muſt have been obſcure. A vignette in the title-page repreſents the remains of the chapel. The attentive reader may perceive, that our periodical work has already repeatedly been indebted to the pious and ingenious Author for ſeaſonable and valuable aſſiſtance. As a ſpecimen of the manner in which his preſent poem is executed, we ſubjoin the concluding ſtanzas:

"'Tis but a moment bounds our lateſt breath;
A ſpan hath well deſcrib'd the narrow ſpace;
O! be it thine that read it, to think of death,
Be it thy pray'r, to know the Saviour's grace.
For ſoon th' archangel's trump ſhall rend the air;
The dead ſhall hear—and hearing, all ſhall riſe;
All that have *dy'd*, ſhall in that ſummons ſhare,
And ſtand before the dread tribunal of the ſkies.

"But, Oh! how diff'rent then their hopes and fears!
Deſcription cannot paint the awful day!
For ſome will riſe to pain of endleſs years,
Darkneſs and woe, without one cheering ray.
But, riſing ſaints! lift up your joyful eyes,
See! earth departs where once *theſe temples* ſtood!
You ſhall be bleſt, and mount th' eternal ſkies,
To dwell within *the heav'nly temple* of your God."

A Sermon occaſioned by the Death of the Rev. Nathaniel Trotman, who departed this Life the thirty-firſt Day of Auguſt 1793, *in the forty-third Year of his Age.* *By* Joſeph Barber. At the Cloſe of the Sermon is annexed, *A Letter from Mr. Trotman to his Church, during his Indiſpoſition.* To which is added, *An Addreſs at the Interment, by* Thomas Towle, B. D. *Publiſhed at the unanimous Requeſt of the Church and Congregation.* Octavo. 43 *pages.* C. Dilly.

Having given a biographical ſketch of Mr. Trotman in our laſt Number, the Public are in poſſeſſion of our opinion of that excellent man. In addition to the praiſes we juſtly beſtowed on his life and labours, we ſhould have been happy in preſenting our readers with a few extracts from the preſent pamphlet to embalm his memory, had any circumſtances occurred to our obſervation which we had not already mentioned.

From the well-known character of Mr. Barber, we have no doubt but he felt the moſt ſincere grief for the loſs of this valuable miniſter, cut off in the midſt of uſefulneſs. But were we to form a judgment from the complexion of his ſermon, we ſhould ſuppoſe that his mind, inſtead of being tinctured with gloom, anticipated

the pleasure when the church, divesting herself of her mournful weeds, should proceed to the choice of a *new* pastor. Here and there, indeed, it glances at the death of Mr. T., and makes a pertinent reflection; but its chief object is to describe the duties of a minister; the life he should live; the doctrines he should preach, and the manner in which they should be delivered. Unsuitableness to the occasion is, however, the *principal* objection we have to this discourse. It breathes the spirit of piety and benevolence; for the sake of which, inelegant composition, and the many inaccuracies with which it abounds, should be overlooked.

If we cannot quote any part of it, which is calculated to make a favourable impression of the author's talents as a writer, the introduction to the text will certainly impress us in favour of his modesty and humility:

"I now stand in the place of a dear and excellent minister of Jesus Christ, who for the space of eighteen years dispensed the word of life unto the people of his charge, with great seriousness, diligence and faithfulness. But, how painful soever the thought be, you will see his face and hear his voice no more. He has done his work, his labours are at an end, and he is gone to receive his reward; that reward of grace which the Lord the righteous judge will give unto all his faithful servants, ministers or *others*. My business is to assist you in improving this afflicting providence. It was at the request of this church that I undertook this service; nor was it without some reluctance that I did undertake it; *as* thinking it might be put into better hands, which would perform it unto greater advantage. However, being importuned by the gentleman who brought me the church's request, such was my love to my dear brother deceased, and his flock, that I could not refuse it."

The *Oration at the interment*, is very proper and judicious. It contains a decent eulogium upon the deceased, and an affectionate address to his relations and friends, and the various persons who attended the funeral. Considered as a composition, it is not altogether destitute of merit, if the refined ear of the eighteenth century would only make some favourable allowance for the decrepitude of the style, which bears in its countenance the venerable marks of antiquity.

A sagacious reader, by casting his eye on the very first sentence, will perceive that this, like the sermon, is a *hasty production*, which the learned author is capable of improving, should a second edition be required. "I now appear at the grave of the third pastor *in* that church of Christ, over which my deceased friend and brother presided, for whom I have been called to perform this painful service." As the author did not make his appearance in the church, but in Bunhill burying-ground, *in* must refer to pastor; in which connexion the expression is as improper as George the Third king *in* England.

POETRY.

POETRY.

AN HYMN

By Miss Susannah Harrison, Author of the "Songs in the Night, &c." in her own hand-writing;

To which the following account was prefixed:

"THE day before I composed these lines I laboured under many fears and much distress of soul, because I found myself no more resigned to the will of God under my afflictions. I was tempted to think all my religion had been feigned, that I never had the disposition of a child of God. Indeed, such was the darkness of my mind, that I could see no reason to believe I ever had. I prayed over and over, that God would be pleased to remove my darkness, and speak peace to my troubled soul; but found no relief. As the evening drew on, the distress of my soul, with my bodily illness, increased. A solemn night, I thought, was before me: but before I entered upon it, I once more attempted to lift up my soul to God: and whilst I was pouring out the desires of my heart before him, I felt such calmness of soul, such dependance upon his faithfulness, such resignation to his will, that I could say from my heart, "Lord here am I; do with me as seemeth good in thy sight." I then found I was willing to suffer any thing, so that I was but the Lord's; and of this the Lord gave me a blessed token. Thus I found my distress sweetly removed, and instead of having a night of confusion, I had a night of peace, and slept better than I remember to have done for three months before. Verily God is a prayer-hearing and a prayer-answering God. O that this and every instance of his goodness may encourage my soul to seek him!"

Behold here am I: let him do to me as seemeth good unto him. 2 Sam. xv. 26.

HERE at thy feet I lie,
O my eternal God;
Content to live, content to die,
Or still to bear thy rod.

Thy hand hath bow'd my will,
I now submit to thine;
I know that thou dost all things well,
Thy wisdom is divine.

How calm is every thought,
My words shall all be mild,
Content to bear the hardest lot,
So I but be thy child.

Let me but feel thy love,
And find my Jesus near,
My faith and hope shall soar above,
And banish every fear.

Yes, I can bear these woes
While Jesu's arm sustains;
His love doth all my soul compose,
And makes me love my pains.

My God, support me still,
Nor leave my soul alone;
To thee I now resign my will,
O, let thy will be done!

ON THE DEATH OF A FRIEND.

FRIENDS of Jesus, see your Master
Seated on his glorious throne,
Saints and seraphim recording
All the wonders he hath done.

From the shining courts of Heaven
Down to earth he bends his ear,
Marks his people's secret mourning,
Banishes their doubt and fear:

Views them in his temple waiting,
Till he sends the promis'd grace,
Till the Holy Ghost, descending,
Owns and seals his chosen race.

At his table oft he meets them;
There the sacred bread and wine
Seal their right to every blessing:
Purchas'd by his blood divine.

On his word of truth he feeds them,
Builds them up in faith and love;
By his Spirit guards and leads them
To his brighter courts above.

Death, disarm'd of all his terrors,
Wears for them a heavenly form;
Angels bear their parting spirits
Far from every future storm.

Can we mourn our friends departed,
From a world of guilt and woe,
To the realms of light and glory,
Where their joys for ever flow?

Lord,

Lord, let every riſing paſſion
Bend to thy diſpoſing will;
May we know in each affliction
That thou art our Father ſtill!

AMANDA.

THE HONOUR AND HAPPINESS OF THE CHRISTIAN, IN CONTRAST WITH THOSE OF THE MAN OF THE WORLD.

A Chriſtian is the higheſt ſtyle of Man.
YOUNG, Nt. iv.

LET others boaſt their ancient line,
In long ſucceſſion great;
In the proud liſt let *patriots* ſhine,
And *heroes* ſwell the ſtate:
Deſcended from the KING of Kings,
Each ſaint a nobler title brings.

Me, gracious God, accept thy ſon,
Own me thy freed divine;
I'll pity MONARCHS on their throne,
When I can call THEE mine.
Sceptres and crowns unenvied riſe,
And loſe their luſtre in my eyes.

Content, obſcure, I paſs my days,
To all I meet unknown;
And wait till thou thy child ſhalt raiſe,
And ſeat me near thy throne:
No names, no honours here I crave,
Well pleas'd with thoſe beyond the grave.

JESUS, my elder brother, lives,
With him I too ſhall reign;
Nor ſin nor death, whilſt HE ſurvives,
Shall make the promiſe vain:
In him my title ſtands ſecure,
And ſhall whilſt endleſs years endure.

When he in robes divinely bright
Shall once again appear;
Thou too, my ſoul, ſhalt ſhine in light,
And his full image bear.
Enough — I wait th' appointed day:
Bleſs'd SAVIOUR, haſte and come away.

HORATIO.

THE SILENT PREACHER.

Deſigned for the Tomb of a Student in Divinity, who departed this Life Anno 1789, in the 19th Year of his Age.

STAY, reader, whoſoe'er thou art,
And let my early doom
Impreſs with ſacred dread thy heart,
And teach thee from the *tomb*.

With pleaſure once I thought to ſound
The Goſpel trump aloud:
But now my pulpit's under ground,
My *ſurplice* is a *ſhroud*.

A ſolemn lecture now I preach,
Of truth without diſguiſe;
While yet the hope is in thy reach,
O liſten, and be wiſe!

Tho' Health's warm current ſwell thy veins,
And thou art young and gay,
Yet ſoon diſeaſe with racking pains
May hurry thee away.

I too was young; but yet in youth,
Conſtrain'd by grace divine,
I ſearch'd the precious word of truth,
And found the Saviour mine.

He ſhone upon my dying hours,
He watch'd my lateſt breath,
Suſtain'd *tir'd nature's feeble pow'rs*,
And ſtrengthen'd me in death.

More could I tell thee, how above
My happy ſoul's employ'd;
But ah! by thee this feaſt of love
Cannot be *now* enjoy'd.

Go, ſerve thy God with all thy might,
Be diligent below;
Then thoſe ſweet ſcenes which greet my ſight
Hereafter thou ſhalt know.

CHARUS.

HYMN.

Behold thou ſhalt ſleep with thy fathers.
Deut. xxxi. 16.

COME Death, releas'd from dread,
Thy form would I ſurvey,
And learn to ſing of Him,
Who took thy ſting away.
Cheerful I'll cloſe my dying eyes,
And ſleep till Jeſus bid me riſe.

'Twas Jeſus, Prince of life,
Enter'd thy dark domains;
He ſlept in thy embrace;
He broke thy iron chains.
Cheerful, &c. &c.

Though rough the path appear,
And toils the day employ,
The evening ſhades come on,
The time of reſt is nigh.
Cheerful, &c. &c.

This garment of the fleſh
My ſoul ſhall ſoon lay down,
And wing her joyful way,
To bow before the throne.
Cheerful, &c. &c.

FIGLINUS.



REV. GEORGE DURANT.

Published by Chapman & Co. 164 Fleet Street Dec.1st 1798.

SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1793.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

THE following caſe is ſo very remarkable, that I have long wiſhed it had been extenſively known: If ſuited to the deſign of your periodical publication it is at your ſervice; eſpecially as it may (by the divine bleſſing) prove edifying to many of your readers.

MRS. Lewis * of Norwich, being the daughter of parents whoſe circumſtances were much circumſcribed, deſtitute of education or experience in the world, was put out to ſervice at twelve years of age. Her miſtreſs was a perſon of ſuſpicious character; who, by frequent preſents of gaudy dreſs, together with the bad example of the whole houſe, ſoon led her to expect admirers, and to indulge impure ſentiments. From this ſituation, however, ſhe was removed before ſhe had contracted actual guilt. Her next place was that of a lady's maid; which, at the perſuaſion of a fellow-ſervant, ſhe ſoon left, with a deſign of going to London to make their fortune; but her companion proved faithleſs, and accepted her place, which ſhe had perſuaded her to reſign. Being a genteel perſon, unemployed, and unreſtrained by her parents, ſhe was ſeduced by a gentleman of Norwich. Shame ſoon drove her from her native home. Friendleſs and unprovided, ſhe went to London; where, in all the wretchedneſs and criminality of a nature abandoned to vice, ſhe ſpent ſeveral diſgraceful years in proſtitution, until poverty, intemperance, and diſeaſe, had greatly affected her conſtitution. Yet, in this miſerable ſituation, ſhe found one who propoſed marriage. To this ſhe conſented; but the change only afforded her an opportunity

* This caſe was written after frequent viſits made to the ſubject of it in the year 1775; and is well known to ſeveral miniſters now living.

of adding iniquity unto iniquity. Eight years and a half ſhe lived in this abandoned condition. Conſcience, though long ſilent, began at laſt to make her very uneaſy. She now had thoughts of reformation, and of making, by her future conduct, an atonement for her paſt tranſgreſſions. For this purpoſe ſhe applied to a Romiſh prieſt, who put her upon the diſcipline of Holy Church. Books of penance were lent her; and what ſhe found therein recommended, ſhe carried into rigorous execution; ſuch as faſting, ſtarving in the cold, lying upon boards; and, could her conſtitution have ſupported it, ſhe was to have lain three nights upon the cold earth, covered with aſhes. Having continued one year on this plan, ſhe was hardly able to walk; during which time her conſcience and her ſins alternately prevailed. She now thought, that if ſhe could procure for herſelf ſome excruciating and painful death, it would make amends for all. Under the influence of this dreadful perſuaſion, ſhe formed the horrid deſign of murdering her huſband, that by the laws of her country ſhe might be condemned to be burned to death. She ſhowed me the knife ſhe had concealed for this fatal purpoſe: But her courage failed her, ſo that ſhe could not perpetrate the execrable deed. Her conſcience growing more diſtreſſed, ſhe even wiſhed herſelf in hell, that ſhe might know the worſt of it; and more than once, ſhe was prevented from plunging herſelf into eternal miſery. About this time ſhe was adviſed by an acquaintance to go to the Tabernacle at Norwich. To this ſhe objected, fearing, if it were known, ſhe ſhould be deemed an enthuſiaſt. Conſcience, however, preſſed, and deſpair prevailed, which at laſt determined her to go; but not before ſhe had fallen on her knees and prayed, "Lord, direct me where to go! Lord, bring me where I may find direction for my ſoul, for I am a ruined ſinner, and if not ſoon helped, I muſt be loſt; loſt for ever!" Three days afterwards ſhe ſtole into the Tabernacle. Upon being ſeated, the ſolemnity of the place, the apparent attention, and ſerioufneſs of the people, together with the ſweetneſs of the hymns, concurred to induce a belief, that this was the right way. This occaſioned her to ſhed tears, of which ſhe was much aſhamed; thinking no one, beſides herſelf, was ever ſo weak as to weep at the ſinging of a hymn.

Mr. Hook was at this time the preacher at the Tabernacle, whoſe ſermon came home with great power to her heart. Yet inſtead of that comfort, which ſhe wiſhed for, and expected, ſhe ſaw, and believed herſelf to be the moſt vile and contemptible ſinner upon earth; apprehending, that every body might read her

her ſins in her countenance, and that they would not ſuffer her to come there any more; yea, ſhe expected every moment that ſome one would be ſent to turn her out. Soon after, the writer of this had an opportunity of viſiting her at her own houſe, and found her in the greateſt agonies of ſoul; nor could ſhe for ſeveral weeks receive a gleam of comfort, though my colleague or myſelf viſited her almoſt every day. In the midſt of her diſtreſs a temptation was ſuggeſted to her mind, "You are ſure of damnation, and as well now as later: You cannot be much worſe; hell itſelf would be a refuge for ſuch a wretch as you are." Upon this ſhe took the reſolution, "I will go once more to Tabernacle; and, if not better, I am determined to drown myſelf in the river." Fully ſettled in this horrid reſolution, ſhe went. Mr. Hook ſoon after appeared in the pulpit, and gave out a hymn, the firſt verſe of which is as follows:

"Jeſus, lover of my ſoul,
Let me to thy boſom fly,
Whilſt the nearer waters roll,
Whilſt the tempeſt ſtill is high.
Hide me, O my Saviour, hide,
Till the ſtorm of life is paſt;
Safe into the haven guide,
O, receive my ſoul at laſt!"

She immediately conceived that ſome one had informed the miniſter of her ſituation, and that he had made this hymn for her ſake. It pleaſed God to lead her thoughts thus to contemplate the ſubject of the hymn, as ſuited to her own particular caſe. "Truly I am in the ſtorm and tempeſt; much do I need a haven of reſt; who knows but that I at laſt, bad as I am, may find Jeſus a Saviour?" It was at this time ſhe firſt found comfort. So powerfully were the words of the hymn impreſſed, and ſo completely did they occupy her mind, that ſhe neither remembered the text nor the ſermon. She now abandoned the thoughts of ſelf-murder, and continued under the miniſtry, growing up gradually into the ſpirit and comfort of the Goſpel, till ſhe became one of the moſt humble, broken-hearted, ſpiritual, and practical Chriſtians I ever had the pleaſure of knowing. All this ſummer ſhe continued very weak in body, tender in her conſcience, and felt the ſymptoms of a diſſolving conſtitution. A raſh word or ſinful thought would diſtreſs her ſoul for days afterwards. She never came to the Lord's table but in a flood of tears; nor till after every one elſe had received, ſuppoſing herſelf to be utterly unworthy to be numbered with the people of God; though to all but herſelf ſhe appeared ripening faſt for a better world.

After her converſion ſhe had many fears and much unbelief to fight againſt; yet upon the whole ſhe could ſay, "I know in whom I have believed, and am perſuaded that he is able to keep that which I have committed unto him againſt that day*." In the winter 1775, ſhe calmly reſigned her ſoul into the hands of the Friend of ſinners, and went to join that multitude before the throne, who came out of great tribulation, and waſhed their robes, and made them white in the blood of the Lamb†. She was buried in the Tabernacle at Norwich, and the Rev. Mr. C. preached her funeral ſermon.

The above relation contains facts well-atteſted, and which can be authenticated by ſeveral living witneſſes. Let men attribute them to what cauſe they pleaſe, the facts are certain: Her life was changed, her ſoul was bleſſed, and her death was happy. Thoſe who are of faith will not heſitate a moment to attribute all theſe effects to the ſovereignty of divine grace. With ſuch inſtances before our eyes, how pertinent and forcible are the words of the prophet, "*Look unto me, and be ye ſaved, all the ends of the earth; for I am God, and there is none elſe*‡."

EXPERIENCE OF PHILOLATHES§.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

AS I underſtaud it is your deſign occaſionally to introduce ſome pieces on Chriſtian Experience, I have taken the liberty to preſent you with a few remarks on the dealings of God with the leaſt of all ſaints, and the chief of ſinners.

As the converſion of ſinners affords matter of joy to the church triumphant above, ſo it rejoices the hearts of true believers in the church militant below. To hear of the glorious diſplays of ſovereign and diſtinguiſhing grace in bringing loſt ſheep home to the fold, often tends to encourage thoſe who are labouring under heavy trials to depend on the ſame faithful God for ſupport and deliverance. With theſe views I am induced to caſt my poor mite into the treaſury: If you think it likely to be uſeful to our companions in tribulation, you may give it a place in your valuable repoſitory.

* 2 Tim. ii. 12. † Rev. vii. 14. ‡ Iſa. xlv. 22.

§ The minister, who aſſumes this ſignature, being ſtill living, his real name is omitted.

When

When I penned the following remarks, it was, that a perusal thereof might excite my ſoul to praiſe and glorify the dear name of Jeſus, who ſtopped me in my mad career, and plucked me as a brand out of the fire; and alſo that a remembrance of paſt mercies might aſſiſt me to depend on the Lord for the enjoyment of every neceſſary bleſſing, till I arrive at the fountain-head, where faith ſhall be turned into ſight, and hope into everlaſting enjoyment. That theſe ends may be anſwered to my fellow-travellers, is the deſire and prayer of one who eſteems it his greateſt honour and happineſs to be an uſeful ſervant to the ſervants of his Lord.

I would, therefore, in the language of the Pſalmiſt, ſay, "Come and hear, all ye that fear God, and I will declare what he hath done for my ſoul." Being trained up from a child in a religious way, and conſtantly attending the Goſpel, I received ſufficient light to diſcern, in a ſmall degree, between right and wrong, and, under ſome ſlight convictions of ſin, often made promiſes and reſolutions of amendment; but for want of root they ſoon withered away, without leaving any laſting impreſſion on my mind, or producing any change in my conduct. Soon after, by getting more into company with worldly and ungodly companions, I ſet at nought all the advice and inſtruction of my friends, caſt their reproofs behind my back, and as the number of my days increaſed, I made more rapid advances in ſin and tranſgreſſion againſt the Lord, being determined to give, to the utmoſt of my power, a full ſwing to all my corrupt and depraved inclinations. I delighted alſo to ridicule and ſpeak evil of the good ways and people of God, in order to make ſport for the enemies of the Goſpel, and cauſe them to blaſpheme. Thus I continued ſporting myſelf with my own deluſion, till I was about eighteen years of age. In the mean time my father and friends were doing every thing in their power, both by threats and promiſes, to bring me under the means of grace. This I ſometimes complied with, but more out of fear than love, being blinded by the god of this world, and led captive by him at his will. I was determined, however, they ſhould not force me to attend, ſo contrary to my own inclinations, any longer than till the return of ſpring, as I thought I could take but little pleaſure in the winter. Though every human effort will prove fruitleſs till the great Jehovah exerts his almighty power, yet the conduct of my friends herein is worthy the imitation of all thoſe who profeſs to regard the eternal welfare of their children, friends, or domeſtics. For I being in the way, the Lord met with me. One particular inſtance of the depth of my

own depravity and the Lord's boundleſs love I cannot omit. As I was one evening walking by myſelf, and reflecting on my evil courſes (which I could ſeldom reflect on without ſevere checks of conſcience), I began to conſider the conſequences of my preſent conduct, which I ſoon concluded would end in the eternal deſtruction of my ſoul: I then began to contemplate on the bleſſings my friends informed me would attend a contrary conduct; but conſidering that, in this caſe, I muſt part with all my ſinful pleaſures and ungodly companions; yea, that I muſt renounce every thing my carnal heart held dear; I determined ſtill to continue in my wicked courſes, and freely conſented to my own eternal damnation rather than part with them. But,

"When lower and lower I ev'ry day fell,
Jeſus put forth his power, and ſav'd me from hell."

Before the winter was paſt, another kind of ſpring from that which I expected returned: For the glorious Sun of righteouſneſs aroſe, and his divine beams darted into my benighted ſoul, and diſcovered its horrid darkneſs. Awful clouds of wrath now ſeemed to overſhadow me, which enveloped my ſoul in black deſpair; a remembrance of which conſtrains me to ſay,

"I felt the arrows of diſtreſs,
And found I had no hiding-place."

The inſtrument the Lord was pleaſed to make uſe of to alarm my careleſs heart, was the Rev. G. Townſend, then one of the Counteſs of Huntingdon's miniſters, who preached from that awful paſſage, Mat. xxv. 10. "And the door was ſhut." Another paſſage was alſo impreſſed on my mind, Prov. xxix. 1. "He who being often reproved hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without a remedy." Theſe two ſtriking paſſages ſeemed to join their dreadful contents againſt me; and as I had wilfully ſhut my eyes and ears againſt all inſtruction and reproof, I thought God had for ever ſhut the door of mercy againſt my poor ſoul. My former ſins and rebellion now ſtared me in the face, and I expected ſuddenly to be deſtroyed, and that without a remedy. To complete my diſtreſs, Satan brought in my previous conſent to my own damnation, in preferring ſin to holineſs, and hell to heaven, and that therefore it would be but juſt in God immediately to ſend me thither. Here I was like a poor outcaſt, weltering in my blood, without either hope or comfort. My former ways I could now take no delight in, for them I hated; and as I apprehended God would never have mercy on ſuch a rebellious

rebellious creature, I therefore concluded there remained nothing for me, but a fearful looking-for of the fiery indignation of an incenſed God, to conſume me as one of his adverſaries. Bleſſed be God, this did not continue long; for having frequently heard of the riches of ſovereign grace, in receiving the vileſt of ſinners, I was led to entertain ſome faint hopes that mercy might be obtained. Knowing that mercy could only be obtained through the merits of Chriſt, I was now enabled, by the aſſiſtance of the Holy Spirit, to make a bleſſed reſolution, as before I had made a curſed one, that if there was any mercy for ſuch a miſerable creature, I would give the Lord no reſt till he made it known to my ſoul; but if not (as I thought that the moſt likely), I would periſh at his feet, crying out for it, and own him juſt in condemning me to everlaſting burnings: But, glory be to his name! no ſinner ever did, or ſhall, periſh there; for the Lord hath never ſaid to the ſeed of Jacob, "Seek ye my face in vain." Thus I continued, as near as I can remember, about a month, embracing every opportunity, both public and private, to beſiege the throne of grace for the pardoning mercy I ſaw and felt I ſtood in need of, and muſt be ſupplied with, or be loſt for ever. At length the Lord was pleaſed, in anſwer to prayer, to ſet my ſoul at liberty, for the ſake of the atonement and interceſſion of his dear Son. I was led to behold him as wounded for my tranſgreſſions, and bruiſed for my iniquities; to ſee that the chaſtiſement of my peace was upon him, and to feel that by his ſtripes I was healed; which brought ſolid and ſubſtantial joy into my ſoul, that till now I was an utter ſtranger to, and which conſtrained me to ſing with the poet,

"Once a ſinner near deſpair
Sought thy mercy-ſeat by prayer;
Mercy heard, and ſet him free;
Lord, that mercy came to me."

Sweet was the love of my eſpouſals; I could then commune with God, as a man doth with his friend. Conſtantly I enjoyed the ſunſhine of Jeſu's love, and prized every opportunity of communion with my God. Theſe precious enjoyments of divine favour are better felt than expreſſed. I now became an object of ridicule to my former companions; but was enabled to rejoice that the Lord had counted me worthy to ſuffer perſecution for his ſake. But, by looking too much at my comfortable frames and feelings, I loſt the comfort of them, and the Lord was pleaſed to give me to ſee ſomething more of the deceitfulneſs of my corrupt heart, and to behold

more of its abominations, which I little thought it now contained. This led me to ſearch my heart, and to beg of God to ſearch it for me (leſt, after all, I ſhould prove but a painted hypocrite), that if there was any thing contrary to his will, indulged or approved by me, he would root it out, and lead me in the way everlaſting. Here I again found the peculiar ſweetneſs and advantage of private prayer, when I was enabled to appeal to him, as the ſearcher of the heart, to witneſs the ſincerity (though the great imperfection) of my love. Glory be to God for an open fountain! for

> "Tho' guilt remov'd, return or remain,
> Its pow'r may be prov'd again and again."

Soon after the Lord was pleaſed to lay his afflicting hand upon me; but I found his everlaſting arms were underneath me: His grace was all-ſufficient for me, and his ſtrength was made perfect in weakneſs. For, though in the moſt excruciating pains for ſeveral nights and days, and in daily expectation of death, I was enabled to rejoice in the midſt of the furnace, and triumph in the precious blood and righteouſneſs of the Lamb of God, being perſuaded that nothing ſhould ever be able to ſeparate me from the love of God, which is in Chriſt Jeſus our Lord; and that to die, would be eternal gain. After a few weeks illneſs it pleaſed the Lord to raiſe me up again as a monument of his mercy. Theſe precious diſcoveries of Jehovah's love under this affliction have often been as reviving cordials to my drooping ſpirits, enabling me to go on with freſh courage in this howling wilderneſs, and to caſt my cares upon him, who hath given ſuch proofs that he careth for me. Oh! who could ever think but that one who hath received ſuch unſpeakable favours from a gracious God, would be entirely given up to him, and wholly devoted to his glory? But here I come infinitely ſhort. Yea, even in my moſt ſolemn addreſſes to his divine Majeſty, while my mouth is uttering words before him, and thoſe words expreſſive of things which I ſtand in need of, my heart is often, like the fool's eye, running to the ends of the earth. Yet, amazing conſideration! the Lord's ſparing mercies are ſtill continued towards me, and, like a faithful ſhepherd, he will not ſuffer his wandering ſheep to be loſt. While in this tabernacle, I ever expect to find the fleſh luſting againſt the ſpirit; but though I am prone to wander and vary, yet my gracious God knows neither variableneſs nor the leaſt ſhadow of turning. Surely none can have any juſt reaſon to plead their unworthineſs to keep them from coming to Jeſus for mercy, if they are brought to feel their need of him,

him, ſince he has beſtowed it on one ſo vile and unworthy. During the ſhort term of fifteen years acquaintance with him, I have ever found him a kind, indulgent, and faithful maſter, though I have often proved an unfaithful, and always an unworthy ſervant. He hath ſupported me under a variety of trials and bereaving providences, under which he has enabled me to ſee his hand, and to ſay with Job, "The Lord gave, the Lord hath taken away, bleſſed be the name of the Lord." In the glorious covenant of redemption I behold, through grace, all my happineſs for time and eternity ſecured, which conſtrains me to ſay, with the dying Pſalmiſt, "Although my houſe be not ſo with God, yet he hath made with me an everlaſting covenant, ordered in all things and ſure: This is all my ſalvation, and all my deſire."

I remain, in the precious bonds of the Goſpel,
Your's affectionately,
PHILOLATHES.

ON THE DOCTRINAL PART OF HOLY SCRIPTURE.

THE doctrines of the Scripture form by far the moſt important part of it, and no doubt to inſtruct mankind in theſe was the great reaſon for which a revelation was given. Every other part of the Word is made ſubſervient to this: For if our minds be not rightly informed reſpecting the grand object of divine worſhip, and whether he will accept any ſervice from ſuch ſinful creatures as we are; it is often of very little ſignification what we know of his creating power or providential goodneſs, or of what has been done in different ages and nations of the world. Whatever knowledge we might have of theſe things, we ſhould not be able to make a right uſe of it; becauſe the great truths which are to regulate our ideas and our actions would be wanting. In ſuch a caſe, we ſhould act in the dark, and be quite at a loſs to know whether any of our religious ſervices would yield us any benefit.

Some perſons indeed have manifeſted great indifference about what we are to believe; provided that we are careful as to our moral conduct. One of this claſs ſays, "His [faith] can't be wrong whoſe *life* is in the right." But it would have been more conformable to truth if he had ſaid, "His life can't be right whoſe faith is in the wrong." A man whoſe creed, ſo far as it goes, is good, may act viciouſly; but he whoſe creed is bad, cannot act ſo as to pleaſe God. Our eſtabliſhed church, in her eighteenth article, denounces an anathema

anathema againſt thoſe who preſume to ſay, that every man ſhall be ſaved by the law or ſect which he profeſſeth, ſo that he be diligent to frame his life according to that law, and the light of nature; and confirms it by a reference to the words of St. Peter, "*Neither is there ſalvation in any other; for there is no other name under heaven given among men, whereby we muſt be ſaved,*" than that of Chriſt Jeſus. There are too many in our church who entertain the opinion which that article condemns, and who think it ſo reaſonable, that they are ſurpriſed to find the denunciation of the church againſt it ſo ſevere. Deſtitute of the Bible, we not only ſhould have no good principles of action, but we ſhould be incapable of knowing how to worſhip God acceptably. This is not a mere ſpeculative opinion: It is a truth confirmed by the experience of all ages, and of all nations. The Egyptians, Greeks, and Romans, with all their boaſted wiſdom and philoſophy, did not find out the true God. Inſtead of reforming the world, they joined with the herd of the people, in the moſt idolatrous, impure, and enthuſiaſtic religious exerciſes; and at length, as a reproach to their vanity, they erected an altar *To the unknown God.* From that fact St. Paul took occaſion to ſay to them, "*Whom therefore ye ignorantly worſhip, him declare I unto you.*" This charge was ſimilar to that which our Lord had ſome time before brought againſt the Samaritans: "*Ye worſhip, ye know not what.*"

From the above facts we may clearly perceive, that we ſtand in need not only of a revelation, but alſo of a teachable diſpoſition. Our minds are ſo averſe to being taught of God, that we now naturally oppoſe his truth, and are prone to lean to our own underſtanding, and to neglect what God has revealed. Thus God complained of Iſrael, "*I have written unto him the great things of my law, but they were accounted as a ſtrange thing*"—as a thing they could do without, and to which it was unreaſonable to give any credit; a thing too humbling to ſtoop to, and too inimical to their worldly pleaſure. This was the diſpoſition of thoſe to whom in ancient times were committed the lively oracles of God; and it is a ſtriking picture of many who at this day have the Holy Bible in their hands.

But the more our corrupt hearts revolt againſt the word of God, the greater is our need of its inſtruction. The appearance of ſo many Bibles in the world is an evidence, that God's law, which originally was written in our hearts, is defaced and blotted out by ſin. It is alſo a gracious teſtimony, that God intends to imprint it there afreſh. We ſhould be thankful for the Scriptures, though they declare us ever ſo vile

and

and rebellious: For, as we cannot be ſaved without repenting of our ſins, ſo neither can we repent, except we have a thorough conviction of our ſins againſt God, of our meriting his eternal diſpleaſure, and of our utter inability to ſave ourſelves. Until we are humbled ſo far as to acknowledge that the repreſentations of theſe things contained in the Bible are true, that book is conſidered as an enemy, and laid aſide: But when divine grace enlightens the mind, and ſubdues our pride, we ſhall take it from its obſcure ſhelf, and find it a faithful friend. We ſhall then ſee that it is like a ſkilful phyſician or ſurgeon, probing indeed the wounds of the ſoul, but at the ſame time adminiſtering a rich balm to heal them, and furniſhing us with a powerful antidote againſt all the diſorders of our corrupt and depraved nature.

Indeed, if the Bible preſented to us nothing but a relation of our miſery here on account of ſin, and our certain puniſhment hereafter, although it might claim a divine original, yet it would be better to ſuppreſs it entirely; becauſe the promulgation of it would tend only to make men unhappy before their time. But the evident benignity of the divine Being neceſſitates us to conclude, that a revelation which comes from him muſt be not only true, but alſo kind and gracious. And, indeed, thus we find it to be. Wherefore, having the Bible in our hands, we may be very willing to hear the worſt charges it can bring, becauſe, though it thunders out its curſes againſt us as ſinners, yet it proclaims alſo a free ſalvation effected by the death of the Son of God; and declares of him, that "he is able to ſave them to the uttermoſt, that come unto God by him; and that "whoſoever cometh unto him, he will in no wiſe caſt out."

Let every reader of the Scriptures, therefore, firſt ſeek to know from them what God has revealed of himſelf: For it is of great conſequence to have a right knowledge of God. Then let him ſeek to know what God ſays of ſinful men, and diligently inquire, on his knees, how he can be reconciled to God; how his perſon and his ſervices may be rendered acceptable to him; how his heart may be renewed, and his communion with God reſtored; how his name may be known to be written in heaven; and how he may be kept from falling, and preſented at laſt before the throne of God with exceeding joy.

All theſe great things are to be learned from the Scriptures, and from no other book in the world. Without the Bible all is dark, all is erroneous and deceitful. Nothing elſe can ſatisfy the ſincere inquirer after truth: But here we may find a

ſatisfaction that no tongue can deſcribe. Here we may obtain a full aſſurance of underſtanding, that theſe very important things are true; a full aſſurance of faith, that we are intereſted in them; and a full aſſurance of hope, that will make us not aſhamed, becauſe it will be inſtrumental in ſhedding abroad in our hearts the love of God, as an earneſt or certain pledge of our future inheritance. This will be as the firſt-fruits of that harveſt of eternal glory which thoſe who love the Scriptures, and by them are made wiſe to ſalvation, through the faith of Chriſt Jeſus, will one day reap.

PROBUS.

TO MOURNERS IN ZION.

MY dear mourning friends, attend a little to theſe precious words, "Thus ſaith the Lord, the mighty God, Call upon me in the day of trouble, I will deliver thee, and thou ſhalt glorify me *."

Whatever be your trouble, thus ſaith the LORD, the mighty God, who ſpake, and the earth was made, who commanded, and it ſtood faſt—"Call upon ME, I will deliver thee." Fear not. I will do it, do it ſo abundantly, that "ye ſhall glorify me."

Doſt thou fear, doubting ſoul, that thou haſt no intereſt in the Lord Jeſus, ſo that he will be no Saviour to thee? Is this thy fear? Call upon the Lord, he will give thee faith; yea, he hath promiſed, that he will give his Holy Spirit to them that aſk him, and "he ſhall teach them all things." But why doubt ye? Is not Jeſus a free and an all-ſufficient Saviour?—Yes, ſurely: But, ſay you—"My heart is exceeding ſinful—I have no love to God—and very little deſire after holineſs." Is this thy trouble? Believe me, ſoul, the unregenerate careth for none of theſe things; therefore take courage, come to the Lord, here is a promiſe exactly fitted to thy condition; yea, I verily believe, this is a trouble from which the Lord delighteth to deliver.

Do outward circumſtances diſtreſs? fear not; the covenant God hath made for his people is well ordered in all things and ſure; and whatever they meet with, however dark it may appear, yet be aſſured it is part of the very covenant by which they are ſaved. Know ye not that *all things* work together for good to them that are called according to God's purpoſe? "O! but I fear I am not called." Well, let us examine a little; you are a ſinner—a great ſinner—everlaſting

* Pſalm l. 15.

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puniſhment is your *due*. Do you believe this? But have you not heard that Jeſus Chriſt came on purpoſe not to condemn, but to ſave ſuch as you? You have broken the law of God. Jeſus fulfilled every tittle of it for you. You deſerved death—eternal death. Jeſus ſuffered for you; and his ſufferings are a more valuable ſatisfaction to divine juſtice than the eternal puniſhment of ten thouſand ſuch ſouls as thine. Are you willing to be ſaved by Jeſus? Are you deſirous to commit your ſoul wholly to him? Do you deſire to be made holy by him, that you may be fit to dwell with him? Speak, O doubter; is it not your ſoul's deſire to be with Jeſus, and to have him for your all? If ſo, fear not; he hath loved thee with an everlaſting love, and therefore hath he drawn thee with loving-kindneſs. Be not afraid of the remains of ſin; it ſhall never have dominion over thee. Neither things preſent nor things to come ſhall ever ſeparate thee from the love of God, which is in Chriſt Jeſus our Lord; for the Lord hath promiſed to uphold thee with the right hand of his righteouſneſs.

Diſhonour God no more then by thy unbelieving fears; but render unto him glory for the work begun in thy ſoul, and look unto him in confident expectation of all the bleſſings he hath promiſed. Look unto him, and thou ſhalt be ſaved; and he ſhall give you the ſpirit of praiſe for the garment of heavineſs.

O ye ſons and daughters of affliction! God is merciful and gracious; but ye are unthankful. Take ſhame unto thyſelf, O ſoul of little faith, that thou ſhouldeſt have been doubting and fearing, inſtead of glorifying God thy Saviour. Conſider his love, his unbounded goodneſs, which hath ſaved thee, which hath called thee, and which will, ere long, bring thee to his preſence, where there is fulneſs of joy; where there will be no more ſin, no more doubt, no more fear, no more ſorrow, but God will be thy everlaſting light, and the days of thy mourning will be ended.

OLD EVERTON'S SON.

AN ESSAY ON WALKING WITH GOD.

[BY MRS. G——S, P—L M—L.]

"*And Enoch walked with God.*" Gen. v. 24.

TO comprehend the meaning of theſe words, an experimental acquaintance with religion is neceſſary. Deep argument, ſound reaſoning, the moſt comprehenſive know-

ledge of the doctrines of Chriſtianity, unaccompanied by a ſaving faith, will do but little towards removing the veil from our eyes. Regenerating grace alone can irradiate our naturally dark and benighted minds. When *this* light firſt enters the ſoul, it frequently brings a new and unuſual joy: We fancy ourſelves already on the confines of immortal bliſs; that the crown is won, ere we have entered on the warfare: The prize appears near, and the conqueſt eaſy; we look around, and wonder at the ſeeming indifference of our *profeſſing* friends and relations, and are ſurpriſed that *they* cannot rejoice with *us*, and ſay with the ecſtatic Mrs. Rowe, "What do I here in this wild region; wandering and forlorn, reſtleſs and ſighing for my native home, longing to reach the weary ſtage of life?"

Nature ſeems ſubdued by grace: We taſte the moſt delightful prelibations of the joys of heaven, and think ourſelves ſuperior to the world, and all its deluſive charms; but, alas! we know very little of the depravity and deceitfulneſs of the human heart! Spiritual pride enters: We triumph in our fancied excellence; and are ſaying with the boaſting phariſee, "Lord, I thank thee, that I am not as other men are."

The ſovereign Ruler of the univerſe ſees our ignorance and pride; withdraws the ſpecial influences of his grace and love; and *then* we feel, afreſh, that we are wretched, blind, and ſinful, incapable of converſe with the Deity, and dead to the pure and refined enjoyments of religion. The world, with its cares or temptations, ſtrikes our ſenſes: We cannot raiſe ourſelves to God, or recall our departed happineſs; we dare not return to the world, or ſeek felicity from its vain amuſements. Our exiſtence ſeems a dreadful blank. Deſpair enſues: We believe ourſelves fallen from grace, and tremble at the words—"It is impoſſible for thoſe who have taſted of the heavenly gift, if they fall away, to renew them again unto repentance†." For a while we walk in darkneſs. When we become contrite, our heavenly Father draws us from this abyſs of miſery, by his word and Spirit: We ſee that the graceleſs hypocrite is unacquainted with our grief; he mourns not in ſecret, for heavenly intercourſe; he knows nothing of thoſe ineffable delights, which gave *us* a reliſh for celeſtial enjoyments. Again we take *hope* as the anchor of our ſoul; but we dare not *again* rely on our lively feelings, or the enthuſiaſm of our early years. We are become more humble; and build our faith on a ſtronger baſis, than the warm feelings of a youthful heart, deeply impreſſed with religious truths, can afford us.

† Heb. vi. 4. 6.

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The believer, finding he cannot always rejoice, begins to walk *humbly* with his God: He eyes his omnipotence in the works of creation; the ſpire of graſs, the variegated flower, the lofty tree, the animal world, the finny tribe, the tremendouſly boiſterous ocean, the glittering luminaries of heaven with the ſuppoſition of unnumbered worlds created by his all-powerful *fiat*, the aſtoniſhing union of the ſoul and body in the human ſpecies; theſe all, to his enlightened mind, ſpeak the power and philanthropy of the Deity. But *above* all, frequent meditations on the aſtoniſhing love and compaſſion of the Creator, in the redemption of the world by Jeſus Chriſt, in whom dwelt all the fulneſs of the Godhead bodily, lead him to adore, to rely on, and to walk with his God, in humble truſt and unreſerved dependance.

The omniſcience of the Deity ſtrikes his mind: He dares not indulge the moſt ſecret ſin, knowing that his *thoughts*, as well as his *actions*, are open to the all-ſeeing Spirit, whoſe omnipreſence fills the immenſity of ſpace: "If I aſcend up into heaven, thou art there; if I make my bed in hell, behold thou art there alſo *." The believer worſhips his God with holy reverence and humble confidence. As a child ſolicits a beneficent tender parent, for every thing he needs—ſo the Chriſtian with filial love approaches his heavenly Father; recalls the kind expreſſions of his love in the Goſpel, and ſays, "How can I ſink with ſuch a prop?"

Do I want wiſdom? my Father has promiſed to give it to believing humble ſupplicants. Do I want purity of ſoul? it is this compaſſionate Parent, who can enlarge that faith which purifies the heart and works by love. Do I want the good things of this life? "The earth is the Lord's, and the fulneſs thereof." He has every heart in his hand, and can ſo diſpoſe of earthly bleſſings by his all-wiſe providential care, that he can make light to ſhine out of darkneſs, and proſperity and plenty to ſpring from thoſe events, from which adverſity and diſappointment might have been expected. "Can a mother forget her ſucking child?" was the queſtion of the evangelical prophet: Anſwer it, ye feeling parents! Behold the ſmiling innocent, looking up to *you* for food, raiment, and protection: *Can* you forget the tender moving object? Yes, there are ſuch *monſters* in nature; "Yet," the Almighty ſays, "will not I forget thee." Does a ſenſe of original ſin and actual guilt oppreſs the mind of the Chriſtian? he looks to the atoning ſacrifice, and receives conſolation. He beholds Jeſus,

* Pſ. cxxxix. 8.

as his great High Prieſt, ſtanding in the holy of holies, taking away the imperfection of his prayers and duties, and perfuming them with acceptable incenſe, ere he preſents them to his Father. Does the humble ſoul want an advocate? an interceſſor? he ſtill looks to Jeſus Chriſt, and beholds him pleading at the right hand of God.

If, in ſome moments of darkneſs and temptation, he feels averſe to prayer, and other religious duties—he endeavours to reflect upon his paſt conduct; and trembles, leſt he has grieved the Holy Spirit, and cauſed him to withdraw his aid: He ſolicits his return; attends the means of grace; ſhuns his former ſins; and ſeeks his Lord by humble prayer: Or, if he cannot pray, he with the poor publican ſays, "Lord, be merciful to me a ſinner;"—"If I periſh, I will periſh at thy footſtool." The Almighty, by thus ſhowing man his own weakneſs, prepares him to perſevere in the ſtrength of the Lord; and leads him to ſay with the apoſtle, "When I am weak, then am I ſtrong." I ſee myriads of evil ſpirits, who pervade this earth; they are daily employing their emiſſaries to plot againſt the righteous; but in the ſtrength of the Lord I can defy them.

Here, my readers, pauſe with me a few moments, and conſider what are the temptations to which you are more *particularly* expoſed; either from the depravity of your own hearts, or the ſingularity of outward circumſtances. Methinks I behold your ſecret griefs, your *long*-continued conflict with ſome beſetting ſin, or ſevere affliction. Fight on, ye ſoldiers of the Lord, and never quit the field, till you have gained a complete victory. If you are clothed with the panoply of the Goſpel, deſcribed by the apoſtle *, you can *never* be conquered, though the conflict ſhould continue till the hour of death. Whatever may be your preſent ſufferings, comfort yourſelves with the precious promiſes given to overcomers, in various parts of the Revelations. Overcome your conſtitutional ſins, by girding on the Goſpel armour, going forth in the ſtrength of the great Captain of ſalvation, who alone can endue the ſoul with meekneſs, univerſal purity, and active holineſs. Have you enemies among men? conquer *them* by patience, meekneſs, and love. Should they ſtill continue cruel, injurious, and oppreſſive, avoid vengeance; leave yourſelf and all your concerns with him, who has ſaid, "Vengeance is mine, I will repay." He who took the life of the churliſh Nabal; he who ſtruck Miriam with a leproſy, for

* Eph. vi. 11, &c.

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ſpeaking againſt the meekeſt of men; he who cauſed Haman to be hanged on the gallows prepared for Mordecai; *He*, the *almighty Jehovah*, can avenge your cauſe*! Do I not hear ſome ſaying, If this be walking with God, where is the perſon who can expect to be approved? who can flatter himſelf that he is capable of ſuch perfection?

Let us hope, there are many ſuch; but their ſilent virtues are unnoticed in the hurry and confuſion of buſy life. The day is coming, when they ſhall be acknowledged before an aſſembled world: The cup of cold water, given to a diſciple of Chriſt, ſhall not be forgotten. Angels, who watched over their growing virtues, ſhall tell the liſtening world how they fought, and how they conquered: They ſhall partake of the glorious ſalvation purchaſed by Chriſt; their days of darkneſs ſhall be ended; they ſhall know no more ſorrow or crying; "The Lamb that is in the midſt of the throne ſhall feed them, and God ſhall wipe away all tears from their eyes."

SARISSA.

NECESSITY OF WATCHFULNESS AND PRAYER.

WHEN lulled to ſleep in the arms of carnal ſecurity, we are in great danger of being overcome by the temptations of Satan, who is ever lying in wait to betray the unguarded, and to gain an advantage over them. If we do not watch, we ſhall be led aſtray from God, by the deceitfulneſs and deſperate wickedneſs of our own hearts. This was the unhappy caſe with David: When he was off his guard, what dreadful crimes he committed! Hence we ſee the abſolute neceſſity of watchfulneſs. How many have awfully departed from God, by neglecting this important duty, by not watching againſt the deceitfulneſs of ſin! Ah, how far they have been permitted to wander from their heavenly Father, through their unwatchfulneſs! As the Chriſtian is in an enemy's country, it becomes him to be upon his guard. He ſhould be often, yea continually, upon his watch-tower. A ſtranger paſſing through a wilderneſs, and an enemy's country, will have his eyes about him; will recollect the dangers and the enemies to which he is expoſed; will look around him

* Thoſe who love their enemies, will here ſay, God forbid that my cauſe ſhould be avenged, or my enemies rendered unhappy; the only pain I wiſh them to feel, is that which muſt neceſſarily ariſe in an ingenuous heart, upon a conviction, that the perſon who has ſuffered by their unkindneſs, merited their warmeſt eſteem and tendereſt affection.

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almoſt every ſtep he takes, to ſee whether or not he is ſafe. Thus ſhould the Chriſtian act; becauſe he is a ſtranger paſſing through the wilderneſs of this world, where ſnares and traps are laid, where dangers are found, where he has to encounter deceitful and potent enemies, the world, the fleſh, and the devil. If he be not vigilant, each of theſe is likely to draw him aſide from the path of duty into the forbidden paths of ſin. The Chriſtian ſhould be active in oppoſing every enemy he meets. He ſhould ſtand and watch, not ſit down and ſlumber. Will a man in the field of battle be idle, and lay down his arms? No, he will fight for his life, he will fight for his king and country. Chriſtian, remember you are a ſoldier of Jeſus Chriſt, and that you are engaged in a war againſt your avowed enemies. Then learn to be more active: Uſe your weapons well, and fight ſkilfully and courageouſly againſt your own enemies, and thoſe of your bleſſed king Jeſus. "Reſiſt the devil, and he will flee from you." Solomon ſaith, "Keep thy heart with all diligence." Watch againſt the abominations thereof, againſt vain and ſinful thoughts, againſt the propenſity there is in your depraved nature to pride and covetouſneſs, againſt every thing that diſhonours God, and particularly againſt the diſtreſſing and damning ſin of unbelief. Watch againſt the allurements of the world, and learn to live above it; watch againſt your moſt eaſy beſetting ſin; watch, becauſe life is uncertain; watch before prayer againſt the workings of unbelief; watch after prayer againſt the riſings of vanity, worldly-mindedneſs, diſcontent, and every abomination. The Chriſtian ſhould watch at all times; becauſe Satan, his enemy, does: He ſhould never be idle; becauſe the devil is ever active. Chriſtians ſhould always be in a frame for prayer; becauſe they have always wants to be ſupplied. When they neglect the duty of prayer, they are moſt likely to be overcome and wounded by their enemies: When they are deſtitute of a proper frame for prayer, they are in great danger of falling into ſin, and of giving way to the leaſt temptation. So that Chriſtians are never ſafe, except when conſcientiouſly attending to the affectionate counſel of Jeſus Chriſt, "Watch ye, and pray, leſt ye enter into temptation." W. G.

PRESENT NEGLECT OF RELIGIOUS EDUCATION.

AMIDST the variety of inſtances of the preſent declenſion of religion, the inattention of parents "profeſſing godlineſs," to the ſpiritual welfare of their children, is one of the

the moſt lamentable and conſpicuous. This complaint does not ariſe from a cenſoriouſneſs of ſpirit, nor from a propenſity to applaud "the former days as better than theſe," but will appear, to every unprejudiced obſerver, to be founded on a fact equally injurious and deplorable.

In the primitive ages of the church, when piety, peace, and ſimplicity, ſo eminently diſtinguiſhed its members, it was conſidered as an eſſential branch of their duty "to train up their children in the nurture and admonition of the Lord." The inſtruction of the riſing generation was not confined to thoſe homilies or public diſcourſes, which, at ſtated times, were addreſſed from the pulpit to the congregation at large; but the miniſter and his people, agreeably to their ſeveral capacities, were unwearied in their endeavours to ſow the ſeeds of knowledge in their young and tender minds. They acquainted them with the principles, doctrines, and duties of Chriſtianity, and inculcated on them the ſupreme importance of religion. Convinced that the human mind, unprincipled and ignorant, is expoſed to every vicious and injurious ſentiment, like an uncultivated field without a fence, which is open to every beaſt of prey, and produces nothing but weeds, and briers, and thorns, they beſtowed on them unremitting care, and ſaw their labours, by the bleſſing of God, attended with ſucceſs. By theſe means, the church, for a conſiderable time, was pure from the errors of the heretics, and the abominations of the heathens: The younger members of their ſocieties were unmoved by the aſſaults of the philoſophers, who combined genius and learning to extirpate the religion of Jeſus; and having felt on their hearts the influence of their early inſtructions, through the grace of the Redeemer they met with fortitude the horrors of a dungeon, and the tortures of the flame. Hence, amidſt the darkneſs of perſecution, with which theſe primitive Chriſtians were ſurrounded, ſuch a light aroſe, as often, by its luſtre, confounded their ſavage perſecutors, and drove them back to their dens, while it drew from pagan obſcurity many a poor bewildered wretch, who haſtened to embrace the Goſpel of Chriſt.

If, from this period, we deſcend to the days of the Puritans, we ſhall diſcover a ſimilar attention to the riſing generation, and ſimilar happy effects reſulting from this attention. Moſt of our pious anceſtors, who were ſuch an ornament to the laſt century, were, we have reaſon to believe, indebted, under the bleſſings of grace, to the religious education they received from their godly parents for that holineſs which they diſcovered, and for that noble zeal which made them cheerfully

fully ſacrifice all their temporal happineſs to the dictates of their conſcience, and the honour of their God.

But if from hence we deſcend to the preſent period of the church, "how is the gold become dim, and the moſt fine gold changed!" Amidſt the ſplendour of a zeal for religion in general, many of the particular duties of Chriſtianity are ſunk into obſcurity; and while, like men and Chriſtians, profeſſors are liberally contributing to the eſtabliſhment of Sunday-ſchools, and ſimilar laudable inſtitutions for the diffuſion of knowledge, perſonal and family piety is much neglected, and the immortal ſouls of their own children are periſhing through ignorance. Inſtead of attempting to impreſs them with a ſenſe of the nature and importance of the "one thing needful," and "watching for their ſouls as those that muſt give an account," many parents, who are brilliant profeſſors, ſcarce ever mention the name of religion to thoſe under their care, and teach them every thing that is neceſſary or important, but the way to the kingdom of God.

Religious inſtructions will not communicate grace to the heart, nor always reſtrain from vice and profaneneſs. The pious endeavours of Abraham and David were loſt on Iſhmael and Abſalom; and many a parent, who has laboured, and prayed, and wept over a beloved ſon, has lived to ſee the fruit of his body an open enemy to God, and "has gone down with grey hairs in ſorrow to the grave." But, though ſometimes abortive, theſe attempts, in innumerable inſtances, have been diſtinguiſhed with the divine bleſſing. Though the example, influence, and advice, of Abraham and David did not reſtrain Iſhmael and Abſalom from horrid impiety, yet Iſaac and Solomon, as the fruit of their labours, were "a ſeed to ſerve the Lord;" who were the joy and ornament of their declining years, and will be their crown of rejoicing in the day of Chriſt Jeſus.

Many profeſſors, however, excuſe their neglect of the ſouls of their children, by ſaying, that as God alone can impart grace, or change the heart, their labours are unneceſſary, or, at leaſt, will be ineffectual. But ſuch a principle is evidently moſt abſurd, ſinful, and cruel. Suppoſing, on a ſimilar principle, a mother were to act with regard to her little infant who is dangerouſly ill; as ſhe ſees her tender babe gaſping for breath, and ſtruggling with the agonies of the violent diſorder, which threatens a ſpeedy diſſolution, ſhe is informed of a method of cure, which has, by the divine bleſſing, been generally ſucceſsful—"No," ſays the parent, "there is no neceſſity for troubling myſelf to adopt your advice—my child

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is in the hands of the Almighty; if he chuſe to heal it, he certainly will, in ſpite of the violence of the diſorder; but if he determine otherwiſe, my infant muſt die in ſpite of all my endeavours." In conſequence of this neglect, the little creature can no longer ſupport the weight of the diſeaſe, but ſinks under the eye of its parent in the arms of death. Should ever an inſtance of this nature occur, every one would condemn the conduct of the mother as unfeeling and abſurd, and would ſcarce exculpate her from being acceſſary to the death of her child. What then can we think of thoſe parents, who turn the grace of God into idleneſs, and who, under an appearance of ſubmiſſion to his ſovereignty, neglect the immortal intereſts of their children? However inattentive ſuch may have been to their temporal welfare, we fear that they are not free from "the blood of their ſouls."

It is objected to a religious education, that, by inſtructing children in the doctrines of the Goſpel, we prejudice their minds in favour of certain notions which may be falſe in their principle, and which, through their whole lives, they may be never able to eradicate. As this objection carries ſcepticiſm on its very face, it deſerves but little attention from the ſerious mind: It better ſuits the genius of thoſe, who conſider the belief of the Koran of Mahomet, or the Goſpel of Jeſus, of equal indifference, than the views of the man, who is convinced of the importance of religion, and "who has taſted, and felt, and handled, the word of life." The parent, who feels the doctrines of the Goſpel to be intereſting and comfortable to himſelf, will conſider them as eſſential to the ſafety and happineſs of his child; and under this impreſſion, if he be ſenſible of his duty, he will be careful to inculcate them on thoſe committed to his charge.

But from whatever principle it proceeds, or under whatever pretence it is excuſed, it is obvious that the religious welfare of the riſing generation is too little regarded. To bring their children to the houſe of God, and reſtrain them from thoſe immoralities to which they are expoſed, is the higheſt point to which the care of many profeſſors extends. But if others add to this, the teaching them ſome catechiſm, which is never explained to their infant underſtandings, they think they have diſcharged their duty to God and their children; though perhaps even this ſervice is committed to ſome careleſs nurſe or other domeſtic, while the parent is gadding about to hear ſermons, or is ſipping tea on a Sunday viſit with a trifling neighbour or acquaintance. After the earlieſt years of a child are ſpent in this manner, if circumſtances will admit, he is

removed from the ſight and influence of his friends to ſome diſtant ſchool. But piety in the maſter, or his attention to the ſpiritual concerns of his ſcholars, are objects ſcarcely required; at beſt, they are conſidered but as ſecondary, and muſt give way to ſome ſuperior advantages of learning or accompliſhments, or to a ſituation of inferior expenſe. If the parent has the courage to ſtipulate, that his child ſhall attend once or twice on a Sabbath at ſome place where the Goſpel is preached, he thinks that he has taken every care that is neceſſary. This ſtipulation, indeed, is frequently omitted, and whenever it has been made, it is often diſregarded. After the youth has ſpent a proper time in this ſchool, where, perhaps, the name and appearance of every thing ſacred are ridiculed, and where he loſes the greateſt part of thoſe ſcattered ideas of religion, which he before had collected, he is placed in ſome connexion to fit him for his future ſituation in life. Here again the religious character of the perſon, to whoſe care he is committed, is little conſulted; and the laſt evils which are thought of, are the temptations to which he may be expoſed. Having now relinquiſhed thoſe puerile diverſions with which we commonly amuſe our youngeſt years, he devotes his leiſure hours to the purſuit of knowledge or pleaſure. If his mind be of a ſtudious complexion, he will probably be perſuaded or inclined to acquaint himſelf with thoſe erroneous ſentiments, which have been ſo widely and rapidly diffuſed in the preſent age. Unprincipled in the Goſpel, and deſtitute of grace, he is faſcinated with their novelty, and the alluring dreſs in which they are exhibited. Sentiments, ſo congenial with the love of the heart, ſoon inſinuate themſelves into the underſtanding and judgment; and he becomes a firm believer and a zealous advocate in the cauſe of error. His parents ſee with grief their deluded ſon, and remonſtrate with him on the danger of his ſituation. He receives their *well-meaning* attempts with a ſmile of ſuperiority, or a ſneer of contempt; and, rejoicing that he has ſhaken off the ſhackles of prejudice, he wanders on in the flowery fields of ſpeculation, till he approaches, perhaps, to the verge of Deiſm itſelf, whence it will be almoſt miraculous if he ever return. As a planet, which is attracted from its orbit, wanders through the boundleſs regions of ſpace further and further from the ſun, till it falls into the centre of ſome other ſyſtem, and is conſumed in one momentary conflagration; ſo the man, who is charmed with the glittering appearance of error, flies at a greater and greater diſtance from the Sun of Righteouſneſs, till he falls a prey to his guilt and preſumption.

Facilis

——Facilis deſcenſus Averni;
Sed revocare gradum, ſuperaſque evadere ad auras,
Hoc opus, hic labor eſt. VIRGIL.

If the youth, as we ſuppoſed, be not poſſeſſed of a thirſt after knowledge, he will be probably devoted to pleaſure, Mixing with ſinful companions, he ſoon breaks thoſe feeble reſtraints which in any meaſure had before confined him, and launches into the depths of vice and debauchery. Here he either falls a ſacrifice to his luſts, and is cut off in the midſt of his days, or protracts a life of diſgrace to himſelf and miſery to his parents; who look back with the keeneſt regret on their paſt neglect of their child, and are torn with anguiſh on a view of his unhappy condition.

Mournful as theſe inſtances are, they are by no means uncommon; but ariſe continually to our view as beacons to guard parents againſt thoſe rocks on which ſo many have been wrecked. To ſtretch forth the hand to reſcue his dear offſpring from deſtruction, muſt be the duty, the intereſt, and the happineſs of every one who has the feelings of humanity and the fear of God before his eyes. Though this may be ſometimes in vain, yet infinite goodneſs often uſes the hand of a parent, as an inſtrument in the delightful office of plucking his child as a brand from the fire. It was the opinion of Dr. Doddridge, that the greateſt number of Chriſtians are converted by this means. Many, or moſt of the illuſtrious worthies, who have adorned our nation in the modern ages of the church, as a Henry, a Watts, and others too numerous to mention, derived from God, through the hands of their parents, that heavenly oil with with they ſo brightly illuminated the ſanctuary. What encouragement then has every head of a family, from theſe examples of the bleſſing which attended pious inſtructions, to follow this advice, "Go thou, and do likewiſe!" X. X.

OF THE REMEMBRANCE OF OUR NATURAL STATE.

"*Who am I, O Lord God, and what is my Father's houſe?*" &c.

THE Apoſtles frequently reminded the firſt Chriſtians of their former condition, in order to excite a proper ſenſe of their obligation to the ſovereign grace of God. *Remember*, ſays St. Paul to the Epheſians, *that ye being in time paſt Gentiles in the fleſh, ye were without Chriſt—aliens—*

ſtrangers, having no hope—without God in the world—dead in treſpaſſes and ſins—conformed to the world—under the power of the devil, children of diſobedience, and children of wrath.

But now—O! what a change—in conſequence of God's *rich mercy* and *great love*, you are *quickened—ſaved—in Chriſt—made nigh by his blood—have acceſs to God—are fellow-citizens with the ſaints, and of the houſehold of God.* What a revolution! and how uſeful to make the contraſt!

Perhaps this idea may be better impreſſed by the following anecdotes ſelected from hiſtory, in which perſons, who had been elevated from mean beginnings to great dignity, have ſhown their humility and their wiſdom in making proper acknowledgments of the wonderful change.

The EMPERORS OF CHINA are ſaid to chuſe their conſorts from among their own ſubjects, paying no attention to the dignity of their families, provided they poſſeſs qualifications ſuited to their intended rank. A certain emperor thought proper to raiſe to imperial honours, the daughter of a *maſon*; who, in remembrance of her origin, kept by her one of her father's *trowels*. This humble utenſil not only afforded her a conſtant leſſon, but became an inſtrument of correction in the education of the *prince* her ſon; for if at any time he aſſumed an air of arrogance, ſhe would ſhow him the *trowel*; "With this," ſaid ſhe, "your grandfather uſed to lay ſtones for his living:" And thus was he reproved.

AGATHOCLES was the ſon of a *potter*; and became the *king of Sicily*. He cauſed his name to be graven on veſſels of *earth*; theſe he diſperſed among his richeſt vaſes of ſilver and gold, that he might often recollect his deſcent.

LESCUS the IId. was raiſed from the loweſt ſtation to be *king of Poland*; when he appeared on public days in his royal robes, he cauſed a mean garment of coarſe cloth, which he had formerly worn, to be thrown over them, for the ſame reaſon.

IPHICRATES, that noble general of the *Athenians*, in the midſt of his triumphs, cried out, "Εξ οιων ε.ς οια"—*From what, to what?*—From what miſery, to what glory! How juſt a motto for the believer!

I remember to have heard, that a celebrated ſinger and actreſs on the Engliſh ſtage, not long ſince deceaſed, who, from being a low ſervant at a country inn, became a favourite performer and very rich, inſcribed this motto on her chariot: "*Who would have thought it?*" Chriſtian, take the hint. Time was, *you* were groveling in the duſt, debaſed by ſin, the captive of the devil, the enemy of God. You are now brought near by the blood of Chriſt, reconciled to God, united to Chriſt,

Chriſt, adopted into the family of h[illegible]
a king and a prieſt to God. *Who* [illegible]
None but GOD, "whoſe thoughts are [illegible]
Soon ſhall your ſeparated ſpirit mount aloft [illegible]
ſongs and joys of the redeemed; and at length your [illegible]
body," now the ſeat of ſin and diſeaſe, and which will for a ſeaſon be the food of worms, and the ſubject of corruption,—your vile body ſhall be delivered from the bondage of the grave, ſhall be raiſed up in honour, and made like to the immortal body of Chriſt himſelf. Methinks, when you enter heaven, ſurvey your own glory, and reflect from whence you came, you will ſtill exclaim—Who would have thought it?

MENTOR.

A REMARKABLE INTERPOSITION OF DIVINE PROVIDENCE.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

WHEN I reflect on the many happy hours in my youth, ſpent in private conference, and praying ſocieties, I can neither forget the men, nor yet the diſtinguiſhed mercies of the Lord, who rendered them a bleſſing to my early inſtruction, edification, and conſolation. And ſuch as are able to realize the ideas of paſt friendſhip, and to aſſociate the feelings of gratitude for the paſt, with the hope of enjoying in a very few days, or years, a ſtill more pure and perfect communion with endeared but departed ſaints, will not condemn me for bringing to light, and reſcuing from oblivion, any ſingular inſtance of the Lord's care and kindneſs towards his hidden ones, in the days of their pilgrimage; and the following, I hope, will prove both entertaining and inſtructing to the poor of Chriſt's flock.

It has been often obſerved, that the Chriſtian's greateſt extremity is the time of God's gracious opportunity. Few things are more evident, than that ſome of the darkeſt diſpenſations, in the experience of the ſaints, have been opportunities for the divine care and kindneſs to be made known and manifeſted towards them; and thoſe temporal ſupplies, that are given in an extraordinary way, ſuch as the ravens feeding Elijah, in a particular manner anſwer the deſigns of our Lord; they are the fruit of the wiſdom of him who hath ſaid, "*I will never leave thee; I will never forſake thee.*"

THOMAS

THOMAS HOWNHAM, the ſubject of the following providence, was a very poor man, who lived in a lone houſe or hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington, in the county of Northumberland. He had no means to ſupport a wife and two young children, ſave the ſcanty earnings obtained by keeping an aſs, on which he uſed to carry coals from Barmour-coal-hill to Doddington and Wooler; or by making brooms of the heath, and ſelling them around the country. Yet, poor, and deſpiſed as he was in conſequence of his poverty, in my forty years acquaintance with the profeſſing world, I have ſcarce met with his equal, as a man that lived near to God, or one who was favoured with more evident anſwers to prayer. My parents then living at a village called Hanging-Hall, about one mile and a half from his hut, I had frequent interviews with him, in one of which he was very ſolicitous to know whether my father or mother had ſent him any unexpected relief the night before. I anſwered him in the negative, ſo far as I knew: At which he ſeemed to be uneaſy. I then preſſed to know what relief he had found; and how? After requeſting ſecrecy, unleſs I ſhould hear of it from any other quarter (and if ſo, he begged I would acquaint him); he proceeded to inform me, that being diſappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and diſtreſs found that there was neither bread, nor meal, nor any thing to ſupply their place, in his houſe; that his wife wept ſore for the poor children, who were both crying for hunger; that they continued crying until they both fell to ſleep; that he got them to bed, and their mother with them, who likewiſe ſoon went to ſleep, being worn out with the ſufferings of the children and her own tender feelings.

Being a fine moonlight night, he went out of the houſe, to a retired ſpot, at a little diſtance, to meditate on thoſe remarkable expreſſions in Hab. iii. 17—19. Here he continued, as he thought, about an hour and half; found great liberty and enlargement in prayer; and got ſuch a heart-loathing and ſoul-humbling ſight of himſelf, and ſuch intereſting views of the grace of God, and the love of his adorable Saviour, that though he went out on purpoſe to ſpread his family and temporal wants before his Lord, yet, having obtained a heart-attracting and ſoul-captivating view of him by faith, he was ſo enamoured with his beauty, and ſo anxious to have his heart entirely under his forming hand, that all thought about temporals was taken away.

In

In a ſweet, ſerene, and compoſed frame of mind, he returned into his houſe; when, by the light of the moon through the window, he perceived ſomething upon a ſtool or form (for chairs they had none) before the bed; and after viewing it with aſtoniſhment, and feeling it, he found it to be a joint of meat roaſted, and a loaf of bread, about the ſize of our half-peck loaves. He then went to the door to look if he could ſee any body; and after uſing his voice, as well as his eyes, and neither perceiving nor hearing any one, he returned in, awoke his wife, who was ſtill aſleep, aſked a bleſſing, and then awoke the children, and gave them a comfortable repaſt; but could give me no further account. I related this extraordinary affair to my father and mother, who both heard it with aſtoniſhment; but ordered me to keep it a ſecret as requeſted; and ſuch it would ever have remained, but for the following reaſon: A ſhort time after this event I left that country; but on a viſit, about twelve years after, at a friend's, the converſation one evening took a turn about one Mr. Strangeways, commonly called Stranguage, a farmer, who lived at Lowick-Highſteed, which the people named Pinch-me-near, on account of this miſerly wretch that dwelt there. I aſked what had become of his property, as I apprehended he had never done one generous action in his lifetime. An elderly woman in company ſaid, I was miſtaken; for ſhe could relate one, which was ſomewhat curious: She ſaid, that ſhe had lived with him as a ſervant or houſekeeper; that about twelve or thirteen years ago, one Thurſday morning, he ordered her to have a whole joint of meat roaſted, having given her directions a day or two before to bake two large loaves of white bread. He then went to Wooler market, and took a piece of bread and cheeſe in his pocket, as uſual. He came home in the evening in a very bad humour, and went ſoon to bed. In about two hours after he called up his man ſervant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's, and leave them there. The man did ſo, and finding the family aſleep, he ſet them at their bedſide, and came away.

The next morning her maſter called her and the man ſervant in, and ſeemed in great agitation of mind. He told them that he intended to have invited a Mr. John Mool, with two or three more neighbouring farmers (who were always teaſing him for his nearneſs), to ſup with him the night before; that he would not invite them in the market-place, as he purpoſed to have taken them by ſurpriſe near home,

home, as two or three of them paſſed his houſe, but a ſmart ſhower of rain coming on, they rode off, and left him before he could get an opportunity; that going ſoon to bed he did not reſt well, fell a-dreaming, and thought he ſaw Hownham's wife and children ſtarving for hunger; that he awoke and put off the impreſſion; that he dreamed the ſecond time, and endeavoured again to ſhake it off, but that he was altogether overcome with the nonſenſe the third time; that he believed the devil was in him, but that ſince he was ſo fooliſh as to ſend the meat and bread, he could not now help it, and charged her and the man never to ſpeak of it, or he would turn them away directly. She added, that ſince he was dead long ago, ſhe thought ſhe might relate it, as a proof that he had done one generous action, though he was grieved for it afterwards.

This is the fact; let thoſe that read make their own reflections.

Deptford, Oct. 4, 1793. J. R.

A DREAM.

I AM well acquainted with a miniſter, now living, who, for ſome time after his entrance upon the ſacred miniſtry, was frequently haraſſed with fears that he ſhould not be able to proceed in the work. Often, on a Lord's day evening, he would think within himſelf, "Now, I am quite exhauſted. I have ſaid all I can ſay. How ſhall I ever be able to compoſe another ſermon? Is it poſſible for me to go on in the miniſtry, where people are expecting things new as well as old from time to time?" It always happened to him better than his fears; for, by the next time of preaching, ſomething occurred to his mind whereon to preach, which proved of benefit to ſome. But there was one week in particular, through the whole of which he could not bring his mind to fix, for any time, upon any ſubject. He turned over his Bible and Concordance from day to day, and ſupplicated the throne of grace. At times he ſeemed to have an inſight into a paſſage of Scripture, but could not long purſue any meditation before he found himſelf almoſt obliged to give it up, through embarraſſment and perplexity. In this unhappy ſtate he continued till very late on the Saturday night, when he retired to his bed, almoſt in deſpair of being able to appear in the pulpit on the following day; nor did he expect to ſleep, the anxiety he felt was ſo great; but, contrary to his expectations, he ſoon went

to reſt; and before he waked, he dreamed that he went to a pariſh church, where, in former days, he had ſtatedly attended, and that with unſpeakable pleaſure, upon the miniſtry of the Rev. Mr. Venn. After the prayers were over, with tears of joy he beheld his dear miniſter aſcend the pulpit, who, after a ſhort, but comprehenſive and animated extemporary prayer, took for his text Matt. viii. 2. "Lord, if thou wilt, thou canſt make me clean." After a very ſtriking introduction, in which he exhibited the ſenſe of the paſſage in the cleareſt point of view, he took occaſion from thence, and that in a manner almoſt peculiar to himſelf, to point out the uncleanneſs, pollution, and impurities of fallen man, together with the ability and willingneſs of the Lord Jeſus Chriſt to make him clean; and alſo the poor ſinner's earneſt ſolicitude for the benefit, when once he becomes ſenſible of his abſolute need thereof. At the concluſion of the ſervice, the Miniſter awaked from his ſleep, ſurpriſed to find himſelf in bed, but very much refreſhed by his ſleep, and ſtill more by his dream. He could not doubt of inviſible agency over the human mind, both by night and day, when men wake, and when they ſleep. He thought he retained in his mind all that in his ſleep he had heard; and found himſelf happy in being thus provided with what he ſo very much wanted—a ſubject whereon to diſcourſe that day to his people. It ſerved him for the whole day, which was a comfortable one to himſelf, and a time of refreſhing to many of his flock.

The reader will make his own reflections. S. B.

THE CONVERSION OF A SOCINIAN.

A MR. W., a reputable farmer in Northamptonſhire, was a ſtated hearer of the Goſpel; but by reading the writings of *Dr. Foſter*, *Mr. Lindſey*, and others of the ſame ſentiments, he imbibed the Socinian ſcheme, and by degrees forſook the houſe of God, and the faithful labours of Mr. Denny, the miniſter whom he formerly attended. Mr. D. took frequent occaſion to warn him againſt the dangerous conſequences of rejecting Chriſt, and neglecting his ordinances, as well as of the pernicious effects which his example might produce among his children and family. After much affectionate exhortation, which ſeemed to make no impreſſion on Mr. W., Mr. D. had the following remarkable dream. He thought himſelf deeply engaged in converſation with his friend, labouring hard to convince him of his fatal errors, when, at length, he fancied he heard a voice, ſaying, "Thou haſt gained thy brother." This affected him ſo much,

that he immediately awoke, and broke out into a flood of tears, rejoicing in the happy event.

Mr. D. took an early opportunity of waiting on Mr. W., and related to him his dream, when, taking him by the hand, he added, "If it pleaſe God to realize my dream, I ſhall account it one of the happieſt events of my life." To which Mr. W., ſtruck with his diſintereſted friendſhip, replied, "If it would be ſo happy for you, Sir, how much more ſo for me?" But no change as yet appeared to take place in his views.

Some months after this Mr. W. was taken ill, and his diſorder proved a conſumption. Mr. D. viſited him again, and renewed the theme with great earneſtneſs. Mr. W. was now offended, and ſaid "Sir, I am now quite fixed in my ſentiments; you only make me uneaſy; I deſire that I may never hear any thing more of this ſubject." Mr. D. took leave of his friend with a heavy heart, ſaying within himſelf, "What is become of my pleaſing dream!" but reflected as he went home, that however fixed Mr. W. was in his dangerous ſentiments, God was able to unfix him again, and ſettle him at laſt on the Rock of ages: He therefore retired to his cloſet, and with much importunity beſought the Lord on his account.

Early next morning a meſſenger was ſent from Mr. W., intreating his immediate attendance. He gladly obeyed the ſummons. Mr. W., who was in bed, ſtretched out his arms to receive him, and cried out, "O Mr. D.! I am one of the moſt miſerable beings in the world. I have loſt my God!" "I hope not," ſaid Mr. D., "I hope it is in great mercy to your ſoul, and that God is about to bring you to the knowledge of Chriſt;" to which Mr. W. added in a moſt earneſt tone, "God Almighty grant that it may!" He now deſired Mr. D. to talk to him, to tell him of Chriſt and his ſalvation, and to pray for him, which he readily did. Mr. W. appeared to be quite melted and broken down; and begged that Mr. D. would renew his viſit every day while he lived. He ſeemed to be truly ſerious, and, above all things, concerned for an intereſt in the blood and righteouſneſs of Chriſt, which before he had diſcarded. About three days before his death he was filled with joy, and in the hearing of a pious ſiſter, broke out in a kind of ecſtaſy, repeating thoſe excellent lines of Dr. Watts:

"Chriſt and his croſs is all our theme;
The myſteries that we ſpeak,
Are ſcandal in the Jew's eſteem,
And folly to the Greek;
But ſouls enlighten'd from above,
With joy receive the word;
They ſee what wiſdom, power, and love,
Shine in their dying Lord, &c. &c."

He died an eminent inſtance of the ſovereign grace of God.

G. B.

THE ACTINGS OF FAITH IN TIMES OF DESERTION.

[*In a Letter to a Friend.*]

DEAR FRIEND,

I HAVE read your valuable letter, and there appear to me manifeſt tokens of God's grace in you, while you complain ſo much of the want of it. You would be kiſſed with the kiſſes of Chriſt's mouth, a deſirable thing; but ſometimes we muſt be content, if, with Mary, we may kiſs his feet. Stay a little, and he will turn the ſhadows of death into morning. Much patience is required in bearing ordinary evils, but in nothing more than in times of deſertion to wait upon God in the conſtant uſe of means till comfort arrive. You may ſee in the Book of Pſalms how holy David was exerciſed with thoſe temptations, when he ſaith, "Mine eyes fail with waiting ſo long upon my God." Young Chriſtians think they live by faith when they live by ſenſe, as young ſwimmers think they know how to ſwim while the bladders are under their arms. Faith is the ſubſtance of things hoped for, the evidence of things not ſeen. You ſay you have not an heart to pray or reſiſt ſin; but is there no balm in Gilead, is there no Phyſician there? Should we not truſt in Chriſt for ſanctification as well as juſtification? He is made unto us of God, wiſdom, righteouſneſs, ſanctification, and redemption. Let us endeavour to apply God's promiſes; a plaiſter will not heal if not applied to the wound. The Lord ſaith, *I will take away the heart of ſtone, and give them an heart of fleſh. I will ſubdue their iniquities. Sin ſhall not have dominion over you. He that has begun a good work in you, will perform it until the day of Chriſt.* St. Peter ſaith, *God hath given unto us exceeding great and precious promiſes.* Now when we go to God in prayer for the ſubduing of any ſin, or the ſtrengthening of any grace, if we do not endeavour to *believe* theſe promiſes, not only that they are true in themſelves, but alſo that God will make them good to us, we fail in that which is the moſt eſſential part. But, perhaps, you may ſay, I have prayed long for theſe bleſſings.—Well, if the viſion tarry, wait for it, for it will ſurely come, and will not tarry. The Lord is a God of judgment, and bleſſed are all they that wait for him, though they ſhould wait all their days. Call to mind paſt experiences of God's love; and when they are abſent to ſenſe and feeling, let them be preſent to faith, and account them as true pledges of preſent favour and of future happineſs. Say with holy David, "Why art thou caſt down, O my ſoul, and why art

thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." Do not say, I would have comfort, that I may believe; but rather say, I would believe, that I may be comforted.

CHRISTOPHILUS.

ANECDOTE.

[*Extracted from a scarce and valuable Publication.*]

THERE was an Italian Bishop who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility; It consists in nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the Bishop. "In whatsoever state I am, I first of all look up to heaven, and I remember that my principal *business here* is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or to complain."

OBITUARY.

ON Saturday, Oct. 19, 1793, died of a decline, in the 19th year of her age, Miss Jane Cordell, of Bethnal Green, London. For about four years, her constitution had been gradually decaying. To the inexpressible grief of her parents, the means used failed of their desired effect. If it may be said of any, it may of the deceased, that she was sanctified from the womb. No sooner did reason dawn, and the powers of her soul become capable of discerning between good and evil, than she discovered a disposition, essentially different from what is usually seen in children at such a period. Her mind was wholly disengaged from those trifles, which commonly occupy the days of childhood. Reading the Scriptures, or learning some of Dr. Watts's Hymns and Songs, was her chief delight; and seldom was she seen, when at leisure, without some good book. So far from being, like the generality of young persons, a trial to her parents; she very early endeared herself to them, by an uncommon concern to contribute to their domestic happiness. When arrived to those years in which the world generally captivates the affections, she turned a deaf ear to the deceitful charmer: Its pleasures, maxims, company, and fashions, were to her alike indifferent.

When

When brought to a weak ſtate of body through the increaſe of her diſorder, her growth in heavenly-mindedneſs could be eaſily diſcovered: About two days before ſhe died, ſhe ſaid, "My illneſs has been painful and troubleſome; but I believe it has been profitable; for it has led me to ſeek more after heavenly and divine things."

While her father was talking on ſubjects ſuited to her afflicted circumſtances, ſhe ſaid, "I admire the goodneſs of the Lord towards me, in things ſpiritual and temporal; but eſpecially, in being born of pious parents: And if there ſhould be ſuch a thing in the heavenly ſtate as interceſſion, how will I pray for you!" When her father afterwards ſpoke to her concerning the love of God in Chriſt, ſhe exclaimed—

"Oh! to grace how great a debtor
Daily I'm conſtrain'd to be;
Let that grace now, like a fetter,
Bind my wand'ring heart to thee."

She repeated the whole hymn with ſuch emphaſis, as evidenced ſhe felt every ſentiment expreſſed therein.

At times ſhe was fearful of being impatient; but recollecting the kind fatherly hand which exerciſed the rod, ſhe was enabled to ſubmit, and adopted the words of Dr. Watts's 119th Pſalm:

"I know thy judgments, Lord, are right,
Though they may ſeem ſevere;
The ſharpeſt ſuff'rings I endure,
Flow from thy faithful care."

She ſeemed to have ſweet experience of the whole 14th part of this Pſalm.

The morning on which ſhe died, when her mother was ſpeaking of the near approach of her diſſolution, ſhe again quoted the language of Dr. Watts (her favourite author):

"Stand up, my ſoul, ſhake off thy fears,
And gird the Goſpel armour on:
March to the gates of endleſs joy,
Where thy great Captain Saviour's gone.
Hell and thy ſins reſiſt thy courſe,
But hell and ſin are vanquiſh'd foes:"

And with peculiar emphaſis, added,

"Thy Jeſus nail'd them to his croſs,
And ſung the triumph when he roſe."

At another time, when repeating ſome appoſite paſſages, her mother ſaid, "My dear, I hope you ſpeak that which you really experience;" ſhe replied,

"Is there ambition in my heart?
Search, gracious God, and ſee:
Or do I act the flatt'rer's part?
Lord, I appeal to thee!" Pſalm 131, Dr. Watts.

Her father ſpeaking of the value of the Scriptures, and the faithfulneſs of the divine word; ſhe ſaid, "That is a ſweet portion to me, 'Peace I leave with you, my peace I give unto you,' John, xiv. 27." About two hours before ſhe died, her father aſking her, if Chriſt was precious to her? ſhe ſaid, "*More precious than ever!*" And added, "*I know my time is ſhort:*" And enjoying bright views of the heavenly ſtate, ſaid,

"Then ſhall I ſee, and hear, and know,
All I deſire and wiſh below:
And every pow'r find ſweet employ
In that eternal world of joy."

And

And with much pleaſure repeated the words of Mrs. Rowe:

"Come Lord, come life, and that ſweet day,
For which I languiſh, come away!"

She proceeded—

"I've ſeen thy great ſalvation, Lord!
And cloſe my peaceful eyes."

When her brothers and ſiſters (ſeven in number) came around her bed to take their leave, ſhe ſaid, "I am unable to ſpeak to them; but leave them in the hands of pious parents."

The laſt text of Scripture ſhe was heard diſtinctly to utter, was, "I know in whom I have believed, &c." 2 Tim. i. 12. And then took her leave, by ſaying, "I leave with you Jabez's prayer;" and changing the pronoun, thus applied it: "Oh, that God would bleſs you indeed! 1 Chron. iv. 10. Then laying her head on one ſide, placidly yielded up her ſoul into the hands of her covenant God.

Thus died one in the days of youth, enjoying a full aſſurance of intereſt in her glorious Redeemer. Seriouſly reflecting on her comfortable ſituation, who would not ſay, "Let me die the death of the righteous?" Surviving relatives bear this teſtimony, that her filial affection was great, and her piety ſincere.

With a view to the improvement of this providence, two funeral ſermons were preached; one by the Rev. Mr. Crowle, from 2 Tim. i. 12; the other, by the Rev. Dr. Addington, from Eccleſ. xii. 1.

REVIEW OF RELIGIOUS PUBLICATIONS.

Hints and Helps to the Clergy of every Denomination: Deſigned to promote the Credit, Comfort, and Uſefulneſs of their Lives. 12*mo*. *Pages* 33. *Price* 1*s*. Dilly and Mathews.

NOTWITHSTANDING many excellent treatiſes have been written, with the profeſſed deſign of aſſiſting Miniſters in the diſcharge of their ſacred functions, we preſume this little pamphlet will neither be thought ſuperfluous nor unneceſſary by thoſe who are beſt qualified to eſtimate its contents. It comprehends the Miniſter of the Goſpel—In his views—In his ſtudies—In his preparations for the pulpit—In his manner of preaching—In his matter of preaching—In his conduct towards his people—And in his general life. As theſe ſubjects are intereſting, eſpecially to our younger brethren in the miniſtry, we will give as ample a detail of them as our limits will admit.

Our author adviſes miniſters to conſider with what *views* they entered upon the ſacred office. As ſome kind of dignity and authority are attached to it, many may be induced to undertake it in hopes of being elevated above the common level. A thirſt for popularity, a love of fame, a deſire of applauſe, and the pleaſure of haranguing the multitude, at leaſt one day in ſeven, afford irreſiſtible

ſiſtible motives to the ambitious. Perſons of empty minds and weak education, he ſuppoſes, may turn preachers, that they may become GENTLEMEN; and ſome may be actuated in their choice by the love of gain. But the true and faithful miniſters of Chriſt, renouncing their own temporal pleaſure and profit, devote their time and talents to his ſervice, with no other view than to promote his honour and glory, to whom they expect to give a ſolemn account of the work in which they have been employed, and the motives by which they are influenced.

To a perſon of this deſcription the following advice is addreſſed reſpecting his *ſtudies* and improvements. That he ſhould not deſpiſe knowledge, from a miſtaken apprehenſion of the Apoſtle's meaning, when he ſaith, "Knowledge puffeth up." This may be the caſe where knowledge is ſmall, and conceit great, or where there is light in the head, and no grace in the heart; but whoever intends to conſecrate all his acquiſitions to the glory of God, can be in no more danger of knowing too much, than of doing too much. Ignorance in a common Chriſtian, from want of opportunity of improvement, may be conſidered as a calamity; but ignorance in a preacher of the Goſpel, who has opportunities of acquiring knowledge, is certainly a crime. "The prieſt's lips ſhould keep knowledge, and the people ſhould ſeek the law at his mouth, for he is the MESSENGER of the Lord of Hoſts."——To ſet too high a value on human literature, by conſidering it as altogether, or the almoſt only qualification, needful in a teacher, is to run into another extreme no leſs dangerous. With the grace of God in the heart in an eminent degree, the more learning we poſſeſs the better, becauſe it will be ſanctified to the uſe of the Temple; but without this, every other qualification will leave us miſerably unqualified for our ſacred calling.——Diligence in ſtudy ſhould be accompanied with prudence. To read ſuch books as are undeſerving a wiſe man's attention, or to read good books in a curſory manner, is equally cenſurable. We ſhould read the beſt authors upon thoſe ſubjects which we have occaſion to ſtudy; and not run from book to book, but endeavour to derive every poſſible advantage from that which we have in hand, and make ourſelves perfect maſters of its contents. But whatever is neglected, it ſhould be our principal employ to read and ſtudy the Bible. Our delight ſhould be in the law of God, and in that law we ſhould meditate day and night. The word of Chriſt ſhould dwell in us richly in all wiſdom and ſpiritual underſtanding. The proud ſcholar, who values himſelf upon his progreſs in languages, and his ſkill in arts and ſciences, ſhould be told, that many whom he may deſpiſe for their want of his accompliſhments, by the help of a good judginent, a thorough acquaintance with the Bible, and a dependance on divine influence, preach the Goſpel with more ſucceſs and acceptance than he, and are in reality far more reſpectable characters.—In order to ſtudy well, we muſt conſtantly pray to God to bleſs our endeavours. The Apoſtles, who were the beſt preachers of the Goſpel, diſclaimed all dependance on themſelves, and deſired to be taught and influenced by the Spirit of God in all things.

With

With reſpect to his *preparations for the pulpit*, the miniſter of Chriſt ſhould conſider the nature of his office, and the ends he ought to have in view. He muſt endeavour to honour his Maſter, and to render himſelf ſubſervient to the edification and ſalvation of his people.——Though his ſtyle ſhould be ſtrong, clear, manly, devoid of vulgarity and coarſe ſimilies, he muſt not be too curious about language. Pretty words are unable to ſave ſouls. As the major part of congregations is made up of plain unlettered perſons, we may as well preach to them from the Alcoran as from the Bible, if we do not preach in plain language ſuch as they can underſtand.—When Mr. Boſwell aſked Dr. Johnſon "how it was that the Methodiſts were ſo ſucceſsful in their preaching?" the Doctor replied, "Sir, it is owing to their expreſſing themſelves in a plain and familiar manner, which is the only way to do good to the common people, and which clergymen of genius and learning ought to do from a principle of duty, when it is ſuited to their congregations; a practice for which they will be praiſed by men of ſenſe."——A confuſed and intricate ſtyle ſhould be avoided. Every ſentence ſhould ſpeak and clear its own meaning, that the hearers be not puzzled nor left in the dark. Thoſe miniſters, who do not chooſe to ſhackle themſelves with *written*, ſhould never preach *unſtudied* ſermons, nor venture to ſpeak in public on ſubjects which they have not maturely conſidered, and do not fully underſtand. An extempore preacher, inſtead of being more indolent, ſhould be more attentive to ſtudy than he who writes his diſcourſes. It is not eaſy for him to acquit himſelf well in this line, unleſs he poſſeſſes good natural abilities, properly cultivated, and takes great pains to enrich his mind with the knowledge of the Scriptures, and every ſpecies of uſeful information.

Great attention muſt be paid to the *manner* of preaching. There is not only a difference in what we ſay, but in the manner of ſaying it. We know the effect of a fictitious ſtory told in a pathetic manner; what then would be the effect of the moſt ſolemn realities delivered in the name of the Lord, provided we are neither unfeeling Stoics on the one hand, nor light frivolous ſtage-players on the other? Our manner, therefore, muſt be ſerious, but not moroſe; lively, but not light. The ſubjects we have to diſcourſe on are calculated to inſpire us with gravity and animation. The creation, the fall, the reſtoration of man; the incarnation, the life, the death, the aſcenſion, the interceſſion, of the Son of God; the omniſcience, the omnipreſence, the univerſal providence of the Almighty; the ſolemnity of death, the certainty of a general reſurrection, and the awful realities of a judgment to come; a heaven of bliſs for the righteous, and a hell of torment for the ungodly, with an ETERNITY in which both the terrors and the glories of the Lord will be diſplayed; theſe are ſubjects which may fill an angel's heart, and impart to all his holy powers a feeling ſurpaſſing deſcription; and the man, who can ſpeak of them unmoved, ſeems to be utterly undeſerving of the name of a miniſter.—— Be careful to avoid affectation and dulneſs; for many, by aiming to ſhine off as orators, have juſtly brought them-

themſelves into contempt among the wiſe and diſcerning, while ſome, by a lifeleſs addreſs and a dull monotony, have lulled their hearers aſleep, till at length their places of worſhip have been deſerted.——Never be in a hurry to get through your duty, for this will cauſe many to ſuſpect your piety.——Preach as often as you can; and when you are in the pulpit, let your people ſee that you love them, and that you come thither to ſerve them, and to do all you poſſibly can to promote their ſalvation.

The *matter* of our preaching muſt be the Goſpel of Jeſus Chriſt, and not a Goſpel of our own, nor of any other perſon. We muſt preach not ourſelves, but Chriſt Jeſus the Lord; we muſt ſet him forth as a willing Saviour, as the only Saviour provided for man by an offended God, and we muſt do all we can to lead or draw men to him from their various falſe dependancies, ſhewing them that all their repentance, their cries, their tears, their labours, their reformations, will be inſufficient without faith in the Lord Jeſus Chriſt, that Lamb of God, who died to take away the ſin of the world.——We muſt preach the neceſſity of a change of heart, called in Scripture the new birth, and the neceſſity of the influence of the Holy Spirit, to enable us to underſtand, believe, and obey: A departure from this is one cauſe of the iniquity which ſo much abounds. If miniſters would be honoured in their labours, they muſt honour that heavenly and divine Spirit from whom all grace and goodneſs proceed.——As it is proper ſometimes to preach againſt particular ſins, and in recommendation of particular duties, ſo we muſt generally preach againſt all ſin, and publiſh to our hearers the neceſſity of univerſal holineſs.

A miniſter's *conduct towards his people* is of great importance. Scarcely any thing ſhort of impoſſibility will juſtify non-reſidence. The preſence of a wife and good paſtor anſwers many valuable purpoſes. His people will have the advantage of his own good example. His conduct and his reproofs will check vice and ſtrike iniquity at once with ſhame and terror. He will be at hand to counſel thoſe who feel their need of inſtruction, to ſolve their doubts, diſſipate their fears, and build them up in their moſt holy faith; to pity, pray for, and viſit, as neceſſity may require, the ſick of his flock, and to alleviate their calamities.——Particular attention ſhould be paid to the poor, who are in general ſhamefully neglected. We ſhould conſider them as a very valuable part of the community, as our brethren and ſiſters, and as ſome of thoſe for whom Chriſt died.——If we are wiſe, we ſhall know nothing about our people's private affairs; but, adopting the maxim of the apoſtle, determine not to know any thing among them ſave Jeſus Chriſt and him crucified.——To the rich and great, if any ſuch belong to our congregations, it becomes us to behave with reſpect, but not with ſervility.——Should any diſlike us or our doctrine, as will probably be the caſe if we are faithful, we muſt overlook their ſlights and affronts, and learning of our great Maſter, adopt a winning mode of behaviour towards them in every thing conſiſtent with a GOOD CONSCIENCE.

Finally, our author conſiders the conduct of a miniſter *in his general life*, or as it regards himſelf, his family, and the world. ——With reſpect to *himſelf*, he muſt cheriſh the idea of uſefulneſs. In order to this, he muſt be careful of his health, which is beſt promoted by contentment and exerciſe. If he be poor, yet he may be content by keeping the eye of his faith fixed on Chriſt, who, though he was rich, yet for our ſake became poor, that we, through his poverty, might be rich. Exerciſe for the body, next to a contented mind, is moſt conducive to health. Man was made for action; therefore though miniſters ought to ſtudy, if they do not ſometimes uſe labour of another kind, they will, in all probability, ſtudy themſelves into the grave; or, at leaſt, unfit themſelves for public duty. But let their exerciſe be regular and moderate, and chiefly confined, if poſſible, to walking or to riding on horſeback. Avoid night ſtudies, for what is gained by them in wiſdom is loſt in health. Go to bed early and riſe early, and always improve the morning. Learn to ſet a high value on your character, but do not be proud of your abilities, for you are a poor ſinner indebted to God for every good thing. Be very tenacious of a good name, and a good conſcience, and do nothing unworthy of yourſelf when no mortal eye ſees you; for ſecret ſin debaſes the mind, unfits a man for public uſefulneſs, and is ſure, ſooner or later, to injure his character in this world, and his ſoul in another. As you ſhould always propoſe to yourſelf uſefulneſs, you ſhould frequently examine your motives, your deſires, and your endeavours, and ſee whether all be right in theſe reſpects.——In your *family* be meek, patient, prudent, ſober, watchful, prayerful, exerciſing a wiſe and moderate authority; for "if a man know not how to rule his own houſe, how ſhall he take care of the church of God?" —— To *the world in general* be civil and courteous, obſerving at the ſame time the utmoſt circumſpection in all your words and actions; for many watch for your halting, and your ſin will be their mirth, your fall their exultation. Be neither a bigot nor a brawler. Keep good company and good order. Be ſtrictly temperate, and endeavour to maintain a wakeful ſenſe of the danger you are in, and of the ſnares with which you are ſurrounded. Few miniſters, who mix frequently and indiſcriminately with people of the world, are aware how much their characters ſuffer in the public opinion. Wealth and independence may ſay, "What care we for the opinion of the people? We are their ſuperiors and teachers; nothing but impertinence on their ſide can pretend to judge or direct us." This is the voice of pride, of inconſideration, and of ſenſuality, not the voice of a good ſhepherd, who will think, with St. Paul, that even ſome things lawful may not be expedient in his place and in his circumſtances.

This copious analyſis of ſuch a ſmall pamphlet is the ſtrongeſt recommendation of its contents, and the higheſt compliment we are capable of paying to the good ſenſe of its pious author.

POETRY.

ON THE NATIVITY OF CHRIST.

"*Jam nova progenies cælo dimittitur alto.*"
VIRGIL's Pollio.

THRICE bleſſed morn! awake, ye nations, raiſe [praiſe;
Your hymns of joy, and all your ſongs of
Nor idly dwell on meaner themes,
On earthly ſubjects, empty ſchemes;
Exalt your thoughts to what exalts the man,
An Infant-Saviour, and redemption's plan!

While raptur'd ſeraphs ſtrike th' applauſive ſtring, [King;
And in glad anthems hail the new-born
Ye ſhepherds, join the heav'nly lay,
Your humbleſt adoration pay!
Oh work of wonders! Love that knows no end! [Friend!
Yon meaneſt manger hold the ſinner's

Mirac'lous birth! conſpicuouſly divine!
The great Deſcendant from old Jeſſe's line!
How ancient prophecies agree!
Obſerve the juſt concordance—ſee,
Minutely now fulfill'd, they all conſpire
T' inforce belief, and make the world admire.

Redemption! glorious news! ſerenely bright, [cred light.
'Tis heaven's own day-ſpring pours its ſa-
'Tis Righteouſneſs' eternal Sun,
In radiance majeſtic ſhone!
See Superſtition yields her former ſway,
And clouds of darkneſs fly the piercing day!

Redemption! hear, ye loſt apoſtate race,
A Saviour's born to bring celeſtial grace!
My ſoul, the mighty gift ſurvey—
And trace the Saviour's painful way;
Behold, with wond'ring view, yon ſacrifice!
That ſinful worms ſhould live, behold, He dies!

Oh Death! thy graſp too weak—behold him riſe!
The living Saviour ſoars above the ſkies—
Heav'n opes its everlaſting gate,
Ten thouſand angels round him wait—
Enthron'd to ſave, our Jeſus reigns above;
While heav'n reſounding ſings REDEEMING LOVE!

IOTA.

A CHRISTMAS HYMN.

LO! God ſupreme, who rules the ſky,
Becomes incarnate on the earth!
Lays all his radiant ſplendour by!
Salutes the manger at his birth!

Well might angelic hoſts proclaim
Good-will to man in words of peace;
Make known the young Redeemer's name,
And join the triumphs of his grace.

Well might the homely ſhepherds come,
The firſt to prove a Saviour born;
Return with joy and tranſport home,
At the glad tidings of that morn.

Well might the Magi come from far,
Their gold and coſtly off'rings bring;
Rejoice to view that friendly ſtar,
Which led them to their infant King.

Well might our grov'ling ſouls ariſe,
To lonely Bethlehem repair;
In faith, in love, and ſweet ſurpriſe,
Behold our new-born Saviour there.

Well might hoſannas ſwell our verſe,
Glory to God moſt high be given;
Who ſent his Son to take our curſe,
And raiſe our wretched ſouls to heaven.

NEMO.

FAITH A BEGGING:

A CHRISTIAN SONNET.

A BEGGAR, Lord, knocks at thy gate,
A beggar known to thee;
As ſhameleſs, as importunate,
As beggar well can be.

Lord, hear the begging voice of Faith,
Regard her looks and cries:
For ſhe will beg, whilſt ſhe hath breath;
Look up, while ſhe hath eyes.

Thou, Lord, to all art good and kind;
Stretch forth thine hand and ſay,
"In me the poor in Friend ſhall find;
Take this, and go thy way."

But, Lord, when this I've got, I want
Strait a new alms from thee;
And, like the beggar, I muſt haunt
The door that's kind to me.

Beg on, my Faith, the good Lord hears,
He won't offended be;
Thy cries plead pow'rful in his ears,
His bowels move for thee.

PROPAGATOR FIDEI.

A GOSPEL HYMN,

Composed by RAM RAM BOSHOOR, in the year 1788, and literally translated from the *Bengalese*, by the Rev. JOHN THOMAS, Missionary among the *Hindoos*, in the East Indies. Ram Ram acted at first as Mr. Thomas's interpreter;—was one of his first converts; is a man of good abilities; now labours in the Gospel among his own countrymen; and hitherto has conducted himself in a manner becoming the high vocation wherewith he is called.

ISAIAH, xxiv. 16.

From the uttermost parts of the earth, have we heard songs—glory to the righteous.

CHO. O WHO besides can recover,
O who besides can recover!
From the everlasting darkness of sin,
Except the Lord Jesus Christ?

Lo! that Lord is the Son of God;
The intermediate of a sinner's salvation;
Whoever adores him,
Will get over his eternal ruin.
O who besides, &c. &c.

In all this world
There is none free from sin,
Except the Saviour of the world;
And his name is Jesus.
O who besides, &c. &c.

That Lord was born into the world
To redeem sinful men:
Whosoever hath faith to adore him,
That is the man that can get free.
O who besides, &c. &c.

With and without form—an holy incarnation,
That's the Lord of the world!
Without the faith of him, [ble.
The road to the heav'nly world is inaccessi-
O who besides, &c. &c.

These words of his mouth hear, O men!
For his sayings are very true:
"Whoso is thirsty, let him come to ME!
I will give him the living water."
O who besides, &c. &c,
Therefore, adore, O my soul!
Having found him substantial;
And besides himself,
There is no other Saviour.
O who besides, &c. &c.

N. B. The words INTERMEDIATE, and INACCESSIBLE, are very common in Indostan, and are each expressed by one syllable. "Without form," is a term of veneration, and used to express the ONE GOD; and it seems the author had his eye upon the two natures of the Lord Jesus Christ.

THE HINDOO'S HYMN,

Imitated for the use of English Christians.

WHO besides can man recover,
Who besides restore to light,
Who but Christ, that heav'nly lover,
Save from everlasting night?
Who besides him
Save from sin's eternal night?

Lo! that Lord the Son of God is;
Thro' him saving blessings flow;
And the sinner that adores him,
Shall escape eternal woe.
Who besides him
Can redeem from endless woe?

In this world with sin defiled,
There is none exempt from blame;
He who saves the world excepted—
JESUS is the Saviour's name.
Jesus, Jesus,
Is the mighty Saviour's name.

That dear Lord from heav'n descended,
Rebels to redeem like me:
Whoso'er hath faith t' adore him,
That's the man that can get free.
Who but Jesus
Can set captive sinners free?

He an holy incarnation,
With and without form we own,
As the universal Sov'reign—
As the way to heav'n alone.
Jesus, Jesus,
Is the way to heav'n alone.

Hear, O sons of men, his sayings,
For his words are very true:
"Come to me, whoso is thirsty;
Living streams I'll give to you."
Who besides him,
Living streams CAN give to you?

Having found the Friend substantial,
Therefore, O my soul, adore:
Saviours!—there are none beside him,
Vain it is to seek for more.
None but Jesus
Can a ruin'd soul restore.

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