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WILLIAM MASON Esq.r

From an original Painting,

taken in the Year 1777.

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THE Evangelical Magazine for 1794.

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

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THE PREFACE.

THE nature of the EVANGELICAL MAGAZINE being now perfectly underſtood, an elaborate introduction to this Second Volume might be deemed unneceſſary. With gratitude we acknowledge the valuable communications received from various Correſpondents, and hope they will oblige us with a continuation of their favours. *Short pieces* will generally be moſt ſatisfactory. Anecdotes, remarkable providences, and the experience of dying Chriſtians, *if well authenticated*, will always be acceptable. As the biographical department, if judiciouſly conducted, may be pleaſing and inſtructive to moſt readers, we ſhould be thankful, when a faithful miniſter dies, if ſome friend would immediately tranſmit to us ſuch documents of his life and labours as will enable us to do juſtice to his memory. Since the time of the Puritans nothing of the kind has been regularly attempted, moſt of the periodical writers having contented themſelves with retailing the lives of thoſe eminent ſervants of God, whoſe hiſtory is in almoſt every library, and which coſt them nothing but the mere labour of tranſcribing, rather than be at the pains of collecting memoirs of recent characters, who equally deſerve to be had in everlaſting remembrance. To the goodneſs of God we are indebted for an extenſive circulation of our pamphlet: And the Public may be aſſured, while our productions continue to pleaſe, our exertions ſhall not be abated.

HYMN

SACRED TO TRUTH.

HAIL, SACRED TRUTH! whoſe piercing rays
Diſpel the ſhades of night,
Diffuſing o'er the mental world
The healing beams of light.

Till THOU appear, the wounded ſoul,
In agonizing pain,
The way of Peace inceſſant ſeeks,
But finds her efforts vain.

Philoſophy, and Moral Senſe,
With their officious pride,
Conduct to labyrinths of woe
Whom they preſume to guide.

JESUS! thy word, with friendly aid,
Withdraws our wand'ring feet,
Converts the ſorrows of the mind
To joys divinely ſweet.

O! ſend thy *light* and *truth* abroad
Through all our favour'd land,
And bid thy num'rous heralds fly
At thy ſupreme command.

The banner of thy croſs diſplay,
Dear ſignal of thy love:
Till ev'ry tongue confeſs thy ſway,
And ev'ry heart approve!

THE

Evangelical Magazine,

FOR JANUARY, 1794.

BIOGRAPHY.

WILLIAM MASON, Eſquire, of Bermondſey, late Juſtice of the Peace for the County of Surry.

THE ſubject of this memoir was born at Rotherhithe, in the county of Surry, in the year 1719. His father was by trade a clockmaker. He gave his ſon a decent education at a grammar-ſchool, where he learnt the rudiments of the Latin language; and, poſſeſſing a mind naturally inquiſitive, devoted many hours of his younger years to reading. At a proper age he was bound an apprentice to his father; who having no idea beyond the acquiſition of preſent good, took no pains to train him up in the way he ſhould go, or to impreſs his mind with the truths of revelation.

Juſt before the expiration of his apprenticeſhip, his father was removed by death. By this event, Providence called him very early in life to act the part of a Joſeph. A *mother*, a *ſiſter*, and a *brother*, now became his charge. When reflecting on this circumſtance, and the direction and ſupport which that God, whoſe ways are in the great deep, was pleaſed to afford him, tears of gratitude would frequently burſt from his eyes, and the language of praiſe fall from his lips. To his mother he rendered, *to the day of her death*, all that aſſiſtance, which duty, affection, and induſtry could inſpire. His ſiſter, by marriage, was taken from under his protection, and in a few years died. His brother, who yet ſurvives, was, when very young, left to his care, whom he put to ſchool, and afterwards brought up to his own buſineſs.

At the age of twenty-two, he gave his hand in marriage to Miſs Cox, with whom he lived in happy union nearly fifty years, and which only terminated in his death. He frequently acknowledged the goodneſs of God, in reſtraining in him the violence of youthful paſſions. Though his mind was not impreſſed with religious truths, yet at no one period was he led captive by thoſe vices to which youth are particularly addicted.

ut,

But, as his moral conduct was exemplary, he derived from it no ſmall hopes of obtaining the favour of God. He conſtantly attended his pariſh church, and was ſeldom abſent from the ſacrament; but, to uſe the language of the Prophet, he found "the bed ſhorter than that a man can ſtretch himſelf on it, and the covering narrower than that he can wrap himſelf in it." His mind was not unfrequently diſtreſſed with the ſuſpicion, that he was not ſo good as he ought to be. His conſcience would ſometimes upbraid him with the omiſſion of duty and the commiſſion of ſin. Being at this time wholly unacquainted with the nature of evangelical ſentiments, and that peace which reſults from the knowledge of Jeſus Chriſt, as our wiſdom, righteouſneſs, ſanctification, and redemption, he would ſeclude himſelf from the world, and, by agonizing in prayer, endeavour to perfect, by the fleſh, that righteouſneſs which he had long been attempting to eſtabliſh. Being convinced that no exertions of his own would produce that happineſs which his mind was ardently ſet upon, and finding that the ſyſtem of mere heatheniſh morality, which he had been accuſtomed to hear at his pariſh church, would adminiſter no relief to his ſoul; he began occaſionally to attend at Mr. Weſley's chapels, and in a few years was admitted into their ſocieties, and appointed a leader of a claſs.

His new connexion ſoon brought upon him the perſecution of the *world*. In a diary, which he wrote in the year 1749, he has this remark: Aug. 7. "I was ſeverely reflected on by one, who curſed and ſwore at me, ſaying I was commenced preacher: I was deſpiſed in the company of the world; a good leſſon to me, that I am called out of the world." This was ſucceeded by another perſecution of the *tongue*: "My worthy friend the Rev. Dr. —— rages mightily: He ſays, I have ruined a good Chriſtian family, for whom he had the greateſt love. As for me, I am melancholy mad; or, as another honeſt inoffenſive clergyman tells me, I perplex myſelf too much about religion."

But this was not the only perſecution he met with. Many of his former acquaintance not only deſerted him, but uſed their endeavours to injure him in his *buſineſs*; ſeveral captains of ſhips, who before had given him large orders, now entirely withdrew their favours, and he had the very trying proſpect of an increaſing family, with a decreaſing trade. To this circumſtance he alludes in his Spiritual Treaſury, in the meditation from Luke, xxii. 35. *Lacked ye any thing? And they ſaid, Nothing.* He begins it: "Precious words to me! With tears of thankfulneſs I record the goodneſs of my Lord

to

to the chief of ſinners. Upwards of twenty years ago, when it pleaſed him to call me by his grace, and make me happy in his love, my name was caſt out as evil—friends became foes—their hands were againſt me—they withdrew their favours from me, and derided me; under narrow circumſtances, tender feelings for a large family, carnal reaſonings of my corrupt nature, and ſtrong temptations from the enemy, I was often ſore diſtreſſed. But my Lord was gracious; many and many a time did he bring this text to my mind, *Lackedſt thou any thing?* I was conſtrained with gratitude to reply, *Nothing, Lord:* Chriſt is a moſt precious Maſter to ſerve! I have proved it."

During his connexion with Mr. Weſley, though he in a great meaſure perceived the inſufficiency of his own righteouſneſs to juſtify him before God (for in the diary before alluded to, he expreſſes himſelf thus, "I would as ſoon attempt to ſwim by the help of a mill-ſtone, as to rely on my own works for ſalvation"); yet the doctrine which he had been taught to believe to be ſcriptural, that a perſon might be one day high in the favour of God, and the next, an object of the divine vengeance, would often make him miſerable. One night returning from Mr. Weſley's chapel, under great dejection of mind, fearing he might not *be faithful to grace receivd*, and ſo make ſhipwreck of faith, and finally periſh; theſe words were immediately ſuggeſted to his mind: "If when we were enemies we were reconciled to God, by the death of his Son, much more being reconciled we ſhall be ſaved by his life."—His fears inſtantly ſubſided, his conſcience felt a calm, to which before it was a ſtranger, and his mind was made happy in the belief of the truth.

In his next interview with Mr. Weſley, he hinted at the doctrine of the ſaints' final perſeverance; upon this Mr. Weſley aſked, "Where have you been to learn that?" He related the diſtreſs of his mind, together with the cauſe of it, and the means by which he had been relieved. As his underſtanding became more enlightened, he found this connexion leſs deſirable; he was leſs pleaſed with the Society, and they were not more ſatisfied with him: His attendance on miniſters who preached the Calviniſtic doctrines ſoon procured his diſmiſſion.

He now became perſonally acquainted with the Rev. Mr. Whitefield, was particularly intimate with the Rev. Mr. Jones, Chaplain of St. Saviour's, Southwark, and had the happineſs to claſs among his deareſt friends the Rev. Mr. Romaine, for whom, to the day of his death, he ever expreſſed

the moſt ſincere regard, having ſat for many years under his miniſtry.

In the religious world he was well known as an author. Many of his productions have met with general acceptance. He had been frequently ſolicited to exerciſe himſelf in public preaching, which he has often declined, under the impreſſion of his not being called to glorify God in that ſervice. Though he could never be prevailed upon to comply with the ſolicitations of his friends in that particular, yet his talents were not laid up in a napkin; for ſince his death his family have found among his papers, letters from correſpondents in England, Scotland, Ireland, and America, expreſſing the ſpiritual benefits they derived from his publications.

He firſt appeared as a writer, in a pamphlet under the title of *Morality not Chriſtianity*; or Remarks on a very extraordinary Sermon, preached at St. George's, Southwark, by the Rev. Mr. Wingfield, Curate of the ſaid Pariſh; in a Letter to that Gentleman, by a Layman of the Church of England.

In the year 1754, he publiſhed ſome *Plain Queries, humbly offered to the Clergy*, with an expoſtulatory Addreſs to the Laity of the Church of England, on the Declenſion of ſcriptural Chriſtianity.

He wrote, in the year 1758, *Remarks and Obſervations on the Morality and Divinity contained in Dr. Free's Certain Articles, propoſed to the Court of Aſſiſtants of the worſhipful Company of Salters*, in a letter to the Rev. Dr. Free. The motto in the title-page is, "AS FREE, and not uſing your liberty as a cloak of maliciouſneſs," 1 Peter, ii. 16. He evidences in theſe pieces, a knowledge of his ſubject, an acquaintance with the ſcriptures, and a concern for the glory of God. Though he much diſapproved of the Arminian doctrines of *free will, juſtification by works, univerſal redemption*, &c. yet was he no leſs an enemy to the licentious tenets of the Antinomians; and, at the time when Mr. Relly diſturbed the peace of the church, by his unſcriptural preaching, and his Treatiſe of Union, he nobly appeared to defend that truth, "which is according to godlineſs," and printed a pamphlet under this title, *Antinomian Hereſy exploded*, in an Appeal to the Chriſtian World, againſt the unſcriptural Doctrines, and licentious Tenets, of Mr. James Relly, advanced in his Treatiſe of Union.

In a pamphlet which he publiſhed under the title, *Methodiſm diſplayed, and Enthuſiaſm detected*; intended as an Antidote againſt the deluſive Principles and unſcriptural Doctrines of a modern Set of ſeducing Preachers; and as a Defence of our regular and orthodox Clergy, from their unjuſt

unjuſt Reflections; addreſſed to the Rev. Mr. Romaine, the Rev. Mr. Jones, &c.; he might truly adopt the language of St. Paul, "I caught you with guile." Many eagerly bought it, who afterwards as heartily repented of their purchaſe. A gentleman paſſing by a bookſeller's ſhop, caught by the title-page, went in and bought it. In the evening, after the buſineſs of the day was over, he put it into the hand of his ſon, ſaying, he had purchaſed it as an antidote againſt that poiſonous doctrine he had lately imbibed, and inſiſted upon his reading it, hoping it would prevent his running after a ſet of enthuſiaſtic preachers. The ſon obeyed. While reading the firſt and ſecond pages, the father frequently interrupted him by ſaying, *Mind that:* But proceeding a little farther, he ſoon perceived the deſign of the author; and altering his language, begged he would caſt it behind the fire: The ſon replied, "Sir, I began to read it at your requeſt, do ſuffer me to finiſh it."

As a farther proof of the vivacity of his diſpoſition, one day reading Mr. Weſley's *Chriſtian Library*, and obſerving in how many places he had publiſhed the works of thoſe who had maintained the doctrine of imputed righteouſneſs, he immediately formed the deſign of making extracts, which he accordingly did, and ſent them into the world, under the title of "*The Scripture Doctrine of imputed Righteouſneſs*, aſſerted and maintained by the Rev. Mr. John Weſley, A. M. late Fellow of Lincoln College, Oxford." This little piece was ſoon caught up. It quickly ran through the ſocieties in London, and at length reached Ireland, where Mr. Weſley then was. One of his preachers coming to thank him for the very excellent piece he had lately publiſhed, on the doctrine of imputed righteouſneſs; Mr. Weſley inſtantly ſtarted with amazement, and pronounced it a pious fraud; but the book being produced, and the contents read, he found in the laſt page, that the whole was declared to be taken from his Chriſtian Library.

After publiſhing ſeveral ſmall pieces for children (A Plain Sermon, recommended by the Rev. Mr. Jones; a Catechiſm; the Hiſtory of Jeſus; A Precious Teſtimony of Jeſus, in the Experience of two Children, one ten, the other twelve Years of age), he entered upon that work which will long live in the remembrance of thoſe who have read it; two volumes entitled, "*A Spiritual Treaſury for the Children of God*, conſiſting of a Meditation for each Day in the Year, upon ſelect Texts of Scripture:" The firſt volume for morning, the ſecond for evening. Never did a miſer ariſe with greater avidity from his bed, to accumulate wealth, than he did to compoſe theſe

meditations. Hence, while others were indulging themſelves in ſleep, he would be up in the morning, in the depth of winter, at four o'clock, would ſit in his room without a fire, and has declared, that his mind was ſo intent on the glorious and animating truths, on which he was writing, that he felt no cold.

While executing this work a gentleman waited upon him on buſineſs. Inſtead of taking his name and addreſs as deſired, and as he thought he had done, he wrote the chapter and verſe on which he had been meditating; and when he came afterwards to look at the paper, in order to wait upon the gentleman, he found nothing upon it but Acts the ſecond, verſe the eighth; ſo much was his mind abſorbed in divine things. He has frequently mentioned the many happy ſeaſons he enjoyed, when writing his *Treaſury*, and he lived to know that his labour was not in vain in the Lord.

As he profeſſed himſelf a member of the eſtabliſhed church, and conſtantly attended her worſhip, he felt a concern that many, who had written on the Lord's Supper, had advanced doctrines which were in direct oppoſition to thoſe maintained and taught in her Articles. The *Companion to the Altar* may do for a ſelf-righteous moraliſt; but is a miſerable guide to a mind enlightened by the Spirit of God. He, therefore, publiſhed a ſmall octavo, under the title of *The Chriſtian Communicant*, or a ſuitable Companion to the Lord's Supper. Mr. Romaine, in his Recommendatory Preface, ſays, "The ſubject here treated of is one of the deep things of God, of which none can write, as Mr. Maſon has, unleſs he be in his heart alive to God; nor can any but ſuch underſtand the nature of the ordinance, or be fed and nouriſhed at it."

It might, perhaps, prove tireſome to our readers, to notice the whole of his publications. The Believer's Pocket Companion met with a very favourable reception, and in a very little time ran through ſix editions. After the death of Mr. Toplady he became the editor of the Goſpel Magazine, which he ſolely conducted for ſeveral years; and in this publication firſt appeared his notes on *Bunyan's Pilgrim*.

Though, as a private chriſtian and an author, Mr. Maſon was diſtinguiſhed from many religious characters, yet he was too ſenſible of the depravity of his nature, and the ſpirituality of God's law, not to feel and acknowledge that he was wholly indebted to the ſovereignty of divine grace for whatever he enjoyed in preference to the generality of Chriſtians; and would frequently expreſs himſelf, in the language of the apoſtle, *By the grace of God I am what I am.*

Having

Having preſented our readers with a ſtriking likeneſs of the ſubject of theſe memoirs, and faithfully delineated the prominent features of his mind; we would not paſs over unnoticed thoſe imperfections, from which *he only* was entirely free, "who was holy, harmleſs, undefiled, and ſeparate from ſinners."

He was naturally very warm and haſty: And as the heat of his temper would ſometimes gain an aſcendency over his judgment, in the moments of cool reflection it would produce the moſt ſerious contrition. Being frequently called to ſtruggle with this conſtitutional evil, he thought, on this account, no perſon more competent to point out the ſinfulneſs of yielding to paſſion, and the evil effects which flow from an ungovernable warmth of temper.

His mind being deeply impreſſed with the truth of that ſcripture, *The ornament of a meek and quiet ſpirit is in the ſight of God of great price*, and his conſcience feeling the ſmart of that *godly ſorrow which worketh repentance to ſalvation*, he wrote An affectionate Addreſs to paſſionate Profeſſors, ſhowing the bleſſedneſs of a meek and quiet ſpirit, the evil of giving way to bad tempers, and pointing out ſome likely means for ſubduing them. He begins this little tract with, "My brethren, ſuffer a word of exhortation from a heart that knows its own bitterneſs, and groans under the ruins of a ſinful nature and diſordered paſſions. Permit one, who freely owns with grief and ſhame, that he is naturally of a very haſty temper and paſſionate diſpoſition, to addreſs you on the evil of indulging and giving way to this. In this attempt, I humbly crave your moſt ſerious attention and affectionate regard, hoping therein mine eye is ſingly directed to our Lord's glory, and my heart ſincerely engaged for your ſpiritual good, and my own. Bear with my freedom, as I aſſure you I deſire to write from *my own* ſenſe and experience of this evil, as well as from obſervation of it in others. I would apply to *my own ſoul* all that I write to you; and deſire to fall under every conviction *myſelf*, which I may bring againſt you."

Having been long named in the commiſſion of the peace for the county of Surry, in the year 1783 he retired from buſineſs, and became an acting magiſtrate. As the evening of life was now drawing on, he thought, in this department, he might employ thoſe hours for the public good, which otherwiſe might appear to himſelf dull, and to others uſeleſs.

About four years previous to his death, he firſt felt a ſlight ſtroke of the palſy. His ſpeech for a few days was interrupted, and he complained of a pain and numbneſs in his head. It

then left him; but not without having, in ſome degree, impaired his faculties. About two years after, while performing the duty of a magiſtrate at Union Hall, in the borough of Southwark, he ſuddenly fell from his chair, and was taken up ſpeechleſs: From this ſhock he alſo recovered; but not without a greater debility of the mental powers.

On the morning of his death, he intended to walk as uſual; was as perfectly in health as he had been for ſome time, and appeared to poſſeſs a more than common vivacity: He ran down ſtairs with an unuſual agility; and when engaged in prayer with his family, evidenced a more than common degree of fervour. About eleven o'clock in the forenoon, as he was walking in his own room, in a moment he was deprived of the uſe of his limbs on one ſide. An apothecary and phyſician were immediately called in; but death had received his commiſſion: In leſs than two hours, his ſpeech, which from the firſt had faultered, was entirely taken away; and though it would have afforded his ſurviving relatives the greateſt pleaſure, to have heard him, in his dying moments, extol that Saviour, whom having not ſeen he loved, and boaſt of that ſalvation from which he had derived unſpeakable joys; yet that God, who orders all things after the counſel of his own will, was pleaſed to deny them that privilege; for at eleven o'clock in the evening of the ſame day, Sept. 29, 1791, in the 73d year of his age, he breathed his laſt.

He has left a widow, two daughters, and a ſon. His remains were interred in the church of St. Mary Magdalene, Bermondſey, in which pariſh he had reſided upwards of ſixty years, and where, for the laſt twelve years of his life, he attended on his ſon's miniſtry.

Mr. M. may with ſtrict propriety be claſſed among the good, the great, and uſeful of ſociety. In his perſonal appearance, there was nothing to impreſs a ſtranger with a favourable idea of his talents; but in company, his converſation evidenced marks of ſuperior ſenſe and prevailing piety, and rendered him an inſtructive and entertaining companion. Influenced by the power of divine grace, he glorified God in his generation. His ſoul was the peaceful reſidence of all the ſocial virtues. In the diſcharge of the filial, fraternal, conjugal, and parental duties, he was cheerful and exact. The urgencies of buſineſs were never ſuffered to intrude upon the more urgent claims of his ſoul. In perſecution for righteouſneſs ſake, "his heart was fixed, truſting in the Lord;" and at length he had the happineſs to experience, that God had "redeemed his ſoul from all adverſity, and brought him through fire

fire and water, into a wealthy place." Many years he lived on Jeſus Chriſt, as the *alpha* and *omega* of his own ſalvation, and poſſeſſed the enviable talent of recommending him to others with peculiar advantage. His mind was equally averſe to the leaven of Phariſaical pride and Antinomian preſumption; which he conſidered as dangerous extremes, and againſt which his exertions were uniformly and equally directed. Though he was never dignified with the epithet of *reverend*, or elevated to the pulpit, yet, by the diſcreet huſbandry of his time, he was enabled to compoſe thoſe works, which, during his life-time, rendered him uſeful to thouſands; and which will embalm his memory, and convey inſtruction to ſucceeding generations.

Reader, for thee this memoir was collected—not for the entertainment of thy leiſure moments, but for the improvement of thy future days.

Learn from the character and conduct of a private individual, that real worth, heavenly wiſdom, and extenſive uſefulneſs, are not confined to men of public profeſſions. Let Jeſus and his ſalvation be thy firſt concern. Aſſured of his favour, make it thy ſtudy to live for God, and glorify him in thy body and ſpirit, which are his. Then, when called to drop the veil of mortality, thou wilt ſurvive in the eſteem of his ſaints, the excellent of the earth, and be rewarded by the admiration of poſterity—while thy happy ſpirit, wafted to the regions of bliſs, ſhall enjoy in the beatific preſence of Jeſus ineffable and eternal felicity.

E

THE STATE OF CHRISTIANITY IN THE SECOND CENTURY.

AS it is well known, that at this time the greateſt part of the world had been ſubjugated to the Roman authority, the circumſtances of the church of God muſt conſequently have been materially affected by the diſpoſition of the Roman emperors towards it. It appears therefore neceſſary to take a view of the reſpective reigns of thoſe perſons, into whoſe hands the government of the world had been committed by Him who uſed them at his pleaſure to accompliſh his own wiſe and grand deſigns. At this period, nations, not a few, had ſubmitted themſelves to the authority of the Son of God; and though we are incapable accurately of ſpecifying the limits of his dominion, yet it is clear, that our *native iſle* had been viſited with the Goſpel of Salvation, and that many of our rude fore-

forefathers had acknowledged its invincible energy. The greateſt part of the *Eaſt*, together with *Spain*, *Germany*, and what we now call *France*, ſaw altars erected to JESUS CHRIST, whom they worſhipped as the *true God*. This century began with the reign of

TRAJAN.

The proſpect of the Chriſtians was now particularly favourable. The ſanguinary edicts of NERO and DOMITIAN being revoked, and the mild TRAJAN poſſeſſed of the imperial authority, they had much to expect: But yet, means were deviſed to manifeſt the enmity of the human heart againſt God, by the perſecution of his people; and many, at this time, ſealed their teſtimony to the truth of Chriſtianity with their blood. IGNATIUS, BISHOP OF ANTIOCH, was ſent from *Syria to Rome*, and condemned by the emperor to be devoured by wild beaſts. That holy magnanimity which divine grace produces, was expreſſed by him, when death was near at hand, "Let no one," ſaid he, "divert me from, or envy my happineſs of, attaining CHRIST JESUS. Let fire and the croſs, the aſſaults of wild beaſts, the pulling aſunder of bones, the cutting off of members, the ſtamping in pieces of the whole body, the puniſhment of the devil come upon me, ſo that I may obtain CHRIST JESUS!" SIMEON, BISHOP OF JERUSALEM, aged 120 years, together with many other eminent perſons, were alſo put to death.

The rage of this perſecution, which principally prevailed through the Roman provinces in the Eaſt, was abated by the repreſentations of PLINY, GOVERNOR OF BITHYNIA, who, inquiring of the emperor what was to be done, was anſwered, "*Conquirendos non eſſe; ſi deferantur & arguantur, puniendos*;" that they were not officiouſly to be ſought after; but if apprehended, and convicted, that they ſhould be puniſhed. This is what eccleſiaſtical hiſtory calls the *edict of Trajan*.

ADRIAN.

The heathen prieſts ſtirred up the populace to demand of the magiſtrates the death of the Chriſtians; by which they were awed into compliance; and particularly in Aſia, a great number fell victims to popular clamour. But by the interpoſition of SERENUS GRANIANUS, *proconſul of Aſia*, the emperor ordained, *that they ſhould not be puniſhed unleſs convicted of crimes againſt the ſtate*.

In this reign the ruin of the Jews was completed. RUFUS, *preſident of Judea*, engaged them, under a mad leader, named BARCHOCHEBAS, and ſlew many thouſands; not ſparing even women

women and children; and forbad the ſurvivors from coming within ſight of *Jeruſalem*; the name of which had been changed, ſixteen years before, into that of *Ælia Capitolina*.

ANTONINUS PIUS.

The law of ADRIAN was now attempted to be evaded. The Chriſtians were charged as the abettors of *atheiſm and impiety*. JUSTIN MARTYR, *a celebrated philoſopher*, who had embraced Chriſtianity, became their advocate; and in an *Apology*, which he preſented to the emperor, ſo affectingly repreſents their caſe, that a reſcript was iſſued, forbidding their puniſhment, *unleſs for crimes againſt the ſtate; nor was their profeſſion of Chriſtianity to be conſidered as ſuch.* Yet this was not ſufficient to ſecure them from the malicious vigilance of their enemies, for at this time, ſome earthquakes, which happened in Aſia, afforded a pretext for perſecution. The impiety of the Chriſtians was conſidered as a provocation to the gods, and the cauſe of theſe calamities. The generous ANTONINUS, informed of theſe things, publiſhed an *edict*, ordaining, *that if any one accuſed a Chriſtian of a crime which he was not able to prove, the accuſer himſelf ſhould be obnoxious to capital puniſhment.*

MARCUS AURELIUS ANTONINUS.

He countenanced accuſations againſt the Chriſtians under any form; and the moſt flagrant perjuries were admitted to effect their ruin. Under his reign, the glory of Chriſtianity appeared amidſt the moſt barbarous and diabolical modes of torture. POLYCARP, *biſhop of Smyrna*, added new credit to the cauſe of Chriſt, by his triumphant martyrdom. When the *proconſul* offered him his releaſe if he would ſpeak reproachfully of Chriſt, he replied, "Eighty and ſix years I have ſerved him, and he never did me an injury; how, then, can I blaſpheme my king, who is my Saviour?" When commanded, as the term of pardon, to ſwear *by the fortune of Cæſar*, he nobly anſwered, "Hear me plainly, I AM A CHRISTIAN." When threatened to be thrown to the wild beaſts, he ſaid, "Bring out the lions!" Being then condemned to be burnt, he told the *proconſul*, "You threaten me with fire that burns for an hour, but are ignorant of that eternal fire, which is reſerved for the impious. But why do you delay? Order what you will." The hoary ſaint was carried to the ſtake, exulted in the flames, and roſe to glory.

The renowned *apologiſt*, JUSTIN POTHENUS, *biſhop of Lyons*, and many other eminent men, ſuffered martyrdom in this reign.

COMMODUS.

Peace generally reigned throughout the churches, and many characters of the firſt conſequence were added to the Lord, particularly at Rome. But here APOLLONIUS, *a ſenator*, was accuſed of Chriſtianity, and with much eloquence and boldneſs defended his profeſſion before the ſenate; for which he was condemned to death.

SEVERUS.

Perſecution now appeared in its moſt tremendous form, and ſeas of ſacred blood were ſhed in Aſia and Egypt: But at *Alexandria* (which EUSEBIUS calls *the nobleſt ſtadium of God*) the greateſt number of victims fell. Some were faſtened to croſſes; others torn to pieces with nails of iron; ſome were beheaded, as the mildeſt death; others were expoſed to wild beaſts; and others burnt alive. And thus cloſed the ſecond century, amidſt the infernal triumphs of perſecution.

Amongſt a great number of renowned ſufferers are to be reckoned LEONIDES, *the father of Origen*, IRENÆUS *biſhop of Lyons*, and a celebrated Chriſtian lady, named POTAMIÆNA, who gained immortal dignity by ſuffering. Her whole body being torn by ſcourges, hot ſcalding pitch was by little and little poured from the crown of her head to the ſole of her feet; whilſt divine grace ſhone with peculiar luſtre, in her patience, and fortitude, amidſt ſuch ſtudied, cruel torments.

TERTULLIAN, *a native of Carthage*, ſtood up as an *apologiſt* for the Chriſtians at this time, and eſſentially contributed to the advancement of the beſt of cauſes; a cauſe which, *though the kings of the earth, and the rulers thereof, have taken council together to deſtroy*, Omnipotence has been employed to preſerve; and it remains to the preſent day, an illuſtrious name, and a praiſe among all people of the earth. Z.

JESUS CHRIST THE ETERNAL LOGOS.

AND he was clothed with a veſture dipped in blood, and his name was called the THE WORD OF GOD. Rev. xix. 15.

IT admits not a doubt but that the LORD JESUS CHRIST is pointed out by this title, THE WORD OF GOD, becauſe it is peculiarly applied to him in various parts of the Bible. It ſtands connected with ſeveral other titles, in this extraordinary viſion, with which the inſpired Evangeliſt was indulged, deſcriptive of the ſame glorious Perſon: V. 11. *And I ſaw heaven opened,*

opened, and behold, a white horſe, and he that ſat upon him was called Faithful and True, and in righteouſneſs he doth judge and make war. The horſe and rider may ſignify authority; the colour *white* may indicate proſperity and ſucceſs; he that ſat on the horſe is JESUS CHRIST, who is expreſly called *the faithful witneſs* *. V. 12. *His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but himſelf.* The eyes may denote his infinite underſtanding and knowledge; the crowns his univerſal authority; and the name which no man knew but himſelf, the incomprehenſibility of his divine eſſence and perfections. *And he was clothed with a veſture dipped in blood, and his name was called* THE WORD OF GOD.

The term does not barely ſignify *a word ſpoken*, as an effect or emanation, but the *reaſon or wiſdom ſpeaking*, and indicates his eternal godhead; in which reſpect Chriſt is ſtyled *the Wiſdom of God, and the Word of God.* That the Word is more than a mere attribute or operation of the Father, is evident from the perſonal characters under which he is ſpoken of in this and ſeveral other paſſages of Scripture. "The Word was with God, and the Word was God †." And all the incommunicable attributes of Deity are expreſly applied to him. He performed the work of *creation*; "by the WORD of the Lord were the heavens made, and all the hoſt of them by the breath of his mouth ‡."

I am well aware that it is ſaid, "God created the world by Jeſus Chriſt, as an *inſtrument* or *agent*;" but this idea cannot agree with any notions of creating power, which muſt be ſtrictly and properly divine and infinite. The work of creation is peculiar to God, for "God ſpreadeth forth the heavens by *himſelf.*" Beſides, the Lord Jeſus is ſpoken of as Jehovah, who by his OWN proper efficiency in the beginning laid the foundations of the earth, and the heavens are the work of his hands §.

Now theſe exalted characters of the Λογος or WORD, cannot agree to *any*, even the moſt glorious creature, becauſe that muſt be a *made or created being*; and all ſuch are expreſly diſtinguiſhed from the WORD; "for all things were made by him, and without him was not any thing made, that was made:" Therefore, if he made all things, and nothing was made which *he* did not make, he cannot himſelf be a *created* Being.

The term WORD, without the addition of GOD, proves him to be a *ſubſiſtence*; and it being ſaid, that in the beginning

* Ch. i. 5. † John, i. 2. ‡ Pſ. xxxiii. 6. § Heb. i. 10.

he WAS, proves his *eternal* exiſtence; for that which had a being in the *beginning of time*, muſt be eternal. This therefore diſtinguiſhes Chriſt from all *creatures*; and denotes his co-exiſtence and equality with the Father, as well as the perfect unity and conſent between them. Hence, then, it follows, that the WORD, or Jeſus Chriſt, is truly and properly GOD.

As the names of God are expreſſive either of his nature, or of his relations to us, 'tis probable that the ſecond Perſon in the Godhead is called the WORD, on account of his intended *incarnation*. This St. John ſeems to indicate, when he ſays, "the WORD was made fleſh, and dwelt among us†:" For as there could be no communication of ideas between man and man, without the intervention of ſignificant words; ſo neither could there have been any communion between Jehovah and the creature man, without the intervention of this Mediator.

He is the days-man between God and his people. He is the bleſſed, the glorious, the gracious medium of acceſs, and the channel by which all the fulneſs of the Deity, and all the rich graces of the Spirit, are communicated to the poor ſinner. He alſo, in the character of a *Mediator*, is the medium by which the imperfect ſervices and prayers of the broken heart and contrite ſpirit aſcend to God. In this exalted and endearing character, John beheld the Lord Jeſus. "And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer it with the prayers of all ſaints, upon the golden altar which was before the throne‡." Precious Jeſus! Come to him, O ye mourners in Sion, pour out all your ſorrows into his boſom, and he will redreſs them. His eye beholds the falling tear of woe; he hears the ſigh of anguiſh, and with infinite tenderneſs attends to the *groanings which cannot be uttered*. Come to him, O ye hungry and thirſty ſouls. He ſtands ready to receive your petitions, and will grant them all with a divine beneficence! "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 the throne of grace, that we may obtain mercy, and find grace to help in time of need§."

This name, the WORD OF GOD, denotes the WORK in which he is engaged. He clothed himſelf in mortal fleſh, that he might be capable of taking on him the ſins of his people. He was made under the law, that he might fulfil its require-

† John, i. 14. ‡ Revel. viii. 3. § Heb. iv. 15, 16.

ments,

ments, and endure its penalties, and thus deliver thoſe who were under its curſe. This was the arduous work, in which the Son of God voluntarily engaged. This is the auguſt character, the Λογος, *the Word of God!* Before him angels bow with profound reverence, and cherubim veil their faces.

> "Archangels ſound his lofty praiſe,
> Thro' ev'ry heav'nly ſtreet,
> And lay their higheſt honours down
> Submiſſive at his feet." WATTS.

But *why* does the divine Redeemer appear "clothed in a veſture dipt in blood?" We reply, *he does it to diſcover his wondrous love to man*, whom he redeemed with his precious blood. As the coat of Joſeph was ſtained with the blood of the kid, ſo Jeſus appears clothed in a veſture ſprinkled and ſtained with his own blood, which he ſhed in procuring the redemption of a guilty world. Such was the malignity of the ſin of man, that none but JESUS, the eternal Λογος, was found equal to the mighty undertaking. Not an angel in heaven had half the power, nor half the love. And ſuch were the difficulties to be ſurmounted, that even JESUS could not complete it without ſuffering the curſed, the excruciating death of the croſs: "For without ſhedding of blood, there could have been no remiſſion." Man had ſinned, and therefore *he* or *his Surety* muſt pay "the rigid ſatisfaction, death for death." This the eternal Word did for man!

And if we reflect on the *dignity* of the Perſon ſuffering, the love diſcovered will appear beyond expreſſion. It is that omnipotent Being, whoſe voice ſpread the heavens abroad, and laid the foundations of the earth; "for by him were all things created, that are in heaven, and that are in earth, viſible and inviſible; whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him *."

Behold the *objects* of this love, and our aſtoniſhment will be heightened. Not rebel angels: No, theſe were paſſed by in awful ſovereignty: "He took not on him the nature of angels, but the ſeed of Abraham."—Stupendous love!

> "A rebel 'midſt the thunders of his throne!
> Nor I alone!—a rebel univerſe!
> My ſpecies up in arms! not one exempt!
> Yet for the fouleſt of the foul he dies." YOUNG.

The *deſigns* of this love will enhance its value; and theſe are no leſs than to redeem from death and hell; to pluck immortal ſouls from everlaſting burnings; to tranſlate them from the

* Coloſſ. i. 6.

tyranny

tyranny of Satan, into the liberty of the children of God; to juſtify, purify, and adopt into the family of heaven the heirs of hell and miſery; to "make them heirs of God, and joint heirs with himſelf, and to put them in poſſeſſion of an inheritance incorruptible and undefiled, and that fadeth not away!"

We may obſerve alſo, that the manner of Chriſt's appearance denotes the *triumphs he has obtained over his enemies and ours*: "He was clothed with a veſture ſtained with blood," like a mighty and victorious general, arrayed in a garment ſprinkled with the blood of his vanquiſhed and ſlaughtered enemies. It was in this character, and clothed with this veſture, that Iſaiah ſaw him in prophecy, when he ſays, "Who is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood ſhall be ſprinkled upon my garments, and I will ſtain all my raiment; for the day of vengeance is in mine heart, and the year of my redeemed is come." This wonderful appearance ſhows that the conflict was great. Many and powerful were the obſtacles which ſtood in the way of the redemption of ſinners. The inexorable *juſtice* of God, that jealous attribute, pleaded the purity of the commands of Jehovah, the unchangeableneſs of his word, and the neceſſity of fulfilling the threatenings of the violated law. The *law* pleads the honour of God and the injury of the ſin of man. But Jeſus atoned for the injury of ſin; he fulfilled all the demands of the law, and made it honourable; "made an end of ſin, and brought in an everlaſting righteouſneſs;" and therefore theſe obſtacles are removed. But ſtill the *enmity* of the ſinner's heart oppoſes the reception of the bleſſed effects of this purchaſed redemption. This obſtacle is removed by the gift of the HOLY GHOST, whoſe office it is, to convince the *world of ſin*, "to take away the heart of ſtone, and impart an heart of fleſh," to illuminate the *mind*, remove the ſtubbornneſs of the *will*, and the carnality of the *affections*; and thus the ſinner becomes the willing ſervant of God, in the day of his power. *All the powers of darkneſs* unitedly oppoſed the ſalvation of man. The malice of Satan, ruined man, and his hatred urged him and all his legions to prevent, if poſſible, the redemption of the apoſtate creature. Thus Jeſus had all the rage of man, and the dreadful malice

of

of devils, to oppoſe and vanquiſh, before he could proclaim to earth and heaven, *It is finiſhed!* This conteſt ſtained his garment; and therefore he appears "clothed in a veſture dipt in blood." But although he ſunk beneath the weight into the grave, yet, as a mighty conqueror, he burſt the feeble chains of death—he aroſe, and, "having ſpoiled principalities and powers, he made a ſhow of them openly, triumphing over them *. And when he aſcended, the angelic convoy, who accompanied his flight up to the heaven of heavens, called to the dazzling portals, "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in!" The ſhining guards of the celeſtial city inquire, "Who is this King of glory?" The attendants of the Conqueror reply, "The Lord ſtrong and mighty, the Lord *mighty in battle*, the Lord of Hoſts, HE is the King of glory †!"

HORATIO.

DIALOGUE THE SIXTH, BETWEEN CRISPUS AND GAIUS,

On the Goodneſs of the Moral Law.

Criſpus.

I AM glad to ſee you, my dear Gaius. Our two laſt converſations on the moral character of God, and the free-agency of man, I hope have been of uſe to me. I have been thinking ſince of the great rule of God's government, the moral law, as being the *image* of his moral character.

Gai. Your idea is juſt: God is LOVE. All his moral attributes are but the different modifications of love, or love operating in different ways. Vindictive juſtice itſelf is the love of order, and is exerciſed for the welfare of being in general; and the moral law, the ſum of which is love, expreſſes the very heart of Him that framed it.

Criſp. I have been thinking of love as the band which unites all holy intelligences to God and one another; as that in the moral ſyſtem, which the law of attraction is in the ſyſtem of nature.

Gai. Very good: While the planets revolve round the ſun as their central point, and are ſupremely attracted by it, they each have a ſubordinate influence upon one another: All attract, and are attracted by others in their reſpective orbits;

* Col. ii. 15. † Pſ. xxiv. 7, 8, 10.

yet

yet no one of these subordinate attractions interferes with the grand attractive influence of the sun, but acts rather in perfect concurrence with it. Under some such idea we may conceive of supreme love to God, and subordinate love to creatures.

Crisp. Among the planets, if I mistake not, the attractive power of each body corresponds with the quantity of matter it possesses, and its proximity to the others.

Gai. True: And though in general we are required to love our neighbour as ourselves, yet there are some persons, on account of their superior value in the scale of being, and others, on account of their more immediate connexion with us, whom we are allowed, and even obliged, to love more than the rest.

Crisp. If we could suppose the planets endued with intelligence, and any one of them, weary of revolving round the sun, should desert its orbit, assume a distinct centership of its own, and draw others off with it, what would be the consequence?

Gai. Anarchy and confusion, no doubt, with regard to the system, and cold, and darkness, and misery, with regard to those which had deserted it.

Crisp. And is not this a near resemblance to the condition of apostate angels and men?

Gai. Doubtless it is; and your similitude serves to illustrate the evil of sin, as it affects the harmony of the divine government in general, and the happiness of each individual in particular.

Crisp. Is there not a general notion in the minds of men, that the moral law is too strict and rigid for man in his fallen circumstances?

Gai. There is, and some, who ought to know better, have compared its requirements to those of an Egyptian taskmaster, who demanded brick without straw; and have recommended the Gospel as being at variance with it. They would be thought the greatest, if not the only friends of Christ, yet have made no scruple of professing their hatred to Moses, as they term the moral law.

Crisp. But does not the precept of the moral law require what is beyond our strength?

Gai. If, by strength, you mean to include inclination, I grant it does; but if, by strength, you mean what is properly and literally so called, it requires us even now but to love God *with all our strength*. It is not in the want of strength, literally and strictly speaking, that our insufficiency to keep the divine law consists, but in the want of a holy temper of mind; and

this,

this, instead of being any excuse, or requiring an abatement of the law, is the very essence of that wherein blame consists.

Crisp. I have thought it might serve to show the goodness of the divine law if we were to suppose it reversed. Suppose, instead of loving, God should require us to hate him with all our heart, soul, mind, and strength, and our neighbour likewise.

Gai. This would be requiring us to be both wicked and miserable; and the idea is sufficient to shock any person of common sense.

Crisp. But suppose him to require us to love him, and one another, only *in a lesser degree.*

Gai. That would be the same as requiring *a part* of our affection, and allowing us to be of a divided heart. Our powers cannot be indifferent: If they are not applied to the love of God and man, they will be applied to something opposite, even the love of the world. But as the love of the world is enmity to God, if this were allowed, it were the same as allowing men, in a degree, to be at enmity with him and each other, that is, to be wicked and miserable.

Crisp. I have several more questions to ask you on this important subject, but shall defer them to another opportunity.

Gai. Farewell then, my dear Crispus; God grant that this divine law may be found written upon each of our hearts!

Crisp. Amen.

REGENERATION NECESSARY AND IMPORTANT.

Ye must be born again. John, iii. 7.

TO all such as truly believe the original and total depravity of man, the doctrine of regeneration must appear infinitely momentous. Soon as reason dawns, the seeds of corruption appear. Practical impiety grows up with your youth, and ripens with maturer age. The members of the body are the instruments of unrighteousness; and all the faculties of the mind are perverted and depraved. The will, the understanding, and the affections, are disordered. "The whole head is sick, and the whole heart is faint;" and no expedient of human wisdom, no exertions of created power, can heal them. But, what neither men nor angels can effect, the omnipotent Redeemer daily accomplishes by his *Holy Spirit.* He dispels the darkness of the mind, and commands the true light to shine. He brings home the commandment with convincing energy to the conscience; and discloses to the

trembling ſinner his aggravated guilt and danger. He takes away the ſtony heart, which cannot feel; and beſtows the heart of fleſh, which melts and mourns, in tears of contrition, at the remembrance of Calvary. The obſtinacy of the froward will he deſtroys, and ſweetly moulds it into the will of Jeſus. He expels the love of ſin from the affections, and ſheds abroad the ineffable love of God. Under his ſovereign agency, the works of darkneſs are renounced; and the converſation and the conduct take a heavenly direction. The ruined ſinner is created anew in Chriſt Jeſus: Old things are paſſed away, and behold, all things become new. Before, *he was dead in treſpaſſes and ſins*; but, from the commencement of this glorious change, *he liveth indeed unto God.*

O ye favoured ſubjects of regenerating grace! unite, with all the ranſomed of the Lord, in that ſong of gratitude furniſhed for you by the inſpired apoſtle: "Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time *."

Reader, art thou a ſtranger to this renovation of the heart? How then canſt thou enter into the kingdom of heaven? 'Tis a kingdom of ſpotleſs purity, nor can any but holy minds live there. 'Tis a kingdom full of God; and muſt be for ever inacceſſible to all who live without God in the preſent world. In ſhort, the caſe may be fairly reduced to this concluſion: Either heaven itſelf muſt undergo a total change, or ſuch as ſhall inherit thoſe glorious manſions *muſt be born again.*

FIGULARIS.

A SHORT HISTORIC VIEW OF THE INFIDELITY OF MANKIND, IN REFERENCE TO A DIVINE REVELATION,

FROM THE INTRODUCTION OF MORAL EVIL, TO THE SAVIOUR'S ADVENT.

WHEN the Deity condeſcended to give a divine revelation to his intelligent creatures, thereby communicating to them the knowledge of himſelf, of the glorious perfections of his nature, and of his gracious intentions reſpect-

* 1 Pet. i. 3, 4, 5.

ing

ing the human race in particular; alſo containing in it, poſitive directions how they ought to conduct themſelves in the civil, moral, and religious life; one might have been tempted to ſuppoſe, that all men, having ſufficient evidence of its being a revelation from God himſelf, would have received it with the warmeſt gratitude, and that they would have paid the moſt implicit credit to every diſcovery made to them through that bleſſed medium. But, alas! it has been far otherwiſe; for mankind, for whoſe benefit this revelation was made, have not only diſcredited it, but have, in various periods of time, become ſo ſtupid as to deny the exiſtence of its divine Author; aud to attribute his works, thoſe bright and ſhining evidences of his exiſtence, of his eternal power and godhead, to the operations of blind chance; and his government in providence to fate, an indeſcribable unknown power in the univerſe, feigned by heathen philoſophers, and by which they ſuppoſed that even their deities were bound; and in the abundance of their own ſelf-ſufficient wiſdom, and reaſoning pride, they changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beaſts, and creeping things; yea, they changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creator; ſee Rom. i. 21—25.

This infidelity, or diſcredit of a divine revelation, began in paradiſe: It was generated in the mind of our mother Eve, by the poiſonous breath of the old ſerpent, and was the cauſe of her eating the forbidden fruit. It has enabled Satan to erect his deſtructive empire in our world; it is the ſucceſsful means by which he has maintained and exerciſed his cruel tyranny over the human race ever ſince; and ſo long as infidelity retains poſſeſſion of the hearts of men, his kingdom cannot fail. Under the influence of infidelity, the mother of mankind choſe rather to credit the fallacious ſuggeſtions of the wicked one, and the falſe gloſs which he put on the word of God, than the plain ſelf-evident meaning of that poſitive inſtitution, on the obſervance of which her future happineſs and life depended. Her natural deſcendants ſeem to have inherited the ſame diſpoſition, in a much higher degree. Infidelity generally prevailed in the antediluvian world: For before the univerſal deluge came, mankind were adverti ſed of this awful event by Noah, a preacher of righteouſneſs, during the ſpace of one hundred and twenty years, while he was preparing an ark for the ſalvation of his houſe; but ſuch was their infidelity, that they believed not the word of the Lord by his ſervant Noah, to turn from the evil of their

ways, and to obey the voice of the Lord their God, till the flood came and deſtroyed them all.

Notwithſtanding this extraordinary proof of the being of a God, of his wiſdom, power, and goodneſs, and of his vengeance againſt the workers of iniquity; yet, the family of Noah after the flood, even while their father was living, ſunk into the ſame kind of infidelity with the inhabitants of the old world, or into worſe, if that were poſſible. They forſook the worſhip of the true God, and ſerved graven images: And, as they did not like to retain the knowledge of God in their minds, he gave them up to hardneſs of heart, to work all manner of wickedneſs with greedineſs. Though righteous Lot vexed his righteous ſoul with the ungodly deeds of the filthy Sodomites, and teſtified againſt their ſins, yet they would not refrain from their abominable practices, nor credit the report of the deſtruction coming upon them, but obſtinately perſiſted in their wicked practices to the very laſt moment: So that, out of all the numerous inhabitants of thoſe cities, Lot was able to prevail with none of them to make their eſcape, ſave only two of his daughters, with whom he fled unto Zoar; for though his wife began to depart, yet unbelief, and diſobedience to the divine command, deſtroyed her by the way.

When all the reſt of mankind were given up of God, to follow their own deluſions, infidelity having ſpread its baleful influence over all the earth, and enveloped the moral world in the darkneſs of ignorance and ſuperſtition; and the true fear of God and his worſhip having centred in the family of Abraham; one might have been tempted to think, that that family, at leaſt, would have adhered to the worſhip of the true God, and would not have revolted from him, after the example of the nations round about them: Yet, even here, we meet with ſuch inſtances of infidelity, as are ſufficient to make the reader of ſacred hiſtory tremble. Eſau, that notorious unbeliever, though he had been carefully educated in the knowledge of the promiſe made to Abraham and his ſeed, yet he deſpiſed his birth-right, and forfeited the bleſſing, which contained in them nothing leſs than the Meſſiah, his miſſion, and the redemption of a loſt world; and this great privilege deſcended to Jacob, who, for his earneſt wreſtling with God by prayer for ſo great a benefit, was afterwards ſurnamed Iſrael. When God had revealed unto the patriarch Joſeph, being then a youth, his exaltation above his brethren, ſuch was their infidelity, that they ſuppoſed it in their power to fruſtrate the deſigns of Providence, and therefore they ſold him

him for a ſlave, effectually promoting what they meant to deſtroy, not knowing that his exaltation was intended for their own good.

Neither did infidelity ſtop here; for, when Moſes was ſent to procure the releaſe of the choſen tribes of Iſrael from Egyptian bondage, and to bring them to the promiſed land, by the expreſs orders of the God of their fathers, Abraham, Iſaac, and Jacob, Pharaoh deſpiſed the WORD of the LORD; and the Iſraelites, when they found themſelves in difficulties, through the kind interference of Moſes with the king of Egypt, hearkened not unto the word of revelation, but murmured againſt their deliverer, and againſt the LORD who had ſent him: As it is written, "They believed not his word;" they tempted the Lord in the wilderneſs; they made a golden calf and worſhipped it, after they had heard that precept uttered from mount Sinai, "I am the LORD thy God, which brought thee out of the land of Egypt, out of the houſe of bondage. Thou ſhalt have no other Gods before me. Thou ſhalt not make unto thee any graven image, &c." Exod. xx. 2, 3, 4. They luſted after fleſh; they refuſed to go in and poſſeſs the good land, even when they had ſeen all the ſigns and wonders wrought by the hands of Moſes, to prove his divine miſſion, and to ſhow that the LORD, who ſent him, was the only true God, and was able to give them poſſeſſion of the promiſed inheritance; they roſe up in rebellion againſt the prieſthood; they committed whoredom with the daughters of Moab, and joined themſelves unto Baal-peor; and through the whole of their journey in the wilderneſs, they diſcovered little elſe but a ſpirit of infidelity and rebellion, even while the Lord their God fed them every day with bread from heaven, and ſupplied their every want without their care or labour, in a miraculous way.

This diſcredit of a divine revelation, and rejection of the oracles of God, were very viſible in the conduct of the people of Iſrael, after the death of Joſhua and the elders who had conducted them into the promiſed land, and cauſed them to inherit it; for, during the ſpace of four hundred years, while they were governed by judges, their conduct was one continued ſeries of revolt and rebellion againſt the Lord their God, which was the effect of infidelity. They made them groves, burned incenſe on high-places, and worſhipped under every green tree, in imitation of the heathen; when the Lord had commanded them to bring their offerings to the tabernacle, and to offer them upon his altar there. They worſhipped the gods of thoſe nations whom the Lord had driven

driven out from before them for their idolatrous practices. They made them idols and graven images, and bowed down to ſtocks and ſtones: Things expreſly forbidden in their law, by the Lord their God, who had declared himſelf to be the only true God, and had proved it before their eyes by all the ſigns, wonders, and miracles he had wrought among them, in Egypt, through the wilderneſs, and in the promiſed land. Such was their infidelity, that they refuſed to walk in his ordinances, to keep his teſtimonies, or to do thoſe things which he had commanded them; for all which acts of rebellion and idolatry he frequently puniſhed them by the nations round about them; but when they repented, and ſought his aid, he ſaved them for his great name's ſake, and continued adding freſh evidences of his Godhead, for every new deliverance was to them an additional token of his divinity, and manifeſted his infinite wiſdom, power, and goodneſs. Neither did they behave themſelves much better, after they had obtained kings to rule over them; for they ſtill continued to diſcover marks of infidelity, and a diſpoſition to revolt from under the government of the Lord their God. They and their king ſerved Baal, and Aſhteroth, and Milcom, and a long liſt of heathen deities, whom neither they nor their fathers had known. And while the heathen world kept faithful, every nation to its own idol, and deemed it a crime to change their deity, the people of Iſrael changed their glory into an image made like to corruptible man, &c. They alſo perſecuted the prophets of the Moſt High, whom he ſent to reprove them for their ſins, in his name, and to foretell their deſolations, if they perſiſted in their ſinful practices: Neither would they credit the word of God ſpoken to them by his ſervants, till he had removed them from their own land, and had ſcattered them among the nations, in the fury of his indignation.

In his tender mercies the Lord turned again their captivity, and planted them once more in their own land, renewed his inſtructions, and promiſed them a ſettled reſt, if they would hearken to his voice, and obey his precepts given to them by the hands of Moſes. It is true, from that time they ſeem to have been cured of the ſin of idolatry, or of idol-making; but the ſin of infidelity remained, and now began to manifeſt itſelf in another way, in falſe gloſſes put upon the writings of Moſes and the prophets, and in deviſing ceremonies and forms of worſhip which God had not required, and in adopting religious ſentiments which were not taught in the ſacred book of divine revelation, and dividing into ſects and parties, for the

ſupport

ſupport of their erroneous ſentiments. By theſe methods, when the Saviour of men came, and made his appearance in our world, they had ſo corrupted the Old Teſtament diſpenſation, as to render it totally uſeleſs, and unbeneficial to the people; or, to uſe the words of our bleſſed Lord, By their traditions they had made void the law of God.

L. B.

SUITABLE MEDITATION FOR THE BEGINNING OF THE YEAR.

"Our life is ever on the wing, and death is ever nigh;
The moment when our lives begin, we all begin to die.
The year rolls round, and ſteals away the breath that firſt it gave.
Whate'er we do, where'er we be, we're travelling to the grave."

WATTS.

BUT this I ſay, brethren.—In this beautifully abrupt manner does the apoſtle introduce ſome very important ſentiments. *This I ſay, brethren.* I ſolemnly pronounce it as a momentous truth, though, alas! but ſlightly regarded, and which, therefore, it becomes me repeatedly to urge upon your attention; this I declare with all the authority of an apoſtle, a meſſenger from heaven, and I demand your moſt ſerious conſideration of what I am going to deliver——THE TIME IS SHORT*.

I had almoſt ſaid, What occaſion for this formality in introducing a matter ſo commonly known, and ſo generally acknowledged? but I check myſelf. The notoriety of the ſubject is the very reaſon why it is overlooked; ſo that it requires all the addreſs of an inſpired apoſtle to fix the attention of a thoughtleſs world on a truth ſo obvious, and withal ſo important.

Shame on me! What pains have I taken to avoid this friendly admonition! Though it has forced itſelf upon me with an evidence that I could not reſiſt, yet I have ſeldom ſuffered it to have a ſuitable influence upon my temper and practice, but have lived as if I believed my continuance upon earth were long and even everlaſting.

Bluſh, O my ſoul! at ſuch unbecoming conduct, and endeavour to think and act in future as one who believes this uncontroverted declaration, *that the time of thy continuance in this world is ſhort.* How much of that time is already gone! How little remains, who can ſay? "My breath is in my noſ-

* 1 Cor. vii. 29.

trils,

trils, and wherein am I to be accounted of?" I dare not "boaſt myſelf even of to-morrow, for I know not what a day may bring forth." This is all I know with certainty, *That it is appointed unto me once to die, and after death the judgment.* Alarming conſideration! and do I ſincerely believe it? Let me then no longer think of delay, nor contrive fatal artifices to put off the grand work of my everlaſting ſalvation. May I work while it is called to-day; for the night cometh when no man can work *. Whatever my hand findeth to do, may I do it with all my might †, and give all imaginable diligence to make my calling and election ſure ‡.

The time—the time of life is *abſolutely* ſhort:

> "A ſpan is all that we can boaſt, an inch or two of time;
> There are but few whoſe days amount to threeſcore years and ten."
> WATTS.

How ſhort the ſpace between the cradle and the grave! How ſhort the journey from infancy to old age, through all the intermediate ſtages! The firſt breath we draw is the harbinger of our laſt, "and every beating pulſe we tell leaves but the number leſs." From the moſt accurate calculations it appears that one half of the human ſpecies leave the world under ſeven years of age; probably about a fourth arrive to manhood; but few, very few indeed, are permitted to advance to old age.

TIME, *how ſhort!* ETERNITY, *how long!* is a motto that meets our eye, and ſeems to arreſt our attention, in almoſt every burial-ground we enter. Converſing now and then on this ſerious ſubject with ſome of my friends, who carry the marks of old age in grey hairs, wrinkles, weakneſſes, and pains, I am ſurpriſed when they aſſure me (ſhaking their hoary locks) that when they look back upon their tireſome pilgrimage, it appears to them as though they commenced men and women but yeſterday—as though but yeſterday they exchanged their childiſh ſports for more rational and manly employments. But there are very few, let me recollect, that drag out their lives to ſo late a period. It is the remark of a writer, who was no ſuperficial obſerver of what paſſed around him, "that old men can hardly find contemporaries. A new race has ſtarted up, and they are become almoſt ſtrangers in their own neighbourhoods."

But *looking forwards* into another, an everlaſting ſtate of being, in this compariſon even the long life of a Methuſaleh and the other antediluvians, ſhrivel into a mere point—a nothing. And O! may I never be unmindful, that the extreme

* John, ix. 4. † Eccl. ix. 10. ‡ 2 Pet. i. 10.

brevity

brevity of this life is a cogent proof of the certainty of another *, and that I and all my fellow-mortals, now exiſting, muſt aſſuredly, in a little time, be hurried into an awful eternity! Yes, in a few years at fartheſt, we muſt be, every one, in ſome apartment of that unknown, untried world! The merry, unthinking, irreligious, multitude in the doleful manſions of *Hell* †, and the pious, penitent, believing few in the bliſsful ſeats of *Heaven*.

Surely then a creature, treading every moment on the brink of the grave, and juſt ready every moment to ſhoot the gulph of eternity, and launch away to ſome unknown coaſt, ſhould be conſtantly in a poſture of ſerious expectation—ſhould be every day in his own mind taking leave of this world, breaking off the connexions of his heart from it, and preparing for that laſt, that all-important remove into a ſtate, where he muſt reſide, not for a few months or years, as in the preſent, but throughout a boundleſs everlaſting duration.

And canſt thou, O my ſoul! be in a ſituation like this, and not endeavour to exerciſe thyſelf in habitual conſtant thoughtfulneſs, in abſtraction from this vain and fooliſh world, and ſerious preparation for death and eternity? And when ought my mind to be peculiarly ſolemniſed, if not when I am brought *to the cloſe of the year*, and, with all my ſagacity, cannot aſcertain what events may befal me *in the progreſs of that upon which, at preſent, I am about to enter.*

O! that I may be helped to improve every ſuch period as a *memento mori*—that I may be rouſed from that ſupine and inactive diſpoſition I feel myſelf ſo prone to indulge, and *ariſe and trim my lamp* ‡. While, like a faithful monitor laying his hand upon my breaſt, it gives me the ſignal of the approach of the laſt enemy, may it conſtrain me to let go my graſp of this

* "It would not be worth while, it would not be conſiſtent," ſays a writer of the firſt talents, "with the wiſdom and goodneſs of the Deity, to ſend ſo many infant millions of reaſonable creatures into this world, to live the low life of a vegetable or animal for a few moments, days, or years, if there were no other world for theſe young immortals to remove to, in which their powers might open, enlarge, and ripen. Certainly men are not ſuch inſects of a day: Certainly this is not the laſt ſtate of human nature: Certainly there is a Heaven and a Hell. Otherwiſe we might expoſtulate with our Maker as David once did upon that ſuppoſition, *wherefore haſt thou made all men in vain?* Pſ. lxxxix. 47.

† "Region of ſorrow! doleful ſhades! where Peace
And Reſt can never dwell! Hope never comes,
That comes to all; but torture without end
Still urges, and a fiery deluge fed
With ever-burning ſulphur unconſum'd."
Paradiſe Loſt, book 1, *line* 65.

‡ Alluding to Matt. xxv. 7.

unfatisfying world, and ſet me upon looking out and preparing for another! One great reaſon, I am inclined to ſuppoſe, of the exceſſive attachment of mankind to the preſent ſtate, and their ſtupid neglect of the concerns of a future, is their forming too high an eſtimate of the affairs of time, in compariſon with thoſe of eternity. *But this I ſay*—I ſay it to my own ſoul, and I wiſh it to be powerfully impreſſed on the minds of every one around me—*the time is ſhort.* The time, in which we have any thing to do with terreſtrial concerns, is a poor, ſhort, contracted ſpan. *It remains therefore*, that I endeavour, without a moment's delay, to ſet my houſe in order—that I uſe the world as not abuſing it; for the faſhion, the pomp, the parade, the pageantry *of this world paſſeth away*—and away let it paſs, provided, at laſt, I may but obtain a better country, that is a heavenly*. O Jeſus, Maſter, fill me with thy love! Spirit Divine, ſeal me, ſeal me "unto the day of redemption!"

LUDOVICUS.

RELIGIOUS INTELLIGENCE.

ON Friday, December 6, 1793, was opened a new chapel, at Kenſington, in the neighbourhood of London. The ſervice was conducted by the Rev. Mr. Steven, of Crown Court, Covent Garden; the Rev. Mr. Smith, of Camberwell; the Rev. Dr. Hunter, of London-Wall; and the Rev. Mr. Hall, of Edinburgh.

As all the above gentlemen are Scotch divines, agreeable to their cuſtom, many well-adapted portions of Scripture were read upon the occaſion, and an able diſcourſe was delivered by the Rev. Mr. Hall, from Pſalm xxiv. 7. "Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors, and the King of glory ſhall come in."

This chapel is neatly fitted up; is ſituated in a genteel neighbourhood; and will accommodate about four hundred and fifty perſons. We ſincerely wiſh that it may never be deſtitute of a congregation of ſpiritual worſhippers, and of a miniſter that ſhall *feed them with knowledge and underſtanding.*

ON Wedneſday, December 11, 1793, was ordained to the paſtoral office, over the congregation of Proteſtant Diſſenters, of the Independent denomination, aſſembling in Nightingale-Lane, London, (late under the care of Dr. Henry Mayo, deceaſed,) the Rev. John Knight, late ſtudent under the Rev. David Bogue, A. M. of Goſport, Hants.

The ſervice was begun with a very ſhort prayer by the Rev. Mr. Steel, who alſo read the fourth chapter to the Epheſians. The Rev. Mr. Cox read all the hymns. The Rev. Robert Winter, of Hammerſmith, in a very ſenſible and animated *introductory diſcourſe*, among other topics, delivered his ſentiments on ſome of the moſt obvious principles upon which the Proteſtant Diſſenters reſt their cauſe:—The right of every individual to judge for himſelf in matters of religion—the right of all men to profeſs publicly what they believe—the right of all Chriſtian ſocieties to chuſe their own religious inſtructors—the expediency of Chriſtian fellow-

* Heb. xi. 16.

ſhip

ſhip among different churches—the perfect equality which ſubſiſts among Chriſtian miniſters;—and concluded with an acknowledgment of his firm belief that the kingdom and intereſt of the divine Redeemer would triumph over all oppoſition, and obtain an univerſal dominion.

The introductory diſcourſe being ended, the uſual queſtions &c, and anſwers from, the church and paſtor were exchanged. Then followed Mr. Knight's *confeſſion of faith*, which was delivered *memoriter*, and couched in terms exceedingly concile, moleſt, and undiſguiſed.

To this ſucceeded the *ordination prayer*, by the Rev. Noah Hill, of Old Gravel Lane.

Mr. Bogue's *charge* to the miniſter, which now followed (and which was one of the moſt ſenſible and pertinent we ever remember to have heard on ſuch an occaſion), was founded on John, iv. 38. "Other men laboured, and ye are entered into their labours" He began with remarking (a circumſtance which afforded him great pleaſure), that this was the fourth charge he had been called to deliver, within the laſt three months, to young men * who had been under his tuition. "Good precepts," he hinted, "were highly to be valued; but when good examples can be propoſed, they are ſtill more ſtriking and impreſſive. The nearer theſe examples are, in reſpect to relation, the more weight they have; and if to nearneſs of relation, you add the conſideration of authority or influence drawn from rank, ſtation, and character, the more powerful effects do they produce. All theſe recommending qualities of an example are united in thoſe moſt excellent men, whom," ſaid he, "I ſet before you as patterns, namely, the old non-conformiſt miniſters of the laſt century. *They laboured*, and by their labours formed thoſe religious ſocieties to which many here preſent do miniſter, and who, after more than a century of revolving years, *have entered into their labours*. My beſt wiſh for you," he added, "my young brother, is, that you may follow their example; and that you may ſee what manner of men they were, I will ſet before you the great outline of their character. That theſe men had their faults, none will deny. Shun them by all means. But they were poſſeſſed of the moſt excellent qualities, and thoſe are now warmly propoſed and recommended to your imitation." He then, firſt, held up to his view their example in their

Public Miniſtrations.

For—they were orthodox—experimental—ſerious, affectionate, and regular preachers. They were faithful—able—and popular preachers. He ſincerely hoped that Mr. Knight would endeavour to imitate them, ſecondly, in

The private Exerciſes of the miniſterial Office.

That he would be diligent in inſtructing the riſing generation in the principles of Chriſtianity---aſſiduous in viſiting his flock, eſpecially the poor,---and pay particular attention to the ſick and afflicted. He recommended, in the third place, a diligent imitation of them in the cultivation of thoſe qualities both

Moral and intellectual,

With which they were ſo eminently indued. As to their *moral* qualities, they were---devout and holy---they were faithful to Chriſt and the ſouls of men---they were wiſe and prudent---of great liberality and kindneſs---and ſtrenuous advocates for liberty, civil and religious. In reſpect of qualities that are *intellectual* (which he particularly recommended

* The Rev Mr. Weſton, of Corſham, Wilts; the Rev. Mr. Steel, of Wincheſter; the Rev. Mr. Cox, of Fareham, Hants; and the Rev. Mr. Knight.

to imitation)---they were learned---they were eminent divines,---and they were laborious in the purſuit of their ſtudies to the end of life. He then propoſed a few motives neceſſary to fidelity---neceſſary to ſucceſs, and peculiarly ſuitable to the ſucceſſors of thoſe eminent ſervants of God.--- He urged him to conſider the infamy and guilt as well as impiety of occupying the pulpit with a different ſpirit---to remember that Chriſt will appear to call miniſters to an account---but ſhould he exclaim, "Who is ſufficient for theſe things?" he would encourage him to call to mind the fulneſs of grace that is treaſured up in the Saviour, to qualify him for every branch of his duty, and to rely on the promiſes he has given of conſtant aſſiſtance.

This charge was delivered in terms ſo truly evangelic, in a ſtrain ſo affectionate and pious, enforced by arguments ſo manly and concluſive, and with profeſſions ſo free from the influence of party ſpirit, as to make a deep impreſſion on the auditory. We are ſorry that the nature and limits of our work prevent us from being more copious in the detail. But we hope, for the ſake of general good, that the proceedings of the day will be more fully communicated to the Public by thoſe reverend gentlemen, on whom the different ſervices devolved.

The Rev. Joſeph Barber, of Founders'-Hall, then proceeded in, what is called, the *general prayer*; which was followed by the *ſermon* to the church and congregation, delivered by the Rev. Mr. Steven, of Crown Court, Covent Garden, on Hebrews, xiii. 17. "Obey them that have the rule over you, and ſubmit yourſelves; for they watch for your ſouls, as they that muſt give account: That they may do it with joy, and not with grief: For that is unprofitable for you." In the firſt place, he delineated the duty of church-members in reference to their ſpiritual guides. Under which head he firſt noticed, the office of the perſons to whom this duty was to be performed. This conſiſted in their leading the people into the knowledge of the truth as it is in Jeſus---in ſuperintending their morals---in the regular exerciſe of diſcipline---and the due diſpenſation of every ordinance of Chriſt. He then explained wherein the duty of a people to their ſpiritual guides conſiſted: In obeying their inſtructions, that is, attending their miniſtry---being attentive to what is delivered---and farther, in yielding a practical compliance with whatever is ſpoken. It alſo lay in ſubmiſſion to the ſpiritual guidance and government of miniſters.---The motives to this ſubmiſſion were---the command of God---the order and proſperity of ſociety---and the diſagreeable and dangerous conſequences of non-compliance. The arguments to enforce this duty, were grounded upon---the nature of their office, as ſpiritual guides---the reſponſibility of it---"They watch for the ſouls of their people, as they that muſt give account"---and the different circumſtances accompanying the diſcharge of their office, namely, joy and grief. A few ſhort, but pertinent admonitions concluded this diſcourſe, and the Rev. Hugh Worthington, of Salters' Hall, cloſed the ſervices of the day with a prayer, ſhort, expreſſive, and exceedingly appoſite to the occaſion.

Upon the whole, we do not recollect a public opportunity of this nature, to have been attended with a diſplay of greater piety and ability in the gentlemen engaged, or with more evident marks of attention, devotion, and ſatisfaction, in the people aſſembled, during the continuance of this long ſervice. May the impreſſions of the day be laſting, and may this young miniſter, whoſe predeceſſor lived to ſee the church and congregation conſiderably reduced, be made the happy inſtrument of raiſing it to a high degree of reſpectability and popularity among the churches of Chriſt, that *this little one*, in Sion, *may become a thouſand.*

Diſtreſſed

Diſtreſſed Weavers in Spitalfields.

WE have the pleaſure to acquaint the Public that the following ſums have been lately collected in London, for this very neceſſitous, but deſerving part of the community:

1793.	£.	s.	d.
Nov. 24, at Chriſt Church, Spitalfields, in the morning, the preacher, the Rev. Samuel Henſhall, A.M.	65	8	7
Do. in the evening, the Rev. Thomas Cecil, A. M.	65	11	10
Nov. 28, at St. Peter's, Cornhill, —— the Rev. Henry Foſter, A. M.	81	16	6
Dec. 8, at St. Giles's, Cripplegate, —— the Rev. Charles De Coetlogon, A. M.	83	19	0
Dec. 15, at Surry Chapel, —— the Rev. Rowland Hill, A. M. morning and evening	220	17	6
—— at the meeting-houſe at Stepney, —— the Rev. Samuel Brewer, A. M. in the morning; the Rev. Mr. Ford, in the afternoon	64	5	8½
—— at the meeting-houſe at London Wall, —— the Rev. Dr. Hunter, morning and afternoon	60	0	0

N. B. In our laſt Number we have given a ſhort repreſentation of their diſtreſſes. As they are daily accumulating with the inclemency of the ſeaſon, we hope that miniſters of every denomination will be diſpoſed to intereſt themſelves, in a ſimilar manner, in the behalf of theſe unhappy ſufferers.

OBITUARY.

An evident Diſplay of abounding Grace in the Converſion and Conſolation of Ann Anderſon.

THE ſubject of this narration was long under the afflicting hand of God, being viſited with a ſlow conſumption, in the laſt ſtages of which it pleaſed him to work that change in her heart which was marvellous in the eyes of many.

She was called to an acquaintance with divine things, in the furnace of affliction; for until within a few weeks of her death, ſhe had never diſcovered any ſerious concern of mind about the welfare of her precious ſoul. It was but about eight weeks I viſited her; and though at her requeſt, yet I never met with one more ignorant of religious ſubjects.

The firſt time I viſited her, I diſcourſed with her freely about the ſtate of her ſoul; but I found ſhe did not underſtand much of what was ſaid, as ſhe obſerved to me, when I afterwards called on her, that ſhe had been wiſhing I might not come to ſee her again, for that ſhe could not underſtand me, nor anſwer me in any thing. This free remark, however, did not diſcourage me; for I then as freely told her, that whether I came to ſee her or not, the ſalvation of her ſoul was a matter of importance, and that my ſtaying away would in nothing render it leſs ſo.

I therefore ſpoke more earneſtly and plainly to her concerning the great evil of neglecting and deſpiſing the Goſpel meſſage of ſalvation.

With this her mind ſeemed rather affected, and ſhe complained much of her great ignorance and ſtupidity. She began to manifeſt a greater degree of attention, and concern for the ſalvation of her ſoul.

She expreſſed her grief, that ſhe could not better underſtand things of a ſpiritual and divine nature. She alſo ſaid, that ſhe wiſhed to experience thoſe gracious diſcoveries which are of ſuch importance to a guilty creature: And with all ſhe told me, that ſhe had not thoſe views and feelings which I ſpoke of.

This, I thought, was honeſt; as ſhe added, that ſhe had no intention of ſaying what was not true, as that would only *deceive me* and *herſelf*.

Viſiting her one evening ſoon after this, I inquired into the ſtate of her mind. She replied with great concern (with reference to her mind), "No *better* at all; but, I think, *worſe*." I obſerved to her, that it was *no evidence* ſhe was ſo, becauſe ſhe conceived herſelf to be ſo; but, on the contrary, I hoped it was *a token for good*; for we muſt ſee ourſelves miſerable and helpleſs, before we ſhall either receive or value the Lord Jeſus.

I aſked her, what ſhe thought would become of her, if God ſhould call her away in that ſtate ſhe thought herſelf to be in. She replied, "If God ſhould call me away as I am, I ſhould BURN IN HELL FOR EVER. You know," (continued ſhe,) "I am a guilty ſinner, and if I die unpardoned, what elſe can I expect? It cannot be otherwiſe."

This cauſed her to weep, and ſhe ſeemed under greater concern than before. I then endeavoured to ſet before her all the encouragements the Goſpel affords to the guilty awakened ſinner. I inſiſted much on that important doctrine of divine revelation, God reconciled in Chriſt; on which is founded that declaration, "*Whoſoever* cometh unto the Father, through *him*, he will in no wiſe caſt out."

She very eagerly received what I ſaid, and wiſhed to poſſeſs that faith, which unites to Chriſt, and receives him for all thoſe ends and purpoſes for which he is offered in the Goſpel. I then prayed with and left her.

In the courſe of a day or two, I again called to ſee her. I had not been long in the room, when I began to inquire into the ſtate of her mind; when, to my very great pleaſure, ſhe told me, that ſince my laſt viſit, ſhe had been more comfortable. On hearing this, I was anxious to know what was the ground of it, and what had produced ſuch a change in the frame of her mind.

On inquiring ſhe told me, with her eyes fixed upon me, "God is reconciled in Chriſt, and whoſoever cometh unto him, he will in no wiſe caſt out. This gives *me* comfort, and nothing elſe can."

This diſcovery made to her, I judged to be an evidence of a work of grace upon her heart; and from this time ſhe learned much of the truth, and made no little progreſs in an experimental acquaintance with divine things. She began to underſtand me better in moſt things I converſed with her about. She would frequently expreſs her thankfulneſs to God, for what he had done for her, and admire the courſe of his providence towards her.

No ſooner had ſhe theſe diſcoveries made to her, than a viſible change took place in her temper and diſpoſition. For before ſhe was *peeviſh* and *fretful*; but now *reſigned* and *patient*, kind and loving to thoſe about her. There was an evidence in her temper and conduct, that ſhe poſſeſſed the graces of the Spirit, and lived under his teaching and ſanctifying influences.

At ſeaſons ſhe was afflicted with violent pain and ſickneſs, in which ſhe would ſay, that ſhe could bear whatever it pleaſed her gracious God

to

to lay upon her; for the *comforts* ſhe poſſeſſed in her ſoul, were greater than her *afflictions*. She once felt great pain; "but," ſaid ſhe, "I cannot complain, God is ſo gracious to me."

Thus ſhe continued, growing more and more acquainted with herſelf, and with him, "whom to know is life eternal." She would ſometimes ſay, "What reaſon have I to bleſs God! *He* found me, or I had never found him."

She once aſked me, if I thought it poſſible, that thoſe whom God enables to believe on his Son, and truſt his promiſe, would ever be loſt or given up of God. I told her, I thought not. "No!" ſaid ſhe. "How can it be, that God ſhould make promiſes, enable poor ſinners to believe them, and rely on his faithfulneſs for the fulfilment of them, and not be as good as his word? It cannot be."

From this reaſoning, it was eaſy to ſee that ſhe was confident, that he who had begun the good work, was alſo able to carry it on and complete it: And ſhe was as willing that he ſhould have the praiſe.

At one opportunity, diſcourſing with her reſpecting the foundation of her hope, "My faith," ſaid ſhe, "is fixed on Jeſus Chriſt; from him I derive all my hope and comfort; but, don't think, but that, at times, doubts and fears ariſe in my mind; but when, by faith, I look to Chriſt, then they are gone."

Calling upon her, with a friend or two, I entered into free converſation reſpecting the poſſibility of a perſon's having a *falſe* confidence; and the danger and awfulneſs of it. She appeared affected at it, but ſaid, "God forbid that that ſhould be *my* caſe."

And when ſpeaking of the importance of poſſeſſing a faith of the operation of God's Spirit, and endeavouring to deſcribe its nature and actings, ſhe replied, "What you have now ſaid pleaſes me; as, I hope, I enjoy that faith which lives upon Chriſt in the promiſe."

After other converſation, and a friend had prayed with her, I left her.

She had now peculiar manifeſtations of divine favour, and ſaid ſhe generally found the comfortable preſence of God with her. She expreſſed her happineſs to thoſe about her, that ſhe found more comfort than ever ſhe *expected* to have enjoyed.

As ſhe grew worſe, the fear of death was removed, and ſhe expreſſed the ſtrongeſt deſires to depart and be with Chriſt.

During the laſt eight or ten days of her life, ſhe was conſtantly longing and waiting for her change.

Nothing ſeemed to revive her ſo much, as the thought that her end was near; this would draw a ſmile upon her deathly countenance, and cauſe her to rejoice in hope of ſoon ſeeing the glory of God. She ſeemed to be chiefly employed in the delightful work of praiſe; and though her fleſh was waſting, and her ſtrength failing, yet God was the ſtrength of her heart—he was her ſong, becauſe he became her ſalvation.

Some time after, myſelf, with two friends, called on her. When we firſt entered the room, ſhe appeared too low for converſation; but after ſitting ſome time diſcourſing on the glories of the heavenly world, her ſpirits began to revive, and ſhe diſcovered an ardent deſire to be put into the poſſeſſion of the glorious inheritance, while ſhe cried out, "Come Lord Jeſus, come quickly!" Near as ſhe was to her end, ſhe preſſed us to ſing, which we did, and ſhe attempted to join us in the following hymn:

"Give me the wings of faith, to riſe
Within the vail, and ſee
Thoſe ſaints above, how great their joys,
How bright their glories be, &c." WATTS.

With

With this ſhe expreſſed herſelf delighted, but ſaid, "I long to join the general aſſembly above, in more exalted ſtrains. I hope we ſhall all meet there and never part." One of the friends then prayed with her, but he had not proceeded far, before ſhe *interrupted* him, exclaiming, "*Praiſe* the Lord, *praiſe* the Lord."

After prayer, ſhe aſked us to ſit down again, and deſired us to ſing; which not attending to immediately, ſhe ſaid, "I wiſh I could lead." We then ſung,

"What hath the world to equal this?
The ſolid peace, the heavenly bliſs—
The joy immortal, love divine—
The love of Jeſus ever mine.
Greater joys I'm born to know,
From terreſtrial, to celeſtial,
When I up to Jeſus go."

After this we had farther converſation; in which ſhe ſaid, "The ſting of death is taken away." And with reſpect to the doubts with which her mind had been haraſſed, ſhe ſaid, "God has taken them all away." In this happy frame of mind we left her.

A day or two after, I viſited her again, found her very ill, but ſtill rejoicing in hope of ſoon being where the inhabitant ſhall no more ſay, "*I am ſick.*" She was, however, too ill for converſation; but ſhe ſaid, "her faith and hope were ſtrong, and ſhe hoped her departure was nigh at hand."

I viſited her again the next day; when, on telling her of the death of a worthy miniſter, ſhe ſmiled and ſaid, "I hope I ſhall ſoon ſee him." She added, "Jeſus is the foundation of my hope and comfort, my truſt and dependance; and in the faith of him I enjoy great peace."

The laſt time I ſaw her, I found her compoſed and happy. On telling her I thought ſhe would ſoon be gone, ſhe looked at me and ſaid, "I wiſh I may." Theſe were the laſt words I heard her ſpeak; as I then left her, and ſaw her no more. In a few hours after ſhe was removed from a ſtate of affliction and ſorrow, to a ſtate of comfort and joy, on the 8th of Auguſt 1791, and in the 18th year of her age.

AMICUS.

ON Thurſday afternoon, Nov. 7, 1793, died Mr. Samuel Reader, of Coventry, woolſtapler, aged 70. He was, for many years, an active and uſeful deacon of an Independent Church. His diſorder was the ſtone, attended with extreme pain; and terminated, in ſix days, a life that had been ſpent in the ſervice of Chriſt. The violence of his complaint precluded much converſation; yet it was evident that he poſſeſſed peace of conſcience and reſignation to the will of God. On the Tueſday afternoon, waking from ſleep, he exclaimed, in a kind of extacy, "Well—well—*All* is well. Bleſſed be God, *I* can ſay,—all is well for *me.*" Soon after, his miniſter coming into the room, obſerved to him that "he ſeemed to be in great pain, but that he was in the hands of God—of a *good* God:" To which he inſtantly added with a loud voice, and with a peculiar ſmile, "Aye, and of a *very* good God too." Theſe were ſome of the laſt words that he uttered.

The loſs of this valuable man is ſincerely lamented, and will be ſeverely felt by his numerous Chriſtian friends. May God raiſe up in his church many men endued with the ſame public ſpirit and ſteady zeal for the cauſe of Chriſt!

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Three Diſcourſes delivered at the Ordination of the Rev. Daniel Fleming, at Nuneaton in Warwickſhire, Auguſt 6, 1793: *On the Nature of an Ordination, by the Rev.* Edward Williams, D. D.; *on Diligence in the Chriſtian Miniſtry, by the Rev.* George Burder; *and on the Duties of a Chriſtian Church, by the Rev.* Thomas Saunders. 8*vo.* 37 *pages. Price* 6*d.* Luckman, Coventry; Button, and Chapman, London.

WE take the earlieſt opportunity in our power to announce a publication of which we believe no other adverti ſement has been given; the expenſe of the preſs having, as we are informed, been borne by a congregation in low circumſtances, as well as the price being remarkably moderate. As two of the diſcourſes are the production of perſons avowedly engaged in the conduct of this Magazine, commendations from us would probably be ſuſpected by others, and unacceptable to themſelves. The outline of the ſeveral ſervices is as follows:

D. W., in his introductory diſcourſe, argues, that an uninterrupted ſucceſſion from the apoſtles, a power of communicating the Holy Ghoſt, or the interference of the civil magiſtrate, is not eſſential to the validity of an *ordination*, the right of which he conſiders as veſted in the Chriſtian ſociety itſelf, and the act therefore its own; the aſſiſtance of miniſters on ſuch occaſions being deſigned chiefly to render the impreſſion of the mutual engagements, implied therein, more deep and laſting. The reaſons he aſſigns for a preference of *this mode* are, that the people have thus actually the choice of their own miniſter, that the miniſter's conſcience is hereby left free, both in entering upon and proſecuting his work, and that it appears better calculated to promote Chriſtian diſcipline and ſocial affection. On the latter topic he expreſſes himſelf in this manner:

"Mutual choice lays a foundation for diſcipline of a very different nature from that which is enjoined by the civil power. Thoſe who are not ſwayed by the authority of heaven, we deem unfit to participate of Chriſtian fellowſhip in a particular church; but an union founded in love, and hopes of uſefulneſs in promoting the cauſe of God, however attended with imperfections, has advantages not a few. Social affection takes place of a diſtant reſerve; counſel and advice are ſought without embarraſſment; jealouſy, which often ſhows itſelf in a ſociety, formed without a perſonal choice, eſpecially when one part is of oppoſite ſentiments from the other, is more effectually ſuppreſſed."

Mr. B. deduces the theme of his addreſs to the miniſter from 2 Chron. xxix. 11. In pointing out the various branches of the *paſtoral office*, he exhorts to preach the word—the Goſpel—Jeſus Chriſt as its grand object—its peculiarities—every doctrine and duty, according to the proportion of faith; and offers ſome remarks on engagement in prayer—adminiſtration of ſacraments—catechiſing, and viſiting. He then inſiſts on the diligence neceſſary to prepare for the pulpit, on becoming exertion in it, and frequency in the exerciſes of it. In aſſigning the *extent* of the miniſter's labours, he refers to a plan of itinerancy in reſpective counties, of which a ſpe-

cimen has been publiſhed in a circular letter by the miniſters who met upon the occaſion which furniſhed the preſent article. He ſuggeſts, as *inticements* to diligence—the value of immortal ſouls—the nature of the office—and the miniſter's perſonal advantage, as involved in its right diſcharge. Upon this he ſays, "I have read that among the Lacedemonians there was a law, that none ſhould inform his neighbour of any evil that had befallen him; but every man ſhould be left to find it out himſelf in proceſs of time. How many miniſters and people act as if ſuch a law exiſted in Britain! They dare not tell, and are unwilling to be told, that 'the wages of ſin are death,' and that the wrath of God abideth on every unbeliever. But the law of God's houſe is exactly the reverſe of that we have mentioned. 'Son of man,' ſaith the Lord, 'I have made thee a watchman unto the houſe of Iſrael,' &c. &c. Ezek. iii. 17. My dear brother, I have no apprehenſion that ſuch a cataſtrophe will be yours. I truſt, that at ſome diſtant period, when you finiſh your courſe, and give up your account, you will be able to ſay, 'I am clear from the blood of all men'."

Mr. Saunders (who is likewiſe miniſter of an independent congregation at Coventry) adopts, for the motto of his ſermon to the people, the former part of 2 Cor. viii. 10. In a modeſt and affectionate manner he adviſes them to be truly thankful to God for their preſent mercies—to improve them by giving the Goſpel a ſuitable reception—to unite together cordially for the reſpectable ſupport of their community, and eſpecially to give all due encouragement to their miniſter—ſhowing him a hearty reſpect—preſenting fervent prayer in his behalf—expreſſing tender ſympathy towards him when in trouble—and furniſhing him with comfortable ſupport, as well as giving their conſtant attendance on his miniſtry. He proceeds with adviſing them—to ſtudy by all means to promote harmony, peace, chriſtian affection, and the ſpiritual improvement of each other—to conduct themſelves with great ſerioufneſs and caution in circumſtances of religious doubts—to turn their meditations to the delightful ſupports of the Goſpel, amidſt the various ſcenes of this life—and to endeavour to infuſe this temper and conduct into the riſing generation. He concludes with exhorting to diligence, circumſpection, and earneſtneſs, in the view of approaching death!

As our account is already ſo much extended, we cannot indulge our readers with any extract from this part of the publication. We recommend the whole of it to their peruſal, as compriſing, in a ſmall compaſs (to which all engagements of this nature ſhould evidently be limited), a chain of ſenſible and pleaſing obſervations, well adapted to the profit of all who prize the advantages of public devotion and Chriſtian fellowſhip.

The Power of Grace, illuſtrated in Six Letters, from a Miniſter of the Reformed Church, to John Newton, *Rector of St. Mary's, Woolnoth, London. Tranſlated from the original Latin, by* William Cowper, *of the Inner Temple, Eſq. 180 pages. Price 2s. 6d.* Johnſon. 1792.

There are few perſons now alive, to whom the religious world is under ſo great obligations as to Mr. Newton. His publications have been

been of the moſt important kind; and it has always been his unwearied aim, to deſcribe the nature, to enforce the neceſſity, and to delineate the actings of true vital godlineſs. No writings, that we know of, have a more powerful tendency to preſerve men from truſting to a form of godlineſs, and to lead them to ſeek and experience its power. Here Mr. N. appears as an editor, rather than an author: But it is a kindred work, and the Letters are in the ſame ſtrain with his own. The ſubject of this little volume, is a young man flushed with academical honours, drunk with literary pride, full of ſelf-conceit, and of the wiſdom of this world; and, in conſequence of theſe, ſunk into the groſſeſt errors, and his heart the ſeat of thoſe unhallowed paſſions which ſuch a temper of mind doth naturally produce. But by a painful diſpenſation of divine providence, which removed by death a young lady whom he tenderly loved, and by wonderful diſplays of divine grace, he was tranſlated from the power of darkneſs into the kingdom of God's dear Son. Before his converſion he was deſtined by his parents for the work of the miniſtry; and was purſuing theological ſtudies, when the wondrous change took place. In conſequence of his happy converſion to God, his literary acquiſitions (conſiderable, it ſhould ſeem, both from the greatneſs of his talents and the vigour of his application) were ſanctified, and he was enabled to devote himſelf to the ſervice of the ſanctuary, in another manner than he could have done before. When he came forth into the miniſtry, the great Head of the Church, who allots to faithful miniſters the ſcene of their labours, placed him in an extenſive ſituation for uſefulneſs, which he was endeavouring diligently to improve. To the grief of every good man, the laſt Letter is written in a ſtate of great weakneſs and affliction; and he concludes himſelf near the ſeaſon of his diſſolution, in the proſpect of which his ſoul expreſſes the livelieſt joy and the fulleſt aſſurance of hope. But we are exceedingly happy to learn from private information, that letters have arrived poſterior to the date of the laſt in this collection, which contain the pleaſing intelligence that his health is perfectly reſtored. It was the gentleman's requeſt that every circumſtance relating to him ſhould be concealed; but there can be no impropriety in juſt mentioning that the author is a native of the United Provinces, and that he is now ſerving God in the Goſpel of his Son, at the Cape of Good Hope.

There are two things in this volume which muſt attract the notice of every pious reader, and produce many ſerious inquiries. The inſtrument of the author's converſion was a Socinian or infidel book; and he judges that he was converted before he had any ſcriptural views of the perſon and office of Jeſus Chriſt, nay, while he entertained doubts as to his deity and atonement. Moſt of our readers will wiſh to have the author's own words on theſe ſubjects. Concerning the book that was the inſtrument of his converſion, he ſays, p. 92. 95.

"In the afternoon I was employed in reading the Meditations which I have mentioned of that ſocinianizing or ſceptical writer on the Truth of Natural Religion. I read them with a cloſe attention, and was abſorbed in the meditations that he ſuggeſted.

Suddenly awakened, as I may ſay, out of thoſe muſings, I thought on God and his works. An idea altogether extraordinary of the glory and majeſty of God ſtruck me. I had never in ſuch manner repreſented God to myſelf as now. I obſerved (the eyes of my underſtanding being enlightened) and admired in all his works to which I adverted, his ſtupendous power, wiſdom, and goodneſs. I had in my mind an apprehenſion of the ſplendour of his glory and preſence perfectly new to me. It was not ſo much a *notion* that my illuminated intellect entertained of his infinite majeſty and perfections, as it was a *ſenſe* of them: They were ſo preſent to me, that *I felt* them. The glory of his infinite preſence and glory filled me with delight, and I ſaw clearly his ſupreme worthineſs of all my love and obedience; that my mind was carried with a ſweet and irreſiſtible force, to love them with ſincerity; and my heart, broken at the ſight, abhorred its former ingratitude. I inſtantly conceived the purpoſe of a total reform in my conduct, of an univerſal attention to all his commandments, and to take them for my rule of life, thenceforth, without any exception. This appeared to me not only perfectly juſt and right, but eaſy alſo and pleaſant. I ſeemed to myſelf to have been hitherto the blindeſt and moſt ungrateful of creatures, who had never formed to myſelf ſuch views of God before, who had neither loved nor obeyed him."

The views that he had at the time of his converſion, as to the doctrines of the Goſpel, he expreſſes in the following terms, p. 104, 105.: "In the days that immediately followed my regeneration, I thought not much of Jeſus; and if any ideas of him preſented themſelves to my ſoul, they were deeply tinctured with the opinions either of the Arians or Socinians. Juſt notions of his divinity, of the ſatisfaction made by him, and of the life of faith in him, I had none; but on theſe ſubjects roved at random. What I ought to believe of him, I knew not; and though he had purchaſed for me, and beſtowed on me the grace and favour of God, adverted ſeldom or never to my infinite obligations to him. The Saviour dwelt in me, I may ſay, unknown to me, and held my eyes that I might not know him: Yet I was made a partaker of his life, and, as a member of his myſtical body, derived from him, as the head of that body, however unconſcious of it, all the illumination, comfort, or ſpiritual ſtrength that I enjoyed."

We never met with any thing ſo remarkable as this. It has been ſuggeſted, that the perſon may have forgotten or miſſtated the way in which God wrought the work of regeneration in his ſoul. But we would not take the liberty to contradict his own account; for we are ſure that, from his preſent views, the thing muſt appear as extraordinary to him as it does to us. The ſubject would afford ſcope for a profitable eſſay; and we moſt earneſtly wiſh, that the editor of theſe Letters would favour us with it in the Magazine: An eſſay from ſuch a pen would inſtruct many. The limits of a reviewer will afford him room only to recommend the caſe to the notice of miniſters, as furniſhing matter for humble adoration of the ways of God, which are unſearchable and paſt finding out, and juſt to ſuggeſt that there are miracles in grace as well as in nature.

Sermons on the Divinity of Chriſt. *By* Robert Hawker, D. D. *Vicar of the Pariſh of Charles, Plymouth; and formerly of Magdalen Hall, Oxford. The ſecond Edition.* 8*vo.* 356 *pages. Price* 5*s. boards.* Hazard, Bath; Deighton, London. 1793.

Among the able writers which this century has produced, on the ſubject of our bleſſed Saviour's divinity, Dr. Hawker may juſtly be claſſed. His Sermons, firſt preached, and then publiſhed, for the benefit of his congregation, ſoon excited the oppoſition of a neighbouring miniſter of Socinian ſentiments. The Doctor replied to him, with ſo much good ſenſe, and good temper, that his anſwer may ſafely be recommended as a maſterly performance for the manly reaſoning it contains, and a pattern of controverſial writing for the graceful language in which it is expreſſed *.

That a ſecond edition of theſe Sermons ſhould be required ſo ſoon, is a pleaſing circumſtance. Trinitarians have no reaſon to complain, as a celebrated Socinian does, that their writings are neglected. Many are ſtanding in the paths, and inquiring "for the good old way," ſanctioned by prophets and apoſtles, in preference to the high road to infidelity and atheiſm, recommended by *rational Chriſtians*, and modern philoſophers.

Though the plan we have adopted precludes a critical examination of *re-publications*, it does not prevent us from giving our opinion that theſe valuable diſcourſes will continue to be read with pleaſure and profit by perſons of all denominations who love the *Godhead of Chriſt*, the moſt grand and important of all the doctrines of Chriſtianity. Should future editions be called for (which we ſincerely hope will be the caſe), we ſhall be happy to announce them to the Public with marks of reſpectful approbation.

The Croſs of Chriſt conſidered: In a Letter, addreſſed to Chriſtians of all Denominations. *By* John Fawcett, A. M. 8*vo.* 14 *pages. Price* 2*d.* Wills and Co. London. 1793.

This is an animated, well-written piece, upon a very important, intereſting ſubject. "The refined ſyſtem of religion (ſays our author) which is at this day adopted by many, is unſuitable to the caſe of anxious guilty criminals. It is inſufficient to give ſubſtantial peace to a wounded conſcience; inſufficient to furniſh a proper reply to that moſt important of all inquiries, *what muſt I do to be ſaved?* But the Goſpel of our Lord Jeſus Chriſt is richly adapted to anſwer all theſe purpoſes. It directs us to the death of the divine Saviour in our room and ſtead, as the ſovereign remedy for all the evils which ſin has introduced. The croſs of Chriſt is the grand ſource of relief, which it propoſes to our conſideration. It is this which diſtinguiſhes the religion of Jeſus from every other religion profeſſed in the world."

After a brief explanation of the meaning of the croſs of Chriſt; by which he underſtands, "not the timber to which he was nailed,

* See *Dr. Hawker's Evidences of a plenary Inſpiration*, in a Letter to Mr. Thomas Porter; which was reviewed in the Third Number of our Firſt Volume

and

and on which he expired, but his crucifixion upon it; the death which he died for ſinners;" he proceeds to conſider it as the fulfilment of divine purpoſes and predictions—the ſum of the Goſpel—the ſalvation of ſinners—the conqueſt of all enemies—the foundation of hope—the ground of triumph—the diſplay of divine perfections—and the grand incentive to holineſs." Each of theſe propoſitions is illuſtrated with as much perſpicuity and force as could be expected within the limits of a few pages. From the ſimilarity of ſentiment and expreſſion we are inclined to think that Mr. F. has ſtudied with attention the inimitable ſermon of Maclaurin on the croſs of Chriſt; a fountain from which no man need to be aſhamed to draw, as long as good ſenſe, and ſound divinity, are held in eſtimation among thoſe who can ſay with the Apoſtle, *God forbid that we ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt.*

The Plain Chriſtian Shepherd's Defence of his Flock; being Five Letters in ſupport of Infant Baptiſm. By William Shrubſole. *Price* 1*s.* Chapman and Co.

The well-known author of the Chriſtian Memoirs again appears before the Public; not, however, in the pleaſing path of allegory, but in the thorny maze of controverſy. Baptiſm is a point of Chriſtian doctrine, which, as to the mode and ſubjects of it, has been exceedingly diſputed. It has called forth the exertion of great ability, and frequently inflamed the mind of the diſputant with the moſt intemperate zeal.

Our author conceives, and perhaps very juſtly, that the point may be ſatisfactorily determined, without either of the above qualifications for controverſy: He has, therefore, treated it in a very plain and popular manner. As the law and the teſtimony muſt ultimately decide it, he has looked neither for precept nor example to any other authority: And as meekneſs of wiſdom is the moſt proper diſpoſition of mind, to ſearch after and to recommend truth; he has written in a becoming ſpirit of benevolence and candour. "In hope," ſays Mr. S. "of being uſeful in preſerving the peace of the churches and religious aſſociations, and as a defence of the author's principles and conduct, he ſends theſe Letters into the world; earneſtly begging a bleſſing from the great Head of the Church, both on thoſe whom he oppoſes, and on thoſe whom he defends."

In the firſt of theſe Letters, our author examines the connexion of the Jewiſh and the Chriſtian church.—In the ſecond he conſiders baptiſm as practiſed by John and our bleſſed Saviour.—In the third, as practiſed after the aſcenſion of Chriſt, and as recorded in the Acts of the Apoſtles.—In the fourth, what appears in the epiſtolary writings of the New Teſtament, in favour of infants right to church privileges, and conſequently to baptiſm. And in the fifth, he inveſtigates the mode of baptizing.

They are written in plain, perſpicuous language, and are neither deſtitute of novelty nor ingenuity. And whoever peruſes them with ſentiments contrary to thoſe of the author, if he be not convinced, yet, we are perſuaded, he will not be offended.

POETRY.

POETRY.

THE NEW YEAR.

THIS reſtleſs globe its annual race
Hath travers'd round its circled ſpace,
And dates a new career;
Time, that admits no moment's pauſe,
Obedient to Creation's laws,
Hath brought *another year*.

What wondrous pow'r, what mighty ſoul,
Impels the planets as they roll,
Their trackleſs paths to find?
Who doth the certain ſeaſons form,
And heat, and cold, and calm, and ſtorm,
In one vaſt ſyſtem bind?

Who ſcents the Spring's freſh blooming days,
Or kindles Summer's fervid rays,
Or mellows Autumn's ſtore?
Who ſpread the fields with living green,
Or painted the luxuriant ſcene
That cheerful nature wore?

Who ſends the wintry blaſt around,
Or bids the ſnow refreſh the ground,
Or ice the floods enchain?
Say—is it chance, bold atheiſt, ſay,
Shades o'er the night, illumes the day,
And forms theſe worlds in vain?

Ah, no! e'en reaſon dark can find
Th' almighty Hand, th' eternal Mind,
On all his works impreſt;
His *terrors* wake the ſinner's fear,
His *goodneſs* crowns the fruitful year,
And makes creation bleſt.

Jehovah ſpake, and time began,
And worlds their myſtic mazes ran,
Obedient at his call.
His word ſhall quench the ſource of light,
And turn to blood the queen of night,
And make the planets fall.

Yes, worlds on worlds ſhall all expire;
Expecting the refining fire,
They haſten to their doom.
What then is man, polluted worm,
Of ſcanty date and fleeting form,
Durſt he of time preſume?

Ah, no! each moment, as it flies,
Bears millions homewards to the ſkies,
Or plunges them beneath;
As bubbles riſe, and diſappear,
As atoms float till loſt in air,
We riſe—then ſink in death.

Then let me, while my moments laſt,
With double zeal redeem the paſt,
While yet the ſeaſon's mine;
And counting well my fleeting days,
Apply my heart to Wiſdom's ways,
That lead to life divine.

ALIQUIS.

NEW YEAR'S GIFTS

FROM SOVEREIGN GRACE.

Aſk what I ſhall give thee. 1 Kings, iii. 5.

WHILE mortals meet each op'ning year,
Freſh marks of friendſhip to beſtow,
The Saviour ſays, with love ſincere,
"Soul—What ſhall I preſent to you?

"What ſhall *I* give thee," ſaith the *Lord*,
"To ſhow *my* friendſhip and *my* love?
All that I can I will afford,
My great philanthropy to prove.

"Come, freely tell me thy requeſt,
And richly ſhall my hand ſupply;
Say—what will make thee truly bleſt?
And ev'ry wiſh I'll ſatisfy.

"Is it my *favour* you deſire?
Or will *eternal glory* pleaſe?
Is it a *kingdom* you require?
Or aſk you greater gifts than theſe?

"Well—if there's any worth in *me*,
Or riches in my *ſaving name*,
All, all, I freely give to thee—
Myſelf and my *ſalvation* claim."

Dear Jeſus, can it be the caſe?
And may I take thee at thy word?
Oh! how ineffable the grace
That will *ſuch* new year's gifts afford!

New ev'ry morn—and gifts *indeed!*
What can a ſeraph wiſh for more?
What *greater*, can a ſinner need?
Lord! I embrace them, and adore.

Could all terreſtrial gifts combine
That ever have or can be given,
How poor, if once compar'd with *mine!*
Mine are the richeſt gifts of heav'n!

L. T.

ON THE BIRTH OF JESUS.

And, lo! the star which they saw in the east, went before them till it came and stood over where the young child was. Matt. ii. 9.

BEHOLD the day! th' appointed day!
The prophecies are all fulfill'd!
The day which Abram long'd to see,
Which ushers in the holy Child!

Angelic legions catch the flame,
And down to earth they wing their way,
They hail the shepherds, and proclaim,
"Jesus the God is born to-day!"

Behold, the Sun of Righteousness
Rises to shed his healing rays!
Ye sons of men rejoice, and bless
The sacred morn—the day of grace.

A wondrous star in heav'n appears,
The herald of the new born King,
Who comes to banish all our fears,
And a complete salvation bring.

This type of Jacob's brilliant Star,
Whose matchless glories shine abroad,
Guided the sages from afar,
To worship the INCARNATE GOD.

The blazing meteor wav'd on high,
And led them thro' the unknown road;
To Judah's land it guides their way,
And hovers o'er his mean abode.

The infant Saviour, and their GOD, [prise;
Fill'd their whole souls with strange sur-
They own'd his pow'r; confess'd him LORD,
And paid their offerings and their praise.

Thus may we seek the Saviour's face,
And bow before his sacred throne!
O, may we feel his saving grace,
And triumph in the Lord alone!

HORATIO.

TO THE MESSIAH.

REFULGENT Day-Star! fount of my best joy!
My firmest hope of future rest above!
The season now returns which we employ,
To celebrate the praises of thy love;

To celebrate, in warm ecstatic song,
The morn that brought thee to this lower sphere,
In raptur'd notes, in acclamations long,
And sounds symphonious on the ravish'd ear:

The morn that brought thee from thy blazon'd throne,
Circled by cherubs, and by seraphs blest,
To the vile manger, wretched and forlorn—
An infant hanging at the mother's breast

O what a morn to sinful man was this!
(Envelop'd in the blackest shades of night,)
That open'd wide the gates of endless bliss;
That dawn'd with prospects so divinely bright!

Well might there burst from the ethereal sky [birth,
Hosts of bright angels—heralds of thy
Who, in sweet harmony, proclaim'd on high,
"Good will to man, and peace 'twixt heav'n and earth."

Well might the sage * in exultation say,
Clasping the Babe to his empassion'd heart,
"Now is salvation come!—the expected day!
Now in sweet peace and comfort I'll depart!"

O! may our bosoms burn with equal fire,
While we adore the myst'ry of thy name;
Call ev'ry passion, ev'ry pure desire,
To join in concert with thy sacred flame.

TROCULUS.

AN EPITAPH

On Four Children of RICHARD and HANNAH FOSTER of Cambridge, who died in their Infancy; said to be written by Mr. R. ROBINSON.

BOLD Infidelity, turn pale and die;
Beneath this stone four infants ashes lie;
Say, are they lost or sav'd?
If death's by sin, they sinn'd because they're here; [appear.
If heaven's by works, in heaven they can't
Reason—Ah, how deprav'd!
Revere the Bible's sacred page, the knot's unty'd:
They died, for Adam sinn'd; they live, for Jesus dy'd.

THE CHRISTIAN'S ATTACHMENT TO THE HOUSE OF GOD.

Psalm xxvi. 8.

DEAR Lord, within thine house
How pleasant 'tis to sit;
With humble heart to pay my vows,
And worship at thy feet!

Yet teach my soul to prize
The better bliss above:
Prepare me, Lord, to mount the skies,
And dwell in light and love.

EBENEZER.

* Simeon.



REV. DAVID BOGUE, A.M.

GOSPORT.

Published by Chapman & Co. 66, Fleet Street, February 1, 1793.

THE

Evangelical Magazine,

FOR FEBRUARY, 1794.

BIOGRAPHY.

The Reverend JOHN THORPE, late Paſtor of the Independent Church, at Maſborough, near Rotherham.

ALTHOUGH Mr. Thorpe has been dead more than ſeventeen years, and, when living, moved in a comparatively contracted ſphere; yet, there are traits in his character, ſufficiently diſtinguiſhable to entitle him to a ſtation in biographical records, among divines of greater notoriety.

While, on the one hand, we are free to confeſs, that we are not much inclined to credit every account of the marvellous converſions, which are ſaid to take place in ſome religious circles; yet, it muſt be allowed, that there occur, in the various diſpenſations of Divine Providence, ſome inſtances of this nature, to which the refuſal of our belief might be juſtly imputed to an unreaſonble incredulity.

There are circumſtances attending the converſion of Mr. Thorpe, the authenticity of which, however ſingular, may be relied upon, as it was from himſelf that our information was immediately derived.

Rotherham, and its environs, had, for a conſiderable time, been ranked by ſerious people, among thoſe parts of Yorkſhire, which were leaſt inclined to favour the ſpread of evangelical religion; and when Meſſrs. Whitefield, Weſtley, and others, attempted to diſſeminate divine knowledge in that neighbourhood, their perſons and meſſage were treated with contempt. The propagation of malicious falſehoods was encouraged, with deſign to counteract the good effects of their miniſtry. Mr. Thorpe ranged under the ſtandard of their moſt virulent oppoſers; and not content with perſonal inſult, added private ridicule to public interruption. Public-houſes became theatres, where the fate of religious opinions was to be determined.

It was at one of these convivial resorts, that Mr. Thorpe and three of his associates, to enliven the company, undertook to mimic the above preachers. The proposition was highly gratifying to all the parties present, and a wager agreed upon, to inspire each individual with a desire of excelling in this impious attempt. That their jovial auditors might adjudge the prize to the most adroit performer, it was concluded that each should open the Bible, and hold forth from the first text that should present itself to his eye. Accordingly three in their turn mounted the table, and entertained their wicked companions, at the expense of every thing sacred. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thorpe to close this very irreverent scene. Much elated, and confident of success, he exclaimed as he ascended the table, "I shall beat you all!" But Oh! the stupendous depths of divine mercy! who would have conceived that a gracious Providence should have presided over such an assembly, and that this should be the time of heavenly love to one of the most outrageous mockers!

Mr. Thorpe, when the Bible was handed to him, had not the slightest preconception, what part of the Scripture he should make the subject of his banter. However, by the guidance of an unerring Providence, it opened at that remarkable passage, Luke xiii. 3. "Except ye repent, ye shall all likewise perish." No sooner had he uttered the words, than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment, he was favoured with a clear view of his subject, and divided his discourse more like a divine, who had been accustomed to speak on portions of Scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, no want of utterance, and we have frequently heard him declare, "If ever I preached in my life, by the assistance of the Spirit of God, it was at that time." The impression that the subject made upon his own mind, had such an effect upon his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity.

The unexpected solemnity and pertinency of his address, instead of entertaining the company, first spread a visible depression, and afterwards a sullen gloom, upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his

his own boſom. No individual appeared diſpoſed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedneſs of his remarks; yea, many of his ſentences, as we have heard him relate, made, to his apprehenſion, his own hair to ſtand erect!

When he left the table not a ſyllable was uttered concerning the wager; but a profound ſilence pervaded the company. Mr. Thorpe immediately withdrew, without taking the leaſt notice of any one preſent; and returned home, with very painful reflections, and in the deepeſt diſtreſs imaginable. Happily for him, this was his laſt bacchanalian revel! His impreſſions were manifeſtly genuine; and from that period the connexion between him and his former companions was entirely diſſolved. Thus, by a ſovereign, and almoſt unexampled act of divine grace, in a place where, and at a time when, it was leaſt expected, "the prey was taken from the mighty, and the lawful captive delivered!"

Hell mourns ſincere, as for an only ſon!
A captive loſt—and Heaven the prize has won!

The people whom he had before ſo frequently reviled, became now the objects of his delight. He ſought their company with avidity; and, ſoon after, was joined to Mr. Weſley's ſociety. He continued more than two years in a diſconſolate and deſponding ſtate; but that God "who comforteth thoſe that are caſt down," was pleaſed, after he had ſhowed him great and ſore "troubles, to take off his ſackcloth, and gird him with gladneſs." His habitual ſerioufneſs, and uniform morality, ſoon endeared him to his new connexions, and the ſpecimens he gave of his talents, in his occaſional exerciſes in private, flattered their hopes, that he would ſoon be called forth to public notice. In theſe expectations they were not diſappointed; for he was quickly ſent out, by Mr. Weſley, to "preach the faith which he once attempted to deſtroy."

His abilities were generally conſidered to be above mediocrity; and in his itinerant labours he was both acceptable and ſucceſsful wherever he went.

When Mr. Thorpe had preached about two years, he was uncommonly harraſſed with temptations to atheiſm. Theſe continued, a few intervals excepted, many months. His diſtreſs ſometimes upon this account was ſo great, as to embarraſs his mind beyond deſcription. At length, however, he was happily delivered, by the following occurrence. Paſſing through a wood, with a deſign to preach in a neighbouring village, while he was ſwinging his hand, a leaf acci-

dentally

dentally ſtuck between his fingers. He inſtantly felt a powerful impreſſion on his mind, to examine the *texture* of the leaf. Holding it between his eye and the ſun, and reflecting upon its exquiſitely curious and wonderful formation, he was lead into an extenſive contemplatton on the works of creation. Tracing theſe back to their firſt cauſe, he had, in a moment, ſuch a conviction of the exiſtence and ineffable perfections of God, which then appeared in every ſpire of graſs, that his diſtreſs was immediately removed, and he proſecuted his journey, rejoicing in God, and admiring him in every object that preſented itſelf to his view.

After this, he was not a little gratified by being ſtationed, for a ſeaſon, at Rotherham. It was here that his ideas became more enlarged in the doctrines of grace; into which he alſo attempted to lead his hearers. Mr. Weſley, being informed that many of the Society were become Calviniſts, attributed this change of ſentiment to the preaching of Mr. Thorpe; and ſoon after, going into the north, took Rotherham in his way, with a view to check the progreſs of opinions to which he was himſelf avowedly inimical. With this deſign, he ſent Mr. Thorpe to a place about an hundred miles diſtant; but finding all his efforts vain, he was not a little exaſperated, and immediately ordered Mr. Thorpe to be diſmiſſed from the connexion.

The ſociety at Rotherham, receiving intelligence of this circumſtance, ſeparated from Mr. Weſley's connexion, and forming themſelves into a diſſenting church, made choice of Mr. Thorpe to preſide over them. For ſome time he preached in a public ſchool, but a meeting-houſe having been erected by Meſſrs. Walkers, he there exerciſed the duties of the paſtoral office.

Mr. Thorpe after this advanced from *moderate*, to *high* Calviniſm. In the peculiarites of this ſyſtem, a general call and pointed addreſs to ſinners is particularly exploded; and though on this account, perhaps, it is not to be wondered at, that his labours were not ſo extenſively uſeful, as might have been wiſhed, yet he was not without frequent ſeals to his miniſtry.

Though he was a man of very ſtrong and lively paſſions, and poſſeſſed a large ſhare of parental affection, yet he ever found, like many other good people, an unaccountable backwardneſs to ſpeak in a direct way to his children concerning their eternal ſtate. We never remember ſeeing him ſo much affected, as when relating the circumſtance of the death of a beloved daughter. This amiable child, being brought to the

verge of the grave, by an incurable diſeaſe, and being, in his apprehenſion, a ſtranger to the power of divine grace, he was earneſtly concerned to apprize her of the danger of her ſtate. Repeatedly did he reſolve to addreſs her on this momentous ſubject. He entered her chamber, he beheld her ſufferings, and unwilling to increaſe her diſtreſs, by adding the weight of *mental* to *corporal* pain, he as repeatedly retired without being able to effect his reſolutions. He was wounded with the impropriety of his conduct, and greatly feared leſt his miſjudging fondeſs ſhould terminate in the eternal ruin of the object of his affections.

At length, after repeated ſolicitations for divine aſſiſtance he once more approached her bed, and preſſing her hand, ſaid, in broken accents, "Has an eternal ſtate, my deareſt daughter ever engaged your attention?" This was all he could utter; to which queſtion, ſhe, to his aſtoniſhment and joy, immediately replied, "Yes, father, under a ſermon that you preached, from the third to the Romans, upon man's loſt condition, I was convinced that I was in a ſtate of condemnation. Since that time, I have been unable to procure any conſolation, and fear I ſhall be loſt for ever." Her tears for ſome time prevented her from ſaying any more. When able to proceed ſhe informed him, that ſhe had long wiſhed, but in vain, to acquaint him with her apprehenſions. Overcome with joy at this unexpected reply, he endeavoured to convince her of the certainty of ſalvation to all, who, conſcious of their imperfections, confide in the merits of the Redeemer for acceptance. Her uneaſineſs continued for two days, after which the ſun of righteouſneſs riſing upon her ſoul, every mental gloom was diſſipated; and having enjoyed uninterrupted pleaſure for fifteen days, Mr. Thorpe had the felicity of witneſſing her triumphant departure, in the 15th year of her age.

Accumulated afflictions, and an increaſing family, added to a narrow income, rather embarraſſed his circumſtances. But he was frequently ſupported in the recollection of that Scripture, "he that gathered much, had nothing over, and he that gathered little had no lack." Being a holy and conſcientious man, he was ſometimes concerned, leſt any thing ſhould tranſpire in his circumſtances, to wound the credit of religion; but from this anxiety he was relieved by his own and neighbouring churches; by whoſe benevolent exertions his circumſtances were at length rendered eaſy.

Mr. Thorpe was long and ſorely afflicted with the gravel, which he bore with aſtoniſhing fortitude and patience. This, with a complication of other diſorders, brought on a

decline, which terminated his valuable life, on November 8, 1776, and about the 46th year of his age. He left a widow, and ſeveral children, one of whom is now in the miniſtry.

Mr. Thorpe exerciſed the paſtoral function, at Maſborough thirteen years, during which time he was conſidered to be a rigid diſciplinarian. The church conſiſted at his death of 45 members. He was ſucceeded in his office by the Rev. Thomas Grove, who gives his teſtimony concerning him, that "he was a very holy man—much reſpected during the whole of his life—made a glorious end, and that his memory will long continue dear to the people of his charge."

DIALOGUE THE SEVENTH, BETWEEN CRISPUS AND GAIUS

On Antinomianiſm.

Criſpus.

OUR converſation on the moral law has lead me to think of ſome other ſubjects nearly related to it. I have obſerved that many people have been called Antinomians, yet very few call themſelves ſo. What is antinomianiſm?

Gai. Enmity, or oppoſition, to the law of God.

Criſp. Are not all men then by nature antinomians?

Gai. I believe they are, for the *carnal mind is enmity againſt God; for it is not ſubject to the law of God, neither indeed can it be.*

Criſp. By this paſſage it would ſeem too that God and his law are ſo united, that a non-ſubjection to the one is enmity to the other.

Gai. How ſhould it be otherwiſe? The ſum of the law is love; and not to love in this caſe is to be at enmity.

Criſp. All men however do not profeſs to be at enmity, either with God, or his law.

Gai. True; but many men are very different, you know, from what they profeſs to be, and even from what they conceive of themſelves.

Criſp. I can eaſily conceive of various wicked characters being enemies to the divine law, whatever they may ſay in its favour.

Gai. And have you not obſerved that all the different ſpecies of falſe religion agree in this particular?

Criſp. I do not know whether I have ſufficiently.—To what do you refer?

Gai.

Gai. I refer to the different forms in which mankind quiet their conſciences, and cheriſh their hopes, while the love of God and man is neglected. What is ſuperſtition but the ſubſtitution of ſomething ceremonial, ſomething that may be done conſiſtent with a heart at enmity with God, in the place of that which is moral? The tithing of mint and cummin, and various things of the kind, were much more agreeable to the *old Phariſees*, than *judgment, mercy, and the love of God.* The *modern Jews* are greatly attached to ceremony; but the ſhocking indevotion which diſtinguiſhes their worſhip, and the fraudulent ſpirit which pervades their dealings, ſufficiently diſcover their averſion to that law of which they make their boaſt. Impiety and cruelty are prominent features in the faces of our *modern heathens*, with all their refinement; and the ſame is obſervable in others who are leſs refined: Gods and weapons of war are to be found in the moſt *barbarous heathen nations.* Ignorant as they are, they have all learned to violate the two great branches of the moral law*. Beads, and pilgrimages, and relics, and all the retinue of *popiſh* ceremonies, are but ſubſtitutes for the love of God and our neighbour. The formal round of ceremonies attended to by *phariſaical profeſſors* of all communities is the ſame. Let an attentive reader examine the ſyſtem of *Socinus*, and even of *Arminius*, and he will find them agreed in oppoſing the native equity and goodneſs of the moral law. The former claims it as a matter of juſtice, that allowances be made for human error and imperfection; and the latter, though it ſpeaks of *grace* and the *mediation of Chriſt*, and conſiders the Goſpel as a new, mild, and remedial law, yet would accuſe you of making the Almighty a tyrant, if this grace were withheld, and the terms of the moral law ſtrictly adhered to. All theſe, as well as that ſpecies of falſe religion which has more generally gone by the name of *antinomianiſm*, you ſee are agreed in this particular. This laſt, which expreſly diſowns the moral law as a rule of life, ſets up the Goſpel in oppoſition to it, and ſubſtitutes viſionary enjoyments as the evidence of an intereſt in Goſpel bleſſings, in place of a conformity to its precepts—this laſt, I ſay, though it profeſſes to be greatly at variance with ſeveral of the foregoing ſchemes, is nearer a-kin to them than its advocates are willing to admit. If the love of God and man be left out of our religion, it matters but little what we ſubſtitute in its place. Whether it go by the name of rea-

* This reflection was made by a friend of mine on viſiting *The Britiſh Muſeum*, and ſeeing various curioſities from heathen countries, amongſt which were a number of their idols and inſtruments of war.

ſon or ſuperſtition, religious ceremony or evangelical liberty, all is deluſion; all ariſes from the ſame ſource, and tends to the ſame iſſue. Good men may in a degree have been beguiled, and for a time carried away with theſe winds of falſe doctrine; but I ſpeak of *things*, and their natural tendencies not of *perſons*. In ſhort, we may ſafely conſider it as a criterion by which any doctrine may be tried; if it be unfriendly to the moral law, it is not of God, but proceedeth from the father of lies.

Criſp. What you have obſerved ſeems very clear, and very affecting: But I have heard it remarked that theſe ſyſtems naturally attach their adherents to the works of the law.

Gai. This is very true; but there is a wide difference between an attachment *to the law*, and an attachment *to the works of the law* as the ground of eternal life; as much as between the ſpirit of a faithful ſervant, who loves his maſter, loves his family, loves his ſervice, and never wiſhes to go out free; and that of a ſlothful ſervant, who, though he hates his maſter, hates his family, hates his employment, and never did him any real ſervice, yet has the preſumption to expect his reward.

Criſp. This diſtinction ſeems of great importance, as it ſerves to reconcile thoſe ſcriptures which ſpeak in favour of the law, and thoſe which ſpeak againſt an attachment to the works of it.

Gai. It is the ſame diſtinction, only in other words, which has commonly been made reſpecting the law as a rule of life, and as a covenant.

Criſp. Will you be ſo obliging as to point out a few of the conſequences of denying the law to be the rule of life, and repreſenting it as at variance with the Goſpel.

Gai. Firſt, this doctrine directly militates againſt all thoſe ſcriptures which ſpeak in favour of the moral law, and afford us an honourable idea of it: Such as the following, *O how I love thy law! The law is holy, and the commandment is holy, juſt and good—I came not to deſtroy the law, but to fulfil it.—Do we then make void the law through faith? God forbid! Yea, we eſtabliſh the law—I delight in the law of God after the inner man--I with my mind ſerve the law of God.* Secondly, This doctrine reflects upon God himſelf for having given a law under one diſpenſation, which is at variance with a goſpel given under another. Thirdly, It juſtifies the ſinner in the breach of the law. There can be no evil in ſin, but in proportion to the goodneſs of that law of which it is a trangreſſion. Fourthly, It is in direct oppoſition to the life and death of the Saviour. By the former he obeyed its precepts, by the latter endeared

its penalty, and by both declared it to be holy, juſt and good. Every reflection therefore upon the moral law is a reflection upon Chriſt, ſeeing he has magnified it, and made it honourable. Fifthly, It ſtrikes at the root of all perſonal religion, and opens the flood-gates to iniquity. Thoſe who imbibe this doctrine talk of being *ſanctified in Chriſt*, in ſuch a manner as to ſuperſede all perſonal and progreſſive ſanctification in the believer.

Criſp. I thank you, my dear Gaius, for your obſerva ions.—Farewell.

Gai. Farewell.

THE CONSOLATIONS OF THE POOR.

And now, without a friend to aid, I ſtand,
Abandon'd to the gloom of my ſad thoughts!
Said I, *without* a friend? Suſpicion vile!
All-powerful Friend and Guardian of the juſt!
Have I not *thee* to aid me in diſtreſs?
O let that thought ſupport my drooping ſoul!

HOW wonderfully the diſpenſations of Jehovah's providence harmonize in the accompliſhment of his infinitely great and precious promiſes! *When the poor and needy ſeek water and there is none, and when their tongue faileth for thirſt, the Lord will hear them, the God of Iſrael will not forſake them. Their daily bread ſhall be given, and their waters ſhall be ſure.* In the dark viciſſitudes of poverty the riches of divine munificence and love are ſupremely diſplayed. The Scriptures may be conſidered as preſenting to our view a map of a vaſt, barren, and inhoſpitable country, through which the ſubjects of grace are travelling, deſtitute, as the people of Iſrael in their way to the land of promiſe, and in which their wants are ſupplied by a conſtant ſucceſſion of extraordinary and miraculous interpoſitions. For Hagar in her diſtreſs, God made the wilderneſs of Beerſheba abound with conſolation in the moment when ſhe was abandoned by hope. His wiſdom ſuffered Joſeph to be carried a ſlave into Egypt, that his goodneſs might ſave the venerable Jacob and his guilty ſons from the horrors of famine. The Prophet Elijah was fed by an *angel* under the juniper-tree, by the *ravens* at the brook Cherith, and afterwards by a *poor widow of Zarephath*; whoſe barrel of meal and cruiſe of oil were inexhauſtible while he was continued in a ſtate of exigence.

The word of God is the hiſtory of his providence, the truth and glory of which have been atteſted by the experience of

of the church in every period of extreme difficulty and diſtreſs. *We are compaſſed about with a great cloud of witneſſes*, who ceaſe not day and night calling upon us to follow them in the *kingdom and patience of Jeſus Chriſt*. By the proſperity of the world our minds may by debauched and our ſouls ruined; but by the poverty and afflictions of the croſs, the perfection of our holineſs and happineſs is ſingularly promoted. What dignity did the Saviour of the world ſtamp upon poverty! What contempt did he pour upon grandeur! The great multitude which ſtand triumphant on Mount Sion will be chiefly compoſed of ſuch as in this life are deſtitute of every thing eſteemed of *conſequence* by ambition or avarice; though many of the greateſt, and *all* the beſt men have ranked with the poor deſpiſed followers of the Lamb of God; *men, of whom the world was not worthy*; men, on whoſe account the righteous Judge of the univerſe has wrought the greateſt wonders of *judgment* and *mercy*.

The celebrated martyrologiſt, Mr. John Fox, was at one time reduced to the moſt forlorn condition; apparently forſaken of God and man, a wretched outcaſt from the comforts of friendſhip in heaven and earth. In this ſtate he was ſitting in St. Paul's church, almoſt ſpent with long faſting, his bones ſtaring, his countenance pale, his eyes hollow and ghaſtly, and bearing in his perſon every evidence of a ſtarving, dying man; when He who *ſees* and *feels* the afflictions of his faithful ſervants, and has appointed a time for their deliverance, ſent a perſon to communicate a temporary ſupply, and direct his views to the proſpect of brighter days. The ſtranger accoſted him in terms of the kindeſt familiarity, and putting a ſum of money into his hend, exhorted him to be of good cheer, to take proper care of himſelf, and to improve the means of prolonging his life; for that within a few days new hopes would ariſe, with ample proviſion for his future neceſſities. He tried with great anxiety to find out this *ſon of conſolation*, but his generoſity was *for a memorial before God*, not for the praiſe of man. However, his welcome prediction was happily fulfilled, for within three days Mr. Fox was raiſed to affluence and honour.

Lo, theſe are parts of his ways! Many ſuch things are with him! The darkeſt nights are often ſucceeded by the brighteſt days, the drearineſs of winter is forgotten in the beauty and riches of ſummer, and the ſtorms which have threatened our deſtruction bear us to ſerene and peaceful regions. The degree and duration of adverſity are determined in the counſel of heaven; and as it ſhall infallibly ſubſerve the religious proſperity

rity of the ſaints, it ſhould be welcomed as a friend, not deprecated as an enemy. A fretful mind and a murmuring tongue will render us both incapable and unworthy of conſolation, when deſtitute and afflicted: But if we cheerfully confide in God, who *clothes the lilies of the field and feeds the birds of the air*, every ſituation will be a paradiſe, and from our bitterest ſufferings we ſhall extract our choiceſt cordials. Faith has the hand of a Midas, it converts *every thing into gold.* In the poſſeſſions and exerciſe of it the diſciples of Jeſus glory in all the terrors of a mutable, diſſolving world;

Should the *whole frame of nature* round them break,
In dreadful ruin and confuſion hurl'd,
They unconcern'd would hear the mighty crack,
And ſtand ſecure amidſt a falling world.

Happineſs generally ſhuns the abodes of grandeur, and takes up her dwelling with the humble poor. Behold Dives clothed in purple and fine linen, and faring ſumptuouſly every day, while Lazarus, expiring of diſeaſe and hunger on a dunghill, thinks of nothing but his diſmiſſion and the *glory that ſhould follow.* The ungodly who proſper in the world are the moſt pitiable objects in creation; ſurrounded with the means of happineſs, they are ſtrangers to intellectual, domeſtic, and ſocial pleaſures, madly devoted to the ſlavery of gain and gaiety; and thus they promote and aggravate the loſs of their ſouls.—Their neglect of the poor, their contempt of the religious, will *pierce them through* with innumerable agonies, when from the depth of perdition they ſee the Lord Jeſus *leading* THEM *to fountains of living water.* The unregenerate, though they call empires their own, have no treaſure in heaven. Their ſplendid attire attracts the admiration of the vulgar, their high-ſounding titles, their ſumptuous fare, their magnificent houſes, may agitate the paſſions of the diſcontented; but the man who is illuminated by the grace of God will ſee the fire and brimſtone flaming about their boaſted poſſeſſions, and *eſteem the* REPROACH *of Chriſt greater* RICHES *than all the treaſures of nature.*

The happineſs of God's people is independent of the world. It is their prerogative to be humble and thankful in the uncertain ſmiles of the world, to be reſigned and joyful under its frowns, for *God is the ſtrength of their hearts and their portion for ever*; and in this reflection every fear is abſorbed, and every deſire ſatisfied. Our ſtreams may be dried up, but the fountain is inexhauſtible. Our gourds may wither and die, but the tree of life in the midſt of the city of God will for ever re-

tain its beauty and fertility. The gain of the believer is *above*—above the reach of political anarchy, the ſtagnation of commercial proſperity, and all perſonal or relative tribulation: His treaſure cannot be loſt by accident, nor corrupted by time; as it was not acquired by his exertions, it is inherited without ſolicitude or oſtentation. However paradoxical it may ſound, the ſaints gain moſt by their loſſes; they are enriched by poverty; they are moſt enlarged when in their greateſt ſtraights; *they are ſtrengthened by weakneſs*; that which is the death of the worldling is their life. Though deſtitute they *poſſeſs all things*, and while they are deſolate and deſerted they bear precious fruit, and exult in the friendſhip of God and the elect myriads of his ſpiritual kingdom. Aſſured that he has pledged the honour of his immutable love on their behalf, they *run with patience the race that is ſet before them*, unſpeakably thankful that he has given them the *lot* of thoſe who fear him, in the momentary ſufferings of life, and the reverſion of eternal happineſs in heaven.

A SERIOUS CHECK TO A SLANDEROUS TONGUE.

Nor thieves nor ſlanderers ſhall obtain
The kingdom of our God. Dr. WATTS.

SLANDER is a ſubject on which the ſacred Scriptures are not ſilent, and on which the faithful watchman muſt not wholly hold his peace. The writer of this paper would willingly flatter himſelf, that ſlander does not every-where abound; and at the ſame time he is afraid, that the practice of it is more extenſive than the circulation of this periodical work. Perhaps this check, to ſome, may be in ſeaſon, and prove of uſe; may it be equal to the writer's fervent wiſhes, and far beyond his moſt ſanguine expectation!

I believe divines are generally agreed, that to ſlander, is either to accuſe perſons of crimes of which they are innocent; or, with a bad intention, to publiſh thoſe of which they are guilty: And that this is generally done in the abſence of the accuſed parties, in order to lower them in the eſteem of thoſe who are preſent. This evil practice ſavours much of the corrupt principle whence it ſprings, which appears to be nothing better than hatred of the perſons, or envy of the characters, talents, or poſſeſſions, of thoſe againſt whom it is directed. The ſlanderer ſeldom avows his real motives, but conceals them under the profeſſions of reſpect for the perſons of

of whom he ſpeaks, and of ſorrow for what he has to ſay of them. He may utter the ſame with a deep ſigh, a grave countenance, and with a low and ſlow whiſper; to which he may add a hope that the ſame is not true, and a requeſt that it may be kept ſecret; while he will ſay the very ſame to a ſecond, a third, a fourth, and perhaps to almoſt as many as he can with any hopes of adding to his own conſequence; by which he evidently proves, that his fair and plauſible ſpeeches are mere artifice, to ſecure his own reputation, and preſerve him from the imputation of ſlander.

It is not required, that the ſaints ſhould connive at the unfruitful works of darkneſs, but rather reprove them. When it is to vindicate one's own innocency, that cannot otherwiſe be vindicated; or to preſerve from great injury any who cannot otherwiſe be preſerved; in all ſuch caſes, to divulge a crime is rather a Chriſtian duty than a fault. But here the Chriſtian, who acts in character, widely differs from thoſe who deal in ſlander. The former, in mentioning the faults of others, aims at the glory of God, the honour of religion, the good of men in general, but eſpecially of thoſe whoſe faults he mentions. He ſcrupulouſly follows the excellent rule laid down for his direction by his rightful Sovereign, Matthew, xviii, 15, 16, 17. He does not forget, conceal, or depreciate any good qualities which they may poſſeſs whoſe follies he utters. Beſides, he enters upon it with deep ſorrow, and very great reluctance, and, as ſuch, will be ſure rather to excuſe and apologize, than to enlarge without mercy upon aggravating circumſtances. But he who delights in ſlander, will continue to reproach others with crimes for which they have truly repented. He will buſy himſelf to publiſh others that reſt on ſuch improbable evidence, that at times, he himſelf doubts their reality. He will do more; If he cannot wholly deny ſome good actions in thoſe whom he defames, he will greatly undervalue their worth by a pretence that although the actions are good, yet the principles from which they proceed are bad. Such an one is called by a modern writer, "The Jack Ketch of Society," who executes all the criminals that fall into his hands, and to whom may be applied the words of the Prophet, *In thee is found the blood of the ſouls of poor innocents*, Jer. ii. 34. To excite in our ſouls an utter deteſtation of this odious, abominable, and pernicious practice, let us ſeriouſly attend to the following conſiderations:

1. That to ſlander, is a vile proſtitution of the organs of ſpeech. They were given that therewith we might bleſs

the Giver, and edify one another. God did not give us our tongues to turn into bows, wherewith to ſhoot bitter words. He made them pure from that deadly poiſon, that poiſon of aſps, with which they ſlander others. How could infinite purity form ſuch a world of iniquity! Surely the prince of darkneſs hath kindled in the tongue this helliſh flame which ſetteth on fire the courſe of nature. *Slanderer* in the Greek text of 1 Tim. iii. 11. is *Devil*: And no wonder, for the ſlanderer, like the Devil, is full of all ſubtilty and miſchief. He is the accuſer of the brethren, and goeth about ſeeking whom he may devour.

2. Conſider how repugnant it is to thoſe inſpired oracles, which we receive as the infallible rule both of our faith and manners. Every ſound expoſitor of the law will prove it to be a violation of the ninth commandment. Our own reaſon will tell us, that it is equally repugnant to that golden rule of the Goſpel, which requires us to do unto all men, as we would they ſhould do unto us. Who among the ſons of men would wiſh the worſt conſtructions to be put upon his own beſt actions? Where is the man to be found, who wiſhes the worſt to be made of his faults, and to live the ſubject of perpetual ſlander and reproach? What he would not have done to himſelf, *that* let him not do to another. This is both the law and the prophets. When the Pſalmiſt aſks, Lord, who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill? he anſwers, He that backbiteth not with his tongue, nor taketh up a reproach againſt his neighbour, Pſal. xv. 2, 3. The apoſtle Paul joins whiſperers and backbiters with murderers and haters of God, Rom. i. 29. 30. Solomon ſays, He that uttereth ſlander is a fool, Prov. x. 18. The Apoſtle James ſays, Speak not evil one of another, brethren, James ii. iv. Peter exhorts to lay aſide all evil ſpeaking, 1 Pet. ii. 1. And Paul tells the Epheſians to let all evil ſpeaking be put away from them with all malice, Epheſ. iv. 31.

3. Conſider how inconſiſtent it is with the exerciſe of Chriſtian love, and the deſirable character of a peace-maker. True love ſeeks rather to hide a multitude of ſins, than to expoſe one. It ſuffers long and is kind. It hopeth and endureth all things. It is ſo far from ſpeaking evil, that it *thinketh* none, 1 Cor. xiii. But ſlander not only ſhows the want of love, but is a direct oppoſition to it. If I ſlander any perſon, I thereby evidence my diſlike to him, and at the ſame time my earneſt deſire and endeavour that all who hear me ſhould become as myſelf. What is this but promoting hatred? Surely it is not following peace with all men! No, the ſlandering

tale-bearer is the odious ſtrife-maker; and, in the end, he muſt bring diſguſt upon himſelf.

4. Conſider what a bad example it is to ſet before others, and what an awful ſubſtitute in the place of edifying converſation. He muſt have a barren mind indeed, who can find nothing better wherewith to entertain his company, than a narration of his neighbour's real or ſuppoſed faults.

As means proper to be uſed againſt this evil and pernicious practice, I would earneſtly recommend,

1ſt, The utmoſt vigilance over our own hearts, to prevent a ſpirit of prejudice and evil ſurmiſe from taking place. Prejudice leads to a miſconſtruction both of words and actions. Men are naturally prone to hear and tell any thing to the diſadvantage of thoſe againſt whom they are prejudiced. And when ſuſpicion and evil ſurmiſe are ſuffered to conſtrue the actions of men, we need not wonder if they be made to appear abundantly worſe than they really are. If we were more like Michael the Archangel, we ſhould not dare to bring any railing accuſation, even againſt the Devil. As Mr. Henry remarks, "Truth needs no ſupports from falſehood and ſcurrility."

2d, That we reflect much on our own failings. Let us labour to get the beam out of our own eye, rather than to diſcern the mote in that of our brothers. He who pays the moſt attention to himſelf, generally thinks the worſt of himſelf. He is ready to ſubſcribe himſelf the laſt of ſaints and the chief of ſinners. I think Mr. Baxter notes, that, "A ſenſe of ſhame for one's own ſins will ſerve for a cover for thoſe of our neighbours." Thoſe who have been preſerved from the offences which others have committed, ſhould conſider themſelves, leſt they alſo be tempted, Gal. vi. 1.

3d, That we liſten not to ſlanderers, for in ſo doing we ſo far ſtop their mouths. Such will not hear what the word of God ſays againſt them, and we will not hear what they ſay againſt their neighbours. We have all enough to do with ourſelves, and within our own houſes. Let us keep our eyes at home, and mind our own concerns. It is well worth our while ſeriouſly to conſider 1 Tim. v. 13. where the Apoſtle teaches us, that the *idle* are *buſy*, but, what is it about? Alas! wandering from houſe to houſe, and tattling things which they ought not.

Reader, art thou ſlandered? Revenge not thyſelf. Perhaps it is in thy power to wound the character of thy enemy more than he has wounded thine; but remember that thou canſt not do it without wounding religion, and thy own conſcience.

Pity thoſe who flatter themſelves, that their own ſtate is ſafe, merely becauſe they think that of others is worſe. Of all foundations of hope, ſurely that of relying on the ſuppoſed badneſs of other people is the worſt. Let thoſe who are falſely accuſed be thankful that the accuſations againſt them are falſe; and thoſe who are accuſed of crimes of which they know themſelves guilty, confeſs and bewail them to God, and he will ſhow mercy.

S. B.

AN EVANGELICAL MINISTER'S SUPPORTS UNDER DISCOURAGEMENT.

SHALL I entirely give up the employment, "ſaid a ſervant of Chriſt, in his ſtudy one day, when ruminating on his want of apparent ſucceſs, "and retire to ſome private ſtation? Has not my Maſter, who once graciouſly ſmiled on my labours, done with me? In the mournful language of the Prophet, may I not ſay, Lord, who has believed my report? But I check myſelf in theſe melancholy muſings. To be rewarded even by the approbation of *fellow-creatures* for all my good intentions and friendly labours, is a *vain*, perhaps it is a *carnal* and *ſelfiſh* expectation. Happily will it be, if I hear my conſcience *now*, and my great Maſter *at laſt*, ſay, Well done!

"The more *faithful* I have been in my diſcourſes to the conſciences of my hearers, the leſs will thoſe who are moſt deeply intereſted approve them. Subjects of a general nature, eſpecially if delivered with a popular pathos, may be admired and much talked of; but, if my auditors, though not pleaſed, be profited; if the conſciences of ſinners have been convinced, and the people of God excited to greater watchfulneſs, zeal, and devotion; ought not this to ſupport me in my work? Lord grant that this may be the happy caſe of my hearers!"

Juſt as he had finiſhed this ſoliloquy, a note was put into his hands to the following purpoſe: I thank you, dear Sir, for your ſermon yeſterday, from 1 John v. 25. It penetrated my very heart. I, *I* am the idolater whom you deſcribed;" with other things to the ſame import. This ſeaſonable remark happily relieved his mind from a ſtate of painful dejection; and going among his people he found, to his great encouragement, that his late preaching had been particularly uſeful to many.

It

It was his earneſt deſire that the above ſhould be communicated to the Magazine, and the following remarks added for the comfort of his brethren: Preaching, though not remarkably and viſibly bleſſed, may be very uſeful; therefore "in the morning ſow thy ſeed, and in the evening withhold not thine hand, for thou knoweſt not whether ſhall proſper either this or that, or whether they both ſhall be alike good."

KAPPA.

HORÆ PAULINÆ SOLITARIÆ*

MEDITATION ON GAL. i. 4.

Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father.

HOW precious are the Scriptures? The ſubjects of which they treat, intereſting as they are, could only be known through divine inſpiration: And the diſcoveries they make, are attended with no uncertainty.

Bleſs, O my ſoul, the Lord, who here vouchſafes to teach thee the *occaſion* and *deſign* of the death of Chriſt!—"*He gave himſelf for our ſins.*" May I hate more perfectly, what cauſed his agonies! May I love, more fervently, Him who hath redeemed me from the juſt and natural conſequence of ſin, by becoming my ſubſtitute, and enduring the penalty incurred by my offences; Matchleſs condeſcenſion and love in *Him*, againſt whoſe eternal authority, and plain command, every tranſgreſſion was committed! Alas, how inſenſible and unmindful of it have I been, ever ſince my judgment was convinced of this amazing fact!

The *effects* of ſo glorious a ſacrifice muſt be doubtleſs of the utmoſt importance: They muſt reach to heaven and hell; and extend throughout eternity. But return, O my ſoul, to that ſtate through which thou art now haſtening towards one that is inviſible and unchangeable! It is in *this world* that

* It is propoſed (if judged likely to be uſeful) to inſert, monthly, ſimilar reflections on a verſe in *each chapter*; the entire peruſal of which is meant to be aſſiſted, as well as a ſtriking paſſage in it illuſtrated, and impreſſed on the memory. The Epiſtle to the Galatians was probably the earlieſt, and ſent by Paul from Theſſalonica, in the year of our Lord 51 or 52; before he ſeparated from Silas and Timothy, who had been with him in Galatia. See Michaelis' Introd. Orig. 1788, § 173; or Engl. 1761, § 110.

thy

thy future condition muſt be decided. The deſign of the Redeemer's death muſt have its influence here. Here may I experience and evidence the fruits of his dying love, whilſt "looking for his mercy unto everlaſting life!"

But what information can I derive from this text, reſpecting this deſign? "He gave himſelf for our ſins, *that he might deliver us*," not merely *in*, but "FROM *this preſent evil world*!" How can this have been underſtood by moſt perſons who profeſs, as I do, to believe the Scriptures? Are there not many who ſeem to imagine that Chriſt died to ſhelter them from puniſhment, in giving themſelves up *to* this preſent evil world?—who plunge into its ſenſual delights, adopt its corrupt maxims, become partakers of its faſhionable vices, and with, apparently, for no other deliverance, than from its ſufferings and cenſures? But of all poſſible interpretations of the paſſage, this is moſt incompatible with the general ſubject and obvious intention of the epiſtle. It is a conformity to the principles and conduct of the world, which Paul condemns in the churches of Galatia. To this he, therefore, here refers, as to a condition of bondage and danger, in which he implies that we exiſt; and out of which, as he aſſerts, Chriſt gave himſelf to deliver us. The greatneſs of the ranſom he has paid, the depravity of the age in which I live, and my conviction of a pronenèſs to conform to it, unite to aſſure me that I need this redemption now, as much as thoſe could do, of whom the apoſtle ſpeaks, and with whom, indeed, he claſſes himſelf. May *I* then, O Lord, enjoy this "liberty wherewith thou makeſt thy people free!" May I be enabled ſo to contemplate thy redeeming love as to feel its energetic influence! And thou, my ſoul, beware always of neglecting the obedience of my Lord, through any ſpecious inducement to pleaſe the friends, or ſhare the endowments, of a "world that lies in wickedneſs," and is "at enmity with God!"

How ſuitable is this view of the occaſion and deſign of the death of Chriſt to the whole revealed *will of our heavenly Father!* Of his infinite *perfections* and ſovereign *pleaſure* we can know nothing, but from what he has imparted to us in his word. How delightfully harmonized and glorified are the juſtice, the goodneſs, the purity, and truth, which he claims it it, by the gift of our Lord Jeſus, the promiſed Chriſt, to deliver loſt ſinners from their condemnation and pollution! And how clearly do all the precepts, admonitions, and exhortations of the inſpired records, concentrate in our renunciation of the ſpirit and practice of this preſent evil world!"

Write then in my heart, O Lord, this ſummary of thy will, that I may not ſin againſt thee! It is not the language of impoſture or miſtake, but of one whoſe *miſſion* was immediately derived,

derived, and miraculouſly ſanctioned, by thyſelf*. He diſclaims all ſecondary information, even from fellow-apoſtles†; and reſts the truth of his doctrine, not on the authority of his own or their opinions, but on the certainty of its revelation from Jeſus Chriſt ‡ in perſon, after he had been raiſed again by his divine Father from the dead. Whatever calvils preſumptuous infidels of the preſent age (like thoſe againſt whom the apoſtle had then to vindicate the truth and importance of his doctrine) may ſtill oppoſe, they are pronounced by him to be accurſed ||: "Unto their aſſembly, my ſoul, be not thou united;" but watch and pray, leſt, as ſome then were, ſo ſhortly after receiving the Goſpel §, thou alſo ſhouldeſt be "removed from him that called thee into the grace of Chriſt!"

MINIMUS.

GOD AND MAMMON IRRECONCILEABLE.

No man can ſerve two maſters. Mat. vi. 24.

THE ingenuity of many is ever on the ſtretch for the diſcovery of ſome expedient, by which to accommodate the oppoſite claims of God and Mammon. They are unwilling to relinquiſh the hope of heaven, yet reſolved to continue, for the purpoſes of preſent convenience, in the intereſts of hell. They are for a Saviour, without a croſs; the triumphs of future glory, without the conflicts of the preſent warfare. The experience of every preceding age and generation declares the folly and impracticability of ſuch an endeavour; yet each one is willing to ſuppoſe, that, however others may have failed, *he* ſhall certainly ſucceed. He flatters himſelf that his keener foreſight, or more zealous addreſs, will be fully adequate to every occurrence, and enable him to ſurmount thoſe dangers, which, to thouſands, have proved ſo fatal. Beſotted ſoul! can there be conceived an attempt ſo fraught with impiety and baſe ingratitude as this; What is the deſign?—To blend the intereſts of light and darkneſs: To eſtabliſh a friendly commerce between heaven and hell: To reconcile Chriſt and Belial in the ſame communion.—No; let it be had in everlaſting remembrance, that *our divine Immanuel can never be ſerved with a divided heart.* Is He not ſupremely worthy of the *whole?* How ſhamefully diſingenuous, then,

* V. 1. † V. 17, &c. ‡ V. 12. || V. 8, 9.

§ V. 6. According to the date here aſſigned to the Epiſtle, it was written within a few months after Paul had preached in Galatia. Acts, xvi. 6. and xvii. 1, 10.

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to entertain the moſt diſtant deſire to alienate his property, or partially to deny his claim!

Duplex can laugh in the theatre, or be ſerious in the houſe of God; can peruſe the pages of inſpiration, or diſplay his talents in the ſtudies of the card-table. With the ſame hand he gathers the profits of injuſtice, or contributes to the public cauſe of religion. Without embarraſſment, he puſhes round the cup of intoxication, or receives the memorials of a bleeding Saviour. Does the voice of friendly admonition warn him of the iſſue of ſuch proceedings?—he pleads neceſſity, and vindicates or excuſes his ſinful compliances, by obſerving, *We muſt live:* But why ſhould Duplex be ſo unwilling to remember, that, *We muſt alſo die?*

If a man commence a profeſſor of the Goſpel without regeneration, though his name be changed, the principles of nature ſtill rule. He toils or dreams through the duties of religion, but is only unbent and happy among the pleaſures of ſin. This is the genuine ſource of time-ſerving in religion: This the fatal, though hidden root, from which ſprings that frequent apoſtacy which blackens the records of the Chriſtian church.

Who feels himſelf inclined to imitate the conduct of the idiot, who, perceiving the river too deep to ford, reſolved to wait till all the ſtream ran by? Yet he adopts a reſolution equally egregious, and infinitely more ruinous, who attempts to ſerve two maſters, the views and ſervices of whom are eternally oppoſite and irreconcileable. Of neceſſity, *Either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other: Ye cannot ſerve God and Mammon.*

FIGLINUS.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

THE following letter was written by the Rev. Mr. Kinſman to a Lady at Briſtol, to whom the care of the education of his daughter was committed. If it ſhould prove even the leaſt check to that ſad conformity to a ſinful world, ſo expreſly forbidden in Scripture, and now too common among the profeſſors of religion, my end in ſending it, and your's in publiſhing it, will be anſwered.

THE confuſion attending the change of your habitation, perhaps, made you forget what I told you when I firſt placed my daughter under your care. I ſhall anſwer your's fully, by juſt repeating it.

I then

I then ſaid I did not put my daughter abroad to learn to be the fine lady, but to be the houſewife, &c.; that I neither deſired nor expected her ſtation in life to be exalted; and that her improvement in ſpelling, writing, and plain-work, next to her better part, was all we expected while ſhe was with you; and I am fully perſuaded this will be of greater advantage to her, in future life, than to make a fine courteſy. As for *dancing*, I *abhor* and proteſt againſt it as a Chriſtian, and a preacher of the Goſpel: I ſee the dreadful evils in this populous town, which *that one thing* is an inlet to. It is true, I read in the New Teſtament, of one dancing match, and that ended, as Biſhop Hall ſaith, in ſending John Baptiſt's body to the grave, and Herod's ſoul to hell. Theſe may be unwelcome things to the miſtreſs of a boarding-ſchool.

But, dear Madam, you know my character in life, and I muſt act conſiſtently, as I expect to give an account. You may remember, when ſuch a matter was talked of, you ſaid, you could, without the help of ſuch a maſter, undertake to teach my girl to behave decently, and we ſhall be quite ſatisfied with ſuch a courteſy as Mrs. *B.* is capable of teaching her. Nay, I would quite excuſe all ſuch ceremony, if at every convenient ſeaſon you would ſpend a few minutes in teaching her to bow the knee to the God and Father of our Lord Jeſus Chriſt; and by thus bowing the knee together, governeſs and ſcholar, you would bid fair, however aukward you might appear before the ſons of earth, to bow at laſt among higher company in realms of bliſs. Whenever you have begun, I ſhall be glad to hear from you about the beſt of things. The hurry of buſineſs is enſnaring. Guard againſt too much care. Watch and pray.

BAD COMPANY.

THE very ſound of the expreſſion, *Bad Company*, is painful to a prudent and pious ear. The ſoul of a good man trembles at the idea of being the companion of the wicked. And what is the reaſon? He has many reaſons for it. He has reaſons which relate to time, and reaſons which relate to eternity. He knows ſuch company to be diſgraceful. The wiſe and good judge of men by their company; and with them it is always accounted diſreputable to be ſeen in the ſociety of thoſe whoſe character is ſtained. Evil company alſo hinders religious improvements; takes off the heart from God; gradually leſſens the fear of ſin; imperceptibly draws men into the commiſſion of iniquity; and in this way

deſtroys both the *uſefulneſs* and the *comfort* of life. It has been the ruin of thouſands and tens of thouſands. By it multitudes have been led on to actions and crimes, at the bare thought of which their ſouls once ſhuddered. By means of evil company they have had their minds filled with fears, and their conſciences overwhelmed with horror; and for one that has eſcaped by true faith and ſincere repentance, there is reaſon to ſuſpect many have gone down to hell.

If therefore you value your credit and comfort in life, your peace in death, or your happineſs in eternity, ſhun evil company as deſtruction; and remember, that under the idea of dangerous ſociety we are to include, not only the drunkard, the profane ſwearer, the unchaſte, or the diſhoneſt; but likewiſe all who do not love God and obey the Goſpel of Jeſus Chriſt. Lord, keep me near Thyſelf!

CHRISTIAN PHILOSOPHY. (No. III.)

THE PLANETS.

THAT glorious luminary, the SUN, whoſe grandeur and utility we conſidered in a former Number, with the PLANETS and COMETS, which move round him as their centre, conſtitute, what is generally termed, *the ſolar ſyſtem*. The planets are vaſt opaque bodies of a ſpherical form, which with the utmoſt exactneſs and regularity make their revolutions from weſt to eaſt round the ſun; and the paths they deſcribe in the heavens are called their *orbits*.

That which moves neareſt the ſun bears the name of MERCURY. His diameter is computed to be 2600 miles *, his diſtance from the ſun 32 millions, and he performs his circuit in 88 days, which is the length of his year. The ſun appears to him ſeven times larger than it does to us, and its heat is, perhaps, greater in the ſame proportion.

VENUS is next in order. Her diameter is about 7906 miles; her diſtance from the ſun 59 millions; and her circuit is completed in 224 days 17 hours. When Venus appears *weſt* of the ſun, ſhe riſes before him in the morning, and is called the *morning ſtar*; when ſhe appears *eaſt* of the ſun; ſhe ſhines in the evening after he ſets, and is then called the *evening ſtar*.

* Theſe calculations are taken from Mr. Ferguſon, and are ſufficiently accurate for our purpoſe.

In

In the third circle moves the EARTH, which the great Creator has appointed for our habitation. Its diameter is 7970 miles, its diſtance from the ſun 82 millions; and its annual revolution is performed in 365 days 5 hours and 49 minutes, which is traveling at the rate of 58,000 miles in an hour. By turning round its own axis once in 24 hours, from weſt to eaſt, it cauſes an *apparent* motion of all the heavenly bodies from eaſt to weſt.

Attendant on this terreſtrial globe is the MOON, uſually called, as the moons of Jupiter and Saturn are, a *ſecondary* planet, or more properly a *ſatellite*. In bulk ſhe is about one fiftieth part as big as the earth, and diſtant from the earth's centre about 240,000 miles. Her diameter is 2180 miles, and ſhe goes round the earth from change to change in 29 days 12 hours and 44 minutes, and accompanies the earth round the ſun every year. The moon is an opaque body, having no light of her own, but reflecting that of the ſun;—a lively emblem of the church, illuminated indeed, and illuminating others, but only by reflecting the rays of Jeſus, the "Sun of Righteouſneſs." That half of the moon which is turned toward the ſun is enlightened, the other half is dark. Hence ſhe is inviſible to us when ſhe comes between us and the ſun, becauſe her dark ſide is toward us. When ſhe proceeds a little further, we ſee a ſmall part of her enlightened ſide, which gradually increaſes till ſhe is directly oppoſite to the ſun, when ſhe appears a round illumined orb, which we call the *full moon*. Our earth has juſt the ſame appearance to the moon, as the moon has to us, only it muſt appear about thirteen times bigger, and afford a light to the moon ſuperior in that proportion.

The planet MARS is next in order. His diameter is 4444 miles, his diſtance from the ſun 125 millions; and his revolution is made in about 687 days. His quantity of light and heat is not more than half of ours, and the ſun appears to him proportionably ſmall.

JUPITER, the largeſt of all the planets, and above a thouſand times bigger than the earth, occupies the next place. His diameter is 81,000 miles, his diſtance from the ſun 426 millions, and his long journey requires the ſpace of 11 years 314 days and 12 hours. But his diurnal motion is made in leſs than ten hours; ſo that *his* year contains 10,479 days. He is ſurrounded by faint ſubſtances called *belts*, which are generally thought to be clouds; and his prodigious diſtance from the ſource of light is relieved by the attendance of four moons, ſome of which are larger than our earth, ſo that almoſt every part of this huge planet is enlightened every night by one or more of them.

Next to him SATURN, formerly ſuppoſed to be the outermoſt of all the planets, purſues his majeſtic and long career. His diameter is 67,000 miles, and his bulk nearly 600 times larger than the earth. His vaſt diſtance from the ſun is 780 millions of miles; and his prodigious revolution around that body is made in 29 years 167 days and 5 hours of our time, which is the length of the year of this planet. He is ſurrounded by a kind of *ring*, on one ſide of which the ſun ſhines for almoſt 15 years together, and appears as a magnificent and luminous arch.

In the year 1781, Dr. Herſchel diſcovered a ſeventh planet more diſtant from the ſun than SATURN; which, in compliment to his preſent Majeſty, he called The GEORGIUM SIDUS. His diameter is computed to be 35,000 miles; his diſtance from the ſun is 1565 millions; and his revolution round it is made in 83 years 140 days and 8 hours. He has probably many moons; two of which Dr. H. has already diſcovered *.

It is a queſtion of no ſmall curioſity, whether the planets are inhabited; and, if inhabited, by what ſort of beings? After all that has been, or can be ſaid on this ſubject, the matter muſt neceſſarily remain in obſcurity, till the day of brighter knowledge ſhall arrive, when we ſhall not "know in part," as at preſent, but "that which is perfect ſhall come;" included in which we may reaſonably ſuppoſe, will be a demonſtration that God has made nothing in vain.

THE COMETS.

The COMETS, like the planets, are ſolid opaque bodies, but with long tranſparent trains or tails, iſſuing from that ſide which is turned away from the ſun. There are at leaſt 21 comets moving round the ſun in very eccentric ellipſes, and in all ſorts of directions. It is probable that they have their regular periods like the planets; but the returns of few of

* The comparative bulk and diſtance of the planets will be beſt underſtood by the following table:

Names of the Planets.	*Diameter in Miles.*	*Mean Diſtance from the Sun.*	*Annual Periods.* Y. D. H.
SUN	890,000		
Mercury	2,600	32,000,000	88
Venus	7,906	59,000,000	224 17
Earth	7,970	82,000,000	365 6
MOON	2,180	82,000,000	365 6
Mars	4,444	125,000,000	687 0
Jupiter	81,000	426,000,000	11 314 12
Saturn	67,000	780,000,000	29 167 5
Georgium Sidus	35,000	1,565,000,000	83 140 8

them

them are known to us with any degree of certainty. That which appeared in 1680 is ſaid to perform its revolution in no leſs than 575 years. In its progreſs it approaches the ſun ſo near as to be heated ſome thouſands of times hotter than red hot iron; flying in that part of its orbit at the amazing ſwiftneſs of 880,000 miles in an hour; and then receding from the ſun at the immenſe diſtance of eleven thouſand two hundred millions of miles, ſo as to be totally deprived of the light and heat of that glorious luminary.

How loudly does this ſyſtem proclaim that there is a God! Is it poſſible for a rational being who ſurveys, however ſlightly, theſe moving worlds, performing their extenſive revolutions about the ſun, to ſuppoſe that they are all the effect of chance? Surely it is the *fool* alone who hath ſaid in his heart, "There is no God."

The Creator of theſe prodigious orbs muſt be infinitely *great*. "O Lord my God, thou art very great, thy greatneſs is unſearchable!" Nor is his *wiſdom* leſs conſpicuous: "In wiſdom has he made them all." They are not thrown into the great expanſe as it were at random: Chance could never have produced ſuch wonderful harmony and regularity. They are placed exactly, and in the beſt order; and they have purſued their appointed courſe for near 6000 years without intermiſſion or deviation. O let me remember whoſe hand it was that ſet theſe floating worlds in motion, and by whoſe continued care they are preſerved from interference with each other. It is Jeſus, the friend of ſinners and the author of my ſalvation, for "in him all things conſiſt!"

God is a "God of order, and not of confuſion." The orbs differ in their ſize and glory: Some are deſtined to a circle comparatively ſmall, while others take a circuit immenſely large; but none ſtarts from his ſphere, or interferes with that of another. Here, Chriſtian, is a leſſon for thee and me. We are placed by the ſame divine hand in a certain ſphere; herein let us move and ſhine to the glory of our God, and for the welfare of our fellow-men.

PARLOUR RELIGION EXEMPLIFIED IN THE PRACTICE OF HONORIO AND HIS FAMILY AND FRIENDS.

THOSE to whom the Lord has given a plenty of the good things of this world, have it in their power to anticipate ſomething of the employments and enjoyments of heaven, ſo far as the imperfection of the preſent ſtate will permit; for they have all things richly to enjoy, they may chuſe their company,

company, their time, and entertainments, and in all things follow the pious diſpoſition of their hearts. It is an happineſs for a religious man to viſit, or to be in a houſe, that has a good man at its head. Such a houſe is that of Honorio.

In the morning the parlour is decently prepared, and warmed for the reception of the pious heads of the family, who come from their chamber ſmiling with gratitude to God, and good-humoured with their diligent ſervants. The little family during their infancy are in the nurſery, and every thing that might interrupt, is prohibited from entering the parlour, which is at this hour a chapel for devotion. The clock having ſtruck the well-known hour, Honorio and his beloved wife are ſeated, with the Book of God before them; the ſervants enter with looks expreſſive of the happineſs they feel in having the privilege of being God's free men, and joining their maſter and miſtreſs in his ſervice. Uuder the direction of Honorio, a ſong of praiſe to God for his mercies is offered up by this primitive church; and a portion of ſcripture is read, that their minds may become more familiarly acquainted with the ſacred oracles. This being done, they all bow their knees to Him by whom the whole family in heaven and earth is named, and the good Honorio calls upon his Lord and Maſter in heaven, with expreſſions of profound homage and humility; bleſſing him for the favours of the paſt night, and the pleaſure of ſeeing the light of the returning day. Like the great High-Prieſt he bears on his heart all his family before God, and intreats for particular mercies according to the known ſtate of his houſehold, and puts himſelf and all his affairs, both temporal and ſpiritual, into the hands of his heavenly Father. He then gives them his benediction, and they all ariſe. The happy ſervants cheered and warmed with the aids of devotion, return to their duty, each according to his place, and the heads of the family, with their gueſts (if ſuch are preſent,) ſit down to breakfaſt on the overflowing bounty of God's providence. Buſineſs, or works of piety, perhaps, call the maſter away, and the miſtreſs, having given directions in her family, takes her uſual ſeat and employment in her parlour. The Bible is laid near her, to be referred to as her beſt friend and director, her richeſt cordial in trouble, and moſt faithful monitor in doubtful caſes. Nor is ſhe fearful that any viſitor ſhould find her with this companion, for ſhe deſires no company but thoſe who love the ſcriptures. She is rather of the ſentiments of a well-known female, who brought her family Bible into her parlour, and laying it on the table, ſaid, "Lie there, thou beſt of books, and keep thou thy place whoever comes in." A pious viſitor or two, or a miniſter of Chriſt perhaps

perhaps, drops in, in the forenoon. If ſo, the time is not waſted in unprofitable talk, but the parlour is honoured by being changed into the ſimilitude of the holy mount. The heavenly woman and her gueſts enter into diſcourſe, as Moſes and Elias did, on what once paſſed at Jeruſalem, when Jeſus gave his life a ranſom for many; and their experience ſo confirms their intereſt in that work of love, that their hearts burn within them, and like St. Peter, they find it good to be there.

The hour to dine being come, Honorio returns, and probably brings a religious friend or two to his hoſpitable manſion. The table being ſpread with plenty, without oſtentation, the proviſion is ſanctified by the prayer of Honorio, penetrated with a ſenſe of having forfeited every thing by ſin, but having recovered all by the merit of his great Saviour, a remembrance of whoſe love makes every thing more ſweet and refreſhing. Having uſed, but not abuſed, the bounties of Providence, grateful acknowledgements are returned to the great Giver of every good gift; and the pious few mingle profitable diſcourſe with their wine, or concert ſome plan for ſupplying the wants of thoſe who are in diſtreſſing circumſtances. Towards evening, a ſelect company grace the tea-table; and the intereſts of the Goſpel, with the beſt means of ſpreading its influence around them, become the ſubjects of their converſation. Should national affairs happen to be introduced, they expreſs their loyalty towards their lawful ſovereign, and their thankfulneſs to God for the many invaluable privileges enjoyed by Engliſhmen. The hour of parting being come, the praiſes of God introduce the devotion of the evening, in which, as in the morning, the ſcriptures are read, and all the family called to unite. Care is taken not to protract this ſervice to an immoderate length, leſt the children, on account of their tender years, and the ſervants, wearied with the labour of the day, might be inclined to ſleep when their minds ought to be attentive. Nor is it hurried over as though it were of no importance; but ſufficient time is taken reverently and decently to thank God for his goodneſs, earneſtly to intreat him to pardon their ſins, and to commit themſelves into his care and protection.

O ye worldlings! what can ye produce in the ſcenes of your lives that is worthy to be compared with this? "The curſe of God," ſays the ſcripture, "is in the dwellings of the wicked." Your parlours have no bleſſings in them. Your children and ſervants never hear the name of God mentioned in them, unleſs it be to blaſpheme it. Your tables are unbleſſed. At your banquets, intemperance reigns, and mo-

deſty is put to the bluſh. The parlours I have been deſcribing are types of heaven, where due returns are made to God for his bounty. Ye are deluded by what you call rational amuſements. Like children you divert yourſelves in fooliſh play, night after night, waſting your time and ſubſtance. "And the God in whoſe hands your breath is, and whoſe are all your ways, you have not glorified." Any thing that is ſerious and uſeful to your ſouls, you will not once hear, much leſs will you hear it repeated. "And what will ye do in the end thereof?" O that ye were wiſe, that ye would conſider your ways, and at laſt make ſome returns of gratitude to a gracious God for all his benefits beſtowed upon you! PROBUS.

ANECDOTE.

SOME years ago a young man of the city of Norwich, of about 18 years of age, was walking one morning, with a party of other young men, who had all agreed for that day to make holiday. The firſt object that attracted their attention was an old woman who pretended to tell fortunes. They immediately employed her to tell theirs, and that they might fully qualify her for their undertaking, firſt made her thoroughly intoxicated with ſpirituous liquor. The young man of whom mention was firſt made, was informed among others things, that he would live to a very old age, and ſee his children, grand-children, and great grand-children growing up around him. Though he had aſſiſted in qualifying the old woman for the fraud by intoxicating her, yet he had credulity enough to be ſtruck with thoſe parts of her predictions which related to himſelf. "And ſo," quoth he, when alone, "I am to live to ſee children, grand-children, and great-grand children! At that age I muſt be a burden to the young people. What ſhall I do? There is no way for an old man to render himſelf more agreeable to youth, than by ſitting and telling them pleaſant and profitable ſtories. I will then, thought he, during my youth, endeavour to ſtore my mind with all kinds of knowledge. I will ſee and hear and note down every thing that is rare and wonderful, that I may ſit, when incapable of other employment, and entertain my deſcendants. Thus ſhall my company be rendered pleaſant, and I ſhall be reſpected rather than neglected in old age. Let me ſee, what can I acquire firſt? O! here is the famous methodiſt preacher *Whitefield*; he is to preach, they ſay to-night, I will go and hear him."

From

From theſe ſtrange motives the young man declared he went to hear Mr. Whitefield. He preached that evening from Mat. iii. 7. *But when he ſaw many of the Phariſees and Sadducees come to his baptiſm,* he ſaid unto them, *O, generation of vipers, who hath warned you to flee from the wrath to come?*— "Mr. Whitefield," ſaid the young man, "deſcribed the Sadducean character; this did not touch me, I thought myſelf as good a Chriſtian as any man in England. From this he went to that of the Phariſees. He deſcribed their exterior decency, but obſerved that the poiſon of the viper rankled in their hearts. This rather ſhook me. At length in the courſe of his ſermon, he abruptly broke off; pauſed for a few moments; then burſt into a flood of tears; lifted up his hands and eyes, and exclaimed, 'O my hearers! *the wrath's to come, the wrath's to come!*' Theſe words ſunk into my heart, like lead in the waters. I wept, and when the ſermon was ended, retired alone. For days and weeks I could think of little elſe. Thoſe awful words would follow me, wherever I went, '*The wrath's to come, the wrath's to come!*'—The iſſue was, that the young man, ſoon after, made a public profeſſion of religion, and in a little time became a very conſiderable preacher. He himſelf related the foregoing circumſtance a few years ſince, to GAIUS.

AN INTERVIEW WITH THE LATE MR. BERRIDGE.

ABOUT two years ago a friend of mine, wiſhing to enjoy an hour or two of Mr. B.'s company, rode over to Everton for that purpoſe. He was introduced by a diſſenting miniſter in the neighbourhood, with whom Mr. B. lived upon terms of friendſhip. When ſeated, my friend requeſted Mr. B. if agreeable, to favour them with a few outlines of his life. The venerable old man began, and related ſeveral things, as narrated in the Firſt Number of the *Evangelical Magazine.* But as ſome are there unnoticed, I have ſelected the following, which I think will not be unintereſting to your readers.

"Soon after I began," ſaid he, "to preach the Goſpel of Chriſt at Everton, the church was filled from the villages round us, and the neighbouring clergy felt themſelves hurt at their churches being deſerted. The ſquire of my own pariſh, too, was much offended. He did not like to ſee ſo many ſtrangers, and be ſo incommoded. Between them both it was reſolved, if poſſible, to turn me out of my living. For

this purpoſe, they complained of me to the biſhop of the dioceſe, that I had preached out of my own pariſh. I was ſoon after ſent for by the biſhop; I did not much like my errand, but I went.

"When I arrived, the biſhop accoſted me in a very abrupt manner: 'Well, Berridge, they tell me you go about preaching out of your own pariſh. Did I inſtitute you to the livings of A——y, or E——n, or P——n?'—'No, my lord, ſaid I, 'neither do I claim any of theſe livings; the clergymen enjoy them undiſturbed by me.'—'Well, but you go and preach there, which you have no right to do;'—'It is true, my lord, I was one day at E——n, and there were a few poor people aſſembled together, and I admoniſhed them to repent of their ſins, and to believe in the Lord Jeſus Chriſt for the ſalvation of their ſouls; and I remember ſeeing five or ſix clergymen that day, my lord, all out of their own pariſhes upon E——n bowling-green.'—'Poh!' ſaid his lordſhip, 'I tell you, you have no right to preach out of your own pariſh; and if you do not deſiſt from it, you will very likely be ſent to Huntingdon gaol.'—'As to that, my lord,' ſaid I, 'I have no greater liking to Huntingdon gaol than other people; but I had rather go thither with a good conſcience, than live at my liberty without one.' Here his lordſhip looked very hard at me, and very gravely aſſured me, 'that I was beſide myſelf, and that in a few months time I ſhould either be better or worſe.'—'Then,' ſaid I, 'my lord, you may make yourſelf quite happy in this buſineſs; for if I ſhould be better, you ſuppoſe I ſhall deſiſt from this practice of my own accord; and, if worſe, you need not ſend me to Huntingdon gaol, as I ſhall be provided with an accommodation in Bedlam.'

"His Lordſhip now changed his mode of attack. Inſtead of threatening, he began to intreat: 'Berridge,' ſaid he, 'you know I have been your friend, and I wiſh to be ſo ſtill. I am continually teazed with the complaints of the clergymen around you. Only aſſure me that you will keep to your own pariſh; you may do as you pleaſe there. I have but little time to live; do not bring down my grey hairs with ſorrow to the grave.'

"At this inſtant, two gentlemen were announced, who deſired to ſpeak with his lordſhip. 'Berridge,' ſaid he, 'go to your inn, and come again at ſuch an hour, and dine with me.' I went, and on entering a private room, fell immediately upon my knees. I could bear threatening, but knew not how to withſtand intreaty; eſpecially the intreaty of a re-

ſpectable old man. At the appointed time I returned. At dinner, I was treated with great reſpect. The two gentlemen alſo dined with us. I found they had been informed who I was, as they ſometimes caſt their eyes towards me in ſome ſuch manner as one would glance at a monſter. After dinner, his lordſhip took me into the garden. 'Well, Berridge,' ſaid he, 'have you conſidered of my requeſt?'—'I have my lord,' ſaid I, 'and have been upon my knees concerning it.'—'Well, and will you promiſe me, that you will preach no more out of your own pariſh?'—'It would afford me great pleaſure,' ſaid I, 'to comply with your lordſhip's requeſt, if I could do it with a good conſcience. I am ſatisfied, the Lord has bleſſed my labours of this kind, and I dare not deſiſt.'—'A good conſcience!' ſaid his lordſhip, 'do you not know that it is contrary to the canons of the church?' 'There is one canon, my lord,' I replied, 'which ſaith, *Go preach the Goſpel to* EVERY CREATURE.'—'But why ſhould you wiſh to interfere with the charge of other men? One man cannot preach the Goſpel to all men.'—'If they would preach the Goſpel themſelves,' ſaid I, 'there would be no need for my preaching it to their people; but as they do not, I cannot deſiſt.' His lordſhip then parted with me in ſome diſpleaſure. I returned home, not knowing what would befall me; but thankful to God that I had preſerved a conſcience void of offence.

"I took no meaſures for my own preſervation, but Divine Providence wrought for me in a way that I never expected. When I was at Clare Hall, I was particularly acquainted with a fellow of that college; and we were both upon terms of intimacy with Mr. Pitt, the late lord Chatham, who was at that time alſo at the univerſity. This fellow of Clare Hall, when I began to preach the Goſpel, became my enemy, and did me ſome injury in ſome eccleſiaſtical privileges, which beforehand I had enjoyed. At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it ſeems, within himſelf, We ſhall ruin this poor fellow among us. This was juſt about the time that I was ſent for by the biſhop. Of his own accord he writes a letter to Mr. Pitt, ſaying nothing about my methodiſm, but, to this effect: 'Our old friend Berridge has got a living in Bedfordſhire, and, I am informed, he has a ſquire in his pariſh, that gives him a deal of trouble, has accuſed him to the biſhop of the dioceſe, and, it is ſaid, will turn him out of his living: I wiſh you could contrive to put a ſtop to theſe proceedings.' Mr. Pitt was at

that time a young man, and not chuſing to apply to the biſhop himſelf, ſpoke to a certain nobleman, to whom the biſhop was indebted for his promotion. This nobleman within a few days made it his buſineſs to ſee the biſhop, who was then in London. 'My lord,' ſaid he, 'I am informed you have a very honeſt fellow, one Berridge, in your dioceſe, and that he has been ill-treated by a litigious ſquire who lives in his pariſh. He has accuſed him, I am told, to your lordſhip, and wiſhes to turn him out of his living. You would oblige me, my lord, if you would take no notice of that ſquire, and not ſuffer the honeſt man to be interrupted in his living.' The biſhop was aſtoniſhed, and could not imagine in what manner things could have thus got round: It would not do, however to object; he was obliged to bow compliance, and ſo I continued ever after uninterrupted in my ſphere of action*."

After this intereſting narration was ended, which had alternately drawn ſmiles and tears from my friend and his companion, they requeſted him to pray with them one five minutes before they departed: "No;" ſaid the good old man to my friend; "you ſhall pray with me."—"Well, but if I begin, perhaps you will conclude?" He conſented. After my friend had ended, he, without riſing from his knees, took up his petitions; and with ſuch ſweet ſolemnity, ſuch holy familiarity with God, and ſuch ardent love to Chriſt, poured out his ſoul, that the like was ſeldom ſeen. They parted; and my friend declares, he thinks he ſhall never forget the ſavour of the interview to his dying day.

J. SUTCLIFFE, *Olney.*

COPY *of a* LETTER *from the Rev.* ISAAC WOODMAN, *A. M. Paſtor of the Baptiſt Church at Sutton in the Elms, to the Rev. Mr.* RYLAND, *Sen. A. M. of Northampton, dated January* 5, 1765; *giving an account of the Death of the Rev. Mr.* CHRISTIAN, *Paſtor of the Baptiſt Church at Sheepſhead, in Leiceſterſhire.*

DEAR FRIEND

I HOPED to have ſeen you when I was laſt at Kettering, but heard you was on buſineſs at London. We ſhall expect to ſee you at the next meeting there, as you deſired the

* The ſquire having waited on the biſhop to know the reſult of the ſummons, had the mortification to learn, that his purpoſe was defeated. On his return home, his partiſans in this proſecution fled to know what was determined on, ſaying, "Well, have you got the old Devil out?" He replied, "No; nor do I think the very Devil himſelf can get him out."

Leiceſter-

Leiceſterſhire miniſters to come into your neighbourhood, and therefore cannot decline giving us the meeting now we have agreed to your propoſal. There is great need of promoting harmony and love among the Lord's people, and we ſhould quickly do what we can for the furtherance of religion, while opportunity is afforded, for the night of death cometh in which nothing can be done.

I was lately eye-witneſs to a very affecting and ſolemn providence: God grant it may be to myſelf and others a very awakening and uſeful event! Laſt new year's day we had a miniſters meeting at Sutton. Mr. *Chriſtian* preached, it being his turn, from Rom. xvi. 10. "Salute Apelles approved in Chriſt." We had a comfortable meeting, and there was a fervent ſpirit of prayer. In the evening we met at Friend Summerfield's at Whetſtone, and brother Evans of Foxton preached; and the Lord was with us again in prayer and preaching, I verily believe. The ſubject here was Pſ. lxxi. 17, 18. After ſupper we had ſome profitable converſation on various ſubjects; particularly on the meaning of Job, ix. 23. and Jer. xx. 7. former part, to which each one preſent ſpake. And between the diſcuſſion of theſe Scriptures, Mr. Chriſtian cited ten or twelve lines from the cloſe of Dr. Young's paraphraſe on Job, with a ſtrong remark of approbation on the laſt line, "Man was not made to queſtion, but adore;" and while the perſon who propounded that text in Jer. xx. 7. was ſpeaking his thoughts, Mr. Chriſtian threw back his head as he ſat in the chair, gave a ſtruggle or two, and expired without ſpeaking a word. Brother Evans, Hall, myſelf, and Friend Summerfield ſaw him breathe his laſt, almoſt on the very ſpot where, when I dwelt at that houſe, I more times than I can number breathed out my ſoul in prayer to God, both ſecretly, and with the family, and bleſſed be his name have there enjoyed ſomething of that communion with God which I believe he is gone into the bliſsful and immediate enjoyment of. He was interred at Sheepſhead, on Friday laſt, and now we have another deſtitute church to pray for.

I commit your whole ſelf, family, houſhold, and charge, to the care and bleſſing of the Almighty. May I ſhare in your prayers, and may we both ſhare largely in the grace of our Lord Jeſus Chriſt.

From your

Unworthy Brother in him,

Thorp, Jan. 5, 1765. ISAAC WOODMAN.

ANECDOTE OF THE LATE VENERABLE GEORGE LORD LYTTLETON.

Author of Obſervations on the Converſion and Apoſtleſhip of Saint Paul.

HIS Lordſhip had a great averſion to public places and entertainments; but was, with great difficulty, perſuaded to go to a Ridotto. Being aſked how he liked it, he anſwered, "I have been ſeeking for happineſs, but it is in the next room."

KAPPA.

RELIGIOUS INTELLIGENCE.

ON the 19th of September laſt, a plain convenient meeting-houſe was opened for the preaching of the everlaſting Goſpel at Haleſworth, in Suffolk. It is a little ſingular, notwithſtanding Haleſworth is a conſiderable market-town, that there never was a diſſenting meeting-houſe of any deſcription in the place before; and as there is but one ſermon in the week in the pariſh church, the neceſſity appeared the greater. Two ſermons moſt happily adapted to the occaſion were delivered to very crowded auditories; the firſt by the Rev. Mr. Lowell, from Pſalm cxviii. 25. "O Lord, I beſeech thee ſend now proſperity." The other by the Rev. Mr. Philips, from Acts xiii. 26. "Unto you is the word of this ſalvation ſent."

We are happy to learn, that there is a ſpirit for hearing the Goſpel in the town and neighbourhood, which affords a pleaſing proſpect. May God fulfil the prayer, and ſend proſperity!

And on the next day an old meeting-houſe at Needham Market, which has been ſhut up, and in a ſtate of decay, for about 30 years, was again opened for the public worſhip of Almighty God. The brief hiſtory of the above place is this—The Goſpel of Chriſt was diſpenſed within theſe walls, from the time of their erection till within about 40 years ago, when the Rev. Dr. (then Mr.) Prieſtley became a preacher to the people, from which time Ichabod appears to have been written upon the place. The congregation was ſoon diſperſed, and the people never again collected till now; but we are happy to ſay the meeting-houſe is now full every Lord's Day, and a ſpirit of inquiry and ſerioufneſs appears among them. The Rev. Mr. Creathern preached upon the re-opening the houſe from Matt. xviii. 20.

OBITUARY.

BEING called on very lately to attend a young perſon in her laſt illneſs, who had ſat for ſome time under my miniſtry, I found her tolerably informed in the great fundamentals of the Goſpel, but particularly concerned, fearing ſhe never had had an *experimental acquaintance* with the power of religion in her own mind. I gave her the beſt directions in my power;

power; I urged her earneſtly to cry to God, that his Spirit might realize to her the great things of his kingdom; and frequently prayed with her for the ſame. I encouraged her to hope ſhe ſhould not ſeek in vain; but that he would manifeſt himſelf to her before he took her hence. The hour of death approached; that ſolemn time, in which nothing but vital religion can *properly* ſupport an immortal ſoul. I was ſent for to her; I went; I perceived "*a mortal paleneſs in her cheek.*" She was perfectly recollected; I prayed with her; when I had done, ſhe lifted up her dying hands, and exclaimed, *Jeſus! my God! my hope! my truſt!*" and added "*I ſhall be happy.*" In a few minutes ſhe cried, "*The light I have long waited for I now ſee;*" and then without a groan expired. Thus,

"In the laſt diſtreſſing hour,
The Lord diſplays delivering power,"

Sheffield, Nov. 1793. J. B.

ON the morning of Lord's Day, the 15th of December 1793, died Miſs Mary Glover, of Baſingſtoke, Hants, in the 20th year of her age; after a long and painful affliction, which ſhe bore with remarkable faith and patience. It may be profitable to exemplify what the writer of this article means by the faith and patience, which this young woman manifeſted; for he believes, they were very different from the "fortitude and reſignation," which we hear of ſo frequently, in newſpaper intelligence of deaths; as it is to be feared, that in many of theſe inſtances the perſons may have died inſenſible of their ſtate as ſinners, and entire ſtrangers to the way of ſalvation by faith in Chriſt.

Miſs Glover was afflicted for above three years. There is reaſon to believe that before this ſhe was convinced of the importance of religion, and began to ſeek earneſtly the bleſſings of ſalvation; but her heavenly Father deſigned that a long affliction ſhould be the means of maturing the good work of grace that was begun. In the former part of her illneſs, ſhe ſeemed occaſionally to recover a little. As ſhe valued the privilege of public worſhip, ſhe continued to attend, as long as ſhe was able to walk; and even, when ſhe was no longer able, for ſome time ſhe was carried thither by the aſſiſtance of others. Her pain and weakneſs greatly increaſing, ſhe was at length totally deprived of that privilege, but was reſigned to the will of the Lord. In Auguſt 1792 her affliction was peculiarly aggravated by an affecting diſpenſation—the ſudden death of her eldeſt ſiſter, who was at that time waiting upon her. She was reſigned to this painful providence, and upon this occaſion choſe her own funeral text, as ſhe had the proſpect of her own death before her. She lived however after this ſixteen months, and experienced the frequent returns of the moſt excruciating pains, which ſhe endured with aſtoniſhing patience, ſaying, "All the days of my appointed time will I wait till my change come;" and often owned, that ſhe would not exchange ſituations with the gay and young, who ſpend their time and health in vanity and ſin. For the laſt ſix months, it is believed that ſhe ſcarcely enjoyed a moment's eaſe from pain, except when ſhe ſometimes had a little ſleep. And yet amidſt the greateſt extremities of her affliction, if ſhe complained at all, it was only of herſelf, leſt a murmur ſhould be extorted from her—leſt her faith and patience ſhould not prevail to the end.

It is peculiarly affecting and pleaſing to think with what an happy ſerenity of mind ſhe ſelected the hymns to be ſung when her funeral ſermon ſhould be preached. Two of them were from Dr. Watts, Hymn ex. Book 2. Hymn lv. Book 2., and the other from the "Songs in the Night," No. 90. Theſe and the text (Matt. xxiv. 44) ſhe pointed out

to

to a young companion—and at the same time said to her, "What an happy circumstance it would be, if we both should now die, and go to heaven together, without any one knowing it!" During the greatest part of the time of her affliction, she was not remarkably favoured with joy and comfort; nor was she much depressed with terror. Her hope in Christ, as the refuge of sinners, seemed to be solid; the sting of death was taken away—and she was not afraid to die. However, towards the closing scene of her life, she was peculiarly favoured with comfort, and said in a faint whisper, "I long to be gone, if it was the will of God—If it was not his pleasure yet, I am willing to endure—for all my pains are nothing, compared with the sufferings of Christ, which he endured for my sake." This was on the Friday evening, and on the Sabbath-morning following she gently resigned her breath without a struggle; and doubtless went triumphantly to the perfect worship and happiness of heaven!

"Heaven waits not the last moment, owns her friends
On this side death, and points them out to men."

DR. YOUNG.

On the evening of the following Sabbath, the funeral sermon was preached from the words which she selected, "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh."

THE Rev. Mr. M'Kill, pastor of Bankend, of Duresdeen, in Scotland, died suddenly on the 29th ult. The manner of his death was very remarkable, and has made an impression upon the minds of his parishioners, which will not be soon effaced. He mounted the pulpit in good health, lectured as usual, and, it being the last Sabbath of the year, he chose for his text these words, "We spend our years as a tale that is told." He was representing, in a very pathetic manner, the fleeting nature of human life, and of all earthly things, when all of a sudden he dropped down in the pulpit, and instantly expired.

REVIEW OF RELIGIOUS PUBLICATIONS.

Strictures on religious Opinions, and the best human Means of ascertaining the genuine Doctrines of Christianity: Designed as an Antidote against the theological Writings of Dr. Priestley, and other heterodox Teachers. By the Rev. David Simpson, M. A. *Octavo.* 281 *Pages. Price* 4*s.* Bayley, *Macclesfield*; Dilly, *London.*

MR. S. distinguishes himself as a person who has read a great number and variety of books on religious topics, and who is willing to communicate to others the benefit he has derived from his own opportunities and application. That an extensive range of controversial reading may, however, be attended with some danger, is a supposition which derives confirmation from the Author's acknowledged experience. After enumerating (in a note, p. 205) several contradictory sentiments in religion, he intimates, that he had for more than twenty years been subject "to all those and many more perplexities of mind." In another place (p. 185) he observes,

obſerves, "Rarely will a man be found, who is a conſiſtently religious character, that has not had occaſion to change ſome opinion or other." We cannot, without a degree of concern, as well as of ſurpriſe, take notice that he repeatedly claſſes the deluſions of German anabaptiſts, Engliſh fifth-monarchy-men, French prophets, a Mrs. Buchan, a Baron Swedenborg, &c, &c. under the ſame head with the high Calviniſm of a *Toplady*. Ignorant as moſt opponents of Calviniſm are of what is meant by the term, this cannot be the caſe of Mr. S. who, if we are not miſinformed, has profeſſed and preached its doctrines. The apparent aim to repreſent, as a ſingularity of Mr. Toplady, a ſyſtem, which is to be found in the ancient fathers, which was common to the firſt reformers from Popery, and is at preſent maintained by a great proportion of pious perſons within and without the pale of the eſtabliſhed church of England, is hardly conſiſtent with the Author's integrity and candour in moſt other inſtances.

As, though a copious index of ſubjects is affixed, no direction to their arrangement is furniſhed, we may, by ſupplying ſome account of the ſections into which the work is diſtributed, not only give a general idea of its contents, but afford ſome aſſiſtance to the profitable peruſal of it. Having in the firſt three ſections expoſed the oppoſite and extravagant opinions profeſſed by *various* ſects and individuals, from the ſixteenth century to our own times; he ſelects in the three following, ſeveral paſſages from the writings of *Dr. Prieſtley*, derogatory to the divinity and atonement of Chriſt, and the inſpiration of the holy ſcriptures; to which he adds his own remarks, with numerous references to texts, in ſupport of thoſe important truths. In § 7, he extracts from *former Socinian* writers, ſentiments ſimilar to the Doctor's; and in the 8th and 9th, he *contraſts* to theſe, and to ſome more of the ſame kind, the opinions of *many modern* authors of the greateſt reſpectability. In § 10, he recapitulates, and points out the obvious falſehood of ſeveral *poſitive aſſertions* of Dr. P. His 11th ſection is occupied (we think improperly) with politics. The Doctor's enmity againſt the *eſtabliſhed church* is well known; but Mr. S. has adduced no authority for the imputation of 'ſtraining every nerve to ſubvert the *conſtitution* of his country," in the mixed form (as our author expreſſes it) of king, lords, and commons. We cannot but apprehend that, in this part he confounds both monarchy and orthodoxy with the Eſtabliſhment. It is with more appearance of juſtice, that Dr. P. (notwithſtanding his "dogmaticalneſs on theological ſubjects") is charged in the 12th ſection, with being "the veriеſt *weathercock* that ever exiſted." Here, likewiſe, he receives his diſmiſſion from Mr. S.'s tribunal, with a proper intimation that neither his learning nor his moral worth can be received in evidence to ſupport his errors. The two concluding ſections contain the author's *advice*, upon a review of the extravagancies and contradictions already exhibited. "In order to arrive at a competent knowledge of the great doctrines and duties of natural and revealed religion," he re-

commends, 1ſt, to conſider attentively the frame of the *world*, and of our own *nature*; the ſentiments of all *nations*, and the voice of *conſcience*; the heavens, the earth, and all *objects* around us. 2dly To ſtudy diligently the *holy Scriptures*, p. 203; with humble and earneſt *prayer*; examining and comparing the *whole* of them (p. 205) carefully and repeatedly, in *chronological* order; as guided by the margin of our larger bibles, without notes, or with ſuch as are very conciſe, and free from party rage (p. 247, 248.) He adviſes under remaining doubts and apprehenſions reſpecting the capital doctrines of the Goſpel, to have recourſe to the immediate followers of our Saviour and his apoſtles; and adduces the teſtimonies of many eminent perſons in favour of the ancient *fathers* of the Chriſtian church, ſubjoining a liſt of ſuch among their works as may be met with in an Engliſh verſion.

The *Notes* are not the leaſt valuable part of the volume. They are both copious and curious, including a great variety of references and quotations. Mr. S. has, in general, acted more as a compiler, than an original writer; but we think his preſent performance adapted to promote the information of moſt readers, the profit of many, and the entertainment of all. The paper and print would do credit to any preſs, and deſerve peculiar notice in a book publiſhed at a diſtance from the metropolis.

Flowers from Sharon; or, Original Poems on Divine Subjects. By Richard Lee. 12*mo.* 173 *pages. Price* 3*s.* Deighton, *Holborn*; Wincheſter, *Strand*; &c. and the Author, No. 7, *Orange Street*, *Leiceſter Fields*. 1794.

We cannot better introduce this ſmall volume, than in the words of the Author's advertiſement, "It is not from a vain ſuppoſition of their poetical merit, that the enſuing ſheets are offered to the public; but from a conviction of the divine truths they contain; Truths, which, I own, fallen and depraved reaſon will always ſtumble at; and which the unregenerate heart will never cordially receive; but which the *Chriſtian* embraces, and holds faſt as his chief treaſure." In the cloſing paragraph he preſumes, that "the candid Chriſtian will readily excuſe thoſe inaccuracies he may meet with in peruſing this volume, when he is informed that its contents (one or two pieces excepted) were written between the years of fifteen and nineteen, and under circumſtances very unfavourable to the Author's delightful amuſement."

This is perhaps more than a writer is entitled to expect, when he claims the public attention; eſpecially as defects in grammar, accent, rhyme, and metre, might have been removed by the previous correction of ſome judicious friend. However, theſe poems, publiſhed, apparently, "with all their imperfections on their head," afford the ſtronger evidence of being genuine; and many of them are ſuperior, even in correctneſs, to what is naturally looked for in the production of ſo young a perſon, who has received little aſſiſtance from education, and whoſe occupation we underſtand to be

that

that of a laborious mechanic. He certainly diſcovers conſiderable marks of genius, as well as of a clear underſtanding in the Goſpel, and of a devotional ſpirit. The contracted limits of our review render it eligible to refer our readers, for ſpecimens of this early writer's promiſing ablilties, to thoſe poems, which have appeared in our Magazine under the ſignature of *Ebenezer*, ſome of which he has now reprinted.

A comprehenſive View of the real Chriſtian's Character, Privileges, and Obligations: Being the Subſtance of a Courſe of Sermons on the Eighth Chapter of St. Paul's Epiſtle to the Romans. By the Rev. T. Bryſon. 12*mo. pages* 304. *Price* 3*s.* 6*d. Sold by the* Author, *No.* 17, *New Road, St. George's in the Eaſt*; Chapman, *Fleet Street*; *and* Aſh, *Chiſwell Street.*

As the eighth chapter to the Romans contains the principal doctrines of the Goſpel, and enumerates many glorious privileges of true believers, ſeveral eminent divines, with a laudable induſtry and zeal, have copiouſly explained and illuſtrated it, both from the pulpit and the preſs. Dr. Manton, whoſe diviſions and leading ideas Mr. Bryſon has ſometimes freely but not ſervilely adopted, has been juſtly admired for his valuable diſcourſes on this very intereſting portion of Scripture. They were reſcued from obſcurity, and publiſhed after his death, by Dr. Bates and Mr. Howe, in the ſecond volume of his works; but their prolixity places them beyond the reach of the far greater part of ſerious readers.

In this little volume, now preſented to the public, every ſubject is diſtinctly and ſeparately diſcuſſed in a plain, practical, and judicious manner. Few of the ſermons contain above ten pages; and nothing trifling or ſuperfluous is ever introduced. They may be read in a family, or in an aſſembly of chriſtians deſtitute of a miniſter, without fatiguing the reader, or tiring the patience of the hearer; and the memory will be able to retain the ſubjects they elucidate, by the natural and eaſy method in which they are arranged. Though the printing is badly executed, and the ſtyle itſelf not free from imperfections; yet, upon the whole, we conſider it to be a uſeful publication, and well calculated to convey to the minds of our fellow-Chriſtians the moſt pure and important evangelical inſtruction.

Infant Salvation: An Eſſay to prove the Salvation of all who die in Infancy: With Anſwers to Objections. Pages 44. *Price* 6*d.* Matthews. 1793.

The title clearly ſhows the deſign of this Eſſay. In favour of the ſalvation of infants, the author argues from the divine perfections; from the character of God, as moral Governor of the world; from the conduct and diſcourſes of Chriſt; from the caſe of David; and from the nature of the final judgment and future punithment. He then brings forth anſwers to the objections, which are moſt

commonly urged againſt his hypotheſis: Namely, that infants are involved in the crimes of their parents; that the Scriptures include numbers of infants among the damned; that death reigned from Adam to Moſes; that few will be ſaved; and that ſpecial promiſes are made to the children of believers.

If it were poſſible to prove the truth of the hypotheſis here maintained, this gentleman would certainly ſucceed: for his pamphlet gives a very favourable idea of his talents, and of his accurate knowledge of theology. But all that he has adduced with ſo much confidence, when put in its proper place, will be claſſed among probabilities, rather than demonſtrations. Till he can prove that all who die in infancy are among the number of the elect, and that Chriſt has clothed them with his righteouſneſs, and by his grace removed their original depravity, and made them meet for heaven, the queſtion remains juſt where it was before, wrapped up in impenetrable darkneſs. On a ſuperficial view of the ſubject, every thing may appear plain and concluſive; but a more thorough inveſtigation will preſent difficulties that are not eaſily ſurmounted, and will lead perſons to ſpeak with diffidence, where they before determined with certainty. We entirely agree in opinion with this gentleman, that no perſon will ſuffer the miſeries of a future ſtate, who has not been guilty of perſonal ſin; and that thoſe harſh ſentences expreſſing the wretchedneſs of infants in the world to come, which are to be found in the writings of ſome eminent divines, deſerve to be reprobated with the greateſt poſſible ſeverity.

Chriſt the Purifier: Ten Diſcourſes upon the Sanctification of Believers, through the Love and Grace of Jeſus Chriſt. By Samuel Walker, A. B. *Curate of Truro, in Cornwall.* 12*mo.* *Pages* 177. *Price* 2*s.* *Bound* 2*s.* 6*d.* Matthews, *Strand.*

The editor, ſuppoſing that ſome inquiry would be made reſpecting the authenticity of theſe ſermons, publiſhed ſo many years after the death of the author *, aſſures us, that Mr. Walker frequently indulged ſome of his hearers with a peruſal of his diſcourſes to refreſh their memory, with permiſſion to copy them if they thought proper; and that a ſerious intimate friend, who impowered him to ſtate this fact, availed himſelf of this privilege of tranſcribing, by whoſe means theſe Sermons were reſcued from oblivion.

Independent of this circumſtance, he thinks that the ſtyle and compoſition bear ſuch ſtrong marks of the author's clear and vigorous mind, as will be a ſufficient proof of their genuineneſs to thoſe who have read his other works with any degree of attention. Whether this account will prove as ſatisfactory to every one as it does to us, we do not preſume to determine, but we are convinced, that the Sermons themſelves have ſufficient intrinſic merit to recommend them to all who are friendly to experimental and practical religion.

* Mr. Walker died July 19, 1761.

The

The whole courſe of Sermons were preached from Mal. iii. 3. "And he ſhall ſit as a refiner and purifier of ſilver: And he ſhall purify the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs." After a brief introduction, in which he ſhows that the words relate to the perſon and work of our bleſſed Lord, he eſtabliſhes and illuſtrates the following propoſitions: That the people of God have much droſs and impure mixture in them—That Chriſt purges and purifies them from the ſame—And that in the end he preſents them complete in righteouſneſs.

That the people of God, after they have been the partakers of divine grace, have much corruption remaining in them, he clearly proves from a part of the ſeventh chapter of St. Paul to the Romans; upon which he paraphraſes with great perſpicuity and propriety. Having proved his point, he makes ſeveral judicious reflections, the ſpirit and pertinency of which may be perceived in the following quotation:

"Whoever does not find impure mixtures and droſs in his ſoul and ſervices, has as yet to learn the ſpirituality of God's law, and the corruptions of his own nature; conſequently, the whole work of true repentance.—When we talk *of* a Chriſtian, we are wont to conceive a perfect character; when we talk *with* him, we find him the very thing here deſcribed; a perſon in whom the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh. The queſtion is not, whether I am perfect, but, whether I am regenerate? and ſo, not whether I have no corruption in me, but whether I have grace in me, warring againſt corruption, and in the general courſe overcoming it? How ſhall I know that? you will ſay. I find that the good I would do, I do not; and again, that the evil, which I would not do, I too often do; and this makes me doubt my converſion. But do you really find this? What, do you really find you would do, with all your ſoul, the good you do not, and ſo would not do the evil you do? Then it is plain God has given you a will; and in that caſe, I dare anſwer for you, you can ſay alſo, you conſent to the law that it is good, and delight in it in the inner man, and ſerve it with the mind; and beyond theſe expreſſions, rightly underſtood, I know none more eminently deſcriptive of a gracious ſtate in the whole Scriptures. Take this paſſage into the neareſt conſideration. Have you the complaints of the regenerate man here deſcribed? That is no ill token. But can you adopt too his diſpoſitions and conduct? Then it is manifeſt you cannot be miſtaken; and, by the way, it looks to me as if the ſpirit had deſigned this paſſage for the relief of tender and doubting minds."

In elucidating his next propoſition, he explains what is meant by purifying—That it is the office of Chriſt to do this—That he is perfectly qualified for it—by his wiſdom, power, and care;—and that he adopts ſuitable means to effect this purpoſe. All theſe ſubjects, Mr. W. diſcuſſes in a manner peculiar to himſelf, in which he diſcovers the moſt perfect acquaintance with the various operations and

ſubtleties

ſubtleties of the human heart, in every calamitous ſituation and circumſtance.

He concludes with recommending,---"That in all trials we ſhould endeavour to ſee the hand of God in the light wherein he is repreſented in the text, *viz.* as putting us into the furnace to refine and purify us. If we let things paſs over as if they happened to us by chance, we can neither be patient under our trials, nor get any good by them. That kind of unbelief is exceedingly uncomfortable, which looks no higher than ſecond cauſes, leaves us without thought of God's providence in our troubles, and ſuffers us alone to grapple with them, as if we were continually expoſed to the rage of men and the malice of the devil, without any reſtraint from God, or ſuperintendence of his care. But to ſee all under a divine direction, and all diſpenſed with the wiſeſt and kindeſt deſign, this takes out the ſting of affliction, and promotes a peaceful acquieſcence.

"We ſhould always endeavour to ſee the meaning of the rod; and ſince God does not willingly grieve his children, ſhould particularly enquire why this evil is come upon us. Now the end of affliction being ſanctification in the improving our graces, and mortifying our corruption, we muſt diligently look into our hearts, where we ſhall ſoon ſee what grace God calls into exerciſe for improvement, and what corruption riſes up againſt God's hand, which it is his will ſhould be mortified? and this ſhould be ſpecially noted, and carefully practiſed. The heart muſt be thoroughly examined, and diligently watched, that God's whole deſign may appear, and that we may loſe nothing of the benefit of our ſufferings in the growth of grace, and victory over ſin, to be obtained by them in the inner man.

"We muſt be ſtedfaſt to duty; as the caſe is, we muſt conſider what the Lord would have us do, and in oppoſition to ourſelves ſtedfaſtly do it. To ſtep aſide from the way of duty is to ſurrender ourſelves into the hands of our luſts; but to cleave to it, is to bring them into greater ſubjection, and to gain ſome addition to the power of godlineſs in the heart. Pray earneſtly in every trial that your faith may not fail, that you may be enabled to ſtand to do your duty, and that in no degree you may be detained and hindered by the ſtriving of your own heart. Do this, and every trial and trouble will take from ſin, add to grace, and prepare you better for glory.

"In every trial be looking backward to former experience, that you may be helped to patience, perſeverance in duty, and correſpondence with the divine gracious will, by the remembrance of what you have received through paſt troubles; and be looking forward to the glorious day when Chriſt will preſent you to himſelf an offering in righteouſneſs, without the leaſt remaining ſpot or blemiſh of ſin upon you. Ah! how will you not be encouraged, when, in the proſpect of that pure and perfected ſtate, you ſhall look back and ſee how the Lord has been ſitting over you and refining you for it! And what peace, joy, and thankfulneſs, will not the thought of this miniſter to your ſoul!"

POETRY.

POETRY.

To the EDITORS *of the* EVANGELICAL MAGAZINE.

Northampton, Nov. 25, 1793.

THE following lines, which were ſubjoined to the Bill of Mortality for this town laſt year, are well known here to come from the pious and elegant author of The Taſk. His characteriſtic benevolence has for ſeveral years paſt induced him to grant a favour of this kind to the Clerk of our principal pariſh. I do not know that the verſes have appeared in any Magazine, and there is certainly none to which they are ſo congenial as that which you conduct. They are therefore at your ſervice.

CORITANUS.

Felix, qui potuit rerum cognoſcere cauſas,
Quique metus omnes et inexorabile fatum
Subjecit pedibus, ſtrepitumque Acherontis avari! VIRGIL.

Happy the mortal, who has trac'd effects
To their firſt cauſe, caſt fear beneath his feet,
And death, and roaring hell's voracious fires!

THANKLESS for favours from on high,
Man thinks he fades too ſoon;
Though 'tis his privilege to die,
Would he improve the boon:

But he, not wiſe enough to ſcan
His BEST concerns aright,
Would gladly ſtretch life's little ſpan
To ages, if he might.

To ages in a world of pain—
To ages, where he goes
Gall'd by affliction's heavy chain,
And hopeleſs of repoſe.

Strange fondneſs of the human heart,
Enamour'd of its harm!
Strange world—that coſts it ſo much ſmart,
And ſtill has pow'r to charm!

Whence has the world her magic pow'r?
Why deem we death a foe?
Recoil from weary life's beſt hour,
And covet longer woe?

The cauſe is conſcience—Conſcience oft
Her tale of guilt renews;
Her voice is terrible, though ſoft,
And dread of death enſues.

Then, anxious to be longer ſpar'd,
Man mourns his fleeting breath;
All evils then ſeem light, compar'd
With the approach of death.

'Tis judgment ſhakes him—there's the fear
That prompts his wiſh to ſtay;
He has incurr'd a long arrear,
And muſt deſpair to pay.

Pay!—follow CHRIST, and ALL is paid;
His death your peace inſures;
Think on the grave where HE was laid,
And *calm deſcend* to YOURS.

ON A PIN-CUSHION.

A YOUNG woman, who hath been long and much afflicted with pain and weakneſs, at certain intervals of eaſe, was juſt able to amuſe herſelf in working a Pin-Cuſhion, as a preſent to a female friend. The following Lines were written on the occaſion, and ſent with the Pin-Cuſhion.

ACCEPT, kind friend, a preſent ſmall,
For friendſhip ſends this ſilken ball;
You know whoſe hands theſe threads have wrought,
For oft you call her to your thought;
Oft have you ſympathiz'd, ſhe knows,
Your heart can feel her various woes;
This little token kindly take,
And keep for your Maria's ſake.

In your petitions let me ſhare;
The beſt return will be your pray'r,
That ſtill my patience may prevail,
That faith and hope may never fail.
The ways of heav'n are righteous ſtill;
Oh! may I yield to all his will:
And when no more I live below,
This token may inſtruction ſhow.

This preſent, tho' it be ſo ſmall,
May repreſent this earthly ball;
Alas! how little all things here!
Oh may you ſeek an heav'nly ſphere!

Fit emblem too of every heart:
Tho' silk adorn the outward part,
There is, you know, no silk within;
Thus is the heart but stuff'd with sin.

As pins shall often pierce this ball,
These may more frequent sins recall;
How oft they wound the careless heart,
And leave behind a painful smart.
As you the yellow points command,
Oh! think of Jesus' gentlest hand!
His grace extracts the deepest sin,
As you can draw the slender pin.

This present may instruct the mind
In lessons that are yet behind.
As oft you view it—think of sin,
How first our want of robes came in;
When Eve our mother durst transgress,
'Twas then began our need of dress;
Shall pride then fill our foolish heart?
The thought should rather grief impart;
And while we may our shame confess,
Be your's a finer richer dress;
The heavenly robe by faith put on;
Be Jesus still your noblest song;
"The saints' fine linen, pure and white—"
Be these your chiefest, best delight.
Be these your robes, and may you shine,
To prove the garments are divine;
And when life's evening's shades shall come,
And warn you to an heavenly home:
Then leave behind an earthly dress,
And sing "The Lord our Righteousness.'

HYMN

Composed by Mr. JOSEPH WILLIAMS *of Kidderminster, and sung by the Congregation of Protestant Dissenters, there at the Settlement of the Rev.* BENJAMIN FAWCETT *among st them.*

TO thy great name, O Prince of Peace!
Our joyful song we raise;
Accept, thou Sun of Righteousness!
The tribute of our praise.

In widow'd state, these walls no more
Their mourning weeds shall wear;
Thy messenger shall peace restore,
And every breach repair.

Thy providence our souls admire;
With joy its windings trace;
And shout in one united choir,
The triumphs of thy grace.

Our happy union, Lord! maintain;
Here let thy presence dwell;
And thousands, loos'd from Satan's chain,
Raise from the brink of hell.

Distressed churches pity, Lord!
Their frightful breaches close:
Their sons unite in sweet accord,
And troubled minds compose.

In all be purity maintain'd,
Peace like a river flow,
And pious zeal and love unfeign'd
In every bosom glow.

PSALM CXXVII. IMITATED.

[By C. C.]

EXCEPT the Lord with arm divine
The pillar'd dome sustain,
No more the gold and marble shine,
But ruin loads the plain.

Except the Lord with heavenly pow'r,
The guarded city keep,
In vain, thro' many a midnight hour,
The watchman spares his sleep.

Why meets thine eye the morning light,
Suffused with a tear?
Why does the sleep-defrauded night
The sigh of sorrow hear?

He blessings round his people spreads,
And all their grief removes;
Refreshing slumber sweetly sheds
On every child he loves.

Their *prattling offspring* round them stand,
In dear domestic bliss,
And climb the knee, and grasp the hand,
And steal the dewy kiss.

When age shall dim the parent's eye,
And all his vigour chill,
They like the giants' arrow fly,
To execute his will:

Tho' hostile kings the sword unsheath,
And thunder war's alarms,
The fiercest foes shall fall beneath
The fury of *their* arms.

OMEGA.

LINES

Written by the late Rev. Mr. BERRIDGE *and pasted on his Clock.*

HERE my master bids me stand,
And mark the time with faithful hand!
What is his will is my delight,
To tell the hours by day, by night.
Master, be wise, and learn of me
To serve thy God as I serve thee.



REV. GEORGE FORD.

THE

Evangelical Magazine,

FOR MARCH, 1794.

BIOGRAPHY.

Memoirs of the Rev. SAMUEL POMFRET.

AS the valuable memoirs of many eminent ſervants of Jeſus Chriſt have been preſerved only in their funeral ſermons, and as the circulation of ſuch accounts has ſeldom been very extenſive, we imagine that it will not be deemed a deviation from our original deſign, occaſionally to inſert ſuch as appear calculated to entertain and profit our readers.

The Rev. S. Pomfret was one whoſe abilities and attainments as a man, whoſe exemplary conduct and genuine piety as a Chriſtian, and whoſe extraordinary ſucceſs as a miniſter of the Goſpel, ſecured to him the ſincere reſpect of his cotemporaries, and juſtly entitle him to the admiration of poſterity. The various excellencies of this man of God not being now generally known, we have preſented the Public with a brief account drawn up from a memoir of his character, annexed to a funeral ſermon preached and publiſhed by the Rev. T. Reynolds, to which we have made ſome ſmall additions, and have taken the liberty to throw the whole into a more modern ſtyle.

This very diſtinguiſhed miniſter of Chriſt deſcended from pious parents, and was born at Coventry 1651. He received the rudiments of his education at the grammar-ſchool in that city, and after reſiding ſome time at Cambridge, completed his ſtudies under a private tutor at Iſlington. The death of his mother, which took place when he was about nineteen years of age, was rendered, by divine Providence, inſtrumental to his converſion. Early as this great change was wrought in his ſoul, he often lamented that it was no ſooner, applying to himſelf with great emotion thoſe words of Auſtin, "*Sero te amavi, Domine!*" "O Lord, too late have I loved thee." Though mercifully preſerved in his youth from ſcandalous ſins, he retained a bitter remembrance of his juvenile vanities

and follies. The deep impreſſions he received at this period fitted him in a remarkable degree, for the ſervice of Chriſt. He officiated for a time as chaplain to Sir William Dyer in Eſſex. He afterwards took one voyage up the Mediterranean, with a pious captain, as chaplain of his ſhip, in the courſe of which, he left no means unattempted to reform the ſailors. Among other expedients, he diſtributed to them an adventure of hats, which he had carried out, to the value of fifty pounds, on condition that they would refrain from ſwearing. This, together with his obliging carriage, his daily exerciſes in prayer, and his excellent ſermons on ſabbath-days, had, under divine influence, a wonderful effect in reſtraining the whole ſhip's company from profaneneſs, and in producing a ſaving change in ſeveral of the crew.

His firſt appearance as a public preacher was at a lecture in Lincoln's-Inn-Fields, where his ſervices were ſo acceptable, that multitudes flocked to hear him, and many acknowledged the great benefits they received from his miniſtry. He then laboured for ſeven years at Sandwich in Kent, where he preached to a few people with indefatigable diligence, and embraced every opportunity of doing good in the neighbouring villages, until he was compelled to leave that place by the perſecutions directed againſt Diſſenters, in the reign of Charles the Second.

Thus driven from his beloved flock, he reſided near London, and notwithſtanding the perils of the times, took every opportunity of diſpenſing the word of God. He generally preached three or four ſermons on the Lord's day, and to accompliſh this, has walked from Hackney to Bethnal Green, to Wapping, to nine Elms, and back again to Hackney at night.

His firſt ſtated meeting-houſe in London was in Wincheſter-ſtreet, where the crowd was ſo great as to break down the floor of the room; but the hearers were ſo mercifully preſerved, that not one of them received the leaſt injury. This accident occaſioned the building of a large and commodious houſe in Gravel-Lane, Houndſditch, capable of containing 1500 people. Here he laboured with uncommon ſucceſs, and had more than 800 communicants; a number rarely to be equalled, in the moſt flouriſhing Chriſtian ſocieties in the preſent day.

Mr. Pomfret was a man of exalted piety. It was his conſtant ſtudy to preſerve the power of religion in his own heart, and, when not miniſtering to others, he was inceſſantly employed in reading, meditation, and other devotional exerciſes.

It

It was common for him to riſe in the night, and ſpend a conſiderable time in prayer; and whenever, either in the night or day, a uſeful thought occurred, he would immediately commit it to paper. His nocturnal exerciſes, however were the unhappy means of greatly impairing a conſtitution unuſually robuſt. Every Friday he kept a faſt. His obſervation of the Sabbath was ſingular. He retired to reſt very early on Saturday evening, would riſe about twelve, and wreſtle with God for his preſence in the public ſervices of the day. He would frequently ſpend part of the night ſucceeding the Sabbath in the ſame manner; plentifully watering the ſeed he had ſown with tears. In his family devotions he exceeded moſt, not ſuffering the leaſt interruptions therein, after repeated exertions on the Lord's day; but has continued them until he has fainted away with exceſſive fatigue.

Such was his fear of ſin, and even the appearance of evil, that when he dined in a public company, he generally ate ſo ſparingly as to return home from the table hungry. His viſits were uſually ſhort, eſpecially where religion could ſcarcely be introduced; nevertheleſs, he was a bold reprover of ſin.

His temper was affectionate and generous to the laſt degree. He treated his people with the utmoſt affability and tenderneſs, and by his condeſcending behaviour gained the affections of the poor.

In his charities he was laviſh; to enumerate all the inſtances of which would fill a volume. He has frequently ſtraitened the proviſions of his own table to feed the hungry, and given the clothes from his back to cover the naked. He has left home with a conſiderable ſum of money in his pocket, and has returned empty, having diſtributed the whole of it to the poor. When his own finances have been low, he has borrowed of his friends to ſatisfy the calls of the indigent*.

He has, and perhaps with ſome propriety, been charged with imprudence and precipitancy in the exerciſe of his charities. But when we conſider him as a man of extreme benevolence of mind and ſenſibility of nature, it is not to be wondered at that his zeal was ſometimes too incautious, and led him to beſtow his gifts without ſufficient diſcrimination.

* Among other ſingular anecdotes concerning him, it has been reported, that paſſing a beggar, who was ſoliciting charity, he gave her a guinea. Surpriſed by ſo unuſual an alms, and ſeeing him dreſſed in black, ſhe immediately ſuſpected him to be the devil, who (according to the ſuperſtition of the ignorant) had thus bribed her, with the deſign of purchaſing her ſoul, and actually looked down to ſee if he had cloven feet.

" Mov'd

Mov'd by their tale, his heart began to glow,
And quite forgot their vices in their woe;
Careleſs their merits, or their faults, to ſcan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings lean'd to virtue's ſide."

GOLDSMITH.

He was endowed with very popular talents, great vivacity of ſpirit, readineſs of expreſſion, and ſtrength of voice. He was wonderful in his method of convincing and perſuading poor ſinners, and his word was frequently attended with ſuch power, that ſome have been conſtrained to cry out in the congregation, "I am the man, guilty, guilty! What ſhall I do to be ſaved?" "For the Lord's ſake pray for me." Others who came to mock have been brought to ſaving repentance.

"Truth from his lips prevail'd with double ſway;
And fools, who came to mock, remain'd to pray." IDEM.

A ſervant woman, in whom her maſter placed great confidence, for her honeſty, but who had robbed him, at various times, to a conſiderable amount, was awakened under his miniſtry. From that time ſhe was much perſecuted in the family. Some years after, Mr. Pomfret, in a diſcourſe, was inſiſting upon reſtitution as a neceſſary branch of repentance; upon which ſhe brought the money to Mr. Pomfret, acknowledging what ſhe had done, who immediately returned it to the gentleman's ſon, ſaying, "Sir, you ſee the good effects of the word of God."

By his extraordinary labours he contracted thoſe grievous diſtempers, the gout, the ſtone, and the aſthma, with which he was ſeverely exerciſed for many years, and in ſome degree diſabled for his work: But he bore his afflictions with ſingular patience and exemplary cheerfulneſs. When he could no longer walk, he was brought in a chair to the pulpit; and though he often preached in great pain, yet few of his hearers perceived it. In his laſt illneſs he maintained a lively hope, having no darkneſs nor doubt on his mind. To an attendant who came to dreſs his bliſters, he ſaid, "Come, ſee, ſee a dying man under exquiſite pains, yet not afraid to die." To another perſon, "Let him do his pleaſure." "Abſent from the body, preſent with the Lord." "Outward pain and inward peace." At another time, "Here we cannot arrive at perfection, but at my diſſolution, when my ſoul is carried by angels to my dear Redeemer, I ſhall be preſented ſpotleſs and without wrinkle." The night before he died, he ordered the family to prayer, in which he was long and fervent. To a perſon who aſked him how he did? he replied, "Nature

diſputes every inch of ground." And to one who looked ſorrowful in expectation of his death, he ſaid, "O, you ſhould rather rejoice." When death was approaching he ſaid, to thoſe who aſked him how he did, "Better and better;" and to the ſame queſtion juſt before his departure, "Almoſt well."

Thus, after near fifty years indefatigable labour, with as great ſucceſs in his Maſter's vineyard as any man in the compaſs of his own time, this very eminent and diſtinguiſhed ſervant of Jeſus Chriſt fell aſleep, January 11, 1721, in the 71ſt year of his age. His remains were interred in Bunhill-fields. He left behind him an aged widow, and a church ſuffuſed in tears. Some time after his deceaſe, the church removed to a place of worſhip, which they erected in Ayliff-ſtreet, Goodman's-fields, which is not, at this period, diſtinguiſhed either for its numbers, its zeal, or its orthodoxy.

His publications were few: A Treatiſe at the cloſe of his Catechetical Exerciſes; three New Year's Day Sermons preached to young people; and an excellent Diſcourſe addreſſed to the Society for the Reformation of Manners; on the delivery of which, he was waited upon by many gentlemen of rank, with the thanks of the principals of the ſociety, and was alſo complimented, on the occaſion, by a dignitary of the eſtabliſhed church; which, in thoſe times, was a mark of high reſpect.

Some perſons have confounded the ſubject of this memoir with the Rev. John Pomfret, author of the well-known poems bearing his name: And others, to diſtinguiſh them, have called our author the *Methodiſt* Pomfret.

ECCLESIASTICAL HISTORY.

THE INTRODUCTION OF THE GOSPEL INTO BRITAIN.

IT would be a pleaſing circumſtance, and doubtleſs contribute much to the gratification of every ſerious thinking mind, if we were capable of tracing the footſteps of divine Providence, in its firſt advances toward our native country, to introduce that religion which conſtitutes the ſupreme dignity of any nation. But upon this, as well as upon various other occaſions, we have to lament the fruitleſſneſs of our reſearches. Thoſe records which might have given light to the ſubject, were probably deſtroyed amidſt the deſolations made

by our barbarous northern neighbours, in their early and frequent ravages of this iſland. And the probability is increaſed, by a certainty that thoſe Pagan invaders manifeſted more than common rage againſt every thing which had the moſt diſtant affinity to the *Chriſtian name*. A few fragments, ſome of them of doubtful authority, are the teſtimonies to which we muſt appeal; and thereby ſubſtitute probability for certainty.

How, or when, this iſland was firſt peopled we know not; but it is likely that we owe our origin to the prolific ſons of *Japheth*, who, after the deſtruction of the old world, inhabited the continental part of Europe, and ſo might eaſily have paſſed from the *Gallic* or *Belgic* ſhore to this country. However, this is certain, that, in common with all the Gentile world beſides, for time immemorial *thick darkneſs had covered our land*. The religion of our rude forefathers was called *Druidiſm*—DRUID being the title of their prieſts, a particular account of which may be ſeen in *Cæſar's Commentaries, lib.* 6. The cuſtom of thoſe idolaters mentioned in Scripture, particularly obtained here. *Under every thick oak did they offer ſweet ſacrifice to all their idols*, Ezek. vi. 13. According to the abomination of *Moloch*, they ſacrificed human victims to appeaſe their gods*. In the fifty-fifth year before the birth of Chriſt, JULIUS CÆSAR, under the dominion of his prevailing paſſion, *a deſire of falſe glory*, invaded this country, and ſubjugated a part of its inhabitants. Hereby, though he knew it not, he made way for the eſtabliſhment of an empire, which has ſeen the glory of Rome ſet in eternal night; and which, according to the appointment of Him who cannot err, ſhall ſurvive all the dominions of the world.

The preciſe point of time when the *banner of the Croſs* was diſplayed in Britain we know not; but various teſtimonies concur in giving it a very early date: Nor are ſuch to be rejected, which intimate that ſome of the *Apoſtles*, and even PAUL himſelf, had been employed in the great work. Thoſe who wiſh to ſee theſe evidences collected, may conſult *Archbiſhop Uſher's Britannicarum Eccleſiarum Antiquitates, cap.* 1.

When ST. PAUL was at *Rome*, it is clear that he was acquainted with a lady named CLAUDIA, 2 *Tim.* iv. 21.; which perſon we have reaſon to ſuppoſe was a native of *Britain*, and wife of PUDENS mentioned in the ſame place†. Whether ſhe had been converted in her native country, or having

* Quod pro vita hominis, niſi vita hominis reddatur, non poſſe aliter Deorum immortalium numen placari arbitrantur. *Ceſar de Bello Gallico, lib.* 6.

† Compare Martial, Epigram 54. lib. 2. and Epigram 13. lib. 4.

married

married an officer in the *Roman army*, then in *Britain*, and returning with him to *Rome*, there received the Gospel of Salvation, it is impossible to ascertain. If we admit the latter circumstance, it is reasonable to suppose, that, sensible of the value of her own soul, she would have commiserated the wretched situation of her lost countrymen, and solicitously importuned her apostolic friend to convey to them the tidings of mercy through a Saviour's blood. If he, who was *eminently the Apostle of the Gentiles*, did not in his own person engage in the benevolent design, it is probable he might have procured some of his companions, *men who hazarded their lives for the name of Jesus Christ*, to diffuse the light of life to those who were sitting in *the region of the shadow of death*; and hereby have erected an altar to the true God. But, allowing this to have been the case, it is certain that the polluted system of Pagan idolatry prevailed in *general* for many years afterwards. Christianity was only as the *gleaning of a vintage* till the year 176, when Lucius, a British king, bowed to the Redeemer's name. This event was favourable to the Gospel; hereby it made a considerable progress, and, possibly, in reference to which Tertullian spoke, *Britannorum loca Romanis inaccessa, Christo vero subdita. The doctrine of Christ was more prevalent in Britain than the arms of Cæsar.* If as "Christians we were not to consider ourselves as of no country, but citizens of the world*," we might be conscious of a kind of national superiority, in reflecting that the first *Christian King* in the world was a *Briton*.

In short, though these conclusions may receive some prejudice from the imputation of monkish superstition, yet, when we *candidly* review all the evidences deducible, it must be confessed, that whilst an inscrutable Providence past by vast multitudes of the fallen race, and suffered many of them to continue to the present day without a knowledge of his law, our country was very early distinguished by his gracious attention, *who giveth not account of any of his matters.* Now for full 1600 years, the Gospel of the Son of God has been preached amongst us: And though oppositions of various kinds have been made to it, every attempt for its destruction has been defeated. It has spread by persecution, and gained vigour by resistance. In the present day it raises its majestic head on high; and though its best friends have to lament that so few *comparatively* have really believed the record which God has given of his Son; yet they rejoice that, *collectively*, a great number in our land are found on the Lord's side, who are not ashamed of his Gospel, but have experimentally proved it to be *his power to their salvation.* Z.

* S. Jennings.

DIALOGUE THE EIGHTH, BETWEEN CRISPUS AND GAIUS,

On Human Depravity.

Criſpus.

I THANK you, my dear Gaius, for your obſervations on various important ſubjects; and now, if agreeable, I ſhould be glad of your thoughts on the painful but intereſting ſubject of Human Depravity.

Gai. An intereſting ſubject indeed! Perhaps there is no one truth in the Scriptures of a more fundamental nature with reſpect to the goſpel-way of ſalvation. I never knew a perſon verge towards the Arminian, the Arian, the Socinian, or the Antinomian ſchemes, without firſt entertaining diminutive notions of human depravity, or blameworthineſs.

Criſp. Wherein do you conceive depravity to conſiſt?

Gai. In the oppoſite of what is required by the divine law.

Criſp. The ſum of the divine law is love; the eſſence of depravity then muſt conſiſt in the want of love to God and our neighbour; or in ſetting up ſome other objects to the excluſion of them.

Gai. True; and perhaps it will be found that all the objects ſet up in competition with God and our neighbour may be reduced to one, and this is *ſelf*. Private ſelf-love ſeems to be the root of depravity, the grand ſuccedaneum in human affections to the love of God and man. Self-admiration, ſelf-will, and ſelf-righteouſneſs, are but different modifications of it. Where this prevails, the creature aſſumes the place of the Creator, and ſeeks his own gratification, honour, and intereſt, as the ultimate end of all his actions. Hence, when the Apoſtle deſcribes men under a variety of wicked characters, the firſt link in the chain is, *lovers of their own ſelves*. Hence alſo the firſt and grand leſſon in the Chriſtian ſchool is, to *deny ourſelves*.

Criſp. Almoſt all evangelical writers, I believe, have conſidered men as totally depraved, and that not by education, or any accidental cauſe or cauſes, but by nature, as they are born into the world.

Gai. They have; this was manifeſtly the doctrine generally embraced at the Reformation, and which has been maintained, by the advocates for ſalvation by ſovereign grace, in every age.

Criſp. Yet one ſhould think, if men were *totally* depraved, they would be all, and always alike wicked.

Gai.

Gai. If by total depravity you mean that men are ſo corrupt as to be incapable of adding ſin to ſin, I know of no perſon who maintains any ſuch ſentiment. All I mean by the terms is this, that the human heart is by nature totally deſtitute of love to God, or man as the creature of God, and conſequently of all true virtue. A being may be utterly deſtitute of good, and therefore totally depraved (ſuch, it will be allowed, is Satan,) and yet be capable of adding iniquity to iniquity without end.

Criſp. I ſhould be glad if you would point out a few of the principal evidences on which the doctrine of human depravity is founded.

Gai. The principal evidences that ſtrike me at this time, may be dawn from the four following ſources; Scripture teſtimony, hiſtory, obſervation, and experience.

Criſp. What do you reckon the principal *Scripture teſtimonies* on this ſubject?

Gai. Thoſe paſſages which expreſly teach it, ſuch as the following: *And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—God looked down from heaven upon the children of men, to ſee if there were any that did underſtand, that did ſeek God. Every one of them is gone back, they are altogether become filthy: there is none that doeth good, no not one.—Both Jews and Gentiles are all under ſin; as it is written, There is none righteous, no not one. Deſtruction and miſery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes.—The carnal mind is enmity againſt God: For it is not ſubject to the law of God, neither indeed can be. The whole world lieth in wickedneſs.—Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others**. Thoſe paſſages alſo which teach the neceſſity of regeneration. If men were not eſſentially depraved, a reformation might ſuffice; but if all be corrupt the whole fabric muſt be taken down; *Old things muſt paſs away, and all things muſt become new.*

Criſp. What evidence do you draw in favour of this doctrine from *hiſtory?*

Gai. If our limits would allow us to ſurvey the hiſtory of mankind, from their firſt apoſtacy to this day, the amount would go to prove what the Scriptures affirm, that *the whole world lieth in wickedneſs.* The circumſtances and changes

* Gen. vi. 5. Pſ. liii. 2, 3. Rom. iii. 9, 10, 16—18. viii. 7. 1 John, v. 19, Eph. ii. 3.

amongſt

amongſt mankind have been various. They have greatly differed in their manners, cuſtom, and religion; one age has eſtabliſhed what another has demoliſhed; in ſome ages they have been inveloped in ignorance, in others irradiated by ſcience; but in all ages, and in all circumſtances, they have been alienated from the love of God.

Criſp. The hiſtory of the world, though it appear to favour the doctrine in queſtion, yet ſeems to be too large and complicate an object to be viewed diſtinctly; ſuppoſe you were to ſingle out one nation as a ſpecimen of the whole.

Gai. Very well; and ſuppoſe this one nation to have been attended above all others with mercies and judgments, divine laws, divine interpoſitions, and every thing that could have any tendency to meliorate the heatts of men.

Criſp. You ſeem to have in your eye the nation of Iſrael.

Gai. I have; and the rather becauſe I conſider this nation as deſigned of God to afford a ſpecimen of human nature. The divine Being ſingled them out, crowned them with goodneſs, ſtrengthened them with the tendereſt encouragements, and awed them with the moſt tremendous threatenings, wrought his wonderful works before their eyes, and inſpired his ſervants to give us a faithful hiſtory of their character—I need not repeat what this character is: Excepting the conduct of a few godly people amongſt them, which being the effect of divine grace argues nothing againſt the doctrine in queſtion, it is a ſeries of rebellion and continued departures from the living God.

Criſp. What evidence do you draw in favour of this doctrine from *obſervation?*

Gai. In looking into the compoſition of the human mind, we obſerve various paſſions and propenſities; and if we inſpect their operations, we ſhall ſee in each a marked averſion to the true God, and to all true religion. For example, man loves to *think*, and cannot live without thinking; but he does not love to think of God; *God is not in all his thoughts.* Man delights in *activity*, is perpetually in motion; but hath no heart to act for God. Men take pleaſure in *converſation*, and are never more cheerful than when engaged in it; but if God and religion are introduced, they are uſually ſtruck dumb, and diſcover a wiſh to drop the ſubject. Men greatly delight in hearing, and telling *news*; but if the glorious news of the Goſpel be ſounded in their ears, it frequently proves as unwelcome as Paul's preaching at Athens. In fine, man feels the neceſſity of *a God*; but has no reliſh for the true God. There is a remarkable inſtance of this in the conduct of thoſe nations

tions planted by the king of Aſſyria in the cities of Samaria. They were conſumed by wild beaſts, and conſidered it as an expreſſion of diſpleaſure from the *God of the land.* They wiſhed to become acquainted with him, that they might pleaſe him. An Iſraelitiſh prieſt is ſent to teach them the manner of the God of the land. But when he taught them the fear of Jehovah, his character and worſhip do not ſeem to have ſuited their taſte: for each nation preferred the worſhip of its own gods, 2 Kings xvii.

Criſp. What evidence do you draw in favour of this doctrine from *experience?*

Gai. The beſt of men, whoſe lives are recorded in Holy Scripture, have always confeſſed and lamented the depravity of their nature; and I never knew a character truly penitent, but he was convinced of it. It is a ſtrong preſumption againſt the contrary doctrine, that the light-minded and diſſipated part of mankind are generally its advocates; while the humble, the ſerious, and the godly, as generally acknowledge with the Apoſtle, that, *fulfilling the deſires of the fleſh and of the mind, they were by nature children of wrath, even as others.*

Criſp. I have ſeveral more enquiries to make on this intereſting ſubject, which I muſt defer till another opportunity.

Gai. Farewell.

AN ARGUMENT AGAINST THE DOCTRINE OF UNIVERSAL SALVATION.

THE Doctrine of Univerſal Salvation implies that all, who by the righteous Judge of the world may be doomed to hell, will be finally delivered from their ſufferings, and made eternally happy. Now if it can be proved of any one who hath ever exiſted, that he will never be made thus happy, the *univerſality* of ſalvation is at once deſtroyed. Let the reader recollect, as a caſe in point, what our Lord ſaid of Judas, Matt. xxvi. 24. *It had been good for that man if he had never been born.*

I cannot help remarking that the diſcourſe, of which this expreſſion is a part, is not a figurative deſcription of any character or event; but a plain recital of facts. Neither is the expreſſion itſelf a mere proverbial ſaying, borrowed from common uſage, and applied to the particular caſe of Judas; for no traces can be found of any ſuch proverb amongſt the Jews.

Jews. We muſt therefore conclude that the paſſage ought to be underſtood according to the plain literal import of the words it contains. Thus underſtood, it muſt neceſſarily refer to the whole exiſtence, both here and hereafter, of the perſon of whom Chriſt ſpeaks. If a man ſhould ſpend many years upon earth, and ſpend them wholly in ſuffering, his life might be called a miſerable life; yet, if endleſs happineſs were to follow, he could not, on the whole, be pronounced a miſerable character. So, on the contrary, if a man ſhould enjoy upon earth many years of uninterrupted happineſs; yet, if endleſs miſery were to follow, it would demonſtrate that his exiſtence, on the whole, is wretched. Theſe remarks are equally applicable to every individual of the human race.

With regard to Judas in particular, the meaſure of his miſery, according to our Lord's declaration, muſt exceed that of his happineſs. If he had never been born, it is true, he would have been prevented from enjoying a certain degree of pleaſure: But it is equally true that he would alſo have eſcaped a larger proportion of pain; ſo that, on the whole, the balance would have been in his favour. But if it were poſſible for him to be finally plucked as a brand from the burning, the aſſertion of Chriſt would be found untrue. Let us ſuppoſe him to ſuffer ten thouſand millions of ages in hell, and that every moment of pain, when laid in the balance, would be found equal to the enjoyment of ten thouſand millions of ages ſpent in the bliſsful preſence of God; yet, if that bliſs be endleſs, there will arrive a period when his happineſs will be more than equal to all his ſufferings. If Judas is to be finally received into heaven, and there to remain for ever, can it then with any propriety be ſaid of him, that it had been good for that man, if he had never been born? Surely no. The advocates for univerſal ſalvation are conſequently reduced to this dilemma: Either they muſt, on the one hand, ſuppoſe that the everlaſting joys of heaven are ſo poor and mean, that they cannot compenſate for a limited ſtate of ſuffering; or on the other hand, admit that Judas will be eternally excluded from heaven with all its enjoyments.

There is no arguing ſucceſsfully againſt matter of fact. The plain illiterate Chriſtian may be perplexed by the ſophiſtical methods of reaſoning uſed in defence of the doctrine which I oppoſe: But let him remember, that however ſpecious or plauſible they may appear, they muſt be falſe, becauſe they expreſly contradict the teſtimony of Chriſt in the caſe of Judas. Many who read this paper may perhaps not be able to detect and expoſe the fallacy of ſuch pretended reaſonings; But they may be ſatisfied with the perſuaſion that the Bible

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can never contradict itſelf. And I am ſure that if they are earneſtly and ſincerely ſeeking after truth, they will receive the teſtimony of Jeſus Chriſt in preference to that of any fallible mortal whatſoever. May they, and all who profeſs to receive the Goſpel, daily pray for true ſpiritual wiſdom; that while they adore the Son of God as the righteous governor of the univerſe, whoſe deciſions are all founded in equity and truth, they may alſo rejoice in him as the author and finiſher of their ſalvation. IMLAH.

TRUE BELIEVERS, THE TEMPLES OF THE LIVING GOD.

THOUGHTS ON I COR. III. 16.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

TEMPLES were noble buildings erected to the honour of ſome real or ſuppoſed Deity. The magnificent city, to whoſe converted inhabitants Paul inſcribed this Epiſtle, abounded with ſuch edifices, at whoſe idolatrous and ſuperſtitious rites, the Corinthians had in the days of their ignorance frequently attended. To withdraw their attention from the ſervice of idols, he leads them in ſeveral paſſages of his two letters, to conſider *themſelves* as temples, formed, conſecrated, furniſhed, and adorned for the worſhip of the true God, and in which the Holy Ghoſt in a peculiar ſenſe dwells.

Man, in his complex nature, was created as a temple for the reſidence of the Deity; and, as ſuch, was the nobleſt monument the Almighty Builder ever erected for his glory in our lower world. While he remained pure and holy, God dwelled in him, and diſplayed his lovely perfections to his innocent ſoul, and ſweet was the intercourſe. But, by the fall, this temple has been pillaged, profaned, and defiled. On its ſtately front was once inſcribed, "HOLINESS TO THE LORD," but now on its broken columns we may write "*Ichabod, the glory is departed.*" It lies in melancholy ruins, and, like fallen Babylon, is become the den of every ravenous beaſt, an habitation of dragons, the impure abode of every foul malignant paſſion.

Out of the duſt and deſolation, the great Sovereign of Grace hath determined to raiſe to his own immortal praiſe a new temple never to be deſtroyed again by ſin, nor uſurped by the god of this world. Though *the whole aggregate body of the church* is the Temple of God, we here ſpeak of *individual*

believers. Every converted ſoul is formed for a habitation of God, *according to the plan* of the all-wiſe Architect, and *reared by his own almighty power alone*. Hence, ſays St. Paul, "*we are his workmanſhip**," "*we are his building*†." And in the ſame alluſive ſtrain, true miniſters are beautifully repreſented as being *fellow-labourers* working harmoniouſly together, employed by God as their great Maſter, and proceeding according to the plan which *He* has eſtabliſhed.

As the ancient material temple was *founded* on a rock, ſo every living temple is fixed upon Jeſus Chriſt, "*the ſtone, the tried ſtone, the precious corner ſtone, the* SURE FOUNDATION, *which God hath laid in Zion*‡." "*For other fonndation can no man lay*," which is able to bear the ſuperſtructure, "*than that is laid, which is* JESUS CHRIST‖." On his glorious *Perſon*, finiſhed *righteouſneſs*, perfect *atonement*, all-ſufficient *grace*, and inviolable *faithfulneſs*, the humble believer fixes his dependance, and lays all his hopes for pardon and ſalvation, yea all his humble endeavours to grow and riſe towards perfection are founded on Chriſt for acceptance and ſucceſs.

When the temple was erected, it was *ſolemnly dedicated*, a ſublime deſcription of which we have in the eighth chapter of the Firſt Book of Kings. Thus the Lord's people are ſet apart, and ſanctified by his grace; and are powerfully perſuaded, and ſweetly conſtrained, to yield and conſecrate themſelves to his ſervice. With the moſt calm deliberation, with the fulleſt conſent, with the moſt ardent affection, though with the deepeſt humility and dependance, they join in the ſolemn act in ſecret worſhip, and renew and proclaim it openly in the public aſſemblies of the ſaints, and at the table of their Lord§.

The ſpiritual temple, as well as the material one, hath its *utenſils*, its *ornaments*, and its *ſervants*. It hath its *holy altar*, on which it offers its living ſacrifices, and and its fragrant incenſe of prayer and praiſe; it hath its *candleſtick*, burning with the flame of love, fed by the oil of the Spirit, and holding forth the ſhining light of a holy converſation: The law of God is written on the heart of every believer, as the tables of the covenant were contained in the ark, while all the renewed powers of the ſoul, like ſo many *prieſts* of the ſanctuary, diligently wait on its ſervice, and trim the lamps, and make their daily offerings.

But the moſt *diſtinguiſhing* ornament, that which ſhone brighteſt amidſt all the other ſplendors of Solomon's mag-

* Eph. ii. 10. † 1 Cor. iii. 9. ‡ Iſa. xxviii. 16.
§ 1 Cor. iii. 11. ‖ 1 Cor. vi. 20.

nificen-

nificent ſtructure, was *the viſible glory of the God of Iſrael.* But what the Shechinah was to the Jewiſh church, *that* the Lord Jeſus himſelf is to the Goſpel church. He makes his abode with his people, and manifeſts himſelf to them as he does not unto the world*. He is "the glory in the midſt of them†;" "He dwelleth in them, and walketh in them. The *viſible ſymbol* of the divine preſence, confined to a particular place, was neither ſo glorious nor ſo gracious as the reſidence of the Holy Ghoſt, who, according to the œconomy of the covenant, glorifies the Father and the Son, *by dwelling in all his ſaints.* "Know he not," ſays the apoſtle, "that YE are the Temple of God?" The meaning of which he explains by a ſecond queſtion, "and that *the Spirit of God dwelleth in you?*"

This ſubject deſerves particular attention. It implies the *entrance of the Spirit.* There was a time when the ſoul "lived without God," and was "ſenſual, not having the Spirit." The queſtion therefore is, whether this glorious and gracious Perſon has ever yet come into it? This grand triumphal entry takes place in regeneration; *then* the Comforter *takes poſſeſſion* of the temple, purchaſed by the Saviour's blood, in his name, and for his uſe; expelling darkneſs, enmity, and pollution, and introducing light, love, and purity; adorning it with meekneſs, faith, and humility, and diffuſing order, joy, and peace. The doors of the heart, which were ſhut, are now thrown open to receive its illuſtrious Inhabitant, whoſe gracious influences pervade, ſanctify, and refreſh every power. It is true that the firſt approach of the Spirit is not equally evident to every Chriſtian; but his preſence and operations may be known by *their effects*, better than by any preſent feeling. Happy is the man who is conſcious that he has received the truth as it is in Jeſus with faith and love; and is willing to receive larger diſcoveries of his word and will. Surely we cannot be miſtaken when we affirm, "that "the Spirit of God dwelleth in him."

This dwelling of the Spirit in the heart, as in his temple, implies likewiſe a gracious *manifeſtation of the divine preſence.* The Lord who dwelt of old between the Cherubims, *ſhone forth; he ſhowed his glory* on ſpecial occaſions to his people. Nor doth he withhold tokens of his ſpecial preſence *now.* The believer knows what it is, in ſome happy ſeaſons, to have near acceſs to his God. The veil being lifted up, he (like the favoured prieſt of old) *enters into the holieſt of all with the blood*

* John xiv. 21. † Zech. ii. 5.

of Jesus. There he beholds, enjoys, and rejoices in the glory of the Lord. The perfections of God, harmonized in Christ, like the variegated colours of the rainbow sweetly blended and melted one into the other, mildly shine forth on his heart, while the gracious Spirit, who makes this display, witnesses and seals an *assured interest* in these awful and amiable attributes. How delicious the retirement of the closet *then*, when he can draw near to God himself as his exceeding joy! How amiable the tabernacles of the Lord *then*, when he can behold the beauty of the Lord there! How refreshing the sacramental feast, when graced with his heart-felt presence! But the sweetest and most wonderful manifestations of the divine presence are afforded in the time of affliction and death. In these seasons believers have evidently received supernatural joy and support. The triumphs of their souls have been such as no philosophy, no human valour, no efforts of pride could ever produce. How have the beams of the Comforter shone through the shattered and dissolving tabernacle, not only to rejoice the dying believer himself, but also to irradiate and cheer the hearts of surrounding beholders!

The indwelling of the Spirit of God in his people carries in it the idea of *abiding* and *continuance*. Jehovah forsook his *material temple**; and *particular churches* may be deserted for their provocations. Ah! what darkness now reigns in *Rome*, *Corinth*, and all the once celebrated Eastern churches! For a small moment he may even withdraw the manifestations of his gracious presence from those whom he loves; but he will never *finally forsake* his *spiritual churches*, wherever they may assemble; nor any *individual believer*, whom he hath consecrated for himself. Concerning Zion, the promise is, "This is my rest, here will I dwell." Of every humble Christian it is said, "I will send you the Comforter, and he *shall abide with you for ever*†." The Lord's people, indeed, have their fears at times, lest the Spirit should depart. David earnestly prays, "Take not thy Holy Spirit from me." But the language of the petition evidently implies, that notwithstanding his heinous transgressions the Spirit had not quite deserted him. However his comfortable influence was lost, though the union was not dissolved. This alarmed his fears; and made him cry out in the bitterness of his soul, "Cast me not away from thy presence; restore unto me the joy of thy salvation." Every Christian feels and bitterly laments the melancholy difference, when any veil intercepts the presence of the Lord; especially

* Ezek. ix. 10, and xi. 23. † John, xiv. 16.

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if the interruption of his joy be occaſioned by ſinful conduct. But, whatever be the cauſe, he goes mourning all the day long. How dark, how cold, how dull, how diſtreſſing is every duty, in ſuch ſeaſons! Dejected believer! the very complaint of diſtance and abſence from thy God implies the former experience of nearneſs and communion, proves the ſincerity of preſent love, and is a happy preſage of his returning ſmiles.

And now, O my ſoul, ſeriouſly reflect on this important queſtion, and apply it to thyſelf: *Knoweſt* thou, that *thou* art a temple of God, and that the Spirit of God dwelleth in *thee?*" If I am not renewed by almighty grace; if I am not raiſed from the ruins of the fall, and built upon the Rock of ages; if I am not *conſecrated*, *purified* and *furniſhed* for Jehovah's worſhip and praiſe; I am to this day the habitation of ſin and Satan, and my heart is a houſe of idols. What does conſcience, what does experience ſay? Lord, let me not deceive myſelf. If thou haſt never entered before, can *I now* ſay, "Come Holy Spirit, heavenly Dove, with all thy quickening, enlightening, comforting, ſanctifying influence?"

Have I the witneſs of the Spirit, with my ſpirit, that *I am* his temple? *then*, ſhould I not ſay, "He is thy Lord, and worſhip thou him." For who has a *right* to have temples erected to him, but the *true God?* Would the Scriptures of truth call Chriſtians the Temples of God, inhabited by the Holy Ghoſt, were not the Holy Ghoſt eſſentially *God?* What are temples erected for, but that *divine honours* and *worſhip* ſhould be aſcribed to the Being to whom they are dedicated? and would the word of God himſelf encourage us in idolatry? Surely no. But the Spirit of God hath as *many* temples as *churches*, as many temples as real ſaints. Is he not preſent in them *all?* Does he not graciouſly manifeſt his preſence and power in them *all?* Muſt he not then have the incommunicable attributes of Deity? Muſt he not be immenſe and omnipreſent? Let me rejoice then, O my ſoul, in the perpetual preſence and grace of the adorable Spirit, who is with the Father and the Son, though diſtinct in perſonality, the one only true and living God, whoſe temple, through grace, I am.

But O Lord, what am I, that *thou* ſhouldeſt viſit *me?* Whence is this, that thou ſhouldeſt not only *ſend*, but actually come down into my heart! If Solomon was filled with aſtoniſhment, that God ſhould dwell on earth, in ſuch a temple as he had builded, the moſt magnificent the world ever ſaw; may I not cry out, "What condeſcending Majeſty is this, that

God ſhould dwell in my *tabernacle of clay!*" If I am ſtruck with ſurpriſe at the "great myſtery of godlineſs, God manifeſt in fleſh," the Word tabernacling in a body, which though lowly was *pure* and *undefiled*; ſurely, words want power to expreſs, my mind wants ability to conceive, the all-ſurpaſſing wonder, that the immaculate Holy Spirit, before whom angels veil their faces, ſhould enter ſuch a polluted, profaned, and deteſtable nature as mine, where every ſpiritual abomination had been committed. "Lord, I am not worthy that thou ſhouldeſt come under my roof! But thus it is thou magnifieſt thy mercy, and thy condeſcenſion, and thy *power* alſo! For thou doſt not come *in vain*. Thou haſt promiſed that from all filthineſs, and from all idols, thou wilt cleanſe thy temples*. Be it unto me, O Lord, according to thy word."

And does the Holy Ghoſt dwell in the renewed heart as his temple? Let not his holy reſidence be *defiled*, or *diſhonoured*. "Holineſs becometh thine houſe, O Lord, for ever." "If any one defile the Temple of God, him ſhall God deſtroy." Keep then a ſtrict watch, O my ſoul, at the gates of thy ſenſes, leſt any profane or abominable thing enter. Drive away every unchaſte, ſenſual, and unſeemly thought. Search after, and expel, every lurking evil. "Touch not the unclean thing." The holieſt ſaints are liable to fall into the moſt odious ſins. Hence St. Paul exhorts the Corinthians to "flee fornication," and to "come out from the wicked," and "to be ſeparate," under this conſideration, "Ye are the Temples of the living God." "Know ye not that your body is the Temple of the Holy Ghoſt†?" *Keep thyſelf*, ſaith the beloved diſciple, *from idols* ‡. What agreement, O my ſoul, hath the Temple of God with idols? and yet how apt are they to intrude! How prone, alas! am I unawares to admit, and let them uſurp the throne of Him I adore and worſhip! Ah! may I be jealous for him, leſt any *inordinate affection*, any *creature confidence*, any *arm of fleſh*, draw away my heart from him. Worſhip not the *golden image*; "Covetouſneſs is idolatry;" bow not down before the Baal of worldly honour, applauſe, and pleaſure. Idolatry never *was*, never *will* be tolerated by the God of heaven. If we do not put away every ſtrange god, he will take the work into his own hands, and "*the idols* he will deſtroy."

Let no unhallowed *fire* blaze on his *altars*; no *infernal paſſions* burn in his ſanctuary. Like lamps of impure oil, they

* Ezek. xxxvi. 25. † 2 Cor. vi. 16, 17. 1 Cor. vi. 18, 19.
‡ 1 John, v. 21.

will

will blacken and defile the holy dwelling of the Holy Spirit. They will offend, displease, and dishonour him. "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice." These grieve him*. Many professors of religion, who would not for the world be guilty of any gross outward immorality, act as if they thought *the government of the temper* no part of their religion. But, O my soul, shall I think so? Shall I put all the Temple of God into confusion? suffer envy, wrath, and revenge, to rage, and unfit my powers for worship? Shall I grieve the holy and gracious inhabitant, who honours me with his presence, and condescends to grant me communion with himself? Far be it from me!

The Spirit, like some peaceful dove,
Flies from the realms of noise and strife;
Why should I then provoke his love,
Who seals my soul to heavenly life?

Finally, if the Spirit dwells in me, as his temple, how *near is God, at all times!* His eye is always upon me. Let my eye then be often lifted up to Him in prayer. He is nigh at hand to teach, strengthen, and comfort, in every perplexity, duty, and trial. O may I maintain continual intercourse with Him in his word and ordinances below, till every veil be rent asunder, and the communion of my soul perfected in the temple of the heavenly Jerusalem!

Karma.

HORÆ PAULINÆ SOLITARIÆ.

MEDITATIONS ON GALATIANS, II. 20.

I AM crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

"WHO *loved me,* and *gave himself for me!*" Can so weak and worthless a creature as I adopt this language? Or was it peculiar to an inspired Apostle? From the kind of argument he uses here, as well as in some other parts of his writings, he seems to speak in the character of other believers

* Eph. iv. 30. 31.

in

in Chriſt, rather than particularly of himſelf. This Scripture appears, therefore, not to be of private interpretation: It affords encouragement to every one whoſe ſtate is here deſcribed in connexion with the claim to ſuch an ineſtimable privilege as the redeeming love of Chriſt. Nay, the neceſſity is implied of previouſly appropriating this to ourſelves, in ſome degree, in order to experience the *crucifixion* with him, and ſtill continuing *to live*; the life of *Chriſt in us*, when we have *ceaſed* to live; and the *life of faith* in him, carried on during our preſent abode in the *fleſh*; which are ſo myſteriouſly, yet emphatically, repreſented in theſe words.

Through the love of *the Son of God* (a title denoting natural ſupremacy and voluntary ſubjection), Paul was ſeparated to receive the revelation of His grace, and to preach him to idolatrous multitudes, by the divine appointment, from his birth *. How ſovereign that favour which is directed to "the babe who has done neither good nor evil!" Why, O my ſoul, may not the ſame mercy have appointed thee to purpoſes of honour yet unattained? Thy paſt allowed, thy now lamented tranſgreſſions, are not obſtacles too great to be ſurmounted by the love of Chriſt. The unſearchable counſel of God ſuffered this choſen veſſel, Paul, "beyond meaſure to perſecute and waſte his church †," Is it wonderful that, when called to "preach the faith he had once deſtroyed," he ſhould boldly and ſtedfaſtly withſtand whatſoever appeared prejudicial to the freedom and ſufficiency of Chriſt's ſalvation? If ſome, among the apoſtles themſelves, inconſiſtently with their own deliberate judgment, were enſnared, by the fear of man into ſuch compliances with Jewiſh inſtitutions as tended to involve the Gentile converts in legal bondage; Paul firmly reſiſted the torrent that carried *the reſt* away ‡. And have *I*, like him, a good hope through grace? Who can have greater obligation than myſelf to vindicate the abounding mercy of my Lord from any dependance on a righteouſneſs of works or formal privileges?

If ſuch diſtinctions could either recommend to juſtification, or render it more perfect, the diſpenſation of Chriſt, like that of Moſes, muſt have left us under the condemnation due to ſin §. But how diſhonourable is ſuch a thought to the Redeemer's ſacrifice! Behold him bleeding on the croſs! There he was transfixed as my repreſentative: There he was ſlaughtered as a victim in my ſtead. And is not this enough? Could my ſentence have received ſo important a fulfilment by the crucifixion of my own body, or even by the everlaſting torment of my ſoul? Surely the bitterneſs of death, the

* Chap. i. 15, 16. † Ib. ver. 13, 23. ‡ Ver. 11, &c. § Ver. 17.

power

power of ſin, is paſt. "*I am crucified with Him.*" There is now, therefore, no more condemnation. "*I live,*" it is true: Yet, let me think again: Is it not rather *Chriſt,* raiſed from the dead, that "*lives in me?*" As my repreſentative he died: As His, I live. My ſtrength, my knowledge, my hope, my comfort; all that makes my exiſtence to differ from eternal death, ſprings from his riſing power. It is indeed "*by the faith* of the Son of God, who loved me, and gave himſelf for me," that I know and feel myſelf to *live.*

Cheriſh, O my ſoul, with moſt aſſiduous concern, the evidence and enjoyment of this new, this heavenly life! Shall the perſuaſion of my union with Chriſt lull me to ſecurity and indolence? What glory to him, what benefit to myſelf, can be derived from an union that is merely formal, nominal, or notional? How unſuitable and worthleſs is a withered branch upon a living vine! Is he thy head? And wilt thou reſt ſatisfied to be a palſied limb? No; live with him; live to his praiſe; live on his love! Look to him inceſſantly, not as to a taſkmaſter, but a redeemer from bondage. He is indeed thy Lord, and has a right to thy ſervice; but he is alſo thy lover, and hath "given himſelf for thee." Render then to him, not worſhip only, not bare obedience, but heartfelt, unbounded love!

MINIMUS.

PIOUS REFLECTIONS,

By the late Rev. MALACHI BLAKE, *Miniſter of a Proteſtant Congregation at Blandford in Dorſetſhire.*

SOMETIMES I intend to ſet apart a portion of the day for prayer, but I find great averſion to ſuch ſervice; this I much lament, and deſire to loath and abhor myſelf for it. Thoſe that keep days or ſet apart time for devotional exerciſes, as if they were of an atoning nature, or made way for after-indulgencies, may find no reluctance to hinder them; but thoſe who by ſuch extraordinary retirements from the world intend to be looking into their own hearts, who aim to become more free from ſin, and more eminent for holineſs, and to enjoy more acquaintance and communion with God, and after all to place not the leaſt hope of heaven or pretence of claim to it on any other foundation but the merits and righteouſneſs of Chriſt; ſuch are likely to find, through the ſad remains of ſin and corruption, much backwardneſs to ſuch ſervices. Alas! if a few hours for converſe with God in our cloſets are apt to be looked upon with grief and concern,

how little of a heavenly temper is there in us! How little do we conſider that heaven is a world of perpetual communion with God! "Draw me, O Lord, and I will run after Thee!" Come nearer to me, and ſuch times will be ſweet and delightful! Keep out the world, keep down Satan, root out ſin, give thy Spirit abundantly, and grant me ſome foretaſtes of heaven; then ſuch ſeaſons will be found not only pleaſant, but *moſt* ſweet and delightful.

I truſt every paſſing moment brings me nearer to Jeſus. I deſire, through his rich grace, to be always willing to go to my dear, deareſt Lord and Saviour. Be with me, O Lord, in my paſſage!

"They that know thy name, O Lord, will put their truſt in thee, for thou, Lord, wilt not forſake them that ſeek thee." I will be more than ever in prayer. "I will, in all caſes, look unto the Lord, and wait for the God of my ſalvation:" My God will hear me.

I muſt have much more rich effuſions of the Spirit than I have yet received. I would be *filled* with the Spirit, and continue to pray until I can pray better and have more power with God. I would walk warily, watchfully, and wiſely, and would always take God's word for a lamp to my feet; and would have his Holy Spirit to guide, animate, ſtrengthen, and comfort me in my way to Zion. I humbly deſire thy Spirit, O Lord, to work powerfully and ſavingly on the hearts of my flock. Thy Spirit is free. "The wind bloweth where it liſteth, and we hear the ſound thereof, but cannot tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit." May there be an effectual door opened of the Lord, although thereby there ſhould be many adverſaries! Gracious God! uſe me as an inſtrument of thy praiſe, in whatever way and manner thou ſeeſt beſt! I am wholly thine, and thou knoweſt I would have nothing but thy glory and the good of ſouls at heart! "Father, glorify thy name!" I would be clothed with humility, would have more faith, and be ſtrong therein, and would have more and more of Chriſt with and in me. One of my friends died yeſterday and another to-day. Lord, prepare me to appear with ſafety and triumph before thine awful tribunal!

"If need be, ye are in heavineſs through manifold temptation." I leave myſelf, O Lord, with thee! guide, counſel, ſtrengthen, and comfort me!

O Lord! help me. I want to be more out of this world whilſt I am in it, and to have more of heaven before I come there. What a ſad heart have I! How apt to be polluted with earthly things! Alas, how often they defile the mind and occaſion a diſreliſh for ſpiritual and heavenly things! Oh, how

how difficult it is to be ſo ſpiritually and heavenly-minded as one ought to be! Lord, grant me a much larger portion of thy Holy Spirit than I at preſent enjoy!

How ſtrange! that ſuch a multiplicity of vain, fooliſh, impertinent, and unſeaſonable thoughts ſhould crowd into and riſe up in one's heart! I cannot but compare my heart to the levee of ſome conſiderable perſonage, which is perpetually crowded; each hoping to be admitted, and to have ſome notice taken of him. Some who only *profeſs* Chriſtianity are ready to wonder at a complaint of the above nature made by true Chriſtians, and to count it nothing leſs than a dream. Let ſuch perſons, when they awake in the morning, endeavour to think of nothing but what is of a ſacred nature, ſuch as the need of pardoning mercy and of further meaſures of ſanctification, the nature of God and of Chriſt, the promiſes and threatenings contained in the Scriptures; let them endeavour to keep their hearts in a proper frame for a certain (if it be only for a ſhort) time; in ſhort, let them with the greateſt care and attention ſtrive to keep out every thing that is not of a devout kind: And they will ſoon find as ſad cauſe of complaint as the moſt eminent ſaints. They do not complain becauſe they do not attend to what their thoughts are, nor do they ſtrive to keep them together, in order to their being more fit for acts of devotion.

Every ſad, depreſſing, and diſtreſſing thought and imagination, which I find tends to rob me of my confidence and comfort, and that inſtead of making me more humble, makes my way and walking with God tedious, grievous, and tireſome, I hope, through the grace of God, to be able to ſuppreſs and diſcard. Cheriſh, O my ſoul, every thought that tends to make the more humble, holy, and thankful; keep cloſe to the Goſpel of Chriſt, and pray for more of the Spirit of God, and depend more fully upon it! O Lord, take eſpecial care of thy Churches! May grace and peace be multiplied unto them!

Five things I would humbly and believingly pray and look for at the table of the Lord, *viz.* more humility, more faith, more of a ſpirit of prayer, that the joy of the Lord may be my ſtrength, and for a more rich effuſion of the Spirit on me, on mine, and on the whole Iſrael of God.

It was ſaid by Chriſt, "when Satan cometh he ſhall find nothing in me." Oh, that this were more my caſe! I would prefer ſuch a likeneſs to Chriſt as is attainable in this life to all the poſſeſſions or pleaſures of time and ſenſe. Come, Lord, and take more full poſſeſſion of me! I would learn of Chriſt to be meek, lowly, humble, and holy. Lord, grant that I may have a ſound ſaving faith in Chriſt, and his perfect righteouſneſs, ſuch a faith as is of a purifying nature, and that may fill me with joy and peace!

"When the enemy comes in like a flood, the Spirit of the Lord will lift up a ſtandard againſt him." Satan has done ſo this morning, but, bleſſed be God! he is much ſubdued, nor will I be at reſt till I have in Chriſt's ſtrength gained a complete victory over him. The God of Peace will, I truſt and pray, bruiſe Satan under my feet ſhortly; and cauſe me to find it true of myſelf as well as of other ſaints,

"Thy warfare's paſt, thy mourning's o'er,
Look up, for thou ſhalt mourn no more."

PROGRESSIVE KNOWLEDGE OF GLORIFIED SAINTS.

In a Letter from the Rev. Mr. B. B. *to Mr.* Eb. Br—n, *of Briſtol.*

DEAR FRIEND AND BROTHER,

THE great eſteem I have for you, as well as my deſire to have truth ſought out and propagated, would have cauſed me to have written before, had not illneſs and many following avocations prevented.

The queſtion is, *Whether the ſaints at their firſt entrance into glory know as much as they will do in all the ſucceeding ages of eternity?* I anſwer in the negative, yet ſuppoſe that their knowledge at their firſt entrance will be commenſurate with the extent of their faculties, and ſo be perfect *quoad menſuram recipientis*; and if their faculties were to continue the ſame, their knowledge would be without increaſe; But I apprehend their powers will be ſtill widening, and that there will be an acceſs of knowledge proportioned to that enlargement. My reaſons are as follow:

1. From the nature of the ſoul, which hath ſtill an appetite after new diſcoveries where they are to be obtained. This may be proved by univerſal experience. (Your very letter to me is a proof of it.) There is in the ſoul an inſatiable thirſt after knowledge. Now that there is ſomething ſtill to be known in heaven, and that the ſoul never comes to its *ne plus ultra*, is evident from the infinity, immenſity, and incomprehenſibility of God.—Here alſo it will be worth while to inquire whether the appetite, I mention, is vicious? If it is not, whether it is natural to the ſoul and inſeparable from it, or only a contingent and accidental quality, and if it muſt ceaſe,

ceaſe, wherefore it was implanted? I would add, that ſuppoſing the ſaints above are ſtill in queſt of higher meaſures of knowledge, this is not attended, as here, with doubtfulneſs, anxiety, fatigue, and pain.

2. From the pleaſure that attends new diſcoveries to the inquiſitive and ingenious mind in this world. You have heard of Archimedes's crying out, I have found it, I have found it! on the diſcovery of a new philoſophical truth.—How pleaſing are new thoughts to a miniſter, when, like a good houſeholder, he can bring forth out of his treaſure things new and old! What intenſe delight and ſatisfaction flow from diſcoveries unknown before! And will this kind of delight and pleaſure be entirely loſt in heaven? Will neither new truths be diſcovered to the ſaints in that world of light, nor old ones appear in a brighter, clearer light? If you acknowledge either, you give up the point in hand. Will they be continually chewing the cud upon old revelations?

3. If the ſaints have as complete a knowledge of divine and natural things, upon their firſt entrance into glory, as they have ever after; I cannot ſee how this can be obtained but by a ſimple act of intuition, which is aſcribing to them a peculiar glory of Deity. It is he alone, I think, that does not know things diſcurſively, or from other things, nor ſucceſſively one after another. Dr. Watts, I find, has an argument ſomewhat like this, in his Happineſs of ſeparate ſpirits, p. 155. "Can we ever perſuade ourſelves," ſays he, "that all the endleſs train of thoughts and ideas, and ſcenes of joy, that ſhall ever paſs through the mind of a ſaint, through the long ages of eternity, ſhall be crowded into every ſingle mind the firſt moment of its entrance into thoſe happy regions? And is the human mind capacious enough to receive, and ſtrong enough to retain, ſuch an infinite multitude of ideas for ever? Such a bright confuſion of notions, images, and tranſports, would probably overwhelm the moſt exalted ſpirit, and drown all the noble faculties of the mind at once."

4. Another argument, and which indeed I have juſt hinted at before, may be taken from the nature of God, and eſpecially from his incomprehenſibility. He fills all underſtandings, yet is comprehended by none. Who by ſearching can find out God? And after the ſtricteſt inquiries, and profoundeſt ſpeculations, we muſt cry out with the Apoſtle, O the depth of the riches! &c. All his attributes are infinite, his goodneſs, his wiſdom, his power, &c. Now as it is demonſtrable in the mathematics that two lines may be continually approaching nigher to one another, and that *ad infinitum*,

tum, and yet never touch; so it is possible for finite creatures to be making continual advances in the knowledge of God to all eternity, and yet never comprehend him.—When you say that supposing such a continual progression, you know not whether the soul will fall far short of infinity at last, you seem not to have formed proper ideas concerning the immense distance between infinite and finite.

5. Another argument shall be taken from the case of angels. They are perfect beings, perfectly free from all darkness and ignorance, as well as from any tincture of vice and corruption. Hence the happiness of the saints in heaven is represented by their being "as the angels," Mark xii. 25. Luke xx. 36. Now that the angels, though in a sense perfect, are capable of advances in knowledge, is evident from several plain and express passages of Scripture. Thus 1 Pet. i. 12. Which things the angels desire to look into, not only to look *upon*, which might signify wonder and admiration, but to look *into*, implying intense study, and diligent inquiry. The word properly signifies to stoop or bend downward, in order to take the most exact view of a thing, and is especially used where a considerable curiosity is to be gratified; as in John xx. 5. where it is said, Peter stooping down saw the linen clothes. And that passage is yet more full, Eph. iii. 10. not only angels of a lower rank, but principalities and powers, they who may be supposed to excel in wisdom, as well as to precede in authority, learn from the church the manifold wisdom of God. And if the knowledge of glorious angels is gradual and successive, why not of glorified saints?

6. If there is no increase of knowledge after the first moment of the saint's entrance into the upper world, then one great end of society is destroyed, which is improvement. It is for this that God has given us our reasoning powers, and the faculty of speech in this world, even for mutual information. And shall the converse of the upper world be attended with no such advantage? Will there be no accession of new ideas, and is it here only that religious conversation is designed for edification?

7. If perfection will admit of degrees with respect to several persons, why then will it not also with respect to one and the same? That it will with respect to the former, will appear from comparing those several passages of Scripture, Mat. x. 42. 1 Cor. xv. 41. Dan. xii. 2. Those that turn many to righteousness shall shine with a peculiar glory. Thus in the exhortation to liberality, 2 Cor. ix. 6. a like distinction is noticed. You know how this subject has been generally illustrated,

illuſtrated, by ſeveral veſſels of different ſize thrown into the ſea, they are all full, but not all alike capacious.

Is it poſſible that the capacities of the ſame ſoul ſhall be ſtill enlarging, and a freſh profuſion of light darted in, in proportion to ſuch enlargement; that in God's light we ſhall be continually ſeeing light, till at length the light of the moon (the light we have at our firſt coming to glory) ſhall be like the light of the ſun, and the light of the ſun ſhall be ſevenfold as the light of ſeven days?

8thly and laſtly, If God does not enlarge the capacities and knowledge of his ſaints, after their firſt entrance upon glory, it muſt either be becauſe he cannot or he will not. To ſuppoſe he *cannot*, would imply a charge of impotence, that we do not believe him to be almighty; for there is nothing in it contrary to his perfections to juſtify an aſſertion that he cannot do it, as when we ſay that God cannot lie. If we conclude he *will not*, it muſt be either becauſe an acceſs of knowledge would not make them more happy than they are; or becauſe God would not, though it was poſſible they ſhould be ſo, have them more happy than they are; both which are inconceivable.

In anſwer to ſome of your quotations, I ſhall give you one from Dr. Thomas Goodwin, as quoted by Dr. Watts: "God himſelf hath infinite goodneſs in him, which the creature cannot take in at once, they are taking of it in eternally. The ſaints ſee in God ſtill things freſh, which they ſaw not in the beginning of their happineſs."

Dr. Watts argues very ſtrongly for the point in debate from the many future providences on earth, and tranſactions in heaven in which the ſpirits of the juſt have a very great and dear concernment, and therefore they muſt know them when they come to paſs, and yet it is by no means probable that they are known in all their glorious circumſtances beforehand by every ſpirit in heaven. A very particular inſtance of this juſt now occurs to my mind, and that is, Chriſt ſpeaking of the day of judgment ſays, "Of that day and hour knows no man." But will it be never known? Shall we then ſay that ſaints in glory have no acceſs of knowledge? In ſome ſenſe then, when Chriſt ſpoke this, the glorified ſaints knew but in part.

What I have ſaid before contains, I think, a ſufficient anſwer to the arguments you have produced on the other ſide of the queſtion; and as my hand begins to be tired with writing, and I ſuppoſe your patience will with reading it; it is time for me to leave off. Excuſe all blunders, circumlocutions.

tions, &c. for I wrote juſt what came uppermoſt, and upon the review of the above find many things unconnected, and that will want explication when I come to Briſtol. Aſſure yourſelf that I am,

Your affectionate, though unworthy
Brother and Friend,

Slaughter, Sept. 15, 1747. B. B.

ANECDOTE.

REMARKABLE CONVERSION OF W. B. OF THE PARISH OF S———.

AGREEABLE to your wiſhes I ſend you the following account of the remarkable converſion of W. B. who had lived a diſſolute life for near forty years. He was notorious for drinking and Sabbath-breaking, and his general deportment was ſo abandoned that he was wicked even to a proverb. On Saturday evening, March 4, 1789, he attended a funeral at the pariſh-church, and from the place of interment he immediately betook himſelf to a public-houſe, where he became ſo intoxicated that it was with ſome difficulty he was enabled to reach his own habitation. No ſooner was he laid down upon his bed, and compoſed to ſleep, than the words of Eliphaz were verified in his experience: "In thoughts from the viſions of the night when deep ſleep falleth upon man, fear came upon me and trembling, which made all my bones to ſhake." For he dreamed a frightful dream: He thought he ſaw a ſerpent of the hydra kind with nine heads ready to ſeize him; whatever way he turned, a head preſented itſelf; nor could he by all the methods he deviſed extricate himſelf from the baneful monſter. He awoke in great diſtreſs and perturbation.—Though it was but a dream, it made a ſtrong impreſſion upon his mind, and he was afraid that it portended ſome future evil. The next morning one of the members of our meeting, as he was going to the houſe of God, obſerved him in a penſive poſture, and aſked if he would go with him and hear a ſermon upon the old ſerpent. The ſound of the word Serpent arreſted his attention, and excited his curioſity to hear what I had to ſay upon ſuch a ſubject. But for this expreſſion probably the poor man had remained unmoved. Why the perſon uſed it he could not tell, nor why he invited him to accompany him that morning, a thing which he had never done

done before, though they both lived under the ſame roof, but HE could tell, who in the days of his fleſh "*muſt needs go through Samaria*," and whoſe providences are always in coincidence with the purpoſes of his grace. As ſoon as prayer was ended, I preached from Gen. iii. 13, 14, 15. "And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The ſerpent beguiled me, and I did eat. And the Lord God ſaid unto the ſerpent, Becauſe thou haſt done this, thou art curſed above all cattle, and above every beaſt of the field; upon thy belly ſhalt thou go, and duſt ſhalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." As I was explaining who that ſerpent was, and the methods he took to beguile ſinners, the Lord opened the poor man's eyes, and the word had free courſe, and was glorified. From that moment he gave every demonſtration of a real change of heart. About four or five months he continued in the pangs of the new birth. The anguiſh of his ſoul was great indeed; he perceived the number of his ſins, and felt the weight of his guilt. For ſome time he was tempted to deſpair, I may ſay, to put an end to his exiſtence; but while he was muſing on his wretched condition, theſe words were applied as a ſovereign remedy to his afflicted ſoul, "*Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* This adminiſtered all that joy and comfort he ſtood in need of. Now he was enabled to believe that Chriſt was as willing to forgive, as he was mighty to redeem: The burden of his guilt dropt from his mind, as Pilgrim's did at the ſight of the croſs, and immediately he rejoiced with joy unſpeakable, and full of glory. I was with him a little while after, and with a heart overflowing with gratitude to God, he ſhowed me the place of his Bethel viſit, where the Lord had opened to him his bleeding heart, and manifeſted his forgiving love. The whole neighbourhood allow him to be a converted man. The moſt wicked perſon in the place will atteſt the truth of his converſion. He ſeems to be, as the Apoſtle expreſſes it, *a living epiſtle of Chriſt, ſeen and read of all men.*

N. B. We were favoured with this account from the paſtor of the church to which W. B. is now united, and who was the honoured inſtrument of his converſion.

A WORD TO THE YOUNG.

MY dear brethren and ſiſters! My ſoul longs for your ſalvation! What can I do to promote it? I ſee the dangers to which you are expoſed in this evil world: What can I do to preſerve you from ſhame and ruin? I tenderly feel for you. I earneſtly pray for you. I beg of God to bleſs you, and to ſave your ſouls. But this is not enough. You muſt pray for yourſelves; and you muſt *watch* for yourſelves. I therefore adviſe you in the moſt affectionate manner, to pray frequently and fervently for the Spirit of God to guide you; to enlighten you; to make you wiſe and happy; to ſanctify your nature; to overcome your pride; to make you humble; to fill you with a holy fear of doing the leaſt evil; to make you watchful over your thoughts, your deſires, your words, and all your actions, and to preſerve you from the ſnares of evil company and evil example. Remember, the eye of God is ever upon you. Think much of death, of judgment, and eternity. Think often on the ſufferings of Jeſus Chriſt, and delight yourſelves with the proſpect of eternal joys in God's kingdom. T.

RELIGIOUS INTELLIGENCE.

THE town of Aſhton in Lancaſhire had long been deſtitute of Goſpel light, eminently the ſeat of prejudice and enmity; it pleaſed the all-wiſe and gracious Head of the church to diſpoſe the minds of ſome neighbouring miniſters to ſeek a place where they might preach alternately for a time, by way of proving the ſpirits of the people, and the deſigns of Providence. After ſeveral fruitleſs attempts, a commodious room was provided; and on the 1ſt of Auguſt, the Rev. N. Blackburn, of Delph. and the Rev. T. Kennedy, M. A. of Mancheſter, preached to a numerous and attentive congregation, from the words of Chriſt, *Take heed* WHAT *ye hear*, and, *Take heed* HOW *ye hear*. Since this period the place has been attended beyond expectation, a *proper meeting* is eſtabliſhed, and it is hoped that ſome are already aſking their way to Zion. We truſt that the gentlemen engaged in this good work will perſevere through every diſcouragement, that the bleſſing of many periſhing ſouls will come upon them, and that their generous example will be zealouſly imitated.

ON Wedneſday, the 6th of November laſt, the Rev. Mr. Phene (late ſtudent at Homerton) was publicly ſet apart to the paſtoral office over the Old Independent Congregation at Great Yarmouth. The ſervice was conducted with great ſerioufneſs and propriety, and in the following order: The Rev. Mr. Driver, of Wateſfield, engaged in prayer and reading the Scriptures--the Rev. Mr. Bocking, of Denton, introduced the buſineſs of the day, propoſed the queſtions, received Mr. Phene's anſwers

and

and confeſſion of faith, and prayed the ordination prayer. Mr. Carter, of Matſhall, delivered the charge from 1 Peter, v. 2, 3, 4. "*Feed the flock of God which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind—neither as being lords over God's heritage, but being enſamples to the flock; and when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory which fadeth not away.*" The Rev. Mr. Atkinſon, of Ipſwich, engaged in the general prayer, and the Rev. Mr. Lowell, of Woodbridge, preached the ſermon (from 1 Theſſalonians, iii. 8. "*Now we live if ye ſtand faſt in the Lord,*") and concluded with prayer and the uſual benediction,

The beauty of this ſervice was much heightened by the harmony of the ſeveral parts. The leading characteriſtic of Mr. Phene's confeſſion was the union of orthodoxy with candour. Mr. Carter's charge was highly judicious, and Mr. Lowell's ſermon was a word in ſeaſon.

ON Sunday, Dec. 15, 1793, a place of worſhip, called *Providence Chapel*, was opened for the preaching of the Goſpel, in the town of Whitehaven, Cumberland; and three very ſuitable diſcourſes were delivered on the ſolemn occaſion. The Rev. Mr. Cook, ſtated miniſter of the place, preached in the morning, from Exodus xx. 24. "In all places where I record my name, I will come unto thee, and I will bleſs thee." In the afternoon, the Rev. Lewis Williams, of Ulverſtone, Lancaſhire, preached from 2 Chron. vi. 18. "But will God in very deed dwell with men on the earth?" The evening ſermon was delivered by the Rev. Daniel Gray, of Bootle, from Luke xiv. 17. "Come, for all things are now ready."

Whitehaven is a very large ſea-port town, and contains many inhabitants. The chapel, which is ſituated nearly in the centre, is a neat building, and well attended. May the Lord direct the feet of many to tread theſe ſacred courts, where his name is recorded, and there may he meet with them in mercy, and impart to them the bleſſings of ſalvation!

MELANCHOLY EVENT.

ON Monday, Feb. 3, a moſt affecting and lamentable tragedy was realized at the Little Theatre in the Haymarket. The circumſtance of their Majeſties having announced their intention of being preſent that evening, brought together a vaſt concourſe of people; who, being eager to accommodate themſelves, each with the moſt convenient ſituation, exceſſively thronged the doors of the houſe, which being opened, the preſſure of the crowd was ſo violent, that ſome of the foremoſt, not perceiving the ſteps into the Pit, were thrown down, while thoſe who followed immediately were by the ſame irreſiſtible impulſe hurried over them. The ſcene that enſued may be more eaſily conceived than deſcribed. The ſhrieks and ſcreams of the dying and the maimed were truly ſhocking, while thoſe who were literally trampling their fellow-creatures to death, had it not in their power to avoid the fatal miſchief.

It is very probable their Majeſties who came in late, were not acquainted with this afflictive event, during the evening; but we are moſt of all ſhocked at thoſe unfeeling monſters, who, after the calamity they had witneſſed, and to which they had, though unintentionally, been acceſſary, could proſecute the pleaſures of the evening, and continue, unrelentingly, reiterated ſhouts of applauſe, as the various ſcenes of the ſtage were exhibited; A ſtriking proof of the depravity of the human heart where carnal gratifications are its object.

The following is a liſt of the perſons who loſt their lives on the occaſion:

Mrs. Fiſher, ſiſter-in-law to Mr. Brandram, of Tooley-ſtreet.

Miſs Brandram, niece of Mr. Brandram.

The nephew of Mr. Brandram. Mr. Brandram himſelf was carried out apparently dead, but was recovered.

Benjamin Pingo, Eſq. York Herald, of the Herald's College.

J. C. Brooke, Eſq. Somerſet Herald, of ditto.

Mrs. Willis, } wife and ſon of Mr. Willis, attorney, of Gray's-
Maſter Willis, } Inn.

Mr. Garbutt, late maſter of the three Siſters, of Whitby.

Mrs. Gwatkin, wife of Mr. Gwatkin, dancing-maſter, Bartlett's-Buildings.

Mrs. Spencer, St. James's market.

Miſs Williams, Pall-mall, daughter of Mr. Williams, Shoe-lane.

Mr. Robinſon, of Clerkenwell, farrier.

Miſs Buſhnell, niece to Mr. Norton, of Berner's-ſtreet; and two gentlemen whom we have not been able to identify.

In all fifteen perſons.

A corpulent gentleman was actually preſſed to death as he ſtood erect in the throng, and a lady was found dead hanging over the baniſters.

Beſide the above liſt, between forty and fifty perſons are ſaid to be maimed in the confuſion of the evening, ſeveral of whom are ſince dead.

Methinks I behold theſe votaries of pleaſure and appetite, leaving their habitations big with expectation, but on their arrival at the fatal ſpot, meeting with haggard diſappointment. They wiſhed to baſk in the amuſements of the night, but a ſudden gloom overſpread their hemiſphere. They expected entertainment from the fictitious repreſentation of characters, but were ſurprized by the exhibition of the moſt awful realities. They went to ſee their King, but they beheld their Judge! "O my ſoul, come not thou into their ſecret." How much better is it to be "a door-keeper in the houſe of our God, than to reſort to ſuch tents of wickedneſs, for the end of this mirth is heavineſs!" May I preſs to the kingdom of heaven with equal ardor, and approach its ſacred portals with more pleaſing ſucceſs.

Reader, art thou an advocate for the amuſements of the world? Art thou promiſing thyſelf pleaſure in any thing ſhort of God? Miſerable will be thy diſappointment in the iſſue.

"Pleaſures are few, but fewer we enjoy;
Pleaſure, like quick-ſilver, is bright and coy;
We ſtrive to graſp it with our utmoſt ſkill,
Still it eludes us, and we ſeek it ſtill.
If ſeiz'd at laſt, compute your mighty gains,
What is it but rank poiſon in your veins?" YOUNG.

OBITUARY.

ON Nov. 15, 1793, died of a decline, Miſs Elizabeth Bowden, daughter of the Rev. James Bowden, of Tooting, Surrey.

There was reaſon to entertain the moſt pleaſing hopes reſpecting the ſpiritual ſtate of this dear child before her illneſs.

Her firſt ſerious impreſſions were dated from a ſermon delivered by her father, on the death of a young perſon. A remarkable tenderneſs of conſcience ſhe had long diſcovered. With a watchful circumſpection ſhe refrained herſelf, and as a faithful monitor would often reſtrain others "from the appearance of evil." The word and ordinances of God had long appeared to be her delight; and it ſeemed to be with real pleaſure that ſhe improved all opportunities, ſtated and occaſional, of going up to the houſe of God. Nor was ſhe a thoughtleſs and

and inconsiderate hearer of the word; or unconcerned about its influence upon her heart. Once and again, after her return from the house of God on the Lord's day evening she has been found in her room, so tenderly affected in recollecting and praying over what she had heard, that her tears necessarily prolonged the season of her retirement.

It gave her parents and acquaintance additional pleasure to observe with what affectionate solicitude so young a person interested herself on the behalf of the poor children of the *Sunday School*, and how industriously she assisted in giving them instruction.

Her correspondence by letter, likewise shows how much she felt of the importance of religion, and of the need there was of resisting every temptation to dissipation and worldly conformity. In a letter to a young friend, after representing in a striking manner the necessity and the advantage of a life of godliness, she concludes with this admonition: "If you wish to be a child of GOD, and to follow where HE leads, you will, I hope, when under temptation to go to a place of fashionable entertainment, first consider, if Christ were on earth would HE be there. I think that would deter you from going, at least I hope so."

But disposed as her mind was to the duties of religion, and sincere as her delight was in them, she wanted more than this to satisfy her of her interest in the blessings of the *Gospel*. A few months ago, when her elder sister was about to give herself up to GOD, and to HIS church, in a public profession, she expressed herself to this purpose: "I should have been glad to have approached the LORD's table with my sister, but there is that one word, '*unworthily**,' which I cannot yet get over." When disease prevailed, and she could not be insensible of the danger she was in, no little anxiety appeared in her mind. At the age of *seventeen*, totally unexperienced in the cares, the difficulties, and troubles of this mortal state, and closely attached to life, by the strong cords of creature love, she found it no easy matter to be reconciled to a change of worlds.

But there was more than this; she exercised a godly jealousy over herself, and 'feared, lest a promise being left' her 'of entering into HIS rest,' she 'should seem to come short of it†.' Once she said to her mother with many tears, "the enemy has been very busy with me this night, following me with this suggestion, that I do not love GOD —but indeed I hope I love HIM. Oh! that I could love him more!"

At another time, after her father had been very particularly engaged in prayer on her behalf, and within her hearing, he found her almost overwhelmed with tears—hanging on his neck, in the tenderest emotion of the passions, she said, "I want more comfort in my soul—I want to *know* my interest in the *covenant*."—"My dear," said he, "it is the desire of your heart, I trust, to give yourself wholly to GOD, and to have HIM for your only portion?" To which she answered with much eagerness, "Oh! yes!" This lead him to speak further to her of the grace of GOD in CHRIST JESUS.

After a restless night, he said to her. "My dear, I find you have had but little sleep to-night; I hope you had pleasant thoughts of GOD and of CHRIST."—"Yes," she replied, "I had at times, but at other times I could not have my thoughts collected; I endeavoured to pray, but I could not as I wished."

* 1 Cor. ii. 17. † Heb. iv. 1.

Two

Two days before her death he said to her, "Well, my dear, does not GOD now restrain the enemy, and raise you above your fears?" She answered, "Yes, sometimes;" adding, "now and then a doubt arises, but I would not give up the hope I have for all the world." Indeed the settled composure, and the sweet serenity, which had now for a considerable time appeared on her spirit, proved that *hope* to be an anchor to her soul sure and stedfast.

The day before her departure, desiring her father to pray with her; he asked her, "what she would with him particularly to pray for on her behalf?" Without a moment's hesitation, and with apparent earnestness, she replied, "that I may love the LORD JESUS more, and that I may *know* mine interest in the *covenant of grace*." Her expectation, and even her desire of life, seemed now to be gone.

A very few minutes before her departure, finding, as her father afterwards apprehended, a sensible change in herself, she eagerly called him to her bed-side, and when a little relieved from fainting, she said. "I am going."—"Well, my dear," said he, "you trust a faithful GOD, and HE will never leave you: HE is now about to show you his salvation, how glorious it is."

On that, while he was supporting her drooping head, and she holding by his hand, she looked with remarkable earnestness towards *Heaven*, and then towards him, and with her dying lips, distinctly and emphatically said—"JOYS!"

Not apprehending her departure quite so near, "Yes, my dear," replied the father, "Heaven is a world of joys; and is not JESUS now precious to you?" But she could say no more—she had said enough—she sweetly, and almost immediately, 'fell asleep in JESUS.'

Those parents, and those only, who have themselves been impressed with the importance of an interest in Jesus Christ, can adequately conceive the sensations that must necessarily have been excited in a father's breast in reflecting upon the life and the happy circumstances of the death of so amiable a child; nor will they be surprised in reading the very suitable remarks which flowed from his pen upon this occasion.

"That one word dropping from her lips, just as they were closing in death, I gladly entertained as a messenger from Heaven, bringing the return of prayer, and the utmost desire of my heart.

"And now I wish to record the tender mercy of GOD to me, in directing that I should be in the room at that instant, to afford by the offices of parental tenderness, some support to her feeble frame, in the surprise of sensible dissolution; and to receive the long-wished-for assurance, that the *joys* of Heaven were breaking in upon her soul.

"Had the patrons of the fashionable opinion of the soul's sleeping with the body been present, I think they might have witnessed enough to convince an unprejudiced mind, that this spirit, instead of falling asleep, was waking—waking to joys—escaping from its prison; while the glory of opening *Heavens* and a smiling SAVIOUR poured on its exulting powers.

"And, now my fellow-mourners, should we complain of what the Lord has done, and say,

"Why was a life, so fair, cut off so soon?"

"Rather let me with gratitude adore the grace of GOD, who has preferred

preferred a child of mine, to a ſeat at HIS OWN right-hand, in the fulneſs of *Heaven's* joys.

"We received her at HIS hand, as the mother of Moſes received him from the hands of Pharoah's daughter, only to be carefully *nurſed* and *trained* up for God. And ſhould not HE call when he pleaſes for his own? HE ſaw the opening beauties of this tender plant, and knew the dangers to which ſhe might have been expoſed in this unkindly ſoil; and therefore, in tender ſolicitude, removed her to the peaceful and delightful paradiſe above. O let me rejoice that ſhe has found a ſhelter from the cares and troubles of life, even befor the ſtorm began, that ſhe has reached the port, and obtained an abundant inheritance there, after ſo ſhort a voyage!"

From the funeral ſermon, delivered upon the occaſion by the Rev. Mr. Bowden, the father of the deceaſed, ſince publiſhed, at the requeſt of many young people, who heard it, and ſold by Johnſon and Dilly, we have taken the liberty to extract the ſubſtance of this obituary.

Though Mr. Bowden has ſuſtained a ſevere loſs in the death of this lovely daugher, as ſhe was peculiarly ſerviceable to her mother in the government of a boarding-ſchool, yet he appears to have met the providence with a ſubmiſſion becoming the Chriſtian and the Miniſter.

We have rarely read a diſcourſe more adapted to ſuch a providence than the preſent, and warmly recommend it to the peruſal of repining Chriſtians, bereaved relations, and the younger branches of families.

REVIEW OF RELIGIOUS PUBLICATIONS.

Introduction to the New Teſtament, by John David Michaelis, *late Profeſſor in the Univerſity of Gottingen, &c. Tranſlated from the fourth Edition of the German, and conſiderably augmented with Notes explanatory and ſupplemental, by* Herbert Marſh, B. D. *Fellow of St. John's College, Cambridge.* 3 *vols.* 8*vo.* 1422 *pages. Price* 18*s.* Merrill and Lunn, *Cambridge*; Johnſon, Rivington, &c. *London.* 1793.

THE important work before us is well-known to have been the production of one amongſt the moſt eminent critics of any age or country, who, though not by profeſſion a Miniſter of the Goſpel, devoted a long life, and uncommon talents to the ſtudy and elucidation of the Scriptures. His compoſitions on ſacred literature are very numerous; and it is to be lamented, that, through a prevailing ignorance of the German language, we have hitherto derived in England ſo little benefit from his invaluable labours. The Public is therefore highly indebted to Mr. Marſh, for preſenting it with a performance ſo full of deep reſearch and intereſting information as the preſent. Nor is the obligation diminiſhed by the conſideration that it was almoſt the only work of Michaelis which had *before* appeared in Engliſh; for the author may be ſaid to have written it again ſince the former tranſlation, which was publiſhed in a ſmall quarto at London in 1761. It was made from the firſt edition of the original, and although reprinted in 12mo. at Perth, poſterior

to the author's ſecond edition of 1765 (after an interval of fifteen years), it received no advantage from the great improvements which he had, in the mean time, introduced into his works. In 1777 he offered it a third time to the Public, and again in 1788, from which laſt impreſſion the preſent verſion has been made. It would have been ſtrange if, in paſſing for ſo long a period, through fields of new-fallen erudition, the ball had not increaſed with its progreſs. Forty *ſuch* years could not paſs unimproved by a mind like that of Michaelis; and the rapidity of his acquiſitions ſeems to have been accelerated by their continuance; for the *new* matter in the lateſt edition, printed ſeparately, formed a quarto volume of 435 pages.

It is not to be ſuppoſed that Mr. Marſh's performance includes the whole original work, eſpecially when it is obſerved, that all his laſt volume, and a third part of the firſt, are occupied by his own additional notes. He is therefore to be conſidered in the different lights of a *tranſlator* and a *commentator*. In the latter character he deſerves great praiſe for the illuſtration he has given to many parts of the work by abſtracts from books of the author and other writers in the ſame language, to which references were made in the text. His pains in aſcertaining, and frequently rectifying, the places referred to, are likewiſe highly meritorious. It is doubtful whether he will receive equal thanks for *all* the corrections he has made of Michaelis's arguments and opinions. Theſe are ſo numerous as to overturn no ſmall part of the concluſions which the author had deduced with much apparent induſtry, and which the reader muſt arrive at by means of long and cloſe application. It is not afterwards pleaſant to have another maſs of *commentary* to ſurmount, the whole reſult of which is, to leave you as remote from certainty as you were before ſetting out. It would be charitable in the next edition to place a conſpicuous mark at the *commencement* of all thoſe copious diſcuſſions which are ſure to end in *nothing*. Yet even here a difficulty might occur, as we have by no means been able completely to agree with Mr. M.'s hyper-criticiſms. Some of them have appeared to us unneceſſary cavils; nor could we always acquit the annotator of preſumption, in oppoſing his own oriental learning (of which he ſpeaks very modeſtly in the preface) to that of Michaelis. We allow, however, that a perſon, who gropes through the pages of a dictionary, may avoid errors which are liable to others, whoſe very habits of familiarity with a language may render them incautious—as a collier, by a ſharp look-out, and ſounding perpetually, may eſcape dangers into which many an able, but adventurous, navigator has betrayed himſelf. Nor can it be denied that Michaelis was equally remarkable for ingenuous conjecture and prompt deciſion, as for extenſive knowledge and aſſiduous inveſtigation. Hence ſome of his inferences are certainly fanciful, and their detection is of real ſervice. It would indeed be unreaſonable to expect, amidſt the infirmities of human nature, that *every* ſtep we take in the ſearch of knowledge ſhould be right forward. We muſt be contented ſometimes, after flattering ourſelves with the idea of having made great advances, to return, by a direct or circuitous path, to the very ſpot from which we ſtarted; but as we are perſuaded of Mr.

Mr. M.'s ſincere friendſhip to the *cauſe of truth*, we ſeriouſly hope that, in his attention to the reſt of Michaelis' work, as well as in future editions of this part, he will guard againſt diſguſting any of his readers from the purſuit, by obviating as much diſappointment and labour as can be diſpenſed with in it.

The *former tranſlation* being, doubtleſs, well known to many of our readers, and in the poſſeſſion of moſt who have any taſte for biblical criticiſm; the beſt mode of enabling them to judge of the acquiſitions they may promiſe themſelves from the preſent work, might be to furniſh them with a comparative view of *both*. Of this, however the mere outline is all that can be admitted within the narrow limits of our review. The firſt of the two quarto volumes which contain the enlarged *original* work, is what Mr. M. has tranſlated. It extends to no more than 119 *ſections* out of 286 in the German; but it includes more than half of the author's *matter*. The firſt 83 ſections of the former verſion are comprehended in it, although the work cloſes with the 45th; thoſe which treat of the *ancient verſions* of the New Teſtament, being tranſpoſed, and the remainder incorporated under preceding heads. The tranſlator has diſtributed the original ſections into thirteen *chapters*. The firſt contains only a few remarks on the *title* of the New Teſtament. The reſt treat, moſtly at large of its *authenticity, inſpiration, language, quotations* from the *Old* Teſtament, *various readings, ancient verſions, manuſcripts*, quotations by the *fathers, conjectural* emandations, *collectors* of various readings, principal *editions*, and the *marks* of diſtinction with the *diviſions*. On almoſt every ſubject the diſcuſſion is greatly dilated. *One* ſection in the firſt edition, ſometimes furniſhes the ground-work of *ſeveral* in the preſent; but many of theſe are on topics *entirely new*; and the principles laid down are applied to a great variety of inſtances in *particular texts*. The paſſages that have not received *ſome* alteration from the author ſince the firſt edition are ſo rare, that we cannot fix upon any one better adapted for a compariſon of the different modes of tranſlating than the following, as it ſtands in the 12th ſection in the work of 1761, and in chap. 6, ſect. 1. of Mr. M.'s, which correſponds with ſection 37 of the original.

1761. *Tertullian*, in his book *de præſcriptionibus*, § 36. appeals to many originals then ſtill ſubſiſting; and *Peter*, an Alexandrine biſhop of the fourth century, refers to an original manuſcript of St. John's Goſpel, preſerved and worſhipped at Epheſus. But true criticiſm being then unknown *, and it being common for ſuperſtition and deceit

1793. *Tertullian*, in his treatiſe *de præſcriptionibus*, § 36. refers to many autographa as ſtill extant; and *Peter*, an Alexandrine biſhop of the fourth century, appeals to an original manuſcript of St. John's Goſpel, preſerved and worſhipped at Epheſus. But as true criticiſm was at that time imperfectly underſtood *, the character of antiquity was

* *Selten, ſcarce.*

ceit to affix old names to new things, it is clear, that the teſtimony of theſe men cannot be ſecurely relied on.

was often applied by fraud and ſuperſtition to objects that were only modern.

Short as this ſpecimen is, it affords not merely ſome opportunity of comparing the verſions one with another, but alſo Mr. M.'s with the original work, which is here (one word excepted) rendered in an abſolutely literal manner by the former tranſlator. Mr. M. tranſlates freely and ſometimes elegantly, but not always with preciſion or perſpicuity. It is certainly no eaſy matter to turn German periods into Engliſh. He obſerves in his preface, page 8, "After a reſidence of five years in a German univerſity, I have leſs reaſon to fear that I have miſtaken the ſenſe and ſpirit of the original, than that, in conſequence of a long abſence from my native country, I may have been ſometimes guilty of incorrectneſs in the ſtyle of the tranſlation." The good ſenſe of this remark is equal to its modeſty. With a reliance on both theſe qualities in the tranſlator, and diſclaiming any competition with Mr. Marſh's knowledge of the German, we take the liberty of ſuggeſting the following *corrigenda*, which we aſcribe to the occaſion he has intimated. When he ſays (page 4.) that the Apoſtles allude ſometimes in their epiſtles, "to miracles which they themſelves had performed," we apprehend he has given the true ſenſe of the paſſage; but when, in his *note*, he obſerves that the German words, *gethan haben ſollen*, ſignify only, "are ſaid to have performed," we think he has ſubſtituted an inadequate Engliſh phraſe. If *any* illuſtration is wanted, would it not be more proper to ſay, "Miracles which they *muſt have* performed," or, which their manner of ſpeaking *neceſſarily ſuppoſes* them to have done?—Page 44. 'Another important evidence for the antiquity of the new Teſtament *are* the the ancient verſions, &c.". Page 83. "A teacher or *reminder*." Would not the term *prompter* expreſs the meaning of *erinnerer*? Mr. M. may find *this word* in a German and French Dictionary, printed at Straſbourg 1762.—Page 274. "Unleſs it *were* counter-balanced," ought evidently to be, "*if it were not, &c.*' As our limits forbid us to proceed, we return to page 266; from which, after ſuggeſting that *beweiſs ſpruch* might be better tranſlated than it is in the firſt line of the following paragraph, we ſhall quote the whole, with a view to the information and ſatisfaction of our readers.

"It is true that the number of *proof paſſages, in ſupport* of certain doctrines, has been diminiſhed by our knowledge of the various readings. We are certain, for inſtance, that 1 John. v. 7. is a ſpurious paſſage, but the doctrine contained in it is not therefore changed, ſince it is delivered in other parts of the New Teſtament. After the moſt diligent enquiry, eſpecially by thoſe who would baniſh the divinity of Chriſt from the articles of our religion, not a ſingle various reading has been diſcovered in the two principal paſſages, John. i. 1. and Romans, ix. 5. and this very doctrine, inſtead

of

of being ſhaken by the collections of Mill and Wetſtein, has been rendered more certain than ever. This is ſo ſtrongly felt by the modern reformers in Germany, that they begin to think leſs favourably of that ſpecies of criticiſm which they at firſt ſo highly recommended, in the hope of its leading to diſcoveries more ſuitable to their maxims, than the ancient ſyſtem."

This will probably appear to all, as it does to ourſelves, a very important teſtimony from the pen of *ſuch* a man. As, however a note of the tranſlator's is referred to, we ſhall ſubjoin it; for a ſpecimen of his mode of annotation, as well as to avoid any ſuſpicion of unfairneſs; "Our author is not accurate in ſaying that no various reading has been found to thoſe paſſages; for John i. 1., inſtead of *Theos*, the Cod. Stephani *e*, and Gregory of Nyſſa, have *O Theos*; on the other hand, Rom ix. 5. ſome of the fathers have quoted without *Theos*. See Wetſtein and Grieſbach in Loco, p. 494." It may be proper to obſerve that theſe exceptions do not appear in the leaſt detrimental to the orthodox part of the argument.

After hinting to Mr. M. that every attentive reader of the common bibles which contain the Apocrypha, muſt perceive that the firſt book of *Eſdras* includes *Ezra*, part of *Nehemiah*, &c.. without referring to *Eichorn's very exeellent eſſay*," (page 501.) we muſt cloſe. But in doing ſo we cannot help expreſſing our earneſt wiſh that he may proceed through the remainder of the work, notwithſtanding the diſtinctneſs of its ſubjects from thoſe of the part he has tranſlated. We do not obſerve any intimation from him to this purport; but the notice given of his performance in the Analytical Review for November 1792, informs us that is was his intention, when he had finiſhed the preſent volumes, to return to Germany to complete the ſecond part, which it would probably take two years to prepare for the preſs. We underſtand Mr. M. is ſtill at Cambridge; and it is not without ſome anxiety we indulge the hope that the religious and literary world may not, through public or private obſtacles, be deprived of the advantages that muſt accrue from his perſeverance in the propoſed undertaking.

Tranſlation of a Sermon in the Malabar or Tamulian Language compoſed and preached by Sattianaden, *on the 26th Day of December* 1790, *when he received Ordination according to the Rites of the Lutheran Church, in one of the Congregations of the Miſſion on the Coaſt of Coromandel, connected with the Society for promoting Chriſtian Knowledge. 4to. Pages* 14. Price 1s. F. and C. Rivington. 1792.

In the preface to this diſcourſe we are informed, that it is preſented to the Public under the ſanction of the Society for promoting Chriſtian Knowledge, and that is was tranſmitted to them with the [then] laſt diſpatches from the Miſſionaries on the coaſt of Coromandel.

Sattianaden, the author, was born a Heathen, and after he was converted, by the grace of God, to Chriſtianity, he ſerved the

Engliſh miſſion for ſome years in quality of a catechiſt. Upon receiving ordination, according to the rites of the Lutheran church, he compoſed and delivered this ſermon, which was tranſlated by a foreigner from the Malabar or Tamulian language into the Engliſh. The authenticity of the compoſition is teſtified by the correſpondence of the Miſſionaries, and a declaration in the hand-writing of Mr. Swartz, a gentleman of eſtabliſhed reputation. The Society received it with joy, and publiſh it, "not as *a curioſity*, but as an evidence that the work of God is advancing in India, and that proper means and inſtruments are employed in ſpreading the light of the Goſpel through thoſe regions of darkneſs and idolatry." Several judicious remarks are made upon the capacity and qualities of the Indians to receive the Goſpel, and their abilities to propagate it among their countrymen. The principal obſtacles which impede its progreſs are pointed out: The Society pray that Sattianaden "may be an inſtrument of converſion to his brethren, and they truſt that the prayers of all good men will be united with their's before the throne of grace."

As to the ſermon itſelf, it is highly deſerving of public attention, not merely becauſe it is the production of a native Indian, lately emerging from the darkneſs of Heatheniſm to the light of the knowledge of the glory of God, but on account of the evangelical ſentiments it contains, delivered in a manly ſtile of flowing eloquence which captivates the heart. The text is taken from Ezek. xxxiii. 11. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live; turn ye, turn ye, from your evil ways, for why will ye die, O houſe of Iſrael?* After a ſhort, but pertinent introduction, he conſiders to whom the offers of divine mercy are made—to all mankind—not as righteous, but wicked creatures, whoſe lives are abominable, and whoſe natures are corrupt. The univerſal depravity of mankind he proves by unequivocal atteſtations of the word of God, and a ſtriking appeal to the conduct of Jews and Gentiles.

He then explains the ways and means of obtaining the bleſſing offered, expreſſed in the text, by *turning from evil ways*—"The turning of a convinced ſinner from the evil of his ways implies," ſays he, "a diſtreſſing ſenſe of his departure from the ways of God's commandments, and includes in it likewiſe a truſt and dependance on Chriſt for pardon and ſalvation. All our ſorrow for ſin, and reſolutions to amend our lives, will not take away our ſins; it is Jeſus who has atoned for them, and has made peace between God and men; to him, therefore, we muſt fly for refuge, and believe in him as our Saviour, and the ſource of all our happineſs. Through his mediation we ought to draw near unto God, and intreat him to grant us pardon of ſins, and an intereſt in his grace and favour. This is the only true way of attaining to theſe ineſtimable bleſſings; for the oracles of God aſſure us that he is the only mediator between God and men, and that whoſoever believeth in him ſhall have life everlaſting. How unaccountable, therefore, is the practice of the

Papiſts

Papiſts, who introduced the ſacrifice of the maſs, and the mediation of ſaints, as methods of atonement for ſin; beſides the ſufferings of Jeſus, and the atonement made by him? And how vain and abſurd are all the other labours which men, ignorant and ſinful, have invented to make atonement for their ſins? The *Heathens* reſt their hopes of pardon and happineſs on their pilgrimage to Kaſi, to Rameſuram, and other places of pretended great ſanctity, and on a number of ceremonies which are painful to the body. The *Mahometans* think they ſhall be accepted on account of their reciting certain forms of prayer ſo many times a-day, their faſtings, and their going to Mecca: And the *Jews* hope to merit Heaven at the hand of God on account of their own works, and the obſervance of ſome ceremonies. How fatal is the deluſion of thoſe who hope to obtain pardon of ſins through ſuch methods as theſe? The atonement of Jeſus is the *only* foundation for pardon and acceptance; he is the way by which we are to draw nigh unto God; *whoſoever cometh through him ſhall be ſaved, and ſhall go in and out and find paſture.* John, x. 9.

Having impreſſed this ſubject ſtrongly on the minds of his hearers, he proceeds laſtly to amplify the bleſſings contained in the word of *life*.—"As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked; but that the wicked turn from his way, and *live*. God here promiſes that every one who turns from his evil ways ſhall live; that is, he ſhall be delivered from eternal death and condemnation, and all the puniſhment due to ſin, and be reſtored to the love and favour of God, to peace of conſcience, and to the hope of eternal life; he ſhall be delivered from the power of ſin, and the tyranny of his luſts, and be made a partaker of the divine nature. Being thus made free through Chriſt from the death of ſin, he ſhall live a happy life in the enjoyment of the grace and favour of God: God will love him as his child, will bleſs him, and grant him his Holy Spirit."—After a beautiful and pathetic addreſs to his auditory, he concludes with a grateful acknowledgement of the free grace and mercy of God, who had called him to the knowledge of the glorious Goſpel of our Lord Jeſus Chriſt, and appointed him to make known the glad tidings of ſalvation to others, intreating all who heard him to pray that he might be enabled to fulfil the duties of his ſacred office with humility and faithfulneſs, and that God would accompany all his undertakings with his grace and bleſſing.

Whoever compares this diſcourſe with the general run of ſermons preached by our modern Biſhops and Clergy, whilſt he rejoices to hear that ſome Heathens are turned Chriſtians, will have reaſon to mourn that ſo many Chriſtians are turned Heathens—men who, pretending *to be teachers, have need that ſome* enlightened Indian *teach them again which be the firſt principles of the oracles of God* *.

We are happy to add, that whatever profits ariſe from this publication will be remitted, by the Society for promoting Chriſtian

* Heb. v. 12.

Knowledge,

Knowledge, to the pious author at *Palamcotta*, in the Tinnavelly country on the coaſt of Coromandel.

The period of God's Patience to the Prayers of French Martyrs; *or, An Eſſay to illuſtrate the Analogy between the preſent State of France and the Language of Scripture Prophecy. By the* Rev. Richard Leggett. Second edition, enlarged. 12mo. *Pages* 36. Price 6*d*. Chapman and Co.

In the preſent tumultuous ſcene which agitates the minds of men, the author of this eſſay endeavours to fix their attention on the *accompliſhment of prophecy*—one of the moſt forcible arguments for the truth of divine revelation, which confirms our faith, regulates our prayers, and makes us tranquil amidſt the awful diſpenſations of providence. "To excite attention to this idea alone," he tells us, "he has forborn any reflection of a political nature, on any of the parties in the preſent conteſt, or any public confeſſion of his own political creed." Having intimated that, according to the predictions of Scripture, "the final deſtruction of Antichriſt will be preceded by convulſions and agitations in the civil and eccleſiaſtical affairs of thoſe nations where popery exiſts," he proceeds to notice *two prophecies* *, between which and the revolution in France, he thinks "there is a likeneſs." For the particular inſtances, in which the ſuppoſed likeneſs conſiſts, we muſt beg leave to refer our readers to the eſſay itſelf. They will evidently perceive that it is written with a good intention, though they may probably concur with us in opinion, that it caſts no new light on the ſubject it attempts to elucidate.

Fourteen Evangelical Sermons preached in the Church of the united Pariſhes of St. Margaret Pattens and St. Gabriel Fenchurch. By the Rev. Thomas Webſter, Lecturer. 8*vo*. *Pages* 188. Sold by the Author, No. 20, Grange Road, Bermondſey.

Whatever might occur to us in peruſing theſe diſcourſes, we are precluded from making any remarks by the following declaration contained in the concluſion: "You are aware, very many of you, how theſe few pages we have read to you are purpoſed to be diſpoſed of, and we truſt you will acquit us of any ungoſpelled intention in making them public, when we do aſſure you, *that to procure a temporary proviſion for a numerous family is our inducement*; and ſince you are aware they do in ſome degree favour of that name, which is above every name—which, in the ſtrong language of one of the moſt elegant books of Scripture, is recited to be as ointment poured forth. Sheltering ourſelves, as it were, under the ſhadow of his wings, we began, we proceeded, and we have now ended in Jeſus; he *was* our ALPHA, and is *now* our OMEGA; and we ſhould deem it an occaſion of much pious exultation and thankfulneſs, if, as it is fabled of the ſwan, our *laſt* ſong ſhould be denominated the *ſweeteſt*."

* Rev. xi. 13. and Rev. xvi. 12.

POETRY.

POETRY.

CHALLENGE TO ANGELS.

YE angels great in might,
Your trumpets loudly blow,
Go quickly through the realms of light,
And ſound them as you go.

The heavenly hoſt invite,
From all their various ſpheres,
Their brighteſt, nobleſt pow'rs accite,
And call the leading peers.

Your azure thrones aſcend,
Celeſtial council hold;
E'en then my queſtion may tranſcend
Your wiſdom to unfold.

Should any wiſh to know
From whence the meſſage came;
'Tis ſent from earth, the orb below,
By one of mortal frame.

To us your anſwer ſpeed,
If anſwer ſpeed you can;
What ſubject, think you, can exceed
The love of God to man?

THE ANSWER,

TH' angelic hoſt above
Have lately ſought to know
What can exceed Jehovah's love
To ſinful man below.

The anſwer now made known,
We ſend to Adam's race;
And think ourſelves oblig'd to own
You ſtand, the *firſt in grace.*

For you the earth, and ſky,
And ſun, and moon were made,
To you the ſtarry works on high
Afford nocturnal aid.

Angels on you attend,
To guide you on your way;
And from their ſhining thrones deſcend,
To keep you night and day.

But, Oh, how great the love!
(Which angels never knew,)
The Saviour left his Throne above,
And *liv*'d and *died* for you!

Moreover 'tis for you,
The Spirit's love to trace,
Who forms the ſinner's heart anew,
By ſanctifying grace.

In vain to ſing its worth,
Our higheſt ſtrains we try;
The love of God to man on earth,
Shall fill eternity. PHILOS.

TO A FRIEND

LATELY RECOVERED FROM AFFLICTION.

"*The living, the living, he ſhall praiſe thee, as I do this day.*" ISAIAH.

MY pen, which ſometime dwelt on grief,
And aim'd to yield a kind relief,
Now owns a happier ſtrain:
'Tis not a tribute to the dead,
Becauſe another ſoul is fled,
And gives ſurvivors pain.

But now a cheerful theme invites
A willing pen that often writes,
As ſubjects riſe to view;
May not I write another verſe?
A friend's reſtored health rehearſe,
And ſend the lines to you?

Lately you knew affliction's pow'r—
How ſlow revolv'd the painful hour,
Which Heav'n in wiſdom ſent!
Affliction yields a ſolid gain,
When grace hath ſanctify'd the pain,
And taught us to repent.

What dreadful evil is in ſin!
Whence all our pain and woes begin,
And be the thought impreſt;
The great Phyſician's kindneſs own,
For health and mercy lately known,
For you were much diſtreſt.

This verſe would hope you reap the gain,
And know you have not felt in vain
Our heav'nly Father's rod:
Be ſtill his gracious pow'r confeſt,
And be your gratitude expreſt,
And bleſs the healing God.

Thus may you always taſte his love:
Afflictions—mercies—all ſhall prove
A Saviour's kindeſt care:
Oh may you always love his ways,
Your days on earth be ſpent in praiſe,
And heav'n at laſt your ſhare!

IOTA.

ON reading the following LINES *inſcribed on a* TOMB-STONE, *erected to the Memory of a* WIFE:

"SHE was in all things *more* than woman ſhould,
"And err'd by being *exquiſitely good.*"

MYSTERIOUS verſe! what can'ſt thou mean?
Was *ſuch* encomium ever ſeen?
Was this ſtrange epitaph deſign'd
To praiſe the beſt of woman-kind?
She was, perhaps, ſome pious wife,
Of ſtrict and puritanic life—
Was he diſpleas'd to find her ſuch;
And thought her "*righteous overmuch?*"
For ſometimes ſuch a caſe has been,
And ſtill ſuch huſbands may be ſeen.

Or, was this lady *wond'rous wiſe?*
(In this ſome ladies' error lies,)
Who thought ſhe might dominion uſe
In tender pity to her ſpouſe?
Did this good woman nicely plan,
Aſſume the office of the man?
Thus ſome are "more than woman ſhould,"
Was ſhe thus "exquiſitely good?"

Or, was this verſe deſign'd to ſhow
How far ſome triflıng wits can go!
Was it to ſhow that men can brave
The ſolemn ſubject of a grave?
Was it to ſport with awful death?
And when—a wife reſigns her breath!

I know the meaning of the rhyme,
'Twas not to ſhow another's crime;
For oft a monumental ſtone
Deſcribes a character—the living writer's own.

IOTA.

CASTING ALL YOUR CARE UPON HIM. 1. PETER, v. 7.

COME, O my ſoul, with all thy care,
And caſt it on thy God;
He knows thine each diſtreſſing fear,
And will ſuſtain thy load.

His gracious word invites thee nigh
With all thy weighty grief;
He will attend thy mournful cry,
And ſend thee quick relief.

Weak as thou art, approach his throne,
Nor doubt of aid divine;
He makes thy ſorrow all his own,
And all his bleſſings thine.

Encourag'd by thy promiſe, Lord,
I venture near thy ſeat;
Oh, hear my cry, fulfil thy word,
Nor ſpurn me from thy feet.

Remove the burden which I bring,
The pond'rous load I bear,
That I may tune my lips to ſing
Of thine indulgent care.

LONGING FOR A SIGHT OF GOD'S PROCEEDINGS WITH HIS PEOPLE.

O FOR a faith to ſee my God,
With reconciled face,
Fulfilling, as he ſhakes the rod,
His purpoſes of grace!

Chaſtiſing with a father's care
A lov'd, though ſtubborn child,
So prone to fall in every ſnare,
So ſoon by ſin beguil'd.

Sure ſuch a pleaſing ſight as this
Would urge my ſoul to fly,
With rapid wing, to taſte the bliſs
Of ſaints above the ſky.

Then all the gloomy doubts and fears,
Which tear my throbbing breaſt,
Would vaniſh with thoſe anxious cares,
That now diſturb my reſt.

No more I'd grieve to bear the croſs,
Though low it bent me down,
But ſmile at danger, pains, and loſs,
While faith would ſeize the crown.

Atlantic Ocean, NAUTICUS.
May 1793.

PSALM XII. 1.

WHEN ſome the ways of God forſake,
And others truly godly die,
Surely our hearts have cauſe to ach;
Yet would we to the Lord apply.

Help Lord! nor let thy church decay,
The race of true believers fail:
Shall Satan ſeem to get the day,
And over Jeſus Chriſt prevail?

Haſt thou not promiſed to thy Son
A progeny, his laws to ſerve,
Long as the moon its courſe ſhall run;
This boon his agonies deſerve.

Shall the wide earth, in ev'ry part,
Be preſt beneath her Maker's foes?
And ſhall the ſun his light impart,
And only wickedneſs diſcloſe?

Thy vengeance ſoon our world would burn,
Hadſt thou not ſtill a race elect;
Their hearts to thee, dear Saviour turn;
Haſte, their ſalvation to effect.

Here let ſucceſſive ſaints ariſe,
Redeem'd by blood divine from hell;
Till thou haſt peopled all the ſkies,
Whence Satan and his angels fell.

R.



REV. S. GREATHEED,

Newport Pagnell.

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THE

Evangelical Magazine,

FOR APRIL, 1794.

BIOGRAPHY.

Rev. THOMAS CLARKE, B. A. late Rector of Cheſham Bois, Bucks.

THOUGH the ſubject of the preſent memoir was eminently qualified to command an extenſive control, both in the literary and religious world, yet the extreme modeſty of his diſpoſition, added to the contemplative bias of his inclination, deprived ſociety at large of many advantages, which might have reſulted from his more public appearance in life. But in the vaſt concerns of the univerſal church of God, every particular event is wiſely ordained. Jeſus Chriſt, who holds the ſeven ſtars in his capacious hand, aſſigns to each evangelical luminary its proper orbit. In this, under his ſupreme direction, it contributes ſome eſſential benefit, in the ſtupendous frame of the ſpiritual ſyſtem.

Mr. Clarke was born in the year 1719. Preferring the *miniſterial*, to any other profeſſion, his ſtudies were directed to that object. After the uſual neceſſary attainments, he entered Brazen-Noſe College, Oxford, where he took the degree of B. A. At an early period his mind became the reſidence of vital religion; and through all the ſubſequent ſtages of life, he evinced, that he had not received the grace of God in vain.

After he had taken holy orders, he was appointed to the curacy of Amerſham, Bucks. From the commencement of his public work, he found mercy to be faithful to his ordination vows, to the ſouls of his pariſhioners, and to the truths of God. "A city that is ſet upon an hill cannot be hid." The difference between the doctrines inculcated by the Rector and his Curate, attracted general obſervation. While his open and manly avowal of the genuine Goſpel, in its doctrines and influence, was rendered beneficial to ſome, it be-

came a ſtone of ſtumbling and rock of offence to others, who perſecuced him with unrelenting hearts. Among the perſons to whom his miniſtrations were attended with ſaving effects, was a near relation of the Rector. This circumſtance, united with the clamours of the inhabitants, at length procured Mr. Clarke's diſmiſſion. On this occaſion, his ſpiritual children became deeply afflicted, and his adverſaries enjoyed a temporary triumph.

From Amerſham he removed to Yorkſhire, and while ſerving a curacy in that county, the wheels of divine Providence were revolving to return him to his diſconſolate friends, with double advantage. The excellence of his character, the extent of his learning, and the injuries he had received, being known to the late Marquis of Taviſtock, he generouſly promiſed him the next vacant living in his gift. Some time after the Marquis was removed by death; but the late Duke of Bedford conſidering himſelf bound by the engagement of his noble relation, afterward preſented him to the Rectory of Cheſham Bois, about one mile diſtant from Amerſham church. How incapable of penetrating the deſigns of God are mortal men! How unable to eſtimate the extent of good, which a glorious Redeemer ordains, by means which they conceive to be moſt diſaſtrous! Thus was Mr. Clarke ſettled in a ſituation much ſuperior to his former, and ſufficiently convenient for his late converts to enjoy all the advantages of his ſtated miniſtry. Such an event muſt neceſſarily elevate the gratitude of his friends, and depreſs the ſpirit of his enemies, who "never could find any occaſion againſt him, except it were concerning the law of his God."

Upon his induction to his Rectory, he found his people extremely ignorant and inattentive to religion; but it became his duty, and he made it his delight, to render them every aſſiſtance to the utmoſt extent of his ability. Not content with the ſatisfaction reſulting from the neceſſary diſcharge of mercenary duty, which in the time of his predeceſſor was confined to one public ſervice in the week, he preached thrice on the Lord's-day in the church, and once in his own houſe to as many as would attend. His diſcourſes were remarkable for evangelical ſimplicity, for affectionate earneſtneſs, and for the ſtriking manner in which he recommended Chriſt, in all his ſpiritual dominion, and enforced the neceſſity of entire conformity to him in all the beauties of holineſs.

Actuated with a deſire of doing good, and eſpecially of accommodating the children of his pariſhioners, he ſhortly undertook to ſuperintend the education of youth; in which he

he was occupied during the remainder of life, though for many years preceding his diſſolution, his care was principally confined to perſons intended for the work of the miniſtry. His extenſive erudition, his accurate knowledge of the various branches of ſcience, united with an agreeable diſpoſition and an happy method of communicating information, rendered him peculiarly ſucceſsful in this arduous undertaking. The number of his pupils who dignify ſome of the moſt important and reſpectable ſtations in life, afford an indiſputable teſtimony to his ability and application. Many who are now both public and private ornaments to the Chriſtian world, acknowledge themſelves inſtrumentally indebted for their firſt ſerious impreſſions to the pleaſing facility with which he was accuſtomed to blend religious inſtruction with ſcholaſtic improvement.

Amidſt his more public avocations, he was not inattentive to the individual concerns of his pariſhioners. He eſteemed it a pleaſure to aſſiſt the indigent with pecuniary ſupplies, and the perplexed with wholeſome advice. He was afflicted by their diſtreſſes, he participated in the pleaſures, and endeavoured to promote the happineſs of all. With ſuch advantages, it is ſcarcely neceſſary to obſerve, that his labours were attended with much ſucceſs.

In his family he was rigidly exact. He poſſeſſed more than ſanctuary religion. His "houſe was ever ſet in order." Here he erected an altar whereupon to offer up ſpiritual ſacrifices. Here was a reſidence for God, and a nurſery for the church. Here his domeſtics always found themſelves at home, and conſidered his company conducive to their harmony and pleaſure.

His perſonal virtues were numerous. His learning was profound; but he was principally diſtinguiſhed for his intimacy with the claſſics, and by great talents for Biblical criticiſm. So eſtabliſhed was his reputation in this ſpecies of knowledge, that the Rev. Mr. Romaine generally conſidered his opinion as deciſive, and complimented him with the epithet of "the Solomon of the Age." Never ſatisfied with preſent attainments, he was perpetually anxious to increaſe his mental hoard. Deeply convinced of the invaluable preciouſneſs of time, he was careful to arreſt each fleeting moment, and "imprint the marks of wiſdom on its wings." We are ſorry, however, that we are unable to pay any tribute of commendation to his attainments as an orator. His voice was thick, his ſentences were frequently too rapid, and his pauſes, on the contrary, were not ſeldom conſiderably too long.

Although conſcientiouſly attached to the Church of England, he poſſeſſed a candour worthy of imitation. He never permitted party prejudices, or antichriſtian bigotry, to influence his conduct. Evangelical Diſſenters were by him highly eſteemed; and, convinced of their utility in this country, circumſtanced as it is, he embraced every opportunity of contributing to the ſucceſs of their endeavours to propagate the Goſpel. The truth of this aſſertion may be relied upon, as it was from Miniſters of that deſcription we immediately derived this honourable teſtimony.

Benevolence was another leading trait in his character. The melancholy tale of woe would not unfrequently produce his ſympathetic tears. With what a liberal hand did he adminiſter to the dejected ſufferer! Many ſolitary widows and deſerted orphans now feel, in his death, their own loſs; while others, in eaſy circumſtances, reflect upon his liberality with veneration and eſteem. He was peculiarly intereſted in the happineſs of the poor, and would not ſeldom prevent the neceſſity of their ſolicitations, by his ready and generous relief.

To all theſe excellencies was added the grace of humility. Not intoxicated by the applauſe of the learned, or that deference with which his opinions were accuſtomed to be received by perſons of eminence, he would frequently exclaim againſt himſelf in the apoſtolic words, "To me who am leſs than the leaſt." This enviable grace gave a poliſh to every accompliſhment, and pervaded his private conduct, his ſocial converſe, and public miniſtrations. With this he aſſociated thoſe exalted ideas of Jeſus Chriſt, that abounding gratitude for mercies received, that unſhaken confidence in God, and that dignified reſignation, which he ſo eminently diſplayed under family bereavements and painful indiſpoſition.

For the following account of his laſt illneſs and dying teſtimony, we are indebted to one of his late ſtudents, who was an eye and ear witneſs to the principal occurrences in that painful and parting ſcene, and to whom we beg leave to preſent our acknowledgments for his valuable communication.

MR. CLARKE was taken ill * Sept. 17, 1793. Upon aſking him how he was, he ſaid he felt a good deal of pain, but was entirely reſigned to the will of God. Upon ſaying I hoped God would reſtore his health, and that we ſhould have him amongſt us again in a few days, he anſwered with the greateſt compoſure, that it ſeemed improbable he ſhould

* His diſorder was a ſtoppage of urine.

ever

ever recover. "Such a ſhock as this," added he, "at my advanced age, muſt materially affect my conſtitution; and it is moſt likely that this diſorder will take me off. I can now be but of little uſe to any body, and therefore not much loſs will be ſuſtained by my death." To Mrs. C. he ſpoke much of his expected diſſolution, ſaid he thought he ſhould ſoon ſee his ſon; and added, "When will the happy time come that I ſhall be releaſed?" From theſe and ſimilar expreſſions, it is plain that he had little expectation of ever recovering; and that the tranquillity of his mind, during the whole of his illneſs, aroſe from his confidence of ſhortly entering into the joy of his Lord.

Friday, Sept. 20.—Speaking of the ſermon he had preached the Sunday before (which was the laſt he ever delivered), from 1 Theſſ. v. 18. "In every thing give thanks, for this is the will of God in Chriſt Jeſus concerning you," he ſaid, "I can now ſay, from experience, that there is as much reaſon to thank God for the afflictions he ſends us as for any thing elſe. I can bleſs God for laying me upon this bed of ſickneſs, and am thankful for it." The above was intended to be a ſupplementary diſcourſe to one he had preached the preceding Lord's Day, from Pſalm ciii. 2. "Bleſs the Lord, O my ſoul! and forget not all his benefits." The deſign of his laſt ſermon was to ſhow that afflictions and croſſes were amongſt the number of thoſe bleſſings which call for gratitude. Among other things, he took occaſion to exclaim againſt the vanity and folly of anxiouſly purſuing worldly objects, and inſtanced, in particular, the purſuit of knowledge. What he ſaid upon this point ſeemed to be principally intended for his ſtudents. As he had juſt alluded to this ſermon, I took occaſion to thank him for the hint, and hoped I ſhould be enabled to profit by it. "Ah," replied he, "I did not intend its application to you alone, but alſo to myſelf. So much vanity generally attends the attainment of a little learning, that it requires great watchfulneſs to guard againſt it."

On Saturday morning (21ſt) I found Mr. R. of C. his ſon Mr. J. C. and Z. weeping at his bed ſide. His diſorder at that time appeared to be almoſt deſperate. He had been ſpeaking to them, I believe, before I entered the room; but he then addreſſed us individually. To Mr. R. he ſaid, "I know Mr. R. is a good man, and I doubt not, but I ſhall meet him in heaven." To Z. he ſaid, he looked upon him as his *own* child, and exhorted him, with the greateſt affection, to flee from thoſe vices and follies, into which moſt young men run. "Avoid them, paſs not by them, turn from them and

flee away." In this addreſs to Z. he ſeemed particularly affected, and drew his cap over his face to weep. When he turned to his ſon, his heart ſeemed too full for utterance. They claſped hands, and bedewed each other plentifully with tears. He appeared to be in an agony of ſoul for the happineſs of his ſon. Only thoſe who were preſent can form an idea of the affecting ſcene. After this he prayed earneſtly for Mr. ——, that God would make him a faithful and uſeful miniſter of the Goſpel, and that he would ſoon provide for him in his church. He then enlarged much on the great neceſſity there was for miniſters to guard againſt ambition. "The miniſters of the Goſpel," ſaid he, "have great reaſon to watch againſt pride, vanity, and many other diabolical ſins; and to beware of preaching in anger or oppoſition." Here he expatiated a good deal upon the abaſement and humiliation of Jeſus Chriſt. "The Redeemer," ſaid he, "was ſpit upon, buffetted, crowned with thorns, and crucified for ſuch poor ſinful and unworthy creatures as we are." This topic ſeemed to fire his ſoul with gratitude and love to God his Saviour.

About this time, Mr. R. of A. came in. He took him by the hand, and ſaid, "I am ſtill here, but longing to be delivered from this body, to be with my Redeemer. I am happy, and reſigned to the will of God; but ſhall not die yet, my pulſe is ſo ſtrong." Mr R. aſked him if he had felt any eaſe from the warm bath. He anſwered, that he did conſiderable, whilſt in, but that it had given him no real relief. "But," ſaid he, "I will go in again, if you pleaſe, or do any thing elſe you may think proper." At another time Mr. R. of A. calling upon him, he ſaid, "You ſee me ſtill lying here, full of pain, but perfectly reſigned to the will of God, and happy in my ſoul. You ſee that all your endeavours to relieve me are without effect. I am in no want of either ſkill or attention. I pray God to bleſs you all."

The readineſs with which he followed the preſcriptions, and the fortitude he manifeſted under all the operations of his medical friends, evidently ſhowed that his mind was eminently qualified to bear excruciating pain with the enlarged reſignation of an exalted Chriſtian. One day Mr. W. while rubbing æther upon the parts affected, accidentally dropped ſome, where a bliſter had been placed. "A fire! a fire!" exclaimed Mr. C. The next moment he ſmiled and ſaid, with the utmoſt compoſure, "It puts me in mind of the martyrs."

I think

I think it was on Sunday (22d) that ſome perſon aſked him, whether he did not deſire to be reſtored to health again. He anſwered, that he could not ſay he did, and for that reaſon could not pray for it. His only prayer was, that he might be reſigned to the will of God, whether it were for life or death, and for this he deſired us to pray alſo for him. Speaking to two of his friends, who had been educated by him, and for whom he had a particular affection, he recommended mutual affection between them. "I have not been your father" ſaid he, "but I have been in ſome meaſure your nurſe." One of them lamenting their diſtance from each other, Mr. C. ſaid, "That is nothing where ſpirits are united. Whether bodies touched, or were 10,000 miles apart, was of little conſequence: The union of ſpirit is every thing." From this he took occaſion to mention the temptations which ariſe, even from the kindneſs of friends. "The kindneſs of friends I enjoy at this time in a very great degree. They not only do every thing by night and by day for me, but do it with the utmoſt cheerfulneſs, which makes the obligation ſtill greater. But from hence ariſes a temptation. What is it? Why, I am tempted to look for my happineſs in my friends, and in what they can do for me; which is wrong. I deſire to love and eſteem them moſt ſincerely; but I ſhould look for happineſs only in God. Here all my hopes ſhould centre, that God may be *all in all*. What a poor helpleſs creature am I! to think that *He* who made the heavens and angels, and all worlds, whoſe power is beyond all bounds, that this great Being ſhould condeſcend to take notice of me, a poor contemptible worm lying here!"

Monday (23d) he ſeemed much eaſier and freer from pain than he had been for ſome time before. The leaſt glimmering of hope that he would recover was attended with unſpeakable pleaſure to his anxious friends. A few incidents of this day, united with his uncommon ſtrength and ſpirits, gave us ſome reaſon to hope that God would yet reſtore him to health.

A Clergyman calling upon him that day, Mr. C. mentioned the danger which attended a miniſter of the Goſpel, who was placed among a rich people. He ſaid, "he thought it one of the greateſt bleſſings of his life, that he had been turned out of A. becauſe that was the means of his breaking connection with thoſe who appear friendly, but have no real reliſh for the Goſpel." Recollecting that he ſhould have written ſome time ago to a Clergyman upon ſome buſineſs, he deſired me to write for him, and to charge him "never to

preach himſelf, nor his own glory, but that of his Redeemer; becauſe," ſaid he, "I know from experience, how cloſely pride and vanity cleave to human nature."

During the whole of the day, he was attended by many of his poor diſtreſſed ſheep, whoſe hearts were deeply affected with the apprehenſion of ſoon loſing their ſpiritual guide. He converſed with them by four or five at a time, parcelling them into proper claſſes, that "each might have a portion of meat in due ſeaſon." There being eight of them in the houſe together, their names were mentioned to him, one of whom he wiſhed to ſpeak to by himſelf. "The reſt," ſaid he, "I hope are the real followers of the Redeemer." I intimated that I hoped the perſon he had objected to, was a ſerious man; becauſe he had ſat ſo many years under his preaching. "Yes," replied Mr. C. "he has: But don't you know that there are many ſtones in the church aiſle, which have been there many years, and that they are ſtones ſtill?"

Being afraid that ſpeaking ſo much would exhauſt and weaken him, he was deſired to ſpare himſelf a little. He anſwered, "I can preach beſt now." And indeed he was wonderfully ſupported. Very few, I believe, in perfect health could have ſpoken ſo much and with ſuch energy, without conſiderable fatigue. This will appear ſtill more aſtoniſhing, if it be conſidered that he had no moiſture in his mouth any longer than whilſt waſhing it with milk and water, having a continual dryneſs from almoſt the beginning of his illneſs. He ſpent, however, a very painful night, and ſuffered a great deal, but was continually praying his Redeemer (for he never was afraid of acknowledging his Lord's divinity) to enable him to ſubmit, with patience, and reſignation, to whatever he ſhould be pleaſed to inflict upon him. He often ſpoke of his own wretched heart, which he was continually praying might be more and more brought into ſubjection to the will of God.

During the night, whilſt one of his kind and affectionate medical friends was waiting upon him, he ſaid, "If the means do not ſucceed, the will of God muſt be ſubmitted to. How great were the ſufferings of the Redeemer!" A ſhort time after he deſired him to read to him Addiſon's Hymn, *When all thy mercies, O my God, &c.* "This," he ſaid, "was very applicable to himſelf, and in point of compoſition and ſentiment, he thought the beſt he had ever read."

In

In the evening of Tuesday 24th, he was remarkably cheerful, and seemed particularly happy in the attention of his friends. He expressed his sense of their kindness several times in very strong terms. We requested him not to mention what we took so much pleasure in doing, and added that it must give him pain to speak so much. "What!" says he, "give me pain to be grateful to my God! No! This is the greatest happiness I have. I am grateful to *God* as the first cause of all this kindness and attention, and am thankful to *you*, as the instruments he makes use of."

Mr. R. of A. had been mentioning a patient whom he attended, who made a profession of religion, but was so peevish and discontented, that he could scarcely prevail upon her to follow any of his prescriptions. "I thought," said he to Mr. C., "she formed a perfect contract with you."—"Ah!" replied Mr. C. "a *profession* of religion, and a *possession* of it, are not the same thing; but whatever there is in me I owe entirely to my Redeemer."—"I think," said Mr. R. "there is a good deal in a person's natural disposition."—"Natural disposition!" rejoined Mr. C. "I am naturally as irritable as any man. But when I find anger or passion, or any other evil temper arise in my mind, immediately I go to my Redeemer, and confessing my sins I give myself up to be managed by him. This is the way I have taken to get the mastery of my passions."

During the night he slept a good deal, and a little after sun-rising, he desired us to draw up the window-curtains. We were afraid the light would be too powerful for him at the first, and drew them up but a little way. "Draw them to the top," cried he, "the light refreshes me." He then looked through the window with inexpressible pleasure in his countenance, and exclaimed, "The sun shines upon every tree and plant; and the Sun of Righteousness shines upon me." He began now to be very much reduced, and a visible alteration in his countenance indicated a speedy dissolution; but was perfectly happy and composed in his mind.

On Friday (27th) I sat with him a considerable time. He was very weak, and could not speak without difficulty. I said to him, "I trust your hopes are still full of immortality." He replied, "O yes! my Redeemer is still with me. That he will continue so to my last moments, I cannot say; but I know he will not finally leave me." I then quoted that verse out of the 23d Psalm, "Though I walk through the valley of the shadow of death, &c." He answered, "Yes, he will be with me. What are all my sufferings, when compared with

with the Redeemer's! When in his agony he ſweat great drops of blood! What love was this!" Here his ſpeech began to fail, and he intimated that it pained him to ſpeak, but wiſhed he was able.

His friend Mr. R. in the courſe of the day mentioned that he was going to write to Mr. L. "Give my love to him," ſaid he, "tell him I hope God will bleſs him, that I am ſeemingly wearing away; I hope he will pray for me; what elſe can I ſay?"—"Shall I inform him that you are happy?" —"O yes! I am quite reſigned."

On Saturday evening (28th), being reſtleſs, and unable to lie in an eaſy poſture, he ſaid, "This is the way to happineſs. Through much tribulation we muſt enter into the kingdom of heaven."

On Sunday night (29th) he ſaid to a perſon ſitting up with him, "When I am gone, I ſuppoſe my people will go ſome one way, and ſome another. The Lord grant that they may be not diſjoined from Chriſt."

He could not now ſpeak without the greateſt difficulty. But his calmneſs and compoſure, and the attention he ſeemed to pay to incidental occurrences, indicated a mind free from all anxiety and uneaſineſs, and reſting with confidence upon his Saviour. "He knew in whom he had believed, and he was perſuaded that he was able to keep that, which was committed unto him, till that day."

A few days previous to his death, he gave directions concerning his funeral, and, among other things, deſired it might be as plain as poſſible. He mentioned at the ſame time an agreement betwixt him and his particular friend, the Rev. Mr. ——, that whoever of them ſhould die firſt, the ſurvivor ſhould bury him, and preach a funeral ſermon: But requeſted that nothing might be ſaid of him, except it was what doctrines he had been accuſtomed to preach. Mr. D. aſked, "Would it not be proper to ſpeak of the conſolation and ſupport thoſe principles have given you at this time?" He pauſed awhile, and then anſwered, "I would rather nothing be ſaid."

He continued extremely weak, but without any material alteration, till within about eighteen hours of his death, when he began to draw his breath with much apparent difficulty; and on Tueſday, October 1, 1793, a little before three o'clock in the afternoon, in his 75th year, he fell aſleep in Chriſt.

His remains were interred in the family vault, in the church-yard, by the Rev. Mr. Roſe, who alſo addreſſed his afflicted

afflicted people, in a diſcourſe founded upon 1 Cor. xv. 55. "O Death, where is thy ſting? O Grave, where is thy victory?" He has left a widow, and one ſon by a former wife; who, though not ſtraitened in circumſtances, have ſuſtained a loſs, not eaſy to be repaired.

Thus died, this great and good man, as he lived, the admiration of all who had the honour of his intimate acquaintance. As a ſcholar, a chriſtian, and a divine, he was equalled by few. To eſtimate all his public and private virtues would be a difficult, if not an impracticable taſk. In addition to his affectionate and faithful addreſs, the atonement of Jeſus Chriſt, and his ſtupendous grace, gave a particular edge to all his pulpit and parlour diſcourſes. However ſome might affect to deſpiſe his principles, the *man* whom theſe principles had formed, was too exalted a character to be looked upon without a conſiderable degree of veneration. Modeſty and humility, which in the ſight of God are of ſo great a price, were ornamental garments which he never laid aſide; and what made him appear to greater advantage in theſe was, that they were real and unaſſumed. When in company, except with his moſt intimate friends, he was for the moſt part ſilent; ſo much ſo, that he has ſometimes appeared as far below the common ſtandard of literary men, as he was really above it. No arguments could prevail upon him to let his name appear in print, though he has aſſiſted, and, perhaps, had the principal ſhare in ſeveral publications.

His illneſs and death, no leſs than his whole life, manifeſted the ſupport and conſolation which a firm confidence in Jeſus Chriſt can adminiſter to a Chriſtian under the proſpects of approaching diſſolution. Nothing could equal that calmneſs with which he looked the king of terrors in the face. In ſhort, he was a man, who ſo much reſembled God, that there have been but few men, who have reſembled him.

"Mark the perfect, and behold the upright; for the end of that man is peace!"

TRUST IN GOD AND TRANQUILLITY OF MIND CONNECTED.

IT is a general, if not univerſal complaint, among profeſſors of religion, that they are far from enjoying that tranquillity of mind and peace of conſcience, which they wiſh for, and which they think the word of God warrants them to expect.

pect. When they thus complain, there is reaſon to believe they ſpeak the truth and lie not. But is there not a cauſe? Undoubtedly there is. God does not willingly afflict nor grieve the children of men. His arm is not ſhortened that it cannot ſave, neither is his ear heavy that it cannot hear. His promiſe, which has been verified in the experience of thouſands of believers, remains as firm as ever. "Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee." Iſa. xxvi. 3. Should it be aſked, what is meant by the mind being ſtayed upon God? it may be anſwered, When the underſtanding, ſavingly enlightened, is fixed upon him, and reſts in the contemplations of his glorious perfections. It is impoſſible to deſcribe the pleaſure which a gracious perſon feels, when favoured with a diſcovery of the matchleſs and adorable excellencies of the great Jehovah. Loſt, as it were, in the boundleſs proſpect, how ready to cry out as Peter did, when on Mount Tabor, Lord, it is good for me to be here. "A glance of thee, my God, makes kingdoms and men, all earthly and created glory, vaniſh ſoon." The ſacred ſcene, ſo engages his attention, ſo engroſſes his affections, and raviſhes his ſoul, that, all enthuſiaſm apart, he can apply to himſelf, what the Lord ſays concerning Zion, Pſal. cxxxii. "This is my reſt, here I will dwell, for I have deſired it." *Thus beholding the glory of the Lord*, through the medium he hath appointed, *he is changed into the ſame image.*

Further, by the mind being ſtayed on God, we may underſtand the affections fixed upon him, as infinitely amiable. As the underſtanding cannot aſſent to any thing but under the idea of its being true, ſo the affections cannot fix upon any thing but under the apprehenſion of its being amiable. Whatever appears falſe, obtains no credit; and whatever is conſidered as deformed, does not engage the affections. But when the enlightened mind beholds God, the fountain of all natural and moral excellence, the ſanctified affections neceſſarily riſe unto, and fix upon him, who is infinitely amiable, and tranſcendently excellent; and the whole ſoul goes out after him as ſupremely good.

If it be aſked, in the next place, Under what views of Jehovah does the Chriſtian truſt in him? it may be anſwered, Under the apprehenſion of his being reconciled unto, and at peace with him, through the blood of his Son; and in the firm perſuaſion of his being poſſeſſed of infinite wiſdom, uncontrollable power, unimpeachable veracity, and conſtant and invariable love. It is a truth, of which believers have daily

ſad

ſad experience, that the enemies of the church are numerous, powerful, crafty, and malicious. It is no leſs true, that Chriſtians, conſidered in themſelves, are impotent, ignorant, and too unſuſpecting. It is no wonder, therefore, that, whilſt they ſurvey their foes external and internal, or are engaged with both, they are filled with perturbation, if their breaſts are ſtrangers to joy and peace. But when the mind is ſtayed on God, when the believer confides in his infinite wiſdom, he will not concern himſelf too much about the number and policy of his enemies, but will reaſon in the following manner: "Jehovah is infinitely wiſe; he knows infallibly the number of mine enemies; his omniſcient eye pervades heaven, earth, and hell; he underſtands what ſchemes the powers of darkneſs are laying to ruin me eternally; he is not ignorant of what is hatching every moment in the dark ſoul of Beelzebub. It is eaſy for him to take the wiſe in their own craftineſs, and to carry all the counſels of theſe froward ſpirits headlong. To him I leave it to counteract all their diabolical machinations, to ruin all their infernal plots, and manage all my temporal and ſpiritual concerns as ſhall be moſt for his glory, my preſent and future happineſs. In his hands I wiſh to lie paſſive, and to be faſhioned according to his will: Fully ſatisfied, that, as he is infinitely wiſe and cannot err, I ſhall have abundant reaſon to ſay in the end, He hath done all things well."

But does the believer truſt in God merely as infinitely wiſe? Does he not alſo confide in him as poſſeſſed of uncontrolable power? Moſt certainly he does. "Once have I heard," ſays an inſpired penman, "yea twice, that power belongeth to the Lord." Many have wiſdom to plan judiciouſly, but have not power or means to accompliſh their ſchemes. But no ſuch thing can take place in God. His counſel ſtands faſt, and he will do all his pleaſure. None can hinder him from working; nor has any a right to ſay unto him, What doeſt thou? Whatever his wiſdom hath deviſed, or his goodneſs reſolved, his power ſhall bring to paſs. All real or apparent oppoſition to the accompliſhment of his gracious deſigns muſt give way. In the Lord Jehovah is everlaſting ſtrength.

Again, The believer truſts in God, in the firm belief of his being faithful to his promiſe. No confidence is placed in one who is accounted unfaithful. Whatever wiſdom or ability he may poſſeſs, we can place no dependance upon him, if we believe him to be a perſon who pays no regard to his word. But Jehovah has righteouſneſs for the girdle of his loins, and faithfulneſs for the girdle of his reins. He is not a

man that he ſhould lie. With him there is not yea and nay. He commands, and it is done; he ſpeaks, and it comes to paſs.

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

Finally, The believer confides in God, in the perſuaſion of his being conſtant and invariable in his love. With him there is not the ſhadow of turning. He reſts in his love, and joys over his people with ſinging—Whom he loves, he loves to the end.

When the mind is thus ſtayed upon God, and the ſoul thus truſts in him, the perſon may expect to be kept in peace, amidſt all the ſcenes of horror and deſolation which can take place. Yea, he ſhall be kept ſerene, becauſe God, who cannot lie, hath promiſed to do it. Though ſurrounded with enemies external, and peſtered with enemies internal, he ſhall enjoy tranquillity of mind. Reſting on the Rock of eternal ages, and confiding in omnipotent ſtrength, he may bid defiance to all his enemies; and ſay, with David, I know that God hath ſet apart him that is godly for himſelf—I will lay me down in peace, and ſleep in ſafety. God being his light and his ſalvation, he need not be afraid when his foes come upon him to devour him. When he hears of wars, and rumours of wars, his heart being fixed, truſting in God, he is not afraid of any evil tidings. Should the ſun be darkened, the moon turned into blood, and the ſtars of heaven fall; ſhould the ſea roar, ſwell, and threaten the inhabitants of dry land with a watery grave; ſhould convulſions ſhake the ſolid globe, and overwhelm towns and cities in ruin; ſhould God toſs the natural and moral world into confuſion;

"His ſteady ſoul would fear no more,
Than ſolid rocks, when billows roar." WATTS.

Though famine, nakedneſs, peril, and ſword, ſhould aſſail him, and death preſent itſelf to him, in the moſt terrible forms, none of theſe things would move him. The peace of God, which paſſeth all underſtanding, keeps his mind calm amidſt all danger.

Let profeſſors, who wiſh for ſerenity of mind, and peace of conſcience, learn the divine art of truſting in the Lord, and living by faith upon the Son of God: Then they ſhall enjoy that peace which the world can neither give to them nor take from them.

NOSPMIS.

DIALOGUE THE NINTH, BETWEEN CRISPUS AND GAIUS,

On the Total Depravity of Human Nature.

Gaius.

I THINK you ſaid, Criſpus, at the cloſe of our laſt converſation, on the Depravity of Human Nature, that you had ſeveral queſtions to aſk upon the ſubject.

Criſpus. I did ſo; I never thought of a ſubject more intereſting, and more pregnant with important conſequences. The doctrine of *Total* Depravity, according to your own explication of it, ſeems to imply that all that is called virtue in unregenerate men is not virtue in reality, and contains nothing in it pleaſing to God, no part of their duty towards him, but, on the contrary, is of the very nature of ſin.

Gai. And what if theſe conſequences were admitted?

Criſp. I have not been uſed to conſider things in ſo ſtrong a light. I have generally thought that men are *univerſally* depraved; that is, that all their powers, thoughts, volitions, and actions, are *tainted* with ſin; but it never ſtruck me before, that this depravity was *total*, ſo total as that all their actions are of the very nature of ſin.

Gai. You muſt admit that this was the doctrine embraced by the Engliſh Reformers: They tell us that "Works done before the grace of Chriſt, and the inſpiration of his Spirit, are not pleaſing to God, foraſmuch as they ſpring not of faith in Jeſus Chriſt; neither do they make men meet to receive grace, or (as the ſchool authors ſay) deſerve grace of congruity: Yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of ſin*."

Criſp. True; but I ſhould have ſuſpected that they had carried things rather to an extreme. There is ſomething ſo awful in the thought of a human life being one *unmixed* courſe of evil; ſo contrary to what appears in numberleſs characters, whom we cannot but reſpect for many amiable qualities, though they do not appear to be the ſubjects of true religion; in a word, ſo diſcouraging to every effort for the attainment of any virtue ſhort of real godlineſs, that my heart revolts at the idea.

* *Art. XIII. of the Eſtabliſhed Church.*

Gai. I am willing to examine every difficulty you can advance; before you raiſe your objections, however, your firſt inquiry methinks, ought to be, *Is it true?*

Crisp. Very well; proceed then to ſtate your evidences.

Gai. The following are the principal evidences which ſtrike me at preſent: 1. All thoſe paſſages of Scripture, cited in the laſt Dialogue, which expreſsly teach it; declaring that *every imagination, purpoſe,* or *deſire of man's heart is* ONLY *evil* CONTINUALLY—that *there is none that ſeeketh after God—every one of them is gone back—they are altogether become filthy—there is none that doeth good, no not one.* 2. Thoſe Scriptures which declare the utter impoſſibility of carnal men doing any thing to pleaſe God, ſuch as Heb. xi. 6. *Without faith it is impoſſible to pleaſe God*—and Rom. viii. 6. 8. *To be carnally minded is death—becauſe the carnal mind is enmity againſt God: For it is not ſubject to the law of God, neither indeed can be. So then, they that are in the fleſh cannot pleaſe God* *. If they that are in the fleſh did any part of their duty towards God, or if what they did were good and virtuous in his ſight ſo far as it goes, their minds would ſo far be ſubject to the law of God; and being ſuch, they might and would pleaſe him; for God is not a capricious or hard maſter, but is pleaſed with righteouſneſs wherever he ſees it. 3. Thoſe Scriptures which ſpeak of the whole of goodneſs or virtue as comprehended in *love*, namely the love of God and our neighbour—*Love is the fulfilling of the law—Thou ſhalt love the Lord thy God with all thine heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength—and thy neighbour as thyſelf.* If the love of God ſupremely, and the love of creatures ſubordinately, compriſe the whole of virtue, where theſe are wanting, virtue can have no exiſtence. And that theſe are wanting in all ungodly men is evident, for *they have not the love of God in them;* and where God is not loved *ſupremely*, creatures cannot be loved *ſubordinately*, that is, in ſubſerviency to him, but muſt rather occupy the place of the ſupreme; ſuch love therefore has no virtue in it, but is of the nature of ſin. 4. Thoſe Scriptures which teach the neceſſity of *regeneration* to eternal life—*Ye muſt be born again—Except a man be born of water and of the Spirit, he cannot enter the kingdom of God—If any man be in Chriſt, he is a new creature; old things are paſſed away, and all things are become new.* If there were any degree of virtue in

* See this paſſage clearly illuſtrated, and the truth contained in it fully ſtated, in two pieces in the *Evangelical Magazine* for Auguſt and December 1793, pages 72, and 239.

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the carnal heart, or any thing that was pleaſing to God, it might be cultivated and increaſed; and in this caſe, old things need not paſs away, and all things become new. Regeneration would be unneceſſary; a mere reformation, or an improvement of principles already inherent in man, would ſuffice. 5. Thoſe Scriptures which promiſe the bleſſings of ſalvation and eternal life to every degree of righteouſneſs or true virtue: *All things work together for good to them that* LOVE GOD—*Chriſt is the author of eternal ſalvation to all them that* OBEY HIM—*He that* DOTH RIGHTEOUSNESS *is righteous*—*They that have* DONE GOOD *ſhall riſe to the reſurrection of life*—*He that giveth a cup of cold water to a diſciple,* IN THE NAME OF A DISCIPLE, *or becauſe he belongs to Chriſt, ſhall receive a diſciple's reward.* In theſe paſſages we muſt obſerve that God's gracious declarations and promiſes are not made to this or that *degree* of goodneſs, but to every or any degree of it; or rather it is not the degree, but the nature of it that is conſidered in the divine promiſe. From hence we may certainly conclude that unregenerate men have not the leaſt degree of real goodneſs in them, or of any thing that is pleaſing to God.

Criſp. I muſt acknowledge there is much apparent force in theſe arguments; and I am not at preſent ſufficiently prepared to encounter them; but I have ſome ſtrong objections in my mind, which I wiſh to have thoroughly diſcuſſed.

Gai. With all my heart: Conſider, Criſpus, the force of what has been already alleged; and let me have your objections in the ſtrongeſt light in which you are capable of arranging them.

Criſp. I will endeavour to comply with your advice, and the reſult of it ſhall be the ſubject of a future converſation. Farewell.

Gai. Farewell.

THOUGHTS ON THE RESURRECTION.

It is ſown a natural body; it is raiſed a ſpiritual body. 1 Cor. xv. 44.

THE Reſurrection of the Body is a certain and a very glorious fact in the eye of every ſincere believer in our Lord Jeſus Chriſt: A fact to which he looks forward as the ſummit of his bliſs, and as the completion of all the exceeding

ing great and precious promiſes which have ſupported him through life; and which conſole and animate him in the proſpect of diſſolution.

But, it hath long been the inquiry of the philoſophic Chriſtian, and it hath too been the ſneer of the infidel, "How are the dead raiſed? and, with what bodies ſhall they appear?" Nor have we any ground to expect a ſolution to ſuch an inquiry until the grand event itſelf ſhall take place.

So far, in my opinion, is this knowledge from entering into the eſſentials of the Chriſtian faith, that I cannot but think the inquiry to be an intruſion into things too wonderful for the preſent ſtate of the human intellect.

It matters not whether the Chriſtian can or cannot philoſophize upon the particles which compoſe the earthly houſe of the tabernacle which he now inhabits; or whether he can tell any of the properties of that ſyſtem which ſhall conſtitute his nature in the future world. When he departs this life, he reſts aſſured that the morning ſhall quickly ariſe in which his fleſh and ſpirit ſhall be reunited, and he ſhall be clothed upon with a body immortal as his ſoul!

But, though it exceeds the province of the human underſtanding to diſcover the phyſical properties of the animal frame, either in its preſent or in its glorified ſtate, if we accommodate the apoſtle's aſſertion to our preſent capacities, it may, by a divine bleſſing, yield us ſome uſeful matter for contemplation.

"It is ſown a *natural body*; it is raiſed a *ſpiritual body*."

When we ſpeak of that which is *natural*, or of that which is *ſpiritual*, upon evangelical principles, we mean in general, by the former, to underſtand that ſtate into which the whole human race has been brought by the fall of our firſt father: And, by the latter, we generally underſtand that ſtate of recovery which is the effect of the application of the work of Jeſus Chriſt upon the human ſoul. Thus the Apoſtle, "To be *carnally* or *naturally* minded, is death; but, to be *ſpiritually* minded, is life and peace." And, it is the privilege of the Chriſtian to attain unto certain degrees of ſpirituality of *mind*, even in the preſent ſtate. Yes, even here, the dead in Chriſt ariſe to life and *ſpirituality*, as it relates to their *minds*: The *natural mind* is raiſed a *ſpiritual mind* by the almighty power of God upon the heart. Not ſo the *body*. However ſpiritualized the *mind* may be in this lower world, the *body* is *dead*, becauſe of ſin; and it muſt moulder in the tomb ere it ſhall be raiſed to *ſpirituality*.

When

When the believer is moſt under the influence of *ſpirituality* of *mind*, he feels more ſenſibly that his *body* is ſtill a *natural* body—ſluggiſh, inert, and averſe to the exerciſes of *ſpirituality*. And, not only ſo, but theſe vile bodies are often the occaſion of the mind's being diverted from a ſpiritual frame, in order to adminiſter to ſenſual gratifications. But, in the morning of the reſurrection, that which is *natural*, ſluggiſh, and inert, in the animal economy, ſhall be left in the grave; and our *bodies* ſhall ariſe to all that is *ſpiritual*, fitted and prepared, in concert with our ſpirits, to enjoy the everlaſting ſabbatiſm of devotion in the immediate preſence of God!

When the trumpet of the Goſpel is blown by the breath of heaven, the dead *ſouls* of ſinners ariſe from the grave of nature, and enter into ſpirituality and life. And, when the laſt trumpet ſhall rend the ſkies, their dead *bodies* alſo ſhall ariſe to partake of immortality!

"How long, dear Saviour, O! how long
Shall that bright hour delay?
Fly ſwifter round, ye wheels of Time,
And bring the welcome day."

CHRISTOPHILUS.

HORÆ PAULINÆ SOLITARIÆ.

GALATIANS, iii. 28.

For ye are all one in Chriſt Jeſus.

HOW pleaſing it is to contemplate that *unity* of principle and of affection which is promoted by the Goſpel of Chriſt; but how lamentable to obſerve the general deficiency in the practice of thoſe who profeſs to believe in Him! Small is the improvement of this privilege even among thoſe who ſeem to be moſt in earneſt about everlaſting happineſs. Prejudice and jealouſy obviouſly ſubſiſt between various religious ſects, although ſcarcely any perſon pretends to confine ſalvation, or real godlineſs, to his own. The ſame inconſiſtency pervades alſo ſeparate *ſocieties*; as if they had been united only for the ſake of oppoſition to other bodies of fellow-Chriſtians, they are ſeldom free from variance among themſelves. Beware, oh my ſoul, of diſeſteeming any claſs of perſons called by the only name whereby we have ſalvation; or of unkindly

treating any individual joined in the inheritance of ſpiritual bleſſings.

The tendency of this epiſtle makes it but too plain that there were unhappy *diſſenſions* in the churches of *Galatia*. They ſeem to have originated from diſtinctions that had formerly ſubſiſted between thoſe who were now united in the profeſſion of Chriſtianity. Some were *Jews* who, though convinced that Jeſus was the true Meſſiah, could not lay aſide the dependance they had been uſed to place upon the excluſive *covenant*, which God, under the title of Jehovah, had made with their nation. They would not allow that the *Levitical law*, with all its miraculous ſanctions, and prophetic honours, was intended merely to prepare for the coming of Chriſt; or that the numerous and magnificent promiſes made to the *ſeed of Abraham* centered wholly in Jeſus: They could not regard *Moſes* in the light of a *middle perſon*, who held only for a time the diſpenſation of the knowledge of God, till Chriſt, with whom the covenant was at firſt eſtabliſhed, ſhould come in the fleſh, to fulfil and terminate it *. With ſuch bigotry were they attached to immemorial cuſtoms, that they refuſed to be ſet free, by the *inheritance* brought to them in the Goſpel, from the ſubjection and confinement, under which, till Chriſt came, the law had been appointed to retain them †. Reluctantly convinced that Chriſt was to be *preached* to the Heathens alſo, they ſtill inſiſted upon their conforming, by circumciſion and other ceremonial inſtitutions, to the law of Moſes, as an indiſpenſable requiſite towards ſalvation by Chriſt. In oppoſition to ſuch errors, the Apoſtle denies that any former diſtinction could confer ſuperiority under the Goſpel. *Here* the Jew had no advantage over the Greek, the freeman over the ſlave, nor the male over the female. All were upon equality as to acceptance with God through faith in Chriſt; "Ye are all one in Him." No previous difference from each other, whether religious, civil, or natural, could now affect their relation to God. All have need of his ſalvation, all are invited to receive it, all are adopted as "Sons of God," who "believe in Chriſt Jeſus ‡."

It behoves me then to put in *my* claim to fellowſhip in the riches of his grace, notwithſtanding the vileneſs of my *natural* ſtate, or the unprofitableneſs of my preſent ſervices. I would abhor with perfect hatred, the pollution and rebellion of my life whilſt without God in the world. I dread to call my tranſgreſſions to mind. The idea of them leads either to

* Ver. 16. 20. † Ver. 23. 25. ‡ Ver. 26.

deſpair

deſpair or defilement. Happy are thoſe of you, my fellow-Chriſtians, who are indebted to a pious education, or to early convictions, as the means of preſervation from an equal exceſs of depravity! How few, comparatively, are the avenues by which the tempter can approach your hearts! how inferior his occaſions of advantage over you, to thoſe which *I* have to ſtruggle with, and to lament! Yet let me not detract from "the righteouſneſs of God, which is by faith in Jeſus Chriſt, unto all, and upon all them that believe; for there is no difference *."—"No man is juſtified by the law in the ſight of God †."—"Chriſt has redeemed us from the curſe of the law, being made a curſe for us ‡." The Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe §. In Him, therefore, *I* am complete, as well as you who have been more happily reſtrained from the practice of evil. As, at their baptiſm, the Jewiſh and Gentile converts ‖ "*put on* Chriſt" by faith, we alſo have put him on, for our defence, our comfort, and our ornament. Like them, we alſo, therefore, are *one* in the ſight of God. Remarkable and beautiful are the expreſſions of a moſt eminent Chriſtian philoſopher upon this paſſage. "By taking upon them the profeſſion of the Goſpel," obſerves Mr. Locke, "they have, as it were, put on Chriſt; ſo that to God, now looking on them, there appears nothing but Chriſt. They are, as it were, covered all over with him, as a man is with the clothes he has put on; and hence the Apoſtle ſays *they are all one* in Chriſt Jeſus, as if there were but one perſon."

Oh that *I*, and *all*, who thus "put on the new man," the Creator's image (where there is neither Jew nor Greek, circumciſion nor uncircumciſion, barbarian, Scythian, bond nor free, but Chriſt is *all* and *in all*), may in our mutual intercourſe "put on, therefore, bowels of mercies, kindneſs, humbleneſs, meekneſs, long-ſuffering;" and, over all, that "love" which perfectly includes, and firmly compacts the reſt ¶!

MINIMUS.

* Romans, iii. 22. † Ver. 11. ‡ Ver. 13.
§ Ver. 22. ‖ Ver. 27. ¶ Coloſſ. iii. 10, 11, 12, 14.

AGAINST UNBELIEVING FEARS.

AT the preſent time, when many entertain a ſerious apprehenſion of a *foreign invaſion*, and timorous people are very ready to paint to their imaginations all its attendant calamities in the darkeſt colours, it is not to be wondered at, if the enemy of ſouls ſhould ſuggeſt to the minds of weak believers the moſt diſtreſſing ideas on this occaſion. Knowing this to be the caſe in ſeveral inſtances, I beg leave to call upon them to fortify their minds againſt every poſſible event by the conſideration of their ſafety from real evil.

You fear the Lord in the moſt proper ſenſe, and have therefore nothing elſe to fear. What can the moſt enraged adverſaries do but kill the body? They cannot deſtroy the Chriſtian's peace with God, nor ſet aſide his eternal hopes: They are built on too firm a baſis to be affected by the united force of earth and hell. With reſpect to the time and manner of believers leaving the preſent ſtate, it is all appointed in the unalterable counſels of *their* God. As a ſparrow falls not to the ground without their Father's permiſſion, ſurely he will not permit *them* to fall by the hand of violence, or in any other way, but as the effect of infinite love and faithfulneſs. If the Lord takes ſuch care of his people as to expreſs it in language like this, "Even the very hairs of your head are numbered;" and if his tenderneſs towards them is deſcribed to be like that of a father towards his helpleſs but beloved children; we cannot ſuppoſe that they ſhall want protection, aid, or conſolation in the hour of diſtreſs.

Let this then be the triumphant language of the believer, "The Lord is my light and my ſalvation, whom ſhall I fear? the Lord is the ſtrength of my life, of whom ſhall I be afraid?"

> "Should all the hoſts of death,
> And powers of hell unknown,
> Put their moſt dreadful forms
> Of rage and miſchief on,
> I ſhall be ſafe, for Chriſt diſplays
> Superior pow'r and guardian grace."

Go then, timorous Chriſtian, commit thyſelf and all thy dear concerns by faith and prayer into the hands of thy great and good Shepherd; live near to him; but do not diſtreſs thyſelf about what may never happen, or, although it ſhould come to paſs, *can do thee no real harm.*

DIACONUS.

DISCONSOLATE SINNERS ENCOURAGED TO BELIEVE IN CHRIST TO THE SAVING OF THEIR SOULS.

MY dear fellow-ſinners, the time is happily arrived, when you are no longer wiſe in your own eyes, nor prudent in your own ſight. You are become fools, that ye may be wiſe for evermore. In times paſt, like Saul before his converſion, ye were alive without the law; but now, the commandment is come, and your conſcience tells you that ye have been altogether in the wrong. You will acknowledge that you have thought yourſelves ſecure, and feared no danger, not becauſe there was none, but only becauſe you ſaw none. You will now confeſs that the God of this world blinded your eyes and took you captive at his will; and you are now afraid, that to ſuffer with him and his angels for ever, ſhould prove your melancholy portion. But, let me tell you, it is the ſame old enemy who ſoothed your vain hopes before, that encourages your preſent deſponding fears. Yours is a clear caſe, and affords the very beſt encouragement. That God, who is light and love, hath ſhined into your hearts by his word and ſpirit; hence, in ſome meaſure, you perceive the ſinfulneſs of your hearts and lives; of courſe, you conclude, that if you be rewarded according to the works you have done, you muſt endure the bitter pains of eternal death. You have begun to fear, and, as ſuch, you wiſh to flee from the wrath to come. Behold, there is a refuge for you: There is a Saviour of God's providing. Satan wiſhes to have you to himſelf, and is unwilling for you to look to that Deliverer, who will ſhorly bruiſe his head. Perhaps he now ſuggeſts, that ſuch is the multitude and magnitude of your offences, as even to exceed the ability or willingneſs of Chriſt to ſave. Believe not this father of lies. Be aſſured that your preſent fears and diffidence are juſt us groundleſs as your former preſumption and confidence. Hark! how the Goſpel trumpet ſounds. It is indeed a joyful ſound. It proclaims a mighty Saviour for the vileſt ſinner. His name is *Jeſus*: A name incluſive of all you need or can deſire: A name precious as ointment poured forth, and beſides which, there is no other under heaven given among men, whereby we can be ſaved. There needs no other. This is all-ſufficient. Jeſus is Jehovah. To Jeſus, not only the name Jehovah, but likewiſe all the titles, perfections, attributes, and works of Jehovah, are abundantly aſcribed in the ſacred oracles. His name is called Wonderful,

Counſellor, the Mighty God. By the beloved Apoſtle John, he is called the *true God*; and St. Paul calls him the *great* and the *only wiſe God*. We alſo read that he was in the beginning; that he is the firſt and the laſt, the Almighty; yeſterday, to-day, and for ever the ſame: That he laid the foundation of the earth, and that the heavens are the works of his hands. While on earth he gave many proofs of infinite power: Winds and waves, diſeaſes, death, and devils obeyed his word. Surely nothing is too hard for him to perform, which he ſhall think proper to undertake! Then let your ſorrowful hearts rejoice, for he has moſt kindly and mercifully undertaken to ſave juſt ſuch as you are. It is a faithful ſaying and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners. Yes, he left his Father's boſom, with the glory he had with him before the world was, and came to ſeek and to ſave that which was loſt. He came to miniſter, and to give his life a ranſom. He undertook your great concern. He became ſurety for you, and engaged to do all that law and juſtice could demand of you. They required death, as the puniſhment due for ſin, and a perfect righteouſneſs for a title to eternal life. Well, Jeſus your Surety fulfilled the law for you. He brought in an everlaſting righteouſneſs, and is the end of the law for righteouſneſs to every one that believeth. He alſo bore your ſins in his own body on the tree. He died the juſt for the unjuſt, that he might bring ſinners to God. He made it his meat and drink to accompliſh what he had undertaken. It is well known he met with very great oppoſition, but the aſtoniſhing love which brought him into the world carried him through all difficulties. Having loved his own which were in the world, he loved them unto the end. He left no part of his great work unfiniſhed. Behold the place where he now is, and conſider the benefits he has to beſtow. He is paſſed into the heavens, and ſitteth on the right hand of the Father Almighty. There he ever liveth to make interceſſion for them that come unto God by him. He has for you all the bleſſings you can deſire of him. There is that which has ſatisfied divine juſtice, and muſt pacify your conſcience. There is pardon for the guilty, and cleanſing for the filthy; health for the ſick, and ſtrength for the weak. He has food for the hungry, drink for the thirſty, reſt for the weary, and clothing for the naked. In a word, he is made of God both wiſdom, righteouſneſs, ſanctification, and redemption. In the Lord Jeſus, you have both prophet, prieſt, and king. He is the tender ſhepherd, the ſkilful phyſician, and the kindeſt friend,

friend. In him all fulneſs dwells. Come then, and receive out of his fulneſs grace for grace.

Conſider for your further encouragement to come to him, that he will make you heartily welcome. His gracious words to the weary and heavy-laden are, Come unto me, and I will give you reſt: Ye ſhall find reſt unto your ſouls. He ſays to the thirſty, Come unto me and drink: Yea, whoſoever will, let him take of the water of life freely: Him that cometh to me I will in no wiſe caſt out. Such, my diſconſolate fellow-ſinners, is the ſweet and endearing language of your merciful and compaſſionate Redeemer. You have no reaſon to call in queſtion his ſincerity. There is no one inſtance to be found in which he has been worſe than his word. His grace, mercy, and love, have not only exceeded the fears, but unſpeakably ſurpaſſed the moſt ſanguine hopes and expectations of all, who in his appointed way have made their application to him. Numberleſs millions of ſinners have waſhed their robes, and made them white in his blood. That fountain is now open for your ſin and uncleanneſs. Jeſus is this moment as willing and ready to receive and ſave you, as he was to pardon the perſecuting Saul of Tarſus, the impure Magdalene, the thief on the croſs, or any others. He is Jeſus Chriſt, the ſame. His precious blood has not loſt its efficacy: It ſtill cleanſeth from all ſin. He ſtill receiveth ſinners, and will not reject you. As one ſays, "If he yielded himſelf into the hands of them that ſought his life, will he hide himſelf from the hearts of them that ſeek his mercy? If he was willing to be taken by the hands of violence, can he be unwilling to be taken by the hands of faith?" Poor trembling ſinners, come and try: Venture on him, venture wholly, and ye ſhall be ſaved.

Finally, forget not that your preſent deep concern is the beginning of your great ſalvation. The enemy of your ſouls has not convinced you of your ſins. No, it is the good Spirit, whoſe office it is ſo to do; and he will take of the things of Chriſt and ſhow them unto you. He has wrought all the fitneſs your Saviour requires, which is to feel your need of him. The good work then is begun, and ſhall be finiſhed in due time. Conclude not bitter things againſt yourſelves, as Manoah once did, but rather argue like his wife on that occaſion, and ſay, "If the Lord were pleaſed to kill us, he would not have ſhowed us all theſe things." You have in yourſelves a token for good. You feel you are ſinners; ſuch, and not the righteous, Jeſus came to call. Ye are the loſt, whom he came to ſeek; the thirſty, whom he invites to take

take of the water of life freely; and the weary, whom he invites to come unto him for reſt. See then that ye refuſe not the invitation. Add not the ſin of unbelief to all your other offences. Refuſe not the Saviour's benefits by your own deſpairing reflections; but throw yourſelves upon him, and he will not let you periſh. That you may receive him by faith ſo as to rejoice in him with a joy unſpeakable and full of glory, is the ſole aim and fervent wiſh of a friend to your very beſt intereſts. S. B.

THE following Letter, written by SIR RICHARD HILL, *to his Brother, the Rev.* ROWLAND HILL, *will, we preſume, be highly acceptable to moſt of our Readers. We received it from the Rev. Mr.* HILL, *in a Note, containing a brief Explanation of the Time and Circumſtance in which it was written.*

MY DEAR FRIEND,

THOUGH not engaged as a ſtated contributor to the Evangelical Magazine, I wiſh it all poſſible ſucceſs. As a proof of this, accept the incloſed, which was written to me by my brother Sir Richard, when I was firſt called to the knowledge of the truth, being at that time a boy at Eton School. He was then himſelf but young in the divine life. Perhaps what was a bleſſing to me, may likewiſe be profitable to ſome young perſons among your readers, in ſimilar circumſtances.

Yours ſincerely and affectionately,

R. HILL.

MY VERY DEAR BROTHER, *London, Feb.* 22, 1762.

THOUGH I have been in town upwards of three weeks, yet I have hitherto deferred writing, that I might let you know when the works of Archbiſhop Leighton, which you deſired Archer to buy for you, were to be at Eton, where you may expect to have them by the next machine, directed for you at Eton, carriage paid. The reaſon they could not be got ſooner was owing to their being almoſt out of print. May you, by the grace of God, be enabled to reliſh, digeſt, and practiſe the divine truths contained in the writing of this excellent Prelate, than whom the church of England never had a brighter ornament. But what I particularly admire in this Archbiſhop is, that ſpirit of patience and reſignation to the divine will, under every diſpenſation, which breathes throughout all his compoſitions, and plainly diſcovers itſelf to have

been the habitual temper of his renewed heart,—a temper, which is the very life and ſoul of Chriſtianity, and what can alone bring true peace and comfort to the mind of the believer. But then how is this diſpoſition to be obtained, ſince falſe preſumption is often miſtaken for peace of conſcience, and a ſtupid apathy and inſenſibility may make a perſon think he has attained a true Goſpel reſignation, when, in reality, he knows not what it means. If we may believe the Scriptures, it is faith which brings peace and reſignation to the ſoul. "Being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt." And again, "Thou ſhalt keep him in perfect peace, whoſe mind is ſtayed on thee." The conſcience being firſt awakened, by the Holy Spirit, to ſee its own defilement, and afterwards pacified by an application of the blood of ſprinkling, attains a ſweet compoſure; and reſting upon the faithfulneſs of the Redeemer, and the all-ſufficiency of his undertaking, is aſſured, that "all things ſhall work together for good to thoſe who love God, and are the called according to his purpoſe." This conſideration makes it the deſire of the Chriſtian's heart that the will of God may be done in him and by him; and therefore, under the moſt impreſſing circumſtances, or ſharpeſt ſufferings, he can ſay, "Lord, thou knoweſt what is good for me, better than I do for myſelf; therefore not my will, but thine be done." Moreover, the ſoul, thus brought out of darkneſs, into the marvellous light of the Goſpel, ſees an amiableneſs and excellency in Chriſt Jeſus, which before he knew nothing of. Once he could look upon the bleſſed Redeemer as having "no form nor comelineſs in him, that he ſhould deſire him;" but now he ſees him to be "altogether lovely, the chief among ten thouſand, full of grace and truth." Having now obtained the precious faith of God's elect, Jeſus is become precious to his ſoul, "for to them that believe he is precious," ſays St. Peter. Time was when this poor periſhing world, and its riches, honours, and pleaſures, ran away with his affections; but the bent of his heart being now changed, he pants only after the "*unſearchable riches of Chriſt*," the honour which cometh from God, and thoſe "pleaſures that are at his right hand for evermore." Time was when his own will was his rule, and the commandments, ordinances, and people of God, were all irkſome to him; but now being "born from above, and paſſed from death unto life," it is the deſire of his heart to be guided by the word and ſpirit of God—he accounts his commandments no longer grievous, but a light and eaſy yoke. He ſays of the ordinances, "It is good

good for me to be here," and his delight is in the ſaints of the earth, and all ſuch as excel in virtue. Theſe things, my dear Brother, I am well aſſured, you know by happy experience, and moſt certain it is that "fleſh and blood hath not revealed them unto you; for the natural man receiveth not the things of the Spirit of God, neither can he know them, becauſe they are ſpiritually diſcerned." Human nature can riſe no higher than its own ſource, which is "earthly, ſenſual, deviliſh"—"but the anointing which you have received of the Holy One abideth in you, and He ſhall lead you into all truth." "Nature," ſays good Biſhop Cowper, "is ſtark blind to the things of grace, ſince theſe only can be apprehended by divine illumination, nor can be taught by any other teacher than the Spirit of God." But though it has pleaſed the Lord to ſhow you, in ſome meaſure, the myſteries of his kingdom, yet remember that you are but a "babe in Chriſt, and know but in part." Therefore be frequent and earneſt in prayer for freſh ſupplies of knowledge, faith, grace, and ſtrength; and you have all poſſible encouragements to be ſo, ſince "in Chriſt all fulneſs dwells, and out of that fulneſs we receive grace for grace." Learn then to guard againſt ſelf-dependance, and to live more upon Chriſt. See that he be made unto you, wiſdom, righteouſneſs, ſanctification, and redemption. Reſign yourſelf to Him in all his offices, as a Prophet, Prieſt, and King—a Prophet to teach you, a Prieſt to make atonement for you, a King to reign over you and in you. View him in his paſtoral office, in the character of the good Shepherd, "the Shepherd that gave his life for his ſheep." Conſider his watchfulneſs and tender care for his dear choſen flock—that "little flock, to whom it is his good pleaſure to give the kingdom," having redeemed them by his blood, "out of every tongue, and kindred, and people;" having promiſed them eternal life, and "betrothed them to himſelf in faithfulneſs, that they might never periſh, and none might pluck them out of his hands." Conſider, my dear Brother, how that, when you, as a poor, helpleſs ſheep, were gone aſtray, this dear Shepherd ſought you, and brought you back. Remember how, when wandering further and further from his fold, he made you hear his voice and follow him, "carrying you as a lamb, in his boſom, and gently leading you whilſt you were with young. O, think of this love which paſſeth knowledge," and may it fill your heart with praiſe, and your tongue with thankſgiving. Let it conſtrain you to live to Him, who died for you, and to grow daily more and more in conformity to his bleſſed image, that ſo you may "adorn the doctrine of God our Saviour

Saviour in all things, and by well doing, put to ſilence the ignorance of fooliſh men, who would falſely accuſe your good converſation in Chriſt." But remember, it is not ſufficient, that you ſet yourſelf againſt outward ſins; you muſt be watchful againſt heart ſins—thoſe ſins that are moſt woven in you by nature and conſtitution. Therefore try and examine yourſelf, what manner of ſpirit you are of. Take the Pſalmiſt's advice, "Commune with your own heart, and in your chamber, and be ſtill." Fear not to know the worſt of your caſe at all times, ſince this is the only way to mend it, whilſt ſelf-ignorance and ſelf-conceit have ſhipwrecked their thouſands. Let pride, peeviſhneſs, and ſelf-will, be brought forth, lamented, mortified; and inſtead of theſe, ſeek to put on all the tempers and diſpoſitions of the meek and lowly Jeſus, with all the ſweet and lovely graces of his Spirit. Bear patiently with the perverſeneſs and oddities of thoſe who are under the dominion of fallen nature, and therefore objects of pity, not of revenge. Condeſcend to the loweſt offices for the loweſt people, when you can thereby render the beſt ſervice, either to their ſouls or bodies. "Become all things to all men," as far as you can conſiſtently with your holy profeſſion; yet take care that you abuſe not your liberty for a cloak to ſin, for ſin in the leaſt degree allowed, or conſented to, will damp your comfort, deaden your graces, and hinder your progreſs in the divine life. See then that you be watchful againſt the firſt riſings of ſin. Dally not with ſo dangerous an enemy. And though it will plead hard to be ſpared, give it no quarter, but "clothe yourſelf with the whole armour of God," and fight, like a true Chriſtian ſoldier, in the ſtrength, and under the banners of the great Captain of your Salvation, till "Satan be bruiſed under your feet, and death be ſwallowed up in victory."

I ſhall add one word more, and I have done. Be diligent in your ſtudies. However human learning may prove a ſnare to ſuch as "are vainly puffed up in their fleſhly minds," yet in a gracious heart it is very deſirable. And, if it be your prayer and endeavour that whatſoever attainments you make, in profane literature, may be ſubſervient to the nobler end of rendering you inſtrumental to the good of ſouls, and uſeful to the church of Chriſt; there is no fear of your being hurt by thoſe deteſtable maxims and principles, with which the moſt admired claſſical authors abound; but they will rather be the means of diſcovering to you the blindneſs and depravity of human nature, and the neceſſity of ſeeking that only true wiſdom, "that cometh from above," and without which, all

other wiſdom will prove, in the end, to be only refined folly.

And now, with my ſincere prayers, that if it be the will of God ever to call you to the work of the miniſtry, you may be fitted and prepared by his grace, and Holy Spirit, for that moſt important office; and by your ſteady attachment to our moſt excellent Church, in a ſeaſon wherein there is ſo dreadful a departure from the doctrine of her Homilies, Articles, and Common Prayer, may prove yourſelf a faithful labourer in the vineyard of our bleſſed Lord, I conclude myſelf,

Your moſt affectionate Brother,
Both by grace and nature,
RICHARD HILL.

P. S. Pray remember me in love to our dear brother, to whom you may either read or ſhow this letter, which I deſire you will keep, as I hope it may hereafter, as well as at preſent, be of ſome uſe to you.

RELIGIOUS INTELLIGENCE.

FROM MASSACHUSETT'S IN AMERICA.

To the Editor.

DEAR SIR,

I HAVE the pleaſure once more of communicating to you, and to the lovers of "true and undefiled religion," through the medium of the Evangelical Magazine, a very glorious diſplay of divine power and grace, in the extenſion of the ever bleſſed Goſpel of our Lord Jeſus Chriſt. The preſent, however, is only an addition to the account already inſerted in vol. i. page 80, in an extract of a letter from Dr. Robbins. No doubt many of the ſerious readers of that intelligence have been (with myſelf) anxious to know in what way the work has been carried on, which we then heard was ſo graciouſly begun. Many a prayer has been ſent to heaven, for the proſperity of the Redeemer's kingdom among thoſe who are ſeparated from us by the raging billows of the ocean; and many a painful ſuſpicion aroſe, leſt the enemy of ſouls had, by his helliſh arts, nipped the buds which were juſt opening! At length the welcome information is come! Shout, ye followers of the Lamb, for "the LORD GOD omnipotent reigneth!" I was obliged, Sir, to give you the following extracts in the form they at preſent wear; as they were not compriſed by Dr. R. in one letter, nor ſent entirely to one perſon; but they are collected from different parts of four cloſe-written ſheets of paper, dated Nov. 30, Dec. 1 and 2, 1793.

Dr. R. commences one of his letters thus:

"That they all may be one!" Did you never indulge a pleaſing thought upon that glorious paſſage in our Lord's prayer to his Father? With what delight and admiration have the children of God beheld it fulfilled from age to age, in that ſweet union of heart which takes place among all thoſe who have received the ſpirit of adoption, and can cry, 'Abba,

'Abba, Father.' No matter where or in what part of the world they live, whether in Europe, Asia, Africa, or America. They are all known by, and all equally near to him, for they are *one* with him. Pleasing reflection! that by uniting them to himself he has united thousands and millions to one another in the dearest bonds; by which they all belong to *one* family. And though, for a while, the Father of this family sees best that they should live in different parts of his house; yet, under his gracious superintendance and tuition, they are all training up for, and will, in a very short time, he brought together into one inseparable society in his house above, whence 'they shall go no more out;' but in most perfect union shall enjoy the pleasures of purest friendship for ever. These thoughts arose in my mind, on receiving your's a few days ago, with a number of other letters from persons in different parts of England and America, who all appear to have hearts warmly attached to the cause of Christ; and who have been made to rejoice at Zion's prosperity; to whom particularly the 'good news from' *us* 'in' *this* 'a far country,' has been 'as cold waters to a thirsty soul'."

In another place he remarks,

"I am pleased with the measure you adopted, by inserting the extract from my last letter in the Evangelical Magazine; because it appears to have animated the hearts of so many of God's dear ministers and people in your island: Especially as it has given encouragement to my dear brethren of different denominations, in the work of the Lord: Different only in some external modes, and non-essentials; but *one* in Christ, one in heart, one in the great foundation truth of the Gospel; *i. e.* one in making Jesus Christ, and him crucified, the Alpha and Omega of their preaching; and his all-perfect righteousness and atonement the sole ground of a sinner's hope, to the everlasting exclusion of all virtue, righteousness, strength, or goodness of his own, as of the least account, in point of merit, in that important affair.——While I mention this, I am ready to say, I wish you had been among us for some months past, that you might have witnessed some of the astonishing works of God's power and mercy, especially among the youth here: To see and hear those, who, a few months ago, immersed in vanity and sensual amusements, would have been afraid or ashamed to open their lips upon any subject of religion, now conversing with the greatest freedom and joy about Jesus Christ, his glory, his condescension, and grace: 'Admiring his transcendant loveliness and excellence, his all-sufficiency and suitableness for the chief of sinners, such as they feel themselves to be---their confidence in his merits---their complacency in his person, as the object of their supreme delight.' O what a change is here! Truly we may in this town with great propriety adopt these words, 'we have seen *strange things*' among us. He whose name is called Wonderful, has wrought wonderful works indeed---works which, I doubt not, have caused wonder and joy 'among angels and saints in heaven, as well as on earth.'

"You wish to know the present state of this work among us. After I had written to you in May, it seemed, in the course of the summer, rather to increase. Many, we have reason to believe, were brought to the saving knowledge of Christ, and there has been an happy number added since to our church. I mentioned before that there were about twenty, who had then made a public profession. The number now is about sixty. And there are many individuals still, who we trust are savingly converted, and who will, no doubt, in a short time, join themselves to us. Although I have reason to think, new awakenings and convictions are not so frequent as in some months past; and am sometimes

afraid left the Holy Spirit ſhould withdraw his bleſſed influences from us (which the Lord in tender mercy prevent), yet I deſire to bleſs God I can ſay, there appear evident tokens of his gracious preſence among us. The congregation on Lord's Days, and at other public ſolemnities, appears exceedingly attentive and ſolemn, as well as numerous. So do our private meetings and conferences. Theſe, of late, ſeem to be more full and crowded than they were two months ago, and are attended uſually every night in the week, except Saturday, in different parts of the pariſh. Our meeting-houſe, you know, is pretty large, yet it has been often ſo crowded, that ſome have tarried at home, on account of the difficulty in getting ſeats. May the Lord increaſe the attention ſtill more, and vouchſafe a freſh, and ſtill more copious ſhower of divine influences!"

From another letter, we have the following extract:

"I thank you for the joy you have teſtified at hearing of the diſplays of God's rich and ſovereign grace towards the inhabitants of this town of late; and am thankful that it has rejoiced and animated the hearts of ſo many of the friends of religion in your iſland. Truly, ſuch glorious events demand the joy and thankſgiving of heaven and earth, if the glory of God be the moſt important object in the univerſe; for ſurely this never appears ſo illuſtriouſly bright as in the building up of Zion! But O what thankfulneſs, what deep humility becomes a worm of the duſt, that it ſhould pleaſe the bleſſed God to make uſe, in any degree, of the moſt unworthy of all his ſervants, as an inſtrument in this glorious work! 'Even ſo, Father!' is all that can be ſaid. It was doubtleſs, that the excellency of the power, and ſovereignty of the grace, might the more manifeſtly appear to be of God. To him therefore belongs, and to him ſhall be aſcribed all the glory for ever, Amen!"

From other parts the following is collected:

"I am obliged to you for communicating the two firſt Numbers of the Evangelical Magazine. Am much pleaſed with the contents and general deſign of the work; as tending to diffuſe that kind of knowledge which is of the greateſt importance to all. I cannot but hope with you, that from the nature of the plan, and the characters of the Gentlemen you mentioned, who have engaged to ſupport the work, that it will be more entertaining, and conſequently more laſting, than works of that kind have uſually been. The liberality of the plan will go far towards it. Catholiciſm, though a term which has been miſunderſtood by many, and greatly abuſed, by zealous partizans, in the preſent day, is however exceedingly deſirable and important, when it does not induce us to a criminal and cowardly relinquiſhment of the truths of Chriſtianity, and diſpoſe us to ſacrifice the fundamental doctrines of the Goſpel for the ſake of peace and accordance with thoſe whoſe religious ſentiments are actually ſubverſive of the eſſential points of the Chriſtian faith. In this caſe ſuch catholiciſm and coaleſcence muſt, in the ſight of Chriſt, be nothing leſs than baſe treachery againſt the cauſe we profeſs to eſpouſe, deſerving the ſevereſt indignation of our righteous Lord and Maſter.——

"You will perceive by what I have written, that we have yet happy evidences of the Lord's preſence being with us. There are alſo ſeveral places, in this vicinity, which at preſent appear to ſhare in a meaſure this great bleſſing. At Middleborough, Carver, and Wareham, numbers are awakened, and ſome, there is reaſon to hope, ſavingly converted.——

"Conſidering the depravity of human nature, I have thought it a matter of ſurpriſe, that the work of God here has met with no more viſible oppoſition. I hardly think there has been an inſtance, in our day at leaſt, wherein the great adverſary has been ſo remarkably reſtrained,

ſtrained, at a time when his kingdom has met with ſo great a ſhock. Great pains indeed have been taken, by the friends of the work, to prevent any of thoſe diſorders and irregularities, which have ſometimes prevailed at ſuch ſeaſons, and which have brought a blemiſh upon the work, and given occaſion to the enemy to reproach and blaſpheme."

I ſhall now, Sir, take the liberty of cloſing this account with an obſervation or two, which may be uſeful to the intelligent reader. Let us conſider what doctrines theſe are which the Lord has ſo abundantly owned and bleſſed! They are what a writer in the Monthly Review has lately called, "*the abſurd and irrational ſyſtem of Calviniſm**." Yet, we need not be ſurpriſed at this, for the Goſpel of Chriſt has always been to ſome "fooliſhneſs," but to others "the power of God to ſalvation." Romans, i. 16.—1 Corinth. i. 18 †.

Let the glory of this work excite us to more earneſt and frequent prayers for the out-pouring of the Spirit of God! We have reaſon to rejoice, that, in ſome connexions, ſtated periods have been ſet apart for this work. This is generally the caſe in the Baptiſt denomination; and lately has been adopted by the aſſociated Independent Churches in Warwickſhire. May God put it into the hearts of many more of his miniſters and people, to be active in this cauſe, and may he ſpeedily anſwer their repeated requeſts!

I am, dear Sir,

Birmingham. Your's, &c. &c.

OBITUARY.

Some Account of the Experience, Character, and Death of the late Mr. SAMUEL JONES, *of Birmingham Heath, near Birmingham; who died September* 30, 1793, *in the* 45*th Year of his Age.*

THE excellent perſon, who is the ſubject of this ſhort memoir, had experienced the power of divine grace for about three or four and twenty years. His firſt convictions were uncommonly deep and ſtrong, and his ſtruggles in oppoſing his natural propenſities very ſevere. Though he had in early life but very few religious advantages, yet even *then* frequent checks of conſcience attended him; and the enemy ſeems to have laid ſnares for him. He broke through many reſtraints, and was often brought back with ſcourges of renewed convictions and other trials. For many years before he died he was ſo much a valetudinarian as to be incapable of attending to buſineſs. Indeed affliction of body was his companion more or leſs from his youth, and was the means uſed by divine wiſdom for deepening the work of grace in his ſoul.

In a paper containing ſome account of the dealings of God with him (written in the year 1773), are the following particulars, which, it is hoped, will pleaſe and edify the pious reader, and the more ſo on account of the artleſs and open ſimplicity with which they are delivered. After

* Appendix to vol. xii. of the Monthly Review Enlarged, p. 521.

† Does not the above recital of facts afford freſh demonſtrations to ſome of the arguments uſed in that excellent Treatiſe lately publiſhed by the Rev. A. Fuller, entitled, *The Socinian and Calviniſtic Syſtems compared as to their moral Tendency?*

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mentioning the joy of his parents at his birth, which appears to have been attended with some peculiar circumstances, he remarks: "I have wished often that I had never been born, or else had been as the beasts in the field that have no conscience to reprove them, nor thoughts of death, hell, nor judgment." In another place he says: "About this time the Lord worked upon my brother; he soon saw where I was---in the gall of bitterness, and in the bond of iniquity. He put some good books into my hands, and I began to read, but soon gave over, for conscience became very troublesome, and the law, which is pure and holy, showed me that I was under the penalty thereof. But, alas! I grew much worse after this conviction, eagerly ran into the world to get rid of it, and to stifle the motions of conscience. But the returns of bodily affliction again showed me, that all was vanity and vexation of spirit; that the delights and pleasures, riches, honour, and all this world can afford, are mean, empty, vain, and unsatisfying things."

During these early struggles of mind, when his life was pronounced to be in danger, he was greatly agitated with fear, concerning which he thus writes: "The Lord began to convince me that I was a sinner, and that the wicked shall be turned into hell, there to remain for ever; which made me put the serious question to myself, What account canst thou give to God, were he to summon thee this night before him? Now, how did conscience cry, 'Guilty, take him away, for he has sinned against heaven and earth.' Then I began to read, and to pray, thinking to succeed by struggling with my own heart. But as my strength of body returned a little, corruption began to gather strength. After this, I was for some time actually sinking, and giving all up as lost—till at last the Lord emptied me of all my supposed righteousness, and brought me to that point, that I was willing to do any thing that I might be saved. Then it pleased the Lord to enable me to see Christ held up in the Gospel as a Saviour, as a Physician, and one that calls the heavy-laden sinner, and promises to give him rest. When it thus pleased the Lord to give me faith, I with full purpose of heart laid myself at his feet, resolving, if I perished, to perish there. And no sooner was I brought to this but I received rest to my soul. Then I began to read the word of God with peculiar delight, and was determined to know my state and condition more accurately, and renounce *all* the works of darkness through the strength of Christ; and almost every passage brought me fresh news of comfort. At the time of my deliverance I used to be carried out of myself, and was prone to think that it always would be so; I took more liberty, and thought all was well; but I was soon made to know that when I was highly favoured with the love of God, I must be like the poor Publican, or like Peter, 'Lord, save, or I perish;' and this spirit would I always desire. I have found it a hard work to come to Christ as a poor, naked, sick, lost, undone soul, for wisdom, righteousness, sanctification, and redemption, and to renounce all for a complete Saviour. Blessed be God, that through the divine power many promises have been and are the joy of my soul; and I account it my meat and my drink to do the will of my Father who is in heaven."

Mr. Jones was in his religious principles a Calvinist; on the subject of church discipline he professed himself an Independent*. His example was

* It may be observed that Mr. J. resided for many years in the family of a valuable Christian friend of the Episcopal denomination, and most commonly, while he was able, attended divine worship with that family at St. Mary's, Birmingham, where Calvinistic doctrines are preached, and where much good has been

was such as held out an instructive lesson to professors of every class, who had the privilege of his acquaintance. To a deep and firm conviction of the *importance* of his sentiments, he was enabled to unite an habitual sense of his own *infirmity*. This taught him, in his intercourse with others, to exercise that "meekness of wisdom," so essential to the maintenance of Christian fellowship, in this state of imperfect knowledge, in which an Apostle "knew but in part, had not yet attained, neither was already perfect." Hence but few persons, in his situation, ever had a fairer claim to that high character, "A lover of good men," however distinguished from himself by considerations of inferior moment.

In the commencement of his last sickness, he said to a Christian friend and relative, who made some remark about the preciousness of Christ, "Yes, he is precious, I know he is precious," repeating it with peculiar emphasis, and deep sensibility. About the same time he observed to another friend, "I am quite wearied of this world; I find it to be the same thing over and over again: The same trials, temptations, and sorrows, still going their accustomed rounds. I am *now* ready and wish to depart; I have nothing to desire or seek for here, but patience under my afflictions." Whether his extreme weakness occasioned a degree of impatience, at this period, is not quite certain; but from what followed, it is clear his vigilant adversary, who marks the halting of the weak, endeavoured to turn the occasion to his own purposes. For a whole day after his mind was assaulted by the most horrid suggestions. To these "fiery darts" he was enabled successfully to oppose the "shield of faith," and not only to resist, but finally to overcome and quench them. And here his triumph over his "last enemy" seemed to commence. On the day succeeding this severe conflict, he was favoured with a kind of holy extacy---he said, "The Lord had revealed himself to his soul in all his glorious character, and earnestly desired his friends, who surrounded his bed, to sing and praise the Lord *for* him, as he could not for want of bodily strength!" In the course of the night he requested that the 23d Psalm, with some promises, which he pointed out in *Isaiah*, might be read to him. When this was done, he observed, with extraordinary emphasis, "Yes; the very essence and beauty of experimental religion consist in coming to God and dealing with him on the ground of *bare promises!* Dr. Watts, when he came to die, forgot all his eloquence as a poet, and rested on promises *only*." From this time he never ceased to enjoy the presence of his God, but appeared wholly occupied in delightful anticipations of death and glory. He in particular said, addressing himself to his friends, on his approaching dissolution: "Be not alarmed by any convulsion my body may undergo in the hour of death; I am not at all moved; *my* soul is fixed trusting in God; *I* consider death as a friend and a deliverer!" On the Sunday evening preceding his death, a friend mentioned Mr. Ryland's text, "Lay hold on eternal life," on which he had preached that morning. "Ah!" said he, "Mr. Ryland has laid hold, I have laid hold, and *you*, my friend, have laid hold on eternal life." He then expressed great thankfulness that this important work was not *then*

been done in the conversion and edification of souls. Sometimes he visited, and spent some hours of a Lord's-day in superintending a charity school in the country, from the disinterested motive of instilling into the poor children the principles of Christian knowledge and duty. Sometimes also he attended divine worship at a chapel in the neighbourhood erected and supported by the generous friend with whom he lived and died, whose praise is in the churches of the saints of all denominations.

to be done. "All," said he, "is finished, and I am ready!" When his brother, Mr. Jones, of Chester, whom he had not seen for some months prior to his illness, asked him concerning the state of his mind, he said; "I am quite ready, *now* ready! O! pray the blessed Jesus to take me to himself!"

It was his dying request, that his *funeral sermon* might be preached by Mr. Burn, at St. Mary's. A discourse was accordingly delivered on the Sunday after his interment from 1 Cor. xv. 55---58. Such examples speak loudly to the churches! May we follow his faith, *considering the* END *of his conversation!*

JAN. 17, 1794, died Mrs. Ann Lee, of Bermondsey, aged 83. She sustained a very severe trial by the death of her mother when she was about ten years of age. This was, however, in some measure mitigated by the attention and kindness of a godly father, who was member of a Protestant Dissenting Church, at Lime Regis, under the pastoral care of the Rev. John Whitty. During her continuance under this gentleman's ministry, which she regularly attended, she found much pleasure and delight, and always spoke of him as a tried, laborious, and useful minister of the Gospel.

On her removal from the country to London, she sat down under a ministry which, however learned and moral, differed essentially from that to which she had been accustomed, being deficient in all the grand peculiarities of the Gospel; especially the doctrine of justification by the righteousness of Christ, and the agency of the Holy Ghost, in his enlightening, sanctifying, and comforting influences.

Though she sat under mere moral preaching for forty years, and manifested a regular and serious deportment in her life and conversation, she was far from being easy and happy in her mind. The impressions she had formerly received under Mr. Whitty were sometimes brought to her recollection; and a serious and amiable sister, who lived with her, used often to express a desire of hearing different preaching, insomuch that they sometimes had thoughts of going to some other place of worship, but never had resolution to put it in practice.

The minister was very aged, and the congregation much reduced, in consequence of which he resigned the pastoral office, and a very different species of preaching succeeded. Mrs. Lee continued her seat, and soon recognized, in what she now heard, the doctrines which were preached by Mr. W. at Lime Regis, and her love for them was renewed. After the occasional labours of several ministers one was chosen pastor, and Mrs. L. joined the Christian society over which he presided. The account which she gave of her own experience was this, "That notwithstanding she had been brought up a Dissenter, regularly attended the means of grace, and walked with much regularity in her outward conversation; yet that she had only a form of godliness without the power, and had been under the influence of a self-righteous spirit."

The minister, she now sat under, was made very useful to her, and among many discourses which had an awakening influence upon her mind, one was from 2 Cor. v. 1. The certainty and importance of death, the infinite glory of the heavenly mansions, and the blessedness of knowing that we are heirs thereof, were the topics discussed, and they came to her heart with power, and made impressions which were not erased to her last moments.

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When it pleaſed the Lord to bleſs his word to her ſoul, ſhe was more than 70 years of age: So that ſhe uſed to ſay, "ſhe was an aged ſinner, but a young Chriſtian;" and often has the writer of this article, who feels pleaſure while paying this laſt tribute of reſpect to a ſincere Chriſtian and a valuable friend, heard her exclaim with tears of gratitude in her eyes, "Oh the goodneſs and abundant grace of God to me a poor ſinner, in opening the eyes of my underſtanding when I was juſt ſinking into the grave!"

The infirmities of old age had already overtaken her, and ſhe was ſubject at times to great depreſſion in her animal ſpirits. Satan, of whoſe devices ſaints are not ignorant, took advantage of theſe things, and haraſſed her mind with many temptations, frequently ſuggeſting that her converſion was not real, and that ſhe might be loſt after all. The fear of death was her greateſt trouble, and ſhe might juſtly be numbered among thoſe "who, through fear of death, were all their lifetime ſubject to bondage." Heb. ii. 15.

About ſeven or eight months before her diſſolution, ſhe was depreſſed in her ſoul in a degree beyond what was uſual; added to which, ſhe was now unable to attend the means of grace, which had been one of her greateſt comforts. In prayer, reading, and Chriſtian converſation, ſhe found ſome intervals of relief, yet ſhe more generally was diſtreſſed and caſt down. After this ſeaſon of darkneſs and diſtreſs had continued four or five months, ſhe was much comforted. On coming down from her room one morning, ſhe told a friend who was with her "that the Lord had ſo viſited her with the tokens of his love and favour, that ſhe could not at that time expreſs the happineſs and comfort which ſhe felt;" but added, "I ſhall be able to tell you more about it at ſome future time." When her end was approaching, ſhe was much compoſed, and intimated, that, though ſhe had not the full aſſurance of faith, ſhe was thankful for a good hope through grace. The ſmallneſs of her faith, a ſenſe of weakneſs, and the remains of ſin, were the conſtant ſubjects of complaint. She was partial to, and would frequently read a Hymn, the laſt verſe of which was truly characteriſtic of her prevailing frame of mind:

"Lord, it is my chief complaint,
That my love is weak and faint;
Yet I love thee, and adore:
Oh for grace to love thee more!"

She lived beloved, and died regretted, by a numerous and reſpectable family, as well as by the Chriſtian ſociety to which ſhe ſtood related, and on which ſhe reflected honour, by an undiſguiſed humility, a uniform attachment to ordinances, and a holy walk and converſation. She had experienced ſo much darkneſs and bondage under the influence of mere moral preaching, that, when ſhe became converſant with the doctrine of *ſalvation by Jeſus Chriſt*, the ſuitableneſs and excellency of this truth were frequently the ſubjects of commendation; and a conſiderable time before her death, ſhe deſired the following paſſage of Scripture might be her funeral text, Eph. ii. 8. "By grace are ye ſaved, through faith, and that not of yourſelves; it is the gift of God."

REVIEW OF RELIGIOUS PUBLICATIONS.

The preſent State of Europe compared with ancient Prophecies: A Sermon, preached at the Gravel-Pit Meeting in Hackney, February 28, 1794, being the Day appointed for a General Faſt. By Joſeph Prieſtley, LL. D. F. R. S. &c. *With a Preface, containing the Reaſons for the Author's leaving England.* 8vo. *Pages* 44. *Price* 1*s.* Johnſon.

CONSIDERING the peculiar circumſtances in which this pamphlet is uſhered into the world, it will probably excite a more than uſual degree of attention. Many will be anxious to know the reaſons which have induced this celebrated author, being more than ſixty years of age, to turn his back upon his native country and retire to America. The right of emigration is unqueſtionable, and in ſome caſes it may be abſolutely neceſſary. But whether the reaſons he has thought proper to aſſign are ſufficiently weighty to juſtify ſuch conduct, muſt be left to the deciſion of his friends and the public, to whom they are ſubmitted.

He tells us, that after the riots at Birmingham, it was the expectation, and evidently the wiſh of many perſons, that he ſhould immediately fly to France or America: But having no conſciouſneſs of guilt to induce him to fly his country, he came directly to London, and, by means of a friend, ſignified to the King's Miniſters that he was there, and ready, if they thought proper, to be interrogated upon the ſubject of the riot; but no notice was taken of the meſſage---That thinking himſelf ill treated, not merely by the populace of Birmingham, but by the country in general, which evidently exulted in his ſufferings, and afterwards by the repreſentatives of the nation, who refuſed to inquire into the cauſe of them, he deliberated upon the ſubject of emigration: And ſeveral flattering propoſals being made to him, eſpecially from France, he was at one time inclined to go thither: But conſidering that, if he went there, he ſhould have no employment to which he had been accuſtomed, he determined to continue in England, expoſed as he was not only to unbounded obloquy and inſult, but to every kind of outrage; and after his invitation to ſucceed his friend Dr. Price, he had no heſitation about it. Accordingly he took up his reſidence where he now is, though ſo prevalent was the idea of his inſecurity, that he was not able to take the houſe in his own name; and when a friend took it for him in *his*, it was with much difficulty that the landlord was prevailed upon to transfer the leaſe to him.

As a further proof of his danger, he ſays, That the managers of one of the principal charities among the Diſſenters having engaged him to preach their annual ſermon, the treaſurer, a man of fortune, who knew nothing of him but by name, was ſo alarmed at it, that he declared he could not ſleep, and to relieve his fears he declined preaching

preaching at all—That when it was known that he was ſettled at Hackney, ſeveral of his friends, who lived near him, were ſeriouſly adviſed to remove their papers, and other valuable effects, to ſome place of greater ſecurity in London---That on the 14th of July 1792, it was taken for granted by many of his neighbours, that his houſe was to come down, juſt as at Birmingham the year before---That when the Hackney Aſſociation was formed, ſeveral ſervants in the neighbourhood actually removed their goods; and when there was ſome political meeting at Mr. Breillat's, though about two miles diſtant from his houſe, a woman whoſe daughter was ſervant in the houſe contiguous to his, came to her miſtreſs to entreat that ſhe might be out of the way, and it was not without difficulty that ſhe was pacified---That on ſeveral other occaſions the neighbourhood has been greatly alarmed, and not without apparent reaſon---That a perſon, whom he could name, and to appearance a reputable tradeſman, declared in the company of friends, in the hearing of one of his late congregation at Birmingham, that in caſe of any diſturbance, they would immediately come to Hackney, evidently (as he ſuppoſes) for the purpoſe of miſchief. In this ſtate of things he thinks it not to be wondered at, that of many ſervants recommended to him, and ſome who were actually hired, very few could, for a long time, be prevailed upon to live with him.

He exonerates himſelf from the charge of *ſedition*, or being an enemy to the conſtitution and peace of his country, by declaring, that he never preached a political ſermon in his life, unleſs ſuch as, he believes, all Diſſenters uſually preach on the 5th of November, in favour of *civil and religious liberty*, may be ſaid to be political---and that he has written very little upon the ſubject of politics, his reading, meditation, and writing, having been almoſt wholly engroſſed by theology and philoſophy. He therefore conſiders it as a mere pretence to excite popular indignation againſt him, whereas the real cauſe of the odium he has incurred has been his open hoſtility to the doctrines of the eſtabliſhed church, and more eſpecially to all civil eſtabliſhments of religion whatever. This, he affirms, has brought upon him the implacable reſentment of the great body of the clergy, who have found out other methods of oppoſing him beſides *argument*. He accuſes Mr. Burke, whom he calls their great ally and champion, with having taken ſeveral opportunities of inveighing againſt him in a place where he knew no reply could be made, and from which he was conſcious that his accuſation would reach every corner of the country. The *Treaſury newſpapers*, and other popular publications, he maintains, have been occupied by them as a ſtill more effectual vehicle of abuſe.

He complains, that many times, by the encouragement of perſons from whom better things might have been expected, he has been burned in effigy along with Mr. Paine; and numberleſs inſulting and threatening letters have been ſent to him from all parts of the kingdom---That public juſtice had not been done to him nor his friends for the loſſes they ſuſtained in the riots---that the allow-

ance in his own caſe was two thouſand pounds ſhort of his loſs--, and that no compenſation had been made him for the deſtruction of his manuſcripts, the interruption of his purſuits, the loſs of a pleaſing and advantageous ſituation, &c. though he doubts not, had the injury been ſuſtained by a *Clergyman*, he would have claimed and been allowed very large damages on that account.

Though he profeſſes not to be unmoved with theſe circumſtances, and the aſpect of things exhibited in the ſermon, yet he ſhould have awaited his fate in his native country, whatever it had been, if he had not had ſons in America, who left this kingdom from a ſenſe of the indignity offered to their father, and if he did not think the field of public uſefulneſs, which is evidently cloſing upon him here, might open to more advantage there. He likewiſe ſays, That he was not unaffected by ſuch unexampled puniſhments as thoſe of Mr. Muir, and his friend Mr. Palmer, for offences which, if in the eye of reaſon they are any at all, are ſlight and very inſufficiently proved---That the ſentence of Mr. Winterbottom for delivering from the pulpit, what he is perſuaded Mr. Winterbottom never did deliver, and which ſimilar evidence might have drawn upon himſelf, or any other Diſſenting Miniſter who was an object of general diſlike, has ſomething in it ſtill more alarming---That, though he truſts, conſcious innocence would ſupport him, as it does Mr. Winterbottom, under whatever prejudiced and violent men might *do* to him, as well as *ſay* of him, yet that he ſees no occaſion to expoſe himſelf to danger without any proſpect of doing good, or to continue any longer in a country in which he is ſo unjuſtly become an object of general diſlike, and not to retire to another, where he has reaſon to think he ſhall be better received. He declares, that in leaving his native country he abandons a ſource of maintenance, which he can but ill bear to loſe; and that he leaves it with real regret, never expecting to find any where elſe ſociety ſo ſuited to his diſpoſition and habits.

Thus we have faithfully ſtated all his reaſons, nearly in his own words, upon which every reader will make his own obſervations. But probably the moſt prejudiced perſon in his favour, will allow, that he diſcovers ſuch a degree of timidity, as we ſhould never expect to find in a great and enlightened philoſopher. Our limits will not, at preſent, admit any remarks on the diſcourſe, in addition to this copious abſtract of the preface, but as it is one of the laſt of his labours in this country, we ſhall, perhaps, take ſome notice of it a ſubſequent Number.

The Caſe of Deſertion and Affliction conſidered, in a Courſe of Sermons, on the firſt ten Verſes of the 77th Pſalm, preached at Ottery St. Mary. By John Lavington, *jun.* 12*mo.* 294 *pages. Price* 2*s.* 6*d.* Browne, Briſtol; Chapman, London.

A "ſon of conſolation" is an uſeful and truly valuable character. Nothing is eaſier than to diſtribute common-place comfort, and repeat hackneyed remarks to a perſon labouring under affliction; but

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it requires no inconſiderable degree of divine wiſdom to "know how to ſpeak a word in ſeaſon for him that his weary," or to ſay any thing that has a *real* tendency "to comfort the mourner in Zion." General conſolations may furniſh the Chriſtian with a pleaſing ſubject to ſpeculate upon in the hour of proſperity, but they are ill adapted to refreſh or relieve him when groaning under the agonies of diſeaſe, or oppreſſed with ſpiritual grief. When the believer "is chaſtened with pain on his bed, and the multitude of his bones with ſtrong pain," or when his conſcience is harrowed by guilt, and he is bewailing an abſent God, he wants thoſe peculiar cordials which the infinite goodneſs of our Redeemer has provided for his people in their "time of need."

In the volume before us the "caſe of deſertion and affliction" is opened and illuſtrated in a very judicious, experimental, and profitable manner. The author ſeems to have imbibed the ſpirit, and poſſeſſed much of the wiſdom of his divine Maſter, who came to "bind up the broken heart, and to give the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs." He enters deeply into the feelings of the Chriſtian, traces the exerciſes of his mind from their ſource, marks their various progreſs, and ſets before us thoſe means for his comfort and ſupport, which ſeem, under the influence of divine grace, eminently calculated for the purpoſe.

"As the author's acquaintance lay chiefly among the divines of the laſt century, he has inſenſibly caught their manner of compoſition and expreſſion." But though his ſtyle be plain, it is not mean nor low; the arrangement is perſpicuous, and ſuch a vein of piety and ſpiritual wiſdom runs through the whole, that we have no doubt but the Chriſtian reader will be greatly profited and pleaſed. The man who is tormented with a feveriſh thirſt will drink his draught as comfortably out of a decent unornamented pitcher, as out of a ſilver bowl or golden goblet. Theſe diſcourſes, if not adorned with modern elegance, poſſeſs the ſuperior excellence of a depth of experience, and of a Chriſtian ſympathy and tenderneſs, which we ſeldom diſcover in the productions of the preſent day on ſimilar ſubjects. Neatneſs and beauty of language are trifles in exchange for purity of ſentiment and goodneſs of matter---It is not the well-dreſſed, polite, and accompliſhed man, but the ſkilful and compaſſionate phyſician, whom we wiſh to conſult on a dangerous and painful diſorder.

Theſe diſcourſes, which are eight in number, are poſthumous. "They were never intended by the author for the preſs, and would probably never have been known beyond the little circle of his friends, if it had not been for the dying requeſt of one, to whom nothing could be denied. She had found ſo much comfort from them herſelf in a long confinement, that ſhe was earneſt in her deſire that they might be printed for the benefit of others." We are very happy that this circumſtance has drawn theſe excellent ſermons from obſcurity, as we hope they will be bleſſed to the future relief of many of the people of God. We moſt ſincerely recommend them as a valuable manual for every afflicted or dejected Chriſtian. It will

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be his kind friend and attendant on a ſick bed, and a very profitable companion in the retirements of his cloſet.

The reſpectable author was for ſeveral years Tutor of an *Independent* Academy in the Weſt of England, which was afterwards under the care of the late Rev. Mr. Rooker of Bridport, and is now under the direction of the Rev. Mr. Reader of Taunton.

Thoughts on War, political, commercial, religious, *and ſatirical. By* Joſiah Tucker, *Dean of Glouceſter*; William Law, M. A.; *and* Jonathan Swift, *Dean of St. Patrick's.* 12*mo.* 54 *pages. Price* 6*d.* Darton and Harvey, No. 55, Gracechurch-Street. 1793.

Our notice of this pamphlet is claimed by ſome extracts from an Addreſs to the Clergy, publiſhed 1761, by Mr. Law, a myſtic writer, eminent for ſeverity of manners and brilliancy of genius. They are here placed between the nervous reaſoning of Dr. Tucker, and the pointed irony of Dr. Swift, with an evident aim to awaken men and Chriſtians to a conviction of the inhumanity and irreligion of war.

The views of the religious community, by whom, as we are informed, this republication has been produced, are well known. Chriſtians in general believe that defenſive wars only are juſtifiable, but *they* maintain that *all* wars are unlawful. Probably as Mr. Law's original work is in the hands of very few of our readers, many would be pleaſed with a ſpecimen of the ſerious reflections of ſo great a man, upon this important ſubject; but as we cannot do juſtice to his reaſoning, without exceeding the limits we have preſcribed, we muſt refer ſuch as are deſirous of gratifying their curioſity to the pamphlet itſelf.

Cruelty the natural and inſeparable Conſequence of Slavery, and both diametrically oppoſite to the Doctrine and Spirit of the Chriſtian Religion; repreſented in a Sermon, preached on Sunday, March 11, 1792, *at Hemel-Hempſtead, Herts. By* John Liddon. 8*vo. Pages* 32. *Price* 6*d.* Dilly, Gurney, Knott, London; and Chapman, Hemel-Hempſtead.

This and every attempt to expoſe the iniquitous practice of ſtealing and enſlaving the human ſpecies, merits the approbation of all the friends of humanity. After a brief recital of the cruelties practiſed on the poor unfortunate Africans, our Author attacks the *principle* of Slavery itſelf, proves that it is *indefenſible*, and conſequently that it will admit of *no regulation*, but ought to be immediately *aboliſhed*.

"The Slave-trade," ſays he, "is diametrically oppoſite to the Chriſtian religion."---Therefore no Chriſtian ought to engage in the Slave-trade---and every Chriſtian ought to uſe all his influence to put an end to "this dreadful traffic." Theſe three propoſitions he elucidates and confirms in a clear and forcible manner.

POETRY.

POETRY.

LINES

Compoſed by a MOURNING MOTHER *on the Death of a* SON, *aged about two Years.*

NO ſculptur'd marble here to ſpeak thy worth,
Nor letter'd ſtone to call thy mem'ry forth;
No high-rais'd buſt of monumental ſhow,
Nor the fine ſketch of emblematic woe:
But real grief theſe plaintive lines impart,
Drawn from the tablet of an aching heart,
For that lov'd form that's now for ever fled,
And mould'ring lies conſign'd among the dead.
That lily white, and roſy bluſhing face,
Is now for worms a prey in ſad diſgrace:
Ah! view him now, and what he late hath been,
And mourn the fatal conſequence of ſin.
The op'ning bloſſom juſt appear'd in ſight,
Gain'd the fond eye, and added to delight.
The faireſt flow'rs that deck the verdant field, [yield.
Did not more beauty nor more fragrance
But ſore afflictions did at once invade,
And o'er his luſtre caſt a dreadful ſhade.
Though young, and ſmiling fair, death would not ſtay,
But, unrelenting, ſummon'd him away.
Be this, my ſoul, devoutly underſtood,
And learn the end of all created good.

Hail happy Babe! thy bleſſed ſpirit a gone
To put, I truſt, thy Saviour's glories on.
Now with thy God acceptance thou haſt found,
And with immortal happineſs art crown'd.
Tranſlated from a world of ſin and ſtrife,
From all the ills and miſeries of life,
No heart-diſtreſſing care thou e'er wilt know,
Nor ſorrows that await us here below.
Eſcap'd from ſnares, unwary youth fall in,
And ere temptation led thee on to ſin,
The parent's ſigh will never heave thy breaſt,
Nor dire diſeaſe approach thy ſacred reſt.
I mourn thy abſence with the keeneſt pain,
Yet would not wiſh to have thee here again;
For, O! what trials in a future day,
Might have been thine, had longer been thy ſtay!
May I but meet thee in yon azure ſkies,
When the laſt trump ſhall bid my body riſe, [more,
And fondly claſp thee to my breaſt once
With thee, my Saviour and my God adore; [me free,
Calmly I'd wait till death ſhould ſet
And waft my longing ſoul to heav'n and thee.

IMPROVEMENT OF THE TIMES.

WHEN low'ring clouds ariſe, and ſtorms appear,
And dreadful tempeſts fill the mind with fear;
When vivid lightnings flaſh, and thunder roars,
And heav'n on earth its threat'ning vengeance pours;
The frighted traveller, in ſad ſurpriſe,
And anxious thought, to heav'n lifts up his eyes;
Then haſt'ning on, his tardy pace he mends,
And preſſes forward till his journey ends.

Thus act, my ſoul, in times of deep diſtreſs,
When enemies invade, and fears oppreſs,
When bloody war ſpreads deſolation wide,
And ſweeps off thouſands like a flowing tide!
When jarring nations tremble all around,
And loud artill'ry ſhakes the ſolid ground;
Remember *then* the Pilgrim's bleſt abode,
Secure the city ſtands that's built of God.
Then, O my ſoul! to heav'n lift up thine eyes, [ſkies;
And fix thy hope on Him who arch'd the
Then onward preſs with ſpeed, nor dare to roam [grim home.
From the *dear path* that leads the Pil-
Tho' faint, purſue—relying on his hand,
Who gives, to thoſe that ſeek, fair Canaan's promis'd land.

TAU.

A GRATEFUL SONG FOR NEW YEAR'S GIFTS *.

IN condeſcenſion, bright array'd,
Full in my view my God diſplay'd
The ſtores of earth and heav'n!
With gracious, all-endearing voice,
He bid me come and take my choice,
And ſaid it ſhould be giv'n.

'Twas his command that I ſhould chuſe,
And 'twas preſumption to refuſe
The matchleſs grant to take:
With joyful heart, and mind, and ſoul,
I gratefully embrac'd the whole,
And ſome return would make.

What ſhall I render, *Lord*, to thee?
For all thy benefits to me,
Great God! what ſhall I bring?
What can a worm of earth afford,
Worth the acceptance of the *Lord?*
The everlaſting King?

Were earth, and ſeas, and ſkies my own,
I'd caſt them all before his throne,
And ſay the boon is poor;
The gift that will *Jehovah* pleaſe,
Is not in earth, nor ſkies, nor ſeas—
He looks for ſomething more.

The heart that's willing to embrace
Salvation, only by his grace,
That worſhips at his feet;
A ſoul diſpos'd to offer praiſe,
To venerate his will, and ways,
Shall his acceptance meet.

All hail! incarnate God, and king,
That heart thro' grace to thee I bring,
By treble right 'tis thine.
O that I could thy love proclaim,
In accents equal to thy name,
In praiſes, all divine.

L. T.

THE WISDOM AND EXTENT OF DIVINE PROVIDENCE.

OH Lord! whoſe kindneſs and whoſe care
To all thy creatures wants extend,
Whether on earth, in ſeas, or air,
All live by Thee, on Thee depend.

In all thy plans profoundly wiſe!
In all thy works, ſupremely good!
Thy bounty every need ſupplies,
And fills our hearts with daily food.

Thy providence extends to all;
Yea, the minute concerns of men,
Mean as they are, are not too ſmall,
By thee to be obſerv'd and ſeen.

If Thou his induſtry doſt crown
With pleaſant ſcenes and proſp'rous days,
Thine be the glory, thine alone,
And let his life ſhow forth thy praiſe.

Or if, in wiſdom, thou ſee'ſt beſt,
On him to lay thy chaſt'ning rod,
Still be thy name for ever bleſt,
For thou art ſtill a faithful God.

Affliction, ſorrow, pain, and grief,
Are but thy meſſengers to men;
In all, thou canſt afford relief,
And raiſe them up to joy again.

Oh then, my ſoul! reſign to Him
Thyſelf and all thou haſt and art;
Believe his promiſe, truſt his name,
Nor ever from this comfort part.

Thro' life, in death (that hour of need),
Let this bright hope ſupport thy mind—
Thy God's too wiſe to be deceiv'd,
Nor can his goodneſs be unkind.

Lombard Street. MINOR quam MINIMUS.

"*The Lord ſhall open unto thee his good treaſure.*" Deut. xxviii. 12.

HOW vaſt are the treaſures laid up in the Lord,
The treaſures of mercy reveal'd in his word:
Enlighten my mind all their glory to ſee,
And open, dear Lord, thy good treaſures to me.

My need of the bleſſings, dear Jeſus, reveal,
Nor from me the leaſt of thy goodneſs conceal;
O! may thy good Spirit his graces impart,
And *Chriſt* the *beſt treaſure* convey to my heart.

There may he erect his omnipotent throne,
And conſtantly govern, ſupreme, and alone;
Eternally baniſh all foes from my breaſt,
Nor let an intruder my Saviour moleſt.

Poſſeſt of this treaſure my ſoul will rejoice,
And I ſhall for ever exult in my choice;
Yes, when I am call'd to relinquiſh my breath,
This treaſure will render me happy in death.

The work of his hands he will never forſake,
But ſafely to glory my ſpirit will take;
His blood for my pardon he freely has given,
And I in his preſence ſhall triumph in heaven.

Coventry.

* This was wanted, otherwiſe it ſhould have been inſerted before.



REV. JAMES STEVEN.

Minister of the Scots Chapel,

Crown Court, Covent Garden.

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THE

Evangelical Magazine,

FOR MAY, 1794.

BIOGRAPHY.

The Rev. EDMUND JONES, late Miniſter of Ebenezer Chapel, near Pontipool, in the Pariſh of Trevathin, South Wales.

THIS venerable man lived almoſt a century, a faithful ſervant of God, and the peculiar care of Heaven. He was born in the pariſh of Aberyſtwyth, in the county of Monmouth, April 1, 1702, of poor but pious parents, who, knowing the worth of early inſtruction, endeavoured to bring him up in the nurture and admonition of the Lord. Their endeavours were not in vain, for they had the pleaſure of ſeeing their beloved child made a partaker of the grace of God, at a very early period of his life. Having obtained mercy, he was deſirous of publiſhing the glad tidings of ſalvation to others, and, about the twenty-ſecond year of his age, he began to preach the Goſpel to the poor inhabitants of his native mountains. His generous labours were crowned with ſucceſs; and to this day a ſmall church of Chriſt remains there, in fellowſhip with which he always conſidered himſelf, viſiting it occaſionally, as long as his ſtrength would permit, for the purpoſe of preaching, and Chriſtian communion. In the month of July 1740, he was led by the providence of God to ſettle in the neighbourhood of Pontipool, about eight miles diſtant from the place of his nativity, as the regular paſtor of a diſſenting congregation collected together by his own miniſtry. The place of worſhip where they aſſembled he called EBEN-EZER, on account of ſome remarkable interpoſitions of divine Providence, which firſt induced him to undertake, and afterwards enabled him to complete the building. Here he continued to labour, like a workman that needeth not to be aſhamed, till death put an end to his long and valuable life.

Near the meeting-houſe ſtood the humble cottage in which he reſided, ſituated at the foot of a lofty mountain, and entirely ſurrounded with woods. The ſituation of the place, and the venerable appearance of its inhabitant, would have carried the mind of a caſual viſitor back to thoſe priſtine days when ſimplicity and devotion were the diſtinguiſhing characteriſtics of the miniſters of the adorable Jeſus. Here, ſecluded from the world, he paſſed his time in meditation and ſtudy, or in holy converſe with his God: A privilege with which few perſons were more eminently indulged. Diligently bent on the improvement of his mind, he made no inconſiderable advances in uſeful knowledge. There were few ſubjects which he had not conſidered with ſome degree of attention. With the hiſtory of the church, and ſuch articles as were more immediately connected with the great work in which he was engaged, he had a large acquaintance. Though his circumſtances were far from affluent, he had a conſiderable collection of books, which were not the mere furniture of his library, but the conſtant companions of his retirement. There was ſcarcely one of them which he had not marked in the margin with his own hand, at the moſt ſtriking paſſages. When his opinion of any particular book was aſked, his anſwer indicated that he was perfectly acquainted with its contents. Whoever called at his abode, would be ſure to find good Mr. Jones engaged, either with his book or with his God.

Never was any man more highly favoured in a matrimonial connexion than himſelf. Mrs. Jones was a woman of eminent piety, and poſſeſſed of ſtrong intellectual powers. In the apoſtolic age, when poverty was no reproach, ſhe would have been eſteemed a Chriſtian of the moſt exalted character. They were married when young, and their affection increaſed with their years. To her he was a kind huſband, to him ſhe was a prudent wife. They lived long together in conjugal affection, comforting and eſtabliſhing each other in the ways of God, and mutually building themſelves up in their moſt holy faith. What the good old man felt at the loſs of ſuch a wife, it is impoſſible for words to deſcribe. Though ſhe died about twenty years before him, he ſcarcely ever mentioned her name but tears involuntarily flowed from his eyes. When contemplating the joys of heaven, he frequently anticipated the pleaſing interview with (as he continued to call her) "his dearly beloved ſpouſe."—"I would not," ſaid he, "for half a heaven, but find her there." The beauty of the marriage ſtate was ſo conſpicuous in this happy pair, and made ſo powerful

powerful an impreſſion on the mind of the late Mr. Whitefield, when on a viſit at their houſe, that he immediately determined upon changing his condition, and ſoon after paid his addreſſes to a lady in that neighbourhood; but he had not the good fortune to find a *Mrs. Jones* in the object of his choice.

To thoſe who are acquainted with the depreſſion to which miniſters are ſubject upon the leaſt appearance of being ſlighted or neglected by thoſe for whoſe good they are continually labouring, the following inſtance of her wiſdom and tenderneſs in encouraging her dejected huſband will not be unacceptable. It happened that a popular preacher, who occaſionally viſited that neighbourhood, preached at ſome little diſtance from Mr. Jones's meeting-houſe on a Sunday afternoon. The people, without intimating their intention to Mr. Jones, had the curioſity to follow the ſtranger. He and his wife went, as uſual, to the meeting, and the time being elapſed, and no one attending, his mind was filled with a thouſand fearful apprehenſions. At length, with a heavy heart, he exclaimed, "What ſhall I do?" The good woman replied with cheerfulneſs, "It is clear what you ſhould do. We are within the promiſe; let us go on and worſhip God." They then began, and regularly went through the ſervice of the place, ſinging, praying, and preaching; and he declared he never enjoyed ſo much of God, in any public engagement, as he did then; aſſigning, in his uſual pleaſant manner, this reaſon for it, "becauſe," ſaid he, "my whole congregation prayed for me."

No character, eminent for religion, knew him, by whom he was not highly reſpected. Among his very intimate friends muſt be reckoned that mother in Iſrael, the late Counteſs of Huntingdon. With her he maintained a conſtant correſpondence, and whenever ſhe came into Wales, *the good old Prophet* (for ſuch was the name he bore) ſpent ſome time with her at her College in Trevecka. His memory is ſtill dear to many of the ſtudents in that ſeminary, who were witneſſes of his undiſſembled ſerioufneſs. He generally preached once a day during his viſit. Indeed it was his grand object, wherever he came, to diffuſe a ſavour of divine and eternal things. Whoever was favoured with his company was always the better for it. He lived at the gates of heaven himſelf, and thither alſo he conſtantly endeavoured to bring all his friends.

His manner of converſation with young perſons was very affecting. How pleaſing were the means he adopted to win their

their ſouls to God! Frequently, when walking in the garden or fields, would he ſtop and pluck a flower, deſcant upon its nature, apply it to the ſtate of youth, "how beauteous! but how fading!" then point out the neceſſity of that divine grace, which alone can inſure immortal beauty and eternal youth; and thus ſtrive to lead them "from Nature up to Nature's God." Sometimes he would weep over the depravity of mankind, and uſe the moſt powerful methods to awaken the mind to a ſenſe of everlaſting things. The writer of this memoir was preſent when he thus addreſſed a young lady: "Ah! my dear child, what a workman is God! How fair the human frame! What a graceful form has he given you! How well employed would it be in his ſervice—in advancing his glory! But ſhould this beauteous body go to hell, what a loſs! how would the devils triumph!" Then he wept abundantly.—So tender, ſo engaging was his converſation with his young friends, that he was always beloved and admired by them. Indeed his whole deportment was ſo graceful and ſo pious, that he exemplified, wherever he came, the *beauty of holineſs*.

He never viſited a family but his ſtay was very ſhort, if he had not an opportunity afforded him of doing ſomething for God. "It is time for me to be gone," he would ſay, "I can do no good here, and why ſhould I ſtop when I cannot do good?" At the houſes of his friends he expounded the Scriptures every morning and evening; and, where circumſtances would permit, he was very fond of, what he called, *ſanctifying our food by the word of God and prayer*, that is, by expounding for half an hour after dinner, and concluding with brief and earneſt ſupplication. So devoted was he to God, that nothing was congenial to his mind but holy things.

He was not only a wiſe inſtructor, but a powerful interceſſor. Many experienced the benefit of his prayers. "As a prince he had power with God and with man, and prevailed." A young miniſter who had engaged to preach at his meeting, called at his houſe the preceding night, and found him ſitting at his fire-ſide in deep meditation. As ſoon as Mr. Jones ſaw him, he ſaid, "You are to preach at our meeting tomorrow, and I have been entreating God, with weeping and ſupplication, for a bleſſing upon your labours." The miniſter looking down on the floor, where he had been kneeling, perceived that it was wet with tears; and the unuſual liberty and comfort he felt in preaching, the next day, convinced him, "that the effectual fervent prayer of a righteous man availeth much."

One

One night his ſleep was interrupted by ſome painful apprehenſions reſpecting the ſafety of a neighbouring miniſter, which cauſed him to leave his bed and betake himſelf to prayer. Having wreſtled much in his behalf, he returned to his bed. He ſoon wrote an account of this to the miniſter's wife, her huſband being then on a journey. The letter being ſhown him, upon his return, he confeſſed that at that very time he was in great danger, from which he was providentially and unexpectedly delivered.

Unhackneyed in the ways of men, he never made gain of godlineſs. He felt ſomething of the ſpirit of the ſurpriſing LUTHER, who, when a conſiderable preſent in money was ſent him, together with the offer of a Cardinal's hat, if he would deſiſt from the work of the Reformation, rejected them with diſdain, ſaying, "No, my God, I am not to be put off with ſuch traſh as theſe." The ſoul of Mr. Jones was too heavenly to be ſatisfied with a portion in this life. His regular income ſeldom, if ever, exceeded ten pounds per annum. His diſtant friends, together with a few kind neighbours, contributed occaſionally towards his ſupport. But, from a ſource ſo precarious, it is not to be wondered at, that he frequently wanted the comforts, and ſometimes even the neceſſaries of life.

Our readers will probably be ſurpriſed to hear that *liberality* ſhould be a prominent feature in the character of a man whoſe circumſtances were ſo circumſcribed. But, ſtrange as it may appear, few perſons felt more than he did for the diſtreſſed, or were more ready to relieve them. Affluence is not neceſſary to the exerciſe of generoſity. The poor widow, who had but two mites, in the ſight of God, put into the treaſury more than the aggregate ſum of all thoſe "who caſt in of their abundance." Upon his ſettling at Trevathin, perceiving that God was bleſſing his labours, and that it was neceſſary to erect a meeting to accommodate his poor hearers, who could contribute but little towards it; though he poſſeſſed only *forty pounds* in the world, and had then no ſettled income, he retained *ten* for his own private uſe, and moſt nobly ſubſcribed *thirty*.

Mrs. Jones was a kindred ſpirit, and equally happy in embracing every opportunity, that offered, of doing good to the poor and needy. Among other inſtances of their kindneſs, which might be adduced, the following is well atteſted: Mr. Jones being on a viſit, when his finances were very low had a ſum of money given to him by the friend, at whoſe houſe he was, with a view to enable him to purchaſe malt, that he might make ſome beer for his family againſt the winter. Re-

turning home, he happened to paſs through a village where there were ſeveral poor families, ſome of which were ſick, and others in very neceſſitous circumſtances. Hearing of their diſtreſſes, he went into their houſes in order to addreſs ſome ſerious advice to them. But his heart was ſo much affected with the miſeries he beheld, that he diſtributed among them what his friend had given him to ſupply his own wants. When he reached his home, he ſoon acquainted his wife with what he had done; and ſhe, with her uſual ſpirit of complacency in every act of humanity, applauded his conduct, and pointing behind the door, ſhowed him that very quantity of malt which might have been procured for the ſum of money he had given away: At the ſame time telling him, that God had already repaid his kindneſs, by inclining the heart of a neighbouring farmer to make them a preſent of as much as they wanted.

On another occaſion, as he was returning home over the mountains, from the places where he had been to diſpenſe the word of life, he accidentally met a poor creature almoſt naked and periſhing with cold. Such an object could not fail to work upon the tender ſympathies of his heart. Having no money, he ſtripped himſelf of his ſhirt, and what other clothes he could ſpare, and gave them to him; and after converſing with him about the ſtate of his ſoul, and commending the miſerable object to God in prayer, he purſued his journey. As ſoon as he entered his houſe, Mrs. Jones was alarmed at his extraordinary appearance, and haſtily inquired if any thing diſaſtrous had befallen him? The good man ſoon quieted her fears, by reciting the particulars of what had occurred. "You did well, my dear," ſaid ſhe; "you have other clothes to put on; let us be thankful to God that we are not in the poor man's circumſtances."

The ſame meaſure that "he meted to others, was meaſured to him again. Though he had nothing, yet he poſſeſſed all things." He that clothes the lilies of the fields, and feeds the young ravens when they cry; though, for wiſe reaſons, he permitted this good and faithful ſervant to be ſometimes perplexed, yet he never ſuffered him to ſink into deſpair. As often as his wants recurred he was favoured with a ſeaſonable ſupply. So viſible was the hand of God in raiſing up friends to communicate relief to him, that even temporal bleſſings, received in ſo peculiar a way, refreſhed his mind as well as his body, being ſignal proofs of the ſpecial care which divine providence took of him. During the adminiſtration of the Duke of Newcaſtle, a large ſum was given to one of the members

members for Monmouthſhire, to be diſtributed annually among the diſſenting miniſters in that county. Mr. Jones was one who partook of the bounty. But upon the fall of that adminiſtration, the money was withheld, which reduced him to conſiderable ſtraits. This was a great trial, as it deprived him of no ſmall part of his ſubſiſtence. It pleaſed God, however, ſoon to ſupply this deficiency. A pious miniſter who lived at ſome diſtance, without receiving the leaſt account of Mr. Jones's circumſtances, felt an unaccountable anxiety concerning him; and, fearing that he was in diſtreſs, ſpoke to ſome liberal friends, who enabled him to make ſuch a remittance as ſoon diſſipated thoſe gloomy apprehenſions which ſo ſevere a providence muſt neceſſarily occaſion.

Sweetneſs of natural temper, which betrays many into criminal indifference for religion under the ſpecious pretext of candour, was no ſnare to Mr. Jones. Though he poſſeſſed the moſt mild and amiable diſpoſition, it was ſo tempered with zeal according to knowledge, that he was firmly and invariably attached to all the eſſential truths of the Goſpel. He loved ſincere and good men of all denominations, but he never could endure the conduct of thoſe temporizing profeſſors whoſe avowed ſentiments are always in coincidence with their ſecular intereſts.

When it was generally underſtood that the *Arminian* and *Arian* doctrines prevailed in the diſſenting academy at Carmarthen, which was ſupported partly by the Preſbyterian, and partly by the Independent fund in London, he was much grieved, and laudably exerted himſelf to call the attention of the Independents to the matter. At length he prevailed ſo far, that a committee was appointed to inquire into it. Having examined the evidences on both ſides, they reported that thoſe errors had prevailed; in conſequence of which the Independents withdrew their patronage from that ſeminary, and inſtituted another at Abergavenny, upon evangelical principles.

Such was his zeal for the promotion of the Redeemer's glory, that, when he was eighty years old, he travelled near 400 miles in North Wales, and preached twice a day. When ſpoken to upon the hazard of ſo long a journey at his advanced period of life, he replied with confidence, "I ſhall not die yet. No, I ſhall live, and labour for God, ſome years longer." He continued abounding in the work of the Lord, till within the laſt year of his life, when the graſshopper became a burden, and the time of his departure was evidently at hand.

It is not to be wondered at, that ſuch a man greatly rejoiced in hope of the glory of God. Being aſked, if he feared death? he anſwered with ſurpriſe, "I fear death! No, I know too much of Jeſus Chriſt to fear death. It is in itſelf terrible, but I do not fear it."—In that laſt illneſs, which delivered his pure ſpirit from the bondage of corruption, he experienced the moſt acute pain. He often told his ſurrounding friends, that dying was hard work for nature: Yet he never murmured. That religion, under the influence of which he ſo long lived, kept him ſubmiſſive to his Heavenly Father's will. But he was not merely ſubmiſſive, he was *happy*; and felt in death the energy of that grace which had frequently enabled him *to glory in tribulation*. When aſked by a friend, how it was with his ſoul? he replied, "The heavenly country is clear in view; there is no cloud, nor fear, between me and glory." Though the extremity of pain prevented his talking much, yet he frequently expreſſed his victory over death, and his aſſurance of eternal bleſſedneſs. It would have been wonderful indeed, if God, who had ſo remarkably favoured him for ſuch a long ſeries of years, had not given him ſome ſtriking diſplays of his paternal regard in a time of the greateſt need. According to his general conduct, he gives thoſe, who live neareſt to him, the largeſt communications of divine joy. Holineſs and happineſs go together. Dr. Young's maxim is irrefragable, "To be happy is to be holy."

During the laſt twenty-four hours of his life, however, the conflict of nature was ſo ſevere, that it was with difficulty any of his friends could collect reſolution enough to witneſs the diſtreſs of this dear and eminent ſaint. But before he departed, his agony ceaſed, and he became compoſed. Incapable of ſpeaking, he made ſigns of great joy and triumph, by lifting up his hands; indicating as if he beheld ſome great ſight—As if,

> The countenance of God he ſaw,
> Full of mercy, full of awe.

Thus died, Nov. 26, 1793, in the ninety-ſecond year of his age, a man whoſe memory will be bleſſed—a man who, all things conſidered, probably left behind him but few equals. Such was his inflexible integrity, ſo conſpicuouſly in him appeared the image of his divine Maſter, ſo pure was his life, and ſo amiable his manners, that the enemies of religion bowed with reverence before him, and confeſſed, "If there were a good man upon earth, *Edmund Jones was one.*"

He

He was buried in his own meeting-houſe. The Rev. Mr. Griffiths of Abergavenny, whom he had appointed, preached upon the ſolemn, the affecting occaſion, from 2 Tim. iv. 7, 8.— a text choſen by himſelf, and which Mr. Griffiths well improved amidſt a numerous and weeping congregation.

His perſon was of the middle ſize; his eye remarkably penetrating; and the dignity of an apoſtle was ſtamped upon his countenance, which was the index of his heart, and commanded reſpect wherever he made his appearance. His mode of preaching was ſtrictly puritanical. His voice was rather feeble, and his delivery ſlow. Though he was a ſound Calviniſt, yet he never incautiouſly introduced thoſe truths which diſtinguiſh the Calviniſtic ſyſtem. He knew much of the depravity of the human heart, and directed his attention to thoſe ſubjects which come immediately home to men's boſoms. The typical parts of Scripture, and the characters of the Old Teſtament worthies, were his favourite topics. Upon theſe he frequently caſt great light; though it muſt be acknowledged, that he now and then advanced ſome things which appeared rather more fanciful than ſolid. His ſentiments on church government were profeſſedly congregational; nevertheleſs he entertained the higheſt reſpect for thoſe who differed from him on that ſubject. A Sermon on Noah's Ark, one on the Light of the Goſpel, another on Sampſon's Hair, and the Hiſtory of his native Pariſh of Aberyſtwyth, were the only things he publiſhed. He was writing the hiſtory of his own life, and had proceeded as far as the firſt fifty years of it, when death put a period to that and all his other labours. He had ſcarcely any property to leave behind him but his books; and, as he never had a child, he bequeathed part of them to his ſucceſſor in the miniſtry, and part to a near relation. But he died rich in faith and good works, and left behind him a name which will long continue to be a praiſe in the earth. "Let *me* live the life of this righteous man, and let my laſt end be like his!"

ON THE RESURRECTION.

PAUL, ſpeaking of the reſurrection of the dead, ſays, the laſt enemy that ſhall be deſtroyed is Death, 1 Cor. xv. 26. His argument ſeems to be this: Chriſt muſt reign until he has put all enemies under his feet, Pſalm cx. 1. Among theſe, one of the moſt formidable is Death, which ſhall be deſtroyed laſt, in all its effects and conſequences, by the reſurrection

from the dead. This being done, Chriſt ſhall deliver up the people, who conſtitute his ſpiritual kingdom, to God; or ſhall give up the preſent diſpenſation of the affairs of his kingdom by preaching and ordinances, and God ſhall be all in all; ſhall reign eternally without any œconomical diſtinctions.

Death is an enemy who firſt made his appearance in our world by the introduction of Sin. Man was not originally mortal. Though he was formed of earth, his acceſs to the tree of life was both a pledge, and a mean, of the continuance of his exiſtence. But ſin, being once committed, gave being to Mortality, who as an enemy has carried off his prey by thouſands ever ſince. Death is not an enemy to only one here and there, but to the whole human nature; and therefore it keeps continual fears and alarms in the minds of men. Death, with all his forms of malice and rage, met our Lord as an enemy. He, in the perſons of the Jewiſh rabble, fiercely encountered the Saviour by the ſpear of the ſoldiers, and the thorny crown. The innocent Jeſus entered the liſts with him in the exerciſe of patience, cheerfulneſs, and ſubmiſſion. To a ſinner, Death is an enemy indeed: Attacks him as a thief, hurries him from all he values, and conveys him to the regions of darkneſs. In ſome views he is an enemy even to a ſaint. Death deprives the beſt of men of the union which connects the body and ſoul, which, as it is dear in the enjoyment, cannot be diſſolved without pain. Mortality is a diſgrace to the human nature, it turns the body to putrefaction, and for a ſeaſon hinders it from the fruition of immortal bliſs. This enemy is, perhaps, the moſt formidable of any the Chriſtian has to encounter. The whole camp of Iſrael is often kept in terror by this Goliath. Death is the king of terrors: His looks, both at a diſtance and on a nearer view, are ſometimes dreadful. Armed in all his dread array, with the pointed ſword of juſtice, the poiſoned arrow, and guilty ſting; who is able to bear his frown? His attacks are various, but he always conquers.

The deſtruction of this enemy is a pleaſing ſubject. We ſee it not yet; but as all enemies ſhall be put under the feet of our triumphant Lord, ſo ſhall this. Though his deſtruction is to be the laſt, it is nevertheleſs certain. We are not to ſuppoſe that his commiſſion to ſeize men in the name of God will ever expire ſo long as the world ſtands. Some indeed will be alive at the coming of Chriſt, but they ſhall be changed at the laſt trump. The power of death is ſo much contracted, that it cannot ſtrike a ſecond time. Man having died once, he dieth no more, Death has no more power over him,

him. The empire of mortality received a conſiderable ſhock by the death of our Lord. By this means he deſtroyed him who had the power of it. He did not deſtroy the exiſtence of this enemy, but he deſtroyed his power to hurt. The ſeed of the woman bruiſed the head of the ſerpent, and by this means rendered him incapable of doing any real injury to a believer. Indeed by the death of Chriſt the very nature of mortality is changed to a ſaint. He now no longer views it as the effect of ſin, the diſgrace of his nature, or the enemy of his peace; but as a friend ſent by his Lord to cloſe his eyes and convey him to Abraham's boſom. Divine grace, when it is in lively exerciſe, very much weakens the power of Death. A lively ſenſe of pardon removes every degree of guilt from the conſcience, and extracts its ſting. The bright evidences of true religion invigorate the mind, give conſiderable light to our ſteps in this gloomy valley, and free us from many fears we ſhould otherwiſe have. The preſence of our Lord makes us meet the enemy, not only with compoſure but with great joy. "Now Lord letteſt—" But all theſe ideas do not come up to the full ſenſe of the abolition of death. Though it be weakened, it ſtill exiſts: But it ſhall be deſtroyed, wholly routed, and overthrown. This ſhall be completely done at the reſurrection. Death has long triumphed. The trophies of his victory have been many. Thouſands have viſited his gloomy regions. Here he has kept them captives. He looſed not the houſe of his priſoners, nor allowed them any liberty; they were only free among the dead. But the prey ſhall be delivered from the mighty. One ſtronger than he comes upon him, to whom it belongs to reſcue. Hear him ſaying, O Death, I will be thy plague; O grave, I will be thy deſtruction. See him fulfilling this threatening againſt Mortality, when he roſe from the dead, and became the firſt-fruits of them that ſlept. Of this triumph a Chriſtian partakes even here. O Death, where is thy ſting? O Grave, where is thy victory? When the believer riſes, Death with all its ſad effects will be finally ruined. The body will be collected, reanimated, and formed for all the enjoyments and employments of heaven.

EUMENES.

A WORD OF COUNSEL TO PROFESSORS, ON THE SUBJECT OF MORAL HONESTY.

Owe no man any thing. Rom. xiii. 8.

TO afford aſſiſtance to the memory, we ſhall place our hints of advice on this much-neglected ſubject, under three leading articles:

1. *Be*

1. *Be cautious how you get into debt.* The general ſtate of worldly buſineſs is ſuch as neceſſarily leads men to truſt each other. Without this mutual confidence, trade and commerce could not exiſt: Nay, the very bands of civil ſociety themſelves muſt ſoon be diſſolved. Yet this needful and generous confidence ought to be ſtrictly guarded by the rules of prudence, otherwiſe the conſequences muſt prove highly detrimental both to debtor and creditor. *Owe no man any thing*, ſhould be, as far as poſſible, the maxim of every Chriſtian tradeſman. Therefore,

Never get into debt without ſome *reaſonable proſpect of paying*. To procure the property of others, without a deſign to pay at all, is downright robbery. The man who plunders his neighbour's dwelling, or applies a piſtol to his breaſt, may expoſe himſelf to greater danger among men, but they both are chargeable with the *very ſame* offence in the ſight of God. Nor can he ſtand clear of the imputation of raſhneſs and folly, deſerving of the higheſt cenſure, who, previous to his contracting debts, conſiders not in *what way* he is likely to diſcharge them. Such may talk of truſt in Providence; but ſuch a plea, under theſe circumſtances, only aggravates the criminality of their conduct, by an attempt to make a righteous Providence anſwerable for the conſequences of their unjuſt proceedings. O what extenſive and foul diſgrace have ſome ſplendid profeſſors lately caſt upon the good ways of the Lord, by their raſh ſpeculations and experiments with the property of others!

Make uſe of no *falſe pretences* to get into debt. The name or friendſhip of a known and deſerving character is often made the preface to a ſcene of fraud—Diſappointments are pleaded which never occurred—Money, expected at a certain time, is mentioned as ſecurity to deceive the unwary—Nay, (horrible to relate!) converſation on religious ſubjects; the doctrines of the holy Goſpel; the dear and injured name of Jeſus; are not unfrequently uſed, as the ſucceſsful inſtruments of deception, by abandoned profeſſors of religion.

The *ſatisfaction* felt by the upright mind in being out of debt, ſhould operate as a reaſon for your endeavouring to keep unembarraſſed in the world. It muſt greatly pain an honeſt man to recollect thoſe claims which he cannot anſwer. Ever, then, bear in mind, that to get into debt for the relief of preſent diſtreſs, is almoſt ſure in the event to plunge you into other, and perhaps greater difficulties, than thoſe you now labour under.

Remember too how *diſreputable* it is to be in debt. Unleſs in very ſpecial caſes, it leads to a ſuſpicion of the *induſtry*, *prudence*,

prudence, or *principle* of a man; and that profeſſor ſeems to give poor evidence of his regard to the credit of religion, who is careleſs of his own good name.

2. *Take heed how you behave if you are in debt.*

Much of a man's principle appears, by his ſpirit and conduct, when in debt. No one will truſt the *avowed* deceiver. Therefore the knave approaches the perſon he has marked out as his prey, under the garb of honeſty; but no ſooner are his fraudulent deſigns accompliſhed, than he becomes another man. The vizard drops, and his real character appears.

Are you in debt? behave then with *civility* to your creditors. May not the man, who has befriended you in the hour of difficulty, at leaſt expect to meet with that behaviour which common decency demands? Many ungrateful perſons can ſcarcely afford a creditor a civil anſwer, when he ventures to inquire after his lawful property; perhaps reſent the application as an affront, and forſake *him*, to play the ſame nefarious part upon another.

If you are in debt, be always *frank* and *candid*. Never attempt to diſguiſe your ſituation by falſe gloſſes and wilful miſrepreſentations. Inveſtigate, with impartial diligence, your own circumſtances, and ſtate to your creditors the naked truth. Suppreſs no part of information, which juſtice calls for at your hands. In tranſactions which relate to God or man, this world or a future, an ingenuous diſpoſition is particularly pleaſing. *He that covereth his ſins ſhall not proſper: But whoſo confeſſeth and forſaketh them ſhall have mercy.* Proverbs, xxxviii. 13.

Never evade the claims of creditors by *falſe promiſes*. A man deſtitute of conſcience, when preſſed, will promiſe any thing to procure preſent relief; but this is adding ſin to ſin. He acts like the highwayman, who, having plundered the traveller, murders every one who endeavours to apprehend him. Such a character ſeems prepared for any enterpriſe of darkneſs. His conſcience is ſeared as with a hot iron; and he is ſure, if converting grace prevent not, to have his part in the lake which burneth with fire and brimſtone. Rev. xxi. 8.

Sit not down *contented* if in debt. He that is eaſy, happy, and ſatisfied in ſuch a ſituation, wears a character ſo nearly verging towards that of a villain, that it would require great penetration indeed to diſtinguiſh them. Therefore,

3. *Endeavour as ſoon as poſſible to diſcharge your debts.*

In order to this, *contrive* to pay. Lay down ſome prudent *plan* for the attainment of this deſirable end. If you feel *yourſelf* incompetent to this, requeſt ſome faithful friend to aſſiſt

you by his counsel: And resolve to use as many contrivances to pay, as you or others have done to contract debts.

It is equally necessary that you *exert* yourselves to pay. Wishes, unaccompanied by suitable endeavours, only tend to poverty and disgrace. Let justice to your creditors be a spur to your application and industry in your calling. To be negligent when opportunities for exertion offer, or to waste your time in indolence and trifling, is indirect robbery of those whose claims upon you reach to every reasonable effort within your power.

Nor is it less incumbent that you *deny* yourselves to pay. The delicacies of the table, the superfluities of dress, &c. are glaringly inconsistent with a state of insolvency. To make entertainments for your friends or acquaintance, with what is not your own, is to defraud your creditors, and to feed others on the spoils of their property. Before you are hospitable and generous, determine to be just.

Begin this needful work *immediately*. Disinclination to any duty will furnish many specious arguments for present neglect. Hence many suppose they could pay if circumstances were any way altered from what they are. They intend to apply themselves seriously to this concern hereafter, just as some talk of future repentance for the sins they are now committing. But we may venture to affirm, that if you do not *now* do what your opportunities admit of, your intentions to pay at all may be very justly questioned. *Whatsoever, then, thine hand findeth to do, do it with all thy might.*

If you wish to succeed, *persevere* in your attempts to pay. Though you may see many difficulties before you, do not despond and say, *there is no hope.* Though your first efforts may be baffled, look upward and try again. Much may be and has been done by little and little. If conscientious and diligent in the path of duty, you have many encouraging declarations of Scripture on your side. See Gal. vi. 9. *And let us not be weary in well-doing, for in due time we shall reap if we faint not.* Prov. iii. 6. *In all thy ways acknowledge him, and he shall direct thy paths.* Psalm xxxvii. 5. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.*

Surely none will answer the foregoing plain remarks by observing, "Many lay great stress upon moral honesty for salvation; but we renounce the pharisaic sentiment, and glory in assurance of eternal life, because we trust in the finished righteousness of the Son of God."—Mistake me not, friend! I have not been substituting honesty in the stead of the Saviour and his blessed work. I wish not to flatter the expectations of him,

him, who makes integrity between man and man, a reaſon for ſetting aſide the Goſpel! But I wiſh to remind the profeſſor of evangelic truth, that unleſs his faith lead him to the love of ſocial juſtice, he is deceiving his own ſoul, if he ſuppoſe himſelf made a partaker of the faith of Chriſt. *For this is the will of God—that no man go beyond or defraud his brother in any matter; becauſe that the Lord is the avenger of ſuch.* 1 Theſſ. iv. 6. *Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue and if there be any praiſe, think on theſe things.* Phil. iv. 8.

FIGLINUS.

HORÆ PAULINÆ SOLITARIÆ.

GALATATIANS, iv. 6.

And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father.

THE bleſſings to which ſinners are invited by the Goſpel are truly invaluable. What ſhall thoſe want who can call God their *Father?* Muſt they confeſs, with the prodigal, "Father, I have ſinned againſt heaven and in thy ſight, and am no more worthy to be called thy ſon?"—He "will ſpare them, as a man ſpareth his own ſon that ſerveth him."—"As a father pitieth his children, ſo the Lord pitieth them that fear him: For he knoweth our frame, he remembereth that we are duſt." Nay his kindneſs will exceed that of the moſt tender parent. "Can a woman forget her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb? Yea, ſaith the Lord, they may forget, yet will I not forget thee." What deſirable proviſion may we not expect at our Father's board? What unchangeable love may we not depend upon from Him? What a glorious everlaſting inheritance muſt await thoſe, who, if children of God, are heirs (as all the children were in Jewiſh families), co-heirs with Jeſus; who, as the firſt-born, hath already received his ſuperior portion, and with fraternal love hath gone before to prepare a place for all his people in the numerous manſions of his Father's houſe!

Adored be the Spirit of Chriſt for the *fulneſs* of the bleſſing of his Goſpel! Although determined before the world

was formed, and intimated at the fall of Adam, yet how imperfectly were the nature and extent of the heavenly inheritance revealed under the law! Bleſſed be God, who ſent forth his Son, not only, as man, born of a woman; but as a Hebrew, born under that obſcure and ſevere diſpenſation, that the believing Jews, who had been ſubject, like children, to its elementary diſcipline, might at length receive the full adoption of ſons arrived at maturity, by the general effuſion of the Holy Spirit *! The ſame bleſſings are held forth by the Goſpel to ſuch alſo as before were ignorant even of the worldly rudiments of the Levitical law; who had been ſervants, not of Jehovah, but of thoſe which by nature are no gods †. May its beneſits be extended to every nation, kindred, and tongue, that ſtill remains in heatheniſh darkneſs; as, through the Lord's diſtinguiſhing favour, they have been, ſo long ſince, to this remote iſland, once totally involved in the ſame deluſions and barbarities! Oh that the truth, which has been reſtored to us from the corruptions of Popery, and is more generally preached among us than in moſt other nations, may not enhance our condemnation, through our rejection of its bleſſings; but promote our public welfare and ſpiritual ſalvation, by our reception and obedience of it from the heart unto righteouſneſs!

This, Oh my ſoul, is thy peculiar concern; whether others will hear, or, will forbear. Am *I* a ſon, an heir of God, through Chriſt? God knows I *was* a ſervant of ſin. If, now, I have received adoption into his family, the change muſt ſurely be conſpicuous. And ſhall I, who can look into my own principles of action and inward affections, remain uncertain about what muſt decide my everlaſting ſtate? Shall I content myſelf without a clear evidence of what is ſo neceſſary to my peace and joy amidſt the precarious comforts and inevitable trials of this life? Theſe words afford me an occaſion and a direction for the important inquiry. Lord, teach me to judge, with the utmoſt impartiality and ſerioufneſs, whether or not thou haſt "ſent forth the Spirit of thy Son into my heart!"

This inſpired writer, on another occaſion, aſſerts, that "if any man have not the Spirit of Chriſt, he is none of his." But how various have been the judgments, and how complicated the advices, of good and wiſe perſons, reſpecting a ſufficient evidence of this ineſtimable poſſeſſion! The Scripture before me does not exclude from a humble hope thoſe who

* Ver. 3, 4, 5. † Ver. 6, 7, 8.

are

are not conſcious of the qualification deſcribed; but ſpeaks of it as having been experienced by ſome, and as being a conſequence, therefore a certain proof, of their participation in the bleſſings of God's adopted children. Inſtead of the bodily ſenſations, or the flow of animal ſpirits, on which too many lay an improper ſtreſs; a ſimple, rational, and profitable effect is here aſcribed to the operation of the Holy Spirit. It produces a diſpoſition ſuitable to the privileges of the Goſpel diſpenſation. As the Jewiſh children addreſſed their parents by a term of their language *, which ſlaves were not permitted to uſe, ſo believers in Chriſt, of every nation, call upon God with that affectionate obedience, that tender familiarity, and unlimited confidence, which are proper in a child toward his father. The ſame Apoſtle, in writing afterwards to the Chriſtians at Rome, with a ſimilar view, reminds them that they had not received the ſpirit of bondage, again to fear; but they had received the ſpirit of adoption, "whereby we cry, Abba, Father." And our Lord himſelf affords us a conſummate pattern of reliance on the power, the goodneſs, and the wiſdom of our heavenly Father; when, in his agony, he cries, "Abba! Father! all things are poſſible unto thee: Take this cup from me! Nevertheleſs, not what I will, but what thou wilt."

How reaſonable, how neceſſary, how delightful is it, thus to caſt all our care on Him who careth for us! May I, as a little child, knowing my helpleſſneſs, feeling my wants, but truſting without reſerve in the ability and affection of my Father, thus enter into the kingdom which it is his good pleaſure to give me! But, Oh my ſoul, hath this been thy prevailing temper toward God? Is it the principle of thy conduct toward him? Surely it is thy firſt deſire, thy fixed purpoſe, thine earneſt endeavour, thus to be conformed to the image of Chriſt. Nor let ſome ſeaſons be loſt in forgetfulneſs or ſilence, when all thy powers and affections have thus been infuſed into the mould of the Goſpel. In moments of diſappointment, in hours of danger, in days of affliction, in weeks of infirmity, have not thy wiſhes been reſigned, thy fears ſubmitted, to thy covenant Father?—Give Him the praiſe, and take the comfort. He *hath* ſent the Spirit of his Son into *my* heart.

But, alas! what a diſmal reverſe has taken place at other times, when latent corruptions have revived, and unbelief has prevailed again! The horrid gloom has been rendered but

* Abba.

more

more dreadful by my previous enjoyment of the light of my Father's countenance. Let it then render me more ſenſible and mindful of thoſe glimpſes of his ſplendid preſence which have ſometimes enlightened my darkeſt ſcenes. The Lord left me, to try me, that I might know all that was in my heart. Let me beware leſt its deceitfulneſs ſhould lead me from that ſimple truſt in my Redeemer, that ſingle aim at his glory, and thoſe ſpiritual views of his ſervice, which I have found moſt effectual to promote my ſtrength and joy. Let me never forget that I "received not this earneſt of the Spirit by the works of the law, but by the hearing of faith." Having "begun in the Spirit," ſhall I dream of being "made perfect by the fleſh *," and "deſire to be in bondage again to weak and beggarly elements †? Such were the Jewiſh inſtitutions, compared with the Goſpel; much more ſo the formalities about which Chriſtians are often ſo "zealouſly affected." Let me take care not to ſubſtitute the ſhadow for the ſubſtance, when I ſee the Apoſtle "fearful of having beſtowed labour in vain" on the Galatians, becauſe they obſerved the Jewiſh feſtivals. Let not party zeal, nor perſonal prejudices, impede the formation of Chriſt's image in my ſoul ‡. And let me guard againſt degrading the adoption of a ſon to the bondage of a ſlave. May I love, as my brethren, all whoſe practice is worthy of the Goſpel; but reject every ſentiment of others, which tends to narrow its privileges, and ſpoil its enjoyments. "One is my Maſter, even Chriſt; and one my Father, who is in heaven."

MINIMUS.

THE PEDIGREE AND RESIDENCE OF HAPPINESS.

A VISION.

The viſions of my head troubled me. Dan. vii. 15.

SO ſaid Daniel a long time paſt: I may truly repeat his declaration, and ſhall think it a favourable circumſtance if they do not trouble the reader alſo. In my dream I found myſelf upon a lofty hill whoſe ſummit was enveloped in clouds, and every thing upon it had a moſt extravagant appearance: Every perſon ſeemed moſt fantaſtically dreſſed and whimſically employed; ſome were bottling up the air in phials to diſcover what is was made of; ſome were making ſcales to

* Chap. iii. 2, 3. † Ver. 9. ‡ Ver. 10—20.

weigh

weigh the planets in; ſome finding out a new method of guiding the tides, and ſome a new way of forging thunderbolts; ſome were buſy in mending the Bible by their reaſon, and ſome accommodating religion to their paſſions and failings; ſome decked themſelves in cobwebs; ſome ſtrutted along in ribbons; ſome were making themſelves wings of wax, and ſome building pyramids of ſnow. "Bleſs me," ſaid I, rubbing my eyes, "where am I got to?" A decent-looking man who had the appearance of a Methodiſt preacher, and happened to be near me, replied, "This, Sir, is the *Hill of Conceit*; and theſe are the ſelf-made philoſophers and doctors of the place; take care you are not infected with their madneſs; make haſte to yonder valley, or you will ſoon catch the peſtilence of the place." Thanking him for his advice, and inquiring his name, I turned my ſteps downward. "I am *Plain Truth*," ſaid he; "mind how you proceed." This caution was neceſſary, for I was ſoon ſurrounded by a hoſt of projectors, and propoſers, and authors, and ſuch-like perſons, who ſolicited my ſubſcription and patronage for their different ſchemes and propoſals; I forced myſelf from them, and made my eſcape at the expenſe of a few ſhillings, overhearing, as I paſt, the title of empty fellow, want of taſte, &c. liberally beſtowed on me by thoſe I had forſaken. The way downward was intricate and dangerous, from the narrowneſs of the path, and the many pits and precipices before me, and the windings on either ſide; and to add to my diſcouragements, the people on the top of the hill pelted me as long as I was within their reach; among other things one large folio ſmote me violently on the head, and cauſed me conſiderable uneaſineſs for ſome time. The valley at firſt view preſented no extraordinary appearance, I ſaw but few perſons, and thoſe few ſeemed rather reſerved and but plainly clad—I ſaw nothing like magnificence, but there was no meanneſs—I ſaw no ſpacious parks, but the land was highly cultivated, and the fields were covered with flocks—I ſaw no ſigns of extreme riches, but there was no poverty viſible. "Pray," ſaid I to a damſel employed in weeding a neat little garden, "what place is this?" "This, Sir," ſaid ſhe, "is *the Valley of Lowlineſs*; will you pleaſe to ſtep into our cottage, my father will make you welcome." I thankfully accepted the offer, being weary with my journey. Putting on the air of a gentleman, I walked in an erect poſture to the entrance, and unfortunately held my head ſo high as to ſmite it againſt the top of the door-way. A venerable old man, father of the damſel, ſaid to me, "Sir, you muſt ſtoop before you can enter here:" Taking his advice

I found myſelf within the neateſt and cleaneſt habitation I ever beheld; it was furniſhed with primitive ſimplicity and the trueſt taſte, nor was any ingredient of real elegance wanting. The walls were ornamented with drawings of Scripture ſubjects, ſketched by the hand of the ingenious damſel; one corner of the room was occupied by a muſical inſtrument, which aided the family in the harmony of praiſe; and a great variety of books filled the ſhelves, which were ranged beneath the pictures, and formed the ſolid viands of the mental entertainment. After gazing awhile on theſe unexpected excellencies, the old gentleman reached me a ſtool, deſiring me to reſt myſelf; it was rather *low* and hard, but I ſoon found that I was ſafely and comfortably ſeated. "I am glad," ſaid my hoſt, "to ſee you here; we find a pleaſure in entertaining ſtrangers. To-morrow is to be a day of joy with us, my daughter is then to be married, and you will add to our pleaſure by your company." After returning thanks to my kind hoſt, and partaking of a plain but plentiful repaſt, I requeſted, if it would not be diſagreeable to him, that he would explain to me ſomething of the good family by which I was ſo hoſpitably entertained. He thus readily complied with my requeſt: "You perceive," ſaid he, "that our valley is ſituated between two lofty hills; from the firſt all the inhabitants have deſcended, and after having procured a ſufficient inheritance in the practice of huſbandry, our deſign is to remove to the hill on the oppoſite ſide. My father's name was *Guilt*, he ſquandered away a fine family eſtate, and left me and my brother in an embarraſſed condition; my mother's name was *Weakneſs*, and myſelf, their eldeſt ſon, was called *Folly*. The early part of my time was thrown away in ſearch of pleaſure, and rioting in all ſort of extravagance; but finding myſelf like to be ruined by it, I turned my mind ſeriouſly to buſineſs, and ſet up *robe-making*, and went about to eſtabliſh for myſelf a trade and reputation of my own; but as I could never get good materials to work with, and could never fit myſelf, nor any one elſe, my buſineſs failed, my work turned to rags, and I found myſelf, with all my induſtry, poor and naked. I accordingly quitted the trade, and became miſerable and melancholy, when a perſon called in upon me one Sunday morning, and without any ceremony, ſaid to me; 'Ariſe, go hence; this is not your reſt, it is polluted;' and ſo plainly repreſented to me the folly of my projects, and the amount of my debts, that I began to tremble for the conſequence. At his advice I committed the ſettling of my affairs into his hands, and finding it neceſſary, I changed

changed my name from *Folly* to *Repentance*, and immediately ſet off for this valley. On my arrival here I became acquainted with an honeſt character called *Faith*, who introduced me to a good ſort of perſon called *Gratitude*, with whom I ſoon married, and ſhe it is who enables me ſtill to diſcern and reliſh the principal enjoyments of my exiſtence; I may truly ſay ſhe makes my joys double, and baniſhes all repining from my habitation. The fruit of our union is the daughter who firſt addreſſed you; her name is *Humility*, and a meek and cheerful daughter ſhe is. The Lord of our village, who reſides on the hill above us, frequently viſits every inhabitant of the valley, and always has his eye upon us. He has introduced to my daughter a cheerful youth of great proſpects, named *Content*, and to-morrow they are to be united in marriage." I felt myſelf inſtructed by the narration, and much edified with the expreſſions of thankfulneſs which the good lady *Gratitude* mingled with the diſcourſe. After the cheerful ſervice of praiſe, with which the evening was concluded, their ſervant *Dutiful* ſhowed me to reſt. In the morning I was early ſummoned to unite with them in the ſong of thankfulneſs; after which the youth *Content*, blithe as the enraptured lark when he hymns his oblation to the riſing ſun, led the damſel to the altar, accompanied by all the family, myſelf an humble follower in the train. The Lord of the village honoured the company with his preſence at dinner, and when it was concluded, tenderly embraced the young couple, and thus pronounced on them his prophetic benediction:

"The union of *Humility* with *Content* ſhall be bleſſed; their cup ſhall be full, and their portion ſhall be great; they ſhall have a goodly heritage. From them ſhall proceed a ſon, and his name ſhall be *Happineſs*; he ſhall be the joy of his family, the companion of the religious, and all men ſhall ſeek his friendſhip." After which he repeated the following ſong, which all the company ſung:

I.

THRICE happy the ſouls in this lowly retreat,
Remote from the mountain of *Guilt* and *Conceit*,
Where weary *Contrition* a refuge ſhall find,
And *Faith* his ſweet union with *Gratitude* bind.

II.

Repentance and *Gratitude* here ſhall bring forth
Humility, faireſt of daughters on earth;
In happy alliance her life ſhall be ſpent
In the riches and pleaſures that ſpring from content.

III.

Content and *Humility* here ſhall be crown'd
With *Happineſs* ſweet as on earth can be found:
Ye ſpirits by pride or by ſorrow diſtreſt,
Come dwell in the valley, and you ſhall find reſt.

As I joined heartily in the ſong, the exertion waked me from the pleaſing viſion, and, alas! I found myſelf ſtill in the country of *Conceit*; but I alſo felt a reſolution, by divine direction, to ſeek for a ſettlement in the valley.

ALIQUIS.

COPY *of a* LETTER *of the late Rev.* JOHN BERRIDGE, *of Everton, Bedfordſhire, to the Rev.* Mr. ———, *a Goſpel Clergyman at C*———.

IF every pariſh church were bleſſed with a Goſpel miniſter, there could be little need of itinerant preaching; but ſince theſe miniſters are thinly ſcattered about the country, and neighbouring pulpits are uſually locked up againſt them, it behoves them to take advantage of fields or barns to caſt abroad the Goſpel ſeed. But all are not deſigned to be *rural deans*: How are we to judge who are? If you are enabled to preach without notes—feel an abiding deſire to ſpread the Goſpel—meet with calls for this purpoſe—comply with the calls—find the word ſealed, and, if perſecuted and threatened, have the word given for ſupport: Where theſe concur (and theſe are juſt my own experience), I have no doubt but ſuch a miniſter is deſigned for a *rural dean* or a *rambling biſhop*.

When you open your commiſſion, begin with laying open the innumerable corruptions of the hearts of your audience: Moſes will lend you a knife, which may be often wetted at his grindſtone. Lay open the univerſal ſinfulneſs of nature, the darkneſs of the mind, the frowardneſs of the will, the fretfulneſs of the temper, and the earthlineſs and ſenſuality of the affections. Speak of the evil of ſin in its nature—its rebellion againſt God as our ſovereign—ingratitude to God as our benefactor—and contempt both of his authority and love. Declare the evil of ſin in its effects—bringing all our ſickneſs, pains, and ſorrows—all the evils we feel, and all the evils we fear—all inundations, and fires, and famines, and peſtilences—all brawls, and quarrels, and fightings, and wars, with death to cloſe theſe preſent ſorrows, and hell afterwards to receive all that die in ſin.

Lay open the ſpirituality of the law, and its extent, reaching to every thought, word, and action, and declaring every tranſgreſſion,

greſſion, whether by omiſſion or commiſſion, deſerving of death. Declare man's utter helpleſſneſs to change his nature, or to make his peace. Pardon and holineſs muſt come from the Saviour. Acquaint them with the ſearching eye of God, watching us continually, ſpying out every thought, word, and action, noting them down in the book of his remembrance, and bringing every ſecret thing into judgment, whether it be good or evil.

When your hearers are deeply affected with theſe things (which is ſeen by the hanging down of their heads), preach Chriſt. Lay open the Saviour's almighty power to ſoften the hard heart and give it repentance—to bring pardon to the broken heart, a ſpirit of prayer to the prayerleſs heart, holineſs to the filthy heart, and faith to the unbelieving heart. Let them know that all the treaſures of grace are lodged in Jeſus Chriſt for the uſe of the poor needy ſinner, and that he is full of love as well as power—turns no beggars from his gate, but receives all comers kindly—loves to bleſs them, and beſtows all his bleſſings *tithe-free*. Farmers and country people chop at that. Here you muſt wave the Goſpel flag, and magnify the Saviour ſupremely. Speak it with a full mouth, (*ore rotundo*), that his blood can waſh away the fouleſt ſins, and his grace ſubdue the ſtouteſt corruptions. Exhort the people to ſeek his grace, to ſeek it directly, ſeek it diligently, ſeek it conſtantly, and acquaint them that all who thus ſeek ſhall aſſuredly find the ſalvation of God.

Never preach in working hours; that would raiſe a clamour. Where you preach at night, preach alſo in the morning; but be not longer than an hour in the whole morning ſervice, and conclude before ſix. Morning preaching will ſhow whether the evening took effect, by raiſing them up early to hear.

Expect plain fare and plain lodging where you preach, yet, perhaps, better than your Maſter had. Suffer no treats to be made for you, but live as your hoſt uſually lives, elſe he may grow weary of entertaining you: And *go not from houſe to houſe* *. If the Clergy rail at you where you go, ſay not a word about it, good or bad †. If you dare be zealous for the Lord of Hoſts, expect perſecution and threats; but heed them not. Bind the Lord's word to your heart. The promiſe is doubled for your encouragement ‡. The chief blocks in your way will be *the prudent Peters*, who will beg, intreat, and beſeech you to avoid irregularity. Give them the ſame anſwer that Chriſt gave Peter §; they ſavour of the things which be of

* Luke, x. 7. † Matt. xv. 14. ‡ Jer. i. 19. Idem, xv. 20. § Matt. xvi. 23.

men: Heed them not. When you preach at night, go to bed as ſoon as poſſible, that the family be not kept up, and that you may riſe early. When breakfaſt and morning family prayer are over, go away directly, that the houſe may be at liberty. Don't dine where you preach, if you can avoid it: It will ſave expenſe, and pleaſe the people. If you would do work for the Lord, as you ſeem deſigned, you muſt venture for the Lord. The Chriſtian's motto is, *Truſt, and go forward*, though the ſea is before you ¶. Do then as Paul did, give up thyſelf to the Lord; work, and confer not with fleſh and blood, and the Lord be with thee.

Dear Brother,

Your's affectionately,

J. B.

To the Editor.

REV. SIR, *Barbican, Feb.* 21, 1794.

I HAVE frequently been entertained and profited by the peruſal of the Evangelical Magazine, and the laſt Number appeared to me to have excelled thoſe which have appeared before. As I have promiſed to do any thing in my power to promote the work, I ſend you the following piece for inſertion, if you think it deſerving a place in the publication. The lady gave me the account with her own mouth.

ANECDOTES OF MRS. LE P——.

MRS. Le P., to whom the ſubſequent anecdotes relate, was a French lady, who came over to England in the younger part of her life, with much of the vivacity for which the French nation has been remarked. She was particularly under the eye of a grave phariſaic lady, by whom ſhe was perſuaded to go to church; but the dull jejune manner in which the officiating clergyman performed his office, ſo different from the manner of foreign divines, diſguſted her ſo much, that ſhe withheld her attention, and actually fell faſt aſleep. This her Engliſh friend was exceedingly angry at, and reproved her for it ſharply. On another Lord's day ſhe was conveyed by the ſame guide to hear the Rev. Dr. Fordyce; but his exceſſive action provoked her riſibility to ſuch a degree, that ſhe burſt involuntarily into a loud laugh, and ſhe was deſired to walk out of the place of worſhip, where ſhe had certainly

¶ Exod. xiv. 15.

ſhewn

ſhown too little regard for the Divine Being and his worſhippers. On returning home ſhe was very properly and ſeverely remonſtrated with; at which ſhe found herſelf ſo much hurt, that ſhe reſolved to frequent no more places of worſhip. After this her friend, returning from church one Sunday, found her reading a romance; at this ſhe was out of all patience, and told her ſhe could not bear it, but would rather wiſh her to go to her own popiſh chapel than thus to break the Sabbath. She replied, in broken Engliſh, "What can I do, Madam? I go to church to pleaſe you, and there I fall aſleep; I go to meeting, and there I laugh; and to tell you the truth, I think my own religion is not the right religion, for that teaches me to worſhip images, and God ſays thou ſhalt *not* make any graven image: If, therefore, Madam, I go to any place of worſhip, it ſhall be to hear a *Mr. Whitefield*, for I have heard great things of him."—"Well," ſaid her Engliſh friend, "we will inquire where he preaches, for I had rather you ſhould hear him than go on profaning the ſabbath in this manner." In conſequence, an inquiry was made where Mr. Whitefield's place was: That great man was then dead, which neither of the ladies knew at that time. They ſoon learned, however, that it was near Moorfields where his congregation uſually aſſembled. In ſearch thereof they ſet out on one Lord's day evening; and coming near the place called Little Zoar, they obſerved many people going in and coming out, and it ſtruck them this muſt be the place. They heard the ſermon, and Mrs. Le P. exclaimed, "This is the good doctrine, this is the good doctrine!" Her wiſe friend begged her not to judge too haſtily, as ſhe would make inquiry whether they taught good works; "for," ſaid ſhe, "by their works we are to know them."—"True, Madam," ſaid the Gallic lady, "the hint is good;" and when inquiry was made, they were found to be Antinomians. The ladies, therefore, forſaking this place, ſoon viſited the Tabernacle. Mr. Titus Knight was the preacher, and the native of France, enraptured, cried out, "This is the good and right doctrine, and here they live well too! Here I will attend."—"Yes," ſaid the prudent ſelf-righteous lady; "it is my opinion they believe predeſtination here; and you cannot think it right that God made any of his creatures to be damned."—"O no!" ſaid Mrs. Le P.; "but I will certainly inquire for myſelf." The next opportunity was eagerly embraced, and the zealous inquirer, ſeating herſelf by a good old woman of the congregation, who had more zeal than prudence, whiſpered, "Pray, Madam, do they believe predeſtination here?"—"Why predeſtination," ſaid ſhe,

ſhe, " how can they avoid believing it ? The Bible is full of it." The queriſt was thunder-ſtruck. She haſtened home, and the firſt queſtion was, " Do they believe predeſtination there ?" —" An old lady told me they did," was the reply. " But," ſaid the French lady, " I am determined to aſk the miniſter myſelf." Not long after ſhe had an interview with Mr. T. Knight: " Pray, Sir," ſaid ſhe, " will you allow me to aſk you a few queſtions ?"—" By all means," ſaid the good man. " Then you muſt know," ſaid Mrs. Le P., " I was brought up a Roman Catholic, and I think that is not the right religion, becauſe they worſhip images; and I come, Sir, to hear you with pleaſure. But, Sir, my friends tell me you believe predeſtination, and a good old lady, one of your congregation, confirms it; I have, therefore, taken the liberty to aſk yourſelf about it." Mr. Knight wiſely ſaid to her, without a direct anſwer, " Don't you believe what every old woman ſays. Do you believe you are a poor ſinner ?"—" O yes, Sir."—" Do you feel the want Jeſus Chriſt ?"—" O yes, Sir," Then ſaid Mr. Knight, " Continue to hear the word of God, and ſearch the ſcriptures to ſee whether I preach the truth or not." She took his advice, and ſome little time after he preached on the ſubject of predeſtination, and deſired his hearers to compare what he had to ſay with their Bibles. The French lady did ſo, and was quite overcome with conviction of the truth. The queſtion now with her was not, whether predeſtination was a truth of God or not, but whether ſhe was one of the happy number appointed to ſalvation. She afterwards became an eſtabliſhed Chriſtian, was joined to the Rev. Mr. Brewer's church, died in the Lord ſome years ſince, and was interred in that gentleman's burying-ground.

JOHN TOWERS.

ANECDOTE.

HENRY IV., King of France, was in every point of view a great man. It reflects no ſmall honour on his piety, that on the return of his birth-day he made this reflection: " I was born," ſaid he, " as on this day, and, no doubt, taking the world through, thouſands were born on the ſame day with me; yet, out of all thoſe thouſands, I am probably the only one whom God hath made a king. How peculiarly am I favoured by the bounty of his providence !"

A Chriſtian too, reflecting on his ſecond birth, may, with greater reaſon, adore the free and ſovereign grace of God. " I am,"

"I am," he may probably say, "the *only one* of a large family, or a larger circle of friends, that at present *appears* to be of the election of grace. In the midst of a congregation of many hundreds, or, perhaps, thousands, I was possibly the only one on such a day, and under such a sermon, to whom the voice of Christ came with power! How much more do I owe to God than if I had been born to all the honours, cares, and dangers of an empire!"

Mr. Editor,

IF you, or any of your correspondents, would favour me with an explanation of the eighth and ninth verses of the sixteenth chapter of St. Luke's Gospel, you will oblige your constant reader, INDAGATOR.

Mr. Editor,

DOES the Spirit of God in regeneration produce a new principle in the heart, or only impart a new light in the understanding? TARDUS.

RELIGIOUS INTELLIGENCE.

Sketch of a SERMON, *preached by the Rev.* J. BARRETT *of* Kidderminster, *at the Quarterly Meeting of Independent Ministers of the County of Worcester, held at Stourbridge on Wednesday the 5th of March* 1794.

Blessed is that servant whom his Lord, when he cometh, shall find so doing. Matt. xxiv. 46.

THE sermon was introduced under the most serious impression of the solemn truth asserted by the Apostle, that "the coming of the Lord draweth nigh." The signs of the times intimate the last age of the world to be approaching; for the shadows of the evening are fast stretching over it, and there is melancholy reason to fear the accomplishment of our Lord's prediction, verse the 21st. The Scripture teaches us that the coming of Christ will be preceded by prevailing declension in the power and practice of religion, connected with prevailing infidelity and profanity, 1 Thess. ii. 3. 2 Pet. iii. 3. Such are the dark polluted shades which bring on the midnight of the world. The solemn warning should therefore engage our most serious thoughts: "Behold the bridegroom cometh, go ye out to meet him." This led to a more particular discussion of the text; by offering,

I. A few observations upon the great event spoken of in the text, *the coming of Christ*. This coming is, in Scripture, referred to all those great revolutions

revolutions in the world which prepare the way for the final appearance of Chriſt, as the Judge of quick and dead. It implies—

1. The fall and deſtruction of Antichriſt. For when the Lord Jeſus is deſcribed in the 19th chapter of the Revelations, as riding forth out of heaven upon a white horſe, the final deſtruction of Antichriſt is largely repreſented from the 11th to the 21ſt verſe.

2. The calling and converſion of the Jews, and their preſent ſtate, conſidered as an intimation of this. While every other nation, which has been ſubdued and ſcattered, has mingled with the general maſs, by a remarkable interference of Providence, the Jews, though ſcattered, have ſtill remained for many hundred years a diſtinct and ſeparate people. The deſign of this preſervation is their converſion, and reſtoration. See Hoſea, i. 11. Amos, ix. 14. Rom. xi.

3. The *revival of religion* and the *univerſal ſpread of the Goſpel.* The converſion of the Jews is connected with the bringing in the fulneſs of the Gentiles: A moſt deſirable event, deſcribed in ſublime and enlivening ſtrains, Iſa. lx. The brightneſs of this proſpect ſpreads a mildneſs over the preſent gloom, and cheers the believer's heart amidſt all the wickedneſs and miſeries which diſtreſs the nations, and diſtract the world. Theſe are pleaſant moments, when we can, as it were, turn our backs upon the things that now are, and realize the accompliſhment of what ſhall ſurely be. Hab. ii. 14.—*Wars and fighting ſhall now ceaſe,* for the luſts and wicked paſſions which occaſion them will be univerſally ſubdued, Iſa. lxv. 25.—*Religion ſhall univerſally prevail, and govern the thoughts and conduct of men.* Every thought ſhall be brought into obedience, and every mean of enjoyment ſanctified. Zech. xiv. 10.—*Outward peace and proſperity ſhall then be abundantly experienced.* When grace reigns through the earth, Providence ſhall ſmile upon the fruits of it. Amos, ix. 13.

Such are the deſirable events which may be expected to flow from preſent calamities, and prepare the way for our Lord's final appearance. Should Satan be let looſe any more to diſturb the happineſs of the world, it will be but for a ſhort ſeaſon; for the great drama will ſoon be cloſed, and ſalvation perfected, by the coming of Chriſt in the clouds of heaven with power and great glory. This led to a conſideration of,

II. The ſtate and conduct by which his people are prepared to meet him. "Bleſſed is that ſervant, &c." Although the words may peculiarly apply to the caſe of miniſters, the exhortation they contain is by no means to be confined to them. Every member of the church of Chriſt is made ruler over a few things, and therefore it is required that he be found faithful. For the encouragement of every one, therefore, the promiſe is given, "Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing." *So doing* implies a conduct conſiſtent with the character deſcribed in the foregoing verſe, *a faithful and wiſe ſervant.* Faithfulneſs ſuppoſes a truſt. Now every faithful ſervant of Chriſt is intruſted with the truths of the divine word, the improvement of his own mind, the edification of his intimate connexions, and the peace and proſperity of the church. It was therefore obſerved,

1. This faithfulneſs requires a zealous attachment to the truths of the divine word. The doctrines which Scripture reveals, are not only true, but important, and their importance is connected with their truth: *e. g.* If Jeſus Chriſt be truly and properly God, as well as man, it muſt be no trifling profanity to treat him as a mere creature. If the death of Chriſt were indeed a ſacrifice of atonement, required by divine juſtice, for the expiation of human guilt, it muſt be a fearful thing to ſtand in the preſence

fence of the living God after having treated it as unneceſſary, and counted the blood of the covenant a common thing. If the work of the Holy Spirit be eſſentially neceſſary to ſanctify our polluted nature and fit us for heaven, it ſurely muſt be dangerous infidelity, which prevents our ſeeking his aid, and inſpires the vanity that we can do without him. A departure from the faith is therefore aſſerted to be one of the moſt awful ſigns of the laſt days, 1 Tim. iv. 1. At ſuch a time zeal for truth may expoſe us to many ſneers and injuries; but becauſe the Lord is at hand, wiſdom, as well as duty, requires the faithful ſervant to be *ſo doing*. Never can there be greater occaſion for this zeal, than when many depart from the faith, and their word is eating as a canker, &c. Faithfulneſs requires,

2. Circumſpect and diligent attention to the improvement of our own minds. Preparation for Chriſt's coming requires a freedom from the vices, as well as the errors, of that dark period which precedes the great event: This ſpirit of preparation is inconſiſtent with all coldneſs, formality, conformity to the preſent world, and undue attachment to worldly things. To this ſpirituality we are urged by the circumſtances of the preſent times: When every temporal intereſt is threatened by the ſpreading ſtorm, it is the believer's intereſt to have an anchor caſt within the veil, and his hope ſtedfaſt in the unchangeable Redeemer.

3. A practical concern for the edification of his intimate connexions is alſo required. The faithful ſervant of Chriſt is in this view his brother's keeper. If at the head of a family, his obligations are peculiarly ſtrong to uſe his authority and influence for the ſpiritual good of his family. The conduct of the ſervant in the text is deſcribed in relation to his intimate connexions, for whoſe welfare he is greatly concerned. This demands,

4. *Activity and zeal in the ſervice of the church.* Although each member of the church be not poſſeſſed of equal talents, yet every one has it in his power to do ſomething. The weak may countenance and encourage the ſtrong, as eaſily as the ſtrong can help and forward the weak. If they cannot take an active part in public exerciſes of religion, they can do good by conſtantly attending them. The feebleſt Chriſtian can pray in ſecret for the proſperity of Zion. The pooreſt believer can meet with God's people, and converſe upon what he has felt and taſted of the word of life. And becauſe the Lord is approaching, it is becoming all his ſervants to be found ſo doing. Heb. x. 25. Laſtly,

5. *A life of general uſefulneſs* is a neceſſary preparation for this ſolemn event. It is for every talent to be out at uſe, for every virtue to be in conſtant exerciſe, to obſerve the duties of every relation in which we ſtand—In our families to be teachers of righteouſneſs and patterns of holineſs—As members of the church, to be found faithful to our ſolemn engagements, and walking in all the ordinances and commandments of the Lord blameleſs; and to ſtand in the world as the ſervants of God, and the friends of his creatures; ready for every good word and work.

Then followed a brief deſcription of—

III. The bleſſedneſs promiſed in the text. This bleſſedneſs is to be underſtood in reference to the coming of Chriſt, and ſo intimates ſeveral important things:—As,

1. The Chriſtian's *ſafety* in times of danger, beautifully repreſented, Iſa. xxvi. 20.

2. His *confidence* in ſeaſons of trouble. Though death and judgment be before him, he is nothing terrified: The coming of his Lord is the ap-

pearance of a Friend, a Saviour for whom he is in the habit of looking and longing:—His language therefore is, "Even ſo, come Lord Jeſus!"

3. His acquittal in the day of judgment, and the approbation of his conduct. The cenſures of the world will then be overwhelmed with the applauſes of heaven, and the ſmiles of the Judge himſelf.

4. An exceeding great and eternal reward. Thus will commence an eternity of bleſſedneſs.

The whole was cloſed with a ſerious application of the ſubject.

1. Learn the neceſſity of renewing grace. Without this there can be no faithfulneſs, for that implies a principle. There muſt be a principle of divine grace in the heart. For want of attending to this, ſo many profeſſors are lukewarm, temporizing, and unfaithful. If we properly count the coſt, and ſet out well, having the grace of God in our hearts, we ſhall be diligent to cultivate its growth, and to be faithful to Him who hath called us.

2. Let Chriſtians keep the coming of Chriſt conſtantly in view. Amidſt the changes of time, remember, they all tend to this great point, "for, he that ſhall come, will come, and will not tarry." Therefore, be ye alſo ready!

ON Friday, April 5, 1794, a Special Meeting was held by the Independent Church at White Row, Spitalfields, London; when the Rev. John Good, who lately reſigned his paſtoral charge, at Potterſbury, Northamptonſhire, having made an explicit declaration of his faith, to the entire ſatisfaction of the church, was, in the firſt place, admitted a member of their ſociety, in full communion, and then, by the reciprocal declarations uſual on ſuch occaſions, accompanied with ſolemn prayer, actually admitted and conſtituted the paſtor of that ſpiritual flock.

Several reſpectable miniſters having received the invitation of the church to unite with them in imploring the bleſſing of God, both upon paſtor and people; Wedneſday, April 9, was ſet apart for that purpoſe; when, a numerous audience being aſſembled, the ſervice was conducted by the following Reverend Gentlemen: Mr. Clayton introduced the worſhip in a ſhort and ſuitable prayer. He afterwards read the third chapter of the Firſt Epiſtle to Timothy, and part of the fifth chapter of the Firſt Epiſtle to the Theſſalonians, beginning at the twelfth verſe. The ſeveral Pſalms and Hymns, judiciouſly ſelected, were read by Mr. Jennings. Mr. Barber next proceeded in prayer. Dr. Davies then delivered a diſcourſe, which did equal honour to the ſolidity of his judgment and piety of his heart, founded upon Nehemiah, x. 39. "We will not forſake the houſe of our God."

We did intend to have given a copious extract of the Sermon, but learning that an application has been made to the Author to preſent it to the Public, through the medium of the preſs, we forbear to anticipate the pleaſure which, we doubt not, will ariſe from the peruſal of the whole.

The diſcourſe being concluded, two prayers were offered up, the former by Mr. Brewer, and the latter by Mr. Towle, which, we apprehend, would have made a more pleaſing impreſſion upon the auditory, had they been *ſhorter*, the attention of the people having been long excited in the former parts of the ſervice.

Dr. Davies's Sermon is ſold by R. Good, No. 63, Biſhopſgate Without.

OBI-

OBITUARY.

ON Monday, Jan. 13, 1794, died at the houſe of the Rev. Cornelius Winter, Painſwick, Glouceſterſhire, Mr. Joſhua Wood, Student, in the 23d year of his age. His mother dying when he was only a few months old, he was adopted by a pious aunt and uncle, who gave him a trade, and brought him up under the Goſpel. For many years no evidence appeared of a concern for the ſalvation of his ſoul; but on the contrary he contrived numerous expedients, of which his imagination was not unfruitful, to divert his attention from what the miniſter was delivering from the pulpit. In this careleſs condition he continued until the removal of Mr. Winter from Marlborough to Painſwick, when it pleaſed God to render his catechetical exerciſes efficacious to the converſion of his ſoul.

From this period a pleaſing alteration was viſible in his whole conduct. He devoted every leiſure moment to the attainment of ſpiritual knowledge, and embraced every opportunity that offered, favourable to private devotion. His aunt and uncle were happy in the pleaſing change, and cheriſhed every hopeful appearance. His punctual attendance on public worſhip, and his ſerious deportment, attracted the notice of Mr. Winter, who ſometimes put him to pray among other young people who met together to be inſtructed. In theſe exerciſes, he gave ſuch ſpecimens of his ability as determined Mr. Winter to take him under his care, in addition to other youths, who were educated by him for the ſacred miniſtry at the ſole expenſe of George Welch, Eſq. of London.

Though his previous education had been extremely ſlender, compared with his fellow-ſtudents, yet his indefatigable application to ſtudy flattered the hopes of his tutor, that he might in time become a uſeful preacher. At Michael Dean, and Rural Dean, in Glouceſterſhire, the people were edified by his occaſional viſits, and with pleaſure anticipated the termination of his academical ſtudies, when they hoped to enjoy his ſtated labours; but, by a violent cold he had taken in a journey to Michael Dean, which brought on a decline, all their expectations were diſappointed.

From the firſt attack of his diſorder, he was ſo weak as to be unable, without great difficulty, to pray in the family; but, by the kind attention of 'Squire Ellis and his worthy lady, his life, under God, was protracted beyond the expectations of his friends. Though he had no ecſtatic joy, yet through the whole of his illneſs he was aſſured of his intereſt in the bleſſed Redeemer; and at intervals enjoyed a ſweet and heavenly ſerenity. As death approached, his pleaſure increaſed; and the laſt words he uttered were, "I am happy." Soon after he fell aſleep in Jeſus.

Thus, after much preparation for the ſervice of the ſanctuary, when he was looking forward to the full exerciſe of his talents, he was ſtopped by death's arreſt. It is not for mortals to cavil at the diſpenſations of an all-wiſe God; but it rather behoves them to adopt that ſubmiſſive and adoring language, "Even ſo, Father; for ſo it ſeemeth good in thy ſight."

JOHN NOTTAGE, coachman to a gentleman in the neighbourhood of Hoddeſdon, was, on the 30th of January laſt, thrown from his horſe, and after lingering five days in excruciating pain he died of the bruiſes he received: During which time the power of divine grace was abundantly diſplayed in ſupporting him in his paſſage through the valley and ſhadow of death.

He was a very plain and illiterate man, but well taught of Him who teacheth to profit. Being called by grace in his youth, he continued more than twenty years an honourable member of a diſſenting congregation of the Baptiſt denomination.

After his fall, he told one of the family, into which he had lately entered, and in which he was greatly reſpected and tenderly treated, that on the very morning when this mournful providence took place, he found his ſpirits unuſually invigorated, and ſo blind to what a day might bring forth, that he was looking to future comfort in the ſituation Providence had placed him; and with which he had a few days before expreſſed very great ſatisfaction to a relation.

From the beginning of this ſolemn event, he viewed it as a divine diſpenſation, and in expreſſions of thankfulneſs, ſaid, "It is not eternal miſery that I ſuffer; I believe ſome wiſe end is to be anſwered by it; it is to make me watch and pray more."

Whenever he was aſked, how he found himſelf? his anſwers generally were, "In no great pain." Being ſpoken to of the bleſſed Redeemer, he broke out, "A friend at all times that ſticketh cloſer than a brother. Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man to conceive, what he hath laid up for them that love him and are the called according to his purpoſe."

On the morning he died, being aſked of the ſtate of his ſoul, whether he found himſelf reſigned to the will of God? he anſwered with much vehemence, "*Yes*, if my treacherous heart doth not deceive me. The Lord's will be done, whether for life or death;" and added, "Into thy hands I commit my body and ſoul for time and eternity."

Looking forward to his diſſolution, he ſaid, "I ſee a ſtraight path before me. O! it is better than riches, or honours, or all the pleaſures of this vain world."

About half an hour before his death, from being nearly exhauſted, he quite revived, inſomuch that he ſpake and moved like a man in perfect health, and ſaid to one in the room, "Come near; don't be afraid; Why are you ſorry? you ſhould rather be glad." Then in a triumph, he exclaimed, "Ah! ah! Behold a miracle, a blade of graſs, or one cut down as ſoon, ſtrong in the Lord."

A perſon in the room, fearing his earneſtneſs would hurt him, deſired him to be compoſed; but he was the more fervent, ſaying, "You are tired of hearing me, but I don't think you'll ſee me again. I think you a good-natured man, but good nature will not do, except you are found in Chriſt."

He appeared, indeed, to have been favoured with a glimpſe of the heavenly Canaan; for he ſaid, with much tranſport of ſoul, "Though heart and fleſh fail, God is the ſtrength of my heart and my portion for ever."

He had all the time a ſtrong ſenſe of his own unworthineſs, and ſaid, when an orange was offered him to moiſten his parched lips, "I do not deſerve a bit; I am unworthy of every favour."

The whole of his diſcourſe was one continued theme of abaſing himſelf, and glorifying God and his grace. He increaſed in joy and praiſe to the laſt moment; and ſweetly and calmly fell aſleep in the arms of his beloved Redeemer, and ſo ſuddenly, that one of the company continued talking to him, not knowing that he was dead. A funeral ſermon was preached on the occaſion, from Matt. xxiv. 44. May the writer and reader of this account be alſo ready, for we know not when or how our Lord will come.

ON Friday, Feb. 21, 1794, died greatly lamented, Mrs. Foxall, wife of Mr. Foxall, ſurgeon at Walſall in Staffordſhire, aged thirty-four.—Sometimes unfavourable circumſtances, known to exiſt in the temper or conduct of otherwiſe valuable characters, have rendered it a painful taſk to publiſh to the world even their ſupports in a dying moment. But this, through divine mercy, was not the caſe of Mrs. Foxall: Her death was lovely, and her life alſo was truly ornamental. Her general deportment was ſuch as gave no juſt ground of offence to the Jew, nor to the Gentile, nor to the church of God. In her, the prudent manager of the family, the tender parent, and the affectionate wife, beautifully harmonized. It may with ſtrict propriety be ſaid, "She adorned the doctrine of God her Saviour in all things." Her good works were abundant; yet theſe ſhe totally renounced in point of dependance, and gloried *only* in the righteouſneſs and croſs of Jeſus.

The deceaſed had known the power of the Goſpel upwards of ten years, near eight of which ſhe was a reſpectable member of the Independent church at Walſall. To her religious engagements ſhe was punctual and ſteady, while her inoffenſive and exemplary walk rendered her a ſilent inſtructor, and a great bleſſing to all her connexions. Nothing but abſolute neceſſity ever kept her from public means of inſtruction and grace; ſhe continued to go until (the laſt time of her attendance) ſhe was under the neceſſity of being conveyed home in a chair. Truly, "ſhe loved the habitation of God's houſe, and the place where the divine honour dwelleth!"

Mrs. Foxall's diſorder, of which ſhe died, was a dropſy: For near ſeven years, ſhe bore the complaint with uncommon reſignation and patience, although ſhe was frequently pregnant during that period; and, at different times, loſt 146 quarts of water. Her laſt child was born only a few days before ſhe died, which in mercy God removed before the parent. In this part of the divine conduct Mrs. F. greatly rejoiced, believing (as ſhe ſaid), "the babe was ſafely lodged in the arms of its heavenly Father."

When every mean uſed for Mrs. Foxall's recovery appeared fruitleſs, a few days before her death, a near relation entreated her to withdraw as much as poſſible her attention from temporal concerns, which at this time, perhaps, occupied too great a place in her mind. She thankfully received the faithful hint, and ſaid, "I am too much like Martha;" and then, like one preparing for a needful journey, ſhe began to ſet her houſe in order. From that hour until her death her thoughts turned principally, not to ſay wholly, upon what related to the ſoul and eternity. Although weak and languid in body, ſhe became a preacher of righteouſneſs to all about her. Huſband, children, relatives, and ſervant, were ſeverally addreſſed; and cautions, directions, warnings, and conſolations, ſuitably adminiſtered. It was aſtoniſhing how ſhe was enabled to adapt her diſcourſes to the ſtate and circumſtances of her friends, while all ſhe uttered tended to repreſent the depravity of human nature, the condeſcenſion of Jeſus, and the ſufficiency of God's grace to ſupport the believer under every trial! The peace, the ſalvation, the holineſs of her relatives and friends were now matters of great concern to her, and for theſe her ſoul went out to Jehovah. Gratitude to God, and to thoſe of her houſehold who attended her, even to the ſervant, was expreſſed in the ſtrongeſt terms; and every favourable appearance in Providence ſhe could remember, was pointed out as matter of thankfulneſs to the Lord, and ground of ſupport to her afflicted family. Thus grace was poured into her lips, and God himſelf was in all her thoughts.

About

About three days before her departure, it was adviſed to remove ſome water from her by tapping, to which ſhe thankfully ſubmitted. A near relative expreſſing his fears ſhe might not have ſtrength for the operation, ſhe ſaid to him, "Remember, if I ſink under it, it will be well with me. Should the Lord ſee fit to raiſe me up again, I may be able to do ſomething for my family; but if it be the Lord's will, I am rather willing to depart." Perceiving herſelf faint, ſhe turned her head toward a ſiſter (ſtanding by her), and with a low voice ſaid, "I am going; and then, with aſtoniſhing energy, uttered thoſe emphatical words of the Olney Hymns:

"One gentle ſigh their fetter breaks;
We ſcarce can ſay, "They're gone,"
Before the willing ſpirit takes
Her manſion near the throne."

As death made ſpeedy approach to her earthly tabernacle, her ſoul appeared to renew its ſtrength. Her more compoſed intervals were ſtill employed in ſpeaking for God to her family. Mrs. Foxall ſtrongly recommended the Bible, declaring, "that her eſteem for that precious book had been ſuch, that it grieved her to ſee one of her children at any time place a candleſtick, or lay any thing improper upon it;" and added, "The word of God has been, and ſtill is more than my neceſſary food." A ſtriking paſſage, from Mr. Hervey's Meditations, was about this time read to her upon the reſurrection of the body; upon which ſhe remarked, "It is all very well, but one text of Scripture is far ſuperior to me." Upon being aſked, whether any paſſage lay upon her mind, which ſhe might wiſh to be improved upon her death; ſhe preferred one that had been greatly bleſſed to her ſoul in time paſt, from Galatians, ii. part of the 21ſt verſe, "If righteouſneſs come by the law, then Chriſt is dead in vain:" Upon which ſhe ſaid, "It may ſeem an odd text for a funeral diſcourſe, but it has been a great text to me." Some time after Satan was permitted to tempt her that her former experience was a deluſion, which ſhe ſaid, "ſunk her to the earth," adding, "I am a poor worm indeed, but I ſee ſo very plainly the blood of Chriſt cleanſeth from ſin, that I have not the ſhadow of a doubt." Upon being requeſted for her body's ſake not to talk too much; ſhe replied, "What a mercy it is that I am enabled to ſpeak a word for God, who have ſaid ſo little for him when I was in health!" Her animal ſpirits now ſinking, ſhe ſaid, "Remember my ſoul is ſafe: I make a great diſtinction between the ſoul and body; I am upon the rock; my truſt and dependance is alone upon Chriſt; if I periſh, it ſhall be at his feet:" And continued, "But ſurely this is not a deluſion? (meaning her experience;) no, it is a reality; if this be dying, it is ſweet to die." Her friends begging her again not to exhauſt herſelf, ſhe ſaid, "I believe I have done with things of a temporal nature: Now, Lord, letteſt thou thy ſervant depart in peace; this moment! this *very* moment! Oh my impatience! I ſhall be kept a little longer!" (Through the whole of her laſt ſickneſs ſhe expreſſed her fears of returning, as ſhe termed it, into the wilderneſs again.) After remaining ſilent for a time ſhe ſaid, "I have been talking with Jeſus; I ſhall be with him by and by." She was ſoon after in extreme pain of body; upon which ſhe obſerved, "There is a needs-be for this."

A few hours before her departure, while in pain, ſhe uttered theſe words, "Be ſtill, and know that I am God;" and ſome time after repeated, "Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen thy ſalvation." Juſt before ſhe expired, while conflicting with the agonies of death,

death, looking to her afflicted partner, she rehearsed these words, "*They wrestled hard,* my dear husband;" and then fell asleep in Jesus.

Should this account fall into the hand of an unbeliever, or a profane character; let him ask himself, whether he may expect, without repentance towards God and faith in our Lord Jesus, to die like Mrs. Foxall; but let her supports remind the trembling believer that the righteous have hope in their death. "Blessed are the dead who die in the Lord, saith the Spirit."

The funeral sermon was preached, on Sunday, March 2d, to a numerous auditory at Walsall New Chapel. M.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Address to the Inhabitants of the Colonies, established in New South Wales and Norfolk Island. By the Rev. Richard Johnson, A. B. *Chaplain to the Colonies: Written in the Year* 1792. 12*mo. Pages* 74. *Price* 1*s.* London, *printed for the Author.* Mathews, Deighton, &c.

THIS pamphlet is peculiarly interesting on account of the situation in which it was written. Of the innumerable instances in which the science of navigation, the enterprise of commerce, and the speculations of government, have become subservient to the spread of the Gospel, none appears to have been, at its commencement, more worthy of observation than that which has occasioned the publication before us.

When the stupendous plan of colonizing one of the remotest parts of the earth with malefactors from this country was first announced, whatever difference of opinion arose concerning its civil and political expediency, every friend to the spiritual interests of mankind, who knew Mr. Johnson's character, rejoiced at his appointment to be chaplain to the intended settlement. It is to be numbered among the salutary consequences (tending to the same object) of a connexion between some gentlemen, eminent for abilities, integrity, and piety, and those who have direction of our public affairs. Mr. J.'s acceptance of the charge was not merely dictated by the best of motives, but decided under the most distressing apprehension of the difficulties, hardships, and dangers, inseparably attending it. The same principles have kept him at his post, notwithstanding the complicated discouragements which have arisen from want of the comforts and supports of life, the subtle villainy of the convicts, the blind ferocity of the natives, and an ignorance and hatred of real religion in those whose peculiar province it was, from duty to their country and mankind, to cherish and promote it. The Christian world will learn with surprise and indignation, that no building has been erected or appropriated for the worship of God, after six years from the establishment of the

colony. The writer of this article thinks it incumbent on him to point out this cauſe for national humiliation, having been an eye-witneſs to the ſame contempt of Chriſtianity in other diſtant parts of the world under Britiſh government. It is hoped, that the neglect and oppoſition of religion in New South Wales will in ſome meaſure be remedied under that gentleman who ſucceeds to the chief authority there; as his manner of writing, and (as we underſtand) his general character, indicate a regard to the over-ruling providence of God.

Mr. J. very properly aſſigns, as reaſons for this printed addreſs, the increaſing numbers and extent of the colony, and (which we lament) a diminution of his own ſtrength and health; the unavoidable conſequence of which is an impoſſibility of preaching to, or converſing with, *all* who are under his charge. The ſettlements about Port Jackſon ſeem, from the public accounts, to be twenty miles apart; and thoſe upon Norfolk Iſland, ſome hundreds of leagues diſtant. *This* ſpot, difficult and dangerous as it is of acceſs, was occupied very early, and has been viſited by Mr. J. It has doubtleſs been no ſmall diſcouragement to him, in ſuch circumſtances, to have no fellow-labourer in the Goſpel with him. Some years ſince, a ſerious clergyman ſailed in the *Guardian* frigate; but returned, after experiencing the utmoſt danger and ſufferings on the voyage, having been one of thoſe who were wonderfully preſerved in a boat, that left the ſhip when it was ſuppoſed to be irretrievably loſt. The deſign, which was then fruſtrated, has by this time, we truſt, been accompliſhed by the arrival of another pious miniſter, who left this country laſt Auguſt.

In the firſt part of the Addreſs Mr. J. "gives a *ſummary* of the great *truths* which as a miniſter of the Goſpel he is commiſſioned and commanded to preach." He illuſtrates them with familiarity, and urges them with the fervency of a man who is in earneſt for the ſalvation of ſouls. He dwells upon thoſe ſubjects which are moſt comprehenſible and intereſting. His language reſembles that of the firſt century more than that of the eighteenth. Of the manner in which he enforces his doctrine, by appeals to fact and common ſenſe, a judgment may be formed from the following extract, which refers to the curſe denounced on man at the fall, p. 10.

"And is not this threatening, at leaſt in part, already put in execution? Whence is there ſo much ignorance and contempt of God? Why do mankind ſo eagerly, ſo univerſally, purſue the vain pleaſures and follies of the world, while they ſeldom think of God their Maker? From whence proceed the infidelity, blaſphemy, lying, theft, ſabbath-breaking, ſlandering, and the many horrid evils, which every-where abound? Whence is it that ſo many, in this colony, labour under ſuch ſore and complicated diſorders, pains, and miſeries? Why are ſo many, both young and old, taken away by death? And why is it that others, who ſee all thoſe things, do not take warning by them, to prepare for their own latter end? Brethren, all theſe are ſo many undeniable proofs and evidences of what

what I have ſaid; namely, that we are fallen and guilty creatures These are the effects of Adam's ſin and diſobedience. The certain conſequences of which would have been unavoidable and endleſs miſery, both of ſoul and body, to himſelf and all his poſterity, had not ſome means been provided, ſome way laid open, for his and their recovery."

After this general view, the author, in the ſecond part, preſents ſome *advices* for conduct *in particular reſpects*. He exhorts to *ſearch the word of God* for the ground of faith and practice; forcibly perſuades to obſerve and reverence the *Lord's-day*; and inculcates conſtancy and diligence in *prayer*. He then makes a tranſition to thoſe *offences* againſt which he had found it moſt neceſſary to ſet his hearers on their guard. He faithfully and earneſtly warns them againſt *ſwearing*, *uncleanneſs* and *adultery*, *theft*, *idleneſs*, and *diſreſpect* to *ſuperiors*. He enforces the whole by arguments founded in their *own* preſent and future welfare, the comfort of their *friends* and *kindred*, the good of *thoſe who ſucceed* them in like unhappy circumſtances, and that of the poor unenlightened *ſavages* who daily viſit or reſide amongſt them. On this ſubject he obſerves; "If theſe ignorant natives, as they become more and more acquainted with our language and manners, hear you, many of you, curſe, ſwear, lie, abound in every kind of obſcene and profane converſation; and if they obſerve, that it is common with you to ſteal, to break the ſabbath, to be guilty of uncleanneſs, drunkenneſs, and other abominations; how muſt their minds become prejudiced and their hearts hardened againſt that pure and holy religion which we poſſeſs? Oh beware of laying ſtumbling-blocks in the way of theſe blind people *, leſt the blood of their ſouls be one day required at your hands!—And yet I fear, yea, I well know, that they have already heard and ſeen too much of ſuch language, and ſuch practices amongſt us. Already ſome of them have been taught to ſpeak ſuch language as they continually hear; and though they do not yet underſtand the meaning of the words they uſe, they can utter oaths and blaſphemies almoſt as readily as their *Chriſtian* inſtructors. By-ſtanders divert themſelves with their attempts in this way, and think it is fine ſport. But, my friends, the Scripture declares they are fools who make a mock at ſin †. Theſe things cauſe much ſorrow to thoſe who have any reverence for God, or pity for their fellow-creatures. I readily profeſs my own deep concern for theſe proceedings, and my utter abhorrence of them. And I moſt earneſtly intreat you, if you cannot inſtruct them in what is better, to have no communication at all with them. For if you make them partakers of your ſins, you muſt anſwer for it at the great day of judgment; if they riſe up againſt you, for miſleading them, it will be much more tolerable for them than for you." p. 67, 68.

* Lev. xix. 14. † Prov. xiv. 9.

He closes his address with an affectionate plea, that they would seriously and repeatedly read and consider it for *his* sake, and for the sake of God and of Jesus, the Saviour; committing them, and it, to the blessing of the Holy Spirit.

We earnestly recommend this effusion of the author's heart to the perusal and the prayers of all who love Christ in sincerity. The piety and zeal which it breathes will hardly admit the notice of a few unguarded expressions, which we could, however, wish to have been corrected, as it will probably fall into the hands of some who would eagerly lay hold of a frivolous cavil. The following *notice*, from the Rev. H. Foster, and A. Martin, Esq. claims our particular attention: "As Mr. Johnson has ordered a great number of the addresses to be sent to New South Wales to be *given* among the settlers and convicts; it is the wish of Mr. *Martin* and Mr. *Foster*, who are his agents, to defray the expense of the whole impression, that the profit arising from the sale of the remainder may be placed to Mr. *Johnson*'s account.—Donations for this purpose will be received by either of his agents."

Extended as our account already is, of a work, which, though its length is quite sufficient for the probable attention of those to whom it is addressed, is in itself small, and still more so in relation to the comprehensive nature of its objects; we cannot dismiss it without recording an anecdote which exhibits the author in a truly admirable light. A gentleman of literary eminence had the curiosity to converse with some convicts who had escaped from Port Jackson in an open boat across the ocean, and were afterwards brought in confinement to England. Amongst other subjects of inquiry, he asked, what kind of a *Chaplain* there was at the colony? The poor wretches, who had readily answered his former questions, hesitated at this; evidently impressed with awe. Their testimony, which, in *this* instance, will doubtless be deemed unexceptionable, was, that *they did not believe there was so good a man beside in the whole world.* The gentleman repeated this circumstance in a mixed company, where, unknown to him, the person was who had procured the office for Mr. Johnson.

The Church of God; or, Essays upon some descriptive Names and Titles, given in the Scriptures, by God the Holy Ghost, to the General Assembly of all True Believers in God the Son, or the God-man Jesus Christ, and denoting the Nature and Means of their Salvation, through the everlasting Covenant, made by God the Father with those Divine Persons in the one Jehovah. 12mo. *Pages* 408. *Price sewed* 4*s. bound* 4*s.* 6*d.* Trapp, and Matthews, London. 1793.

For the present useful publication the religious world is much indebted to the learned author of *Horæ Solitariæ*. His familiar acquaintance with the languages, in which the Scriptures were written, though neither the only, nor the most essential requisite, is certainly

certainly an eminent qualification for aſcertaining with preciſion the meaning of thoſe names and titles which the Holy Ghoſt has uſed to characterize and deſcribe the general aſſembly of true believers. The importance of ſuch an inveſtigation is obvious, ſince, as he well obſerves, " the very names of perſons and things in God's own language, contain in them the doctrines and principles of the moſt momentous truths."

The following are the terms he has explained, each of which is made the ſubject of a ſeparate eſſay: Church—Tabernacle—Temple—Houſe of God—City of God—Body of Chriſt—Chriſtians—Choſen—Adopted—Heirs—Born of God, or Regenerate—Children of God—Circumciſed—Baptized—Juſtified—Saints—Zealous of good Works—Hidden, or Select Ones—Strangers, and Pilgrims—Choſen Generation—Royal Prieſthood—Peculiar People, or Holy Nation—Firſt-born—Levites—Portion, or Heritage—Faithful—Priſoners—Ranſomed, or Redeemed—Free—Gathered—Healed—Fed—God's Huſbandry—Watered—Witneſſes—Preſerved—Glorified.

What the reader may expect to find in theſe Eſſays, we cannot expreſs better than in the author's own words. He tells us, " That it is his general intention to ſhow from theſe names, that they not only relate to the *perſons* of thoſe objects of divine favour, but alſo to certain *doctrines* or *principles*, which ſhow the means, the order, the privileges, which the divine wiſdom hath uſed in their behalf, or conferred upon them, and which, for the information and comfort of their minds, God deviſed and ordained the titles and terms to expreſs and declare. The name which God gives muſt be right; and the ſenſe, or doctrine of the name, muſt as neceſſarily be true. To take away the meaning of the name, would be to deſtroy God's purpoſe in giving it; and to allow the meaning will be to allow all the leading or eſſential principles, which concern man's preſent peace and eternal ſalvation."

The criticiſms are generally ſhort and judicious; the deductions clear; the reflections pious; and the whole well adapted to inform the judgment and warm the heart.—Under the appellation, *Children of God*, we are preſented, at one view, in parallel columns, with a ſummary of the opinions of Antinomians, Pelagians, Semi-Pelagians, Arminians, Semi-Arminians, and Orthodox, upon the *Fall and Depravity of Nature*, and upon *Grace*. Their different ſentiments are fairly ſtated; and errors refuted by being confronted with truth. Many good things are advanced in the eſſay upon the term *Priſoners*; but we queſtion the propriety of applying that term as a *deſcriptive title* of the Church of *True Believers*. It very properly deſcribes their ſtate by nature, while they were the ſlaves of ſin, and ſhut up under the law; but true believers are ſet at liberty by Chriſt their great deliverer. Bondage and freedom, liberty and confinement, cannot be predicated of the ſame perſons, at the ſame time. The learned author will pardon the freedom of this remark, which is not deſigned to detract from the merit of a

performance, which we have perused with much pleasure and profit—a performance which we highly approve, and strongly recommend.

Towards the close of the volume, he informs us, that he purposed to treat of several other titular descriptions of the church; such as, Friends and Brethren of Christ—Jewels, or Precious Stones—Lights—Stars—Bride—Flock—Sealed—Spiritual Hebrews, Jews, Israelites—Soldiers of Christ—Meek—Remnant—Vessels of Mercy—Disciples, &c.; but that the consideration of swelling the volume, so as to render it expensive to the poor, deterred him from a further prosecution of the subject. We hope, however, he will not relinquish his design of finishing what he has so successfully begun.

Evangelical Faith and Union; recommended in a Sermon, on Philippians, i. 27. *preached at Kidderminster, on the 11th of December* 1793, *before the Association of Independent Churches in Worcestershire; and published by their Desire. By the Rev.* George Osborn. 8*vo. Pages* 50. *Price* 9*d.* Hole and Brandish, &c. Worcester; Pearson, Birmingham; Longman, London. 1794.

An excellent sermon! preached before a respectable auditory, upon a very important occasion.

Actuated by a laudable zeal, several divines of the county of Worcester assembled together at Kidderminster, to determine upon some plan for a *Religious Association*; that, by uniting the efforts of many serious ministers and churches in one common cause, they might more effectually promote the interest of religion, and spread the knowledge of Christ in the world. Previously to the formation of their plan, they attended divine service at the Rev. Mr. Barrett's meeting, where Mr. Osborn delivered from the pulpit this very judicious discourse. Having directed their attention to the *principle* upon which the Association should be founded, the *object* it should have in view, and the various *means* by which their good intentions may be carried into effect, he suggests a few *motives* to stimulate their exertions, and induce them to co-operate strenuously and harmoniously in the closest bonds of Christian friendship.

Such a discourse must, undoubtedly, have had some influence upon the wise resolutions entered into immediately after, and which Mr. Osborn has transcribed into the preface. We should be happy to hear that similar societies were formed in every county; and happier still, should it please God to crown their endeavours with a success far exceeding their expectations.

As a specimen of this author's animated style, and with a view of awakening compassion in the minds of our brethren towards the millions of our fellow-creatures, who are perishing for lack of knowledge, we select the following passage: "The deplorable state of mankind, destitute of religion, affectingly calls upon us, in this

highly-favoured land, to ſtrive for more general good.---Out of eight hundred millions of ſouls, which is the ſuppoſed population of the world, it appears from ſurveys lately made, that four hundred and eighty-one millions are ſtill ſunk in total darkneſs, heatheniſm, and idolatry! Of the reſt, one hundred and forty millions are Mahometans; nine millions Jews; and only one hundred and ſeventy millions are *nominal* Chriſtians! Of theſe latter, ninety millions are Papiſts, or Catholics; thirty millions Greeks and Armenians; and fifty millions only are called Proteſtants! But of this latter number, how few comparatively are alive to God: And how much do error, hypocriſy, and ſin prevail, even among the moſt privileged! 'Oh! when ſhall the kingdoms of this world become the kingdoms of our Lord and of his Chriſt!' When ſhall the knowledge of ſalvation be univerſal, and all nations be bleſſed with the light and power of the Goſpel!

"Brethren, the wretched condition of ſinners forcibly addreſſes all our nobleſt feelings, and calls us to unite our prayers, our influence, and our utmoſt exertions, to enlighten and reform them: And remember, the only effectual inſtrument to be thus employed, is the Word and Goſpel of Chriſt. Science may expand the mind; arts and manufactures may provide for preſent ſupport; commerce may enrich; and ſpreading humanity may liberate the enſlaved; but the religion of Jeſus alone can ſave immortal ſouls."

The General Religious Inſtruction of the Poor, the ſureſt Means of producing univerſal National Happineſs. Repreſented in a Sermon, preached on Sunday, September 30, 1792, *at Hemel-Hempſtead, Herts; for the Benefit of the Sunday Schools eſtabliſhed in that Town, and ſupported by the voluntary Contributions of the Inhabitants, who thus ſecure to* 180 *poor Children the Advantages of Religious Inſtruction. By* John Liddon. 8*vo.* 31 *pages. Price* 6*d.* London, Dilly; Hemel-Hempſtead, Chapman.

Mr. Liddon, having taken for his text, Iſa. ii. 6, 7, 8, 9. acquaints his hearers, That hiſtory hitherto is little better than a repetition of the weakneſſes, vices, and miſeries of mankind, but that revelation ſets before us a pleaſing proſpect of future happineſs in this world, by informing us that ignorance ſhall be diſpelled, and the malevolent paſſions ceaſe to reign---That this deſirable change will be produced by the univerſal diffuſion of the knowledge of the Lord; an event which Sunday Schools are calculated to accelerate, as their profeſſed object is to diffuſe this knowledge---That for ſix years paſt he has annually delivered a diſcourſe in favour of this charity, and now juſtifies the continuance and improvement of it upon the following ground: "*That the general religious inſtruction of the poor, is the ſureſt means of promoting univerſal national happineſs.*"--- The truth of this propoſition he demonſtrates by various arguments, and concludes with an animated addreſs to his auditory in general, and a ſuitable word of advice to the poor children.

Though

Though we conſider this diſcourſe to be very good, ſo far as it goes, yet it would have afforded us more pleaſure in peruſing it, had any intimation been given of the atonement and righteouſneſs of Chriſt, by which alone *guilty* creatures can obtain happineſs, and of the transforming operations of the Holy Spirit, by which alone *depraved* creatures are qualified to enjoy it. Whatever changes may be produced in ſociety for the better, either by Sunday Schools, or any other mode of inſtruction, the transformation of men into "the moral image of God," is never attributed in Scripture to a "*diffuſion of knowledge*," but to *the waſhing of regeneration, and the renewing of the Holy Ghoſt*. Inſtead therefore of teaching the poor and illiterate, that "the knowledge of the Lord ſhall transform men into his image;" it would give them as true and favourable an idea of "the religion of Jeſus," were we to abide by the apoſtolic language, "*But we all, with open face, beholding as in a glaſs the glory of the Lord, are* CHANGED INTO THE SAME IMAGE *from glory to glory, even as* BY THE SPIRIT OF THE LORD." 2 Corinthians, iii. 18.

National Calamities, Tokens of Divine Diſpleaſure: A Sermon preached at the Meeting-houſe, Dean Street, Tooley Street, Southwark, on February 28, *being the Day appointed for a General Faſt. By* William Button. 8*vo.* 33 *pages. Price* 6*d.* Trapp. 1794.

This is a plain ſermon, and not unſuitable to the occaſion upon which it was preached. After a brief introduction the author obſerves, "That God is angry with us as a nation, and the tokens of his diſpleaſure are evidently upon us—That our wickedneſs is the cauſe of God's anger, and of thoſe tokens of his diſpleaſure—That God obſerves our words and conduct, and beholds an awful want of repentance, and neglect of ſelf-examination." In the diſcuſſion of theſe ſubjects, he laments the calamities of war, and the unhappy diviſions which ſubſiſt among us, praiſes our civil conſtitution, and expreſſes great thankfulneſs for the bleſſings we continue to enjoy under the preſent reigning family. He enumerates a few prevailing ſins which our peculiar circumſtances greatly aggravate, and earneſtly exhorts us to repentance, which, he maintains, though it be not the *cauſe* of it, is indiſpenſably neceſſary to national, as well as to individual ſalvation.

POETRY.

POETRY.

ODE TO MAY.

HAIL! loveliest of thy sister train
Of Months that dance around our sphere,
Thy sweet return I greet again,
And welcome thee with heart sincere:
With jocund voice thy praise I sing,
Fairest of months, and Queen of Spring!

The fields, beneath thy sky serene,
Now coats of loveliest verdure wear,
Late russet hills are clad in green,
The groves with foliage thick appear,
And flowers of various hues adorn
The vales, and blossoms deck the thorn.

The gardens, like a blooming bride
Just ready for the bridegroom's arms,
Stand deck'd in all their flow'ry pride—
In all the lovely Flora's charms,
And to th' enraptured eye convey
The captivating power of May.

The feather'd songsters of the grove,
In notes melodious, loudly sing,
And fill with harmony and love
The blooming bosom of the Spring;
Whilst buzzing insects join the lay,
And welcome the return of May.

The numerous herds in merry mood
Now gambol o'er the flowery plain,
Now clip with joy the balmy food,
And triumph in thy pleasing reign:
Reptiles too feel themselves grow strong,
And gamesome creep the earth along.

Nor idle are the finny brood,
They skim with joy the liquid way,
And as they glide along the flood
Grow vig'rous from the beams of May;
They sport upon the cascade's side,
Then dance adown its foaming tide.

Lo! all creation smiles around,
Enamour'd of thy gentle sway;
Hills, vallies, flocks, and birds resound
Thy charms—O, ever blooming May!
And the high praise of God benign,
Who gave thy sun serene to shine.

Thus, while the various creatures pay
The grateful tribute of their love,
Let mortals join the heav'nly lay;
The whole angelic host above
Will listen to the song divine,
And, pleas'd, in the grand chorus join.

O Jesus, string my unstrung lyre,
Infuse into my soul thy grace,
Fill me with that seraphic fire,
Which burns in them who see thy face,
The fire of love, which shall survive
The wreck of worlds, and ever live.

Then of Jehovah's power I'll sing,
Who spreads abroad the wintry skies,—
Causes the blooming sweets of spring,
And summer's ripening grain to rise,
And gives to autumn all his store,
And life to *me* who now adore.

SPRING.

HAIL Spring, delightful season, hail!
With joy I see thy kind return!
Now woods, and plains, and hill, and dale,
No longer Winter's ravage mourn.

Thy milder influence has spread
On ev'ry hand a pleasing scene;
Nature, awhile t' appearance dead,
Is now array'd in lively green.

Beneath our feet the daisies spring,
And richly deck the lovely lawn;
And odours sweet on zephyr's wing
Are to our senses gently borne.

The feather'd songsters tune their lays,
Expressive of their love and joy;
And, in their great Creator's praise,
Their pow'rs of melody employ.

So when the spring of Gospel-day
Visits some poor benighted land,
The mists of error flee away,
And sacred truth takes her bright stand.

The moral world begins to wear
An aspect milder, more benign;
And men, who fierce as lions were,
Are chang'd to lambs by pow'r divine.

The voice of joy is heard around,
Joy, from a sense of sin forgiv'n,
Joy, for the sacred Gospel's sound,
Which teaches men the way to heav'n.

O! that the happy time were nigh,
When the bless'd spring of Gospel-day,
On ev'ry land beneath the sky,
Might shed its vivifying ray!

K.

CRUCIFIXION.

IN this ſad tragedy had I no ſhare?
Yes, O my ſoul! thy ſins he came to bear:
I ſharpen'd ev'ry thorn that tore his head,
The pangs he bore, he bore them in my ſtead;
I twin'd the cords that bound him to the ſtake,
And form'd the knotted wire that plow'd his back;
The rugged nails that fix'd him to the tree,
Tho' driv'n by Roman hands, were forg'd by me;
My ſins did vigour to that arm impart,
And forc'd the ſpear that pierc'd him to the heart;
Tho' other hands my Saviour crucified,
'Twas in my ſtead the glorious Sufferer died.

O! let me look on him my ſins have pierc'd,
And mourn, in ſeas of pungent grief immers'd.
O! let me weep for him, and him alone,
As ſome ſad father for an only ſon.
O! let my bowels never ceaſe to move,
And yearn with gratitude for dying love!

ELAKISTOTEROS.

RESURRECTION.

BEHOLD my Saviour and my King!
From death's dominion freed;
Break out my voice, and joyful ſing,
"The Lord is riſen indeed!"

He ſpoil'd the power of ſin and hell;
And tho' he once did bleed,
Now, Oh my ſoul! exulting tell,
"The Lord is riſen indeed!"

Who once led captive, now in chains,
Behold him captive lead!
And ſing, in loudeſt, nobleſt ſtrains,
"The Lord is riſen indeed!"

For men, thro' ſin condemn'd to die,
In Heav'n he lives to plead:
Then raiſe your ſongs of triumph high,
"The Lord is riſen indeed!"

Truſt him, my ſoul, nor doubt his grace,
For thee he'll intercede,
And ſing, to his exalted praiſe,
"The Lord is riſen indeed!"

MINOR quam MINIMUS.

ASCENSION.

BEHOLD! what glorious conqu'ror comes,
Majeſtic as the mighty God;
See on his helm the waving plumes,
And all his armour ſtain'd with blood.
See o'er his ſeat the trophies hung,
A pond'rous ſpear his arm ſuſtains!
Behold his chariot drawn along,
See Death and Hell in captive chains!
Behold the car aſcends the ſky!
'Tis Chriſt; his angels on him wait,
The rapid courſers move on high,
And ſtop at heaven's eternal gate.
Angels, obedient at his word,
Unfold the everlaſting doors,
With ſhouts receive their conqu'ring Lord,
And in the rolling chariot pours.
The ſteeds whirl on the rapid wheels,
The brazen axel ſeems to groan,
O'er heav'n's wide plain, and tow'ring hills,
They bear the Victor to his throne.
There the great Interceſſor lives,
And pleads for guilty man below;
Pardon, and grace, and peace receives,
On hoſtile rebels to beſtow.
To humble ſuppliants at his feet
Theſe heav'nly gifts are ever ſure:
Be this, my ſoul, thy ſafe retreat,
Then reſt from hell and death ſecure.

ATTICUS.

THE following LINES *were compoſed by a* SERVANT MAID, *nearly a Century ſince.*

SAYS *Faith*, "Look yonder, ſee the crown
"Laid up in Heaven above."
Says *Hope*, "Anon it ſhall be mine;
"I long to wear 't," ſays *Love*.

Deſire ſaith, "What! is there my crown?
"Then to that place I'll flee;
"I cannot bear a longer ſtay,
"My reſt I fain would ſee."

"But ſtay," ſays *Patience*, "wait awhile,
"The crown's for thoſe that fight;
"The prize for thoſe that run the race,
"By faith and not by ſight."

Thus Faith doth take a pleaſing view,
Hope waits, Love ſits and ſings,
Deſire, ſhe flutters to be gone,
But Patience clips her wings.

YPSILON.



REV. JOHN EYRE, A.M.

Hackney.

THE

Evangelical Magazine,

FOR JUNE, 1794.

BIOGRAPHY.

The Rev. THOMAS WILLIAMS, late Curate of Halberton, Devon.

THE Rev. T. Williams was a younger ſon of reſpectable parents. His father, who had been exceedingly ſucceſsful in buſineſs, and had retired with a liberal fortune, having ſeveral children, deſigned this ſon for commercial life. At a proper age he was placed in a principal houſe at Bath, where he conducted himſelf with an aſſiduity which procured him a conſiderable ſhare of reſpect, and induced him to hope his future applications would be attended with ſimilar proſperity to that which had crowned the exertions of his father. During that time, though his character had never been tainted with the groſſer immoralities, he betrayed too ſtrong an inclination to the pleaſures of the age, and a predilection for the company of thoſe young people, who "walk according to the courſe of this world."

Curioſity, which influences many perſons to viſit places of divine worſhip, and which has in many inſtances been overruled for ſalutary purpoſes, led him one evening to the Chapel of the late Counteſs of Huntingdon, where a diſcourſe, delivered by the Rev. T. H. made, through the bleſſing of God, a deep and permanent impreſſion upon his mind. A ray of heavenly light, penetrating the gloom of ignorance which had hitherto darkened his underſtanding, produced genuine conviction, ſuch as is ever accompanied by that repentance, "which needeth not to be repented of." Upon examining his heart, he diſcovered his awful departure from the fountain of bleſſedneſs; and in earneſt ſupplication he implored the forgiveneſs of his ſins. "God, who is rich in mercy," attended to his prayer, and ſoon led him to a knowledge of that abundant grace which is in Chriſt Jeſus.

His regular and ſerious attendance at the chapel, together with the viſible alteration that appeared in his temper and conduct, ſoon attracted the obſervation, and excited the ridicule, of perſons leſs devoted to the intereſts of religion. A reciprocal ſhyneſs between him and his former juvenile aſſociates quickly followed. As he preferred, ſo he ſought, the company of thoſe Chriſtians, whoſe knowledge and experience were more mature than his own. But he was more particularly anxious to cultivate an acquaintance with Mr. H. the Clergyman, whoſe labours had been rendered ſo happily inſtrumental in tranſlating him "from darkneſs to light, and from the power of Satan unto God." In this, his earneſt wiſh, he was not long ungratified, for being ſoon after introduced, the mutual attachments of friendſhip enſued, which continued to increaſe till his removal by death. From the firſt moment of his ſerious impreſſions he cheerfully took up the reproach of the croſs. The Scriptures became his conſtant companions; and continuing to ſearch them daily, he viſibly "grew in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt."

About a twelvemonth after his converſion he was induced, in familiar converſation with his friend Mr. H., to acknowledge his ardent deſire to relinquiſh his ſecular vocation, and to devote his future life to the arduous and important duties of the Chriſtian miniſtry. In a ſubſequent viſit, the ſubject was renewed, when the poverty and other difficulties of a country Curate, preaching the doctrines of the croſs, being faithfully repreſented, he declared he had maturely conſidered all the inconveniencies connected with ſuch a change of ſituation, and, having repeatedly ſolicited divine direction, was convinced that he ſhould experience more happineſs as an indigent, deſpiſed, and laborious Curate, in being ſerviceable to ſouls redeemed by the blood of the Lamb, than he could poſſibly enjoy in gratifying the expectations of his relations, and becoming the moſt opulent inhabitant in Bath.

Three circumſtances, however, preſented almoſt inſuperable obſtacles: His deficiency in a previous education neceſſary to admiſſion into an Univerſity—his dependance upon his father for pecuniary aſſiſtance while at College—and a ſerious engagement he had entered into with an amiable young lady. But, contrary to his expectation, the ſubject having been communicated to all the parties concerned, his father, after ſome few demurs, complied with his requeſt; and the young lady with great cheerfulneſs acquieſced in whatever appeared to him to be the will of God. Having ſo far ſucceeded,

ceeded, he had but one more difficulty to obviate, fully to obtain the accompliſhment of his wiſhes. As this could be removed by nothing elſe but aſſiduity and application, he immediately put himſelf under the tuition of the Rev. Mr. Spencer, of Wingfield; and in thirteen months he made ſo rapid a progreſs in the acquiſition of the Latin and Greek languages, that he was perfectly qualified to enter the Univerſity. Accordingly, he removed to Oxford; where, by the kind aſſiſtance of his tutor, the Rev. Mr. Crouch, his improvement was almoſt unexampled. His excellent abilities and intenſe application attracted the notice, and merited the applauſe, of his ſuperiors; and his literary proficiency, united with his agreeable diſpoſition, procured him univerſal affection and eſteem. That no time might be loſt, he ſpent all his vacations at Wingfield, increaſing his ſtock of literature, while many others were indulging themſelves in allowed recreation. But in this purſuit of claſſical knowledge, the chief object of his heart was conſtantly kept in view. To his preparation for the work of the miniſtry he paid unremitting attention. He ſtudiouſly cultivated perſonal religion; carefully peruſed the ſacred Scriptures; and habituated himſelf to the compoſition of religious diſcourſes.

Arriving at the age when young men are generally permitted to enter into orders, he received the offer of a Curacy at *Halberton in Devonſhire*. This ſituation, by the advice of his tutor, he accepted, reſerving to himſelf the liberty of keeping his terms, in order to obtain his degrees.

The inhabitants of the pariſh were originally much prejudiced againſt the profeſſors of vital godlineſs, and ſome diſputes which had ariſen between them and the Vicar, reſpecting the payment of tithes, contributed to ſtrengthen the unfortunate prepoſſeſſion. In circumſtances thus intricate and diſtreſſing, Mr. W. poſſeſſed a prudence to which juvenile inexperience can rarely attain. By a deportment affable and conciliatory, yet tempered with a becoming dignity, he ſoon obtained the reſpect of many of the pariſhioners. His ſermons, which at firſt were written (though he never ſervilely attended to his notes), were remarkable for an elegant ſimplicity that attracted public curioſity, while the ſoundneſs of his doctrines, his affectionate earneſtneſs, and unequivocal fidelity, were rendered ſo effectual, by the bleſſing of the Holy Spirit, as to exceed his moſt ſanguine expectations.

His reputation daily increaſed, and many of thoſe who knew and experienced the power of Goſpel grace, came to hear him from the adjacent country. Some, who had withdrawn

drawn from the church, returned, and others, who had been dead in treſpaſſes and ſins, felt the influence of the word, ſo that there were "added to the church daily of ſuch as ſhould be ſaved."

Studious of the public good, he opened a Sunday evening lecture at the Vicarage, where, to as many as could be accommodated, he expounded the Scriptures, and frequently with many tears. He eſtabliſhed a weekly catechetical exerciſe, on which both children and adults attended. He viſited the poor at their habitations, every-where carrying a ſweet ſavour of divine truth; and "publicly, and from houſe to houſe, he ceaſed not to teach and to preach Jeſus Chriſt."

But notwithſtanding theſe diſintereſted labours, the pariſh was not without thoſe perſons whoſe prejudice and enmity excited them to ſpeak evil of the things which they could not comprehend. But, as the Son of God was, in his miniſtry, the moſt obnoxious preacher, to a ſinful, formal, hypocritical, and worldly-minded generation; ſo we ought not to expect that the ſervant ſhould be above his maſter. Mr. W. was "not aſhamed of the Goſpel of Chriſt." Though he wiſhed to approve himſelf a miniſter of God in well-doing, yet he was not intimidated by any opprobrious names that might be attached to the faithful diſcharge of his duty. Thoſe who ſought to excite prejudice againſt him muſt bear their own burden.

After the expiration of a year and ſome months he was admitted to prieſt's orders. Becoming more habituated to public ſpeaking, and ſomewhat liberated from that timidity which generally attends the original efforts of modeſt young men, he entirely relinquiſhed his notes, and began to diſplay ſuch a natural elocution and facility of addreſs, as preſaged a growing popularity. Thoſe who heard him in various places can bear witneſs to "the gracious words which proceeded out of his mouth."

But his ſhort and luminous courſe was rapidly advancing to its period. Pleaſing were his proſpects—favoured with a large and affectionate congregation—a competent fortune—a mind eager in the purſuit of knowledge—a heart dilated with love to God and the ſouls of men,—the bliſs of connubial friendſhip was apparently alone wanting to conſummate all that felicity aſſigned to mortals in the preſent world. This, in his own apprehenſion, was not far diſtant. He was preparing to fulfil his former engagements—the conſent of all parties intereſted was obtained—his houſe ſuitably furniſhed—his relations daily expected to receive the intelligence of his happy union—

union—the day of marriage was fixed—he left *Halberton* amidſt the benediction of his friends, and arrived at the manſion of the father of the young lady, near Hereford, on Tueſday evening the 11th of February. The Tueſday following was the day intended for the ſolemnization of their nuptials, and for an immediate return to *Halberton*. Four days were ſpent in pleaſing converſe with the object of his affection on ſubjects which indicated that their union was founded upon the beſt of principles—a mutual deſire of living together "as heirs of the grace of life."

Inſcrutable are the ways of Providence! yet we know that our God does "all things well." On Sunday, having dined, as uſual, in perfect health, he was ſoon after unexpectedly ſeized with a violent pain in his bowels. The affectionate attentions of his friends, and every medical application for relief, were in vain.—It was otherwiſe ordained.—"God had provided ſome better thing for him."—After the exerciſe of faith and patience during ſix and thirty hours of excruciating pain, a mortification relieved him, on the 18th of February 1794, from the ſufferings of mortality, and the very morning that expected him to appear as a bridegroom, beheld him a corpſe!

To thoſe who know that "to live is Chriſt, and to die is gain," there can be no doubt that for *him* "to depart, and be with Chriſt, was far better." But the ſingularly afflictive circumſtances of his death deſerve, on many accounts, to be lamented. The loſs ſuſtained by a numerous flock, the ſudden diſappointment of parental hopes, the anguiſh of a female heart united in tendereſt affection, and the general ſurpriſe occaſioned by this melancholy event, are ſubjects which cannot fail to excite very painful emotions. God does not forbid us to mourn, we are only forbidden to murmur. May the excellency of the life of ſo good a man awaken our imitation, and the ſuddenneſs of his removal quicken our diligence, and engage us to "be always ready!" A ſerious mind will draw a thouſand profitable reflections from the recital, while the wilful and careleſs walk on ſtill in darkneſs. Neither the providences of God, nor the warnings of his word, make any impreſſion on callous hearts. "They refuſe his counſels, and will have none of his reproofs."

> "They'd weep if told them, but a *month* they'd live,
> Yet laugh, uncertain of a *day*'s reprieve."

THE NATURE OF REGENERATION CONSIDERED.

An Anſwer to the Queſtion of TARDUS, *in the Evangelical Magazine for May*, p. 203.

" DOES the Spirit of God in regeneration produce a new principle in the heart, or only impart a new light in the underſtanding?"

MR. EDITOR,

THE queſtion, as ſtated by your correſpondent, I conſider as important; and as admitting of a ſatisfactory anſwer. Whether I ſhall be able to afford him ſatisfaction I cannot tell, but will do the beſt I can towards it. If we were called to determine *how*, or in *what manner* the Holy Spirit operates upon the human mind, great difficulties might attend our inquiries; but the purport of this queſtion ſeems to relate, not to the *modus* of his operations, but to the *nature* of what is produced. To this I ſhould anſwer, the Spirit of God in regeneration *does* produce a new principle in the heart, and not merely impart a new light to the underſtanding. The reaſons for this poſition are as follow:

Firſt, That which the Holy Spirit imparts in regeneration correſponds to his OWN NATURE: It is *holineſs*, or *ſpirituality*—*That which is born of the Spirit, is ſpirit.* But mere light in the underſtanding, as diſtinguiſhed from the bias or temper of the heart, has nothing in it ſpiritual or holy; it is a mere exerciſe of intellect, in which there is neither good nor evil.—The Scriptures, it is true, make frequent mention of ſpiritual light, and of ſuch light being imparted by the Spirit of God; but the terms *light* and *knowledge*, as frequently uſed in Scripture, are not to be underſtood in a literal, but in a figurative ſenſe. As ſpiritual darkneſs or blindneſs is not a mere defect of the underſtanding, ſo ſpiritual light is not the mere ſupplying of ſuch defect. Each of theſe terms conveys a *compound* idea, the one of ignorance and averſion, the other of knowledge and love. Hence the former is deſcribed as a *blindneſs of the heart*, and the latter as an *underſtanding with the heart* *. If I underſtand any thing of the theory of the human mind, there is a kind of action and re-action of the underſtanding and the affections upon each other. We are not only affected with things by our judgment concerning them; but we judge of many things as we are affected towards them. Every one

* Eph. iv. 18.—John, xii. 40.

feels

feels how eaſy it is to believe that as true which correſponds with our inclinations. Now *ſo far* as the deciſions of judgment are the conſequence of the temper of the heart, ſo far they are either virtuous or vicious. Of this kind is *ſpiritual blindneſs*. Men do not *like* to retain God in their knowledge. They *deſire* not the knowledge of his ways. Hence ignorance, in this figurative or compound ſenſe of the term, ſtands threatened with the moſt awful judgments—*Pour out thy wrath upon the heathen that* KNOW thee not—Chriſt will come *in flaming fire to take vengeance on them that* KNOW NOT GOD. Of this kind alſo is *ſpiritual light*: Hence the following language, *I will give them* A HEART TO KNOW ME —*God, who commanded the light to ſhine out of darkneſs, hath ſhined* IN OUR HEARTS, *to give the light of the knowledge of the glory of God in the face of Chriſt Jeſus*. This is that holy or ſpiritual knowledge which it is *life eternal* to poſſeſs; of which the *natural man* is deſtitute; which would lead us to *aſk for living water*; and which, had the Jewiſh rulers poſſeſſed, *they would not have crucified the Lord of Glory*. *Ye neither know me nor my Father*, ſaid our Lord to the Jews; *if ye had known me, ye ſhould have known my Father alſo*.—The want of *this* knowledge was the ſin of the Jews, and, as we have ſeen already. ſtands threatened with divine judgments; but the mere want of knowledge, according to the ſtrict and literal meaning of the term, and where it ariſes not from any evil bias of heart, which has induced us to ſlight or neglect the means, is not criminal; but, on the contrary, excuſes that which would otherwiſe be criminal. *Ahimelech* pleaded his ignorance of David's ſuppoſed rebellion before Saul; and it ought, no doubt, to have acquitted him. If the Jews had not enjoyed ſuch means of knowledge as they did, comparatively ſpeaking, they *had not had ſin*. Further, ſpiritual knowledge, or knowledge according to the figurative or compound ſenſe of the term, has the promiſe of *eternal life*; but knowledge, literally taken, as diſtinguiſhed from the temper of the heart, may exiſt in the moſt wicked characters, ſuch as Balaam and Judas; and though in itſelf it be neither good nor evil, yet it may be, and generally is, an occaſion of greater averſion to God and religion. Thus our Lord told the Jews, *Ye have both ſeen and hated both me and my Father*; thus many amongſt us who have long ſat under the preaching of the Goſpel, and long been the ſubjects of keen conviction, feel their enmity keep pace with their knowledge; and thus, at the laſt judgment ſinners will ſee and know the equity of their puniſhment, ſo that *every mouth will be ſtopped, and all become*

guilty before God; yet the enmity of their hearts, there is reaſon to think, will be thereby heightened rather than diminiſhed. In ſhort, mere knowledge is in itſelf neither good nor evil, but is eſſential to both good and evil; that is, it is eſſential to moral agency. If knowledge were obliterated from the mind, man would ceaſe to be an accountable being; in every condition of exiſtence, therefore, whether pure or depraved, he retains this in different degrees, and will retain it for ever, whatever be his final ſtate.

From hence I conclude that what is produced by the Holy Spirit in regeneration is ſomething very different from mere knowledge.

Secondly, That which the Holy Spirit produces in regeneration correſponds to the nature of DIVINE TRUTH: But the nature of divine truth is ſuch, that mere light in the underſtanding is not ſufficient to receive it.—In proof of the former of theſe poſitions I refer to the words of the apoſtle in Rom. vi. 17. *Ye have obeyed from the heart that form of doctrine which was delivered you*, or rather, according to the marginal reading, *into which ye were delivered* *. The Goſpel, or *form of doctrine* which it contains, is a *mould*, into which the heart, ſoftened like melted wax, is, as it were, *delivered* or caſt; and from whence it's receives its impreſſion. Every mark or line in the Goſpel mould leaves a correſpondent line in the renewed heart. Hence Chriſtians are repreſented as having the *truth dwelling in them*; their hearts being a kind of counterpart to the Goſpel.—That mere light in the underſtanding is not ſufficient to receive the Goſpel, will appear by conſidering the *nature* of thoſe truths which it contains. If they were merely objects of *ſpeculation*, mere light in the underſtanding would be ſufficient to receive them; but they are of a *holy* nature, and therefore require a correſpondent temper of heart to enter into them. The ſweetneſs of honey might as well be known by the ſight of the eye, as the real glory of the Goſpel by the mere exerciſe of the intellectual faculty. Why is it that the *natural man receiveth not the things of the Spirit of God, neither can he know them; but becauſe they are* SPIRITUALLY *diſcerned?* A ſpiritual or holy temper of heart is that in the reception of Goſpel truth which a reliſh for poetry is in entering into the ſpirit of a Milton or a Young. Mere intellect is not ſufficient to underſtand thoſe writers; we muſt *feel* as well as think; muſt poſſeſs a portion of the ſame ſpirit as that which poſſeſſed the writers; and why

* Εις ον παρεδοθητε.

ſhould

ſhould it be thought unreaſonable, or even myſterious, that we muſt poſſeſs a portion of the ſame ſpirit which governed the ſacred writers, in order properly to enter into their ſentiments?

Thirdly, That which the Holy Spirit communicates in regeneration correſponds with the nature of DIVINE REQUIREMENTS—in other words, the ſame thing which is required by God as the governor of the world, is beſtowed by the Holy Spirit in the application of redemption; both the one and the other is not mere light in the underſtanding, but a heart to love him.—The language of divine requirements is as follows: *Thou ſhalt love the Lord thy God with all thy heart, and ſoul, and mind, and ſtrength—Circumciſe the foreſkin of your hearts, and be no more ſtiff-necked—Make you a new heart and a new ſpirit, for why will ye die, O houſe of Iſrael? Only fear the Lord, and ſerve him, in truth, and with all your hearts* *. The language of the promiſes is perfectly correſpondent to all this, with reſpect to the nature of that which is beſtowed—*And the Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thine heart, and with all thy ſoul—A new heart will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and will give you an heart of fleſh—And I will put my fear in their hearts, that they ſhall not depart from me* †.

Fourthly, That which the Holy Spirit communicates in regeneration, being the great remedy of human nature, muſt correſpond with the nature of its MALADY: But the malady of human nature does not conſiſt in ſimple ignorance, but in the bias of the heart, therefore ſuch muſt be the remedy.—That regeneration is the *remedy* of human nature, and not the implantation of principles which were never poſſeſſed by man in his pureſt ſtate, will appear from its being expreſſed by the terms *waſhing* and *renewing*—the *waſhing* of regeneration, the *renewing* of the Holy Ghoſt, which convey the ideas of *reſtoring* us to purity, and *recovering* us to a right mind. Regeneration implies degeneracy; the nature of that which is produced therefore by the one muſt correſpond with that which we had loſt, and be the oppoſite of that which we poſſeſſed in the other. Now that which we had loſt was *the love of God and our neighbour. Love is the fulfilling of the law*; love, therefore, comprehends the whole of duty; conſequently the want, or the oppoſite, of love comprehends the

* Mark, xii. 30. Deut. x. 16. Ezek. xviii. 31. 1 Sam. xii. 24.
† Deut. xxx. 6. Ezek. xxxvi. 26. Jer. xxxii. 40.

whole

whole of depravity. No, if it be ſaid, the *underſtanding is darkened*—True, but this is owing to the evil temper of the heart. Eph. iv. 18. There is no *ſin* in being ignorant, as obſerved before, any further than that ignorance is voluntary, or owing to ſome evil bias. This we are ſure is the caſe with wicked men with reſpect to their not underſtanding the Goſpel. *Why do ye not underſtand my ſpeech?* ſaid our Lord to the Jews; the anſwer is, *Becauſe ye cannot hear my word.* His word did not ſuit the temper of their hearts; therefore they could not underſtand it. Prejudice blinded their eyes. Here then lies the malady; and if the remedy correſpond to it, it muſt conſiſt in being *renewed in the ſpirit*, or temper *of our minds*, and not merely in having the intellectual faculty enlightened.

It may be ſaid, we cannot love that of which we have no idea, and therefore light in the underſtanding is neceſſary for the exerciſe of love in the heart—Be it ſo; it is no otherwiſe neceſſary than as it is neceſſary I ſhould be a *man* in order to be a *good* man. There is no more virtue or holineſs in knowledge, any farther than as it ariſes from ſome virtuous propenſity of the heart, than there is in being poſſeſſed of human nature. This therefore cannot be the grand object communicated by the Holy Spirit in regeneration.

Should it be farther objected, that thoſe who plead for a new light in the underſtanding mean by it more than mere ſpeculative knowledge; that they mean *ſpiritual* or *holy* light, ſuch as conforms the heart, and life—To this I ſhould anſwer, If ſo, the light or knowledge of which they ſpeak is ſomething more than knowledge literally and properly underſtood; it muſt include the temper of the heart, and therefore is very improperly diſtinguiſhed from it.

To repreſent men as only wanting light, is indeed acknowledging their *weakneſs*, but not their depravity. To ſay of a man who hates his fellow-man, "He does not *know* him: If he *knew* him, he would love him"—is to acknowledge that the enmity towards the injured perſon is owing to mere miſtake, and not to any contrariety of temper or character. The beſt of characters might thus be at variance, though it is a great pity they ſhould, eſpecially for any long continuance. If this be the caſe between God and man, the latter is not ſo depraved a creature as we have hitherto conceived of him. The carnal mind is not *enmity* againſt GOD, but merely againſt an evil being, which in his ignorance he takes God to be. To this may be added, if ſin originate in ſimple ignorance (which is ſuppoſed, in that the removal of this ignorance

is

is ſufficient to render us holy), then it is no more ſin; nor is there any ſuch thing as moral evil in the univerſe. So far as we can trace our volitions or actions to ſimple ignorance, or ignorance in which we were utterly involuntary, ſo far, as we have already ſeen, we may reckon ourſelves innocent, even in thoſe caſes wherein had we not been ignorant, we ſhould have been guilty. Theſe are ſerious conſequences, but ſuch as at preſent appear to me to be juſt.

The above is ſubmitted to the conſideration of *Tardus*, and the reader, as the reſult of the matureſt reflections of the writer.

GAIUS.

REVIEW OF PROVIDENCE.

THE ſacred hiſtorian informs us, that after Samſon had ſlain the lion in the vineyard of Timnath, in returning to take his wife from among the Philiſtines, *he turned aſide to ſee the carcaſe of the lion; and behold, there was a ſwarm of bees, and honey in it.* Judges, xiv. 8. It was a remarkable providence which ſent a roaring lion to meet him, and ſtill more wonderful, that he ſhould be enabled ſo eaſily to deſtroy ſo ſtrong and fierce a beaſt. His turning aſide to ſee the lion that he had ſlain teaches us, that it is our duty to remember and review the paſt diſpenſations of Providence, and that ſuch a review of them will afford pleaſure and ſweetneſs.

It is our duty to remember and review the paſt diſpenſations of Providence. This truth may be illuſtrated by the dealings of God with man in various ages of the world. When God had by a flood ſwept away all the inhabitants of the earth, except Noah and his family, he engaged by covenant never to repeat a ſimilar judgment; and as a confirmation of the covenant and a *memorial of the Providence*, appointed the rainbow to remind us of both. Gen. ix. 13. When God bleſſed Jacob and changed his name to Iſrael, with the promiſe of a numerous poſterity, and favoured him with intimate fellowſhip, Jacob ſet up a pillar of ſtone in the place where the Lord talked with him (Gen. xxxv. 14.), to *perpetuate the remembrance* of that event. When by a divine viſitation of judgment, the ungodly cities of Sodom and Gomorrah were to be deſtroyed, Lot and his family were permitted to eſcape, previouſly to the execution of God's righteous purpoſe, with an expreſs injunction, that they

ſhould not look back (Gen. xix. 17.); which being diſobeyed by Lot's wife, ſhe was turned into a pillar of ſalt: An awful example of the diſpleaſure of God, which Chriſt improves by an admonition to *remember Lot's wife*. Luke, xvii. 32. When God delivered his people Iſrael from Egypt, they were neither to *forget* that, or his gracious dealings with them. Deut. v. 15. Deut. vii. 18. Nor were they to be *unmindful* of the path in which God had led them, or the victory he gave them over their enemies. Deut. viii. 2. Deut. xxv. 17. When they paſſed through Jordan, they were commanded to gather ſtones to compoſe a heap, by which the *memory* of their deliverance might be tranſmitted to poſterity. Joſhua, iv. 5. Even the ark itſelf contained a pot of manna and Aaron's rod; the one, to *record* the miraculous proviſions of the people, and the other, the miraculous power of their leader. Some of the Jewiſh feaſts were appointed with this very intention, particularly the Paſſover, in *remembrance* of God's delivering the firſt-born of the Iſraelites, while he ſlew thoſe of the Egyptians (Exod. xii. 24.); and the feaſt of tabernacles, which was appointed to repreſent the dwelling of the Iſraelites in booths, when in the wilderneſs. Lev. xxii. 42. And this is profeſſedly the deſign of the Lord's Supper, which is to be celebrated in *remembrance* of Chriſt (1 Cor. xi. 25.), and certainly is implied in the miſſion of the Spirit, one of whoſe offices it is to bring all things to our remembrance, John, xiv. 26. Every diſpenſation of Providence ſhould be thus regarded, but particularly when God works ſpiritual deliverances, and affords ſeaſonable ſupplies: In ſo doing we acknowledge his hand, and improve the diſpenſations.

The review of paſt providences will afford much pleaſure and ſweetneſs. It will correct many miſconceptions which have been formed while exerciſed by the hand of God: And, while it affords comfort, will promote eſtabliſhment. It will diſcover the harmony of all the divine perfections in the dealings of God with his ſaints; his wiſdom in ſelecting the nature of trial; his care in proportioning the meaſure; his love in ſupporting the ſoul; his grace in ſanctifying every want; and his faithfulneſs in making the whole ſubſervient to the moſt important purpoſes. It will diſcover the *connexion* of all the events of Providence, that the whole forms one grand chain, to the perfection of which every link is required, as appears in the caſe of Joſeph. It will ſhow us the *concurrence* of one diſpenſation with another, and of each with the whole: For all things *work together* for good to them that love God, Rom. viii. 28. It will make more apparent

apparent the *conſequences* of theſe exerciſes. The ſoul thereby grows in grace and purity; for though for the preſent they are not joyous but grievous, they yield the peaceable fruits of righteouſneſs to them who are exerciſed thereby. Heb. xii. 11. Theſe things may be ſome time before they are manifeſted, for God loves to prove his people, in order to try their faith, and excite them to perſeverance in prayer; but as the viſion is for an appointed time, and will ſpeak in the end, we ſhould wait for it. Hab. ii. 3.

On theſe things may the afflicted meditate with comfort, and the advanced Chriſtian with joy. "You have killed many a lion, and in proceſs of time have returned, like Samſon, eating the honey. Eat it ſtill, and go on to your heavenly Father's houſe." Let young Chriſtians remember, that the ſame God who aſſiſted Samſon to kill the lion, will help them through all their difficulties, and make them more than conquerors through Chriſt Jeſus. CIO.

THE MYSTERIES OF REVELATION, NO PROOF THAT IT IS NOT OF GOD.

Great is the myſtery of godlineſs. 1 Tim. xii. 16.

"*GODLINESS is profitable unto all things, having promiſe of the life that now is, and of that which is to come:*" Hence ariſes the divine excellency and infinite importance of true religion. It ſecures our intereſts in *both* worlds. And as man is compoſed of two parts, MORTAL and IMMORTAL, ſo real godlineſs is calculated to promote the welfare of body and ſoul. It will create a calm in the mind in the midſt of the ſtorms of life, and ſpeak peace to the troubled conſcience. But more eſpecially does it purify and expand the ſoul, elevate the proſtrate affections, and capacitate us to hold communion with the Deity, which is the higheſt dignity and richeſt privilege of created beings.

Godlineſs has various ſignifications. But we are now to conſider it as meaning the *whole ſyſtem of the Chriſtian religion*; and it may be ſtyled *godlineſs*, becauſe it teaches us how to *worſhip* God aright, and how to *walk* before him in all holineſs. And the inſpired writers probably uſe this term in oppoſition to the myſteries of the Heathen philoſophers (particularly the Pythagoreans and Platoniſts), whoſe ſyſtem of religion had nothing more than the mere appearance of

virtue and morality; for even the wiſeſt and the beſt of them were ſhamefully deficient in the firſt principles of integrity, and even recommended to their diſciples ſome habits and actions for virtue and duty, which in Scripture are repreſented as vices and ſins. But herein does the GOSPEL OF CHRIST tranſcend every other ſyſtem of religion; it is a doctrine according to godlineſs; it is perfectly pure; holineſs runs through every part of its wondrous ſcheme. This ſyſtem of religion the Apoſtle Paul ſtyles, the GREAT MYSTERY OF GODLINESS. A myſtery, in this connexion, ſignifies a thing both ſacred and ſecret; and the Goſpel of Jeſus may, with propriety, be ſtyled a *myſtery* for the two following reaſons:

Becauſe it contains doctrines which could never have been diſcovered by the light of nature, or unaſſiſted reaſon. Reaſon *alone* did enable many of the heathens to diſcern the degeneracy of the human mind. And they generally agree in this, that man did not come out of the hands of his Creator, in that corrupt ſtate, in which they beheld him. But the grand difficulty, which puzzled the learned among them in every age was, UNDE PECCATUM, from whence thoſe evils? By what means did man fall from his primæval ſtate of purity and felicity?

Reaſon again taught them to conſider the DEITY as omnipotent, pure, juſt, and benevolent; therefore, they concluded, very properly, that he would receive the *juſt*, the *pure*, and the *upright*. But nothing in *nature*, or unenlightened reaſon, *could* inform them, by what means an *offending* creature might receive a *pardon*. Therefore that precious truth, contained in the declaration of the apoſtle, was an entire *ſecret* to them, *the blood of Jeſus Chriſt cleanſeth from all ſin*, and muſt *ever* have been hid from them, without the aid of revelation.

The *reſurrection of the body* to a ſtate of immortality is a truth which the heathen philoſophers knew not; or, if they had any glimmerings of this grand and intereſting doctrine, they were indebted to revelation for them, which they derived from tradition. Mr. Gale, in his admirable treatiſe, ſtyled the *Court of the Gentiles*, has ſatisfactorily proved, that every thing amiable and approaching truth, which is found in the heathen mythology, may be traced to that ſource.

The Goſpel is a revelation of the myſteries, which had been kept ſecret from the former ages of the world: *The preaching of Jeſus Chriſt* was a *revelation of the myſtery, which was kept ſecret ſince the world began* *. So teſtifies the ſame in-

* Rom. xvi. 25.

ſpired

ſpired writer: *But we ſpeak the wiſdom of God in a myſtery, even the hidden myſtery, which God ordained before the world to our glory* *.

Again, the Goſpel of Jeſus is a myſtery,

Becauſe the truths it contains are beyond the power of human reaſon fully to comprehend. If it be granted that man is fallen from his original purity, it will follow that his *intellectual* powers muſt have been materially injured; the light of reaſon greatly obſcured; the faculties of the human ſoul contracted. Thus man is not able to form adequate ideas of ſpiritual things. The incarnation of the Son of God; the redemption obtained through his blood; the reconciliation of an offended God to guilty man, *through the blood of his croſs*; and the reconciliation of the carnal mind to God, *by the Spirit of God*; the reſurrection of the body, and the re-union of the ſoul and body, and the everlaſting union between Chriſt Jeſus, as the head, and believers as the members of his myſtical body: Theſe are myſteries—the deep things of God, which can never be *fully* comprehended by finite beings. *The wind bloweth where it liſteth, and thou hearеſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth*; SO IS EVERY ONE THAT IS BORN OF THE SPIRIT †. The redemption of a guilty world "outſhines the wonders of the ſkies." It is the product of ſovereign love, infinite wiſdom, inflexible juſtice, omnipotent power, ſpotleſs purity, and unmerited mercy; therefore we need not wonder that it is myſterious.

> "Redemption! 'twas creation more ſublime!
> Redemption! 'twas the labour of the ſkies!
> Far more than labour, it was death in heav'n!
> A truth ſo ſtrange, 'twere bold to think it true;
> If not far bolder ſtill to diſbelieve." YOUNG, N. 4.

But let it be obſerved *that the Goſpel of Chriſt being a myſtery affords no argument againſt its being divine*; becauſe, we muſt on the ſame ground diſbelieve creation, the exiſtence of a GOD, our *own* exiſtence, and a thouſand objects of our ſenſes. We need not aſk, are there myſteries in *nature?* Yes, there are myſteries all around us! If we look upwards towards the heavens, and ſurvey that ſuperb luminary the ſun, which ruleth the day, the moon and ſtars, which give their light by night, and aſk, *Whence came they?* the reply is, OUT OF NOTHING! How is the mind overwhelmed with the idea!

* 1 Corin. ii. 7.—Vide alſo Epheſ. iii. 9.; and Coloſ. i. 25.
† John, iii. 8.

and who will be bold enough to deny it? Look around and beneath, and we behold creatures, in an infinite variety, ſwarm through the air, and earth, and ſea; and all, all, from the huge *Leviathan*, to the ſmalleſt *inſect*, which eludes the eye, ſtarted into life by the FIAT of that dread BEING, *who ſpoke and it was done!* The keeneſt philoſopher meets a thouſand proofs of the weakneſs of his reaſon, the ſcantineſs of his mind, and the infinite wiſdom and power of GOD. In a multitude of inſtances his mind is conſtrained to believe, where reaſon cannot *comprehend*.

Therefore the *myſteries of godlineſs* afford no argument againſt its truth. It ought alſo to be remembered, that *as we have a full proof of the divine inſpiration of the Bible, we are bound to believe all it contains.* That the Bible was written by *holy men of God, who ſpake as they were moved by the Holy Ghoſt* *, has been proved by the fulleſt evidence. This ſacred volume has ſtood the teſt of friends and foes, and been miraculouſly preſerved through a thouſand dangers in every age. And much of the wiſdom and the goodneſs of God appears in giving a revelation of his will to men; for without this ſtandard, this touchſtone, by which all doctrines are to be tried, we ſhould wander in the mazes of wild conjecture. Did men pay a greater veneration to the Bible, we ſhould not hear of half the errors, which are now ſo induſtriouſly circulated. And it is a preſumpive proof that a cauſe is bad, when its advocates are under the neceſſity to blot out of their Bibles many paſſages, and call in queſtion every verſe which bears teſtimony againſt their favourite hypotheſis. Interpolations, and falſe tranſlations, are the grand refuge to which the advocates of error conſtantly fly. But every ſerious Chriſtian will receive the Scripture as an unerring guide in all matters of *faith and practice*, neither will he pretend to diſpute the reality of the doctrines, which he finds are plainly revealed in the oracles of truth, becauſe he cannot fully comprehend them. "We are to uſe our reaſon" (ſays the learned Abraham Taylor) "in inquiring after ſupernatural truths, and we ought not to receive any thing as truth, which is directly ſhocking to right reaſon; for it is impoſſible that a God of infinite wiſdom ſhould reveal a thing which is inconſiſtent with the higheſt reaſon; but we have very little acquaintance with ourſelves, and know ſcarce any thing concerning the weakneſs of our underſtanding, if we take upon us the freedom to arraign a thing revealed, as contrary to reaſon,

* 1 Pet. i. 21.

becauſe

becauſe the *manner* of it may perhaps tranſcend our low capacities. There would have been no need of a revelation, had we known all things neceſſary for us to know; and it would ſcarce have been worthy of God, had it contained nothing but what our poor heads can fully comprehend. Such would do well to conſider the judicious direction of a learned Jew*: "In every inquiry which is reſolved by reaſoning, inferring one thing from another, if it agrees with the dictates of revelation, we ſay of it, it is a rightly regulated ſearch, becauſe, what we conclude from it, agrees with revealed truth. And here we have in our hands, two lights, the light of Scripture, and the light of our own underſtanding; but if what we gather by reaſoning is not agreeable to the dictates of revelation, then we muſt own that we cannot get to the bottom of the matter by mere human ſagacity, and we muſt by faith receive what revelation declares: Had it been poſſible for human underſtanding to have taken in every thing fully and completely, there had been no need of a revelation; but for this end was a divinely inſpired revelation afforded us, that we may gain ſome knowledge of thoſe things, which we cannot attain by the light of our own underſtanding: Beſides, this revelation is backed with the ſigns and wonders which ſometimes altered the very courſe of nature, that men may know that deep ſecrets are revealed, though it may ſurpaſs the comprehenſion of human underſtanding."—"The deſign of revelation was not to *deſtroy* our reaſon, but to *improve* it; and though it makes known to us things, which we never could have found out, and which, after they are revealed, we cannot fully comprehend, yet it never contradicts right reaſon: So that it is a great weakneſs in any to inſinuate, that we are not to uſe our reaſon in ſearching into divine things; it is alſo a moſt intolerable piece of arrogance, for us to make our ſhallow underſtanding the ſole judge about things which are the proper province of faith. It would be very ſtrange if creatures who are of yeſterday, and in compariſon know nothing, ſhould have a liberty to arraign as folly, what the ANCIENT OF DAYS, a God of wiſdom and truth, has revealed, when there is that in the moſt inconſiderable works of nature, which never has been accounted for, by all the ſearches into natural ſecrets from the beginning,

* Rabbi Elias Ben Moſes, a Karaite of Conſtantinople, in a manuſcript Treatiſe, quoted by M. Triglandt, Diſſert. de Karaio, p. 153, who lived toward the end of the fifteenth century.

and

and we may venture to say never will be, by all who come after them *."

From hence then it follows, that *there could not but be mysteries* in the revelation of the Gospel of Christ. If we consider the nature of God, and our scanty conceptions, we must confess that mysteries are unavoidable. "*Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know*†?" Sin has so debased the human mind, and drawn such a veil of ignorance over the faculties of the soul, that *the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: Neither can he know them, because they are spiritually discerned* ‡. But we may venture to assert that had man remained in his original purity, and his mind retained its original expansion, he could not have comprehended the Deity, for *angels desire to look into these things, and they learn of the church the manifold wisdom of God.* If the mighty God behoves to speak to his creature, and to give a revelation of himself, there *must* necessarily be mysteries attending it; nay, this circumstance may be considered as a collateral proof that the revelation came from God, in that it contains some things above human reason.

> ——— "The more of wonderful
> Is heard in him, the more we should assent;
> Could we conceive him, God he could not be:
> Or, he not God, or we could not be men.
> A God alone can comprehend a God §." YOUNG.

Let these considerations impress on our mind a holy reverence of God. Every thing we hear and know of God is mysterious. Therefore we should tremble at the most distant idea of arraigning the Sovereign Judge of the Universe to our bar, or call in question those declarations he has made in his word. And let the humble Christian look forward to that day when all the mysteries of nature, of providence, and grace, shall begin to be unfolded. Such a day there will be; and it will be no small part of the delightful employment of eternity to unravel these mysteries, and trace the wisdom, the justice, and the love, which pervade every part of the divine conduct towards his covenant children.

* Abraham Taylor's Treatise on Saving Faith, Part iii. p. 174.

† Job, xi. 7, 8. ‡ 1 Cor. ii. 14.

§ When the hearers of Epictetus said to him, "Sir, you have uttered many excellent things of God, but we cannot as yet understand WHAT HE IS;" he replied, "Were I able fully to set forth God, I should either be a God myself, or God himself would cease to be what he is."

And

And while we are ſojourners here below, ſurrounded with many a dark cloud, and encountering many a diſtreſſing providence; while we *here know but in part*, and ſee *through a glaſs darkly*; let us bleſs God that we have the Bible in our hands, *which is a light ſhining in a dark place, to which we ſhall do well to take heed.* And when the ſublimity of the myſteries of godlineſs puzzles and perplexes our mind, let us ſay,

"But, O my ſoul, if truths ſo bright
Should dazzle and confound thy ſight,
Yet ſtill his written will obey,
And wait the great deciſive day."

HORATIO.

PROMISES, THE SUPPORT AND CONSOLATION OF AFFLICTED CHRISTIANS.

HOW muſt we uſe the promiſes, ſo that they may be the ſupport and conſolation of our ſouls in time of affliction and diſtreſs, is an important queſtion. To thoſe who are intereſted in the inquiry, I beg leave to ſuggeſt the following thoughts.

When a perſon, who has been taken captive and carried into an enemy's country, wiſhes to make his eſcape, but has many difficulties and dangers to paſs through before it can be accompliſhed, nothing would be ſo acceptable and uſeful as one to guide him in the beſt and ſafeſt way, to direct him how to avoid impending danger, and to encourage and ſupport him in difficult and diſtreſſing circumſtances; ſince, without ſuch a bleſſing, his eſcape might be improbable, but with it eaſy and ſafe.

Juſt in this light the word of God preſents itſelf to the Chriſtian traveller in his way to that better country which he is ſeeking. Affliction and diſtreſſes without, and ſtrong corruptions within, often make his paſſage difficult and dangerous; but the word of God is a light to his feet, his guide, his guard, his ſupport, and conſolation.

The word of God may be divided into five parts, each of which he will find very uſeful: The *doctrines* are the ground and foundation of his hopes and expectations; the *precepts* are his guide and directory; the *threatenings* are warnings and guards againſt whatever might be hurtful or prejudicial; the *promiſes* are his ſupport and conſolation, by which he is encouraged to encounter the many difficulties and dangers through which he muſt paſs, notwithſtanding the greateſt

care

care and circumſpection; the *hiſtorical part* is an exemplification of all the others, exhibiting, in various inſtances and characters, the truth and reality of the doctrines; the ſtability of the promiſes, and their actual fulfilment to thoſe who have truſted in them; the ſafety of the commands to thoſe who have walked therein; and the awful execution of the threatenings upon thoſe who have wilfully and wickedly departed from the path of duty. This makes the word of God truly valuable and precious to the real Chriſtian: He views it as that without which he ſhould ſoon turn aſide to the paths of the deſtroyer, or ſink and periſh in thoſe afflictions, trials, and temptations, with which he may be exerciſed.

But as the queſtion reſpects that part of our journey, which is afflictive and diſtreſſing, and which is often compared to a paſſage through deep and mighty waters, though direction and caution may be neceſſary, ſupport and encouragement ſeem to be peculiarly needful. The ſincere Chriſtian, therefore, though he will neither neglect the commands, nor ſlight the threatenings, when in trouble; yet he finds the promiſes moſt ſuited to give him ſupport and comfort in the midſt of preſſing calamities. This was the caſe with David. How often, in the 119th Pſalm, does he ſpeak of his regard to God's law, and his fear of his threatenings, even in his greateſt affliction: When princes ſat and ſpoke againſt him; when the bands of the wicked robbed him; when the proud forged lies againſt him; yet we find him pleading the promiſes in his ſupport, "*Remember the word on which thou haſt cauſed me to hope.*" So likewiſe Jacob, when Eſau was coming to meet him, pleads with God on the foundation of the promiſe, "*Thou ſaidſt, Return to thy country, and I will be with thee:*" And when he had laid the matter of his grief before the Lord, he returns again to the promiſe, "*Thou ſaidſt, I will ſurely do thee good.*" This having raiſed his drooping ſpirits, we hear no more of his diſtreſs, but he ſets with vigour about his duty, uſing thoſe means which appeared likely to obtain the mercies for which he had prayed.

In order to derive conſolation from the promiſes, in trying and difficult circumſtances, we ſhould endeavour to be well acquainted with them. If we are ignorant of what God has promiſed, we are not likely to obtain encouragement in the day of trouble. When people have had no opportunity of being well acquainted with the word of God, promiſes which have eſcaped the memory, may, on particular occaſions, be brought to their mind by the Spirit of God: Though I will

venture to ſay this cannot be expected where the means of knowledge have been neglected. It is a fault too common among profeſſors, that they are ignorant of many things in the Scriptures, which might, through the divine bleſſing, be the means of ſtrengthening and comforting their ſouls. For though it muſt be allowed, that there may be great knowledge of the letter of Scripture, where no real benefit is received; yet where that knowledge is wanting through negligence, we cannot hope to enjoy that inward tranquillity which the promiſes are calculated to inſpire.

We ſhould likewiſe labour to have our minds conſtantly impreſſed with a view of the power, wiſdom, and faithfulneſs of a God in Chriſt, in whom all the promiſes are Yea and Amen. If we are not living under an impreſſion of this kind, in vain do we expect ſupport. When a covenant God is out of ſight, the main thing is wanting. The promiſes derive their efficacy from the Promiſer, and not from our knowledge or belief.

We ſhould alſo be well acquainted with the nature and deſign of the promiſes. For want of this we are often perplexed and diſtreſſed, and are ready to conclude that the promiſe fails. Sometimes we think a promiſe contains what it really does not; and are miſtaken with reſpect to the time and manner of its fulfilment. God has no-where limited himſelf to time or manner, but hath reſerved to himſelf the choice of both.

As God intends his own glory in the deſtruction of ſin, and the promotion of his people's beſt intereſt, he will moſt aſſuredly accompliſh his deſign, whatever we may conceive to the contrary. Our conceptions, in general, upon this ſubject, are ſo fooliſh and inconſiſtent, that we have cauſe to be aſhamed whenever we ſeriouſly reflect upon them. Thus it was with David, in the 73d and 77th Pſalms. He once thought that God had promiſed to be good to Iſrael, but now he was ready to conclude that his promiſe failed, and that he had forgotten to be gracious. He knew not how to reconcile the afflictions of the righteous, and the proſperity of the wicked, with the promiſes of God: But, upon a due conſideration of things, and after patiently waiting upon God, his opinion changed, and he not only ſpoke in a different manner, but confeſſed his former ignorance and folly. And while we remain ignorant of theſe things, the promiſes of God will afford us no real comfort in ſeaſons of diſtreſs.

We ſhould alſo endeavour to live conſtantly upon them. In times of proſperity we are prone to forget that we are de-

pendant creatures, and to live upon our comforts inſtead of the promiſes of God. While this ſeaſon of deluſion continues, we ſuppoſe that all is well; but when the Lord, in order to bring us to ourſelves, lays affliction upon us, our judgments are confounded, and our hearts overwhelmed with ſorrow. In the midſt of the greateſt affluence, we are in reality poor and indigent, poſſeſſing that which is not our own, and of which we may be deprived in a moment. We are therefore commanded, "if riches increaſe, not to ſet our hearts upon them, but to truſt in God at all times*." A life of faith is not only our duty, but our privilege: For we can have no real enjoyment of temporal things, unleſs they are received by faith, and kept at a diſtance from our affections. The comforts with which we are ſurrounded ſoon expire, when we uſurp them as our right, or look up to them for our happineſs. But if we live on the promiſes in time of proſperity, though adverſity may change our circumſtances, it will make no alteration in our comforts.

The promiſes being deſigned for the ſupport of the people of God, we ſhould make uſe of them as motives for keeping his commandments. This will be a pleaſing evidence of our relation to God, as our God and Father in Chriſt, and conſequently of our intereſt in all the bleſſings which he has promiſed to his children: But it is impoſſible that we ſhould expect to receive theſe bleſſings, unleſs we have the marks and characters of thoſe to whom they excluſively belong.

We ſhould alſo make uſe of the promiſes to comfort others in their afflictions: This will bring us into an acquaintance with ſuch as are ſuitable to particular diſtreſſes, and enable us more readily to apply them to our own caſe, ſhould we ever be brought into ſimilar circumſtances.

But, in the diligent uſe of all means, we muſt not forget to look to *Him*, who hath ſaid, "For all theſe things will I be inquired of by the houſe of Iſrael, to do it for them;" who has directed us, "in every thing, to make our requeſt known unto him by prayer and ſupplication," and "to call upon him in the day of trouble, and he will anſwer;" and who has never ſaid to the praying "ſeed of Jacob, ſeek ye me in vain." That this has been the uniform practice of all, who have walked with God, we ſhall find abundantly verified, if we conſult either the ſacred records or the writings of good men.

* Pſalm lxii. 8. 10.

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In vain ſhall we expect comfort in any other way. All other efforts will prove unſucceſsful. We ſhall labour in the fire, and weary ourſelves with vanity, except we make uſe of humble and fervent prayer. But if we have an extenſive acquaintance with the promiſes, an impreſſive ſenſe of the power and faithfulneſs of the Promiſer, and a proper view of their nature and deſign; if we are conſtantly living upon them, uſing them as motives to holy obedience, and as means of comforting others in their afflictions; and if we earneſtly and reverently plead them at the throne of grace; then may we reaſonably hope to find them ſources of conſolation in every time of affliction and diſtreſs.

Reader, may this be thy happy experience! and may it be thine, likewiſe, O my ſoul! FERVIDUS.

CHRISTIAN PHILOSOPHY. (No. IV.)

OF THE STARS.

THAT view of the *ſolar ſyſtem*, comprehending the ſun and the planets, which we gave in our former Numbers, is ſufficient to fill our minds with aſtoniſhment: But if we extend our proſpect to the *ſtarry heavens*, and conſider the magnitude and diſtance of thoſe luminaries which only twinkle in our ſight, we are abſolutely "loſt

"In wonder, love, and praiſe."

The ſtars are uſually diſtinguiſhed by the names of *erratic*, or *wandering*, and *fixed*: The former are the planets and comets, which we have already conſidered, whoſe diſtances and places with regard to each other are continually changing; the latter, called alſo by way of eminence *ſtars*, are obſerved to keep the ſame ſtation. For the ſake of order, aſtronomers have diſtinguiſhed them, with regard to their ſituation, into *aſteriſms* or CONSTELLATIONS, which are nothing but aſſemblages of neighbouring ſtars formed, by the aid of creative fancy, into ſome determinate figure, as of a *bear*, a *ſwan*, a *ſerpent*, &c. &c. Thus the poſition of particular ſtars is accurately known; and one is ſaid to be in the *neck* of the *ſerpent*, another in the *tail* of the *bear*, &c: By this device alſo the ſtars have been *numbered* as well as named, and catalogues of them have been compoſed.

The *fixed* ſtars are unqueſtionably at a moſt immenſe diſtance from us, ſo that little is yet known of their true nature;

ture; but it is evident that they are much larger than our earth, or they could not be viſible to us: They are alſo far more diſtant than the moſt remote of the planets, for they are ſometimes hidden by the body of Saturn*. It is pretty certain alſo that they ſhine with their own native unborrowed luſtre, in the ſame manner that the ſun does. From whence it is now generally concluded, that the fixed ſtars are ſo many ſuns, probably not ſmaller than *our* ſun, and that each is the centre of a ſyſtem, and has earths or planets revolving round it. Indeed it cannot be imagined that God, who hath made nothing in vain, ſhould create ſo many glorious luminaries, and place them at ſuch immenſe diſtances from us and from one another, merely to give a faint glimmering of light to the inhabitants of this globe; for he could have given us far more light by one additional moon. Inſtead, therefore, of one ſun and one world, aſtronomers conceive that there are innumerable ſuns and worlds; and that if the whole ſolar ſyſtem was blotted out of the univerſe, it would no more be miſſed by an eye that could take in the whole, than a ſingle grain of ſand removed from the ſea-ſhore.

The MAGNITUDE of the fixed ſtars appears to be very different, which difference may probably ariſe not only from a diverſity in their real magnitudes, but principally from their different diſtances. They have been uſually diſtributed into ſix claſſes, called magnitudes; but after all we may ſay, there are almoſt as many orders of ſtars as there are ſtars in number, ſuch a difference being obſervable in their magnitude, colour, and brightneſs.

Beſide theſe diſtinctions, ſome ſtars are called INFORMES, or *unformed* ſtars, that is, ſuch as have not been reduced by aſtronomers into conſtellations. Others are called NEBULOUS ſtars, being ſuch as appear faintly in cluſters, like little clouds.

The NUMBER of the ſtars is almoſt infinite. Aſtronomers have indeed long ago aſcertained the number of thoſe viſible to the eye, and they are fewer than might be imagined. A good eye ſcarcely ever ſees more than a thouſand at the ſame time; the appearance of innumerably more in a clear froſty night ariſes from a deception of our ſight, occaſioned by

* The neareſt *fixed* ſtar is ſuppoſed to be not leſs diſtant from the earth than 40,000 diameters of her annual orbit. A cannon ball, flying with its uſual velocity, would be 760,000 years in reaching us; and the celebrated *Huygens* believed it poſſible that there might be ſtars at ſuch inconceivable diſtances, that their light had not reached the earth ſince its creation.

their

their twinkling, and by our viewing them confuſedly, and not in any regular order. Of the 3000 in both hemiſpheres contained in the Britannic Catalogue, there are many viſible only through a teleſcope.

It is certain, however, that the ſtars are wonderfully numerous; for a good glaſs, directed to almoſt any point of the heavens, diſcovers many that are inviſible to the naked ſight; particularly in the *milky way*, which ſome ſuppoſe to be an aſſemblage of ſtars, too remote to be ſingly ſeen, but ſo cloſely diſpoſed as to give a luminous appearance to that part of the heavens where they are.

The CHANGES that have taken place in the ſtars are very obſervable. New ſtars, unknown to the ancients, have appeared; and other ſtars, deſcribed by them, are now inviſible. That conſtellation, for inſtance, commonly called the *ſeven ſtars*, doubtleſs conſiſted of that number formerly, but one of them became extinct before the time of Auguſtus Cæſar, and no more than ſix have appeared ever ſince. More than an hundred changes of this kind have been noticed by aſtronomers, and they have endeavoured to account for them in various ways; among which it has been conjectured, that our whole ſolar ſyſtem may change its place with reſpect to abſolute ſpace.

Upon a certain occaſion JEHOVAH *brought Abraham abroad, and ſaid, Look now toward heaven, and tell the ſtars, if thou be able to number them.* This is a taſk too great for mortals; it is the prerogative of him alone who made them; "*He telleth the number of the ſtars, he calleth them all by their names.*"

Who can behold the ſpangled arch of heaven without being *charmed* and *awed?* Surely the ſtars *teach* as well as *ſhine;* and viewing them, not merely as glittering lamps, but as ſuns and worlds, the mind is filled with unſpeakable ſolemnity. O what a great God! *Praiſe him, ſun and moon: Praiſe him, all ye ſtars of light.* When my devotion expires amidſt the vanities of life, let me review the ſtars, and kindle it again at thoſe heavenly fires.

Amongſt all the newly-diſcovered ſtars, *that* was the brighteſt and moſt illuſtrious, that led the eaſtern philoſophers to *Bethlehem.* There they ſaw with rapture, the Creator of the ſtars, lying in a manger, himſelf "*the Star that was to come out of Jacob,*"---"*the bright and morning Star.*"

Not only are the angels honoured with the title of Stars, but the miniſters of the churches too. Theſe are the ſtars held in the right hand of Jeſus. Happy men! ye are the favoured inſtruments of leading many ſouls to him who ſup-

ports and directs you! Ye shine in this dark world; and having turned many to righteousness, ye shall shine far brighter in worlds above.

Let the stars remind us of the RESURRECTION; *for as one star differeth from another star in glory, so also is the resurrection of the dead.* A star of the first magnitude, that glows with the brightest flames, is not so much superior to the smallest, which glimmers with the faintest beams, as the glorified body of the saint will be, compared with human nature now, in its most pleasing forms and ornaments.

O when shall *this mortal put on immortality, and this corruptible put on incorruption?* At present, I am a *wandering* star; then shall I be *fixed*, and shine for ever.

CONSPECTOR.

To the Editors.

GENTLEMEN,

IF the following copy of an original letter, never before published, from the late Rev. Dr. Guyse, to the late Rev. Malachi Blake, of Blandford, Dorset, meets with your approbation, and may prove acceptable to your readers, you are at liberty to insert it in your Evangelical Magazine.

T. B. Jun.

London, March 14, 1754.

My dearly beloved Friend and Rev. Brother,

GRACE, mercy, and peace, be multiplied to you from God our Father, and from our Lord Jesus Christ.

Though I am extremely grieved at the continuance of your sore affliction, and even distressed for you, your dear family, Christian friends, and the church of Christ; yet I cannot, dare not, will not, give up my hope that the Lord will, in his time and way, still recover you to composure of mind, comfort, and usefulness: For you lie continually on my heart, and I think I can honestly say, I never once, since I heard of your disorder, forgot you, but bore you upon my thoughts in every solemn address to the throne of grace, whether in public or private, though in social prayer I have not always thought proper to express myself in terms that might point out the particular person I intended. But as I have recommended you to the prayers of many Christian friends and brethren of various denominations, and particularly to two pious

pious American miniſters, viz. Meſſrs. Tenant and Davies, who are ſoliciting a charity in London for a college in New Jerſey; and as the church of Chriſt under my paſtoral care kept yeſterday as a private day for ſolemn humiliation, faſting, and prayer, on account of the ſtate of the nation and religion in general, and of our own church in particular; I mentioned to them your caſe in the moſt prudent manner I could, and engaged the prayers of ſeveral brethren of the church for you, who have an intereſt with God through the great Mediator, and who in their turns were the mouth of the church to God, together with myſelf; and they, I truſt, under an effuſion of the ſpirit of grace and ſupplication, were earneſt with God for you, as alſo for my dear ſon, who is exceeding low-ſpirited, at times, through nervous and great weakneſſes, and apt to imagine his caſe to be nearly akin to yours. I humbly hope that our God, who ſtands under the gracious, encouraging, endearing, and glorious character of a God hearing prayer, will have a favourable regard to the ſupplications of his people on your, as well as my ſon's behalf. On that ſolemn occaſion I delivered a few thoughts on Iſaiah, viii. 17. and would recommend it to your ſerious reflections. But as your diſquietude, confuſion, and darkneſs of mind, certainly has its origin in the ſhaken ſtate of your nervous ſyſtem, anſwers of prayer are not to be expected but in the uſe of proper means for bracing the nerves and carrying off attending irregularities in the animal frame. And therefore I moſt earneſtly beſeech you, and permit me to charge it upon you, dear brother, to go into every courſe of medicine, diet, and exerciſe, that Providence directs you to, and reſolutely to follow them, how much ſoever the nature of your diſtemper may render you diſinclined and averſe to them; and the Lord give you faith, as I formerly ſuggeſted, and you found the benefit of it, to knock the ſerpent on the head as ſoon as he appears, who as a ſubtle adverſary knows how to take the advantage of a diſordered ſtate of the animal ſpirits, and fling them into intolerable hurryings. If I might adviſe, I would earneſtly beg of you, dear Sir, to amuſe yourſelf daily with the moſt agreeable converſation of your cheerful Chriſtian friends; and eſpecially to make *riding* the preſent buſineſs of your life, without loſing one day for it, or ever ſaying, "There is a lion in the way." Our dear and worthy friend, the Rev. Mr. Hall, was almoſt, if not quite, in as bad a caſe as your's, through nervous diſorders, ſome years ago. But *riding* every day, let the weather be what it would,

would, was the happy means, and, as far as appeared, the principal, if not the only means, by the bleſſing of God, of reſtoring him to comfort and uſefulneſs in a few months, which continue in a great degree, by means of his ſtill conſtant uſe of that exerciſe, to this very day. Conſtant riding is the beſt friend to health, eſpecially in your caſe, that I know of; and it has been experienced by many, in like circumſtances of a low, gloomy, diſtreſſed, and hurrying ſtate of the ſpirits, to be of vaſt advantage. I earneſtly beg of you, dear Sir, to follow this exerciſe inceſſantly in ſhorter or longer ſtages, as you may be able to bear them. I have heard of, and I think known, a gentleman, who was brought ſo very low under a melancholy turn of ſpirit, that he could not be perſuaded, for many months together, that he was capable of going out of his room; but, at length, by an artful ſtratagem, was told that his diſtemper was indeed incurable by any phyſician in England, but that there was one at Edinburgh, who, could he but get to him, would certainly cure him. After much difficulty he was prevailed upon to attempt a journey thither, to have the advice of that doctor, though he fancied it was impoſſible for him to ride ſo much as three or four miles in a day. But his ſervant that attended him, was charged to drill him forward; and accordingly, by many perſuaſions, he prevailed upon him to ride three or four, and gradually more miles, till after ſome time he could make a tolerable day's journey; and when he got to Edinburgh, he was told that the doctor was lately gone to the North of Scotland; and he reſolving not to loſe his labour, went thither; but there was no ſuch man as he was directed to inquire after. However, though he found not the man, he found the doctor: For riding about 600 miles thither, and as many back again, he became as well and comfortable, as ever he had been in his life before. I tell you this ſtory, which is certainly fact, to encourage your riding conſtantly as far as you can every day. I have neither room nor time to add any thing farther, than my importunate requeſt, that you would attend to this friendly advice, and my earneſt prayer that the Lord may aſſiſt you in it, and may command a bleſſing upon it, and upon any other means you may be directed to. And I hope, I need not take pains to give any farther aſſurances that I am, with the utmoſt ſincerity, your and your good family's moſt affectionate, ſympathiſing friend, and humble ſervant,

JOHN GUYSE.

A SERIOUS REFLECTION.

SINCE I am only a creature of a day, born to exiſt but a ſhort time in this lower world, and as, upon my leaving it, I muſt be fixed in a ſtate of unſpeakable happineſs, or remedileſs ruin, it behoves me ſeriouſly and attentively to conſider what ground I have to hope or expect I ſhall eſcape the miſery of hell, and obtain the bliſs of heaven. I am informed, by an unerring book, that by nature I am a child of wrath, that I fell in my firſt parent Adam (who was the head and repreſentative of the whole human race), and thereby became obnoxious to the curſe and vengeance of a righteous ſin-hating God; and, indeed, I have given demonſtrative proof of the corruption and depravity of my nature, by repeatedly committing actual tranſgreſſions. The ſame divinely inſpired, and, conſequently, infallible book further informs me, that except I am born again, I cannot enter into the kingdom of heaven. My nature muſt be renewed; a divine change muſt be effected; the current of my ſoul muſt be turned; in ſhort, I muſt become a new creature, or I can never dwell with a holy God. Now, if this be the caſe, let me knock at the door of my heart, and inquire of conſcience, God's vicegerent within, whether or not I have had any experience of ſuch a change, and examine if its effects are viſible in my life and converſation; and may God help me to be ſincere and impartial in this truly important and momentous concern.

1. Have I ever been convinced of the evil nature of *ſin*, as being utterly contrary and infinitely odious to a holy and juſt God? Have I ever felt the burden, groaned under the weight, or ardently longed for deliverance from ſin; and has the conſequence of all been the forſaking of it?

2. Have I been led, under a deep ſenſe of my own vileneſs, and utter inability to help or ſave myſelf, to the Lord Jeſus, the ſinner's friend and only Saviour? Have I been enabled by a divine faith to lay hold upon him; and to receive him as my wiſdom, righteouſneſs, ſanctification, and redemption? Is Chriſt precious to me in all his offices? Do I ſee a peculiar ſuitableneſs in him? Am I willing to renounce all for him, to deny myſelf, take up my croſs and follow him, through evil as well as good report, regardleſs of the ſcoff of infidels or the ridicule of the ungodly? Do I walk in the way of his commandments and ordinances, and pant after more conformity to his image? Is it my earneſt deſire not only to get to heaven, but alſo to glorify Chriſt upon earth? Do I love all

who bear the Saviour's image, notwithſtanding many of them may differ from me as to the circumſtantials of religion; and is it my ſincere wiſh to be inſtrumental in promoting his intereſt? If I am totally unacquainted with theſe things, which are all Scripture evidences of a work of grace upon the ſoul, I am yet in the gall of bitterneſs, and in the bond of iniquity, under the curſe of a violated law, and my ſtate is not a moment to be reſted in. But if, on the contrary, I know ſomething of theſe matters by experience, and bear theſe evident marks of one truly regenerated, let me call upon my ſoul, and all that is within me, to praiſe and bleſs the Lord for his diſtinguiſhing goodneſs towards me the moſt unworthy of his creatures; in ſelecting me from an ungodly world, dead in treſpaſſes and ſins; in quickening my lifeleſs ſoul; and in enabling me in the day of his power to flee for refuge to the hope ſet before me in the everlaſting Goſpel.—Let me adopt the language of the evangelical Prophet, "O Lord! I will praiſe thee: Though thou waſt angry with me, thine anger is turned away, and thou comforteſt me."

K.

ANECDOTE.

IT was a wiſe and pious reply of an Engliſh Captain at the loſs of Calais, when a proud Frenchman ſcornfully demanded, "When will you fetch Calais again?" he anſwered, "When *your* ſins ſhall weigh down *ours*."

QUERIES.

To the Editor.

DEAR SIR,

BY inſerting in the Evangelical Magazine the following Queries, you will oblige a ſincere friend to the deſign of your publication. I acknowledge that many years ago, the ſame queries, for ſubſtance, were put, by my deſire, into the Goſpel Magazine; but as they never obtained any anſwer, and yet appear very intereſting and important, I hope you will not refuſe them admiſſion on that account; and, I truſt, ſome of your Correſpondents will think them worthy of diſcuſſion.

1. Is the will dependant on the underſtanding, or the underſtanding on the will, or do they reciprocally influence each other?

2. Does

2. Does our natural depravity originate in the will or the underſtanding?

3. Does the renewal of the ſoul in regeneration begin in the will or the underſtanding?

4. Which would be moſt agreeable to the word of God, right reaſon, ſound philoſophy, and the analogy of faith; and which would beſt evince our need of divine illumination, and yet the inexcuſableneſs of ſinners, in their impenitence and unbelief; to ſay, *That ſinners would eaſily underſtand divine things if they had a taſte for them; or to ſay, they would certainly reliſh them, if they would but underſtand them?*

NEOPHYTUS.

RELIGIOUS INTELLIGENCE.

The following was delivered by JOB SCOTT *, at the Cloſe of the Yearly Meeting, held by the People called* QUAKERS, *in London,* 1793.

I HAVE felt a little matter attend my mind during ſeveral ſittings of this meeting, and although ſome part of it may ſeem to be rather of a delicate nature, I believe it right to communicate it to this meeting. I believed, before the commencement of the preſent troubles, that there would be commotions and overturnings, with rumours of wars; which, I believe, will not yet be over, but will continue, and this land will have its ſhare.

For ſome of the latter years of my life, I have been more and more convinced that myſtical Babylon, the mother of harlots, that had made the nations and people drunk with the cup of her fornications, would be deſtroyed; and thoſe who have drank of her cup, and have partaken of her pleaſures, would be made to partake of her plagues—her abominations have been and are ſupported by the civil power among all nations. All ſocieties have partaken of her cup, ſome in a great and ſome in a ſmall degree; but the Lord is caſting up a highway for his redeemed to paſs through. I deſire that our ſociety may come out of her mixtures, and remain on that foundation that cannot be removed, for the day is coming when all her works, and all her abominations, ſhall be caſt, as with a millſtone, into the depth of the ſea. Aſtoniſhment will ſurpriſe the people at her fall; for there will be great commotions and overturnings in the nations, when wars and rumours of wars will be heard. I earneſtly deſire we may not go forth to look, or wonder at her fall, but remain ſtill in our habitations, not making conjectures concerning it, or the various commotions, while the potſherds of the earth daſh one againſt another, nor yet make it the ſubject of converſation, but dwell deep in that Power, which, as with an almighty arm, will deliver his people.

* The above Job Scott was a young popular ſpeaker among the Quakers, who at the cloſe of the laſt annual meeting went over to Ireland; and there died ſoon after his arrival.

Ordination in Scotland.

ON the 12th of March laſt, was ordained in a field at Annan in Dumfriesſhire, in the preſence of a numerous audience, the Rev. Andrew Carnſon, to the exerciſe of the paſtoral function over an Independent Church. The charge was given by the Rev. Mr. Waring, of Durham, from 1 Tim. iv. 16. "Take heed unto thyſelf, and unto thy doctrine; continue in them; for in doing this, thou ſhalt both ſave thyſelf and them that hear thee." The diſcourſe to the people was delivered by the Rev. Mr. Tiſſier, of Newcaſtle, from 1 Theſſ. v. 25. "Brethren, pray for us." The ſervice was ſaid to be conducted, allowing for the ſituation, with much ſeriouſneſs and decorum.

If the communications of our Correſpondent be correct, there is ſomething rather ſingular in the circumſtances of Mr. Carnſon's ſettlement in the above place. Laſt ſummer, quitting his reſidence in Ireland (though on what account, or whither he was going, we cannot learn), he was travelling, as a ſtranger, through Scotland on foot, and finding himſelf under the neceſſity of ſtopping all night at a farm-houſe, gave his bundle to the miſtreſs of the family. Curioſity led her to open it, and finding a Bible among its contents (as ſhe afterwards told), was led to conclude that he was a miniſter, and upon inquiry found ſhe was not miſtaken. After ſome converſation ſhe requeſted him to preach, and he, with little heſitation, complied. The few people to whom he miniſtered were much pleaſed with his diſcourſe, and ſolicited him to continue and preach the following Sabbath. On that day the audience had conſiderably increaſed, and were ſo captivated with his ſermon, that they urged him to make a further ſtay, and, at length, to take up his abode among them, and become their paſtor.

We are farther informed that this is the only church, in Scotland, organized upon the *independent* principles of government.

Ordination of the Rev. Mr. Smith.

THE Rev. James Smith was ordained to the paſtoral charge of a ſmall congregation, at Gatley, near Stockport, on the 23d of April, by the ſolemn prayers and laying on of the hands of his brethren. There was a large congregation, and ſerious cloſe attention, on the occaſion. The public ſervice was performed by the following Rev. Gentlemen: Mr. Kenworthy, of Warrington, began with prayer, and reading the Scriptures: Mr. Kennedy, of Mancheſter, introduced the work of the day, by a pertinent diſcourſe on ordination; required his confeſſion of faith, aſked the uſual queſtions; and prayed the ordination prayer: Mr. Cockin, of Halifax, delivered the charge from 1 Tim. iii. 1. "If a man deſire the office of a biſhop, he deſireth a good work." Mr. Meldrum, of Hatherton, preached to the people on Philippians, ii. 2. "Fulfil ye my joy, that ye be like minded, having the ſame love, being of one accord, of one mind." The ſervice, though long, was conducted with regularity and equal ſpirit by all concerned; and we hope with general profit and edification to an attentive audience.

But what gave a peculiar grace in the concluſion of the whole, to as many as were witneſſes of it, was, that a reſpectable gentleman in Mancheſter incloſed a bill of ten pounds, directed to the Rev. Mr. Meldrum, to be preſented with his good wiſhes to Mr. Smith, to encourage and ſupport him in a poor church, which cannot, without difficulty, raiſe him twenty pounds a year:—A good precedent for the religious and opulent on public occaſions.

OBITUARY.

Happy Death of a Child.

ON Monday the 17th of March 1794, died Miſs Martha Hall Whetſtone, aged ten years and nine months. This ſweet and amiable child diſcovered a diſpoſition to receive religious inſtruction at a very early period. At a ſuitable age ſhe was placed under the tuition of Miſs Jones and Miſs Wood on Mile-end Green, whoſe pious example and unwearied attention, together with the miniſterial and catechetical inſtructions of the Rev. Mr. Brewer, whom ſhe loved as a parent, were inſtrumental in increaſing, under God, her knowledge of divine things.

In a former illneſs ſhe was throughout very reſigned, much attached to the things of God, and attentive to the Scriptures; and in her laſt illneſs (which terminated in her diſſolution) ſhe often expreſſed a deſire to be with her dear ſiſter in glory, who died but little more than twelve months before, at the age of eighteen. She would not ſuffer any book to be read to her but the Bible, which ſhe ſaid ſhe loved. Once when ſhe heard her brother aſk for a geographical deſcription of the continent to be read, ſhe anſwered, "I'll not hear any ſtory books, I'll hear only the Bible." She would indeed ſometimes read ſome of the late Mr. Maſon's publications, and expreſſed a great deſire to be as good a little girl as he gives an account of. She deſired all her friends, eſpecially her father and mother, to pray for her. Though her illneſs was long and painful, yet ſhe never wiſhed any to pray for her recovery, nor was ever heard to murmur; but bore her affliction with the greateſt patience and fortitude: She deſired all to pray that ſhe might be happy, and love Jeſus better.

Once, when a ſpaſm had ſeized her ſtomach, and ſhe was in great pain, ſhe begged ſhe might be prayed for; for ſhe was a wicked ſinner. Her father told her the blood of Chriſt cleanſed from all ſin; ſhe anſwered, "Yes, papa, and Jeſus hath ſaid, Suffer little children to come unto me, for of ſuch is the kingdom of heaven; and that is a great comfort to me." In a little time ſhe grew eaſier, was put to bed, and requeſted her papa to read to her. He aſked her where he ſhould read; ſhe replied, "Where Chriſt was crucified and ſhed his blood for me."

Having got a little better, ſhe came down ſtairs. The next day, when the Rev. Mr. Brewer called to ſee her, he told her he was a ſinner as well as ſhe, that he hoped Chriſt died for him and for her likewiſe, and ſpoke of the application of the blood of Chriſt to the believing ſoul; which afforded her much comfort. When he was going to withdraw, ſhe deſired him to pray that ſhe might be happy, and after he was gone would often ſay, "Mamma, Mr. Brewer ſays he is a ſinner."

When able, ſhe conſtantly had the Bible or Dr. Watts's Pſalms and Hymns before her, and ſometimes Lady Huntingdon's. One day ſeeing her mother weep, ſhe ſaid, "My dear mamma, don't grieve for me; I ſhould be glad to be with Polly (meaning her ſiſter): I have been afflicted a long time. You know the Lord gave me to you, and the Lord has a right to take me away whenever he pleaſes."

About a week before ſhe died, her mother, as ſhe was dreſſing her, aſked her if ſhe would have on a white frock; ſhe anſwered, "I'll not have any thing white on, mamma, till I have a white robe." The laſt time ſhe looked into the Bible, having read four chapters, ſhe told her mother ſhe could read no more. After this ſhe continually got lower,

and

and ſpoke but little. One day ſhe aſked for a hymn which had been a favourite one with her dear ſiſter. Her mother brought it to her, and ſhe read part of it. This was the laſt thing ſhe ever read.

She could not ſit up much afterwards, but was, when able, talking of Chriſt and his merits on the Lord's-day before ſhe died. When her father came from public worſhip, ſhe aſked him, if Mr. Brewer had prayed for her; and being anſwered in the affirmative, ſhe ſaid, "Beg Mr. Ford to pray for me likewiſe; to pray that I may have an intereſt in the blood of Chriſt, and that I may love him." Her father told her he hoped ſhe did love Chriſt; ſhe briſkly anſwered, "I want to love him better." When her father returned from worſhip in the afternoon ſhe was worſe, but in the evening was again ſomewhat better. He aſked her, if he ſhould read to her, ſhe anſwered, "Yes;" and being aſked where, ſhe anſwered, "Where Mr. Ford preached from," which was the 25th Pſalm. She was very attentive, and ſaid that Pſalm was ſuitable to her. She ſeemed then quite fatigued, and deſired to be turned in the bed.

About twelve o'clock, ſhe earneſtly requeſted that her parents would go to bed. To ſatisfy her mind, they reluctantly complied with her requeſt. She converſed very comfortably with the nurſe, ſaid ſhe ſhould ſoon die, and that ſhe wiſhed to die. The nurſe anſwered, "Then, my dear, you will be in glory." She ſaid, "Yes, I am confident of that." She deſired the nurſe to pray for her, and to pray that her dear parents might be ſupported.

Soon after ſhe requeſted the nurſe to call her papa, for ſhe had ſomething to ſay to him. He came immediately, and aſked her how ſhe did: She anſwered, "My inſide is all gone. I ſhall ſoon die, and go to my ſiſter." Her father ſaid, "She loved you, and you loved her."—"Yes," ſaid ſhe, "and now I ſhall ſing with her ſal———;" when the ſhortneſs of her breath prevented her proceeding: He ſaid, "Salvation to God and the Lamb;" ſhe replied, "Yes." Then ſhe aſked him to pray for her: He anſwered, that he did, and that all her friends loved her and prayed for her, and he hoped Chriſt loved her; to which ſhe replied, in an ecſtacy, "That's beſt." She ſaid, ſhe ſhould be glad to ſee Mr. Brewer again, to pray with her before ſhe went. Being told Mr. Brewer would ſee her if it was a fine day, ſhe ſhook her head, thinking (as was ſuppoſed) ſhe ſhould not ſee the return of day. Her father then aſked her, if ſhe had any thing particular to ſay to him. She anſwered, "Only to tell you, I am not afraid to die." Then ſaid he, "You will be with Jeſus, whom you love." She replied, "Yes, for he hath ſaid, Suffer little children to come unto me, and forbid them not; for of ſuch is the kingdom of God."

She then complained that her breath was very bad, and lay for ſome time ſilent; after which ſhe ſuddenly cried out, "Jeſus, look down with mercy on me, Chriſt have ———;" but could ſay no more. A little while after, ſhe held out her hand to her father, and ſaid, "Papa, I am dead, I cannot ſee any of you," and breathed her ſoul into the boſom of Jeſus.

With a view to the improvement of ſo ſtriking an inſtance of the grace of God, which can out of the mouths, even of babes and ſucklings, perfect praiſe, a very ſerious and affectionate diſcourſe was delivered the Lord's-day morning following, by the Rev. Mr. Brewer, from the words which ſhe had repeated, "Suffer little children to come unto me, and forbid them not; for of ſuch is the kingdom of God."

Tri-

Triumphant Death of Mr. James Saunders.

ON Saturday, Feb. 22, 1794, died, of a decline, James Saunders, aged 17 years, after an illneſs of ſix months; during the greater part of which time he appeared deſirous to continue longer in this world. When very young he was fond of reading the Scriptures, and has often aſked his mother ſuch queſtions as have aſtoniſhed her. Monday, Feb. 17, was the laſt time he was down ſtairs; Tueſday morning he was taken very bad—complained of his throat—could not ſwallow any drink—appeared to be a little alarmed, and not thoroughly reconciled to the thoughts of death. The doctor, being with him in the morning, intimated that he did not think he could ſurvive above three hours. His mother now became very deſirous to hear from him of the hope that was in him. He then burſt into a flood of tears, ſaid, he was all ſin: "O mother," ſaid he, "my ſins are laid open before me—ſins innumerable. O I am vile, what ſhall I ſay to my God? But Jeſus calls the weary and heavy-laden to come to him. Well, I am laden with ſin and iniquities—ſins againſt my God: Dear Jeſus! ſave, or I periſh. O my God, though I deſerve nothing but a fearful looking for of judgment, for I am the vileſt of the vile, thou art love, and thine ear is not heavy that thou canſt not hear, nor thine arm ſhortened that thou canſt not ſave.—Mother," he added, "I have often thought of thoſe words, O houſe of Iſrael, why will you die? And of thoſe, when my dear Saviour wept over Jeruſalem, and ſaid, O, Jeruſalem, how would I have gathered you together even as a hen gathereth her chickens under her wings, and ye would not?" His mother cannot repeat the whole, but what he uttered was to this effect. He went on in the courſe of the day pleading his Saviour's merits. "Oh," ſaid he, "if I ſhould go, not having on the wedding garment, how ſhall I bear to hear theſe words, *How cameſt thou in hither?* O my God, ſend thy Holy Spirit to cleanſe my heart,—keep the tempter far from me." About ſix o'clock in the evening, he ſaid, "Mother, I muſt ſhed tears of joy: My Saviour is on his Father's throne, pleading for guilty me. O! he will have mercy on the vileſt of the vile. O, how I love him, I long to be gone!" Thus he went on praying, and praiſing redeeming love. He ſaid, "if his throat was well, he would ſing, but I ſhall ſing there" (holding up his hand); then he repeated part of a hymn:

"The fountain of Chriſt aſſiſt me to ſing,
The blood of our Prieſt, our crucify'd King,
Which perfectly cleanſes from ſin and from filth,
And richly diſpenſes ſalvation and health.
This fountain ſo dear he will freely impart,
Unlock'd by the ſpear it guſh'd from his heart,
With blood and with water; the firſt to atone,
To cleanſe us the latter, the fountain but one."

Proceeding thus with a loud voice, and his father and others of the family coming up ſtairs, he ſaid to his father, "See your dying ſon. Mourn not, for I am going to my Saviour. I pray God prepare you all to meet me there, in that place of everlaſting bliſs." Thus he went on taking leave of every one ſingly, bleſſing them, and praying for them. Then he ſaid, "The birds have neſts, the foxes have holes, but our dear Redeemer had not where to lay his head. How did he ſuffer for us guilty creatures when he left his Father's bleſt abode! How was he treated when he went to his own, and they would not receive him! He bore his croſs to Calvary's Mount, and one drop of his precious blood is worth a thouſand worlds.

worlds. O could you but see his wounded body! O, what agonizing pains he felt when he cried, *My God, my God, why hast thou forsaken me?*" In this manner he discoursed a great part of the night. "O Death," said he, at one time, "where is thy sting? O Grave, where is thy victory?" On the Wednesday he seemed in great pain, but did not complain. The convulsions were very strong, but he still continued praying, and praising redeeming love, and crying, "Come Lord Jesus, come quickly." He appeared in a hurry to be gone. At another time he seemed to be angry with himself; and said, "*Thy* time, Lord, not *mine*. I want more faith, Lord, more patience. O! what is time to eternity; O! never ending ———." He then spoke of the creation—of the fall of man;—and of redemption. He said again, "Mother, I wonder how any one can live and not know God, did we but consider how fearfully and wonderfully we are made: Our bodies are put together as with small threads, and we should drop to pieces if there was not a God." On the Thursday, when he was offering up his prayers, the nurse said, "she was sure he was a saint, for she never heard such prayers and such heavenly discourse before." He heard her, and seemed frightened; and said, "O my God, put all those far from me that would fill my heart with pride. It was pride that thrust the angels out of heaven." He spoke much more on this head, and said, "All our righteousness is as filthy rags." He slept about a quarter of an hour on Thursday afternoon, which was more than he had done all the time before. When he awoke, he said, "O, mother, I sleep more than I pray; O my God, I want to love thee more—I want more faith. O my God, keep the tempter far from me. Mother, I feel myself very weak. Health is the time to serve the Lord." He sat up in his bed, for he could not lie down all the time. The convulsions appeared much stronger, and he seemed unable to speak for more than an hour. He then spoke again, "Mother, how are my thoughts wandering after things of this world! I want to think and speak of nothing but my God. The tempter is chained: If he were to follow me to heaven's gate, he cannot enter it." Another time he held up his *right* arm, and smiled, saying, "Am I one of those, Lord?" Then holding up his *left*, he said, "I might very justly have been one of those; 'tis by grace we are saved. O mother, we cannot conceive the bliss! O, to dwell with my Saviour, and see him face to face! What sweet words, Come, ye blessed of my Father, inherit the kingdom prepared for you; and, blessed are the dead which die in the Lord, for so saith the Spirit, for they shall rest from their labours. God is a spirit, and must be worshipped in spirit and in truth." Friday morning, he expressed himself, "Mother, let us pray.—A God hearing prayer. He is a God nigh at hand, and hears all that call upon him—praying in faith, nothing wavering. O, he sought me when I was afar off!—What love!" After he had prayed, he said, "I am about to pay the debt of nature, and am going to the heaven of heavens,—to everlasting bliss!"—About this time he often felt his pulse, and when he found them low, he would smile on his mother, and say, "I shall soon go, it is finished." Saturday noon his brother went to his bedside. He took hold of his hand, and said, "Brother, don't mourn for me, I am going to glory. Look on this case of bones," pointing to himself, "and wonder that there is breath. I would talk to you, but I cannot. I am very weak in body. Come, Lord Jesus, come quickly." About an hour before he died, he said to the nurse, and smiled, "I shall keep my Sabbath there," (pointing upwards.) He departed at half after four in the afternoon with a smile, and without a sigh or groan.

REVIEW OF RELIGIOUS PUBLICATIONS.

Friendly Advice from a Miniſter to the Servants of his Pariſh. 12*mo. Pages* 91. *Price* 6*d.* Deighton. 1793.

SOLOMON obſerves, that "a word fitly ſpoken is like apples of gold in baſkets of ſilver;" preſenting refreſhment through the medium of pleaſure. Never, perhaps, was the obſervation better illuſtrated than in this little treatiſe, which is replete with wiſdom, and written in ſo agreeable a manner as to inſtil into the mind heavenly truth, ſweeter than honey dropping into the mouth.

For this valuable production, we are indebted to the Rev. Mr. Cecil, Miniſter of St. John's Chapel, though modeſtly uſhered into the world, like his *Friendly Viſit to the Houſe of Mourning*, without the addition of his name. It is divided into *twelve chapters*—ſix containing advice to ſervants in general, three addreſſed to thoſe of a religious character, and three to ſuch as are of a contrary deſcription. To which is ſubjoined a ſhort, but very comprehenſive prayer.

Servants and maſters will be mutually benefited by this friendly advice: Their duties are reciprocal, their intereſts united. The comfort of families greatly depends on the conduct of ſervants. A maſter's property can never be ſecure, nor his buſineſs properly tranſacted, if thoſe in whom he repoſes confidence be deſtitute of virtuous principles. Whoever is perſuaded that his ſituation in life is the allotment of an unerring Providence, and "that his work is appointed of God, though delivered to him by the hand of man," will not only be more contented with his condition, but more faithful, ſubmiſſive, and profitable to his employer, than an ignorant mercenary, actuated merely by ſelf-intereſt, or an idle profligate, who has no fear of God before his eyes.

"What," ſays Mr. Cecil, "is not a religious man prepared for, that he can be called to? The *fear* of God fits him to be intruſted: The *favour* of God raiſes and animates his expectations: The *promiſe* of God ſupports him under difficulties: The *word* of God gives general direction to his ſteps; and the *bleſſing* of God attends him. You ſhall, however, not take my word for this: You ſhall ſee the fact."

He then inſtances in the conduct of Abraham's ſervant recorded in Gen. xxiv. and adds, "Great excellence in any ſtation has always been rare: Yet ſervants of this character may be found in every age. Some years ago I became acquainted with a ſervant whom I ſhall call LUCIUS; one who, knowing the human heart in its deceitfulneſs and depravity, ſtood, indeed, before his *God*, like the Publican, *ſmiting upon his breaſt*; but one who ſtood before his

maſter with an integrity and diligence which his maſter had long obſerved, and which at length gained his entire confidence. Lord ———, thought and talked of Chriſtianity like many more who have it yet to learn; but was conſtrained to admire its effects in his ſervant Lucius. He ſaw in him the fear of God; the conſolations of the Goſpel; the truth it enjoins, and the devotion it inſpires. But while he beheld all this as a ſingular matter of fact, maintained and exerciſed in a houſe like his, he was equally ſtruck in obſerving, that Lucius was one of the moſt humble and attentive of his domeſtics; and no leſs eminent as a ſervant, than as a ſaint. The unbelieving Lord (for who can change the heart but God only?) continued while he lived to advance and vindicate the Chriſtian ſervant; and dying, bequeathed a ſolid teſtimony to his virtues.

"*Them that honour God he will honour*, and he will ſend the honour by what hand he pleaſes.

"To Lucius the ſervants alſo looked as to a common friend or brother: He inſtructed them; he reconciled them; he was their example, and if there were any more fooliſh and profligate than the reſt, he had the honour of their reproach. I need only to add, that I mention this fact, as well as the former, to ſhow how honourable a part ſuch ſervants ſuſtain in ſociety;—to ſhow that true religion is the ſame in every age;—to exhibit the fruits of genuine Chriſtianity wherever it is found; and to encourge ſervants to higher aims than they uſually entertain."

From perſonal knowledge we can aſſure our readers that this is not a fictitious, but a real character. Lucius was exactly what Mr. Cecil has deſcribed. But little did he think that ſuch a pen would record his humble piety and faithful ſervice, and tranſmit the remembrance of them to poſterity. Our readers will not be diſpleaſed, if we ſelect another character, no leſs amiable and inſtructive, together with ſome judicious advice, addreſſed to religious ſervants in particular.

"Let me affectionately intreat you, my Chriſtian friends, to *walk worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs*. While you are the ſervants of God be careful never to forget that he has appointed you to be alſo the ſervants of *man*.—One duty ſhould never be oppoſed to another duty:—Our religion teaches us to *adorn* our ſtation, not to forget it.—Beware, therefore, of the error of thoſe who, upon taking up a religious profeſſion, have become conceited, forward, and unmindful of that order and decorum which God has appointed for the well-being of ſociety. Inſtead of diſguſting your maſter by ſuch a conduct, endeavour, by every lawful mean (but by no other whatever), to ſecure a place in his eſteem, as well as in his houſe; and in order to this, let your diligence be as his right hand, and your care as his right eye:—Study his temper and his intereſt, and your own will be ſtudied at the ſame time.

"*A cer-*

"*A certain Centurion's ſervant was ſick and ready to die; and when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him to come and heal his ſervant.*—You may here remark, how dear a ſervant may render himſelf to his employer; and how God cauſes one good office to be repaid by another.

"But I will come nearer home.—LYDIA is the ſervant of a ſmall family, whoſe miſtreſs I lately viſited after a long illneſs.—'Sir,' ſaid ſhe, 'the girl who has juſt left the room is a greater comfort to me than I can expreſs.—She watches me with the affection of a daughter and the care of a nurſe.—When my complaints make me peeviſh, ſhe contrives ſomething to ſooth me: I often obſerve her taking pains to diſcover what would add to my comfort; and often I am preſented with the thing I wiſh for, before I expreſs it in words.—I live without ſuſpicion, for I perceive her conſcientious to ſcrupuloſity:—My chief complaint is, that ſhe takes ſo much care of me, that I cannot make her take ſufficient care of herſelf.'

"'I have obſerved,' ſaid I, 'her attention at church, as well as when waiting upon you.'

"'My ſervant,' continued ſhe, 'is a Chriſtian; and, in my late diſtreſs, afforded me her prayers as well as her tears.—Her parents were too poor to give her any education, but ſhe has taught herſelf to read, and frequently reads the Scriptures to me.—Now and then, while ſhe is reading, her heart is too full to be quite ſilent on the paſſage, and then ſhe drops an expreſſion or two, accompanied with ſuch ſimplicity and meaning, as bring to my mind theſe words, *I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.*—In ſhort, I eſteem her one of the moſt valuable gifts I ever received from an indulgent Providence, and never could have ſuppoſed that ſo much of my comfort depended on the faithfulneſs and care of a poor ſervant.'

"After ſaying ſome things to encourage this worthy girl, as I paſſed her in going away, I could not help ſaying alſo to myſelf, 'How much better do theſe retired virtues deſerve recording, than thoſe ſplendid miſchiefs which hiſtorians call up all their eloquence to adorn'."

Had we quoted all the beauties theſe pages contain, we muſt have tranſcribed the whole book. We have ſeldom met with a publication which has afforded us more pleaſure, or which, in our opinion, is better calculated for uſefulneſs. We ſincerely wiſh it may find its way into every family, and that the good effects of it may be permanent and extenſive. It is neatly printed, on good paper, and ſold at ſo low a price as to place it within the reach of the pooreſt ſervants—a circumſtance which does credit to the generous feelings of the author, who evidently appears to write for the benefit of others, and not for his own gain. Perſons of affluence may do much good, at a ſmall expenſe, by diſtributing copies of it among that uſeful claſs of ſociety for whoſe

ſake it was written; and heads of families would derive no inconſiderable advantage by reading it themſelves, and putting it into the hands of all their domeſtics.

Letters to a Wife. By the Author of Cardiphonia. In two volumes. Pages 592. *Price* 6*s. bound.* Johnſon. 1793.

Mr. Newton's talents as a letter-writer muſt be acknowledged by all; and the world is under great obligations to him for publiſhing his correſpondence with his friends. The letters in this collection are to his wife. Love letters before marriage are by no means uncommon; love letters after marriage are more rare: The reader will find them here, and ſweetened with the quinteſſence of the tendereſt affection. Mr. N.'s ſoul was caſt in a particular mould; and he appears to have retained through life all that enthuſiaſtical ardour of love which is oftener to be met with in romances than in common life. On peruſing them a perſon would ſay, "that the age of chivalry is not yet gone;" for never did knight errant more ſtrongly feel or more feelingly expreſs his love to his peerleſs princeſs, than good Mr. N. does to his ſober matron.

The letters begin a little while after his marriage, and continue till within a few years of Mrs. N.'s death: They grow more ſerious as we advance, and clearly diſcover the growth of religion in the writer's heart. While we may be permitted to ſmile at the peculiarities of the good man, we very gravely aſſert that theſe volumes exhibit a very pleaſing picture of Mr. N., and muſt raiſe him in the eſtimation of every good man. The ladies will be in raptures with him; and we are not ſure but we may ſuffer in their eſteem for not writing them ſuch gallant letters when we go from home. Mr. N. was not aware of the miſchief that he might do in this reſpect. It is true, he may do good by ſetting before the greateſt part of huſbands a pattern and a reproof.

The following reaſons are aſſigned for the publication of them:

"1. It is a public teſtimony of the thanks which I owe to the God of my life, for giving me ſuch a treaſure; for uniting our hearts by ſuch tender ties, and for continuing her to me ſo long."

"2. As a monument of reſpect and gratitude to her memory; ſhe was my pleaſing companion, my moſt affectionate friend, my judicious counſellor."

"3. I hope to ſhow by the moſt familiar kind of proof—*example*—that marriage, when the parties are united by affection, and the general conduct is governed by religion and prudence, is not only an honourable, but a comfortable ſtate."

"4. I likewiſe hope that my example may prove a warning to others who ſet out with warm hopes of ſatisfaction, to be cautious of an over-attachment to their creature comforts, *hinc illæ lachrymæ*. My ſharpeſt trials, and my moſt pungent cauſes for repentance and humiliation through life, ſprung from this ſource."

Inſtead of a quotation from the letters, we ſhall give a ſhort extract from Mr. Newton's account of his feelings and his conduct on the death of his dear partner:

"Many of our intimate friends were apprehenſive, that this long affliction, and eſpecially the cloſing event, would have overwhelmed me; but it was far otherwiſe. It did not prevent me from preaching a ſingle ſermon, and I preached on the day of her death."

"After ſhe was gone, my willingneſs to be helped, and my deſire that the Lord's goodneſs to me might be obſerved by others for their encouragement, made me indifferent to ſome laws of eſtabliſhed cuſtoms, the breach of which is often more noticed than the violation of God's commands. I was afraid of ſitting at home, and indulging myſelf by poring over my loſs, and therefore I was ſeen in the ſtreet, and viſited ſome of my ſerious friends the very next day. I likewiſe preached three times while ſhe lay dead in the houſe. Some of my brethren kindly offered their aſſiſtance; but as the Lord was pleaſed to give me ſtrength both of body and mind, I thought it my duty to ſtand up in my place as formerly. And after ſhe was depoſited in the vault, I preached her funeral ſermon, with little more ſenſible emotion than if it had been for another perſon. I have reaſon to hope that many of my hearers were comforted and animated under their afflictions by what they ſaw of the Lord's goodneſs to me in my time of need. And I acknowledge it was well worth ſtanding awhile in the fire for ſuch an opportunity of experiencing, and exhibiting, the power and faithfulneſs of his promiſes."

"I was not ſupported by lively ſenſible conſolations, but by being enabled to realize to my mind ſome great and leading truths of the word of God. I ſaw, what indeed I knew before, but never till then ſo ſtrongly and clearly perceived, that as a ſinner I had *no right*, and as a believer I could have *no reaſon*, to complain, &c. &c. &c.—That his ſovereignty was connected with infinite wiſdom and goodneſs; and conſequently, that if it were poſſible for me to alter any part of this plan I could only ſpoil it.

"When my wife died, the world ſeemed to die with her, (I hope to revive no more.) I ſee little now but my miniſtry and my Chriſtian profeſſion, to make a continuance in life for a ſingle day deſirable; though I am willing to wait my appointed time. If the world cannot reſtore her to me, (not that I have the remoteſt wiſh that her return was poſſible,) it can do nothing for me. The bank of England is too poor to compenſate for ſuch a loſs as mine."

Too much conformity to the cuſtoms of the world is ſhown by very many pious people on the death of friends. We honour Mr. N. for his magnanimity; and we earneſtly wiſh that Chriſtians would make God's word, and not the ways of the world, their rule on ſuch occaſions; and that all the followers of the Lamb would unite to form, by their combined example, a faſhion for themſelves.

The Arraignment of Popery; being a Collection from the moſt approved and reſpectable Authors, who have written upon the State of the Church, &c. Republiſhed, with Notes, by the Rev. John Morris. *Pages* 200. *Price* 3*s.* 6*d.* Matthews.

This book has no claim to praiſe, either for purity of compoſition, or judiciouſneſs of extracts; but ſuch as it is, it clearly diſcovers the dreadful effects of want of knowledge, and ſhows in the moſt diſagreeable colours what a ſtupid being man is when his mind is enveloped in ignorance, and what a ſavage wretch he is when his heart is intoxicated with ſuperſtition. Popery is the ſyſtem which here appears, by a variety of proofs, to be ſo hideous. Many and long conſultations have church and ſtate phyſicians held with a view to compaſs the deſtruction of the monſter; and pains and penalties are the remedies which they have uniformly preſcribed; and in the efficacy of which they have placed all their truſt. But they have been found to be only quack medicines, that did more hurt than good. In oppoſition to the wiſdom which is from beneath, we venture to recommend a careful inſtruction in the genuine principles of Chriſtianity, and a comprehenſive knowledge of the Scriptures, as a ſovereign and infallible remedy. To take the credit of the preſcription to ourſelves, would be arrogance: We cheerfully reſign it to Him to whom it is due, and conclude with ſaying, that it is *the balm which is in Gilead*, preſcribed and diſpenſed by the Phyſician there.

The Pious Mother; or Evidences for Heaven. By Mrs. Thomaſon Head, *for the Benefit of her Children. Pages* 120. *Price* 1*s.* 6*d.* *boards.* Vernor.

A very good book indeed. Mrs. Head appears here to great advantage; and we are led to entertain a very high opinion both of her head and of her heart. The reader will every-where trace the marks of a judicious mind, and of an eminent Chriſtian. The accurate ſtatement of the moſt ſtriking parts of the divine life will meet the approbation of all; and the clearneſs of her evidences as a follower of Jeſus Chriſt, will raiſe the envy, and, we hope, excite the emulation, of many. Some ladies have lamented in life, ſome at the hour of death, and ſtill more we fear in the eternal world, the murder of much precious time in the reading of plays, novels, and romances; but none will repent the peruſal of this book, nor think the hours uſeleſsly conſumed.

POETRY.

LINES

TO YOUNG MARRIED CHRISTIANS.

THE writer here in much affection ſends
Some plain advice to his young married friends.
Should you the friendly hint receive, it may
Subſerve your intereſts in a future day.
Your various duties learn,—and always move
By rule,—and let your actions ſpring from love.
Yourſelves, your tempers, to each other ſuit,
And rather yield, than carry on diſpute.
Be emulous for that exalted ſenſe,
Which fears to give, and ſcorns to take offence.
Should ſmall diſputes ariſe, in patience wait,
A little time may ſet the matter ſtraight:
If one ſpeak raſhly in an angry fit,
The other muſt be deaf, and ſilent ſit.
Never loſe ſight of what the Scriptures ſay,
The man ſhould rule in love, the wife obey.
Let all diſſenſions in the cloſet end,
Nor ever bring them up before a friend.
Your mutual duties ſtudy when alone;
And when with others, prove your hearts are one.
Your neighbours, viſiting, will then perceive,
How diff'rent from the world believers live.
Careful attend God's worſhip every day,
Nor ſuffer trifles to create delay.
Duties, perform'd in proper time and place,
Add to religion a ſuperior grace.
Conſult each other always,—often pray
What's beſt to do, or what to give away.
At meals ſome ſubject ſtarted might be well,
Of God, or Chriſt, the ſoul, or heaven, or hell.
Early to ſleep retire, and early riſe,
Leſt you neglect your morning's ſacrifice.
Be firm and regular, whate'er it coſt;
Good works ill done will prove but labour loſt.
Be frugal, prudent, yet not meanly near;
The Chriſtian ſhow, in all you eat and wear.
At home, abroad, keep this in conſtant view,
Not what you *may*, but what *you ought* to do.
Within the compaſs live: This rule attend,
At firſt ſet out as ye would wiſh to end.
If children be your portion, thankful be;
They may be bleſſings for eternity.
Be tender, not indulgent; uſe the rod;
Yet curb with reaſon,—thus you're taught of God:
If ſickneſs ſeem to call them, don't refuſe;
What moſt we give to God, we beſt may uſe.
As friends of Jeſus, ſhow the ſteady friend,—
To ſouls and bodies your aſſiſtance lend.
Be ſuch throughout the piece, as ſhall conſtrain
The world to ſay your faith is not in vain.
May God, who firſt the band connubial ty'd,
With providential bleſſings crown and guide
Your future ſteps; and with ſupplies of grace,
Your ſouls—your bodies—and your offspring bleſs.

Compos'd by a CORRESPONDENT *on reading the Account of the happy Departure of Miss* BOWDEN, *in our Number for March.*

YE fair, forſake your vain deluſive joys; [deſtroys.
Pleaſure, which wounds the heart, the ſoul
See how the happy fair one quits the earth,
To join eternal, inexpreſſive mirth.

Scarcely her youthful, tender mind began
Th' uncertain ſcenes of this dark vale to ſcan,
Ere ſhe had learn'd to know and fear the Lord [ador'd.
Her Saviour, whom ſhe lov'd, obey'd,

Perſuaded that his ſpotleſs eye ſurvey'd
This mighty orb, his matchleſs wiſdom made;
She watch'd the ſecret motions of her heart,
And bid each ſinful wiſh or thought depart.

In circumſpection, conſtant, and ſincere,
In ſweet devotion, ſhe would oft appear;
Nor for herſelf alone this holy care,
The world, her friends, her foes, her wiſhes ſhare.

With holy pleaſure and delight, ſhe trod,
With frequent ſteps, the temple of her God;
With ſtrict attention liſten'd to his word,
Retir'd, and pray'd, and practis'd what ſhe heard.

Her pious ſoul, to generous acts inclin'd,
Soon learnt to cheer the heart, t' inſtruct the mind: [knew,
Her female flock * that kind indulgence
She oft imparted aid, and taught them too.

That fervent love ſhe to her Saviour bore,
She pray'd might be increas'd, ſtill more and more;
She long'd to ſee it kindle to a flame,
That ſhe that love to others might proclaim.

Her hope, tho' oft by Sin and Satan try'd,
She ſtedfaſt held, and all their pow'r defy'd;
By grace (her foes to utter darkneſs hurl'd)
She priz'd her hope, ſuperior to a world.

Life, with its fond attachments, ſhe reſign'd,
And panted after pleaſures more refin'd.
Reclining on her tender Father's breaſt,
Her ſpirit fear'd to her eternal reſt;
Enter'd heav'n's portals, where no pain annoys,
Sweetly exulting as ſhe enter'd, "Joys!"

AMICUS.

* The Sunday School.

THE FIRST PSALM PARAPHRASED.

HOW bleſt the man whoſe heart and ways
The Lord his God vouchſafes t' approve!
His mouth is ever fill'd with praiſe,
And all his ſoul o'erflows with love;
Partaker of the precious faith,
His ſoul abhors the ſinner's path.

If in the judgment-ſeat he ſtands,
The ſword he beareth not in vain;
From filthy bribes he ſhakes his hands;
The innocent he'll not arraign:
Nor mocks, nor ſcorns with cruel hate,
The man of mean and low eſtate.

The ſtatutes of the Lord he tries,
Which inward life and ſtrength impart
As frontlets plac'd between his eyes,
And in the tablets of his heart,
He binds with reverential awe,
And ſearches all his ſacred law.

To ſerve his God, by day and night,
His feet in ſwift obedience move;
And, fill'd with holy pure delight,
The object of his faith and love
He worſhips ſtill, and ſtill obeys,
And walks in all his righteous ways.

He as a blooming tree ſhall riſe,
Nouriſh'd by God's peculiar care;
Waſh'd by the ſtreams of paradiſe,
His verdant leaf ſhall flouriſh fair;
With precious fruits and graces crown'd,
Shall ſcatter bleſſings all around.

Not ſo the ſinner, daring, bold,
That vaunts himſelf againſt his God;
When he on vengeance ſhall take hold,
The guilty race ſhall feel his rod,
Shall fly as chaff by whirlwinds driv'n,
Nor dare to look to God or Heaven.

C—.

The following LINES *are ſaid to have been written by Dr.* EARLE, *on hearing a Biſhop read the Burial Service at the Interment of a Nobleman who had profeſſed himſelf an Infidel.*

"I HAVE *no hope*," his *Lordſhip* ſays,
and dies,—
"In *ſure and certain hope*," the *Biſhop* cries.
Of theſe two worthy peers, I pray thee ſay,
man, [layman.
Who was the lying knave, the prieſt or
His Lordſhip dies *an infidel* confeſt! [Prieſt:
"He's *our dear brother*," ſays the reverend
An infidel!—*Our brother*, yet he cries,
And who dares ſay the rev'rend Prelate lies?



REV. J. COCKIN,

Halifax.

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BIOGRAPHY.

The Rev. WILLIAM ARMITAGE, late Paſtor of the Independent Church at Cheſter.

THIS honoured ſervant of God was born in the year 1738, at Huddersfield, in Yorkſhire. He received his firſt ſerious impreſſions about the twenty-third year of his age, under the preaching of the Rev. Mr. Venn, vicar of the pariſh. A few years after his converſion, he became ſtrongly inclined to devote himſelf to the miniſtry of the Goſpel. He entered upon a courſe of ſtudies, preparatory to the ſolemn undertaking, under the direction of the late Rev. Mr. Scott, at Heckmondwike, with whom he continued about the ſpace of four years.

At Haton, in his native county, he commenced his ſtated labours. As the miniſter who preceded him had been unable to preach for ſix years, the congregation was ſcattered, and the place of worſhip going to decay. Here a divine influence ſo attended his miniſtrations, that the meeting-houſe was ſoon filled with hearers, and many appeared to receive the word in the demonſtration of the Spirit, and with power. We are happy to learn that the congregation ſtill continues to proſper.

After a ſucceſsful exerciſe of his talents at Haton, for about four years and an half, he received a call to the paſtoral office, from the church at Delph, in Saddleworth, late under the care of the Rev. Mr. Gurney, who had been removed by death. Among this people alſo, God crowned his efforts with ſignal ſucceſs. Conviction reached the hearts of the careleſs, and not a few gave themſelves up to the Lord, and joined the church in Chriſtian fellowſhip. Here he contracted an intimacy, and united in marriage with Miſs Greenwood, daughter of Mr. Greenwood, of Delph. This was a pecu-

liarly happy connexion. The Lord gave him, in this amiable woman, a pious, prudent, and affectionate help-meet, whose undeviating conſiſtency of conduct, and tenderneſs of attention, greatly conduced to alleviate thoſe complicated afflictions, which he was afterwards called to endure.

He had not been ſtationed more than three years and an half at Delph, before that all-wiſe Being, who directs all the concerns of Sion, inclined his heart to accept an earneſt and unanimous invitation from the infant church, at *Cheſter*, to come and ſettle among them.

This city was once the reſidence of the celebrated Matthew Henry, who proclaimed the glories of redemption with great energy, in a ſpacious meeting-houſe, ſixty feet ſquare, which was built for him in the year 1700. During the life of that great man of God, the houſe was crowded even to the door; but after his deceaſe, there had been a general declenſion from the purity of evangelical doctrine, and the decreaſe of the congregation kept pace with their departure from the ſimplicity of the Goſpel.

About the year 1770 a few individuals, reflecting upon the ſtate of religion in their own congregation, and among their neighbours, were moved with pity for their ſouls, and deliberated upon the moſt proper means of introducing the Goſpel once more into the city. Being unable to continue under a miniſtry, which tended to veil the glory of Chriſt, and ſink him, if poſſible, to a level with a mere man, they met together to ſupplicate the throne of grace for direction. They aſſembled in a place belonging to the Smiths' Company, where they read evangelical ſermons, and occaſionally procured miniſters, to diſpenſe the word of life among them. Finding the preſence of God in their little company, they were encouraged to perſevere in the good work they had undertaken. The number of hearers increaſing, they obtained an upper room much larger, and every way more eligible for public worſhip, than the other. They now began to be aſſiſted regularly by neighbouring miniſters; eſpecially by the Rev. Jonathan Scott, of Drayton, whoſe labours of love were rendered very acceptable.

It was to this people Mr. A. in the year 1772, was invited to miniſter, as a ſtated paſtor. The church at that time conſiſted of no more than ſeven members. Thoſe who had recommended him, knowing his former uſefulneſs, flattered themſelves, that if he could be prevailed upon to accept the charge of this little flock, he would ſhortly be an inſtrument of increaſing their number. The ſequel proved that their expecta-

expectations were well-founded; for his hearers multiplied, and many who received the word with meekneſs, being added to the church, clave to the Lord with full purpoſe of heart.

Mr. A. had not taken up his reſidence in Cheſter many days, before a ſingularly awful providence ſpread an univerſal gloom over the city and its vicinity; at the ſame time, the circumſtance was over-ruled for ſaving purpoſes to many. As the event is related by Mr. A. himſelf in his anſwer to our printed Inquiries, we will give it to our readers in his own words: "Immediately on my coming to this place, I determined to begin a Thurſday evening lecture, and accordingly publiſhed my deſign, on the firſt Sabbath-day after my arrival. This, being rather an uncommon ſervice, among the Diſſenters at Cheſter, ſtruck the inhabitants as a novelty, and excited the curioſity of many people to attend. I was much perplexed, in the interval, for a ſubject, nor was it till juſt before the time of meeting, that I could fix upon a text. The only words that I could find liberty to ſpeak from at laſt, were thoſe recorded in Judges, xiii. 23. *If the Lord were pleaſed to kill us, he would not have received a burnt offering and a meat offering at our hands; neither would he have ſhowed us all theſe things; nor would, as at this time, have told us ſuch things as theſe.* I could not then account for being led out of my uſual way of ſtudy; but the ſecret was ſoon unravelled.

"It happened that a company of ſtrollers were the ſame evening to exhibit a *puppet-ſhow*, in a room adjacent to that in which we were to meet for the worſhip of God, and at the ſame time that I was to preach. Many debated in their minds, whether the ſhow, or the ſermon, would afford them the greateſt entertainment. As I was juſt come to town, and was entirely new to them, ſeveral on this ground reſolved to hear me, and reſerve their viſit to the puppet-room for a future evening. It was happy for them that they came to this reſolution, for that very night, the place and about two hundred perſons were blown into the air, by the exploſion of gunpowder, which had taken fire in a room under that in which they were aſſembled. *Forty* were killed on the ſpot, and many others were moſt miſerably ſcorched and mangled.

"Thoſe who attended on me, made an application of my text to themſelves, and ſaid, "If the Lord had intended to kill us, he would have permitted us to go to the puppet-ſhow, but as he has ſpared us, we will never go again."

Some

Some of these have attended my ministry ever since, and I trust not without profit."

There appeared after this an unusual impression on the minds of great numbers. They flocked to the meeting, and heard with great seriousness the genuine doctrines and duties of the Gospel inculcated with much affection and authority. So effectually was he enabled to enter into the consciences of the unconverted, by holding up the spotless mirror of the divine law, that some were heard to say, as they went from the place of worship, "Surely this is a strange man, for he has told things to which we are sure no one was privy, but ourselves." In this we see fulfilled the remark of the Apostle, that by the open declaration of the truth, the sinner finds the secrets of his heart made manifest; and so falling down on his face, he worships God, and reports, that God is with his servants of a truth.

The congregation continuing to increase, the place became too small, and the heat in the summer months so very great, that the church resolved to build a more convenient place of worship. Accordingly in the year 1777 a meeting-house, sixty feet by forty-six, was erected.

Mr. A. being their first stated minister, had many difficulties, incidental to newly-raised congregations and churches, to encounter; but the Lord stood by him, and enabled him to endure hardness, as a good soldier of Jesus Christ. In many instances, especially in the former part of his life, he saw the pleasure of the Lord prosper in his hand, and at Chester, he has left behind him not a few spiritual children, who will never fail to recollect him with reverence and affection.

While he enjoyed health, his exertions in the Redeemer's cause were not confined to his own congregation; but, in connexion with other ministers, he preached at several places, in which churches are now formed, and have pastors settled over them. About eight years ago, he was attacked by an acute rheumatism, brought on by a long exposure to wet and cold, in carrying the messages of his Master's grace to *Holywell*. Since that time he was subject to violent pains, which frequently reduced him very low, and rendered him incapable of travelling without suffering considerably.

A few months previous to his death, he favoured us with an account of the state of his church and congregation. "Our members," says he, "have been for some time upon an average from fifty to sixty. We have lately had but few additions, and have lost several by death. We have, however, a prospect of an increase, as there are many in our con-

congregation, who appear truly ſerious, but who, through fear, delay to give themſelves up to their brethren in church-fellowſhip. We have alſo flattering hopes of a revival in converſion work, as I do not recollect that we have ever been better attended in the number of our hearers than at preſent."

On the Lord's-day, March 16, he preached in the morning and afternoon, and expounded, as uſual, in the evening. The following day he was called to viſit a ſick perſon, and, on his way home, was ſeized with a violent pain in his ſide. On Thurſday, the pain removed to his head, and a fever with a delirium enſued, but with ſome intervals of reaſon. This continued till his ſpirit was releaſed from its earthly tabernacle.

During his illneſs, he was preſerved in a calm reliance on the grace and faithfulneſs of a covenant God. Hope, like an anchor of the ſoul, both ſure and ſtedfaſt, had entered within the vail, and every diſtreſſing, and even anxious thought, ſeemed to be baniſhed from his ſoul.

On the Thurſday before his diſſolution, he ſaid, "I am now living on the Goſpel, which I have for many years preached to others: But I think my work is done—Still, I am willing to do juſt as the Lord pleaſes. If I might be permitted to chuſe, I would rather go and ſee Jeſus, juſt as he is, with all his ſcars of honour upon him; and if I ſhould go, I hope God will ſend this people, a man after his own heart." On the Sabbath, his recollection was much confuſed; but, being told that it was the Lord's-day, he appeared greatly concerned, that he ſhould have forgotten the day of ſacred reſt; and frequently prayed, that the Lord would pardon his forgetfulneſs. What reproof to many profeſſors, who wilfully neglect and profane the Sabbath, which the Lord hath commanded to be kept holy!

On Monday evening ſeeing Mrs. A. much affected, he ſaid, "Kneel you down, and let us pray." Then, addreſſing the throne of grace, he ſaid, "Thou knoweſt, O Lord, where we are, and what we want; we fly to thee, for we have no where elſe to go to; neither do we deſire to go any where elſe." Here his ſpeech and recollection failed him—his lips were ſealed in ſilence—and he ſlept in the Lord, about four o'clock on Tueſday morning, in the fifty-ſixth year of his age.

To preach the glorious Goſpel was with him a favourite employment; and for thirty years did his divine Maſter indulge him in this honourable work. Under agonies of pain

he has frequently aſcended the pulpit, and dwelt upon the pleaſing doctrine of the croſs, until nature has been almoſt exhauſted. He often expreſſed a deſire to preach as long as he lived; and the Lord did not diſappoint his wiſhes, for his tranſition from the pulpit to the realms of light, only ſuffered an interruption of nine days.

His doctrines were ſtrictly evangelical, and his diſcourſes enriched with Chriſtian experience. Had his manner been equal to his matter, he would have been excelled by very few. His conduct was exemplary and unblemiſhed. Even calumny itſelf muſt acknowledge, that his morals were unblameable. He was one of thoſe valuable miniſters,

> "Whoſe hands are pure, whoſe doctrine, and whoſe life
> Coincident, exhibit lucid proof
> That they are honeſt, in the ſacred cauſe."

His worth as an huſband and father, is written in indelible characters on the hearts of a mourning widow and three children, caſt, by his removal, on the generous attention of the church of God *. There are no leſs than five perſons now engaged in the miniſtry of the Goſpel, who were chiefly indebted to Mr. A. under God, for their knowledge of that precious ſalvation which they are proclaiming to others. May theſe be followers of their ſpiritual Father, in the orthodoxy of his ſentiments, and in the ſimplicity and purity of his preaching and converſation.

HORÆ PAULINÆ SOLITARIÆ.

MEDITATION ON GALATIANS, V. 13.

For, brethren, ye have been called unto liberty; only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another.

WITH what earneſtneſs has *liberty* been wiſhed and contended for by mankind in different ages and regions of the world! If obtained, how often has diſappointment of expected benefits appeared to be the reſult! This, indeed, is

* As the family is left unprovided for, a ſubſcription has been opened in Cheſter, and is now extended to ſome other places, for their aſſiſtance. Should any of our readers, in London, be diſpoſed to forward this benevolent object, their contributions may be left with the Publiſher of this Magazine, No. 151, Fleet Street, who will acknowledge the favour on the cover of one of the Numbers.

not

not wonderful, where the freedom, to which the Goſpel calls us, is unknown or diſregarded. The moſt aſtoniſhing inſtance of human depravity is, that the liberty, with which Chriſt makes his people free, ſhould ever be abuſed to his diſhonour and our own deſtruction!

The inſpired writer has firmly eſtabliſhed the believer's freedom from the condemnation of the moral, and the burdens of the ceremonial law; from conditions of juſtification before God, and from neceſſity of ſubjection to ſin. He has illuſtrated the ſubject, by an allegorical application of the ſcriptural diſtinction between Abraham's heir according to the promiſe of God, and his outcaſt child by the bond-woman *. He has enforced a ſtedfaſt adherence to the gracious and ſpiritual diſpenſation of the Goſpel, by the moſt ſolemn denunciation of thoſe who ſhould reſort to Jewiſh inſtitutions for acceptance with God. What then remains for him to do? Contrary to the antinomian ſpeculations of the preſent day, he thinks it neceſſary to urge the *improvement* of ſo glorious a privilege by a correſponding temper and conduct. Nay, with a deep inſight of the human heart, perhaps with a clear foreſight of the enormities that ſtill diſgrace the Chriſtian profeſſion, he admoniſhes, in this text, againſt the *perverſion* of evangelical liberty to an occaſion of indulgence to the *fleſh*.

Beware then, oh my ſoul, of turning this heavenly cordial into a helliſh poiſon by ſo fatal an abuſe! It is not this periſhing body, whoſe infirmities encumber, whoſe depraved appetites debaſe thy powers, that is alone infected by the original apoſtaſy. *Thou* alſo art *carnal*. Elſe, whence that hatred, wrath, and envy, which reſiſt, too often ſucceſsfully, thy better purpoſes †? Too often, alas! they take occaſion, even from the freedom of pardon, the abundance of grace, and the ſecurity of preſervation, which the Goſpel proclaims, to dictate a practice utterly inconſiſtent with the deſign of my Redeemer's ſacrifice, the nature of his life within me, my unity with fellow Chriſtians, and my filial affection toward God ‡.

How deplorable is the obſervation, that thoſe who have the cleareſt views of evangelical liberty, and are no ſtrangers to its tranſcendent comforts, ſhould become indolent and negligent in the concerns of Chriſt's glory and their own ſalvation! That they ſhould abandon themſelves to worldly pur-

* Ch. iv. 21, &c. † Ver. 20. ‡ The ſubjects of former meditations.

ſuits and carnal indulgences; or ſhould behave with pride, paſſion, and overbearing inſolence, both to the various ranks of their connexions in the world, and to their brethren in the church of Chriſt! Shall the example of many who are ignorant of Chriſt, and even our own conduct before we attained to the knowledge of Him, give us cauſe, on an impartial compariſon, for bluſhes of the deepeſt dye? Yet who that reads the Scriptures, that notices the actions of profeſſing Chriſtians, or ſtrictly ſcrutinizes his own heart and ways, but muſt acknowledge and mourn over the fact? "Even we," ſays holy LUTHER, "who teach the word, perform not our duty with ſo great zeal and diligence now, in the light of the Goſpel, as we did before, in the darkneſs of ignorance: For the more certain we are of the freedom purchaſed for us by Chriſt, the more cold and negligent we are in handling the word, in prayer, in doing good, and in enduring affliction. And if Satan did not vex us inwardly by temptation, and outwardly by the perſecution of adverſaries and the ingratitude of aſſociates, we ſhould become totally careleſs, negligent, and backward to every good work; and at length ſhould loſe the faith and knowledge of Chriſt, forſake the miniſtry of the word, and ſeek a kind of life more pleaſing to the fleſh."—My eyes are drowned in tears whilſt contemplating ſo faithful a mirror.—Scarcely can I lift them toward heaven: But ſmiting my breaſt, I cry, with a faultering tongue, "God be merciful to me a ſinner!"—Yes, with Him there is mercy ſufficient to blot out even ſuch aggravated guilt! I will fly to it; and, in the all-prevailing name of a crucified Saviour, plead for preſerving grace, that I may no more pervert the liberty of the Goſpel to an occaſion for the fleſh.

Of all deluſions none ſurely can be ſo dreadful or abſurd as that which confounds Chriſtian freedom with licentious preſumption! What can more effectually exclude from all hope authoriſed by the word of God? Paul, diſtinguiſhing juſt afterwards the works of the fleſh, adds, "of which I forewarn you, as I have already done, that thoſe who commit ſuch things ſhall not inherit the kingdom of God *." What is ſo preposterous as to call *that* liberty, which is in itſelf the moſt abject *ſlavery?* "Whilſt," as the apoſtle Peter obſerves, "they promiſe themſelves liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame is he brought in bondage †."

* Ver. 21. † 2 Peter, ii. 19.

Avoid,

Avoid, oh my ſoul, the ſlighteſt indulgence of ſuch deteſtable ingratitude toward Him who hath called thee to liberty! Nor content thyſelf with ceaſing to do evil. Learn, from thy Saviour's precept and example, to do well. Hath he "delivered thee out of the hands of thine enemies?" It is "that thou mayeſt ſerve him, without fear, in his preſence, all thy days, in holineſs and righteouſneſs." Doſt thou judge from his revealed will that he "died for thee in order that thou mighteſt live?" Then let his "love conſtrain thee to live, not to thyſelf, but to him who died for thee and is riſen again." He has taught thee *what* thou ſhouldeſt do, for his ſake. He has ſhown thee to *whom* thou ſhouldeſt render it, in his ſtead. His commands are ſummed up in the apoſtle's exhortation here: "Brethren, by *love, ſerve one another.*" This is a *ſervice* that infringes not upon Chriſtian freedom, but is indeed inſeparable from it. Is it bondage, for thoſe who "live by the Spirit," to "walk by the Spirit*?" To what advantage are the fetters looſed, if the limbs be not exerciſed? As well might the priſon-gate remain barred for ever, if I avail not myſelf of the liberty to go forth.

Far be it then from me to "deſire vain glory, provoking and envying my brother†!" Let me conſider him, only "to provoke to love, and to good works." Can I not conduce by various ways to his *outward* comfort, in whatever circumſtances we ſtand mutually related? But is he in affliction, in pain, under loſſes, or peculiar trials? How fair an opportunity, how urgent a call, does this afford me to ſerve him! And, whilſt I would omit no kind office that I could wiſh him to render me in a like ſituation, let me never be unmindful that the moſt important of all ſervices are thoſe which affect his *ſpiritual* advantage.

Never may I ſeek or admit excuſes for backwardneſs in exertions like theſe! But, while I know my heart to be deceitful, prone to ſelf-righteouſneſs and oſtentation, let me keep the ſtricteſt watch againſt every motive but the diſintereſted *love* which proceeds from faith in that of Chriſt. Let not my beneficence be limited to the contracted circle of private friendſhip, communicated through channels of partial affection, or committed to the guidance of irrational prejudice. May I ſerve, with ſincere good-will, and affectionate alacrity, every one whom the Lord points out to me as my neighbour, by placing him within the reach, and in the need of my help. If the love of my country, of my friends, and of my natu-

* Ver. 25. † Ver. 26.

ral

ral relatives, prompts me to part with enjoyments and ſubmit to ſufferings in their behalf; ſhall not the love of my brethren in Chriſt, at large, incite me to ſhare with them the comforts beſtowed on *me*, and the burdens laid upon *them?* May I practiſe that love which is the "end of the commandment, out of a pure heart, a good conſcience, and faith unfeigned! And may I thus bring forth that "fruit of the Spirit, love, joy, peace, long ſuffering, gentleneſs, goodneſs, faithfulneſs, meekneſs, temperance, which is at once the ſtrongeſt *evidence* and the moſt genuine *exerciſe* of Goſpel liberty; "doing all things in the name of our Lord Jeſus, to the glory of God by him!"

MINIMUS.

A MEDITATION ON THE DEATH OF CHRIST.

THE death of Chriſt is a ſubject of the firſt magnitude, and unſpeakably intereſting to the children of men. It is ſuited to all perſons, ſeaſons, and circumſtances. Young and old, rich and poor, the healthy and the afflicted, will find it a profitable ſubject; not only on Good Fridays and ſacramental occaſions, but likewiſe all the year round, and all their lives long. It affords the choiceſt delight in proſperity, and the beſt conſolation in adverſity. It is the grand pillar that ſupports the church militant, and the ſweet theme which will for ever be ſung by the church triumphant. It occupied the deep counſels of heaven from eternity, and may well employ the ſongs of the redeemed to eternity. To make known the *cauſe*, the *nature*, and the *fruits* of the death of Chriſt, is the chief glory of the Bible. Savingly to know them, is the higheſt honour, glory, and felicity of man. God forbid, ſaid the great Apoſtle of the Gentiles, that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt. If the ſelf-righteous Jews of old eſteemed it ſcandal, and the philoſophic Greeks, like ſome of our moderns, accounted it fooliſhneſs, the reaſon is not its meanneſs, but their blindneſs. Souls enlightened from above, have always beheld in it a glory utterly unſpeakable. An event ſo wonderful and aſtoniſhing did never before, nor ever will again happen in the world. On this occaſion, the earth quaked, the graves opened, the rocks were rent, and the ſun was darkened. Preparatory and ſubſervient to this all-important event, were the riſe, the revolutions, and the decline of all preceding empires and monarchies. Every

thing that happened in the world, is to be conſidered as leading to it, and making way for it. All hiſtory, except as it relates to this, ſays M'Laurin, "is but a hiſtory of trifles or confuſions, dreams, and vapours of ſick-brained men." To this, all the ſaints under the Old Teſtament diſpenſation looked forwards, and on it erected their lively hopes; and believers, ever ſince its accompliſhment, have looked back to it, as the grand ſource of all their comforts here, and better hopes above.

Man's inattention to this ſubject is folly in the extreme. How very far are ſuch men from doing the will of God on earth as it is done in heaven, where the angels are deſiring to look into the wonders and glories of the croſs, and where the ſpirits of juſt men made perfect chuſe it as the delightful burden of their everlaſting ſong! There are many and weighty reaſons, not yet mentioned in this paper, to excite the moſt ſerious and devout attention to the death of Jeſus Chriſt. In it we find the ſubſtance of the ancient types, and muſt own that, in reference hereto, they had a ſignificancy in them, worthy the infinite wiſdom by which they were inſtituted: Whereas, conſidered apart, and in themſelves, they would appear *cruel*, *laviſh*, and *unmeaning*. But it is not only the ſubſtance of the types and ſhadows; it is alſo the great fulfilment of ancient prophecy; in which the Redeemer's ſufferings and death are ſet forth in a manner more like hiſtory than prophecy. There is ſuch an agreement between the prediction of Chriſt's death, and its accompliſhment, that ſome infidels have had the audacity to ſay, that the pretended prophecy was penned after the event therein predicted had come to paſs. But we ſee with our own eyes, predictions of the ſame prophets daily fulfilling; and, at the appointed time, every prophetic viſion ſhall ſpeak ſo as to ſilence and confound the gainſaying infidel. But let not my thoughts wander from my Saviour's death, in which I further ſee the ſum and ſeal of every promiſe. Herein the great Teſtator's will is abſolutely and for ever confirmed; and all the great and precious promiſes are yea and amen unto the glory of God. Beſides, here I behold the brighteſt diſplay of every divine perfection. Religious philoſophers may admire, and that juſtly, the wiſdom, power, and goodneſs of God, manifeſted in his works of creation and providence. The heavens declare his glory, and the firmament ſhoweth his handy work. Day unto day uttereth ſpeech, and night unto night ſhoweth knowledge. Not only the ſun, moon, and ſtars, but alſo the air, the earth, and ſeas, abound with wonderful productions of God's

God's infinite power and ſkill: But none of theſe, nor all of them together, can tell me what is needful for me and every ſinner to know. No page of the huge volume of nature can inform me, whether God will certainly forgive ſin, what kind of ſins he will forgive, how many, and upon what conditions; much leſs, how he is faithful and juſt to forgive ſins; how he can be juſt, and juſtify the ungodly: But on the croſs, I ſee him, who knew no ſin, made ſin for us, that we might be made the righteouſneſs of God in him. There I behold the juſt dying for the unjuſt, that he might bring us to God. The good Shepherd lays down his life for the ſheep. He bore our ſins in his own body on the tree. Here I behold the manifold wiſdom of God in contriving a way at once to pardon and puniſh iniquity; to honour and magnify the law, and yet ſave the tranſgreſſor. Here mercy and truth meet together: Righteouſneſs and peace kiſs each other. There is the ſweeteſt harmony in all the perfections of Deity. Glory to God in the higheſt degree, and peace on earth to ſinful men. This ſcheme of human redemption is the maſterpiece of divine wiſdom. We may ſay with Dr. Watts;

> "God in the perſon of his Son
> Has all his mightieſt works outdone."

But his love is not leſs evident than his wiſdom. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. In the croſs we may clearly ſee, not only that God loves, but abſolutely that he is love itſelf. And what tongue can expreſs, or heart conceive, the love of Chriſt herein ſet forth? Surely we may ſay with the apoſtle, *It paſſeth knowledge.* "Compariſons," ſays one of my favourite, and afore-cited authors, "can give but a very imperfect view of this love: Though we ſhould ſuppoſe all the love of all the men that ever were, or ſhall be on earth, and all the love of the angels in heaven, united in one heart, it would be but a cold heart to that which was pierced on the croſs with the ſoldier's ſpear." May the Saviour's love be ſhed abroad in the reader's heart, that he may ſay of him, as the apoſtle once ſaid, and that with the ſame pleaſing emotion of mind, "He loved me, and gave himſelf for me."

In the death of Chriſt we ſee God's utter abhorrence and deteſtation of ſin; more ſo than in the expulſion of Adam from Eden; the deluge of the old world; the deſtruction of Sodom

Sodom and Gomorrah, with all the miſeries that at any time have befallen the children of men; yea more than in the torments of the infernal regions. In a word, all the perfections of God are diſplayed at once in the death of Chriſt. We may truly ſay,

"Here the whole Deity is known,
Nor dares a creature gueſs
Which of the glories brighteſt ſhine,
The juſtice or the grace."

Whatever is neceſſary for our holineſs or happineſs, here or hereafter, we ſhall find in the death of Chriſt. Do we wiſh to know the worth of our ſouls? Let us go to Mount Calvary, there to view the price of their redemption. The redemption of the ſoul is precious. Corruptible things, ſuch as ſilver and gold, were a price infinitely inadequate: It coſt the precious blood of Chriſt. From his croſs flow bleſſings more than ſufficient to ſatisfy the ſoul's moſt unbounded deſires. Here we find pardon and peace, grace and glory. Do we wiſh to have ſin imbittered, and holineſs in heart and life promoted? Let us meditate on the croſs of our Lord Jeſus Chriſt, by which the world and ſin will be crucified unto us, and we unto them. No incentives to obedience like the ſufferings of Chriſt. Here it is the love of Chriſt conſtraineth us to live, not unto ourſelves, but unto him that died for us. Do miniſters deſire a ſubject whereon to preach, that will anſwer all good purpoſes to their own ſouls, and the ſouls of their hearers? Let them turn their thoughts to the croſs of Chriſt. Paul was determined to know nothing but Jeſus Chriſt and him crucified. Do private Chriſtians deſire a ſubject whereon to diſcourſe for their mutual edification? They cannot have a better, nor any that will anſwer their purpoſe ſo well as the death of Chriſt. This was the ſubject of Moſes and Elias in the holy mount of transfiguration. They talked with Jeſus of his deceaſe which he ſhould accompliſh at Jeruſalem. The trembling, burdened, ſelf-deſpairing ſinner will here find reſt, peace, and conſolation. It is at the croſs the Chriſtian pilgrim loſes his heavy burden. In my converſe with diſtreſſed ſouls, I have always found it of the greateſt utility to direct them to think much about the death of Chriſt. This is the beſt ground of encouragement too for returning back-ſliders, and the never-failing remedy for dejected ſaints. How lamentable then that the dying Jeſus is ſo little in our thoughts! That he is ſo ſeldom mentioned even in the pulpits of ſome preachers! How dreadful to think

that ſome are even enemies to the croſs of Chriſt! Reader, is this thy caſe? Oh! for thy ſoul's ſake do not make light of a crucified Jeſus, but fly to him for refuge; ſo ſhalt thou have ſtrong and everlaſting conſolation.

S. B.

To the Editor.

REV. SIR,

IF you may deem the following obſervations worth a place in your Magazine, I hope their inſertion may be uſeful to ſome plain Chriſtians. I am your obliged humble ſervant.

THOUGHTS ON THE STANDING EVIDENCES OF GRACE.

CHRIST's portion is his people; and Chriſt is his people's portion. Chriſt has choſen his ſaints to be his delight; and believers, under the direction of his Spirit, have been taught to chuſe him. Chriſt has deſigned them to be holy, and they are praying and ſeeking to be ſo. Chriſt has redeemed them from the world and iniquity, and they have renounced both for his ſake. Chriſt hath commanded them to be meek and lowly, harmleſs and pure, and to be like himſelf; and they accept and approve his command, and are labouring accordingly. Chriſt bids them follow him, and his Spirit works in them a mind ſo to do; and they have their eyes and their hearts upon him with that view. Chriſt has charged them to love one another; and they feel diſpoſed ſo to do. Chriſt cares for them, and they care for him. Chriſt loves them, and they love him. Chriſt is with them; in their thoughts of him and deſires after him they are with him. Chriſt is ſeeking their honour, and they are ſeeking his. Chriſt is ſeeking his own kingdom and glory, and they are ſeeking and praying for the ſame. Thus there is a mutual agreement between the believer and Chriſt in purpoſe, intereſt, and regard. One ſpirit—one mind actuates both. They have the Spirit of Chriſt, and the mind that was in Chriſt. And they have, of courſe, Chriſt himſelf, and ſhall be with him for ever. Whatever ſeeming diſagreement then there may be, in the Chriſtian's experience or apprehenſion, to this ſtate of mind, the ſtate of mind itſelf is not altered, nor materially affected thereby. He is before God,

God, what he is in purpoſe, in deſire, in purſuit. The Chriſtian, in one ſenſe, is always the ſame; though in another always varying. He has no other hope, no other righteouſneſs, no other dependance, no other ſtrength or portion but Chriſt; and he has no other habitual prevailing purpoſe, but to pleaſe and honour him. He deſires nothing ſo much as to love Chriſt, to be like him, to live to him, and to walk with him. This is the effect of regenerating grace, and this is the ſtanding evidence of a new nature. And every thing contrary to this bent of the mind and diſpoſition of the heart, is the Chriſtian's grief and abhorrence; and muſt therefore be charged to ſome of his enemies within him or without him; his old enemies the fleſh and the devil, with which he is at war, or the world operating under the influence of both. Notwithſtanding, indeed, all the oppoſition to this agreement between the Chriſtian's will and purpoſe and that of Chriſt, to which he may be conſcious, it is the counterpart to that perfect *conſentiment* between the divine perſons referred to in John, xvii. by which all the parties are conſtituted one, and ſtamps him a child of the covenant, a member of Chriſt. It is what diſtinguiſhes him from the reſt of mankind, and from his former ſelf. It demonſtrates the union of the mind with Chriſt, and the relation it bears to him. No man can poſſeſs it but he who is in Chriſt, and no man can be conſcious of it but he that has been taught of Chriſt. It is, indeed, the work of the Spirit of God, and the proof of a ſpiritual mind. It may be difficult to convince the Chriſtian that he has ſuch an evidence of grace; but without it he could not have prayed, deſired, mourned, nor rejoiced as he has done, it may be for years. He may probably ſuppoſe himſelf not to have the mind of Chriſt at the very time when his ſpirit and deportment prove that he has; but others can perceive this evidence of grace for him, and bleſs God on his behalf, even while he is lamenting the want of it. He looks at the holineſs and juſtice of God more than to his mercy and loving kindneſs in Chriſt, and he obſerves what ſin has done in him, more than what grace has done for him. Hence it happens, that what is no real ſolid proof of grace may occaſionally pleaſe and ſatisfy him, and what is may hardly engage his notice, or excite his praiſe. He cannot, however, but pray *againſt* ſin, and *for* every thing Chriſt has commanded as well as promiſed: And in even this inſtance of the truth of grace in him, if he could rightly perceive it, he is always manifeſting that Chriſt and he are one. But were

he capable of rightly interpreting all the other ſigns of grace which his very feelings, purſuits, deſires, and complaints imply, which he can no more diveſt himſelf of than he can ceaſe to think, he would appear to himſelf what he appears to others, humble, ſincere, and upright with God. Nor is it any uncommon thing for a Chriſtian to overlook in himſelf the very things for which, without heſitation, he pronounces others true Chriſtians. In fine, could he but act as he prays, and live as he wiſhes, his knowledge of himſelf would be all evidence of his relation to Chriſt, and of Chriſt's to him. For wiſe and good reaſons, however, on the part of God, the relation his mind bears to the will of Chriſt may not always be ſo obvious to himſelf as he wiſhes. Yet let him learn what conſtitutes a true Chriſtian, and be aſſured that the attainment of knowing himſelf to be one can do him no harm, and may qualify him to do others more good; though the want of a ſenſible evidence of grace does by no means affect his ſafety or his hope. Let him follow on to know the Lord, and he ſhall know him as his. Let him be much in prayer; let him be diligent in the uſe of proper means; let him look as much or more at the infinite mercy of God in Chriſt, and at the infinite atonement and ſatisfaction of Chriſt, for every poor humble returning ſinner, as he does at his purity, juſtice, and wrath. Let him ſeek to do the will of God, and be conſcientiouſly found in the ways of God; and his evidences of grace will come to him, he knows not how, *i. e.* the evidences he carries about with him will, through the Lord's goodneſs, become viſible to him; and he will be able to ſay, what has all along been a truth, ſince the day the Lord the Spirit opened his eyes to perceive his danger and to fly to Chriſt, but what he might have been afraid to ſay leſt he ſhould betray preſumption or deceive himſelf, *Who loved me and gave himſelf for me:* For if we know that God is righteous, we know that every one that loveth righteouſneſs is born of him.

H. K.

FRIENDLY HINTS TO CHRISTIANS WHO HAVE PROSPERED IN THE WORLD.

[IN A DIALOGUE BETWEEN TWO INTIMATE FRIENDS.]

O how portentous is PROSPERITY!
Is heaven tremendous in its SMILES? Moſt ſure.
And in its FAVOURS, formidable too.
Its favours here are trials, not rewards:
A call to duty, not diſcharge from care. YOUNG.

Fidelio.

WELL, my dear *Secundus*, you go on very ſucceſsfully. What a charming houſe you have built here! how beautiful are your proſpects! I have been to your London reſidence, and ſeen over your capital manufactory and warehouſes there. Every one of our acquaintance admires them: And I moſt ſincerely rejoice in every thing truly *advantageous* to my friend. Many, either in words or looks, are giving you joy, on the alteration in your ſtyle of living, appearance, and company, and that you can now *enjoy yourſelf* and your friends. But, will you permit your old boſom friend to whiſper a caution againſt the new ſnares which ſurround you?

Secundus. Why yes, Sir, I have made ſome *good ſtrokes in trade* of late, and have got a *good windfall* or two; thank God, I go on comfortably here; and you know Solomon ſays, "In the day of proſperity be joyful." Come, will you look round my premiſes? here is my garden, and there are offices.

Fidelio. Very convenient and neat! But we were ſpeaking about *proſperity* and its ſnares. I confeſs it is promiſed and beſtowed by God as the fruit of diligence; Prov. x. 4.: And when it is enjoyed with a *humble, watchful, dependant*, and *prayerful* ſpirit; when it is uſed with *liberality*, and to the purpoſes of doing good, both to the ſouls and bodies of the poor, after the pattern of the late truly honoured LIBERO; proſperity is a token of high favour, and comes with the ſmiles of heaven. But, as Archbiſhop Leighton ſomewhere ſays, "It is a difficult thing to carry a full cup even;" and multitudes have been much enſnared by the temptations of a riſing fortune. *Saul* before his elevation was "little in his own ſight," 1 Sam. xv. 23.; but afterwards became lofty, cruel, and ſo rebellious as "to reject the word of the Lord."

Secundus. Saul, you know, was never reckoned ſincerely pious. But don't we read of ſome truly good men in Scripture,

ture, who were favoured with temporal wealth and dignity? Were not Abraham and Job rich; and Joseph, David, and Daniel advanced to high honours?

Fidelio. Granted. But worldly prosperity *in itself* is no token of special divine favour, or of a man's being a child of God. Eccles. ix. 1. Nay, on the other hand, it is generally seen, that "the ungodly prosper in the world," and it is awfully declared concerning them, "Surely they are set on slippery places, and cast down into destruction." Psalm lxxiii. 12. 18. And though some few good men have been entrusted with affluence and honour, yet you know it is not the *general* method of God "to call the mighty and the noble," but, on the contrary, "to chuse the poor in this world to be rich in faith, and heirs of the kingdom." James, ii. 5.

Secundus. Must a man's sincerity in religion, then, be called in question because God has blessed him? Cannot he be successful, and get a fortune without the insinuation, that he is not one of God's people? I hope no one has a right to accuse him of any thing base and dishonourable because Providence smiles, nor—

Fidelio. Be not apprehensive, my friend, of insinuations never intended. The uprightness of the heart is what we have no right to judge of, but by its fruits. The fairness of your conduct I do not mean to impeach. You used, *Secundus*, to allow me to be free with you: I took the liberty of long and endeared friendship: But if you wish, I will drop the subject, or I will withdraw, and keep a respectful distance.

Secundus. No: Pardon me, I do not think you mean to offend. Let me hear what you have further to say, *Fidelio.*

Fidelio. Under your leave, I will remark that "the love of money is the root of all evil." 1 Tim. vi. 10. We need not recur to the old and awful examples of *Balaam* and *Judas*, as an illustration of it; you remember the desperate case of *Orientus*, the great Nabob; he had a serious education, but stifled all convictions; at last he could not bear to be alone, his conscience so tormented him, because of the rapacious means in which he had heaped up his riches; and you well knew poor *Mercator*, who was once a tall professor, and who, when he came to die, said to his surrounding family, "My children, I have procured you all, what the world calls, good fortunes; but I fear, I have lost my own soul."—Ah, my dear Sir, how many, "while they have coveted money, have first erred from the faith, and pierced themselves through with many sorrows;" and some at length have plunged themselves into perdition. 1 Tim. vi. 9, 10.

Secundus.

Secundus. But this has never been the caſe with any of the real people of God. "We know, that all things work together for their good." And the Lord has promiſed, that "he will keep them from falling."

Fidelio. True. I do not mean to call in queſtion "the immutability of the Lord's counſel" and covenant. "He is abundantly willing that the heirs of promiſe ſhould have ſtrong conſolation."—But, my dear friend, ſuffer me to obſerve, that is the *tried* ſaint who is the *true* ſaint, as the old Puritans uſed to ſay, "Bleſſed is the man that *endureth* temptation;" and nothing has made more diſcoveries than the touchſtone of proſperity. It has brought to view the concealed deceitfulneſs of the heart of hypocrites; not that I mean to ſay you are inſincere. Alſo it has too often injured the real people of God. When *Hezekiah* was "magnified in the ſight of all, his heart was lifted up; and there was wrath upon him," 2 Chron. xxxii. 25, 26. And how was *David* drawn aſide into a confident preſumptuous ſpirit, Pſ. xxx. 6. And I believe therefore it is generally ſeen, from Scripture and experience, that, reſpecting the lot of his people, as the Lord has put power, wealth, and conſequence into one ſcale, he hath put ſome weighty trial into the other, to keep the balance even.

Secundus. You think then, I now ſee that I am not what I was. But who can charge me with any irregularity? Am I not a conſtant attendant at our place of worſhip when I am in town? And I hope I am not backward in advancing my mite to ſeveral charities.

Fidelio. My freedom hurts you: I do not mean to accuſe, to reproach, but to warn you: But if I am not ſo happy as to make myſelf underſtood, I will take my leave.

Secundus. Pray proceed. I will not interrupt you again with my petulance. You have thought much more on this ſubject, than I, who am more deeply intereſted, have done.

Fidelio. Remember your promiſe. I muſt then remind you, that *covetouſneſs* is a frequent attendant on growing wealth. And therefore God ſays, "If riches increaſe ſet not your heart upon them." Pſal. lxii. 10. I have known ſome, who were once very compaſſionate, kind, and good to the poor, out of a ſmall ſtore, who, ſince they have grown rich, look upon the poor with a haughty ſpirit of diſdain, and ſteel themſelves with hard-hearted arguments againſt their ſuffering caſes. Many, who were once *temperate* in all things, have yielded to *exceſſes* they would before have trembled at; "their tables have become their ſnare;" and though they are not chargeable with

with drunkenneſs, "yet have been overcharged with ſurfeiting," which blunts, confuſes, and diſorders the faculties of the mind.

Noah planted a vineyard, and gathered the fruit thereof; it became a temptation to him, Gen. ix. 20, 21; and I fear this has been eſpecially the ſnare of thoſe who have entered into clubs, political ſocieties, muſic meetings, corporations, &c. Have we not often ſeen new and gay *connexions*, the conſequences of riſing fortunes, great ſnares? How was Solomon's heart "turned away?" 1 Kings, ix. 3. How many, once plain, grave, and decent perſons, as they have got up in the world, have by degrees become thoughtleſs, light, and trifling in their ſpirit and converſation; and they and their families (though the *forms* of religion have not been given up) have gone into faſhionable and diſſipating amuſements; and the *card-table*, the *concert*, and the *theatre*, are not only viſited, but even vindicated by them. Once, they kept up conſtant and lively family devotion in their houſes. But now they have not time and leiſure, at moſt not oftener than once a day, or it may be once a week.—The buſtle of buſineſs, and the late riſing of the family, prevent *morning* prayer; and at *night*, company at home, or engagements abroad, break the lovely order once ſeen in their houſes. No wonder that the converſation and conduct of children in ſuch families ſhould become frivolous, frothy, and, in ſhort, like the reſt of the world; and that they ſhould diſcover enmity againſt, and throw contempt upon every thing ſeriouſly religious, while perhaps ſome aged relative, or ſerious ſervant, who loved "the good old ways," feels and laments the ſad alteration.

Secundus. Sad indeed, where matters are come to ſuch a paſs!

Fidelio. But where things are not ſo bad, there may be *ſecret departure* in heart from God; a ſad declenſion as to the life and power of religion; a backwardneſs to a cloſe converſe with God; a ſhyneſs at the throne of grace; a miſgiving of heart that all is not right between him and us; a ſervile fear of him, and an unwillingneſs to look into our ſpiritual ſtate and frame; all which make it unpleaſant to viſit the cloſet of devotion, and induce a careleſs, haſty, ſuperficial performance of duty, juſt to ſatisfy the demands of conſcience; and what is the conſequence? a worldly, trifling ſpirit, eager to catch at any thing, not immediately unlawful, to amuſe the thoughts, and to join in any converſation that is not ſearching and ſpiritual, and endeavouring to avoid the moſt ſerious, plain, and faithful friends.

Secundus.

Secundus. My dear *Fidelio*, you have touched my very caſe, you have faithfully drawn my picture. I am the man. I have endeavoured to evade your deſign; but I thank you for ſo kindly compelling me to come to the point I wiſhed to avoid. It is not with me, as in months paſt. As I have increaſed in worldly comforts, I have been inſenſibly removed from peace; I have grown in pride and preſumption, and have forgotten ſpiritual proſperity. Tell me how I ſhall recover the ſtrength I have loſt.—Leave me not without your friendly counſels.

Fidelio. I rejoice to ſee your ſpirit ſo melted. What can I adviſe better than, in the language of our Lord, Remember from whence thou art fallen, and repent, and do thy firſt works. Rev. ii. 5.

The bleſſed doctrine of God's unchangeable love, which you hinted at in a wrong place, and, I was afraid, for a wrong purpoſe, may well encourage you in your return to him. Hoſea, xiv. 1.; Jer. iii. 12, 13, 14.—It is good in proſperity to "*remember former days*;" to look back to our father's houſe, acknowledging the good hand of our God upon us, crying out, "what am I?"—*Cultivate, my friend, a liberal ſpirit*, and lay by for the poor, as God hath proſpered you. This is a good way to *preſerve* what you have gained, and to get good intereſt upon it; I mean the bleſſing of the Lord, without the bitter addition of ſorrow. Prov. x. 24. Ever remember the words of the Lord Jeſus, how he ſaid, "It is more bleſſed to give than to receive, Acts, xx. 35. Whenever any of God's people have proſpered one way, in his all-wiſe and all-gracious adminiſtration, he generally embitters their earthly comforts in another way, leſt "their hearts ſhould be divided," and drawn away. You have, my dear friend, your abatements and trials: A worm is in every gourd. Inſtead of giving way to peeviſhneſs and repining, admire, eſteem, and bleſs his faithful care, in not giving you up, in (may I uſe the language?) beſtowing ſo much attention and pains on you. You ſhould humbly aſk, "Shew me wherefore thou contendeſt with me?" and earneſtly pray that he would by his good Spirit, in your conſcience, give a clear and determinate anſwer, correſpondent to his gracious deſigns. Above all, *Secundus*, keep ever in view the *uncertainty* of all worldly poſſeſſions, many affecting proofs of which we have all around us. Remember the nearneſs of a dying moment; and the account to be given of your ſtewardſhip. But I muſt take my leave.

Secundus. Thank you, my dear *Fidelio*, for opening to me my case. I feel myself easier already. May I have wisdom and grace to attend to your kind counsel! Farewell.

KAPPA.

ANSWER TO *INDAGATOR*,

Containing an Explanation of the 8th and 9th Verses of the 16th Chapter of St. Luke, as requested in our Magazine for May, page 203.

To the Editor.

IF a more consistent reply to the query of your Correspondent *Indagator*, does not come to your hand, the following is submitted to your consideration for admission in your monthly repository: It was written some time since, at the request of a friend; and its bearing an aspect to the whole passage, will, it is presumed, be no objection, while the sense accords with the analogy of faith.

It is necessary to premise, that, in all parables, we should endeavour to find out the particular part in which the lesson of instruction is to be found, and confine ourselves to that. By overstraining the meaning, we shall distort the features, and be liable to draw conclusions, and support opinions, which Christ never sanctioned, and are contrary to the spirit of his Gospel.

In the parable under consideration, the lesson does not lie in the injustice of the steward, for the Lord neither could nor would justify or commend this servant for his knavery, his pride, or his indolence; he was too proud to beg, and too lazy to labour. This may be plainly inferred from another parable, that of the talents, where an abuse of trust is condemned and punished with just severity; and far, very far, was it from the character of Him who has left us an example that we should follow his steps, to give men the smallest reason to indulge their wickedness or to extenuate their crimes. But the obvious intention of the Saviour here is to excite a thoughtfulness of futurity and care of the soul; and this is recommended to us from the caution the steward takes to prevent his coming to want in the approaching days of his necessity. He reserves a part of his master's property in the hands of his debtors, that he might live with, or derive his future subsistence from them. It was, therefore, the fore-

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thought of this man which our Redeemer recommends to our imitation, and not even that in the way which he practiſed it, for with all the commendation of this character, he is ſet forth as a child of this world (which always carries an implication of commendation in it); but as *he* was careful for time to come, much more then ought the children of light; thoſe who profeſs to be ſeeking a better country, that is an heavenly one, to give all diligence to make their calling and election ſure: But ſo dull are we in matters of eternal importance, and often ſo indolent in our motions and affections, in our care and diligence to ſecure them, that the efforts of worldly and wicked men are our ſtanding reproofs; and hence, ſays the Saviour, "the children of this world *are in their generation* wiſer than the children of light:" Not wiſer in fact, but wiſer by compariſon.

In the 9th verſe the Lord goes on to make an improvement of the ſubject; but the expreſſion ſeems to involve a conſiderable degree of obſcurity in it, a circumſtance not uncommon in the Scripture, and doubtleſs meant to excite our diligence in ſearching for the truth therein contained as for treaſures hid in a field. "And I ſay unto you, make to yourſelves friends of the mammon of unrighteouſneſs, that when ye fail they may receive you into everlaſting habitations." Here an inquiry naturally ariſes, How am I to underſtand this? how may I make to myſelf a friend of the mammon of unrighteouſneſs? Perhaps the meaning may be this: Mammon is a Syriac word, and ſimply means riches; the mammon of unrighteouſneſs therefore means the riches of this world, or material property, ſuch as gold, ſilver, or other poſſeſſions, and is here put in oppoſition to that which in the 11th verſe is called the true mammon; or by an ellipſis of the noun, emphatically *the true*; for in the original, the word *riches* is not expreſſed, but has been ſupplied in our verſion of the Bible by the tranſlators to complete the ſenſe.

But how ſhall we make a friend of the riches of this world? Certainly by a wiſe and proper application of them to the ends for which riches were deſigned: If we are ſervants, by ſuch a conſcientious uſe of them, as to be able to render a juſt account of whatever is committed to our truſt; and if this is our practice, and we act from upright motives, in the fear of God, and ſenſible that his eye is upon us, the riches committed to our truſt will prove our friend, and when we appear at the univerſal audit, ſhall teſtify that a ſincere regard to the honour of God and the intereſts of religion and morality influenced our conduct, and taught us not to abuſe the

confidence repoſed in us: And in this view the text harmonizes with that ſolemn declaration, that at the laſt day, every man ſhall be judged according to his works. This too is the pureſt, and indeed the only valuable and effectual motive likely to produce honeſt ſervitude.

Again, if we are thoſe who poſſeſs a large portion of the riches of unrighteouſneſs at, what is generally termed, our own diſpoſal, then it ſhould be our care to make this mammon our friend, not by hoarding it up like the miſer, nor by laviſhing it like the diſſipated ſpendthrift, nor by living to ourſelves in any way, but by feeding the hungry, clothing the naked, imparting knowledge to the ignorant, and relieving the diſtreſſes of men, ſoftening the calamities of the wretched, and in this way trading with our talents, that we may render our account with joy. That verſion of the Engliſh Bible which was tranſlated in the early period of the Reformation by the biſhops, &c. reads thus, "I ſay unto you, make you friends with the riches of iniquity, that when ye want they may receive you into everlaſting habitations;" and they gloſs upon the paſſage thus: They infer, by making friends with the riches, &c. to imply bountifulneſs to the poor Chriſtians, who inherit, or are to inherit thoſe everlaſting habitations, that ſo they may be our friends and interceſſors here, and when we fail, that is die, be received by them into the manſions above.

That our works of faith and labours of love will be noticed at the great day of retribution is evident from the cloſe of the 25th chapter of St. Matthew, where Chriſt in his character of judge invites his ſaints to a participation of the heavenly inheritance; not repeating their acts of love and benevolence, as *cauſes* of their admiſſion to his kingdom, but as *evidences* of that character which he previouſly beſtows on all who poſſeſs it. He particularizes and commends them in the ſight of aſſembled worlds: and theſe are they who have friends of, *or by* the mammon of unrighteouſneſs.

In the following verſes, the application of this ſubject is continued, where Jeſus carries his views of faithfulneſs to the higheſt pitch, and ſhews what an exquiſitely nice ſenſe he would have his followers entertain of moral honeſty; and argues, that if we have not been or are not faithful in the things of this world, in vain are all our claims of union to him, or expectations of happineſs from him in another: And if that unfaithfulneſs prevails in reſpect to that which is another's, committed to our truſt, an inſurmountable bar is placed to obſtruct our obtaining that which we ſhould term

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our own. Theſe are the principles of morality which the Goſpel inculcates; and in this high degree, no ſyſtem demands obedience like this, and no other ſyſtem can furniſh motives equal to it. This makes a Chriſtian victorious over his temptations: The unſunned heaps of the miſer's den cannot draw forth his ſoul to ſin, even though opportunity ſhould concur; for God is there; and in the language of a celebrated French Author *, he ſays, "I fear my God, and I fear none but him." Chriſt concludes the whole with that capital aphoriſm, by which we are informed how impoſſible it is to divide the affection between God and the world, or indeed any other object. He muſt be the ſupreme object both of love and worſhip, or he is not our God—"No ſervant can ſerve two maſters, for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other: *Ye cannot ſerve* God and Mammon." SCOTUS, Junior.

[N. B. As we have received an explanation of theſe verſes from another reſpectable Correſpondent, who views the ſubject in rather a different light; we will inſert it in our next Number.]

WE preſume that the following Original LETTER, *ſent by Mr.* HERVEY, *while a Student at Oxford, to Mr.* WHITEFIELD, *will be highly gratifying to many of our Readers. It will not only diſcover the ſeed of grace, ſown in his heart at that early period, but likewiſe the progreſs he had made in heavenly knowledge, and which appeared afterwards ſo conſpicuous in thoſe writings, for which he was deſervedly celebrated.*

DEAR SIR, Oxon, July 29, 1735.

IS the Sacrament indeed adminiſtered at one or other of your churches every Sunday? Sure then the lot is fallen to you in a fair ground, ſure you have a goodly heritage †. Glory and praiſe be unto Him that gives, peace and mercy be upon them that embrace this happy opportunity. Are your bowels enlarged to our dear fellow-creatures? I know they are enlarged even as mine. Here then let your zeal, your compaſſionate zeal for their happineſs exert itſelf. Preſent them, oh perſuade them to preſent themſelves, at this holy, heavenly table, that they may receive grace from on high, and righteouſneſs from the God of their ſalvation: For here the Lord has promiſed his bleſſing and life for evermore.

* Racine.

† Mr. W. was not then ordained, and could only attend as a communicant.

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With regard to this important duty, the petition our bleſſed Maſter put up on the croſs, I believe, is applicable to many of our well-meaning, but deluded neighbours; *Father! forgive them, for they know not what they do.* Thoſe that at any time neglect this moſt ſacred inſtitution, I wot that through ignorance they do it (as did we alſo in the times of our unbelief), through ignorance of thoſe high favours they deſpiſe, thoſe mighty mercies they refuſe.

Surely they do not know, or knowing they do not conſider, that it is the LORD, even the everlaſting God, who makes the invitation; that it is the eternal wiſdom (Prov. ix.) of the Father, *that mingles the wine, and furniſhes the feaſt. To which of the angels ſaid he at any time, Take, eat, this is my body?* No. Principalities and powers do nothing more than admire the wonderful condeſcenſion. They deſire to pry into, but are not admitted to partake of that myſterious ſupper, in which their Almighty King gives man his fleſh for food. The Cherubim and Seraphim are not ſo highly favoured. Their glory, as well as crown of rejoicing, is, to receive their Lord's commands. And are we backward to receive the moſt ſignal tokens of his love? All the hoſt of heaven wait at his foot-ſtool with eager delight: And are the children of men unconcerned when he calls them to his table, to ſit down as his gueſts? Do duſt and worms at any time ſlight ſo extraordinary a privilege? If thoſe glorious Spirits are capable of reſentment, one cannot but imagine them crying out, with grief and indignation, "Who is there among them that underſtandeth any more?"

As is the dignity ſo alſo are the advantages, of this bleſſed banquet. Even earthly princes, on ſome occaſions, are very nobly profuſe of their royal preſents. But when the moſt high and univerſal Sovereign celebrates a ſolemn feſtival, in memory of his beloved Son's victorious death, what gifts (think you) will his divine bounty beſtow? Verily, ſuch gifts as many prophets and righteous men deſired to enjoy, and have not enjoyed them. The holy euchariſt is a communion of the body and blood of Chriſt,—a participation of all the benefits procured for us by his moſt meritorious paſſion. And how exceeding great and precious muſt thoſe benefits be, which were purchaſed by nothing leſs than the heart's-blood of God himſelf? Muſt they not be more precious than ten thouſand worlds? Nay, if an arch-angel was to put their value in the balance, would not all created things, in compariſon of them, be found wanting? But the misfortune is, men's ears are dull of hearing. They know neither the gift

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of God, nor who it is that calls them. When they are promiſed pardon and grace (thoſe invaluable bleſſings of the Sacrament), they receive the words, but underſtand not the meaning thereof, otherwiſe ſuch glad tidings could not fail of ſtirring up their warmeſt wiſhes. Pardon! Oh, could that voice once reach beyond the unpaſſable gulph, how would it turn even the regions of deſpair, the very dungeon of the damned, into a place of ſinging and gladneſs! *Be of good cheer, thy ſins are forgiven thee*—How would the bare hopes of ſuch a gladſome ſound ſet many hearts on dancing for joy! Yet in the moſt comfortable Sacrament this is freely offered to all. Has any one been an enemy to God by wicked works? By this body ſhall he be reconciled. (Col. i. 20—22.) By this blood ſhall his peace be made. And ſhall any of us, at any time, lightly eſteem what millions would be tranſported and raviſhed to receive? Shall we not rather lay hold of, ſeize and ſecure, with all our might, this rich bleſſing, before it be for ever removed from our reach? If even good men tremble at the approach of death; if in that fearful hour their iniquities cruſh and oppreſs their ſpirits, and are like a ſore burden, too heavy for them to bear; how earneſtly deſirous ſhould we be to do this, and every thing elſe, that may lighten the weight of ours? leſt they then preſs us down to the nethermoſt hell. Or is there any among us who imagines his tranſgreſſions to be ſmall, and of no conſideration? Their ſtain ſo light, as may eaſily be blotted out? Nay, but, O man, remember the words of the Lord thy God—*Though thou waſh thee with nitre, and take thee much ſoap*, yet thine iniquity is marked before me. For the expiation of thy ſins, *Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.* Yea, ſurely, though we ourſelves, though all the men on earth, though all the angels in heaven, ſhould ſhed the laſt drop of their blood to make atonement for the leaſt offence againſt God, it would all be far too little: So flagrant is its guilt, ſo ſtrong its malignity. But this ſeems to be one of thoſe truths, that are hid from the eyes of the world, or elſe we ſhould undoubtedly ſee our communions crowded. Every one would account it the ſoreſt loſs not to have his part and lot in the all-ſufficient ſacrifice. If people were but duly ſenſible of this one important truth, they would fly to the altar, as the man-ſlayers of old to the city of refuge.

As for grace, he who can number the drops of rain, or count the days of eternity, may ſhow forth all its praiſe. As heaven is higher than earth, and as the ſun ſurpaſſes the ſtars in glory, ſo does this exceed all other deſirable things. And

yet

preſent monarchs, deſcending from his throne, and offering up his ſacred body to the halter and gibbet, for the ſafety of one of the meaneſt of his ſubjects! Suppoſe this gracious perſon in ſuch endearing circumſtances, requeſting, with his laſt breath, his ranſomed ſlave frequently to remember him, and, when he had opportunity, to ſhow forth to others this inſtance of his love.—Suppoſe, farther, the wretch ſhould be ſo abandoned, as to ſay within himſelf, "I have other things to mind, I have my worldly affairs to manage; it will coſt me ſome care and ſome trouble to do as he deſires; he takes too much upon him."—Suppoſe there was in nature ſuch a monſter of ingratitude, would not the people curſe him? would not nations abhor him? would not his name ſtink, and be a reproach in the earth? would you not inſtantly cry out with incenſed David, "As the Lord liveth, the man that hath done this is worthy of death?" I know you could not forbear ſo crying out: And yet muſt I tell (though loth, yet I muſt tell) every one that is backward to commemorate his Saviour's ſufferings, "Thou art the man:" Only with this difference, that thy infinitely great unworthineſs of ſuch loving-kindneſs, the infinitely greater majeſty of thy bleeding, but Almighty Redeemer, together with the infinitely greater advantages that redound to thee from the commemoration, aggravate thy guilt, thy baſeneſs, thy ingratitude to an infinitely greater degree.

Let me put this one queſtion, and I have done:—In the laſt great day, when the Almighty *ſhall ariſe to ſhake terribly the earth, when the Ancient of Days ſhall ſit, with thouſand thouſands miniſtering unto him, and ten thouſand times ten thouſand ſtanding before him—when the judgment ſhall be ſet, and the books be opened*—in that tremendous time, on what will you rely for ſalvation? will you ſeek to your good thoughts and pious diſcourſes? Alas! they are full of imperfection, and cannot bear the ſevere trial. All your own *righteouſneſſes are as filthy rags*, and will be utterly unable to gain your acceptance. To what then will you have recourſe? To whom will you fly in this great extremity?—Surely, to the ſufferings of Jeſus Chriſt. There is nothing elſe under heaven *whereby you can be ſaved*, but his meritorious paſſion. Unleſs his body plead in your behalf, you are covered with ſhame, and everlaſting confuſion. Unleſs his blood make your peace, you are caſt, you periſh, and are eternally undone.—Think, oh! think deeply on this, and then you will no longer *lightly eſteem this Rock of your ſalvation*—no longer neglect or diſregard what you will ſhortly

ſhortly have ſuch infinite need of. Think, oh, do but think deeply on this, and then you will gladly embrace every occaſion of partaking of the holy Communion.

By exhibiting ſuch benefits, by urging ſuch motives, may we prevail on all our neighbours to ſecure to themſelves a reſting-place for their ſouls, *an anchor* of their hopes, *ſure and ſtedfaſt*.

Your's in the Lord,

J. H.

RELIGIOUS INTELLIGENCE.

ON Thurſday the 15th May 1794, the Rev. Mr. Newman, who had been, for ſome years, an aſſiſtant at the Rev. Mr. Ryland's academy, at Northampton, was ordained to the paſtoral office over th. Baptiſt church (late under the care of Mr Knott) at Old-Ford, near Mile-End. The ſervices of the day were conducted by ſeveral Reverend Gentlemen in the following manner: Mr. Upton began with prayer; Mr. Timothy Thomas propoſed the ſeveral queſtions to the church, uſual on ſuch occaſions, relative to their proceedings, and received their anſwers, together with Mr. Newman's Confeſſion of Faith. Mr. Button having prayed, Mr. Davis of Waltham-Abbey delivered the charge; Mr. Booth addreſſed the church; and the whole was concluded with prayer by Mr. Fleming.

There were many preſent upon the occaſion, and we have reaſon to believe that all were highly pleaſed with the judicious, candid confeſſion, which Mr. Newman made of the articles of his faith, and the modeſt manner in which it was delivered.

OBITUARY.

Death of Mr. Robert Dods.

ON Monday the 9th of December laſt, died at Haſlar near Portſmouth, Robert Dods, ſurgeon of the Royal Hoſpital there, in the thirty-ninth year of his age. He was a man of very conſiderable natural abilities; and they were improved by a liberal education in the univerſity of Edinburgh. At the beginning of the American war, he entered into the navy, in the line of his profeſſion, and twice viſited the Weſtern Continent, while it was ſtruggling with England for independence. He was afterwards appointed ſecond ſurgeon of Haſlar Hoſpital; and, during the latter part of that war, exerted himſelf in the cauſe of his country and of ſuffering humanity, with aſſiduity and ſucceſs. As there is but one ſurgeon on the peace eſtabliſhment, he was diſcharged at the concluſion of the war; and, for ſome years, he followed his profeſſion at Goſport. On a vacancy, occaſioned at Haſlar by the death of Mr. Young, Mr. Dods was appointed to ſucceed him; and he remained there, till called away by death

into that country, the inhabitants of which shall not say, "I am sick." It is but justice to his memory to say, that he was admirably qualified for the office which he held, by a very extensive knowledge of his profession, and by superior skill in the chirurgical art. By his death, his country sustained a loss in his department that may not be soon repaired,—the loss of a very skilful surgeon, in a place where chirurgical skill is more needful and more beneficial than in any other institution of the same kind in the British dominions. It sustained the loss also of a faithful servant of the public, who exerted his talents to the utmost to alleviate and remove the distresses of the unhappy sufferers, both from humanity, of which he possessed a large share, and likewise from a principle more powerful and more steady in its influence, *conscience towards God.*

But what entitles his name to a place in the Evangelical Magazine is of an higher order. Mr. Dods was a sincere and exemplary Christian; and for many years adorned the doctrine of God his Saviour by a life and conversation becoming the Gospel. The first lasting impressions of religion on his heart were made when he was about twenty years of age; and were produced by the reading of the Scriptures, and by reflecting on religious subjects. For several years afterwards, he was, in consequence of his naval life, deprived of the public ordinances of religion: But God carried on his work, and maintained and increased the sense that he had of the importance of the salvation of the soul. When he left the sea, he attended on the ministry of the Rev. David Bogue at Gosport, became a member of the church of Christ there, and continued with them till the day of his death, walking in all God's ordinances and commandments. Having the goodness to accompany an afflicted friend to Bath in November last, he there contracted a cold, which, on his return, produced a fever, that, in the short space of a week, put an end to his valuable life. At the beginning of his illness, he said to a friend, whom he sent for on important business: "I see nothing dangerous in my complaint; but I know not how it may terminate. I am not afraid to die: I know in whom I have believed, and that he is able to keep that which I have committed unto him. I hope and pray that God, my heavenly Father, may give me resignation to his holy will, whatever it shall be." In the progress of the disease, its violence left but few intervals of reason: But frequently, in the course of every day, he was engaged in prayer; and then reason did its office with peculiar clearness and energy, and faith and love were displayed in the most ardent supplications for himself and others; and he discovered remarkable earnestness in praying for the success of the Gospel throughout the world.

On the Lord's day following his death, a funeral sermon was preached by the pastor of the church to which he belonged, from Paul's first Epistle to the Corinthians, chap. xv. ver. 54. "Then shall be brought to pass the saying that is written, Death is swallowed up of victory." No fulsome adulations polluted the sanctuary of God; but his example was earnestly recommended to the hearers, and especially to the members of the church, in the following things: By diligent reading and meditation, he had acquired an accurate and extensive knowledge of the Christian religion, in its doctrines, promises, precepts, and ordinances.

He was punctual and constant in the devotions of the closet, and in family religion and worship.

He was not ashamed of the Gospel, but made an open and full profession of religion, which he maintained with unshaken stedfastness.

He

He was not conformed to this world, nor to the ſpirit and ways of worldly men; but teſtified, both by his temper and his conduct, that he was transformed by the renewing of his mind.

He was an eminent pattern of Chriſtian benevolence. His liberal ſoul deviſed liberal things. He was always forward to encourage every inſtitution for the promoting of religion; and his hand was ever open to adminiſter to the neceſſities of the poor and the diſtreſſed.

He was a Chriſtian of a very public ſpirit, and was greatly concerned for the progreſs of religion in the world: He was exceedingly anxious to ſee better days in the Chriſtian church, and to behold the Goſpel ſpread extenſively among the Mahometan and Pagan nations. He uſed to converſe on this ſubject, with peculiar reliſh; and often teſtified an ardent deſire that evangelical Chriſtians in England would employ a part of their wealth in ſupporting miſſionaries among the heathen nations.

On the whole, he was an eminently holy, exemplary, and zealous Chriſtian: He was truly a pattern to believers; and being poſſeſſed of conſiderable gifts, he diligently employed them for the edification of others: Many remember with regret and with delight his inſtructive converſation and his fervent prayers. In a word, he lived highly eſteemed by his acquaintances and friends; he died ſincerely and univerſally lamented both by the church and by the world.

This teſtimony is borne to Mr. Dods by one who knew him well; who enjoyed his moſt intimate acquaintance, and always found him a wiſe, faithful, ſtedfaſt, and affectionate friend; and who laments his deceaſe as one of the moſt diſtreſſing events of his life.

The inſcription on the tomb-ſtone erected over his grave is worthy of notice, for its modeſty, and for the important leſſon which it conveys to every reader. After the account of his employment, age, &c. inſtead of a laboured panegyric and a long liſt of virtues, there are only the following words:

"*What manner of man he was, the laſt day will ſhow.*"

Death of a poor young Woman.

IN January laſt died, in the neighbourhood of High Wycombe, Bucks, a young woman of the name of Walker. She was only one-and-twenty years of age, and appeared to be a ſurpriſing monument of ſaving grace. Addicted to the love of vanity and pleaſure until a few months before her deceaſe, like the youth whom Solomon deſcribes, ſhe might be ſaid to walk in the ways of her heart, and in the ſight of her eyes. During the period of her natural ſtate, ſhe was ſometimes the ſubject of ſharp convictions, but the wound they occaſioned was ſoon cloſed, and ſhe returned to the ſame heedleſs courſe as before. The diſorder which terminated her life, was the ſanctified mean of bringing her to a due ſight and ſenſe of her ſtate. It was not, however, until her complaint, which was of the conſumptive kind, had advanced far, and committed conſiderable ravages on the animal frame, that ſhe could diſcern mercy as well as judgment in her affliction. It pleaſed God to open the heart of her brother-in-law to allow her, in poor and deſtitute circumſtances, to come to his houſe. But for him as an inſtrument, as ſhe repeatedly and gratefully obſerved, her body and ſoul together had been loſt. He took frequent opportunities of talking with her about the concerns of her ſoul, and of praying with her; which, together with her declining ſtate of health, were bleſſed to the awakening of her conſcience, after a manner, and to a degree ſhe never had experienced before. She was for ſeveral weeks viſibly in a ſtate of great diſtreſs

treſs of mind, her ſins lay heavy on her conſcience, and a reſtleſs ſolicitude about an hereafter prevailed. Her kind relative endeavoured, as well as he was able, to point out the ſinner's only refuge; he perſevered in praying for her, and ſtrongly recommended her to go to a throne of grace, through Chriſt, in her own behalf. She was enabled to follow his advice; and, though ſuffered to remain awhile without the wiſhed-for bleſſing, the Lord, in his own beſt time, was pleaſed to reveal himſelf.

One day in the month of December, as ſhe was ſitting by the fireſide, bemoaning her wretched ſituation, Chriſt manifeſted himſelf to her ſoul as a bleeding, dying Saviour, making atonement for ſin, with ſurpriſing clearneſs, and ſweetneſs of application. She was aſſiſted to behold him with a gazing faith, as the excellent Bunyan deſcribes Chriſtian in ſight of the croſs; and from that moment ſhe loſt her burden under a lively appropriating ſenſe of an intereſt in the great Sacrifice; her drooping ſpirits were cheered; her melancholy countenance aſſumed a lively air, and ſtrains of gratitude and praiſe burſt from her feeble lips. After this, ſhe was telling all who came to ſee her what the Lord had done for her ſoul. Every one who viſited her perceived a great alteration in her: Some noticed it as an event which they could not underſtand; but among her religious connexions, there were on the occaſion kindred ſenſations to thoſe of the rejoicing family at the prodigal's return and welcome home. The writer of this account numbers it among the honours, as well as pleaſures of his life, to witneſs a caſe ſo extraordinary, and yet ſo ſatisfactory. If an avowed diſlike of ſin, deep humility for the commiſſion of it, grateful adoration of divine mercy, dependance upon an all-ſufficient Saviour, and an heart-felt experience of his precioufneſs to the ſoul, are marks of a gracious work of the Spirit of God, he is happy to ſay there is reaſon to believe they all met in this young woman. The Spirit of God, ſhe ſaid, had been a great and good teacher to her. Heavenly things were the only ſubjects of converſation which ſuited now. At the mention of the Saviour's name her eyes would overflow with tears; ſo much was her heart affected with the ſalvation he had wrought for one ſo unworthy. The Bible was her beloved book; her memory became the treaſury of religious verſes which ſhe learned, becauſe adapted to her experience; the houſe of God and public ordinances were ardently longed after, but her weakneſs would not admit of her enjoying them.

It is not to be ſuppoſed that Satan, who goes about ſeeking whom he may devour, would leave this brand, plucked from the burning, undiſturbed! At times ſhe had ſome ſevere conflicts from this quarter; but, to uſe her own language, ſhe looked to her Saviour, and found relief. Her pains of body, eſpecially as her weakneſs increaſed, were very acute; her exemplary patience and reſignation to the will of God triumphed over the ſharpeſt of them. Sometimes her language was—"I am in a great deal of pain, but very comfortable." At others—"What are all my ſufferings, compared with what I deſerve, and what my dear Lord endured! What a merciful God; what a great mercy it is to me that I have been ſo afflicted!" After recovering one day from fainting, when ſhe was thought to be dying, and her friends were for ſending to ſome neighbours to be preſent at the time, ſhe ſaid—"Once I ſhould have been for having *all* I could get about me in the proſpect of death, but it is otherwiſe now." In this compoſed and ſerene ſtate ſhe paſſed through the valley of death to the regions of glory.

"Great things, O thou eternal Son!
Great things, indeed, thy grace has done."

Sudden

Sudden Death of the Rev. Mr. Kinder.

THE Rev. Mr. Kinder of Mottram-long-den dale, a clergyman of the eſtabliſhed church, was lately called from his work in the Lord's vineyard, in a ſudden and unexpected manner. He preached in his own church on the 23d of laſt March, on the ſubject of mortality, with uncommon fervour, as if he had been preparing for his own diſſolution, though, in reſpect to himſelf, nothing appeared more unlikely. He ſpent the evening with his family with a ſuperior degree of cheerfulneſs, ſupped as uſual, and went to bed in good health. About two in the morning, according to his uſual cuſtom, he roſe; but felt nothing more than common. He ſoon after lay down again, and in a few minutes expired, without expreſſing a word, or hardly uttering a groan

As a man he was friendly and generous; as a Chriſtian, pious and modeſt; as a miniſter, orthodox, candid, and evangelical. His private virtues were known to few but his intimate friends He has left the ſavour of a good name, and an example worthy of general imitation.

The laſt thing that ever employed his pen, was a hymn, which was compoſed juſt before his laſt ſupper; which Mrs. Kinder, his ſon, and daughter, joined him in ſinging after ſupper, as a part of their family worſhip:

Thanks be to thee, our God, this night,
For all the bleſſings of the light:
O may our ſouls elated be,
To bleſs the ſacred Trinity:

For each return of Sabbath-day,
Whereby our ſouls, refreſhed, may,
Through the bleſt preaching of thy word,
Cut down our ſins as with a ſword.

May thy good Goſpel always ſound
Both in our ears, and thoſe around:
Make it ſucceſsful, through thy grace,
To beat down ſin in every place.

Where'er the bleſſed ſound may reach,
Or miniſters be ſent to preach,
O may thy word be bleſs'd this day
Which teacheth us the narrow way.

That we may walk the heavenly road,
Which Chriſt himſelf before hath trod;
And may enjoy that heavenly bliſs,
Which God ordain'd for him, and his:

True followers of the Lamb divine,
Whoſe hearts united are to thine.

Theſe pious breathings of his heavenly mind may be ſufficient to convince all who may peruſe them, that he was a ſervant of Chriſt, and of his church for Chriſt's ſake: That he took not on him the prieſt's office for a piece of bread, like a mercenary hireling; but that he loved his Maſter, his houſe, and his ſervice.

May all the churches of the kingdom be occupied by ſuch pious and worthy characters.

Death

Death of the Rev. Thomas Crouther.

THE Rev. Mr. Thomas Crouther, Minister of the Old Chapel in Stockport, finished the short course of his ministry on March 30, 1794. He was set apart to the pastoral charge of that ancient, but small congregation, on Nov. 6, 1793, by the imposition of the hands, and the fervent prayers of the neighbouring ministers. In three or four weeks after, the symptoms of a decline became visible, and he was obliged to give over preaching. Supposing himself better, he attempted to engage in public duty again; but in two or three Sabbaths was obliged to quit entirely. His mind was wholly engaged in his Master's work, and it was with much concern that he laid it aside. Whether it arose from an anxiety to be useful, or from the nature of his complaint, he was very desirous of being restored to health, and entertained hopes of it almost to the last. His most intimate friends could hardly persuade him that he was so near his latter end, till an almost total failure of strength and speech convinced him his work was done. The last sermon he preached was from Isa. lvii. 1, 2. which might be considered as for his own funeral. His thoughts were often gloomy respecting the present times, and led him to say respecting the Rev. Mr. Armitage of Chester, and the Rev. Mr. Kinder of Mottram, when informed of their death, "That it was happy for them, if they were good men, that they were taken away from the evil to come." He was buried in his own chapel. Many of the congregation were present; and expressed their sincere regard for their young and respected minister by the tears they shed while the funeral service was being performed.

His funeral sermon was preached on April 21st, by the Rev. Mr. Meldrum of Hatherlow, who also performed the funeral service at his grave. He attempted to describe the church, as the glory of her ministers in time and eternity, from 1 Thess. ii. 19, 20. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy." In the conclusion of his discourse, he observed, that "the curiosity of the hearers of a funeral sermon was frequently excited to hear some of the last sayings of those pious, godly men, whose character and conduct they hear recommended as worthy of imitation. In the present case, your expectations probably may be disappointed; as Mr. C——'s hopes of mending were so very visible, till his strength was so far gone, and his difficulty of breathing so great, as rendered him incapable of expressing what we know he wished to speak. The Tuesday before he died, our worthy friend and brother Mr. Hudson, and myself, had some short conversation with him; but he was scarcely able to take any part in it; and the whole he said was to this effect—*That he had a pleasing hope of obtaining the blessedness which the Gospel exhibits.* The day before he died, he expressed himself in something to the same happy effect, to his kind friend Mrs. Heaword, who took him to her own house, and nursed him with tenderness to the last: So that, upon the whole, we can only say, he departed rather the solid, satisfied Christian, than the seraphic saint." In another part of the discourse, Mr. M. said, "I need not inform you that the doctrines of his ministry were the rules and guides of his life and conversation. This was so manifest to all men, that I do not know of any minister of his years, who maintained a better conduct; or could leave behind him a more respectable character. He died aged 32."

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Doctrines of the Reformation, and of the Church of England: Sermons, 1. On Juſtification by Faith alone; 2. On the Neceſſity of receiving the Holy Spirit. With an eaſy Plan for preaching with ſhort Notes, at the End of each Sermon. By the Rev. George Campbell Broadbelt, *Rector of Aſton-Sandford, and perpetual Curate of Loudwater, Bucks.* 8vo. 51 *pages.* Bew, Rider, London, &c. 1793.

AS we may reaſonably ſuppoſe our readers in general to be familiar with the doctrines enforced in theſe ſermons, and as the author avowedly treats of them in a ſtyle adapted to a plain people, we preſume that extracts will be thought unneceſſary. But ſome circumſtances, connected with the publication, call for a more ample notice than it would be proper always to take of performances ſimilar to the preſent, in character and extent.

Moſt perſons who commit their ſermons to the preſs ſeem to be conſcious that ſome apology for doing ſo is requiſite. Mr. B. profeſſes to print theſe diſcourſes for the ſake of his congregation at Aſton-Sandford, from whom he has been compelled to remove, on account of his health, after having laboured ſucceſsfully amongſt them for a ſeries of years. He ſpeaks with ſatisfaction of leaving in his room a clergyman who would inculcate the ſame evangelical ſentiments he had taught them; and evidently deſigns, by leaving this publication in their hands, to urge their attendance upon the miniſtry of his ſucceſſor, in preference to thoſe, in the neighbourhood, who preach another Goſpel. In diſcuſſing the doctrines ſtated in the title, he aims profeſſedly to recommend and confirm them, not merely from their Scriptural foundation, and eternal importance, but alſo from the teſtimony of the articles and homilies of the eſtabliſhed church. Thoſe of our readers who have attentively examined theſe venerable monuments of paſt centuries, eſpecially if they are acquainted with the general hiſtory of the reformation from popery, will doubtleſs heartily agree with the author in his claim to ſuch a ſanction. That there was occaſion, however, for arguments to eſtabliſh this point in his own neighbourhood, is proved by a curious extract from a ſermon preached before the clergy of the county, by the vicar of a pariſh adjoining to that of Mr. B. The orator, conſcious, without doubt, how acceptable ſuch a ſtrain would be to his audience, propoſed "to remove ſome of thoſe inſincere grounds in doctrine, on which the vain ſecurity of too many are founded." Amongſt theſe he reckoned *juſtification by faith alone, abſolute predeſtination,* and *final perſeverance:* And ſpeaking of them, obſerved, "the great miſchief of it is, that they are diſſeminated among the people, not merely by blind, ignorant, enthuſiaſtic zealots, in fields and conventicles; but by thoſe enliſted

under our own banner" (meaning, we may ſurely add, by way of innuendo, the ſaid rector of Aſton-Sandford, and others), "by thoſe of our *own order*" (meaning again the ſaid reverend divines); "who, had they not ſubſcribed to articles *directly oppoſite* to ſuch tenets, had never been admitted among us. A line of conduct this which *I* cannot conceive how *they* can reconcile to themſelves, it being neceſſary in the idea *we* form of common honeſty, that our hearts and hands ſhould be in perfect uniſon, that as we have ſubſcribed and have profeſſed to believe, ſo we ought to teach." If our beſt informed readers are ſtruck with aſtoniſhment at ſuch language, and at finding that it was honoured with the public thanks of the clergy preſent, it may be of ſome ſervice to throw light upon the tranſaction, by furniſhing them with an anecdote confidently reported of an eminent modern prelate, which on this occaſion unavoidably recurs to our memory. A young gentleman applying to the Biſhop for orders, and appearing in familiar converſation to be an honeſt, hearty fellow, his Lordſhip put to him the plain queſtion, "Pray, Sir, did you ever read the Articles?" "Why, 'faith, my Lord," ſays he, "to ſpeak the truth, I cannot ſay I ever did."—The reply of the right reverend father in God was,—"So much the better: I wiſh I had never read them myſelf!"—To return to our ſubject, we know but too well that ſuch viſitation ſermons are not uncommon; and we think the provocation in this inſtance richly deſerved the expoſure it has met with in Mr. B.'s appeal to the Public.

It would be improper to paſs unnoticed the *method of preaching from ſhort notes*, which the author adopts, and informs us "is his conſtant plan, and is what he always means, ſhould Providence ſpare him, to teach young men committed to his tuition for the univerſities, and for the miniſtry:" A charge, which (as well as that of general education) it appears he exerciſes in his preſent reſidence at Loudwater. When he terms this method *popular*, we ſuppoſe he means in compariſon with that of reading ſermons at length in the pulpit. When he calls his plan an *eaſy* one, he ſeems to ſpeak of the ſteps by which he would introduce young miniſters to the uſe of ſuch a method. We fear, however, that the motive, from which this method is adopted by many, is neither more nor leſs than the *love of eaſe*. When miniſters who have not *very* frequent calls to public engagements, or indiſpenſable avocations from private ſtudies, content themſelves with preparing *hints* only of the topics about which they muſt ſpeak, inſtead of maturely weighing what can moſt profitably be advanced upon the reſpective ſubjects, we would recommend to them a ſerious and impartial ſelf-examination upon this ground. And when the matter prepared is ſo trifling, it ſeems an additional proof of indolence not to take the ſmall pains of committing it to memory; which would prevent a bungling recurrence to the next written head, and a weariſome tautology of trite remarks, often anticipated under the preceding one. Having witneſſed too many occaſions for an admonition of this kind, we have ſuggeſted

it

it to prevent a probable abuſe of Mr. B.'s plan. If we underſtand his intention, it is, that the ſhort notes ſhould be abſtracted from a diſcourſe ſtudied previouſly at large.

We ſhall conclude with another plan of Mr. B.'s. "Would it," ſays he, "be believed, that in the eighteenth century, in a Proteſtant nation, there were any perſons ſo totally ignorant, that they could not inform an inquirer who ADAM, or who CHRIST was? And yet this was actually the caſe in the author's own pariſh."—As a remedy for this awful ignorance, which we fear might be found in moſt pariſhes in England, he wiſhes a ſociety to be inſtituted for purchaſing benefices in order to preſent to them evangelical miniſters of approved characters. The good, produced in this manner, by a much honoured individual deceaſed, is well known. It ſeems lamentable that the plan ſhould have expired with him, or ſhould only exiſt till his dying teſtament is fulfilled, and that all the pious affluent members of the church of England ſhould be incapable or indiſpoſed, by uniting their force, to accompliſh what the exertions of a ſingle predeceſſor brought to effect ſo extenſively.

The Inability of the Sinner to comply with the Goſpel, his inexcuſable Guilt in not complying with it, and the Conſiſtency of theſe with each other, illuſtrated, in two Sermons on John, vi. 44. *By* John Smalley, A. M. 8*vo*. 58 *pages*. *Price* 1*s*. Dilly. 1793.

Very conſiderable controverſies have been agitated reſpecting the *manner* in which unconverted ſinners ſhould be addreſſed in the Goſpel miniſtry. And though this is moſt certainly a very important article, yet there is a great want of unanimity of ſentiment reſpecting it. Perhaps injudicious views of ſeveral Calviniſtic doctrines have had an unhappy influence upon the minds of ſome. It muſt be owned there are characters in the miniſtry, and ſuch as are zealous for the leading truths of the Goſpel, who in the pulpit have little or nothing to ſay in a way of *direct addreſs* to the unconverted part of their auditory. Nay, ſome go ſo far as to contend that this is no part of their work. How ſuch can reconcile their *creed* with the *example* of Chriſt; the *commiſſion* he gave to his diſciples; and the *practice* of the apoſtles; to ſay nothing of the *conduct* of the Prophets of old, it is not our province to determine. While that text, "*Go preach the Goſpel to every creature*," ſtands in our Bibles, we muſt beg leave to think and act very differently.

It is readily owned, that the diſcourſes before us do not immediately handle this ſubject. Yet they diſcuſs a queſtion moſt intimately connected with it. In the introduction, after remarking the impotence and helpleſſneſs of men in themſelves, and their entire dependance upon divine grace for ſalvation, the preacher obſerves, that "there is a difficulty in the minds of many, how to reconcile this total helpleſſneſs of ſinners with the ſincerity of the *Goſpel call*, or with the juſtice of men's being condemned and puniſhed for their impenitence and unbelief." Several ways in which ſome have endeavoured to ſolve the difficulty are pointed out,

and their inſufficiency ſhown. He then adds, "After what has been ſaid, I think there is no way of attempting to clear up this myſtery left, but by ſhowing that there are two eſſentially different ſenſes, in which men are ſaid to be incapable of doing things." He farther explains his idea, by ſaying, "The one conſiſts only in the want of a heart, or diſpoſition, or will to do a thing: While the other conſiſts in, or ariſes from want of underſtanding, bodily ſtrength, opportunity, or *whatever may prevent* our doing a thing when we are willing, and ſtrongly enough diſpoſed and inclined to do it." To theſe he applies the terms of *natural* and *moral* inability.

To *ſtate* and *illuſtrate* this diſtinction; to ſhow that men certainly labour under *one*, or the *other* of theſe kinds of inability to comply with the Goſpel, *until* they are made the ſubjects of *effectual* divine grace; more particularly to conſider and evince the *moral* impotence of ſinners, and endeavour to make it appear, that there is ordinarily *no other* incapacity in ſinners, to comply with the Goſpel, but that which is of the *moral* kind, employ the preacher through two long ſermons. At the cloſe, ſeveral important inferences are drawn, and, among other matters, the manner in which a miniſterial addreſs to the unconverted ſhould be conducted is introduced.

Theſe ſermons are evidently the reſult of cloſe thought, and contain much ſtrong reaſoning. The ſubject is intereſting, and the manner in which it is treated is ſerious. Several marginal notes are added by the author: One eſpecially, upon the nature of true love to God, which begins on the 22d page, we beg leave to recommend to the moſt ſerious attention of the reader.

Catholic Baptiſm examined; or, Thoughts on the Ground, and Extent, of Baptiſmal Adminiſtration; wherein Mr. Booth's Publications on Baptiſm are noticed, ſo far as deemed material to the Object of Inquiry in this Work. By William Miller. 8*vo. Pages* 173. *Price* 1*s.* High Wycomb, Cave; London, Trapp. 1793.

This controverſy has long engaged the attention and drawn forth the abilities of the greateſt and beſt of men on both ſides the queſtion. It might therefore fairly be preſumed, that by this time their arguments were nearly exhauſted, or, at leaſt, that enough has been ſaid to enable an inquiſitive Chriſtian to form a decided opinion on the ſubject. Impreſſed with this idea, we expected from the peruſal of this pamphlet neither pleaſure nor information. But, we confeſs, in both reſpects we have been agreeably diſappointed. Our author's views of baptiſm are far more liberal and enlarged than thoſe under which it has been conſidered by the generality even of Pædobaptiſts. He maintains, that from Abraham, till Chriſt, a line of diſtinction was drawn around the Jewiſh nation; that all within this ſacred incloſure were accounted *relatively holy*, and enjoyed excluſive privileges, whilſt the Gentiles who were without were reckoned *unholy* and *unclean*, being ſtrangers to the covenant of pro-

miſe: But that, ſince the coming of Chriſt, this diſtinction has been aboliſhed, agreeably to the predictions and promiſes contained in the Scriptures, and *all nations* placed upon the ſame footing of *relative holineſs* with the ancient Jews: And that this "*relative ſtate of the nations, under the Goſpel, is in itſelf a ſufficient title to baptiſm, and the alone invariable, clear, and certain rule of direction in adminiſtering the ordinance.*"

Whether the ground Mr. Miller has choſen be altogether tenable or not, we do not preſume to determine; but he has intrenched himſelf ſo deeply in argument, that we may venture to affirm, he will not be diſpoſſeſſed of it by a raſh or unſkilful aſſailant. If ſome wiſe and candid perſon of contrary ſentiments would examine the validity of his reaſoning, in a cool, diſpaſſionate manner, the iſſue might be favourable to the cauſe of truth.

To ſuch as are determined to adhere to their own notions, right or wrong, the preſent performance will be entirely uſeleſs. But we recommend it to the attentive conſideration of Pædobaptiſts and Anti-pædobaptiſts, who can ſay from the heart, *Magna eſt veritas, et prævalebit.*

The Death of a Miniſter improved; and the Miniſtry of the living recommended and enforced. A Sermon, occaſioned by the Death of the Rev. William Whitaker, *and preached at Crendon Lane, High Wycombe, Bucks, March* 16, 1794. *By the Rev.* William Miller. *8vo. Pages* 32. *Price 6d.* Wycombe, Cave; London, Trapp.

This is a judicious, well-written diſcourſe. The preacher, at the ſame time that he pays a tribute of gratitude to the memory of a deceaſed friend, delineates the character of a pious, laborious miniſter in the faithful diſcharge of the duties of his function, and improves the circumſtance of Mr. Whitaker's death, and that of miniſters in general, by a variety of pertinent and uſeful obſervations.

The text is taken from Acts, xx. 25.; and, after a few introductory remarks, divided in the following manner:—"I. The ſubject of a miniſter's preaching—*the kingdom of God.* II. The reaſons, motives, and ends; the way and manner in general of his preaching it. III. The improvement of the reflection, which the text affords, that there will be, at length, a cloſe to the miniſter's work and appearance among his beloved people."

Human Nature in its Four-fold State; or Primitive Integrity, entire Depravity, begun Recovery, and conſummate Happineſs or Miſery, &c. 8vo. Pages 465. *Price in boards* 5*s.*; *bound* 6*s.* Chalmers, No. 81, Old Street; Matthews, Watts, Trapp, Terry, Aſh, Jordan, Murgatroyd, Low.

A View of the Covenant of Grace, from the ſacred Records, wherein the Parties in that Covenant, the making of it, its Parts conditionary and promiſſory, and the Adminiſtration thereof, are diſtinctly conſidered, &c. 8vo. Pages 426. *Price in boards* 4*s.* 6*d.*; *bound* 5*s.* 6*d.* Chalmers, &c.

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POETRY.

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VERSES

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[By a LADY.]

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To heav'n we ſend united cries,
And, like the mourning prophet, pray,
Let new Elijahs, Lord, ariſe,
Nor take thy ſpirit quite away!

* Numb. xvi. 48. "He ſtood between the living and the dead, and the plague was ſtayed."

PESTILENCE AT PHILADELPHIA.

WHAT'S this from fair Columbia's ſhores I hear
In drooping melancholy's fault'ring theme,
Whoſe cheek's bedew'd with many a falling tear,
Whoſe grief-torn viſage wears a ſullen beam?

Why are thy ſons, O Philadelphia, fill'd
With conſternation and with pale diſmay?
Why do they flee, by fear terrific chill'd,
From thy once proſp'rous, once enlivening ray?

When war's fell clangor roll'd with hoſtile rage,
And crimſon torrents dy'd your hapleſs ſtands;
When the full bloſſoms of your glowing age
Were ſhed t' oppoſe the deſolating bands;

Then unappall'd ye ſtood amid the foe,
Sweet peace awaited on your vig'rous arm;
In victory cool, magnanimous in woe,
No fear betray'd you into vain alarm.

But, ah! a far more potent foe appears
In forms diſcordant to your happy ſtate;
In noiſome air his baleful creſt he rears,
Nor ſoft-ey'd pity can the ſtroke abate.

He comes, grim Peſtilence, with his full train—
The burning fever—rancorous diſeaſe—
The ſhiv'ring fit—the wild delirious brain,
And clammy ſweat, the joyleſs victims ſeize.

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Let new Elijahs, Lord, ariſe,
Nor take thy ſpirit quite away!

* Numb. xvi. 48. "He ſtood between the living and the dead, and the plague was ſtayed."

PESTILENCE AT PHILADELPHIA.

WHAT'S this from fair Columbia's ſhores I hear
In drooping melancholy's fault'ring theme,
Whoſe cheek's bedew'd with many a falling tear,
Whoſe grief-torn viſage wears a ſullen beam?

Why are thy ſons, O Philadelphia, fill'd
With conſternation and with pale diſmay?
Why do they flee, by fear terrific chill'd,
From thy once proſp'rous, once enlivening ray?

When war's fell clangor roll'd with hoſtile rage,
And crimſon torrents dy'd your hapleſs lands;
When the full bloſſoms of your glowing age
Were ſhed t' oppoſe the deſolating bands;

Then unappall'd ye ſtood amid the foe,
Sweet peace awaited on your vig'rous arm;
In victory cool, magnanimous in woe,
No fear betray'd you into vain alarm.

But, ah! a far more potent foe appears
In forms diſcordant to your happy ſtate;
In noiſome air his baleful creſt he rears,
Nor ſoft-ey'd pity can the ſtroke abate.

He comes, grim Peſtilence, with his full train—
The burning fever—rancorous diſeaſe—
The ſhiv'ring fit—the wild delirious brain,
And clammy ſweat, the joyleſs victims ſeize.

You

Yon gloomy ſound—yon ſad perpetual knell,
Proclaims the monſter's fierce morbific ſwa—:
Hear in what mournful accents it doth tell,
And numbers o'er the objects of his prey.

Methinks yon maid, ſome fleeting moments paſt,
In all the charms of roſeate beauty dight,
Now falls, beneath his pale peſtiferous blaſt,
A putrid corſe, diſguſtful to the ſight.

From its brief days the cherub infant's torn,
In all its innocence and dimpled joy—
Ah! fatal ſtroke! a heart-corroding thorn,
And ſad parental grief without alloy.

The vigorous youth, full vein'd, robuſt, and ſtrong,
Falls in the midſt of his contagious reign;
A fond career, he hop'd of pleaſure long;
But, to preſume on worldly joys—how vain!

Well may you weep, you felt a mother's care,
Ye tender offspring of connubial love;
No more her anxious fond embrace you'll ſhare,
No more maternal tenderneſs y. u'll prove.

A ſecond ſtroke, and ſtraight in ruin lies
That pillar of domeſtic order, pure;
Diſſolv'd at once are nature's deareſt ties,
That names like father, huſband, can inſure.

Now piercing anguiſh ſeizes ev'ry breaſt,
Deep lamentation's heard through ev'ry ſtreet;
Fierce grows the monſter in his pallid veſt,
And thouſands fall beneath his peſt-ſhod feet.

Nor can the high-born Æſculapian's ſkill,
Aided by nature in his healing art,
Nor fam'd empiric with his boaſted pill,
One lenient drop of ſweet relief impart.

The edict's paſt that ſends this rueful ſtorm,
Reſult of wiſdom, infinite and juſt;
His righteous will dread peſtilence ſhall perform
And doom its myriads to the ſilent duſt.

Ye Philadelphians ſearch the latent cauſe,
Nor think in vain Jehovah's anger burns
Some crime, inſulting to his ſacred laws,
Your cheerful ſcenes to ſad affliction turns.

See from that ſtate, you guilty have not ſwerv'd,
Which bleſt ſimplicity primeval gave,
With vicious hecatombs vile Mammon ſerv'd,
And fall'n, beſotted, his ignoble ſlave.

Do you import from Europe's guilty ſhores,
Her manners, maxims, and her vain delights,
Applaud her drama with unhallow'd roars
Of ſongs and laughter o'er the giddy nights?

Search out the cauſe, avert a ſecond blow,
And ſeek for mercy in Emanuel's name;
Confeſs your guilt, and let repentance flow,
Leſt his dread ire burſt forth in vengeful flame.

April 1794. TROCULUS.

On a Box being fixed in Strood Meeting, Kent, for the Benefit of the Sick Poor, March 10, 1794.

O MAY our ſympathizing breaſts,
That generous pleaſure know,
Kindly to ſhare in others joy,
And weep for others woe.

When the moſt helpleſs ſons of grief
In low diſtreſs are laid,
Soft be our hearts their pains to feel,
And ſwift our hands to aid.

So Jeſus look'd on dying men,
When thron'd above the ſkies;
And tho' himſelf the very God,
He felt compaſſion riſe.

On wings of love the Saviour flew,
To raiſe us from the ground,
And gave his own moſt precious blood,
As balm for every wound.

The mite your willing hands can give,
At Jeſus' feet we lay,
God will the humble gift receive,
And heav'n at large repay.

A LADY.

ON SEEING A DEAD BODY.

ANGELS have hence convey'd the *jewel* mind,
Nought but the *cabinet* is left behind.



REV.^D J. MOODY,

of Warwick.

Published by T. Chapman, 128 Fleet Street, July 1st, 1794.

THE

Evangelical Magazine,

FOR AUGUST, 1794.

BIOGRAPHY.

MEMOIR of the Rev. SAMUEL BUNCOMBE, late Paſtor of the Independent Church of Chriſt, in Ottery St. Mary, Devon.

DEATH has once more entered the ſanctuary of God, and directed his arrow againſt a venerable father in Iſrael. Terrible as he may appear to a certain deſcription of people, multitudes have ſmiled, yea, triumphed at his approach. Standing on the brink of the opening tomb, they have employed their lateſt breath, feeble as it was, in that ſong of exultation, "O Death, where is thy ſting? O Grave, where is thy victory?"

There are excellencies in the Son of God, ſufficient to animate the ſoul in the ſolemn moments of nature's diſſolution; and the Goſpel yields conſiderations well adapted to ſoothe our riſing fears, and calm our tumultuous ſpirits. The glorious ſun of righteouſneſs illuminates the darkeſt paths of the dreary wilderneſs, and ſheds the blaze of noon around the ſteps of pious travellers. Next to the charms of the lovely Jeſus, and the powerful influence of the Goſpel, to vanquiſh death and diſſipate the alarming apprehenſions of mind in the near approach of eternity, is the example of good men. When we behold our intimate friends, who laboured under the ſame infirmities with ourſelves, and who, during life, had to ſtruggle with doubts and fears no leſs diſtreſſing than our own,—when we behold *them* bidding a cheerful and affectionate farewell to their dear ſurviving relations, and marching boldly along the gloomy path,—when we hear *them* ſinging, as they advance, "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;"—even the moſt timorous Chriſtian feels himſelf inſpired with freſh courage,

and is emboldened to proceed, "ſtrong in the grace that is in Chriſt Jeſus."

A character whoſe chief excellency was derived from the pure Goſpel of Chriſt, and whoſe triumphs were inſpired and ſupported by the Scripture doctrine and influence of the croſs, is the ſubject of the preſent ſhort memoir. May the amiable conduct of his life be aſſiduouſly imitated, and the comforts of his death enjoyed by every reader of theſe pages!

The Rev. Samuel Buncombe was born at Taunton, in the county of Somerſet, in the year 1734. His parents were eminent for piety, and he uniformly ſpoke of them with the greateſt reverence and affection. He received his claſſical education at the free-ſchool in Taunton: When he arrived at the age of ſeventeen, he was placed under the care of the Rev. *John Lavington*, of Ottery, who, for many years, honourably filled the office of a tutor in the evangelical academy in that town.

His unremitting application, genuine piety, and remarkable prudence, during his preparation for the miniſtry, attracted the notice, and raiſed the expectations, of his ſerious relatives and friends. Having completed his academical ſtudies, he received an invitation to exerciſe his talents in the congregation of Proteſtant Diſſenters, at *Crediton*, in the above county. Here he was ſolemnly ſet apart to the paſtoral office, Nov. 26, 1760, and continued a faithful miniſter for ſeveral years.

On the death of Mr. Lavington, which happened December 20, 1764, Mr. Buncombe was invited to ſucceed him in the capacity of a paſtor to the church, the academy having been removed to *Bridport*, in Dorſet, and committed to the care of the Rev. James Rooker. This invitation he accepted, and came to reſide at Ottery in the following year. In 1766 he married Mrs. Sarah Peream, a widow lady, to whom he invariably proved an affectionate huſband, and to whoſe children he continued to be a real friend and tender father.

Thoſe who had any acquaintance with Mr. Buncombe, need not be informed, that his knowledge of theological ſubjects was very extenſive. Though we do not rank him with thoſe, who, in the preſent day, are ſtyled the moſt *popular preachers*, yet his talent was ſuch as deſervedly to entitle him to the character of an "able miniſter of the New Teſtament." He well knew how "to divide the word of truth, and give to every one his portion in due ſeaſon."

Towards the cloſe of life, his attention was chiefly directed to the diſcuſſion of the evidences of divine revelation,—the harmony

harmony of the attributes of God, in the government of the world and in the covenant of grace,—and the divinity and atonement of Jeſus Chriſt. On the latter, he frequently dwelt with great energy, judging it peculiarly neceſſary to enlarge upon and defend a doctrine, which has been much exploded by men of faſhionable religion.

Mr. Buncombe poſſeſſed a conſiderable ſhare of a ſtrong and ſound judgment, deep penetration, quick diſcernment, and was remarkable for cloſe and acute reaſoning. This aſſociation of natural and acquired abilities, amply qualified him for an accompliſhed polemic. He felt, however, no inclination to enter the field of controverſy, preferring the calm retreat, to boiſterous ſcenes, and the *ſmooth path* of quietneſs and peace, to the *rugged road* of angry debate. Like the deep and placid river, he gently glided through life, communicating more bleſſings to ſociety, than the noiſy diſputant, who, like the ſmall rivulet, raiſes a mighty clamour to little purpoſe.

His *unaffected modeſty* invariably added a mild and pleaſing luſtre to all his other accompliſhments. He uttered the genuine ſentiments of his heart, at the ordination of a young miniſter, whom he addreſſed as follows: "We ſhould be glad to ſee *you*, Sir, ſhine like a ſtar of the firſt magnitude, although *we* ſhould attract leſs attention, by reaſon of *your* ſuperior ſplendour."

In the diſcharge of his *miniſterial duties* he was a faithful and affectionate paſtor. *He looked well to the ſtate of his flock; and watched for ſouls as one that muſt give an account.* He was, as all miniſters ought to be, *blameleſs as the ſteward of God, not ſelf-willed, not given to wine, no ſtriker, not given to filthy lucre, but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate, holding faſt the faithful word, as he had been taught, that he might be able, by ſound doctrine, both to exhort, and to convince gainſayers.*

For many years he was in the habits of training up youth in the knowledge of the languages, and qualifying them for the academy at *Bridport*, and when it was afterwards removed to *Taunton* *. In this capacity, he rendered himſelf peculiarly eminent and uſeful. In the government of a ſchool, few excelled him; for he poſſeſſed the happy talent of making himſelf ſo agreeable to his pupils, as to ſecure both their reverence

* At Taunton, the academy was ſuperintended by the Rev. Thomas Reader, a few weeks ſince deceaſed, and whoſe Memoirs we hope ſhortly to preſent to the Public.

and

and affection. Many able ministers, who now honourably fill their respective stations in the church of Christ, received the rudiments of their education under him, and, we believe, will all unite in venerating his memory, and will readily acknowledge, that the time, which they spent in his family, was the happiest part of their youthful days.

The conscientious and holy observation of the Lord's-day, was another striking and amiable trait in Mr. Buncombe's character. A friend, upon whose veracity we can depend, and who, in the early part of life, resided three years under his roof, assures us, that he never remembers to have observed the Sabbath kept, in any house, with greater—with equal sanctity.

All the young gentlemen under his care were expected to remember the text, and the leading ideas of the discourse: And, being furnished with Bibles, were directed to fold down those Scriptures which were adduced in proof of the doctrine, or illustrated in the course of the sermon. In the interval of the morning and afternoon service, they were employed in the perusal of Mr. Henry's Exposition. On their return from the house of God, they were required to read, or repeat from memory, the substance of what they had heard, together with the Scriptures which they had folded down. He would then take occasion, in a very familiar and affectionate manner, to apply to their consciences the truths they had heard, and conclude the exercise with prayer. After family worship, reading the Book of Martyrs, or the lives of eminent persons, and the repetition of an hymn by each of the scholars, terminated the duties of the day equally pleasing and profitable. Copious remarks on the utility of this pious and regular appropriation of the respective parts of the Sabbath to the conveyance of spiritual instruction would here be superfluous: But for the encouragement of those who feel inclined to follow an example so laudable, we are happy to observe, that the efforts of Mr. Buncombe were attended with much success; and that many who were his pupils, with pleasure acknowledge, that to his valuable advice, and paternal admonitions, they are indebted for useful and salutary impressions, which the subsequent scenes of active life have never been able to efface.

In a *relative capacity* his virtues were equally conspicuous. He was an indulgent husband, a tender father, a kind master, a charitable neighbour, a faithful and zealous friend. He was remarkable for his cheerful and affable demeanour to all within the circle of his acquaintance. These qualities, added to his genuine and unaffected piety, rendered him a most

pleasing

pleaſing companion; and very few ever left his company without deriving ſome degree of improvement and pleaſure from his converſation. On all occaſions he diſcovered an uniform averſion to a ſpirit of detraction and calumny. In a word, integrity, humility, and love, ſo greatly pervaded the whole of his public and private deportment, as to render his death the ſubject of more general lamentation, than has been witneſſed, on any occaſion, in the place of his reſidence, for many years.

But, diſtinguiſhed as he was for numerous excellencies, we are led to mourn that the treaſure was contained in an earthen veſſel, liable to be broken in an inſtant. About nineteen years ago, he was attacked with a fever ſo violent and dangerous, as exceedingly to alarm his friends for his ſafety. Though the Lord reſtored him, in anſwer to the many and fervent prayers of the righteous, yet ſo debilitated was his conſtitution by the diſorder, that he was ever after unable to endure exceſſive fatigue—an indication to him and his family, that the earthly houſe of his tabernacle would ſhortly be diſſolved.

The cloſe of his miniſterial career at length approaches. His appointed labours are completed. He is ripened for glory, and the Lord of the vineyard deſcends to gather his pleaſant fruit. We cannot but obſerve, that the interval of time from his laſt ſermon, to the day of his death, exactly correſponds with that of Mr. Armitage, whoſe Memoir was given in our preceding Number. On the 16th of March, he preached on Luke, i. 72. "To perform the mercy promiſed to our fathers, and to remember his holy covenant." A text more appoſite could not well have been ſelected, had he been apprized that this was the laſt diſcourſe he was ever to deliver. The doctrines which he advanced from theſe words, were, firſt, God will remember his covenant to his people in all his perfections, and all his relations, as a father—a friend—a ſhepherd—a huſband. Secondly, In his covenant, God will make over his Son to his people, as a prophet—a prieſt—and a king.

The attack which brought the building to the duſt, and let looſe the immortal reſident, was of a bilious nature, attended with ſymptoms of the gravel. On Friday the 21ſt of March, he was confined to his chamber. On the 23d, a near relative ſaw him, between five and ſix o'clock in the evening, and told him, that ſhe thought he looked better than ſhe had ſeen him for a conſiderable time. He replied, "I am better." Mrs. B. ſat with him about half an hour, and took her leave of him, enlivened in her ſpirits by the flattering proſpect of

his recovery. But, alas! theſe encouraging ſymptoms were of ſhort duration: For juſt as the clock ſtruck eight, ſhe received a meſſage, informing her that Mr. Buncombe was very ill. Mr. Keſtil, the apothecary, having been called, they both entered the room together. Mrs. B. approached the bed, and he, ſtretching out his hand to take her's, ſaid, "Oh Mrs. B. you are come to ſee a dying man!" She replied, "I hope not; how long have you been worſe?" Mr. Keſtil ſaid, "I left Mr. Buncombe after ſeven o'clock, and thought him well enough to begin a courſe of bark to-morrow,—what is the matter, my dear Sir?"—"My bowels, my bowels," ſaid Mr. Buncombe, groaning in the greateſt agony. Every thing was applied that could be thought of by Mr. Keſtil, to render aſſiſtance, but all his efforts were ineffectual. The phyſician was called in on Monday, to whom he ſaid, "I will take whatever you preſcribe, though I have no expectation of relief from it."

While the attendants were adminiſtering the preſcription, he felt more than uſual pain, and exclaimed, "Do let a dying man die in peace!" In the afternoon his friend ſaid to him, "You ſeem to be going to take poſſeſſion of the heavenly inheritance, before Mrs. L.," who was then ſuppoſed to be on the borders of eternity. He replied, "I hope ſo;" and added, "I will go in the ſtrength of the Lord God; I will make mention of his righteouſneſs, even of his only." Mrs. B. ſaid, "I hope you now find his rod and his ſtaff ſupporting you." He replied with energy, "I do." His friend then ſaid, "Thanks be to God who giveth us the victory." He did not hear diſtinctly what had been ſaid, Mrs. B. being ſcarcely able to ſpeak for tears. He therefore aſked, "What did you ſay?" She then repeated it, and added, "through our Lord Jeſus Chriſt."—"Yes," returned he, with a holy cheerfulneſs, "yes, that is the ſource of joy, through our Lord Jeſus Chriſt." During the remaining part of that night, Mrs. E. his daughter-in-law, and the Rev. John Varder, continued with him. Mrs. E. aſked him if he ſtill found the light of God's countenance refreſhing to him. He replied, "Oh! wonderfully—wonderfully!—a fund of conſolation!" At another time, expreſſing his thankfulneſs that Satan was not ſuffered to moleſt him, he cheerfully ſaid, "I hope I am able to rely on the great ſalvation of the Goſpel." A perſon preſent ſaid, "O Death, where is thy ſting?" He replied, "As to the ſting of death, I bleſs God I feel but little of it—Bleſſed be God for truth and peace!" Some ſhort time after, he endeavoured to expreſs his faith and joy in Chriſt, as a

great

great Mediator, and all-ſufficient Saviour, but his ſtrength was ſo exhauſted, and his breath ſo ſhort, that little more could be underſtood than broken ſentences, and detached words. In this ſtate of extreme debility, he repeated thoſe impreſſive lines of Dr. Watts,

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

——Here his voice failed him, and Mrs. E. added,

"Be thou my ſtrength and righteouſneſs."

When he ſeemed to ſummon all his powers, and emphatically added,

"My Jeſus, and my all!"

To the Rev. Mr. Varder he ſaid, "When I conſider almighty power, everlaſting love, a complete righteouſneſs, boundleſs merit, and a well-ordered covenant,—a finiſhed ſalvation——" Here he ſtopped. "You, Sir," ſaid Mr. Varder, "are intereſted in this ſalvation." He replied, "I dare not ſpeak with confidence, but, bleſſed be God, I have ſuch a ſteady hope, as the enemy of ſouls has not been able to move."

Theſe appear to have been the laſt words he uttered, at leaſt, ſo as to be underſtood, for he never ſpoke after five o'clock on Tueſday morning, but lay quite compoſed, and without any apparent pain of body, until the clock ſtruck four in the afternoon, when, without a groan or a ſtruggle, he calmly breathed out his laſt, March 25, 1794*.

"The chamber, where the good man meets his fate,
Is privileg'd beyond the common walk
Of virtuous life, quite on the verge of heaven!" YOUNG.

The mortal part of this good man was committed to the duſt, on the Saturday evening following, in the burying-yard belonging to his own church. Six miniſters ſupported the pall, and the Rev. James Small, of Axminſter, delivered the funeral oration at the grave. The Vicar of the pariſh, the Rev. Fulwood Smerdon, Mr. Keſtil the apothecary, and Mr. Small, walked before the corpſe; and, as a ſtrong expreſ-

* How great is the uncertainty of life! Mr. Lacy (brother-in-law to Mrs. Buncombe), on the 29th of April, went into a garden at a ſmall diſtance from his houſe, about half after ſix o'clock in the evening, in perfect health: But in leſs than half an hour he was found dead. With the ſtricteſt propriety it is ſaid, "What is your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away. Therefore be ye alſo ready, for in ſuch an hour as you think not, the Son of Man cometh."

ſion of the affection and reverence they entertained for the character of the deceaſed, proceeded from the houſe to the grave uncovered. The crowd attending the funeral was very great, and yet a ſolemn ſilence reigned. Scarce an eye that beheld the mournful proceſſion, but paid the friendly tribute of a tear.

On the enſuing Lord's-day a ſermon was preached upon the ſolemn providence, by the Rev. Iſaac Tozer, of Charmouth, Devon, on 2 Kings, ii. 11, 12. "And it came to paſs as they ſtill went on, and talked, that behold there appeared a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven. And lo! Eliſha ſaw it, and he cried, my Father, my Father, the chariot of Iſrael and the horſemen thereof *." Moſt, if not all the principal families in the place, belonging to the eſtabliſhed church, attended on this occaſion, as a token of the great reſpect they entertained for his memory. "Let me die the death of the righteous, and let my laſt end be like his!"

At the death of this excellent man let us not mourn as for one without hope. Let not the tear of ſorrow flow for *him*, but rather let it be reſerved for ourſelves, the church and the world, who by his removal have loſt a valuable member of ſociety. Weep not, ſince his entrance into the celeſtial abodes becomes the ſubject of angelic congratulation, for it affords a freſh trophy to the triumphs of Immanuel's grace. Weep not, ſince the manner of his death opens a ſource of encouragement to fearful ſaints; for it depoſits an additional teſtimony to the reality and divine excellence of the religion of Jeſus, and teaches us how to die.

> "Our dying friends are pioneers, to ſmooth
> Our rugged path to death; to break thoſe bars
> Of terror and abhorrence, Nature throws
> Croſs our obſtructed way, and make
> Welcome, as ſafe, our port from ev'ry ſtorm.
> ——— Smitten friends,
> Are angels, ſent on errands full of love;
> *For us* they languiſh, and *for us* they die." YOUNG.

His body was committed to the grave, not as to a *priſon*, but as to a peaceful *repoſitory* of the ſleeping duſt, in ſure and certain hope of the reſurrection to eternal life. With an unſhaken confidence we look for that period, "when the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, faſhioned like unto the glorious body of our Lord and Saviour

* See a ſketch of the ſermon under the article, *Religious Intelligence.*

Jeſus

Jeſus Chriſt. This corruptible ſhall put on incorruption, and this mortal ſhall put on immortality—then ſhall be brought to paſs the ſaying that is written—Death is ſwallowed up in victory!"

Great Father of mercies, permit us to indulge theſe ſympathetic emotions which thou haſt rendered, in the order of nature, ſo eſſential to ſocial exiſtence. We dare not murmur at thy diſpenſations, but we are encouraged to pray. Heal the breach which thou haſt made. Send the Comforter to the bereaved family, and let not the widowed church be ſcattered "as ſheep that have no ſhepherd" May the good Shepherd of the flock direct them to "a paſtor according to his own heart, who ſhall feed them with knowledge and underſtanding," that they may increaſe exceedingly, and be for a praiſe in the earth!

THE GOVERNMENT OF THE CHRISTIAN CHURCH AT THE CLOSE OF THE SECOND CENTURY.

THE conſtitution of the Chriſtian church as left by Jeſus Chriſt appears to have been what is commonly called congregational. But the buſy mind of man, ever prone to intrude into the province of his Maker, and too tenacious of every principle that propoſes any degree of importance and conſequence to the creature, adopted thoſe meaſures, which conſiderably altered the form of its government. Hitherto each Chriſtian aſſembly was an independent ſtate, acknowledging no head but the Son of God, nor any rulers but its own immediate officers, formed by the exigency of their own affairs, and ſolely conſtituted by their authority. About the middle of this century, the reſpective Chriſtian aſſemblies of each province met together by their repreſentatives, perſons commiſſioned from amongſt themſelves, to examine into the general ſtate of their eccleſiaſtical affairs, and empowered to eſtabliſh ſuch rules, as might be judged expedient for the promotion of the welfare of the whole. Theſe aſſemblies were by the Greeks called *Synods*, and by the Latins *Councils*, and the laws there enacted *Canons*: Names which in every ſucceeding age occupied a very conſpicuous place in eccleſiaſtical hiſtory.

With certain qualifications, ſuch a confederacy might have been productive of much good, and ſomething of this kind obtains to the preſent day in the pureſt churches of Chriſt.

Circumſtances, however, ſoon evinced the fondneſs of the human heart for the exerciſe of dominion, and how dangerous it is for any one man to tranſmit his own right, even by delegation, to the hands of another. Human nature is every where and in every age the ſame; and "the beſt human nature is but human nature at beſt." That prudence and humility which dignified the members of the firſt councils ſoon diſappeared: Even in this early age a *jus divinum* was created, as an imaginary baſis for uſurped dominion; and that power, at firſt acknowledged to be derived from the people, was now claimed as an undoubted right.

The deſigning doctors of the church, in order to give ſome ſhadow of propriety to their proceedings, perſuaded the undeſigning and credulous people, that there exiſted a parallel between the Jewiſh and Chriſtian officers; that the paſtor, or biſhop of the church of Chriſt, held a rank equivalent with the high-prieſthood, and his aſſiſtants in the miniſtry, with that of the ordinary prieſts. Hereby the primitive beauty of Chriſtianity was defaced, and a gaudy pageant, the device of ambitious men, ſubſtituted in its ſtead: An attempt to amend the deſign of infinite wiſdom, and to render the work of Omnipotence more ſecure, by the feeble efforts of frail man.

From a ſource ſo prolific as the inventive capacity of ever reſtleſs aſpiring man, what an endleſs variety of opinion might be expected! Loſing ſight of the dictates of their divine Guide, the unerring Prophet of his church, the profeſſing Chriſtians of this age introduced the doctrines of the heathen philoſophers, and endeavoured to incorporate with the pure principles of Chriſt their vain philoſophy, and hereby reared an image, like that in Nebuchadnezzar's dream, compoſed of gold, and ſilver, and braſs, and iron, and clay, materials ſo heterogeneous, that the probability of a combination never could have been formed but in the brain of the wildeſt viſionary.

A detail of all the particular ſects which appeared at this time would far exceed the limits of this work, but the principal diviſions, which diſtinguiſhed the heretics of this age, may be reduced to the following:

The Aſiatic and Egyptian Chriſtians, who explained the doctrines of the Goſpel, according to the principles of their reſpective ſyſtems of philoſophy.

A ſect ſupported by a number of illiterate and obſcure men, who brought themſelves to light, by nothing but the extravagancy of their pretenſions, and the abſurdity of their doctrines.

Two

Two other ſects aroſe from among the Chriſtian Jews, known by the names of *Nazarenes* and *Ebionites*, who joined Judaiſm to Chriſtianity, and conſidered an obſervance of the inſtitutions of the Jewiſh law-giver to be as eſſential to ſalvation, as faith in the doctrines of the Goſpel.

The diſtinguiſhing peculiarities of the various other ſyſtems were too multifarious to be enumerated. Some announced themſelves as divinely commiſſioned to add perfection to the principles laid down by Jeſus. Others, in order to account for that mixture of good and evil which every-where prevails, became polytheiſts, and created different deities. Others held the moſt chimerical ſpeculations reſpecting the perſon of the Son of God; and ſome maintained doctrines marked with the moſt abominable impiety.

The lives of ſome of the leaders of theſe parties were diſtinguiſhed by the utmoſt ſeverity of morals, whilſt others were men of corrupt minds, countenancing all manner of laſciviouſneſs, by their principles and practice.

Not only were the external circumſtances of the church materially affected, but the minds of officious men were particularly exerciſed about its internal concerns: That ſimplicity which is in Chriſt, and which gave real dignity to his church, had been differently eſteemed, and conſidered by ſome to be detrimental to the progreſs of the Goſpel. Whilſt the heathen worſhip was performed in ſumptuous temples, amidſt the ſplendour of the moſt pompous ceremonies, the worſhippers of the true God were regardleſs of public magnificence, believing that truth would prevail by its own intrinſic and unadorned energy, and contented themſelves with worſhipping God in the Spirit. Others made an attempt to remove the prejudices, and conciliate the minds, of unbelieving Jews and Gentiles by a dangerous accommodation, an accommodation which has proved inimical to the cauſe of real godlineſs, and the ſad effects of which are now ſenſibly felt, even after a period of full 1600 years. Hence temples, altars, ſplendid garments, geſtures, feaſts, &c. &c. &c. From hence it is perceivable, how dangerous a thing is the exerciſe of human policy in the things of God, and how daring muſt that mind be which attempts an amendment of the deſigns of Heaven. The change hereby accompliſhed has been like the ſubſtitution of a painted harlot for that of a beauteous and chaſte matron.

Amidſt all theſe abounding corruptions of Chriſtianity the pure and unadulterated truth had many firm and manly witneſſes. Men who adorned the doctrine they profeſſed by the moſt exemplary uprightneſs in their lives, and were not afraid to ſeal their teſtimony with their blood. Z.

HORÆ PAULINÆ SOLITARIÆ.

MEDITATION ON GALATIANS, vi. 14.

But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world.

DEPRAVED as the faculties and affections of human nature manifeſtly are, how is its dignity boaſted of by pretenders to philoſophy! And, univerſally as mankind is involved in guilt, yet, what reliance is placed on the merit of their actions by many who put in a claim to Chriſtianity! It is, however, hard to conceive, nor does it appear from this Epiſtle, that thoſe to whom Paul wrote, or even thoſe againſt whoſe errors he deſigned to guard them, denied either the fall of Adam or the propitiation of Chriſt. Their faults were more ſimilar to thoſe which too often ſully a religious profeſſion in the preſent age. A fear of the *perſecution*, and a deſire for the *approbation* of the world; an attachment to *formalities*, and a zeal for *parties* *; ſeem to have produced that carnal boaſting, which the Apoſtle here diſclaims and overturns. The language of this text moſt emphatically argues that the only ground on which a Chriſtian can *boaſt* muſt be fatal to every *worldly* temper and expectation.

Small indeed is the occaſion for boaſting that can be derived from *any thing* of an earthly nature. How vain will appear, on a bed of *death*, all the riches, honours, or pleaſures of this world! To *boaſt* of any human endowment, is plainly to miſtake its nature and intention. It perverts what, in its proper place, is beautiful and uſeful, to damage and abſurdity. But to glory in ſuch objects, would not be ſo inconſiſtent, even upon one's own death-bed, as in the view of our Lord Jeſus Chriſt upon the *croſs*. Behold Him, oh my ſoul, rejected, deſpiſed, and inſulted by men! Regard him, ſeized, condemned, and executed as the vileſt of criminals! Can any thing more baſe and ignominious be imagined than a ſpectacle like this? And does the *world* attract thee? Look to the croſs, and recollect thyſelf! There hangs thy Lord and Saviour! Thy guilt and pollution brought him there. Does Jeſus appear a prey to the malice of men and devils, helpleſs, and expiring? He bears *thy* infirmity and ſickneſſes. *He* has eternal power; but thus it behoved him to aſſume thy likeneſs, that he might ſuffer for thy redemption. Is not *this*

* Ver. 12.

ſufficient

ſufficient to crucify the world unto thee? Should it not become as deſpicable and loathſome in thy ſight as a malefactor enduring his juſt ſentence? And, if the due effect is produced by this view of faith upon thy diſpoſition and conduct, doſt thou think thou wilt not be eſteemed equally contemptible and hateful by the world? What leſſon is more plainly taught by thy Saviour's ſufferings and reproach, than this, "Deny thyſelf, take up thy croſs, and follow me?" "The diſciple is not above his maſter, nor the ſervant above his Lord."

Far then from me be the wiſh to recommend myſelf to the world by conforming to its inclinations and maxims about religion! May I never depart from the ſpirit of the Goſpel, to countenance a party zeal, or to ſuſtain the importance of formality! If acknowledged, or even admired, by the moſt popular of the denominations that divide and diſtract the church of Chriſt; wherein ſhould I have to glory? If I ſhould adopt, or even dictate, the moſt faſhionable forms that were ever ſubſtituted for the power of godlineſs; what reaſon ſhould I have for boaſting? Are controverſies and ſchiſms, reſpecting unſcriptural phraſes, or unevangelical ceremonies, the genuine effects of the croſs of Chriſt? Has he not *there* exploded formal rites; aboliſhing the only law by which they were authenticated? Has he not *there* enforced, beyond the power of language, that which he eſtabliſhed in its room, "This is my commandment, that ye love one another as I have loved you?"

Whatever form or party I have heretofore eſpouſed; with whatever warmth I have contended for it; may I henceforth "count it but loſs and refuſe for the excellency of the knowledge of Chriſt-Jeſus my Lord." Inſtead of theſe unavailing diſtinctions, may a *new creation* * take place, wherein all ſhall center in Him, as the planets around the ſun! May I be inſtructed effectually, by the wiſdom that is from above, to "ſow, not to the fleſh, which can only yield a corruptible produce, but to the Spirit, the harveſt whereof ſhall be reaped in everlaſting life †!" Let me lament, not imitate, nor encourage, the wranglings of others about ceremonial ſervices, which the *Goſpel* could not have arranged, without debaſing its nature, and degrading its ſpiritual dignity. What a contraſt appears, upon a ſcriptural view of the two *poſitive inſtitutions* of Chriſt, between them and the numerous rites of the Levitical law! Whilſt the latter are preſcribed and limited

* V. 15. † V. 8.

in every point, the former only apply to religious purpoſes the nouriſhment and cleanſing which would, from neceſſity, be cuſtomary in all ages and countries. Alas! that time and pains ſhould be miſpent, enmity excited, and Chriſtian fellowſhip prohibited, about the *forms* of baptiſm and the Lord's Supper! May they never more become, in the hands of miſtaken or intereſted men, the inſtruments of perplexing and diſtreſſing others, in order that they may "glory in their *fleſh**!" Inſtead of boaſting an imaginary ſuperiority, nay infallibility, in matters ſo foreign to the nature of the Goſpel, and ſo remote from ſpiritual edification, may each "fulfil the law of Chriſt," by helping others to ſupport "their burdens," remembering the occaſion he has for help to "bear his own!"

May the Spirit of Chriſt render the doctrine of his croſs divinely powerful in my heart, that I may detect and overcome the *world*, whether it aſſumes a ſenſual, a moral, or a religious garb! May I be preſerved from ſeeking my *own glory*, either before *men*, in appearance, or before *God*, in heart! By renouncing all *boaſt* ſave in the *croſs of Chriſt*, what ſhall I give up, but miſchief and deluſion? And how glorious is my *gain!* His dying love to ſinners furniſhes an immovable foundation for *confidence*, an inexhauſtible ſource of *joy*. I am authoriſed, I am conſtrained to glory in *this*, on earth and in heaven. Am I diſpoſed, when moſt ſenſible of my unworthineſs, to think and ſpeak with pleaſure of kindneſſes from thoſe who merit my eſteem and affection? What *love* affords ſuch cauſe for glorying as the eternal love of God? What *proof* of love can be compared with the ſacrifice of Chriſt? What *effect* of it can reſemble the adoption to an everlaſting inheritance of bliſs and glory? Let me not then, whilſt I contemplate the croſs of my Lord Jeſus Chriſt, put off, to a future ſtate of perfection, the privilege and duty of boaſting in Him. Encompaſſed with affliction, burdened with infirmity, haraſſed by temptations, and tormented by inbred ſins, let me *now* avail myſelf of the opportunity to glorify the God of my ſalvation, by *rejoicing* in Him, before he removes theſe obſtacles for ever.

"Till then—nor is my boaſting vain—
Till then I boaſt a Saviour ſlain!
And, oh! may this my glory be,
That CHRIST is not aſham'd of me!"

MINIMUS.

* V. 13. † V. 2—5.

Mr. Editor,

THE following is offered as an anſwer to the requeſt of *Indagator*, on the parable of the unjuſt ſteward, Luke, xvi. 1—12.

IT will not be expected that we ſhould affix a diſtinct idea to every term in a parable. There are ſome parts of almoſt every compoſition of this kind, which belong to what may be called the *drapery* of it; and were we to aim at a minute explication of them, we ſhould preſently feel ourſelves loſt in mazes of folly and impertinence. The firſt and chief object in the expoſition of parables, is to find out the *leading deſign* of the ſpeaker. The leading deſign in this parable is manifeſtly to expoſe the ſin of *covetouſneſs*. So it was underſtood by the Phariſees, who, as the ſacred writer obſerves (v. 14.), *were covetous*, and who *when they heard theſe things derided him*. They perceived the parable was aimed at a ſin in which they lived; but inſtead of being reproved and humbled, they affected, like the ſame kind of people in the preſent day, to carry it off with a high hand, and to treat the reprover with deriſion.

To ſhow the evil of the ſin of covetouſneſs, our Lord repreſents every man in the poſſeſſion of worldly property as a *ſteward* under God; and intimates that a time will come when we muſt give account of our ſtewardſhip, and be no longer ſtewards. From the ſuppoſed caſe of one of *the children of this world*, who on being ſummoned to give account of his ſtewardſhip, took meaſures to ingratiate himſelf with his lord's tenants, our Saviour takes occaſion to reprove the folly of avarice, and enforce the practice of charity and liberality; by which that worldly property which had hitherto been unjuſtly detained from the neceſſitous, and which therefore was in danger of proving injurious to the ſouls of its poſſeſſors, might be turned to their everlaſting advantage. *The children of this world*, he obſerved, *were wiſer in their generation than the children of light*. The expedient ſuppoſed to be uſed by one of the former, is introduced, in order to ſhame the latter, and provoke them to be wiſe for their ſouls as the other are for their bodies.

The want of integrity in the unjuſt ſteward does not appear to conſiſt in his giving back a part of the rents to his lord's tenants, but in his having embezzled and miſapplied his property. The abatements which he is ſuppoſed to have made ſeem to have been, whatever might be his motive, but

an exerciſe of juſtice towards thoſe whom for his own private intereſt he had oppreſſed. In oppreſſing the tenants and defrauding his lord, the unjuſt ſteward fitly repreſents the conduct of thoſe, who at the ſame time withhold what is meet from the poor, and from the Lord, appropriating what Providence puts into their hands to mere ſelfiſh purpoſes.

Worldly riches are called *the mammon of unrighteouſneſs*, not becauſe it is unrighteous to be rich, nor, as I am inclined to think, on account of their having been *obtained* by unrighteous methods; but rather becauſe of their being unrighteouſly *detained* from the poor and needy. Our riches may have been righteouſly obtained with reſpect to men, and yet unrighteouſly detained with reſpect to God, and with reſpect to the poor who are his tenants, his repreſentatives in this world. Such an unrighteous detention of our worldly wealth is tantamount to the conduct of the unjuſt ſteward, who *waſted his lord's goods*. That which is not applied to the purpoſes for which it was entruſted in our hands, is embezzled and miſapplied in God's account. In this view, the moſt covetous perſons are the greateſt waſters; and every one who poſſeſſes more than he ought by having detained it from the poor and needy, is in poſſeſſion of unrighteous mammon, is an unjuſt ſteward, and muſt ſhortly have to give account of his ſtewardſhip!

But if the mere detention of our property beyond what is fit and right, conſtitute it the mammon of unrighteouſneſs, who then is innocent? Who that is in poſſeſſion of wealth can waſh his hands, and ſay, "I am clear in this matter; I owe nothing to religion, nothing to the poor!" Alas, every one muſt feel ſelf-condemned! The prevalence of this ſin may account for our Lord's ſpeaking of riches in general, in verſe 11, as the unrighteous mammon. There is perhaps a part at leaſt of every man's property that, if *all* had their dues, would not be his.

And what is to be done with this overplus, this unrighteous mammon? The anſwer is, Apply it to the uſes to which it ought to have been applied before; not only communicate liberally of your ſubſtance to all thoſe purpoſes for which you are entruſted with it, which ought to be your general courſe; but, like *Zaccheus*, pay up your arrears. This will be *making friends of*, or by, *the mammon of unrighteouſneſs; laying up treaſure in heaven; laying up in ſtore for ourſelves a good foundation againſt the time to come, that we may lay hold on eternal life.*

It is true, the mere communication of relief to the needy, if unaccompanied with love, will avail us nothing; and even

if

if it ſpring from love, there is nothing in it that can, ſtrictly ſpeaking, merit the kingdom of God; yet God having graciouſly promiſed eternal life as the reward of thoſe who give but a cup of cold water to a diſciple of Chriſt, becauſe he belongs to him, a compliance with the one affords a foundation to expect the other. As God graciouſly rewards even his own work in this world, ſo it will be in that to come: Thoſe who have ſown ſparingly here, will reap ſparingly hereafter; while thoſe who have ſown plentifully ſhall reap plentifully. We may as truly be ſaid, by laying out ourſelves for God to lay up treaſure in heaven, as if eternal life was literally the reward of human merit; and though when we have done all we are unprofitable ſervants, having done no more than was our duty to do, yet through the ſuperabounding goodneſs of God we may be ſaid by theſe means to make ourſelves friends, who will bear ſuch witneſs in our favour that we ſhall be received into everlaſting habitations.

To enforce the exerciſe of liberality our Lord holds up the diſparity between earthly and heavenly riches; the one as *little*, the other as *much*; the one as *unrighteous*, *deceitful*, or *falſe* mammon! the other as the *true* riches; this as pertaining to *another* man, of which we are only ſtewards, that as being properly *our own*, an inalienable and eternal inheritance, ſeriouſly warning us at the ſame time that if we continue unfaithful in the one, we can never expect to be put in poſſeſſion of the other.

GAIUS.

REMARKS ON THE OBSERVATION OF THE LORD'S DAY.

THE meaning of no command ſeems to be more eaſily conceived, than that of the *fourth*.

"Remember the Sabbath-day to keep it holy," plainly ſuggeſts to any perſon of common underſtanding ſome ſuch interpretation as the following: By no means forget to devote the Sabbath-day to religious or pious purpoſes.

As the command is eaſily underſtood; ſo, obedience to it is a reaſonable and eaſy duty: It is far from being grievous.

Had God required by much the greater part of our time to be dedicated to his immediate ſervice, he had not required *near* ſo much as he is juſtly entitled to. Had he required us to remember to *keep holy* the half of our time, his equity herein might

might have been deſervedly extolled; and a moſt ready and cheerful obedience to his authority, in this reſpect, might have been naturally expected, and ought to have been rendered. But his requiring only every ſeventh day for this purpoſe, is laying upon us a much eaſier precept than we could have been ſuppoſed to lay upon ourſelves, had God only commanded us to dedicate weekly a certain portion of time to religious exerciſes, but left the portion to our own diſcretion.

But, *plain* and *eaſy* as the command is, if we may judge from the conduct of mankind, none ſeems to be more groſsly miſunderſtood, and more univerſally diſregarded.

A great, a very great part of thoſe that aſſume the name of Chriſtians obſerve it no other way, than as a periodical time of ceſſation from the ſeverer occupations of life, and of following amuſements perhaps a little different from, but not leſs innocent than thoſe of other days; though in the body of the command, all recreations are expreſly prohibited.

Another claſs approach a little nearer towards the ſanctification of the Sabbath. They, in a pretty conſtant manner, frequent ſome place of public worſhip, *twice*, or at leaſt *once*, on the Sabbath; and on this account they reckon themſelves to be very good obſervers of the Lord's day.

But, if you take notice of their conduct on the morning and evening of this day, you will find little or no difference between *their practice*, and *that* of thoſe who totally neglect any obſervance thereof. They act as if the words had run thus: "Remember a part of the Sabbath-day, and keep it holy;" whereas *the day*, the *whole* day is mentioned, without any exception.

A third claſs go ſtill farther in the obſervance of the Lord's day; they not only in public, but alſo in private, obſerve it. On this day they *read* the Scriptures; *pray* in ſecret, *pray with* and *examine* their families; are ſeldom heard to introduce any converſation of a vain and worldly nature. But they often greatly fail in their duty, from not being poſſeſſed of that manly firmneſs that ſhould render them proof againſt ſuch temptations as they occaſionally meet with. Is one of them called upon by a friend for ſome worldly purpoſe, how does he behave? Though his conſcience ſecretly condemns all *worldly* converſation, yet he gives up, for that time, his religious duties, countenances and ſupports the converſation.

Is his company requeſted at an entertainment on the Lord's day with ſome of his neighbours, or thoſe with whom he is intimately acquainted? He does not ſtay to conſider whether the

the company be of that *religious* deſcription that would make a Sabbath-day's viſit both a duty and pleaſure to the ſincerely good man. Nay, though he is aſſured, that the company is compoſed of ſuch as not to admit any thing of a religious tenour, he readily complies with the invitation.

All perſons that behave in thoſe ways that I have now mentioned, I conſider as profaners of the Sabbath.

Such of my readers as belong to the firſt and ſecond claſs cannot be ſuppoſed to attempt a vindication from this charge. Some of the laſt claſs, however, may perhaps reckon themſelves injured.

Had the fourth commandment indeed been *leſs particular*; had the negative part been the *whole* of it; and had we not met with any thing farther reſpecting the Sabbath in the Bible, no wonder if ſome ſhould reckon the charge alluded to ſomewhat unwarrantable. But when a ſanctification of the Sabbath is as expreſly enjoined, both in this command and elſewhere, as ſecular employments are therein prohibited, certainly there is no need to retract what I have ſaid, or to make any apology.

Such being the nature of the duty under conſideration, you muſt acknowledge, whatever might have ſtruck you at the firſt ſight of the preceding part of this paper, that while engaged in worldly converſation, and in viſiting in irreligious companies on the Lord's day, you are not keeping the Sabbath *holy*. Nay, while thus employed, I am thoroughly convinced, that our conduct is as oppoſite to that of ſanctifying the Sabbath, as if we were following the *plough*, or digging in our *gardens*, or proſecuting any worldly *buſineſs* on that day.

But, ſome will ſay, it would look odd and unfaſhionable to be ſo exact.

Remember, however, that *faſhion* is not to dictate to the *law* of God; but the law of God is to be the *rule* of our faſhions. To follow the faſhion ſo far as Scripture permits, is commendable; but farther we muſt not proceed. When we are, where we muſt all ſoon ſtand, before the great tribunal, the *word* of God, and not the *cuſtoms* of others, will be the *rule* of judgment.

Worldly converſation then being quite oppoſite to the ſanctification of the Sabbath, muſt be conſtrued a violation of an expreſs command of the Almighty, however much ſuch converſation may be authoriſed by the practice of others around us.

Some may likewiſe be diſpoſed to apologize for themſelves by alleging, that they do not make a practice of *viſiting* in ſuch

ſuch companies, and of converſing with perſons of this deſcription on the Sabbath; and what is the reaſon, pray, of your not making a practice of behaving in this manner? Is it not, becauſe opportunities do not always occur? If then your *viſiting* on this day proceeds not from your declining to comply with the invitations you receive, but from a *want* of opportunity, you may be ſaid to be *habitual* profaners of the Sabbath; with reſpect to the temper of your minds, which is what God chiefly regards in judging of our conduct—you may be conſidered as habitually *ready* to profane the Sabbath.

But I ſhall ſuppoſe, though you had opportunities, that you would comply only *now and then* with invitations relative to viſiting on the Lord's day. Notwithſtanding this inconſtant compliance, you would act a part altogether inexcuſable.

The impropriety of ſuch a conduct will appear glaring, on my directing your attention a moment to ſome other of the ten commands, the violation of which does not ſtrike ſo immediately againſt God, as that of the fourth.

Would *ſtealing* now and then, even when our neceſſities ſhould prompt us to take this courſe, and the framing of a falſehood on certain occaſions, when our temporal intereſt might be ſecured, be *trivial* faults, becauſe we could not be ſaid to make a practice of committing them? No ſurely. Why then ſhould a ſin more immediately againſt God be reckoned a ſlight, or rather no tranſgreſſion? Nay, to behave only *once* in the way that is here condemned, however common, is *exceeding* ſinful, deſerves *eternal* puniſhment, and, leſt we periſh on this account, calls for a ſpeedy repentance.

Having thus made a few remarks on the obſervance of the Sabbath, and rather too many to be compriſed in one paper, I draw to a concluſion, with beſeeching in the moſt earneſt manner ſuch of my readers as may find their practice pointed at in this paper, to pray earneſtly to God for the grace of repentance, and to follow this prayer with a careful performance of the duties of the Sabbath on all occaſions; and not to *ſay* or *do* any thing on that day, but ſuch things as are of a religious kind.

If enabled thus to behave, though our repentance, our beſt ſervices or moſt pious exerciſes cannot merit any thing from the hand of God, you ſhall at laſt be abundantly rewarded. "If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and ſhalt honour them, not doing thine own ways, nor finding thine own pleaſure, nor

ſpeaking

ſpeaking thine own words: Then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath ſpoken it." Amen. PRESBUTEROS.

THE NATURE, CAUSE, EFFECTS, AND CURE OF *RESERVE.*

By the late Rev. ROBERT ROBINSON, *of Cambridge.*

[Written at the age of 24.]

A RESERVED man is of a cold, diſtant, unfeeling carriage: Not made for ſociety, but for himſelf; for whatever he knows is his own, and not communicated to others. He makes profound ſecrets of the veriеſt trifles in the world, and if you would put a double lock on his mouth, the way to do it is to ſolicit him to be free. A certain air of diſſatisfaction covers him in every company, and while he is not free to *them*, they are ſuſpicious of *him*, taking him to be an over-wiſe critic, who diſdains them, or an egregiouſly ignorant perſon beneath their notice. So that while this remains, he is ſure to be deſtitute of one of the greateſt bleſſings in the world, *a free and faithful friend.* Such a one may be a good man, but, like Iſrael in Hoſea's time, is "an empty vine bringing forth fruit unto himſelf." He gathers much manna under the cloud of witneſſes, but greedily devours all, not giving a morſel away. He has a gift of prayer, but forgets that gifts are for the edifying the body of Chriſt. He has many books, but, like a private dram-drinker, ſwallows all in a corner. He viſits many ſocieties of Chriſtians, but more reſembles a waſp, who ſteals the labour of others, than the induſtrious bee, who, caſting his mite into the common ſtock, enriches the hive. God has inveſted him with an excellent ornament, the gift of ſpeech; but he as if inſenſible of the favour, ſeldom puts it on; acting herein, like the unthrifty ſervant, who hid his lord's talent in a napkin. But he ought to remember, that a rebuke is due for his practice, for while he condemns the Popiſh practice of ſhutting up monks in cloiſters, and ſo robbing the world of many uſeful gifts, himſelf is guilty of the ſame; being at once, pope and monk himſelf, impriſoning and impri-

ſoned; and this he does perpetually *to his own loſs, and nobody's gain.*

The *root* of this fruitleſs reſerve is *pride*, and the botaniſt under whoſe management the growth is, is Satan, whoſe employ is ever to keep the ſaints at a diſtance from each other; for hereby he diſables them from bearing one another's burdens, and ſo keeps them from fulfilling the law of Chriſt. That its root is pride is plain, for could he be aſſured that all the company would approve of, and admire whatever he ſays, his tongue would be looſed immediately. But he ſuſpects that this man will pity his ignorance, and that cenſure his raſhneſs, and ſo, to eſcape reproach, does not venture to ſpeak at all. Or *unbelief* may produce it, for he may be dumb, becauſe he believes not, as Zechariah was; and certainly, if he lived under the practical belief of that exhortation, "Let your ſpeech be always with grace, ſeaſoned with ſalt, that it may miniſter edifying to the hearers," he would know that he was to ſpeak always, that is, at every convenient opportunity, and to aim therein at the edification of the hearers. Or perhaps, *ignorance* is a cauſe of reſerve. For does ſuch a man act, as if he knew (ſuppoſing he labours under a ſenſe of his weakneſs), I ſay, does he act, as if he knew, that God ever did, and ever will, "by things that are not, bring to nought things that are," to ſtain the pride of all fleſh? This known, leaves us no excuſe from our weakneſs. Or it may be *envy*. For he tells himſelf, if he had the abilities of others, he would ſpeak freely, and thus tacitly charges God with being ſtrait-handed to him, not having dealt out ſo liberally to him as he ſhould have done. In ſhort, whatever be the cauſe, ſure we are that it is not a Chriſtian grace: For grace teaches a man to reſemble his heavenly Father, "who makes his ſun to riſe, and rain deſcend, on the juſt and unjuſt, the evil and the good." He is a liberal God, and we ſhould be a communicating people.

The *effects* of this reſerve are, firſt, *barrenneſs in a man's own ſoul.*

"Teaching we learn, and giving we retain." YOUNG.

If God has ſaid, "he that ſoweth ſparingly, ſhall reap ſparingly," ſure I am that he who ſows nothing ſhall ſtarve. Though I am at a loſs to ſay, whether reſerve is an effect of barrenneſs, or barrenneſs an effect of reſerve, yet I am not at a loſs to ſee that they are conſtant companions, and moſtly reſide in the ſame perſon. If the love of God, ſhed abroad in the heart, dilates and expands the ſoul, the want of it ſhrivels and

and contracts. If the one opens the mouth, making the ſtammerer to ſpeak plainly, the other will make a man ſilent as the grave. If the mouth ſpeaketh out of the abundance of the heart, then a ſtill cloſe mouth argues a penurious ſoul—the poverty and not the abundance of the mind. He who ſpeaks his experiences freely in company, puts his principal out, and as he thereby draws the experiences of others out, he receives intereſt an hundred fold. In the former he ſowed his ſeed, in the latter the earth brings forth by handfulls.

A ſecond effect of reſerve is, the *begetting a ſuſpicion in the minds of the godly*, that we are only profeſſors, "have a name to live, but are dead." For, if they are aſked about ſuch a one, "he is," ſay they, "a ſober, moral man, but we never heard him ſay any thing of the Spirit's work upon his heart, and therefore we are uncertain whether he is a regenerate man or not." So that they are forced to ſuſpend their judgments, and alſo their brotherly love towards ſuch a man. Thus reſerve makes a dam to ſtop the current of grace.

A third effect is *ſtumbling the weak*, for they expect "to be borne on the ſides, and dandled on the knees" (as one may ſay), of elder Chriſtians. But when nothing is ſaid to them, it damps their ſpirits, and they (ready to write bitter things againſt themſelves) take the ſhyneſs of others, whom they hope to be good men, for an evidence that you think they have no grace, and ſo reſerve is forged into fetters for their poor ſouls.

How endleſs are the effects! Here can be no reproof, exhortation, conſolation, nor any Chriſtian duty performed, while it prevails; for in all theſe the tongue bears a part.

To help any to *a cure*, to rub off this ruſt, I would propoſe, firſt, *much ſecret prayer*. He who converſes much in his cloſet with God, will become expert at prayer, and need not fear, when uſed to the preſence-chamber, that he ſhall act awkwardly when amongſt his equals. I fear our flowneſs to pray with others, is a proof that we do not too often pray by ourſelves.

Secondly, *Labour to affect yourſelves with the various means of emboldening a baſhful Chriſtian*: Such as, the worth of men's ſouls—the excellency of Jeſus Chriſt—the neceſſity of living a holy uſeful life—the ſhortneſs of your ſtay in this world—the bleſſing given to him who converts any ſoul from the error of his way—the obligations you are under to the Lord—the reward you ſhall reap in another world. Theſe, reſting with weight on the mind, will force ſpeech, and, like the wind pent

up in the earth, will purſue the water, till it bubbles up and runs above ground.

Thirdly, *Believe that the Lord has done ſomething for your ſoul, and that he may uſe you as an inſtrument to other ſouls.* Beg to be delivered from that dangerous ſin, overlooking what God has wrought for you; and never think that you will either pleaſe God or profit men by queſtioning or denying the day of ſmall things. Immediately on your enjoying the divine preſence, you will begin to relate, more or leſs, to others. And the way to enjoy the preſence of God, is to acknowledge and be thankful for the work of God.

Fourthly, *Be in the company of free, open-hearted Chriſtians.* You'll catch their ſpirit before you are aware. Try and caſt off your reſerve, and get ſome friend to correct you. Only be ſure to arm yourſelf with patience, ever neceſſary, but eſpecially ſo, when you are reproved. Let your friend obſerve your carriage, and when he judges it proper, ſubmit to his reproof. Above all, watch againſt the indulgence of any ſin. For ſin indulged in private, flies in your face in public, reproaching you with, "Thou that ſayeſt to another, thou ſhalt not ſteal, doſt thou ſteal?" Or it will ſay, "To the wicked, ſaith God, what doeſt thou, to take my law into thy mouth?"

Perhaps, an effectual cure of reſerve may be found in *the practical belief of the omnipotence of God.* For we ſhall then burſt the bands of the fear of man, and die to the luſt of eſteem. And, having God's teſtimony of our integrity in our hearts we ſhall be concerned no longer about men's opinion of us or our character, but God's command will be our rule, and all conſequences will be left to him. However, let us not, in avoiding reſerve, ruſh into a contrary miſtake,—a fooliſh, impertinent behaviour, not obſerving a due diſtance toward ſuperiors, but being ſilly-bold—when, rather than be ſilent, we talk nonſenſe, and make ourſelves the pity of the good, and ridicule of the bad. Let us ſtudy to purſue the golden mean betwixt loquacity and ſilence. Let us learn when to ſpeak at all, and when we have ſaid enough. For he is certainly a wiſe man who knows how to *manage* his tongue.

ANSWERS TO THE FOUR QUERIES OF *NEOPHYTUS*,

Propoſed in our laſt Number, p. 250, 251.

To NEOPHYTUS.

SIR,

IN compliance with your requeſt, I will attempt an anſwer to your Queries.

1. "*Is the will dependant on the underſtanding or the underſtanding on the will? Or do they reciprocally influence each other?*"

Anſwer. They doubtleſs in a great meaſure reciprocally influence each other. The will is influenced by the underſtanding, and follows its dictates, in the choice of any thing which is not agreeable *per ſe*, or immediately gratifying to the taſte or appetite. *V. g.* A man may chuſe labour from the dictate of his underſtanding, that it is the proper mean of procuring the neceſſaries and conveniences of life. But the drunkard may chuſe and wiſh for his cups, and the ambitious man may wiſh for promotion, not from any dictate of his underſtanding, but from appetite or bias only. Thus the diſtinction between things agreeable for their own ſakes, and thoſe which are agreeable on account of ſomething elſe, or becauſe they are uſeful, is very important and neceſſary. A man may always, without and even contrary to the dictate of his underſtanding, chuſe an object which is agreeable *per ſe*. He *may* alſo chuſe the ſame object from the dictate of his underſtanding, if it be, or if he apprehend that it is, uſeful to anſwer ſome other purpoſe, than the immediate gratification of his appetite. *V. g.* A man, however ambitious, may wiſh for promotion, not merely becauſe it gratifies his ambition, but becauſe it puts him into a capacity to do good. On the other hand the underſtanding is influenced by the will in a thouſand caſes. We eaſily believe what we wiſh to believe, and can hardly be brought to believe what is contrary to our wiſhes.

2. "*Does our natural depravity originate in the will, or the underſtanding?*"

Anſwer. In the will wholly, and that blinds the underſtanding by its oppoſition, or by the alienation of the heart. This is a prejudice againſt the truth.

3. "*Does the renewal of the ſoul in regeneration begin in the will, or in the underſtanding?*"

Anſwer.

Anſwer. In the will. This being reconciled, the darkneſs of the mind, which is the effect of prejudice or alienation, is at once removed, or vaniſhes.

4. "*Which would be moſt agreeable to the word of God, right reaſon, ſound philoſophy, and the analogy of faith; and which would beſt evince our need of divine illumination, and yet the inexcuſableneſs of ſinners, in their impenitence and unbelief*; *to ſay*, That ſinners would eaſily underſtand divine things if they had a taſte for them; or to ſay, they would certainly reliſh them, if they would but underſtand them?"

Anſwer 1. It is agreeable to the word of God to ſay the former, but not to ſay the latter. The Scripture every-where repreſents the ignorance and unbelief of the wicked as the effect of unwillingneſs to receive and obey the truth, or of their wickedneſs of heart. John, vii. 17. "If any man do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of myſelf." Chap. v. 40. "Ye will not," or rather, "*ye are not willing* (ου θελετε) to come to me, that ye might have life." This is given as the reaſon of the unbelief of the Jews. 2 Theſſ. ii. 10. "Them that periſh, becauſe they received not the love of the truth, that they might be ſaved." Ver. 12. "That they might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs." To have pleaſure in unrighteouſneſs is ſet in direct oppoſition to a ſaving belief of the truth, implying plainly, that the former cannot co-exiſt with the latter. But if a ſaving belief of the truth do not imply the love of the truth, but may exiſt in the mind antecedently to it; then a man may ſavingly believe the truth, and at the ſame inſtant have no love to it, but have pleaſure in unrighteouſneſs.—Again, it is implied in the tenth verſe, that the reaſon why any periſh, is, that they receive not the love of the truth. Therefore if any do love it, or have a taſte for divine things, this love either implies, or will produce that belief which is neceſſary to ſalvation.—Rom. i. 28. The reaſon why the heathen world were given over to a reprobate mind, was, that they did not like to retain God in their knowledge. And alienation is the only aſſignable reaſon, that when they knew God they glorified him not as God, but became vain in their imaginations, and their fooliſh heart was darkened.—The Apoſtle Peter aſſigns this as the reaſon of the unbelief of the ſcoffers who ſhould diſbelieve the ſecond coming of Chriſt, ſaying, Where is the promiſe of his coming? The reaſon which he aſſigns is a *willing* ignorance of the agency of God in creation and providence.—1 Cor. i. 12. "Now we have received not the ſpirit of the world, but the Spirit which

is of God, that we might know the things that are freely given to us of God;" implies, that a worldly ſpirit would render us ignorant of the truths of the Goſpel, and therefore unbelievers.—Pſalm xxxv. 14. "The ſecret of the Lord is with them that fear him."—1 John, ii. 20. "But ye have an unction from the Holy One, and know all things."—John, viii. 31, 32. "If ye continue in my word—ye ſhall know the truth."—Chap. x. 26. "Ye believe not, becauſe ye are not my ſheep."—Pſ. cxi. 10. "The fear of the Lord is the beginning of wiſdom: A good underſtanding have all they that do his commandments."—Eph. iv. 18. "Having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, *becauſe of the blindneſs, hardneſs, calouſneſs* (πωρωσιν), of their heart."

Anſwer 2. As this is agreeable to the *word of God*, it is alſo agreeable to the *analogy of faith*. We believe that unbelief is a damning ſin; and ſo with regard to the darkneſs, blindneſs, &c. ſo often mentioned in Scripture, and which is the effect of the influence of the god of this world. But they are, and can be, no ſin at all, if they do not imply wickedneſs, alienation of heart, or oppoſition of will. We alſo believe that faith is a duty. "This is the work of God, that ye believe on Him whom he hath ſent."—"This is his commandment, that ye believe on the name of the only begotten Son of God." The Comforter was "to convince the world of ſin, becauſe they believe not on Chriſt." But faith is no duty, nor any matter of command, or exhortation, unleſs it depend on the will or heart. Who would ever ſay, it is the duty of an idiot to become a Sir Iſaac Newton, or who would command or exhort him to become ſuch?

Anſwer 3. It is alſo moſt agreeable to *right reaſon*, and *ſound philoſophy*, as is implied in what has been juſt ſaid. If ſinners would not eaſily underſtand divine things, if they had a taſte for them, it is unaccountable, that darkneſs, blindneſs, or unbelief, ſhould be repreſented as ſinful, or as deſerving puniſhment, or that any man ſhould be commanded or exhorted to believe, to receive the truth, the light, &c.

Anſwer 4. It is the only way to evince the inexcuſableneſs of ſinners in their impenitence and unbelief, to inform them that they would eaſily underſtand divine things, if they had a taſte for them: But ſo far from evincing that inexcuſableneſs by telling them, that they would certainly reliſh divine things, if they could but underſtand them, that if this were true, it would infallibly prove, that they are perfectly excuſable, being already the ſubject of "a good and honeſt heart," cordially diſpoſed

diſpoſed to the love and practice of the truth, but prevented from ſuch love and practice by nothing but an ignorance which is involuntary, and to them invincible, even though they ever ſo ſtrongly wiſh to overcome it.

E.

ANECDOTE.

A LADY, in the vicinity of Rochdale, being viſited with a violent diſorder, was under the neceſſity of applying for medical aſſiſtance. Her apothecary, being a gentleman of conſiderable latitude in his religious ſentiments, endeavoured, in the courſe of his attendance, to perſuade his patient to adopt his creed, as well as to take his medicines. He frequently inſiſted, with a conſiderable degree of dogmatiſm, that *repentance* and *reformation* were all that either *God* or *man* could require of us, and that conſequently there was no neceſſity for an atonement by the ſufferings of the Son of God. As the lady had not ſo learned Chriſt, ſhe contented herſelf with following his medical preſcriptions, without embracing his religious, or rather, his irreligious creed.

On her recovery, ſhe forwarded a note to the doctor, deſiring the favour of his company to tea when it ſuited his convenience, and requeſted him to make out his bill. In a ſhort time he made his viſit, and the tea-table being removed, ſhe addreſſed him as follows: "My long illneſs has occaſioned you a number of journies, and I ſuppoſe, Doctor, you have procured my medicines at conſiderable expenſe." The Doctor acknowledged, "that good drugs were not to be obtained but at a very high price." Upon which ſhe replied, "I am extremely ſorry, that I have put you to ſo much labour and expenſe, and alſo promiſe, that on any future indiſpoſition I will never trouble you again. So you ſee that I both *repent* and *reform*, and that is all you require." The Doctor immediately, ſhrugging up his ſhoulders, exclaimed, "That will not do for *me*."

"*The words of the wiſe are as goads* *."

* Eccleſ. xii. 11.

RELI-

RELIGIOUS INTELLIGENCE.

ON the 30th of March 1794, the Rev. *Iſaac Tozer*, of Charmouth, Devon, preached a funeral ſermon for the Rev. *Samuel Buncombe*, of Ottery, the Memoir of whoſe life is given in the firſt part of this Number.

Mr. Tozer choſe for his text, on this mournful occaſion, 2 Kings, ii. 11th and part of the 12th verſes: "*And it came to paſs as they ſtill went on, and talked, that behold there appeared a chariot of fire, and horſes of fire, and parted them both aſunder, and Elijah went up by a whirlwind into heaven. And Eliſha ſaw it, and he cried, My Father, my Father, the chariot of Iſrael and the horſemen thereof.*"

After a few introductory remarks, ſuited to the ſolemn occaſion, Mr. Tozer contemplated the circumſtances which appear to have more immediately preceded the tranſlation of Elijah: And obſerved,

1. What theſe holy men were *doing*. Travelling. *It came to paſs as they ſtill went on.* Elijah having viſited ſeveral colleges of the young prophets, and dropt a word to them; from Jericho, the laſt town, they go to Jordan, *through it* and *beyond* it, to the ſpot whence the LORD would take up Elijah, and whither he had ſent him. See here, how important it is to have our houſes early ſet in order, for *ſoon we muſt die, and not live*, for when death comes, we have little warning, and leſs ſpirit, to begin ſo great a work. How neceſſary to have principles of faith and holineſs deeply wrought in our ſouls by the HOLY SPIRIT, and inſtrumentally eſtabliſhed by daily prayer and watchfulneſs! Then, ſuppoſe you and I received a command from the God of our lives, to take a turn to the waters of Jordan *to-morrow morning*, or *before*, we might *ſtill walk on*, bold as lions. Elijah and Eliſha were exerciſed unto godlineſs. So, my dear friends, was your honoured paſtor. Habits of faith and piety, you know, had long prevailed in his heart of life: And ſhould ſuch a man as he flee? Did you uſe to hear him expreſs a wiſh to return to youth again, for fear of death? or, when laid on his death-bed, did he expreſs regret at quitting our regions? Did he not die in the firm hope of glory? Was not IMMANUEL, whom he ſo often judiciouſly and evangelically preached to you, then *precious* and *preſent!* Yes, *be ſtill went on.* Thrice happy they, who are thus prepared to go whither their Father ſends them!

2. What they *ſaid*. It is not abſolutely told us, what they ſaid, but we may ſuppoſe it was agreeable to their former diſcourſe, v. 9, 10. Perhaps, the nearer they drew to the ſpot, the converſation became more heavenly. Was Elijah to be taken up by a whirlwind? Before they arrived at the place, it may be the tempeſt began to riſe; the cedars to bend; the hills to tremble; the earth to quake. They, to be ſure, ſtrengthened each other in God, "O brother Elijah, brother Eliſha! *God is our refuge and ſtrength, and a very preſent help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midſt of the ſea.*" They ſtill went on and *talked*. Suppoſe *we* were at times to ſpeak to our domeſtics or neighbours of the tranſlation of Elijah, or take a turn to the tomb of our dear, departed *Buncombe*, and from thence to the ſepulchre of JESUS, who can tell but while we are converſing the *fire may burn*, and unawares in our domeſtic circles we may begin to ſing,

"There the dear flesh of Jesus lay,
And left a long perfume;
Thence he arose, ascending high,
And show'd our feet the way:
Up to the Lord our flesh shall fly
At the great rising day." WATTS.

3. What they *saw*. *A chariot of fire, and horses of fire.* If these were *real* fire, such as we naturally dread, no matter. Fire could have no more effect on Elijah, than that of the burning fiery furnace on Shadrach, Meshach, and Abednego, for its Master and Maker was *there* and *here, even one like unto the* SON OF GOD. Truly God is the most consuming fire: An unpardoned and unsanctified spirit might well tremble to enter into *that* fire, and so be afraid of the material element, as a creature of God, ready to offer its flames to torture his enemies. But if the great point of our justification and regeneration be settled, if it be for the glory of God that fire shall reduce our bodies to cinders, our souls shall triumph: or, like the three Israelites (if *this* be most for God's glory), the fury of the flames shall be bound up: Or, Elijah-like, our bodies might *as* easily be rendered *impassible, immortal!* Or whether (which perhaps was the case) this equipage were a beautiful cloud, much more sparkling and glorious than those gilded by the setting summer sun---a cloud formed by the instrumentality of angels as a shining vehicle for the Prophet. This is not so necessary to determine: Whichever it was, a *sinner* would tremble to enter it, but *Elijah* will step into it with composure and pleasure.

4. What they *felt*. A painful parting. *The chariot parted them both asunder*, the one on this side, and the other on that side. They were walking, perhaps arm in arm, and talking of the things of God: "*And oh, were it the will of God, we could never part, Elijah*;" but lo! the chariot divides them, they *must* separate; and submissively they *do* separate! With you, my brethren, there has been a separation, of friend and friend, pastor and people, husband and wife. My dear friends, remember *whose* chariot it is, and let this reflection hush the tumult of your spirits.

Mr. T. then proceeded to notice the *triumphant ascension of that eminent type of Jesus. Elijah went up by a whirlwind into heaven*; whither our dear brother is also lately arrived, escorted thither too by a convoy of angels, who sweetly entertained him with one of the anthems of Sion, as they passed the airy and ethereal regions. *They entertained him!*—oh! with what congratulatory, ravishing looks, words and gestures! exhibiting to him, as they passed, many of the glories of the outer courts of *their* and *his* Father's palace. But now, he is mingled with the innumerable throng in the midst of the temple. Yea, GOD himself and the LAMB are the temple!

"That blissful interview how sweet,
To fall transported at his feet;
Rais'd in his arms to view his face,
Thro' the full beamings of his grace,
As with a Seraph's voice to sing!
To fly as on a Cherub's wing!
Performing with unwearied hands
A present Saviour's high commands!"

DODDRIDGE, 295 H.

Mr. T. then closed the subject with a reflection on the *exclamation of Elisha: My Father! my Father! the chariot of Israel and the horsemen thereof.*

thereof. May we not see here of what importance the lives of God's ministers are? As the chariots and horsemen of Israel; by their ministry, their examples, and prayers. And how much is the departure of such to be regretted! You of this church are ready to adopt the words, "*My Father! my Father!*" Bless God that you had him *so long*, and may his sermons have a resurrection in your souls. Remember Jesus is ascended up on high, and has thrown down, not Elijah's mantle, but "complete righteousness, infinite merits, and the unspeakable and everlasting blessings of a well-ordered covenant." *Therefore comfort one another with these words; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus!*

OBITUARY.

The Happy Death of Mr. Daniel Collins, of Woolwich.

[In a Letter from Mr. H. K. to Mr. S. at Sheerness.]

DEAR SIR, Woolwich, 21st April 1792.

I MAKE no doubt of your having already heard of the happy departure of our friend and brother Mr. Daniel Collins, whose sick chamber I attended, more or less every day, as my strength would permit, from the time he was first taken ill; and, indeed, by his particular desire, I waited on him several nights; and had I not been very much indisposed, I would not have left him at all: For my loss, in being from him, was great; I never saw a person more blessed in his last illness; and our dear friend and minister, the Rev. Mr. Percy, said the same, in the course of his funeral sermon, preached on Sunday evening the 15th inst. to a very crowded audience, from these words, "Loose him, and let him go."

On the 17th of March 1792, he was visited with a violent return of his disorder, which, you know, was of the pulmonary kind; and which brought him very low. On Sunday the 18th, he sent for me in the morning, to desire that I would remember him in prayer, and also mention him to the Rev. Mr. Percy, before service at chapel began. In the afternoon, he called again for me, "Do," said he, "my dear friend, come and pray by me as often as you can; for I find the enemy very busy with me; he pours in upon me like a flood:" We went to prayer; the family and friends who were in the room joined with us, by his particular desire. I asked him, if any part of God's word seemed to open on his mind? "O yes," said he, "the words, *Loose him, and let him go*," John, xi. 44. He appeared much comforted, yet the enemy harassed him very sorely. In the evening I found him very desirous of prayer, and rather more comfortable. March 19, Mr. Percy visited him, which he kindly continued to do once or twice a day, as opportunity served, till within a day or two of his death; when he was so exhausted as not to bear any one even to whisper. Mr. Percy found the clouds of rising fear very distressing to Mr Collins, on account of the attacks of Satan; but they were soon removed; and as he grew weaker in body, he grew stronger in the Lord. In all his visits, Mr. Percy found him in a sweet spirit; and such was his consolation, that when he saw him entering his chamber, his soul seemed so invigorated, as if it would start from his body.

March 20. The vomiting returned with greater violence than ever, about six o'clock in the morning, when he threw up, at least, sixteen ounces of solid blood, without a drop of serum. "Oh," said he, "I shed my blood on account of my sins, but Jesus shed his blood to wash my sins away."

Then he repeated part of an hymn: "Love I much, I've much forgiven."—"The gates of heaven," continued he, "were opened to me yesterday. Heaven opens, my dear King. Methinks I see my God, and my dear Jesus pleading for me. *Loose him, and let him go.*" These words he repeated several times, and by them he seemed to compare his soul, united to his weak body, to the body of Lazarus confined in the tomb, and to express his desire to be called from the state of mortality to join the company of the glorified in heaven.

Afterwards some doubts broke in upon him: At length he started up, and said, with great energy, "My grace is sufficient for thee." He then entered on a prayer to God for his companion and dear little babes, which was very affecting, and sweet to hear. He most affectionately committed them to the care of the Lord, and this was done also in a very serious and solemn manner.

March 21. He continued very stedfast. "Come," said he, "let us reason together, Mr. K——, my friend in the best relation. Satan has been very busy with me." I replied, "It is a blessed consolation, when a believer can look to the Rock that is higher than he."—"Oh, I can, I can," said he, in great triumph. March 22 and 23, he continued much the same in body, but wonderfully blessed in his views of happiness. He regretted very much, that he had not been able to attend the preaching of the word more closely, "which," he said, "nothing but my poor weak state has prevented, and that my God knows." He was much engaged in prayer and reading the Scriptures.

March 24. He sent for me at two o'clock in the morning, "Oh," said he, "my lungs are mortifying, but I am going to glory." So full was he of the Spirit, that when desired not to talk so much, "I must," said he; "I shall not be able to talk much longer." When a beloved friend attempted to assist him to hold the Bible (which he, or some one for him, was constantly reading), "Don't," said he; "let me hold it as long as I can." And when he met with a promise, he would cry out with joy, "Oh that is for me; why do thy chariot wheels so long tarry, O Lord? Come, Lord Jesus, come quickly, For I know that my Redeemer liveth, &c." After I had left him for a little while, on my return, he said, "What have you to say, my dear friend, about Jesus?" About nine o'clock, at night, he said, "One half hour more, and I shall be in glory." At ten o'clock he threw up much blood. "Oh," said he, "what an effort of nature! I thought I was just going, but I find I must bear a little more pain. O what has my poor afflicted body suffered! And what disappointments I have met with! together with many frowns from the world! But it has been all right, it was all to bring me to glory. Now is Christ risen from the dead, and become the first fruits of them that slept: For since by man came death, by man came also the resurrection from the dead: For as in Adam all die, even so in Christ shall all be made alive; that is, all who believe in him. O what a dangerous thing it is to trifle with the word of God! O Death, where is thy sting? Glory be to God, my Jesus hath taken it away from me."

March 25. A young friend came to see him, and said, "Daniel, you are better, you eat your toast, and drink your tea heartily: You despair, Sir!" Mr. Collins replied, "Do not say so, dear Sir; no, no, I do not despair."

March 26, he said, "I have had three most beautiful views of Christ. Come tell me about him in the garden of Gethsemane. I am very low, and I shall soon be in glory; but the believer must wait, and he shall not be ashamed." Thus he went on almost to his latest breath, admonishing us, and, it may be truly said, preaching to every one that visited him, and expressing more brilliant views of heaven. He also prayed for all his friends by

by name; and, if poſſible, with greater zeal for thoſe from whom he had received any little unkindneſs; and deſired that all the world might be ſaved with an everlaſting ſalvation. "What," ſaid he, "can hinder people, who conſtantly attend the houſe of God, from going to the ſacred table? What can be the cauſe of this, Mr. K——?"---"Becauſe," anſwered I, "they muſt have a fitneſs of their own."---"Oh fitneſs" ſaid Mr. Collins, "if they want a fitneſs, they muſt go to Chriſt;" and then added, "Oh, victory, victory!" He then charged me with ſeveral ſolemn meſſages to particular perſons; and his dying love, or remembrance to all he knew, calling them by name, as they occurred to his memory. He was much engaged in prayer from this time, and became rather reſtleſs. Fearing he ſhould loſe his ſenſes, and not be able to tell us what he felt, and how it was with him, he fixed on a ſign, if he ſhould loſe his ſpeech. April 1, he began to breathe with great difficulty, but was much engaged with God, and ſpake a good deal. April 2, he became more reſtleſs, and rather rambling at times, but was very earneſt in prayer for his friends, and took his leave of them in a very ſolemn manner, ſaluting ſome, and ſaying, with a ſmile to all, "*God bleſs you.*" Being told, that a few days paſt he had ſaid, "Why do thy chariot wheels tarry ſo long, O Lord? in a few hours it will be over, and I ſhall be in glory"---"O yes," ſaid he, "but none except thoſe who die in the Lord will go to heaven. Pray, don't forget my dying remembrance to Mr. Shrubſole, whom I have never forgotten in my prayers." On the 4th of April, he departed, in the 35th year of his age, about four o'clock in the morning, in a very eaſy manner, leaving us without a doubt of his happy union with Chriſt.

He was called by grace in March 1786, under the miniſtry of Mr. Percy, who was preaching from Geneſis, xxiii 16. "Surely, the Lord is in this place, and I knew it not!" His family and friends have loſt a treaſure, but he has gained a heaven. I write in much pain, but am, dear Sir, your moſt obedient ſervant,

RICHARD KING.

[N. B. Mr. King, the writer of the above narrative, has happily followed his dear friend to the regions of everlaſting felicity.]

Happy Death of Miſs Anne Adey.

MISS Anne Adey, of the city of Glouceſter, after lingering through fifty-four years, died on the 11th of April 1794. The effects of a religious education were apparent in her early piety, and deſire of communion with God in all the ordinances of the Goſpel. She became a member of the Independent Church at Glouceſter, May 1, 1767, of which ſhe continued a diſtinguiſhed ornament. As a Chriſtian ſhe was a pattern of patience and humility to all. During the laſt nine years of her life, ſhe was ſorely afflicted with the rheumatiſm. Beſides which, the following circumſtances attended her for ſome time previous to her diſſolution: A locked jaw (ſo that her food was admitted only through an opening made by the loſs of a tooth), an inability to help herſelf with either hand, an impoſſibility of moving a foot on the ground, and all combined with exceſſive pain. "Let not the ſtrong glory in their ſtrength, but let him that glorieth glory in the Lord." Indeed a paſſage ſhe often quoted was very applicable to her, Habakkuk, iii. 17, 18. Her language frequently was, "I wiſh not to murmur, I wiſh not to repine; he has been a good God to me." The choice of her funeral text, Joſhua, xxiii. 14. was very characteriſtic of that temper of mind with which ſhe bore her afflictions. Such was her attachment to the houſe and ordinances of God, that whenever the weather and her pains would permit, ſhe would be

be carried thither: And not long before her death she said, "It was a great mercy that when young she never wilfully staid away from the house of God." Those who slight divine appointments will one day want this peaceful reflection. She loved to talk of divine things, and to have visits closed with prayer: "Let us go, and do likewise." Death was disarmed of his terrors as he approached her, for her language was, "I am not afraid of dying, nor of being dead." She even longed for her discharge, and would often say, "When will my Father release me, and take me to himself?" Just before she died, on seeing her servant move, she said, "Do not rise, I want nothing but a thankful heart." Feeling herself to grow weaker, her last words were, "Pray for me;" and then she fell asleep in Jesus. CONSERVUS.

Pleasing Account of the Piety and Happy Death of Master John Storck.

DIED April 29, 1794, aged twelve years and eight months, Master John Storck, of John Street, Tottenham-court Road.

It was the privilege of this dear youth to be born of religious parents, and educated "in the nurture and admonition of the Lord." Being of a very thoughtful and serious turn, he frequently devoted those hours to reading the Bible, and religious books, which others of his age employ in childish play. *Janeway's Token for Children* was his favourite companion, and is supposed to have made good impressions upon his mind.

On a Lord's-day morning, about two months before his death, he seemed greatly affected after hearing Mr. Wilks. To his father, inquiring the cause of his weeping, he replied, that it was occasioned by what he had just heard. On a Sabbath-day, about seven weeks previous to his decease, he seemed to be full of comfort, and expressed himself in such sweet and heavenly language, as to oblige his father frequently to retire with tears of joy, and give vent to the grateful passions of his heart before God for so manifest a display of divine grace towards his child. The same evening, speaking of the blessed and happy death of those children mentioned in *Janeway's Token*, he said, "I hope when I die, it will be triumphing in the Lord Jesus Christ." On the Tuesday following, the visit of Mr. Knight was rendered greatly encouraging and comforting to his mind. His disorder, from this time, began to make a rapid progress, and indicated to his parents that they must soon be called to make a sacrifice of a darling child. The first time I called to see him was about six weeks before his departure. On my entering the room he exclaimed, "O Sir, what a precious Christ to live and die for such sinners!" I was greatly affected with this address, and beginning to inquire into the state of his mind, found that he had those views of himself, as a fallen, guilty, hell-deserving sinner, and of Jesus Christ as an all sufficient Saviour, and expressed that desire after a personal interest in him, as fully satisfied me that "flesh and blood had not revealed these things unto him." And I declare, that I could not withhold those encouragements and comforts which the Scriptures direct us to dispense to the lambs of Christ's flock.—I now repeated my visits as frequently as opportunity offered, and had the pleasure of finding him increase in the knowledge of his own unworthiness, and the infinite preciousness of Jesus Christ. That promise of our blessed Lord was certainly exemplified in his experience, "When he, the Spirit of Truth, is come, he shall bring all things to your remembrance." Scriptures so suitable to his case were impressed upon his mind, and so sweetly flowed from his lips, as to fill me with wonder and gratitude. I do

do not recollect one inſtance, in the frequent converſations I held with him, of my having quoted any portion of God's word, but on my introducing the firſt clauſe, he has immediately anticipated me by repeating the ſubſequent part of it as correctly as if he had the Bible before him. A fortnight before he died, I aſked him, whether he thought his ſickneſs would be unto death: He ſaid, "I believe it will;" and added, "I do not wiſh to live, unleſs it be the will of God that the grace which, I truſt, he has given me may be manifeſted more and more in me;" adding, "This is a miſerable world."

One day appearing to revive, a friend ſaid to him, "You are getting better, and bid fair to be an old man." He anſwered, "It is no matter whether I live to be old, or die young, if I am but found in Jeſus Chriſt." A perſon calling on his father in the way of buſineſs, aſked him how he did, he replied, "Poorly; but it is a good thing to be found in the Lord Jeſus Chriſt, and it is well to meet death, not as the king of terrors, but as a meſſenger of peace." About this time, on a Lord's-day morning, as his father was preparing to go to chapel, he ſaid, "O father, I wiſh I could go with you," and then addreſſing himſelf to his brother, ſaid, "Dear brother, do not be ſo backward to go to hear the precious word of God." His brother aſked him, on Good Friday, if he knew what day it was: He anſwered, "This is the day the Lord of life and glory died, and, I hope, for me." On the ſame day a friend aſked him how he did, he replied, "Poorly; but if we were not ſuch poor ſinners we ſhould not be ſo afflicted." When his father uſed to aſk him, whether he did not wiſh to be better, his anſwer was, "I wiſh to be with Chriſt, which is far better." The next time I viſited him, I found him very low in body, and ſaid to him, "My dear, you are very low."—"Yes," ſaid he, "but the Lord is my ſupport." On obſerving to him that I truſted he was taught that nothing he had done, or could ſuffer, would, either in whole, or in part, make an atonement for his ſin; he broke out, and with an energy I hope I ſhall not ſoon forget,

"Not all the blood of beaſts
On Jewiſh altars ſlain,
Can give the guilty conſcience peace,
Or waſh away the ſtain."

Two young perſons, calling on him the Friday before he died, aſked him how he was; he anſwered, "I have now done with this world, I want nothing but Jeſus Chriſt!" My laſt viſit but one was the Saturday evening before his death. He had been the greater part of the preceding night, as well as this day, in a ſtate of delirium. But, by the favour of God, he had now a happy interval of reaſon. Inquiring how he did, he anſwered, "Poorly, Sir."—I ſaid, "Do you know who ſpeaks to you?" He then mentioned my name. Aſking how it was with him, he anſwered, "Goodneſs and mercy." But his ſpeech faultering, he could not proceed. He again ſaid, "Goodneſs and mercy," but failed in his attempt to utter what follows. He began the third time, and again ſaid, "Goodneſs and mercy have followed me all the days of my life." I then ſaid, "I truſt," my dear, "if you had ſtrength, that for yourſelf you could repeat the reſt of that ſweet paſſage. He lay a little, as if muſing, and then with renewed vigour broke out, and ſaid, "I ſhall dwell in the houſe of the Lord for ever." I aſked, if we ſhould once more ſupplicate the throne of grace together: He anſwered, "Yes, and I hope and truſt that we ſhall ſing the praiſes of redeeming love in a better world for ever." On taking leave, I delivered that ſolemn benediction, "The Lord bleſs

you

you and keep you, and make his face to shine upon you, &c." He then said, "The Lord bless and keep you." These were the last words I heard him speak.

But it is no wonder that this dear youth, who had been so highly favoured, should also be tempted by the enemy of souls. Hence he said to his father on the morning following, "O father, I fear I shall not go to heaven!" This, however, appears to be one of Satan's last efforts. Shortly after a friend called. He was then so low, he could only answer to the usual inquiries, "that he was poorly," but after a little time repeated, and then sung part of that hymn, "Blest be the dear uniting love, &c." He said to his mother on Monday morning, "O mother, what a precious and good Christ have we!" She asked, "Do you find him so to *your* soul?" He said, "I do, I do;" and added, "when we arrive at that blessed world, we shall sing, *Blest be the dear uniting love, that will not let us part.*" About this time, he addressed himself to God, and prayed, "God bless my dear father and mother, brother and sisters, and my school-fellow." On Monday morning I found him speechless, but he gave evident tokens of being rational, and of having the Lord's presence. He endeavoured repeatedly to speak, but was unable to articulate. We then kneeled down, and commended his departing spirit to God. This was a night of severe conflict respecting his body. About an hour before his death his father kneeled down by his bed-side, and while he was pleading with the Lord Jesus, that, "as he himself had passed through the dark *valley of the shadow of death* for sinners, he would support and refresh his dying child;" it appeared as though the Lord gave the blessing desired, for he then stretched out his hand, and put it to his father's hand, and at the same time there was also a most pleasing smile upon his countenance. About nine o'clock on Tuesday morning, he was called to unite with *the spirits of the just made perfect* before the throne, and to sing the praises of redeeming grace to eternity. May a goodly number of the rising generation be made acquainted with the same grace; love the Lord Jesus; and know, that *to live is Christ, and to die is gain.*

J. M.

The Death-bed Experience of Mr. Thomas Sibley, who died May 23, 1794, aged 25.

ON the Sabbath, in which he was first confined to his bed with a rheumatic fever, he discovered great resignation, and observed to several about him, how much better it was to be deprived of the use of his limbs, and confined to a sick-bed, than profaning the Sabbath. On the Monday morning, his sister visiting him, he observed, how wrong it was to put off the great concerns of the soul to a sick or dying bed: "My wicked heart," said he, "won't let me think of any thing profitable now, I can fix my attention on nothing long together; I can say but little to the Lord; I hope you pray for me, he will hear you on my behalf;" and added, "that when he was in health, Jesus had been precious to him; that he had loved the ordinances, house, and people of God, and hoped the Lord would not give him up now, nor suffer the enemy to have an advantage over him." Coming in at another time, she asked him, how he did; he said, "Pretty comfortable, I have been much refreshed by a visit from a friend, he has been talking about home, and indeed I long to be there; I don't know, as I am circumstanced, that it is my duty to pray for it, but I should rather depart, and be with Christ if it please him." He frequently with pleasure repeated these two verses,

"Judge

" Judge not the Lord by feeble ſenſe,
But truſt him for his grace;
Behind a frowning providence
He hides a ſmiling face.

His purpoſes will ripen faſt,
Unfolding ev'ry hour;
The bud may have a bitter taſte,
But ſweet will be the flower."

During the week, though in much pain, he diſcovered great reſignation, and from expreſſions that dropped from him, his mind ſeemed impreſſed, that this illneſs would be unto death: Remarking, that "though the family affliction would be great, yet it would be a profitable one, and was ſent for the good of many." Early on the Sabbath before he died, he deſired his ſiſters might be called up; he told them, it being Sabbath-day morning he thought it right they ſhould riſe, that they might glorify God together, begged the curtains might be put aſide, and with his eyes fixed toward heaven, he ſaid, "Oh, to have a good hope through grace of going to that brighter world above!" While the curtain continued aſide, he ſaid, "Oh Death, I will be thy plague; oh Grave, I will be thy deſtruction—the things that are not ſeen are eternal." After lying ſtill ſome time, he ſaid, "My dear ſiſters, it is the laſt Sabbath we ſhall ever ſpend together; and you may probably never be called up on ſuch an occaſion again.

"Sweet is the day of ſacred reſt,
No mortal care ſhall ſeize my breaſt."

A ſhort time after he informed them, with much compoſure, "he did not envy any creature on earth, it had been the happieſt week and happieſt affliction he had ever experienced." Till the Monday night he was in a conſtant delirium; during an interval in that night, he addreſſed himſelf to a perſon who ſat up, on the importance of religion, and preſſed home the neceſſity of it at all times, but particularly when ſituated as he was; and added, that he found Chriſt precious to him. To one of his ſiſters who ſat by, he ſaid, "My dear ſiſter, I hope you find Chriſt precious to you." She replied, "Yes, and I hope you find him ſo." He anſwered, "Yes, he is precious; ſay ſomething to me about precious Jeſus, I want to know more of him." On which theſe lines were repeated:

"Jeſus, I love thy charming name,
'Tis muſic to my ear;
Fain would I ſound it out ſo loud,
That earth and heaven might hear.

Yes, thou art precious to my ſoul,
My tranſport and my truſt;
Jewels to thee are gaudy toys,
And gold is ſordid duſt."

"Yes," he replied, "it is ſordid duſt indeed; I hope I can ſay I have never been led away by it; it has no charms for me." He continued ſome time talking about the preciouſneſs of Jeſus. On Wedneſday morning, after a reſtleſs night, he deſired the perſon who was with him to get the Bible and read; ſhe read the 23d Pſalm. He then engaged in a moſt fervent prayer for a few minutes, particularly for all the family, that they might be ſupported to attend him through his illneſs, and that it might be ſanctified. During the interval of ſenſe he ſeemed in a heavenly frame,

and was indeed triumphant. On Thurſday morning he ſaid to a friend "Oh! how I love the Lord, he hath ſhowed me his kindneſs, and my lips ſhall praiſe him. Fear not them who can kill the body, and after that have no more that they can do, but, I will warn you whom you ſhall fear: Fear Him, who, after he hath killed, hath power to caſt into hell; I ſay, Fear him." A change ſoon after being ſuppoſed for death, he ſaid, "I am going, I am going." When he revived, he was aſked how he felt himſelf; he replied, "Aſk me no queſtions, the Lord is with me:" He afterwards perceived his ſiſter weeping, and ſaid, "Weep not for me, there is no cauſe for weeping." At another time, when he ſaw his mother weep, he deſired ſhe would not weep: "For within a few more ſhort hours," ſaid he, "I ſhall go home. I have had this morning a taſte of heavenly joys on earthly ground." He then repeated theſe lines:

"Come life, come death, I'll bleſs thee ſtill,
For Chriſt on me hath ſmil'd;
And I ſhall ſing on Zion's hill,
Altho' I'm but a child."

Soon after, with great compoſure, he took an affectionate leave of all around him. Nearly the whole of the remainder of the day he was delirious; and was much convulſed during the greateſt part of the night. Being aſked, at a lucid interval, how he was, he replied, "I am overcome with the goodneſs of God." The laſt words he uttered that could be diſtinguiſhed were, "It is the Lord's will, and I will obey." About eight o'clock on Friday morning, he left this mortal ſtate, to be for ever with the Lord.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Calviniſtic and Socinian Syſtems examined and compared, as to their Moral Tendency; in a Series of Letters addreſſed to the Friends of vital and practical Religion, eſpecially thoſe among Proteſtant Diſſenters. By Andrew Fuller. *Second Edition, with Corrections and Additions.* 8vo. *pages* 328. *Price* 4*s.* Button, Thomas, Matthews, Chapman, Gardiner, London; James, Briſtol; Smith, Sheffield.

OUR readers have probably been ſurpriſed at the delay which has occurred in taking notice of this important and valuable work. The principal cauſe was the rapid ſale of the former edition, which muſt have diſappointed the applications likely to have been made in conſequence of an earlier account. But, as this delay could not be imputed, in our ſituation, to intentional neglect of the Author or the performance; ſo the circumſtances attending it are not unpleaſing in their reſult. The extenſive peruſal and decided approbation, which (notwithſtanding the inſinuations of ſceptical cenſors) Mr. F.'s book has in the mean time procured for itſelf, render our preſent recommendation unexceptionable; and reduce the account, that is requiſite from us, to an extent compatible with the nature of our undertaking.

A con-

A conciſe view of the ſubjects and mode of the Author's arguments may be acceptable to all. The leading deſign, expreſſed in the title, is branched into compariſons of the two ſyſtems, as to their tendency to *convert profligates* to a life of holineſs, and *unbelievers* to the acknowledgment of Chriſtianity; and as to their reſpective *ſtandards of morality*, and their *general influence* on the practice of it: More particularly with reſpect to the duties of love to God, and to Jeſus Chriſt; candour and benevolence toward men; charity, humility; veneration for the Scriptures; cheerfulneſs; gratitude, obedience, and heavenly-mindedneſs.

Upon theſe topics the Author profeſſedly reaſons both *(à priori)* upon the conſequences that ſhould be *expected* from the adverſe ſyſtems; and *(à poſteriori)* upon the *actual* effects which appear to follow them. He propoſes fairly to conſider the conduct of the general *body* of people that profeſſes each ſyſtem: He finds occaſion to examine and refute the pretenſion of Socinians to a great *number* of *converts*; and, towards his concluſion, detects the reſemblance and tendency of Socinianiſm to *infidelity*. He carefully avoids the rock, on which it is now ſo cuſtomary for theological adventurers to ſplit, the intermixture of *political* diſputes. Moſt of his arguments are deduced from matter of *fact*, obvious in itſelf, and often acknowledged by Socinian writers: And he diſcuſſes them with a temper advantageous to his cauſe, and congenial to the Chriſtian religion.

He cloſes with theſe reflections: "1. If that ſyſtem which embraces the deity and atonement of Chriſt, with other correſpondent doctrines, be friendly to univerſal holineſs, then it is of God, and it becomes us to abide by it.—2. If that ſyſtem of religion which rejects theſe doctrines be unfriendly to the converſion of ſinners, &c. then it is not of God; it is not the Goſpel of Chriſt, but another goſpel, of which, as we value our eternal intereſts, it becomes us to beware!"

It is natural for thoſe who diſlike Mr. F.'s arguments, but who cannot deny that he has firmly eſtabliſhed them, to endeavour to ſhift the *ground* of the conteſt. Accordingly we have been publicly inſtructed "not to aſk by *whom* any ſyſtem is profeſſed, but to confine ourſelves to the ſingle inquiry, by what *evidence* it is ſupported." The proper evidence of any doctrine of Chriſtianity is ſurely the Scriptures. To this authority Mr. F. conſtantly appeals in ſupport of the ſyſtem he defends. But his antagoniſts have long ſince found *that* poſition ſo untenable, that, after vainly attempting to preſs the language of Chriſt and the apoſtles into *their* ſervice, they have been reduced to the modeſt expedient of ſubſtituting their own feelings and ſpeculations, as rules of judgment ſuperior to the ſentiments of teachers divinely inſpired. If, therefore, they *now* pretend to reſt their cauſe upon Scripture proof, it betrays a conviction that they would find it more eaſy to puzzle ſerious perſons, by overbearing aſſertions, and plauſible ſubterfuges, about the ſenſe of detached paſſages in the Bible, than to perſuade them that the

body of Socinians in general is to be ſet in competition for practical godlineſs with that of Calviniſts.

We ſhall extract the firſt page of the *preface*, as it is immediately intereſting to a claſs of perſons, which, we truſt, includes a large proportion of our readers:

"The following Letters are addreſſed to *the friends of vital and practical religion*, becauſe the Author is perſuaded that the very eſſence of true piety is concerned in this controverſy; and that godly men are the only proper judges of divine truth, being the only humble, upright, and earneſt inquirers after it. So far from thinking, with Dr. Prieſtley, that "an unbiaſſed temper of mind is obtained in conſequence of becoming more indifferent to religion in general, and to all the modes and doctrines of it;" he is ſatisfied that perſons of that deſcription have a moſt powerful bias againſt the truth. He has no notion of the human mind being unoccupied, or indifferent; he that is not a friend to religion in any mode, is an enemy to it in all modes; he is a libertine; he *doeth evil*, and therefore *hateth the light*; and ſhall we compliment ſuch a character with being "in the moſt favourable ſituation for diſtinguiſhing truth from falſehood?" God forbid! It is *he that doeth his will*, that *ſhall know of his doctrine*. The humble, the candid, the upright inquirers after truth, are the perſons who are likely to find it; and to them the author takes the liberty to appeal."

Mr. F. adds his reaſons for addreſſing himſelf more eſpecially to ſuch characters among *Diſſenters* than to thoſe within the *eſtabliſhed church*; and we hope this numerous and reſpectable body will think them ſatisfactory. He alſo aſſigns his motive for uſing the terms, *Socinianiſm* and *Calviniſm*, in language ſo expreſſive of our own feelings, whenſoever, to avoid circumlocution, we are under a neceſſity of adopting them, that we beg leave to refer to this part of his preface, which is too long for a quotation, as our general apology.

It was neceſſary for the Author to make frequent references to the works of Socinian writers. We hear that the gentleman principally in view refuſed to read Mr. F.'s publication. We are ſincerely ſorry for it, on account both of the benefit he might have derived from the peruſal, and of the determination not to be convinced, which is indicated by ſuch a conduct. We alſo fear that the pattern will be followed, to their own loſs, by many of his bigotted diſciples. But the religious world at large will doubtleſs retain a laſting ſenſe of their obligation to Mr. F. for his perſpicuous and ſtriking diſplay of an argument ſo acceſſible to general comprehenſion and obſervation.

The ſecond edition of his work contains ſeveral improvements. The two principal additions, *viz.* the long note on the fourth letter, and that in the fifteenth letter, pages 314—322, are printed ſeparately, and ſold for the accommodation of thoſe who have purchaſed the former edition, price three-pence.

The

The Happineſs of Man. A Sermon, preached in St. John's Chapel, Bedford Row, on Sunday, May 12, 1793. *By* William Jeſſe. 8*vo.* 23 *pages. Price* 1*s.* Birmingham, printed. Baldwin, London.

For this pleaſing diſcourſe we are indebted to the author of an elegant little volume, printed ſeven years ago, under the imaginary character of lectures delivered by the late Soame Jenyns in defence of revelation. No cauſe is aſſigned for the preſent publication, but we underſtand it to have been made at the particular deſire of the auditory. Mr. J. comments upon the whole 32d Pſalm, but dwells chiefly upon the firſt two verſes, introducing the reſt as a confirmation of the evangelical view in which he regards the prophet's language at the commencement of the Pſalm. This method is unuſual, and has an agreeable effect in the inſtance before us; leſs injury being done to the unity of the ſubject than it would be attended with in moſt caſes. The author argues, that, as man will certainly be diſappointed in ſeeking happineſs any where but in God, or in Him by any other way than the reconciliation accompliſhed by our Lord Jeſus Chriſt, ſo we muſt likewiſe be in earneſt to be ſaved in *this way* according to the tenour of the covenant of promiſe. "It is," ſays he, "not every kind of ſincerity that will do. A man may ſincerely believe a lie, even his own lie: He may ſincerely be oppoſing GOD in the blindneſs of his mind and heart: He may ſincerely think he is going right, when he is proceeding in the moſt fatal error; for *there is a way which ſeemeth right unto a man, but the end thereof are the ways of death.* But *this* ſincerity, this "*ſpirit in which there is no guile,*" hath reſpect to the covenant of promiſe eſtabliſhed on the great ſacrifice which Chriſt offered for ſin. It therefore implies a humble ſenſe of our ſinfulneſs, and of the ruin to which ſin expoſes us: It implies ſuch a ſenſe of our ſinfulneſs, that we do not, cannot, dare not, go about to extenuate our guilt, and hide our ſins under vain excuſes, that we plead guilty before God." p. 14, 15.

We heartily wiſh this pious and ingenious writer may frequently call for our own and the public attention, being well aſſured of his ability to repay it with inſtruction and entertainment.

The Myſtery of Providence and Grace, and the Sins of Britain: Two Sermons preached at Woodbridge in Suffolk, by Samuel Lowell. 8*vo.* 56 *pages. Price* 1*s.* Johnſon, Dilly, Matthews, &c. London. 1794.

Mr. L. appears in print with a modeſt diſclaim of any pretenſions to the notice of the Public, and with the following plea of urgency: "It has been the author's misfortune to fall under the old hackneyed cenſure of being 'a mover of ſedition,' and as the charge was brought *ſolely* on the ground of theſe obnoxious performances, he publiſhes them in his own juſtication." We are ſorry that the cenſure is too common at preſent to admit that *every* miniſter to whoſe charge the offence has been laid, ſhould make a ſimilar appeal. The craft of many, and the ignorance of more, amongſt the ene-

mies

mies of genuine religion, will infallibly involve its ſincereſt votaries in the prejudice and danger ariſing from ſuch accuſations. But, to the peaceable and innocent, it is a ſtrong conſolation to recollect that ſo their fathers perſecuted the prophets and apoſtles, and above all our Lord Jeſus Chriſt, who was actually brought to the croſs by means of a like calumny. The diametrical oppoſition of his whole life and doctrine was not enough to balance the teſtimony of infamous and diſcordant witneſſes. Followers of Chriſt are not to expect *better* treatment than their Maſter in this reſpect; and they cannot meet with *worſe*. All our concern ſhould be to keep a conſcience void of offence, and to adorn the Goſpel by living juſtly, pioufly, and prudently in this preſent evil world; "ſubmitting ourſelves to every ordinance of man for the Lord's ſake."

The *former* of theſe diſcourſes is founded on Iſaiah, xlv. 15. which the Author very properly refers to the myſteriouſneſs of the ways of God. He diſtributes this ſubject into the conduct of God's providence, and the methods of his grace; a diſtinction which is now generally adopted, although not uſed in Scripture language. He fully eſtabliſhes his propoſition, "That though there are intricacies in the diſpenſations of the Lord towards his people, he is ever a God of faithfulneſs, and will be their deliverer. In the *ſecond* ſermon, from Jeremiah, xii. 4. preached on the late Public Faſt, he ſtates and illuſtrates the following juſt remarks; that "we, as a nation, have ſins which it becomes us to lament;" and that "with men of real religion, *national*, as well as *perſonal ſins*, will be matter of lamentation." Both ſubjects are too much ſubdivided to admit of a great deal being ſaid upon any of the various ideas propoſed; but they are treated ſo clearly, ſeriouſly, and ſcripturally, that we doubt not our readers may find both pleaſure and profit in a peruſal of them.

The Author will certainly incur no blame for the ſentiments advanced in theſe diſcourſes. Inſtead of being "*a mover of ſedition*," he evidently appears to be a faithful ſervant of God, and well affected to his king and country.

We ſeriouſly wiſh that all parties would liſten to the advice with which he concludes: "Inſtead of grieving each other with political animoſities, let us impartially inquire after civil and religious truth; let us be heartily ſorry for our national ſins, forſake our perſonal tranſgreſſions, and 'who can tell if God will turn away from his fierce anger, that we periſh not?'"

POETRY.

POETRY.

By the Rev. MATTHEW HENRY, found in his Study by his Couſin, who wrote a Copy of it, which ſhe gave to a Friend after Mr. Henry's Death.

To the precious Memory of my dear Wife, who was removed from me by Death, Feb. 14, 1688.

DO thou, my melancholy ſoul, give vent
To tears, and griefs, and paſſions altogether;
They 've long enough been ſmother'd up, and pent;
Try this for once, try this experiment:
Let all crowd out, no matter whether
In verſe, or proſe, or both, or neither;
Tho' the diſtemper ſhould return again,
Yet it is preſent eaſe to breathe a vein.
Come then, my ſoul, preſent before thee here
That darling creature,
Once thy own;
Thy ſecond ſelf, thy love, thy joy, thy dear,
Thy all that was, that can be, ſweet in nature.
Bring back the good that's paſt, the joy that's gone;
'Twill ſoon be done,
The ideas cannot but be near at home;
They are the daily objects of thy view;
Behold how plain they ſtand,
As if of yeſterday's extract, ſo new!
Advance th' idea of the faireſt face,
The loveliеſt body, and the ſweeteſt grace,
With all the beauties that thou canſt deviſe,
Moſt piercing, winning, charming to the eyes.
'Tis done; and yet the copy, after all,
Comes ſhort of the unparallel'd original.
View next the orient jewel ſet
In this rich cabinet;
It was a ſoul pure, and refin'd;
'Twas meek, 'twas humble 'twas made up of love;
'Twas rich, as if in it the graces ſtrove
The utmoſt of their wealth and pow'r to prove;
It was a little image of th' eternal Mind.
Put altogether, was it not the maſter-piece
Of grace and nature? Ah! ſure it was no leſs
Too fair, too good, for earth,—it was too fit
For heav'n, to be detain'd long out of it.
Next ſee this ſweet, this precious one
Made thine: By a kind Providence 'twas done;
'Twas thine by the moſt ſacred band of union.
Into thine arms with her did throng
A pleaſing crowd of comforts and delights,
Too thick, too many, to continue long,
Here in a changing world made up of days and nights.
There thou didſt reſt thyſelf, my ſoul,
Like the magnetic needle at the pole;
With her didſt breathe in thine own element:
Such love, ſuch ſweetneſs, ſuch content,
Made a perpetual ſpring throughout the year.

But

But where ſo many joys did meet,
Alas, they made this world too ſweet,
Tempted thee many a time to ſay, It's beſt being here;
Juſt heav'n does therefore turn the ſcale,
Cuts off thoſe ſtreams of joy, and then they fail;
And, while it gives thee much deſired fruit,
A fatal ſtroke dries up the precious root.
If ſov'reign wiſdom ſo decree, folly muſt not diſpute.
But the poor turtle-dove, that loſt his mate,
Has reaſon to bewail his ſolitary ſtate:
Do then, my ſoul, with a repeated pleaſing pain,
Call back the wormwood and the gall again.
There's ſomething ſweet in ſuch a grief:
To have paid part, the debtor thinks is ſome relief,
And 'tis but part, the debt's ſo great,
My weeping eyes are debtors yet.
Think next how phœnix-like ſhe did expire
In her ſun-ſpicy fruitful neſt,
And from the bed of travail ſtrait retire
Into the bed of everlaſting reſt!
Think of the ſad farewell, the parting hour,
Which raviſh'd thee from all thine earthly pleaſure,
And left thee drooping in a diſmal ſhower
Of tears and griefs, ſtrip'd of ſo rich a treaſure!
Let theſe ſad thoughts be an alloy
To all thy tranſport of exceſſive joy;
Let them affect thee with the fading nature
Of all the comforts of the creature:
Expect not now that any joys will laſt,
When thoſe are gone which thou didſt hold ſo faſt;
And 'tis the greateſt pain to ſee them fled and paſt.
Let the ſame thoughts engage thy beſt deſires to move
From earth below to heav'n above;
For, whilſt that deareſt joy of mine is there,
Why ſhould I dote on a continuance here,
And ſhould not rather ſay,
Haſten, Lord, haſten that ſweet day?
Why doth it ſtay and linger ſo,
And why its chariot wheels ſo ſlow?
That day, which will, I truſt, thro' grace tranſlate
This drooping ſoul of mine into that joyful ſtate.
Methinks my heart pants to break forth and fly
Into that land of immortality:
For there, O there's my dear, my joy!
Oh, that my ſoul were made more fit,
More ready and prepar'd, for it!
The fruit that's ripeſt drops the firſt,
While that hangs on, that is the worſt.
Ripen, O Lord, my ſoul for heav'n,
And then let that long-look'd-for call be given;
Then all my joys ſhall be reſtor'd,
And perfected in my dear Lord:
And there, I doubt not, but with joy to meet
That deareſt creature once my own:
And the enjoyment will be ſweet
In ſinleſs endleſs union:
For meeting once on that triumphant ſhore,
Sure it will be to meet, and part no more!

[This was Mr. Henry's firſt wife, daughter of Mr. Hardware, of Moulſworth. They had been married but a year and half, when ſhe was ſeized in childbed with the ſmall pox; the child was ſpared, but the mother taken away. See Mr. Tong's Life of Matthew Henry, p. 80.]



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Wood Street.

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THE

Evangelical Magazine,

FOR SEPTEMBER, 1794.

BIOGRAPHY.

MEMOIRS of Mrs. K———.*

NEXT to perſonal experience, nothing brings with it a more powerful conviction of the reality of religion than a view of the punctuality with which God fulfils his word in his dealings with his people. Here we behold the power of all-ſufficient grace *realized* and *exemplified.* We trace the new creature from its firſt exiſtence, through all its different ſtages: We ſee its faintings and dejections; its labours and ſtruggles; its revivals and ſupports; its preſervation, progreſs, and perſeverance, till, perfected by grace, it obtains a peaceful, perhaps a triumphant departure from earth to heaven. Viewing theſe things, the believer in Jeſus is refreſhed in ſpirit, and looking up to thoſe "who through faith and patience inherit the promiſes," he ſays within himſelf, "Though faint, I will ſtill purſue;" for "through the grace of our Lord Jeſus Chriſt, I ſhall be ſaved even as they."

Happy will the writer of this Memoir account himſelf, ſhould the following ſketch be ſo favoured with a divine bleſſing, as to anſwer theſe deſirable purpoſes.

Mrs. K——— was the daughter of an eminent and uſeful miniſter of the Goſpel, in London, who, upwards of forty years ago, in the midſt of his days, died much honoured and deeply lamented. Deprived when very young of both her parents, ſhe was brought up by an excellent grandmother, whoſe ſedulous and affectionate endeavours for her ſpiritual welfare were crowned with eminent ſucceſs.

* Though, at the requeſt of our friend, who favoured us with this Memoir, we conceal the name of the amiable perſon to whom it relates, yet we can aſſure the Public, that they may ſafely depend on the authenticity of the narrative.

In her the ancient promiſe made to Abraham was literally fulfilled *. Very early in life the God of her fathers touched her heart by his effectual grace, and formed his image there.

In a letter ſent to the miniſter and church, into whoſe communion ſhe was admitted at nineteen years of age, ſhe thus writes:—

"I deſire to bleſs God I had the advantage of a religious education. The conſtant and valuable inſtructions of my dear and venerable parent had ſo early an influence on me, that it is not in my power to tell *when* it was that God *began* to work upon my ſoul.—This has made me queſtion ſometimes, whether I have ever been effectually called or not †.

"I hope and truſt, however, from a cloſe examination of myſelf, I am one of that happy number which God elected to everlaſting life; for, (adored be his grace!) ever ſince I can remember any thing of myſelf, I have been enabled to conſider this world as nothing when compared to the treaſures laid up in JESUS CHRIST. Nothing ſhort of an intereſt in the grace, love, and fellowſhip of God the Father, and his eternal Son and Spirit, can yield me any ſolid ſatisfaction. In his preſence is fulneſs of joy, and at his right hand are pleaſures for evermore. If I know any thing of my own heart, *ſin* is my greateſt burden. It is my earneſt deſire to experience more and more of the work of ſanctification, wrought in my heart, that ſo I might die unto ſin, and live

* Gen. xviii. 19.

† Such were *her fears*; and the *cauſe* of them is no uncommon ſource of perplexity and ſuſpenſe to many ſerious people in ſimilar circumſtances. Not being able to aſcertain diſtinctly the particular *time, inſtrument, means* and *manner* of their converſion; and having never felt the *terrors of the Almighty*, nor thoſe tranſporting joys which others have experienced; they are apt to doubt the ſincerity of their religion. But ſurely this is unreaſonable and unſcriptural. Is it likely that young perſons, who have been reſtrained from groſſer vices, and early inſtructed in the way of ſalvation, ſhould, when awakened, be ſo liable to feel the terrors of the law, as thoſe who ſee *only* their miſery, but *know nothing* of the Goſpel? The firſt, when wounded, have the remedy in ſight; the latter know not whether there be any remedy at all. No wonder, therefore, that theſe ſhould feel keener pangs under a ſenſe of ſin, and ſweeter ſenſations of joy in the diſcovery and application of forgiving love.——Reader, inquire whether you *know the plague of your own heart*, and the deteſtable evil of ſin; whether you have truly applied by faith to an Almighty Redeemer for pardon and grace; and whether you have the *ſterling* eſſential marks of a new creature about you. The things above mentioned are only circumſtantials, which may be different in different ſubjects, and vary according to their education, knowledge, and tempers.

unto

unto righteouſneſs. I want to have my affections more taken off from *this world*, and all its tranſient enjoyments, and to centre in ſublime and more ſolid pleaſures; thoſe pleaſures which the world knows nothing of, and which it can neither give nor take away.

"If I am the Lord's, I have been drawn by the cords of his love; for as to thoſe great agitations of mind, thoſe ſorrows of conſcience which many experience, I am a ſtranger to them. I truſt I have been brought to ſee my deplorable condition by *nature* and *practice*, and from a *ſight* and ſenſe of my ſin and miſery, have been led to *throw myſelf* at the foot of *offended juſtice*, earneſtly begging that I might ſee more and more of the evil of ſin, and, at the ſame time, be led to that glorious remedy, the Lord Jeſus Chriſt. I dare not approach the *divine Majeſty* but in and through a crucified Jeſus, as an all-ſufficient Saviour. I ground all my hopes of ſalvation upon him. I accept of him upon Goſpel terms: Diſclaiming all righteouſneſs of my own, I rely wholly on his merits for acceptance with God the Father. I receive HIM as my *Prophet*, *Prieſt*, *and King*, and yield myſelf entirely to his conduct and government, reſolving in *his ſtrength* to *renounce the world and all its allurements*, and laying down my weapons of rebellion, I ſwear allegiance henceforth to him as my rightful Sovereign. I take the Holy Ghoſt for my guide, my ſanctifier, and comforter. I would not wilfully reject the influences of this bleſſed Spirit, but would embrace his gracious motions. The *Chriſtian life*, I know, is compared to a *warfare*, and to a race that muſt be run; many and great are the difficulties, I am ſenſible, I muſt expect to meet with; but, through the ſtrength of my victorious Redeemer, I hope to ſurmount them all; and oh, that I may be enabled ſo to run as at laſt to win the prize!"

Thus did this young volunteer publicly declare her attachment to the Redeemer, at an age when moſt are thoughtleſs about religion, and devoting themſelves to the pleaſures of the world.

It might be truly ſaid, that *from a child ſhe knew the holy ſcriptures*; and that her views of ſalvation by grace were clear and conſiſtent. She was very ſedulous in *inculcating on others the faith* ſhe found ſo precious to herſelf. She was often dropping a word of inſtruction in her *family*; and few of her children but profited by her diſcourſe. Though ſhe was far from being forward or loquacious, ſhe would take the liberty of encouraging *young miniſters* to ſtand up for their Maſter, and not to *ſhun to declare the whole counſel of God*. Her converſe

verſe with ſome of her aged acquaintance, who had not altogether clear and comfortable views of Goſpel truths, was honoured with a divine bleſſing, and made the means of their eſtabliſhment and peace. Being herſelf a pattern of genuine piety, ſhe deeply lamented that many profeſſors who were zealous for the diſtinguiſhing doctrines, were too relax as to the duties of religion. Her *conſcience* was remarkably tender. She looked to the *motives* of her actions, regardleſs of the cenſures or flatteries of her fellow-creatures. This afforded her inward ſupport and conſolation when ſhe feared any part of her conduct might be miſtaken or miſrepreſented. She uſed often to repeat theſe words: "*Them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed**."

What ſhe was in *retirement*, or the devotion of the cloſet, was known only to Him "who ſeeth in ſecret." But it was impoſſible to hide from her huſband and family, the ſpirituality and ſerenity, the patience and the fortitude, wherewith the Lord is pleaſed ſignally and *openly to reward* thoſe who keep near to him.

Afflicted occaſionally from her youth with painful and wearieſome complaints, her heart was blunted to all that is gay and great in this world, and ſtrongly attracted to *a better country, that is, an heavenly*. Two of Dr. Watts's Lyric Poems, which ſhe frequently repeated with great emotion, expreſs her views and feelings. The one is entitled, *Happy Frailty*; the other, *A View of Heaven in Sickneſs*.

But, notwithſtanding ſhe was weaned from life, and warned of death, at an early period, it pleaſed God to preſerve her for many years a bleſſing and ornament to ſociety. She was married to one who was thankful to God for ſuch a companion and friend. She lived to be the parent of eight children, of which ſeveral departed before her. Neat and plain, without the affectation of ſingularity, or the extravagance of gaudy pride, ſhe was always *arrayed in modeſt apparel, as became a woman profeſſing godlineſs*. It might truly be ſaid of her, that ſhe looked *well to the ways of her houſehold, and ate not the bread of idleneſs*. Anxious and careful in the earlier years of wedded life, when her increaſing family awakened all her feelings, ſhe would not permit any thing within her province to paſs without her inſpection; and ſometimes perhaps her ſolicitude would verge towards the extreme. But never did it betray her, as is too frequently the caſe, into a diſtruſt

* 1 Sam. ii. 20.

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of God's providence, nor into a mean and niggardly conduct.

Nervous diſorders are attended with ſuch diſtreſſing feelings, as tempt the moſt amiable and the moſt pious ſometimes to ſpeak unadviſedly with their lips; but whenever ſhe uttered any thing that had the appearance of impatience, immediately her heart was grieved. All that lived with her can teſtify that, in general, ſhe opened her mouth with wiſdom, and on her tongue was the law of kindneſs. The welfare of her children was one of her principal concerns. In infancy ſhe was their *nurſe*. As their minds expanded, ſhe became their *tutoreſs*, ſtored their memory with uſeful leſſons from the Catechiſm, Bible, or Hymn-book, and endeavoured to imprint on their hearts ſome ſentiment of virtue and prudence, illuſtrated, frequently, by entertaining and ſtriking anecdotes. Imitating her honoured grandmother, ſhe was always dropping ſomething pleaſing and profitable, while *ſitting with them in the houſe, or walking with them by the way, or when they were lying down, or riſing up*. This they know is literally true. O that her counſels, her maxims, and cautions, may be engraved in their memories, and copied by them as occaſions may ariſe, in future life!

Her natural diſpoſition, being tender and humane, and regulated by the obligations of religion, prompted her to be kind to her ſervants. She could not bear to ſee poor fellow-creatures, who worked hard for their bread, treated like ſlaves. She contrived for their eaſe and comfort, and was greatly concerned for their bodily health; but ſhe was principally ſolicitous for the promotion of their immortal intereſts.

Beyond the circle of her own family and particular friends ſhe was but little known; but where known, ſhe was highly eſteemed. As her huſband preſided over a ſmall ſeminary of learning, the children of others were committed to her *domeſtic care*. The kindneſs with which ſhe ſuperintended this little charge, ſo endeared her to them all, that they will revere her memory as long as they are capable of recollection.

Fond as ſhe was of retired and domeſtic life, ſhe was far from being auſtere or unſociable. She loved her friends, and enjoyed as much as any one the pleaſure of ſocial converſe; but ſhe utterly diſliked and diſcouraged ſcandal and backbiting, frivolouſneſs and levity. She had a happy degree of *cheerfulneſs*, and, in times of affliction, a lively truſt in the good providence of God. Of what the Lord gave to her, ſhe thought it an indiſpenſable duty to devote a portion to the relief of

others. She was eminently the friend of the poor, and thoſe who had no helper. To them her houſe and her heart were open. She was their counſellor to adviſe them, and their advocate to plead their cauſe.

Such was the tenderneſs of her ſpirit, that ſhe could not, without evident emotion, hear of the calamity even of a ſtranger: Yet when her huſband and children were dangerouſly ill, it was aſtoniſhing to ſee how firmly her mind was ſupported; with what calmneſs ſhe attended to every domeſtic concern, and how ſweetly ſhe encouraged them with thoſe good words which make the heart glad. At one ſeaſon in particular, when, to human appearance, her partner was laid on his dying bed, though ſhe was a moſt affectionate wife, and likely to be left a widow with four young children, ſhe ſtill maintained, in the midſt of her affliction, her compoſure and confidence in God.

When the aſpect of either public or private affairs was diſcouraging, and others betrayed an unbelieving anxiety, and drew a dark and diſmal picture of what would be the probable conſequences; ſhe would endeavour to encourage their hearts, and brighten the ſcene; ſo that they, who came into her company dejected, went away comforted. She often uſed on ſuch occaſions pleaſantly to ſay, "Whatever you may do, I will not part with my anchor, hope."

With amazing fortitude and reſolution, ſtrengthened from on high, ſhe moved in an active ſphere, when many would have ſunk under ſimilar complaints, and confined themſelves to their beds. Frequently, when almoſt overcome, would ſhe retire, to conceal thoſe languors to which nature was compelled to ſubmit. She was a ſilent ſufferer, becauſe ſhe knew few could enter into her complaints, and becauſe ſhe would not diſtreſs thoſe, who, whatever might be their commiſeration, could yield her no relief.

We are now approaching the laſt ſcenes and the dying chamber from whence her ſpirit took its flight for Heaven.

For months before, and while ſhe was comparatively well, ſhe was poſſeſſed with a preſentiment, that ſome important change was about to take place in her family. This did not ariſe from a timid ſpirit nor a warm fancy; for ſhe was not of a ſuperſtitious turn; but I have reaſon to think it ſprung from a ſagacious obſervation of the combination of various circumſtances. If her own diſſolution was in her thought, ſhe compaſſionately concealed the painful idea from her huſband and children. Soon after, however, her complaints returning with more than uſual force, their apprehenſions for her ſafety were awakened,

awakened. About this time her Chriſtian friends perceived in her letters and converſation an eminent degree of ſpirituality and heavenly reſignation.

One Lord's day morning, after a very reſtleſs and painful night, during which the great adverſary had been very buſy, ſhe ſaid to her huſband in a tone he can never forget (her eyes ſwimming in tears), "I thought I had underſtood thoſe gracious words before now—But no: I never entered into the meaning and ſpirit of them, till this night—'*When thou paſſeſt through the waters, I will be with thee, and through the rivers, they ſhall not overflow thee: When thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee*'*."

This precious promiſe was her ſupport to the end. When floods of tears involuntarily iſſued, the effects of her nervous diſeaſe, ſhe would ſay, with a placid tone of voice, "Well! though I paſs through the rivers, they ſhall not overflow me." "He will be with me."

When racked with grievous pains, ſhe longed and prayed for deliverance, and cried, "Come, dear Lord, come!" She checked her eagerneſs, and ſaid, with a lower voice: "But I would not haſten thee one moment ſooner than pleaſeth thee. Thy preſence is all."

One day, adverting to her long and tedious confinement from the houſe of God, ſhe cheerfully ſaid, "I am the Lord's priſoner, that is my comfort. He will deliver me one way or the other; if I live, O may I live to him; and if I die, I know I ſhall die to him; I *know* I ſhall."

After ſerious contemplation for ſome time, ſhe exclaimed, with a tranſport of admiration, "How good is God! I have nothing to wiſh for, but a thankful heart." "That you *have*," ſaid her daughter, who was near her: "O that I had *more* of it," was her reply. When ſhe had on a certain occaſion been thinking and ſpeaking of her family, ſhe obſerved to a friend, "I have tender connexions, and dear children, for whom I have been very anxious—But I can now ſay, I leave them all in the Lord's hands." This was a remarkable inſtance of the power of grace triumphing over the infirmity of nature: Anxiety for dear connexions was a very prominent trait in her character; and this diſpoſition ſo far prevailed, that ſhe could hardly endure the idea of leaving them to be ſuggeſted, though done in the tendereſt terms. But behold, when the trial came, how the Lord manifeſted his ſtrength in the creature's weakneſs!

* Iſa. xliii. 2.

Should any tender-hearted wife or mother who feels fond attachment, and trembles at the thought of a parting ſtroke, read theſe lines, let her thank God, and take courage.

When ſhe recovered from thoſe oppreſſive languors, which ſeemed to threaten immediate diſſolution, and felt the flutter of reviving ſpirits, ſhe ſeveral times repeated thoſe lines,

"Ceaſe, fond nature, ceaſe thy ſtrife,
And let me languiſh into life."

One morning, when an alteration took place which announced the approach of death, one of her conſtant attendants, not uſed to ſuch a dying ſcene as her chamber exhibited, and ſuch cheerful language as fell from her lips, was filled with wonder. "Nurſe," ſaid ſhe, "I am ready to die,—I am not afraid to die."

She was afterwards totally deprived of the power of motion, except in her hands, and ſo exhauſted was nature, that her ſight was very imperfect. When her dear relatives were hanging over her dying frame, in that very affecting ſituation, and endeavouring to hide from her thoſe burſts of ſorrow which could not eaſily be reſtrained, ſhe looked up to them with inexpreſſible ſweetneſs. The inward peace, reſignation, and joy, with which her heavenly Father indulged her, diſlodged the carefulneſs which uſed to ſit on her brow, and ſhed a ſerene luſtre over her countenance like that, probably, which was conſpicuous in the face of Stephen*.

Converſe, the moſt moving and the moſt delightful, alternately awakened their grief, and ſoothed it into peace and thankſgiving. At one of theſe ſeaſons, ſpeaking to her huſband of her extreme bodily weakneſs, ſhe ſaid, "I am ſtrong in Him. He is my God.—*My* God! O what condeſcenſion to be *my* God, my *Covenant* God! He has ſaid he will never leave me, nor forſake me; he has told me ſo; I know he will keep his promiſe; I *know* he will."—Several times ſhe repeated, with rapture, the following lines from Dr. Watts:

"I glory in infirmity,
That Chriſt's own power may reſt on me,
When I am weak, then am I ſtrong;
Grace is my ſhield, and Chriſt my ſong.
I can do all things, or can bear
All ſufferings, if my Lord be there;
Sweet pleaſures mingle with the pains,
While his left hand my head ſuſtains."

* Acts, vi. 15.

For above eight-and-forty hours had ſhe lain without any ſleep, though ſhe had earneſtly longed and waited for it; when, reflecting on the bleſſed ſtate of reſt, and eternal ceſſation of pain in heaven, ſhe ſmilingly ſaid,

"*There* ſhall I find a *ſettled* reſt,
While others go and come;
No more a ſtranger or a gueſt,
But like a child at home."

Her deareſt earthly friend obſerved to her, "You are very weak in body, but what a mercy is it, that God is the ſtrength of your heart."—"Yes," ſhe replied with amazing energy and vigour, her looks expreſſing the ſtrong emotions of her ſoul, "the ſtrength of MY heart, and MY PORTION FOR EVER;" adding, at the ſame time, with emphaſis, "They that truſt in the Lord do not truſt in a *ſhadow*."

For ſome time ſhe was frequently delirious through want of ſleep, and her friends were ready to give up all hope of ever ſeeing her compoſed again. God was graciouſly pleaſed, however, to hear their prayers offered with earneſtneſs and ſubmiſſion; and once again they had the ſatisfaction, for the laſt time, of enjoying clear and delightful converſe with their departing friend, and hearing the precious words which dropped from her dying lips.

When her huſband entered the chamber, her daughter was ſpeaking to her of the Lord being his people's ſhepherd; he took up the ſubject, and ſaid, "The Lord is your ſhepherd." She replied, "He *is* my ſhepherd; *my* ſhepherd."—Her daughter proceeded, "You ſhall not want; he maketh you to lie down in green paſtures; he leadeth you beſide the ſtill waters."—"He does, he does," ſhe calmly replied.

"He reſtoreth your ſoul," ſaid her daughter, wiſhing to adminiſter comfort to her dying mother. "Aye, aye, he does, "he does," rejoined the happy parent.

"Yea, though you walk through the valley of the ſhadow of death," ſaid the daughter: The ſupported, though almoſt exhauſted pilgrim, took up and finiſhed the ſentence with firmneſs, "I will fear no evil."

"He anointeth you with oil," ſaid her child. "My cup runneth over," replied the thankful parent. "He is the ſpring of all my comforts," and then lowly to herſelf, "he is my Lord, my Lord."

Fearing to exhauſt the little ſtrength which remained, her dear huſband and tender offspring joined with her in worſhip for the laſt time on earth. A few moments were ſpent in adoration,

adoration, prayer, and praiſe: The dying ſaint heartily united, and added a fervent *Amen!* at the cloſe of every ſentence.

It was late at night. The family took leave till the morning. With the utmoſt tenderneſs, ſhe bad her huſband adieu, and called him by a moſt endearing name; but, as if ſhe were afraid her attention and affection ſhould be drawn away from its ſupreme object by any creature-love, ſhe lifted up her eyes and immediately exclaimed, "My dear Lord!"

Theſe were the laſt words ſhe was able to ſpeak. At length, without a convulſion or a groan, ſhe fell aſleep in Jeſus, aged 44 years.

CASUISTICAL DIVINITY.

WHEN a perſon is mourning and lamenting under a ſenſe of divine withdrawings, cold, formal, and remiſs in all duties, walking in darkneſs, and having no light, what means are proper to be adopted, in order to a reſtoration and repoſſeſſion of communion with God? R. W.

ANSWER TO THE FOREGOING QUERY.

THE caſe here ſtated, and the queſtion annexed to it, appear to come from one who is not unacquainted with the work of God's Spirit in the heart; and are very intereſting to many of the Lord's people. I ſhall therefore endeavour to be as explicit in my remarks as poſſible; but before I directly anſwer the queſtion, I ſhall attempt to ſtate the caſe more at large, in hope that it may prove a bleſſing to thoſe whoſe feelings are deſcribed.

Divine withdrawings make an important part of the plan on which God acts in leading his people to glory: And they are often as thorns and briers to the Chriſtian in his paſſage through the wilderneſs. They imply that the perſon who labours under them is a real diſciple of Chriſt: For ſpiritual bleſſings can never be withdrawn from any man but him on whom they have been previouſly beſtowed. Yes, he is a believer; and though now ſmarting under his Father's rod, yet once it was well with him. He was indulged with ſuch a ſight of Calvary, and of the crimſon ſtreams of ſalvation flowing from the heart of Jeſus, as he can never totally forget. The cup of his joy was then full and overflowing. He delighted in thinking and talking of God and divine things. He could get near to God

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in holy duties, and with humble confidence cry, Abba, Father! And he could even have cheerfully ſacrificed every thing on earth for the ſake of Jeſus. *But how is the gold become dim! How is the fine gold changed!*

Now a ſad reverſe of things has taken place. He is cold, formal and remiſs in all duties. The love and zeal which once brightened his proſpects, and gladdened his heart, have, for a time, loſt their vigour. The Spirit of God withholds his reviving influence; and the very ſpring of joy ſeems dried up. Secret prayer, once his frequent employment and delight, is too often neglected; and if conſcience upbraid, ſilly excuſes are framed to juſtify the omiſſion. Sometimes, indeed, he bows the knee in private, but his heart is heavy: It cannot riſe to God. He utters the ſolemn words of prayer, but forgets even what he is about. While his thoughts are wandering, he ceaſes from the duty, and preſently again recollecting himſelf, like a man who has been aſleep in a ſtrange place, he rouſes, and wonders where he is. At beſt, prayer is hurried over as a taſk; much of that important buſineſs which a Chriſtian has to tranſact with God at the throne of grace, is neglected; and ſupplications for the church, for particular friends, and particular bleſſings, are forgotten. The word of God is often paſſed by; or, if read, it is done in a hurry, and without attention. He attends the miniſtry of the Goſpel; but ſometimes gives way to drowſineſs; and ſometimes, inſtead of hearing or knowing what is ſaid, he ſuffers a multitude of fooliſh and vain things to occupy his thoughts. If a preacher, he is, on the people's account, aſſiſted in public duties, but brings no abiding ſavour of divine things with him out of the pulpit. He walks in darkneſs. He does not ſee the gracious countenance of Jeſus ſmiling on him as formerly. Dark chilling clouds of ſpiritual adverſity intercept the rays of the Sun of Righteouſneſs, and ſpread a melancholy gloom over his path. He may or may not, for aught he knows, belong to the family of God. Sometimes the queſtion will preſent itſelf to his mind, and he then feels a momentary uneaſineſs; but he is not properly rouſed: He remains languid and dull, as before.

But, bleſſed be God, the real Chriſtian, even in ſuch a ſtate, diſcovers ſome ſymptoms of ſpiritual life. Dull and ſtupid as he may be, there are moments when he cannot help grieving and mourning over his ſad declenſions,—moments when he looks back, and, though he ſcarcely perceives it himſelf, ſighs out a wiſh, *that it were with him as in months paſt, as in the days when the Lord preſerved him.* Yea, now and then he cannot help offering a petition or two, with ſome degree of earneſtneſs,

earneſtneſs, for a revival of the work of God in his heart. He cannot be really ſatisfied without the divine preſence.—Thou mourner in Zion, let us conſider what means are proper to be adopted, in order to thy reſtoration and repoſſeſſion of communion with God.

We ſhould, on this and every occaſion, remember that the means we uſe are but means: It is the bleſſing of God that muſt render them effectual. I do not wiſh by this remark to encourage the vain hope of the hypocrite, who, when reproved for his formality in the ways of God, pleads as an excuſe, that he is unable to revive or renew his own ſoul. A man of true piety dares not act thus. He feels and confeſſes his inability, but at the ſame time he is deſirous to uſe thoſe means which are moſt likely to obtain the divine bleſſing. The grand catholicon, or univerſal remedy for all ſpiritual diſeaſes, is faith in Chriſt. He is the Phyſician of ſouls; and he can, and does, kindly heal all, however miſerable and wretched, who look to him for relief. While the eye of faith is fixed on his glorious perſon, characters, and offices, we cannot be unhappy. And if, through the power of temptation, or the prevalence of indwelling ſin, we experience awful declenſions of the power of godlineſs in our ſouls, there is no way of obtaining a revival but by looking again to Chriſt. God is determined to honour his Son Jeſus. No ſinner can be ſaved but by him. No Chriſtian can find reſt or peace but in him. If therefore we make uſe of the wiſeſt means to obtain communion with God, without looking through them, and above them, to Chriſt, they will prove at laſt only ſnares and traps, by which we have deceived and ruined our ſouls. Let us beware of uſing them in a legal ſpirit, or making a Saviour of them, leſt, inſtead of leading us to God, they ſhould lead us down to hell. Jeſus muſt be the Alpha and the Omega, the beginning and the end of all our hopes and enjoyments. Means are only ſo far uſeful as they may aſſiſt us in looking to him. They can never be uſeful to us at all, without the ſpecial bleſſing of the Holy Spirit: With that bleſſing they may do wonders. I ſpeak thus, becauſe our earthly hearts are prone to ſtop ſhort of Chriſt, and to expect comfort and reſt in almoſt any thing. O beware of harbouring in your boſom, even for a moment, any kind or degree of ſatisfaction, unleſs it be derived from Chriſt, and renders his bleſſed name more and more precious to your ſoul. If you are enabled to keep this caution in view, I truſt that what I now write, ſhall not be written in vain.

To you, whoſe caſe I have attempted to deſcribe, I would in the firſt place ſay, *Examine and inquire into the cauſes of your preſent*

preſent mourniful ſtate, in order that you may pray againſt them. Survey your paſt conduct towards God. You have in former times enjoyed the comforts and pleaſures ariſing from a ſenſe of the divine favour; but perhaps you have reſted in them as if they were your God, or as if you ſuppoſed that nothing further was to be ſought after; and God, to convince you of your folly, has cut down the props on which you were leaning. Perhaps your enjoyments made you, through the depravity of your nature, proud, overbearing, and cenſorious in your carriage towards your Chriſtian brethren; and God has removed them, in order to humble you, and that his fear may be before your eyes. You have enjoyed aſſiſtance and enlargement in ſpiritual duties; but probably you were not thankful for theſe things. They became common, and you eſteemed them too lightly; and therefore God is now teaching you by painful experience to be more ſenſible of their value, that you may give him *the honour due to his name.* Or while you were thus indulged, perhaps you became too ſolicitous with God about ſome worldly good; and *he has granted your requeſt, and ſent learning into the ſoul.* It is poſſible that theſe and other things may have combined together to introduce the languor of which you complain; but whatever may have robbed you of your felicity, it is neceſſary that you ſhould ſearch it out, that you may be the better able to ſeek its removal. This examination, however, will not be likely to ſucceed, unleſs at the ſame time we inquire alſo of God. Like Job*, we muſt *ſay unto God, Show me wherefore thou contendeſt with me.* He can bring many things to our recollection, which would otherwiſe eſcape us. He can throw light upon every circumſtance, and eaſily diſcover the root of bitterneſs, which has ſprung up, and troubled, and defiled us.

Secondly, *However cold and dull you may find yourſelf in ſecret prayer, yet perſevere in it.* None but thoſe who have been tried in the ways of God, can form an idea of the numerous difficulties which the Chriſtian meets with in drawing near to the mercy-ſeat. Satan is ever at his elbow, watching for an opportunity to gain ſome advantage over him. When we are in a languid ſtate, he often whiſpers in our ears, "It is of no uſe to pray now,—defer it till you are in a better frame." Sometimes you find, no doubt, ſuch ſluggiſhneſs in your heart, that you can hardly perſuade yourſelf to begin: And ſometimes you are ready to think that God has ſhut out your prayer, becauſe

* Job, x. 2.

he does not appear to favour you as in times paſt; but be aſſured of this, that to omit prayer is to leave the plain path of duty, and to forſake your own mercies. If but one ſentence in fifty comes in a lively manner from the heart; if you can do nothing but complain to God that you know not how to pray; if you can only proſtrate yourſelf before him, and wiſh to pray; or even wiſh that you had a deſire to pray; it is better to keep on in this manner, than not attempt to pray at all. If Satan can prevail with you to leave off, there is no knowing whither he may lead you; therefore keep on: And remember, for your encouragement, what is written in the Pſalms, *God will regard the prayer of the deſtitute, and not deſpiſe their prayer* *. Remember alſo that grace is free, and our ſucceſs depends on the interceſſion of Chriſt.

Thirdly, *Select ſuch portions of God's word as are adapted to your caſe; and read them over and over, and make them the ſubjects of frequent meditation.* Many profeſſing people make a ſort of lottery-book of the Bible; they open it at random, and think the firſt paſſage they caſt their eyes on to be deſigned of God for them. But this is really tempting God. No man in his ſenſes, who is labouring under any bodily complaint, will preſume to think that the firſt medicine he caſts his eyes on in a druggiſt's ſhop, muſt at all events be proper for him. And why we ſhould preſume to approach the Bible in ſuch a manner, I know not. *All* the preſcriptions contained in that bleſſed volume are intended for thoſe who are willing to make uſe of them; and are ſuited to their various ſituations, and their different degrees of grace. The language of the Holy Spirit is, *Whoſoever will, let him take the water of life freely* †. I take it for granted that you have no reſerve. You are willing to take God as your God; and that too upon his own plan. You wiſh ſin to be ſubdued, and to have your heart devoted to God. Then freely take whatever you find in the Scripture ſuited to your caſe, and doubt not that God deſigned you ſhould do ſo. Conſider particularly the 42d, 43d, 51ſt, 77th, 85th, 103d, 130th, and 139th Pſalms; alſo Iſaiah, chapter the 41ſt; Jeremiah the 31ſt; Micah the 7th; and Hebrews the 12th. Theſe are mentioned as ſpecimens only. The word of God contains a boundleſs ſtore, which the more it is uſed, the more abundant ſatisfaction it will yield.

Fourthly, *Have recourſe to ſome prudent and experienced friend or miniſter for converſation and prayer.* In days of old it was

* Pſalm cii. 17. † Rev. xxii. 17.

the

the cuſtom of thoſe who feared the Lord, to ſpeak often one to another: And *the Lord hearkened, and heard it: And a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.* Cloſe, ſerious converſation frequently proves a greater bleſſing than many are aware. I know indeed, that in the preſent day it is difficult to determine where we may freely unboſom ourſelves. The converſation of many profeſſors has ſo little of God in it, that, to him who is mourning the abſence of Chriſt, it appears diſguſting. But if you have a friend or miniſter at hand, of an affable diſpoſition, and who lives near to God, eſteem him as an invaluable treaſure. Converſe with him freely, and get him to pray with and for you. He may be inſtrumental in diſcovering to you the ſecret windings of ſin, and the operations of grace, or in rekindling in your breaſt earneſt deſires after Jeſus, and cloſer conformity to his bleſſed image.

Fifthly, *Set apart ſome extraordinary ſeaſons for reading and prayer.* The propriety of this, in times of diſtreſs, is, with reſpect to nations and churches, generally ſeen: And it is equally proper for individuals. Half a day's buſineſs, or half a night's ſleep, is no great ſacrifice to make for this purpoſe. Our bleſſed Lord, under the preſſure of ſpiritual concerns, *continued all night in prayer to God* *. It would be well if our dull ſouls could imitate him in this. But what we do in this way, ought not to be done at random. We ſhould beforehand fix upon ſome orderly method. Prayer ſhould be accompanied with the reading of ſelect portions of the Bible, and other books ſuited to the occaſion. Owen on indwelling Sin, or on the 130th Pſalm, Polhill's Precious Faith, or Romaine's Life of Faith, will furniſh you with much that is very ſuitable and excellent. I mention theſe, not to the excluſion of other valuable treatiſes, but becauſe they are in moſt people's hands. An intermixture of reading and prayer, in ſuch a manner as your prudence may ſuggeſt, will be likely to render theſe ſeaſons uſeful and pleaſant.

Laſtly, *Though, in the uſe of theſe means, you will probably meet with your moments of diſcouragement, and find in yourſelf much to contend with; yet do not caſt away your confidence, but wait, and hope for, and expect the divine bleſſing.* The Lord whom you ſeek, does not *deſpiſe the day of ſmall things.* He may ſee it fit to try, for a time, your faith and your patience. But if you forſake him, to whom will you go? Where can

* Luke, vi. 12.

you obtain that which your ſoul deſires? Remember that though Jeſus Chriſt at firſt rebuked the woman of Canaan, who cried after him; yet afterwards he granted her all ſhe aſked *. Remember alſo the parable of the unjuſt judge and the importunate widow †. Jeſus has a compaſſionate heart. You have no reaſon to doubt his willingneſs to help you. In ſo doing, you diſhonour him, and diſtreſs yourſelf. Therefore *wait on the Lord: Be of good courage, and he ſhall ſtrengthen thine heart: Wait, I ſay, on the Lord.*

IMLAH.

ON HEARING THE WORD.

WE live in a day when there are many preachers and much preaching: But the *fruits* which appear in the converſion of ſinners, and the zeal and holineſs of ſaints, bear no proportion to their labour and expenſe. Is there not a cauſe? And is not that cauſe aſſigned by the Apoſtle? See Heb. iv. 2. *The word preached did not profit them, not being mixed with faith in them that heard it.*

As to thoſe miniſters who prefer the moral philoſophy of pagans to the glorious Goſpel of the Son of God; or who dwell upon the politics of the day rather than the danger of ſinners; it is no wonder if *they* are not made uſeful. It is not to be expected that any very beneficial effects or bleſſed conſequences ſhould follow upon *their* miniſtry. It is the Goſpel alone which is made the power of God to men's ſalvation. But where miniſters are ſet upon the ſalvation of ſouls, labour diligently in the ſtudy and in the pulpit, preaching in ſeaſon and out of ſeaſon, 'tis matter of wonder and grief, that ſo *few* reap laſting benefit from their aſſiduous labours. But ſurely, in ſome meaſure, it may be accounted for, and I apprehend upon the following grounds:

1. Many hear the word faithfully diſpenſed, who yet (as the Apoſtle obſerves) do not mix *faith* with that word; nor are at all *concerned* ſo to do. Moſt men verge to deiſtical principles, though they may not be profeſſed deiſts, 2 Theſ. ii. 11. If a report be ever ſo good, a man will never receive either pleaſure or benefit from it, while he does *not* believe it.

* Matt. xv. 21, &c. † Luke, xviii. 1, &c.

2dly,

2dly, Many hear it who never exercise *prayer* concerning it. To pray with fervour is to harrow in the seed. Prayer is the breath of a new-born soul. Where no prayer is practised, no benefit is received. *Serious reader*, if you would reap advantage from the word of God, be constant and ardent in this duty.

3dly, Many hear who do not walk consistently with the word they hear. The Lord makes this special and pointed inquiry, "Do not *my words* DO GOOD to him that WALKETH UPRIGHTLY?" Mic. ii. 7. Most assuredly they do, as many upright Christians can attest with heart-felt pleasure. *Reader*, has God's blessed word ever done *you* any substantial good? If not, search out the *cause* without delay. Sin indulged (of whatever nature that sin may be) will always prove an impediment in the way of a profitable attention to the word of God. What slow poison is to the body, that secret sin is to the soul. Oh then, serious reader, I beseech you, as you love your soul and wish for salvation, mortify sin with infinite diligence. Go not about the arduous task in your own strength. Inbred sin is too strong to be subdued by human power. Look to the Holy Spirit, implore the gracious aids of that all-sufficient helper, and you shall perform the work successfully.

4thly, Many are *irreverent* and careless under the word. Instances are too numerous, and many too ridiculous to name. I never knew an irreverent hearer to make any considerable progress either in knowledge or holiness. See the gamester at his cards, the artist in design, and the physician with his patient, and learn from them thought and attention in hearing the word of God.

5thly, Some cherish a latent *prejudice* either against the minister or a fellow member of the religious community to which they belong. This prejudice always operates against saving benefit by the word when it is heard under such circumstances; and the higher it rises the more powerfully it operates. Instances of such prejudice, and the sad effects thereof, are to be met with in almost every congregation. It is "a jaundiced medium which discolours every object—It blackens the best intention and misinterprets the kindest conduct." The inconsistencies of such persons are glaring to a degree; their objections are frivolous and wavering; their conduct ungenerous and unmanly; their conversation is always tinctured with distant reflections upon the object of their displeasure; their very prayers are full of invectives. Such persons are a pain to the minister, a grief to the church, a discredit to religion, and a misery to themselves. Christian *reader*, consider the force of

of theſe remarks, and be upon your guard againſt taking up a prejudice againſt your miniſter or fellow members in the church.

6thly, Many who hear the word either *forget* or *neglect* it. See Heb. v. 12. Jam. i. 25. To *repeat* the leading parts of a diſcourſe after hearing it, is certainly an excellent method to *retain* the word. Conſidering the vaſt importance of the things we hear delivered from the pulpit, we ought to give the more earneſt heed, leſt, at any time, the bleſſed word ſhould ſteal imperceptibly from the memory and the heart. Read, hear, mark, learn, and inwardly digeſt the word of God, and you ſhall find it prove light to your underſtanding, and comfort to your heart in every time of need.

7thly, Many indulge ſuch a degree of *worldly care* as proves a conſiderable injury to their ſouls; Luke, viii. 14.—What weeds and thorns prove among the wheat, if ſuffered to grow, that worldly ſinful *cares* prove in regard to the good ſeed of God's word. Oh! guard againſt inordinate cares.

8thly, Many there are who murmur at God's diſpenſations when they ought to mourn over their own depravity and ſinfulneſs. The former is an obſtacle, and hinders benefit by the word; the latter is a good preparative, and diſpoſes the ſoul to receive benefit and comfort from the word. "Bleſſed are they that mourn, for they ſhall be comforted."

If the word of God, faithfully preached, does not profit the ſoul, nothing elſe will. That bleſſed word is, in the hand and under the direction of the Spirit, the grand inſtrument of conviction, comfort, and edification to the ſouls of men. If the word of God, heard in a uniform conſtant way, does not profit a man (as, it is to be feared, is the caſe with many), it certainly does him injury. See 2 Cor. ii. 16. John, xii. 48.

Chriſtian reader, poſſibly you wiſh to know, by ſome indubitable marks, when the word preached is really made profitable. It is ſo when the hearer finds it a *ſeaſonable* word—a word *ſuited* to his caſe and circumſtances—when he finds it a *ſearching* word, trying him both by the law and by the Goſpel; revealing the ſecrets of his heart, and the truth of his ſtate; "*Thou art the man*"—when he finds it an *humbling* word, laying him very low in his own eyes, as the chief of ſinners and the leaſt of all ſaints—a *quickening* word, ſtirring him up, upon all occaſions, to act for God with vigour and intenſe application; "*Thy word hath quickened me*"—a *ſanctifying* word, purifying his heart, and regulating his life according to the will of God. When the word of God is profitable to a man, it operates upon his

his heart as fire operates upon metals, ſeparating the droſs, and purifying the intrinſic ore. *Is not my word as fire? ſaith the Lord.*

Once more, if the word is profitable to a man, it proves a *comforting* word; it breathes a reviving gale upon the fainting mind; it applies the balm of conſolation to the troubled breaſt; it ſooths, at once, the ſorrows of the heart, and enables a tried and afflicted believer always to triumph in Jeſus Chriſt. *As our afflictions abound ſo our conſolations abound alſo.*

That the word of God, faithfully preached, may do you eſſential good, I beſeech you regard the following directions:

1. *Attend it diligently.* Let not any and every little matter prove an hindrance. Suffer not your place, at the houſe of God, to be empty, to the grief of your miniſter and fellow-members, except when ſome call in Providence will fully juſtify your abſence. Guard againſt luxury and ſloth.

2. *Believe it ſtedfaſtly.* Stedfaſtly, but not *implicitly* without thought and examination. Endeavour to mix appropriating faith with the precious word of divine truth.

3. *Pray over it earneſtly.* Only God can make the word uſeful to ſalvation. The more prayer is practiſed, the more benefit will be obtained by the word.

4. *Apply it faithfully.* Not to *others*, but to *yourſelf.* Never put the word from you, but labour to improve it, by making the beſt and moſt profitable uſe of it. Reader, I am tenderly concerned for thy good,—for thy ſoul's proſperity and welfare: Attend to theſe friendly hints I beſeech you. And may the word of grace, in hearing and reading it, prove the power of God to your everlaſting ſalvation. T. H.

ORIGINAL LETTER

Of the late Rev. JAMES HERVEY, *A. M. Rector of Weſton-Favell, Northamptonſhire, to the late Rev. Mr.* GEORGE WHITEFIELD.

DEAR MR. WHITEFIELD, Stoke-Abbey, April 4th, 1739.

YOUR kind favour, dated March 6th, I received not till yeſterday, not returning ſooner from worthy Mr. Thomſon's charge. O that he may not find his dear flock gone back, but adorned in Chriſtian knowledge during his abſence from them! I thank you for the good news you ſent me,—CHRIST enable me to praiſe, rejoice, and give thanks on this behalf.

I am

I am obliged for the ſearching queſtions you put to me. Before I anſwer them, give me leave to exhort you in the words of the Pſalmiſt, "Try me, my dear and faithful friend, try me, and ſeek the ground of my heart; prove me, and examine my thoughts; look well if there be any way of wickedneſs in me, and lead me in the way everlaſting."

1ſt queſtion, Does the Spirit of GOD witneſs with your ſpirit that you are a child of GOD?—In truth, I cannot tell. I have ſometimes a comforting hope, that I am a child, and not an outcaſt; a true ſon, and no baſtard. But whether this perſuaſion cometh of him that has called all men to ſalvation, I know not. Whether it be the teſtimony of the Holy Spirit witneſſing within me, or the whiſper of a vain preſumption, ſpeaking peace where there is no peace, I am at a loſs to determine. Tell me, dear Sir, by what touchſtone I ſhall diſtinguiſh them.

2d queſtion, Have you peace and joy in the Holy Ghoſt?—I ſometimes do rejoice, and not in carnal ſatisfactions, but in hope of the glory which ſhall be revealed. But the bright proſpect is quickly intercepted, dark clouds of fear intervene, and ſad miſgivings of mind throw a damp upon the riſing joy. Sometimes too I am bleſſed with inward peace, and poſſeſs my ſoul in tranquillity; but this alſo is like our April ſun, very changeable and ſhort-lived. The ſweet calm is broken, and ruffling guſts of peeviſhneſs and uneaſineſs diſcompoſe the tenour of my mind. I muſt confeſs that I feel touches of envy, (Oh that I could mingle my tears with my ink, as I write!) motions of pride, hankerings after unneceſſary ſenſual delights, that I too frequently am deſtitute of love to my brethren, of a compaſſionate long-ſuffering zeal for their welfare, and cannot perceive one ſpark of devotion kindled in my cold heart. For theſe things, my ſoul is, at ſome intervals, diſquieted within me. Such ſad experiences turn my peace into pain, they deſtroy my gladneſs, and fill me with grief.

3d queſtion, Are we juſtified by faith only?—I anſwer, By faith only. Works can have no ſhare in our juſtification, becauſe there is iniquity in our holy things. They are done after an imperfect manner, or from improper views, or ſullied with ſome ſecret ſelf-glorying, and therefore cannot recommend *themſelves*, much leſs the *ſinful doers* of them to infinite Purity. Nay, if GOD ſhould enter into ſtrict and rigorous judgment, I fear our very beſt works would deſerve puniſhment. And to think that thoſe performances which deſerve puniſhment, can merit, either in whole or in part, in any meaſure or degree, an eter-

nal reward, is ſurely to misjudge the caſe. It ſeems to be as falſe as to fancy that the addition of ſome droſs would enhance the value or increaſe the luſtre of refined gold. Yet ſtill I believe that theſe works, poor and mean and imperfect as they are, are abſolutely neceſſary, and that there is no juſtification without them. A tenant upon leaſe muſt duly and punctually pay his pepper-corn, though it be not conſidered, by the payer or receiver, as of any worth at all. So a Chriſtian muſt exerciſe himſelf in all good works, if he would obtain ſalvation, though that can add no worth to the perfect, ſufficient, and alone-meritorious ſacrifice of JESUS CHRIST. We muſt be as careful to maintain good works, as if our ſalvation was the purchaſe of them alone, and yet renounce them utterly, and rely upon the merits, death, and interceſſion of our bleſſed Saviour, who is made unto them that believe, not only wiſdom, but righteouſneſs, ſanctification, and redemption.

If I am wrong, be pleaſed to inform me, and GOD ALMIGHTY give me a child-like, unprejudiced, teachable ſpirit! Pray for me, dear Sir, that my ſins, which blind my underſtanding, may be ſubdued, and that, together with a right ſpirit, I may have a right judgment in all things. That text, James, ii. 24. I dare not blot out of my Bible, and I cannot put out of my mind. Indeed it perplexes me—It makes me unſettled and wavering*. When I think of it, I am ready (ready! nay, ought I not to be reſolved, ſince the Apoſtle has put the words into my mouth?) to alter my reply, and ſay, Not by faith *only*, but by works (in conjunction with it) a man is juſtified. Give me leave, henceforward, to become your pupil in this important doctrine of Chriſtianity, as I have long been, and ever ſhall be,

Your moſt affectionate Friend,

J. HERVEY.

ANECDOTES.

A remarkable Dream.

ABOUT five years ago, which was three years before the Goſpel was firſt preached in Bakewell, a certain woman had the following dream, which in the event appears remark-

* In Mr. Hervey's next letter to this great man of God, which we ſhall inſert ſoon, our readers will perceive a viſible increaſe in evangelical knowledge.

able. She thought ſhe was walking up the hill above the town, near to the barn that is now our Meeting-houſe, when on a ſudden the clouds gathered darkneſs, and a dreadful ſtorm of thunder and lightning came on. She looked back on the town, and the tempeſt ſeemed ſtill more horrible, for the blackneſs of darkneſs ſeemed to overſpread it. Terrified with this dreadful ſcene, ſhe thought ſhe met an acquaintance with a ſmall quantity of flax under his arm, ſpinning as he paſſed along, to whom ſhe ſaid, calling him by his name, "Surely the day of judgment is come; ſee what darkneſs hangs over the town." He ſeemed but little concerned, and only ſaid, "My thread is almoſt ſpun."—The man was then in health, but died in a ſhort time after. She went on till ſhe came oppoſite the door of the barn, and thought a ſtrange man came out of it, and perceiving her concern, offered her the New Teſtament, ſaying, "Take, read, and pray over this, and it will teach you the way of ſalvation." Immediately ſhe thought the clouds diſperſed and the darkneſs diſappeared, and all was calm again.—This dream made no impreſſion, except upon her memory; and for ſome time after the place was firſt opened for worſhip there, ſhe ſeemed determined never to attend, but, on the contrary, perſecuted thoſe who did; till on a certain day ſhe was entreated to go *once*, merely out of curioſity. Soon after ſhe was ſeated, the miniſter roſe up in the pulpit, and proved to be the perſon ſhe had dreamed of; the remembrance of which, together with the ſubject treated upon, touched her to the very heart, and drew floods of tears from her eyes. From this time the ſpirit of God ſeemed to work powerfully upon her ſoul, a renovating change took place in all her powers, and having gone through much perſecution, ſhe ſtill appears a ſtriking monument of ſaving mercy. Such is the power of Almighty grace!

The Dignity of Nature in the Article of Death.

IT has been frequently obſerved, that however men may cry up the dignity of human nature, and diſpute againſt the doctrine of ſovereign grace, in the hour of health and proſperity, ſuch principles *will not do to die with*. The following examples, amongſt many others that might be alleged, afford a proof of the juſtneſs of this obſervation.

A few years ago there lived in the county of Eſſex, one Dr. P———, a phyſician, who imbibed the Socinian ſyſtem. His chief concern in matters of religion appeared to be to degrade the character and dignity of Chriſt. Such was his contempt of him, that he ſeldom ſpake of him in converſation under any other

other name than that of *the Carpenter's ſon.* At length he was ſeized with an affliction which terminated in his death.—A while before his departure, the ſervant who attended him, on entering his room, found him in great agitation. On inquiring the cauſe, he anſwered, "I am a dying man, and that which moſt of all affects me, is, that I muſt be judged by *the Carpenter's ſon!*" An Independent miniſter of known veracity, and who is now living, lately informed me of the above. He lived, he ſaid, in the county of Eſſex ſoon after the event. He mentioned the name of the party, and alſo of a reſpectable gentleman in the neighbourhood, from whom he received his information, who uſed to employ the ſaid phyſician in his family.

The following recent example equally confirms the truth of our obſervation, though unaccompanied with circumſtances of ſo much horror.—A young ſtudent, who for ſome time paſt had been conſidered as verging towards heterodox principles, in the courſe of the laſt year came up to London. While he reſided there, his friends being uſed to hear Calviniſtic preaching, would perſuade him to attend with them. He could ſeldom be prevailed upon to comply, and would often be talking of *the dignity of human nature*, and of the preference which he gave to that kind of preaching that favoured ſuch ideas.—Within a few months paſt he was ſeized with an affliction which carried him off. As he drew near his end, he was aſked what he thought of the dignity of human nature *now?* He anſwered, with apparent dejection of mind, *I am a poor miſerable ſinner*, or words to this effect, and ſoon after expired.

GAIUS.

The Deiſt confounded.

A DEIST, on a viſit to his friends, among other topics of converſation, was pleaſed to enlarge conſiderably on the ſufficiency of reaſon, ſeparate from divine aſſiſtance, to guide us to happineſs. To whom the relative preſent, who was a farmer, made the following reply: "Couſin, when you were about fourteen years of age you were bound apprentice to a ———, and having ſerved the appointed time, you ſoon became a maſter, and have now continued in buſineſs about twelve years. I wiſh to know whether you could not proſecute your trade at this time to greater advantage than when you firſt embarked in it?" The tradeſman admitted that his experience in buſineſs was of conſiderable value to him; but aſked, "What relation

that had to the preſent topic of diſcourſe?" The farmer anſwered, "You were come to the perfect uſe of your reaſon, and had been for a long time taught how to manage your trade; and if, therefore, your reaſon, without experience, was inſufficient to preſerve [illegible], in ſo plain and eaſy a buſineſs as yours, how can you imagine that it ſhould be ſufficient, without any divine aſſiſtance, to guide you to Heaven?"—The Deiſt was non-pluſſed.

"How forcible are right words*!"

Anecdote related by the Rev. Mr. Bull, of Newport-Pagnell, at Surry Chapel, Sept. 29, 1793.

WHEN Mr. Whitefield was once preaching in Mr. Grimſhaw's meeting-houſe in Yorkſhire, he took occaſion to ſay in his diſcourſe, that "He was willing to hope, in the judgment of charity, that moſt of his hearers were good people—converted perſons—and truly poſſeſſed of the grace of God." Upon which the venerable Mr. Grimſhaw, who was preſent, aroſe up, and with an elevated voice ſaid, "No, no, Sir, they are not half of them converted by the grace of God. Speak to them faithfully."—"So let me be faithful *to you*," ſaid Mr. Bull, "not mince the matter, and ſay, Peace, peace, where there is no peace." LUDOVICUS.

To the Editors of the Evangelical Magazine.

GENTLEMEN,

IN looking over the anſwer of your correſpondent *Gaius* to the requeſt of *Indagator* on the parable of the unjuſt Steward (Luke, xvi.), I ſaw ſeveral obſervations which were ſatisfactory; but there are ſome points but lightly touched, on which I could wiſh for a little further explanation. If your correſpondent would more particularly ſhow the conſiſtency of ſpiritual and eternal bleſſings being beſtowed as a *reward* for works of piety and charity, and conſequently of different degrees of glory being hereafter conferred on different perſons, according to their conduct in the preſent life, with the doctrine of ſalvation by grace alone, he would oblige

Yours,

A CONSTANT READER.

* Job vi. 25.

RELI-

RELIGIOUS INTELLIGENCE.

ON Tuesday, April 8th, 1794, Mr. Christopher Abel was ordained to the pastoral office over a small society of Protestant Dissenters at Brockham, near Betchworth, in the county of Surry.

The Rev. Mr. Knight of the Borough, the Rev. Mr. Bowden of Tooting, and the Rev. Mr. Townsend of Bermondsey, severally engaged in the different parts of the service.

One of the members of the church gave an account of the leadings of Providence; the following extract from which will give an idea of the origin and progress of this little society: "Soon after Mr. Abel, our present minister, was brought to the knowledge of the truth, he was desirous that others might be brought to Jesus, and experience his great salvation. For this purpose he licensed part of his house at Brockham, and requested Mr. B. to come and preach there. January 3d, 1783, Mr. B. complied with his request; and continued preaching till more attended than the house could conveniently contain. Mr. Abel then erected this meeting *, and the Lord so blessed the undertaking, that several persons were brought to an acquaintance with divine things, and a church was formed. Mr. B. came regularly twice on the Lord's day, and once in the week. But finding he could not do this and attend his own charge, he continued to come on the week-day as usual, and once only on the Sabbath. Being thus destitute of assistance the whole of the Lord's day, till evening, we often met together to sing hymns, pray, and read the Scriptures; hoping to enjoy the presence of the Master of assemblies; who often deigned to manifest himself among us. Sometimes one read the Scriptures, and sometimes another. Mr. Abel was often desired to exercise his abilities, but his natural diffidence occasioned him to be very reluctant; with much importunity he was at length prevailed on to read a chapter, and make such remarks as occurred to him; which proved very edifying to the church.

"On the third of October 1792, we presented to Mr. Abel a call to the pastoral office, signed by all the members of the church. Instead of accepting it, he made sundry objections; such as the greatness of the undertaking, and his own unworthiness and insufficiency; which we endeavoured to obviate; and interceded with the Lord that he would be pleased to remove the hindrances out of the way. In about twenty months he condescended to answer our petitions, by sending a minister among us, who was instrumental in removing Mr. Abel's difficulties; he then complied with our request, and several additions have been since made to the church."

Ordination of the Rev. David Ford.

ON Thursday, July 17, 1794, the Rev. David Ford (late student of Homerton academy) was ordained, and entered upon the pastoral care of the church of Christ, at Long Melford, Suffolk: To whom the late Rev. Z. Hubbard had for many years laboured in the Gospel. The services of the day, which were judicious and instructive, were conducted by the following Rev. Gentlemen: Mr. Bass of Halstead began by prayer and reading the Scriptures. After singing, Mr. Creathern of Dedham delivered an introductory discourse, heard an account of the steps taken by the church in their present settlement, and received a confession of faith from Mr. Ford. This was followed by the ordination prayer, from the

* We believe at his own expense, and that ever since his call to the ministry he has laboured in it gratis.

same

ſame gentleman, in a fervent and affectionate manner, accompanied with the laying on of hands. Mr. Stevenſon, of Caſtle Hedingham, then gave the charge, from 1 Tim. iv. 16. and prayed. After ſinging, Mr. Ray of Sudbury preached to the people from 2 Pet. iii. 1.; and the buſineſs of the day was cloſed with prayer by Mr. Hickman of Lavenham. The ſervice was conducted with much propriety and ſeriouſneſs. Mr. Ford's confeſſion was clear and comprehenſive. The various diſcourſes were ſuitable to the occaſion, and the whole breathed the language of generoſity, good will, and benevolence to all, connected with a ſteady attachment to religious truth.

Ordination of the Rev. Benjamin Boothroyd.

ON the 16th of July, the Rev. Benjamin Boothroyd was ſet apart to the paſtoral charge of a ſmall congregation at Pontefract by the ſolemn prayers and laying on of the hands of his brethren. The congregation was as large as the place could contain, and through the whole of the ſervice, ſerious and attentive. In the work of the day, the following miniſters were engaged: Mr. Laird of Pudſey, Bruce of Wakefield, Brewer of Sheffield, and Parſons of Leeds. Mr. Laird began with prayer and reading the Scriptures. Mr. Bruce delivered a ſuitable and pertinent diſcourſe on ordination, required the confeſſion of faith, and aſked the uſual queſtions. Mr. Brewer prayed the ordination prayer, and gave the charge from Ezek. xxxiii. 8. *But his blood, &c.* Mr. Parſons addreſſed the people from Acts xvi. 14. *Whoſe heart the Lord opened, that, &c.*

Mr. Boothroyd's confeſſion was ſhort, but explicit, agreeable to thoſe doctrines which once were the glory of the reformed churches, but are now by many oppoſed and diſcarded.

The order and harmony of the different parts of the ſervice gave a beauty to the whole. The charge was awfully ſolemn, calculated at once to inſtruct and affect. Mr. Parſons's ſermon was highly judicious. A divine unction attended the ſervice, and at different times ſuch were the impreſſions made on the hearts of the people, that they could not refrain from tears. It was a good day, and will by many be remembered with pleaſure.

To the Evangelical Diſſenters who practiſe Infant Baptiſm.

Chriſtian Brethren,

GOD has favoured us with the knowledge of the way of ſalvation through a crucified Redeemer. Our obligations to him on this account are inexpreſſible; and, I truſt, we are often prompted from the fulneſs of our hearts to aſk, *What ſhall we render unto the Lord for all his benefits?* If in many things we are anxious to make a ſuitable return, there is one thing with reſpect to which, if weighed in the balance of the ſanctuary, we ſhall be found wanting. A ſurvey of the ſtate of the world preſents to us more than one-half of the human race deſtitute of the knowledge of the Goſpel, and ſitting in darkneſs and in the ſhadow of death. Their deplorable condition it is utterly impoſſible for words to deſcribe! And what have we done for their ſalvation? There are hundreds of millions of poor Pagans ignorant of the true God, and falling down before ſtocks and ſtones. There are hundreds of millions more blinded by the deluſions of Mahomet; and unacquainted with Jeſus, as the only mediator between God and man, whom to know is eternal life. If we have never thought of theſe things, there is much reaſon to lament our criminal unconcern for the

the honour of God, and for the salvation of the perishing souls of men. If they have been the subject of our serious consideration; with such a scene before our eyes, what methods have we employed that all these myriads of Pagans and Mahometans might be delivered from the power of darkness, and translated into the kingdom of God's dear Son?

While we are forced to acknowledge that we have as a body done nothing, we may justly reflect that we are under the strongest obligations to do every thing in our power. We all know that it is the supreme end of our existence to glorify God. But can we suppose that though we endeavour *personally* to live to his honour, our obligations are fulfilled, while we have employed no methods *as a Christian body* to lead our brethren in Pagan lands to glorify him also, by making them acquainted with his nature, government, and grace? We profess "to love the Lord Jesus Christ in sincerity:" But are we not bound thereby "to shed abroad the sweet odour of his name in every place," till it be diffused throughout all the dark paths of the earth, the habitations of ignorance and cruelty? We are commanded "to love our neighbour as ourselves;" and Christ has taught us that *every* man is our neighbour. But do we display this love while we allow gross darkness to cover the Pagan and Mahometan nations, and are at no pains to send to them the glad tidings of salvation through the sufferings and death of the Son of God? Perhaps we have not considered our duty resulting from that command which was directed from the supreme authority to every follower of the Lamb: *Go ye into all the world, and preach the Gospel to every creature*: That has not yet been done. It ought to be done without delay; and every Christian is called upon to act his part, and cannot without criminality withhold his exertions towards procuring obedience to the command of his Redeemer and his Lord. *Gratitude* calls loudly to us to be active instruments in the hands of Christ, in proclaiming to the most distant parts of the earth that grace of which we hope we have ourselves been made partakers. *Justice* too unites her strong and imperious voice, and cries, "Ye were once Pagans, living in cruel and abominable idolatry. The servants of Jesus came from other lands, and preached his Gospel among you. Hence your knowledge of salvation. And ought not ye, as an equitable compensation for their kindness, to send messengers to the nations which are in like condition with yourselves of old, to entreat them that they turn from their dumb idols to serve the living God, and to wait for his Son from heaven? Verily their debtors ye are."

But it may be asked, "Why are we in particular called on to exert ourselves in this work?" Will it satisfy you if I answer, that I am one of you, and think myself on this account obliged to speak more immediately to you? A connexion with a society or denomination of Christians should certainly influence us to seek the welfare of that society, and authorises us to invite its members to discharge the duties incumbent on them. Besides, all other bodies of professing Christians have done, and are doing, something for the conversion of the Heathen. The labours of the church of Rome have been far more abundant than those of all other sects whatever. O that they had but conveyed Christianity *pure* to the blinded Pagans! The Church of England has a Society of considerable standing, for the propagation of the Gospel. The Kirk of Scotland supports a similar institution. The Moravian Brethren have, if we consider their numbers and their substance, excelled in this respect the whole Christian world. Of late the Methodists have exerted themselves with a most commendable zeal. An association is just formed by the Baptists for this benevolent purpose; and their first missionaries have already entered on the work. *We alone* are idle. There is not a body of Christians in the country, except ourselves, but have

put their hand to the plough. We alone (and it must be spoken to our shame) have not sent messengers to the Heathen to proclaim the riches of redeeming love. It is surely full time that we had begun. We are able. Our number is great. The wealth of many thousands of individuals is considerable. I am confident that very many among us are willing, nay desirous, to see such a work set on foot, and will contribute liberally of their substance for its support. Nothing is wanting but for some persons to stand forward, and to begin.

We have the greatest encouragement, Brethren, to engage in this work of love. The sacred Scripture is full of promises, that the knowledge of Christ shall cover the earth, as the waters cover the channel of the sea; and every promise is a call and a motive to enter on the service without delay. It is the cause of God, and will prevail. Should we even fail in the attempt, we shall not lose our labour; for though the Heathen should not be gathered by our means, "yet we shall be glorious in the eyes of our God." But we have no reason to expect such an issue. For all who are engaged have met with such success, as to animate others to unite their vigorous endeavours. In no one place have pious and persevering missionaries laboured in vain.

Some perhaps may ask, what can we do? We are willing to assist; but how can our assistance avail? Need I say, Brethren, that our duty is to use the means of divine appointment? In every age of the Church, the propagation of the Gospel has been by the preaching of the ministers of Jesus Christ. By the same method are we to propagate the Gospel now. It is highly probable that some zealous men would present themselves, who are well qualified to go immediately on a mission among the Heathen. But in general they will require some previous instruction; and therefore it will be necessary to found a *Seminary* for training up persons for the work. An able and eminently pious minister in a central situation must be sought for to superintend it. And as the education of a missionary must be in many respects widely different from that of those who preach in Christian countries, it may be expected that every man of talents will unite his endeavours to render the plan of instruction as well adapted to answer the end in view, and in every respect as complete as possible. For the support of the seminary, and of the missionaries, funds must be provided. And I do not think I am too sanguine in my expectations when I say I am fully persuaded, that in every congregation among us annual subscribers will be found, and an annual collection granted; and that the produce of these, aided by occasional donations, and by legacies from the lovers of our Lord Jesus Christ, will be sufficient for maintaining at least twenty or *thirty* missionaries among the Heathen. What pleasing and glorious effects may result from their labours, it is impossible for the human mind to calculate.

With objects before us so grand, and prospects so delightful, I conjure you, Brethren, to exert yourselves in the cause of your Redeemer, and of perishing souls. An insulated individual, and not having an opportunity of consulting with others, I take this method of recommending the subject to your serious attention. Think of it in your most pious moments. Let it be matter of prayer before God; and make it the topic of your conversation one with another. As it is the duty of pastors of the Church "to be forward to every good work," I call upon the ministers of the metropolis to consult together on this important subject, and without loss of time to propose some plan for the accomplishment of this most desirable end; that "our Lord Jesus Christ may have the Heathen for his inheritance, and the uttermost parts of the earth for his possession."

26th August 1794. AN EVANGELICAL DISSENTER.

OBITUARY.

Peaceful Death of Mr. Hear.

WEDNESDAY, May 7, 1794, died Mr. Hear, late of Atherſtone in Warwickſhire, aged 41. In the early part of his life, unreſtrained by religious education, or pious example, he launched into thoſe follies which in general carry away the thoughtleſs youth. An indulgent Providence had determined he ſhould not long employ his powers in thoſe deſtructive ways. When engaged one day in the exerciſe of fiſhing, as he was caſting the net, he uttered an oath dreadfully impious. His mind was immediately ſeized with horror, and he reſolved never to ſwear again. Soon after this he met with a book entitled, "The Cries of Jeſus," which was made particularly uſeful to him. He had no ſooner read it than he diſcovered himſelf to be a poor guilty ſinner, and that without an intereſt in Chriſt he muſt be wretched for ever. He alſo peruſed another book, entitled, "David's Repentance," from which he derived much profit.

He remained for ſome years without any opportunity of hearing the Goſpel preached, except a few times at St. Mary's Chapel, Birmingham. But during this period he lived a life in all reſpects becoming the Goſpel. His change was viſible to all his friends, and praiſe reſounded to God from the lips of every beholder, in their acknowledgments of the propriety of his conduct, and the piety of his ſpirit.

Soon after Mr. H. married, he ſettled at Atherſtone. Here, enlarging his connexions with the world, and engaging his buſy thoughts too much with ſecular affairs, he became unmindful of that rectitude which before he had ſo ſtrictly regarded. He continued in a backſliding ſtate for ſome years; but always cheriſhed the hope that God would reſtore him, and bring his wandering feet back. At length the happy moment arrived which he had long hoped for; when God renewed his favours, and revived his work of grace on the wanderer's heart.

About eight or nine years ago, the Goſpel, by the kind hand of God, being brought into the neighbourhood of Atherſtone, he was induced to attend. On his return, the firſt Sabbath he heard it preached, he exclaimed to a friend, "This is what I wanted: This is what I have wiſhed for ſome years." From this time he was ſteady in his attendance; but the revival of God's work upon his ſoul was gradual. It appears that it was ſome time before, in all things, he adorned the doctrine of God his Saviour.

When the Goſpel was firſt preached in Atherſtone by the Rev. G. Burder, J. Moody, J. Hewitt, J. Evans, &c. he ſtood forward in its ſupport and defence. His profeſſed attachment to the cauſe of Chriſt ſoon rendered him an object of contempt to the whole town: And on one occaſion he was ſurrounded with a mob, and much abuſed, and on another, the windows of his houſe were broken, and fire caſt into the rooms. But amidſt all theſe accumulated trials, ſo hard for fleſh and blood to bear, he was never heard to revile his enemies; but, like the innocent Jeſus, prayed for his perſecutors, and bleſſed them that curſed him.

Between two and three years ago it pleaſed God to ſuffer a complaint, with which he had been long exerciſed, to increaſe its mortal force. And

though racked with all the agonies which attend the gravel and ſtone, whenever his pains were mentioned, his language was, "I have much to be thankful for. I am ſurrounded with mercies." In ſhort, his pains and ſorrows, however ſevere to nature, appear to have been abſorbed in the conſciouſneſs of the love and goodneſs of God.

For ſome time before he departed, he appeared quite dead to this world, and his mind occupied with the glories of a future ſtate. During part of his indiſpoſition, the politics of the day courted his attention; and he read and inquired after the news. But, declining this practice, rather ſuddenly, a friend aſked him the reaſon; he anſwered, "I found it engroſſed too much of my attention, and interrupted my communion with God."

When confined to his bed, Mrs. H. one day ſeeing tears flow from his eyes, aſked him the cauſe of his weeping; he replied, "My dear, theſe are not tears of grief, but tears of joy!"

When near his departure, a friend made ſome remarks relative to his leaving this world, and going to heaven. "Heaven (ſaid he), my heaven is begun now!"

At another time, while a perſon was rubbing his legs, which were in much pain, he exclaimed, "What is this to what I deſerve?" And on a ſimilar occaſion, "What is this to what Chriſt ſuffered for me?"

A ſacred regard for the honour of religion burning in his throbbing breaſt, he addreſſed himſelf one day to ſome company preſent, ſaying, "See what religion does; it ſticks by a man in his dying moments." And willing to preach Jeſus when he thought his dying ſtate might give weight to his advice, he addreſſed a Gentleman who ſucceeded him in his buſineſs in the moſt affecting manner: "Look (ſaid he), and ſee a poor dying creature juſt dropping into eternity: What could ſupport me but the grace of God?" And after proceeding in this pointed ſtrain, he exhorted him with all the affection of a father and Chriſtian to fly to Chriſt for mercy. The force of his words was felt, and tears guſhed from the young man's eyes.

He lay for ſome time before his death racked with great pain, and almoſt ſpeechleſs, conſtantly lifting up his hands as if in the exerciſe of prayer: And a few minutes before he departed, raiſing his arms, he cried out with ſome ſtrength of voice, "Come Jeſus, come quickly," and then fell aſleep, and paſſed to glory.

Thus an humble follower of the Lamb of God ended his race below. In his family he was an affectionate huſband, father, and maſter; in the church an ornament to the cauſe of Chriſt; and in his connexions with the world, malevolence found no pretext for ſlander.

Infidelity may ſcoff at theſe teſtimonials of the power of the religion of Jeſus, and ſceptics may ſuppoſe that what is attributed to the ſupernatural aid of the grace of God, is nothing more than the efforts of ſtrong reaſon: But till their ſchemes can inſpire the ſame devout fortitude in the proſpect of death and peace in view of eternity, they muſt bluſh, and reſign the palm to the doctrines of the croſs.

On Sunday evening, May 25, a funeral ſermon was preached to improve the event, from Iſa. lvii. 2. "He ſhall enter into peace."

Grace displayed in the Experience of W. Anderson.

To the Editor.

DEAR SIR, *Sutton, July 21st, 1794.*

I HAVE sent you a remarkable display of divine grace towards perhaps as ignorant and as guilty a creature as you ever knew. Should you think it suitable for the Magazine, it is at your service.

I am, dear Sir, yours affectionately,
JOHN KIRKPATRICK.

WILLIAM ANDERSON, the subject of the present memoir, was a native of Ireland. Whether he wandered from his native country altogether in the exercise of filial obedience, is not so certain; however, it is a pleasing reflection, that the wanderings of the Lord's chosen ones are never permitted eventually to lead them from God, but are often overruled, like Saul's wanderings to Damascus, for the accomplishment of the gracious purposes of Him, "whose council shall stand, and who will do all his pleasure."—Divine Providence permitting him to be seized by a strong consumptive disorder, whilst he was engaged in his lawful occupation, after being laid aside for some few months, and feeling his complaint increasing, I was sent for to him in the beginning of May, and found him in the greatest distress, being, in his own apprehension, near an eternal world. As his terror seemed to arise only from a fear of divine wrath, and feeling it a weighty though painful duty, I conversed with him of the evil nature of sin, insisted upon the necessity of feeling, and being humbled for it, and that God being infinitely holy, was under the necessity of punishing impenitent sinners; and then in the most familiar manner opened the nature of the Gospel, and the freeness of divine mercy to him, and all who felt their need of it. After prayer I retired; not knowing what would be the result. It was with peculiar pleasure, upon my return from a journey which I took the next day, I received the grateful information that he saw and felt his awful state as a condemned mortal, and that there was pleasing evidence, that his heart was opened to receive Christ Jesus the Lord. I often visited him after this, till he fell asleep in Jesus, and found my own mind particularly affected with this display of divine grace. He was a wonder to himself; he was astonished he could never see his sin and danger before; he now expressed his abhorrence of his past transgressions, and was greatly struck with the forbearance of God, that he was not cut down when going forward in his disobedience. Sin appeared altogether odious to him, as committed against an infinitely holy and gracious God, and the Lord Jesus, who in compassion had died for sinners. The Gospel was now highly desirable, he saw its suitableness to himself, and felt his mind exceedingly engaged by the discoveries of divine grace; he oft dwelt upon the pleasing theme, "The sting of death is sin; but, thanks be to God, through Jesus Christ we have a victory." It was his very language, Thanks be unto God for Jesus Christ. He informed me he had been concerned before at times for his soul, but no sooner did temptation offer, than he fell into his old sins; but he hoped and believed God had now given him such light and comfort, that he was a monument of mercy; he was convinced God only could enlighten his mind, and change his heart; he blessed him for giving him such knowledge and such desires. As he conceived himself unworthy of every mercy, he particularly noticed the gentleness of his affliction, and how mercifully God brought him down. It was with the greatest submission and willingness he bore his affliction. He observed, he

might have been in torments of body, or in future miſery; but having obtained mercy, he had all. So far from murmuring, he often admired Providence in afflicting him, in bringing him down, and cauſing him in any meaſure to be noticed; he once expreſſed himſelf, that he ſhould have been happy to have departed that afternoon, had it been the Lord's will, for he was extremely comfortable through Jeſus Chriſt in proſpect of his diſſolution, but that he was willing to wait the Lord's time, and to bear his hand, for he was a ſinner. With this ſubmiſſive yet lively hope, he continued till June 15th, when he committed his ſoul to God. "Is not this a brand plucked out of the fire?" J. K.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Hiſtory of the Church of Chriſt. Volume the Firſt, containing the three firſt Centuries. By Joſeph Milner, *M. A. Maſter of the Grammar School in Kingſton upon Hull.* 8*vo.* 584 *pages.* Dilly, Mathews, *London*; Merrills, *Cambridge*, *&c.*

AUTHENTIC *hiſtory* is properly eſteemed intereſting by mankind in general. The hiſtory of *religion* is peculiarly ſo to a real Chriſtian. In reading the New Teſtament attentively and impartially, and taking a ſerious view of the preſent ſtate of Chriſtianity, we are unavoidably ſtruck with the vaſt difference between what was at firſt inſtituted by our Lord, and what is now practiſed by thoſe who are called his followers. Eccleſiaſtical hiſtory is the medium which connects and illuſtrates theſe objects. But the manner in which it has been treated by many learned and laborious writers has left room for diſſatisfaction in the minds of thoſe who believe the kingdom of Chriſt to be "not of this world;" and to conſiſt, not of ſpeculative opinions, nor external forms, but of "righteouſneſs, peace, and joy in the Holy Ghoſt." Mr. M.'s work is deſigned to ſupply this deficiency; and we are happy to ſee the taſk undertaken by ſo able a hand. It is evidently long ſince his mind was firſt impreſſed with the idea. His refutation of the late Mr. Gibbon led him to collateral reſearches, and his more recent publications have diſcovered a gradual advancement toward the preſent performance.

Amidſt the numerous difficulties that occur in writings of this kind, one is, *where* to *begin*. Mr. M. purſuant to his plan of tracing the remarkable effuſions of the Holy Spirit, commences his narrative with that which took place on the day of Pentecoſt, ſubſequent to our Lord's aſcenſion. A conſiderable ſpace in his volume is, of courſe (like the chief part of Mr. Newton's, his predeceſſor in this line), occupied by the hiſtory of the New Teſtament, and is therefore liable to be thought unneceſſary, as well as to appear heterogeneous with the collections from uninſpired writers. Perhaps theſe objections might have been obviated, and every thing eſſential to the author's plan included, by ſubſtituting a *review* of the ſtate of Chriſtianity at the *cloſe* of revelation. But

we

we can assure our readers that their time will not be lost in attending to this part of the work. It contains judicious and profitable remarks on the labours and writings of the Apostles, and lays a solid foundation for future accounts of the spiritual work of God. It is comprehended in half the extent of Mr. Newton's performance, as the observations are less diffuse. The method also differs, being topographical instead of chronological. This, like every arrangement of general history, has its inconveniences; but it is suitable to primitive Christianity, which admitted of no divisions but those occasioned by remoteness of situation. We heartily wish that no other separations subsisted at this day among *real* Christians. Mr. M. follows the multitude of ecclesiastical historians in adopting the distribution into *centuries*, which produces unnatural interruptions to the usual course of human events, and, at least equally, to that of the Gospel of Christ. Under the remaining account of the *first* century our author treats of the progress and persecution of the church in the reign of Nero, and the succeeding emperors; and the lives, characters and deaths of the Apostles, and most celebrated evangelists. Here we think he mistakes in addressing the epistles of Peter to *Hebrew* converts *only*. He properly rejects the epistle ascribed to Barnabas, as unworthy of him; and we apprehend he might have done the same as to the *Shepherd* of Hermas. He quotes the *first* epistle of Clement at large, without taking any notice of the *other* which has been attributed to him, and has as much internal though less external evidence. He gives the quotations, here and elsewhere, from ancient authors, in a spirited version of his own, in which we have found few inaccuracies. He treats also in general terms of the heresies, considering the *Gnostics* to be the same with the *Docetæ*, and usually calling them by the latter name. He observes that *their* error, and that of the *Ebionites*, although the reverse of each other, were united in their tendency to set aside the atonement of Christ. He compares the latter to the modern Socinians, the former (less happily) to the Arians, who, we believe, do not in general deny the atonement. He adds, "the Trinitarians were then the body of the church; and so much superior was their influence and numbers, that the other two were treated as heretics. At present the two parties who agree in lessening the dignity of Christ, though in an unequal manner, are carrying on a vigorous controversy against one another, while the Trinitarians are despised by both as unworthy the notice of men of reason and letters. Yet I shall beg leave to insist on the necessity of our understanding certain fundamental principles as necessary to constitute the real Gospel. The divinity of Christ, the atonement, justification by faith, regeneration, we have seen these to be the principles of the primitive church, and within this inclosure the whole of that piety which produced such glorious effects has been confined; and it is worthy the attention of learned men to consider whether the same remark may not be made in all ages." p. 154. In assigning the dates of

of this period the Author judiciouſly follows the arrangement of Dr. Lardner, which might however have received ſome corrections from the later deciſions of Michaelis. In the remainder of the volume Euſebius becomes of neceſſity his principal guide. It may be of uſe to mention that his numerous references to the father of eccleſiaſtical hiſtory agree moſtly with the chapters of the old Engliſh tranſlation, which differ from thoſe of the original.

The *ſecond* century opens with the correſpondence between Pliny and Trajan on the perſecution of Chriſtians. On this the following remarks are introduced: "The moral character of Pliny is one of the moſt amiable in all Pagan antiquity; yet does it appear that he joined with his maſter Trajan in his hatred of Chriſtians. In the courſe of this hiſtory many inſtances of the ſame kind will occur."—"But how is it to be accounted for that men, who ſeem enamoured with the beauty of virtue, ſhould turn from it with perfect diſguſt, and even perſecute it with rancour, when it appears in the moſt genuine colours? Let thoſe who imagine ſuch men as Pliny to be good and virtuous in the proper ſenſe of the words, try to ſolve this phænomenon on their principles. On thoſe of the real Goſpel the queſtion is not hard to be determined."—"The truth is, virtue in Pliny's writings, and virtue in St. Paul's, means not the ſame thing. For humility, the baſis of a Chriſtian's virtue, the Pagan has not even a name in his language. The glory of God is the end of virtue in the one, his own glory is the end of virtue in the other." p. 103. The Author does juſtice to the candour of the emperor Antoninus Pius, and marks with indignation the cruelties perpetrated under his ſucceſſor Marcus Aurelius, the philoſopher, and author of the Meditations ſo generally admired. It ſeems neceſſary here to ſuggeſt, that Euſebius, in his account of the thundering legion, ſpeaks of Marcus Aurelius as the *brother* of Antoninus Verus, to whom he imputes the perſecution of the church. By the latter he might mean *Lucius Verus*, who was colleague with Marcus Aurelius in the empire. If we ought to regard *him* as the chief enemy of the Chriſtians, it will partly account for the reverſe of their condition after *he* aſſumed the government, from what it had been whilſt Aurelius reigned along with Antoninus Pius. The character of Juſtin Martyr is well illuſtrated, and extracts from his Apologies and Dialogue are given. Upon this part we beg leave to obſerve to Mr. M., that when he tranſlates ὑπ' Οὐρβίκιος ἐκολάσατο, "who *had been* puniſhed by Urbicius," (p. 211.) he ſeems to have departed from the original. An objection is liable to be raiſed againſt the paſſage quoted by him, p. 218, to prove Juſtin's worſhip of the Trinity, as the Greek, in its preſent ſtate, might bear a conſtruction favourable to the worſhip of angels likewiſe. But a ſubſequent paſſage of the ſame Apology, § 16, is more diſtinctly expreſſed, and vindicates Mr. M.'s interpretation of the former.

In the *third* century the great and eccentric *Origen* introduces himſelf to the author's frequent, though ſeemingly reluctant, notice.

tice. *Cyprian* affords him a more satisfactory subject of contemplation. A particular narrative of the life of that pious and eloquent man, with copious extracts from his epistles, occupy seven chapters of the work; and another is devoted to a parallel between him and Origen, in which it is not to be doubted to *whom* the palm will be assigned. In speaking of the contrast they exhibit as to *simplicity* of taste for the real doctrine and spirit of Christianity, he observes, "One remarkable consequence of this difference of character was, that while Origen could gain the favour of the great among the Pagans, and be heard by them with patience, Cyprian could not be endured in his preaching or writings but by real Christians. And another is this, that while it is no easy thing to vindicate the soundness of the former in Christian principles, the latter stands in full perspicuity Christian throughout. Such is the difference between a man of simplicity and a man of philosophy in religion; and one may on this occasion compare the effect of a philosophical and of a philological spirit. Origen had the former, Cyprian the latter. For eloquence was his forte, and he possessed all the powers of it in a very high degree, according to the taste of his age, which was far from being the best. May it not be said that grammar, history, criticism, oratory, taught and acquired, with a proper subordination to divine grace, and regulated by common sense, are much less dangerous, and, in their way, more useful endowments for a minister of Christ than philosophy of any kind, metaphysical or natural?" p. 492.

Mr. M. dwells upon the numerous *martyrdoms* of the several ages, as they furnish substantial and edifying instances of the power of real godliness, although sometimes mixed with enthusiasm, and sometimes abused to the purposes of superstition. In those of the third century we wish he had rested less upon the information of *Fleury*, who refers to the *Decian* persecution the martyrdom of Pionius, which Eusebius asserts to have taken place about the time when Polycarp suffered, almost a hundred years earlier. If we cannot read of the torments endured by these heroic witnesses for Christ without harrowing up every sympathetic affection, they have, at the same time, a powerful tendency to promote self-examination, as to the sincerity and strength of our own faith. Whilst the lamentable declensions of the Christian church, whensoever it enjoyed freedom from persecution for a considerable term of years, most strikingly exemplifies the necessity of afflictions during our continuance in this world. In Mr. M.'s frequent quotations from the Fathers the evil of *schism* is of course very often attacked, but it attains to its greatest magnitude in the third century. The Novatians are considered by him as the earliest body of *Dissenters*, having separated from the church at that time merely on account of its discipline. The Author treats them with candour, allowing the purity of their doctrine and morals. As he usually speaks of them by the term "Dissenters," it may be

proper to obſerve that they have little reſemblance to the various claſſes now included under that general denomination. Had we not already ſo much enlarged, we ſhould gladly have extracted Mr. M.'s view of church-government, and his cloſing vindication of the ſtreſs laid by him upon the ſyſtem of doctrines which he profeſſedly aims to ſupport. In finiſhing the volume we find freſh cauſe to regret that he did not digeſt his work into periods inſtead of centuries, as his narrative breaks off in the midſt.

A principle of impartiality, and a wiſh for the removal of every obvious imperfection from a production of intrinſic and peculiar value, have been our ſole inducements to point out ſome inſtances in which it ſeems to be in need of correction. From the ſame motives we muſt expreſs our concern that a writer who has made ſo profitable an uſe of thoſe original authorities which he has conſulted, ſhould not have had early acceſs to books ſo common as the Magdeburg Centuriators, and the two treatiſes of Athenagoras. Among ſerious compilers of church hiſtory we think Dr. Gillies deſerved mention. We likewiſe wiſh that, in a future edition, Mr. M. would deſcend to a correction of his ſtyle, which, though manly and energetic, is often harſh, and ſometimes obſcure. The frequent recurrence of "out-pouring, mother-church, graphically delineated," &c. might eaſily be avoided: But eſpecially we would requeſt him to correct the ſentences in which an ambiguous or too remote poſition of the poſſeſſive pronoun renders it very difficult to diſtinguiſh the antecedent to which it ſhould refer. In ſome places we alſo remark tranſpoſitions unnatural to the Engliſh language; and periods are ſometimes inſerted where the ſenſe requires a ſhorter pauſe.

Mr. M.'s deſign and avowed plan will doubtleſs be offenſive to all who are of oppoſite ſentiments in religion. Their cenſure he will eſteem no diſgrace. As men naturally view the ſame objects in a different point of light, the arguments and authorities he has uſed will probably appear to many not always ſo deciſive as they have done to the author, or as they do to ourſelves. We cannot but think, however, that Mr. M. has much ſtronger ground for his concluſions than thoſe who have appealed to ſimilar authorities in defence of a contrary ſyſtem. In bringing forward only what *he* has thought worthy of credit, he will certainly meet with readers whoſe faith is *leſs* comprehenſive. He conſiders the prejudices of the preſent age as inclining toward *ſcepticiſm* (chiefly we ſuppoſe among the learned) and *ſchiſm*, which he ſeems to apprehend ſtill more general. From *theſe* prejudices, as well as that of placing an undue importance in *formal* differences, he appears to be completely free. He is an advocate for power in the clergy, but has not executed the arduous taſk of defining its nature and extent. The Scriptures evidently require ſome kind, and a conſiderable degree, of ſubmiſſion from a church to its miniſters; but, as this muſt be voluntary, it is probable that (like the obedience of a wife to her huſband) it will uſually be a matter of diſpute, rather than of practice.

tice. It is unbecoming in miniſters to extort even a proper ſubmiſſion. The Apoſtles avoided this; and none of the various characters who have aſpired to the honour of ſucceeding them have been equally qualified or entitled to advance the claim. It ſeems ſtrange that the independent congregations, for whoſe diſcipline Mr. M. can find no trace of example in the primitive ages, ſhould be the only deſcription of profeſſed Chriſtians that has in this country preſerved, for a long ſucceſſion of years, unadulterated, the very doctrines which he is ſupporting.

We earneſtly recommend this uſeful and important work; and are glad of *another* occaſion to introduce to our readers a ſolid and laborious performance adapted to their feelings and general comprehenſion. As Mr. Fuller's late publication ſufficiently proves that practical godlineſs has, in the *preſent* age, an intimate connection with evangelical doctrine, Mr. M.'s will ſhow them that it *was ſo from the beginning*. If perſons of ſound learning, or eminent genius, are juſtly commended for familiarizing their compoſitions to the capacities of children, ſurely a higher praiſe is due to thoſe who clear the thorny paths of controverſy, or explore the intricate mazes of hiſtory, ſo that "a wayfaring man, though a fool, may not err therein." Mr. Milner has taken great pains, diſplayed much ability, and done important ſervice to the cauſe of Chriſt. We hope, and pray, that he may be preſerved, enabled, and encouraged, to proceed with and complete his laudable undertaking.

Sermons on the Divinity and Operations of the Holy Ghoſt. By Robert Hawker, *D. D. Vicar of the Pariſh of Charles, Plymouth, and formerly of Magdalen Hall, Oxford. Octavo. Pages* 442. *Price* 6*s. boards.* Deighton, *London*; Hazard, *Bath*.

Though none of the doctrines of our holy religion are more eſſential to the ſecurity, improvement, and happineſs of the people of God, few have met with a more determined or violent oppoſition than thoſe which relate to the perſon and work of the Holy Spirit. While the bold follower of *Socinus* cuts down at one undiſtinguiſhing ſtroke the whole of theſe delightful and intereſting truths, many a zealous defender of the Deity of the Holy Ghoſt, with leſs conſiſtency, but with equal ſeverity, rejects his ſpiritual operations on the heart; and, while he flings his invectives with the malignity of *Shimei*'s curſes at the proud ſons of ſcience, who refuſe to believe what they cannot comprehend, ſtamps the names of *enthuſiaſt*, *viſionary*, *fanatic*, on every one who dares to embrace an article of faith, which the Chriſtian feels to be the life and ſupport of his ſoul. Fierce and frequent however as theſe aſſaults may be, we humbly conceive it to be equally injurious to the cauſe of religion, and inconſiſtent with the character of the diſciples of the lowly Jeſus, to return "railing for railing." Had the friends of the Goſpel, inſtead of filling their diſcourſes with ſevere cenſures and reproaches, and hurling firebrands at every antagoniſt,

endeavoured, agreeably to the advice of the Apoſtle, "in meekneſs to inſtruct thoſe that oppoſe themſelves," we believe that the cauſe and glory of God would have been more effectually promoted. Far be it from us, under the ſoft and gentle name of *moderation*, to conceal an indifference to the doctrines of the Goſpel, or to attempt in the leaſt degree to diminiſh their importance; we hope ever to eſteem them as invaluable poſſeſſions, and to ſupport and defend them with the utmoſt activity. But as the man who wanders from the path of truth appears to be an object of pity rather than of contempt, and to need our prayers rather than our cenſures, we conſider forbearance, affection, and argument, as preferable to ſtern and paſſionate declamation. Harſh invectives may drive a wanderer further from God, but will ſeldom reclaim him; and may often materially injure the cauſe which they were intended to ſubſerve. Error, like a ſerpent, will frequently bite the hand that torments it, and diffuſe the malignant poiſon which we wiſh to deſtroy. But cruſh it with ſound and weighty argument, its efforts will ceaſe to be injurious, and perhaps, after a few more feeble ſtruggles, it will expire by its wound.

Reflections of this nature may poſſibly occur on reading the excellent ſermons before us, on the "Divinity and Operations of the Holy Spirit." While the author, with a zeal becoming their importance, ſupports the truths which he is engaged to defend, he refrains from thoſe warm and bitter expreſſions which have a tendency to irritate, rather than convince the mind of an adverſary; and while he diſcovers the humility and piety of the Chriſtian, he diſplays the ability of a cloſe and forcible reaſoner. The arguments in ſupport of what is advanced, which are taken from the *ſacred magazine* of wiſdom and knowledge, are ſelected and handled with conſiderable judgment. If every part of this work be not equally vigorous, on the whole it is written in a very pleaſing and profitable manner. The language is manly, animated, and not unfrequently nervous. The compoſition is generally very correct, and no leſs calculated to pleaſe the man of a cultivated taſte, than the perſon who regards *merely* his religious improvement. Though the nature of this work be profeſſedly argumentative, the author has interſperſed many practical and experimental obſervations, which will relieve the attention, and render theſe diſcourſes more acceptable to thoſe, who ſhun the field of controverſy and the din of polemical divinity, and wiſh to enjoy in calm tranquillity the invaluable treaſures of the Goſpel.

The firſt of theſe ſermons is entirely preliminary, and is deſigned to prepare us for the inveſtigation of the ſublime and intereſting ſubjects which follow. As a ſpecimen of the author's manner and ſtyle, we ſelect the ſubſequent remarks on the uſe of reaſon in religion. After ſpeaking of its weakneſs and mutability, he ſays,

"From theſe conſiderations I venture to conclude that reaſon, though among the properties of our nature, the nobleſt and the beſt; and though it raiſes man to that exalted rank in the ſcale of exiſtence,

exiſtence, which he holds in the univerſe, is nevertheleſs incompetent in divine things to be the guide of religious life. Her province reaches not ſo far. Her office is more humble. As the handmaid to revelation, her duty is to follow with becoming reverence the footſteps of her miſtreſs, to poſſeſs a juſt ſenſe of her own inability, to acquieſce in whatever is propoſed to her upon proper authority; and, wherever the ſubject exceeds her powers of clear apprehenſion, to be thankful for thoſe little portions of it, which ſhe is capable of receiving: Conſcious that, whatever imperfections may appear, theſe are in herſelf, and not in the divine ſubjects contemplated. As the inability of beholding bright and dazzling objects, does not proceed from any defect in the objects themſelves, but wholly from our weakneſs of viſion; ſo, in like manner, the great truths of religion, which appear myſterious to us, are ſo from no other reaſon, but becauſe our capacities are inadequate to their comprehenſion. But as the eye of the body, though incapable of beholding the face of the ſun, when ſhining in his brightneſs, will yet, from the reflection of his rays, be excited to the full uſe of its faculties, and derive ability to perceive the objects around; ſo the eye of the mind, through the medium of revelation, will be qualified to gather ſufficient information for all the purpoſes intended, from the great Source of light in the intellectual world, which, without ſuch intervention, would become too bright a contemplation for a being merely human to bear. It is to revelation therefore that reaſon muſt have recourſe for aſſiſtance, and to her ſubmit the ſupreme direction of her conduct. And under her tuition we ſhall find, that though the powers of reaſon in the acquirement of religious knowledge be circumſcribed within ſcanty limits, yet her office becomes neither inconſiderable nor unimportant. Her duty is to examine into the certainty of the truths propoſed; to weigh maturely the nature of the evidence with which they are ſupported; and in their inveſtigation, to uſe the ſame diligence as if no ſuperior direction were neceſſary to guide the judgment. And while a man thus employs the underſtanding God has vouchſafed him, with the humility of a dependant, ſhort-ſighted being; while a ſenſe of human weakneſs prompts him to be continually ſupplicating divine aid; and he walks with that caution through the myſterious paths of the ſacred ſcience of revelation, which the preſent dark and doubtful ſtate he is in requires, being neither too credulous to decide haſtily, nor too ſceptical to refuſe all conviction; he is then certainly exerting the diſtinguiſhing gift of reaſon to the utmoſt of her powers, and may humbly hope upon every occaſion, where reaſon becomes incompetent to decide, revelation will be ready to direct; and the deficiency of man will be ſupplied by the inſtruction of God. As the ſtar which guided the wiſe men in their journey, while earneſt in their inquiries to find out the new-born Saviour, went before them in the very moment they needed the benevolent director, until it came and ſtood over the ſpot where the great object of their pur-

ſuit was; ſo may we hope ſome ray of grace will direct our ſteps in the trying ſeaſons of uncertainty, while exploring the divine truths of religion, that we may ſee the things *which are freely given to us of God*. But unleſs the light of heaven illumines the darkneſs around, in the very midſt of the fulleſt teſtimonies of truth, we ſhall ſee them not. Our caſe will be exactly ſimilar to the ſervant of the man of God, who ſaw not the horſes and chariots of fire with which the mountain was filled, though they encompaſſed him on every ſide, until the Lord opened his eyes at the inſtance of the Prophet's prayer. Then, and not before, his powers of viſion were quickened to their office, and he ſaw things as they really were."

The ſecond ſermon contains an "Inquiry whether any traces can be found of the Holy Ghoſt, antecedent to our bleſſed Lord's miniſtration in the fleſh." In the third and fourth the perſonality of the bleſſed Spirit is proved from ſeveral paſſages of the Scripture expreſs to the purpoſe, and from the active and paſſive properties which he is ſaid to poſſeſs. The fifth, ſixth, and ſeventh diſcourſes contain a defence of his Deity. The eighth and laſt is of a practical nature, in which the author evinces a concern, not merely to defend the outworks of Chriſtianity, but to promote above all things the religion of the heart, and he concludes the whole with a pointed, pathetic, and affectionate addreſs to perſons of different ages and characters.

Strongly as we expreſſed our approbation of the Sermons on the Divinity of Chriſt *, we are much more pleaſed with the contents of the preſent volume, which we earneſtly recommend to the attentive conſideration of our readers in general, and miniſters in particular.

Though we have already exceeded our limits, we cannot diſmiſs this article without obſerving, with heart-felt ſatisfaction, that the Author's improvement in ſpiritual and evangelical knowledge, is ſo evident ſince the publication of his former Diſcourſes, that it brought to our recollection thoſe words of Solomon, "The path of the juſt is as the ſhining light, which ſhineth more and more unto the perfect day."

Letters to his Friends, by the Rev. John Parker, *late Miniſter of the Goſpel at Wainſgate, in Wadſworth, near Halifax. With a Sketch of his Life and Character. By* John Fawcett, *A. M.* 12*mo. Pages* 214. *Price in boards* 1*s.* 6*d. Bound* 2*s.* Wills, Johnſon, *and* Button. 1794

Epiſtolary writing is a ſpecies of compoſition both uſeful and entertaining. As it approaches nearer than any other to converſation, it is better calculated to introduce us into a familiar acquaintance with the writer; who, while he freely communicates his ſentiments to his friends, unintentionally diſcloſes the diſpoſition of his mind, and thereby exhibits his own character. Here, as Dr. Blair very pertinently expreſſes it, "we look for *the man*, not for *the author*." All ſtiffneſs and formality are thrown aſide: We

* See the Magazine for January laſt, page 41.

ſee him, as it were, at home, in a kind of undreſs, and in a ſituation which allows him to be at eaſe, and to give vent, occaſionally, to the overflowings of his heart.

In the letters before us, Mr. Parker appears in a very amiable light. His abilities as a man, and his piety as a Chriſtian miniſter, are eminently conſpicuous. Had they all been deſigned, by the excellent author, for public inſpection, a ſameneſs of expreſſion and ſimilarity of idea, which ſometimes occur, might probably have been avoided. But none of them are written in a ſuperficial or negligent manner. They are evidently the production of a vigorous enlightened mind, and diſplay a fertility of invention and a juſtneſs of thought, though compoſed with all the openneſs of friendſhip.

From the ſketch of Mr. Parker's life and character, judiciouſly drawn up by his friend Mr. Fawcett, and prefixed to theſe letters, we learn, that he was brought under ſerious impreſſions at an early period of life. For a conſiderable time he laboured under ſevere conflicts reſpecting his ſpiritual ſtate. At length, having been prevailed upon, by the preſſing invitation of the perſon with whom he reſided, to take a ride and hear that eminent ſervant of Chriſt, the late Mr. *Grimſhaw*, of Haworth, he was happily delivered from his deſpondency. Bodily infirmities, and the diſtance of his reſidence from Mr. Grimſhaw's pariſh, prevented a frequent attendance on his miniſtry; and the clergymen, whom he was accuſtomed to hear, being incapable of affording him any ſatisfaction reſpecting the important doctrine of a ſinner's juſtification; he with great reluctance left the church, to which he had a ſtrong attachment, and ſat under the preaching of the late Mr. *Alvery Jackſon*. In proportion as he increaſed in knowledge, his prejudices againſt the Diſſenters diminiſhed, and after ſome time he became a member of the ſociety under Mr. Jackſon's paſtoral care. His friends, perceiving that his abilities were very conſiderable, perſuaded him to exerciſe them in public preaching. When it was at firſt ſuggeſted, he revolted at the idea, conſcious of his own inability; but being overcome by the unwearied importunity of the church to which he belonged, he attempted, in 1753, to expound and improve ſome portion of the ſacred Scriptures. For ſeveral years he preached, occaſionally, with great ſucceſs, at Barnoldſwick, Bolland, and many other places; and, in 1764, he ſucceeded Mr. Jackſon, at Barnoldſwick, as the ſettled miniſter of the congregation. Here he laboured diligently and faithfully for many years, till, by a complication of diſorders, chiefly of the nervous kind, he was incapable of fulfilling the duties of his office, and then he reſigned it, together with its emoluments. After a patient ſubmiſſion to the will of God, in ſickneſs and ſilence, his complaints were ſo far mitigated that he began to make little excurſions, and to officiate as a ſupply in ſuch congregations as needed his aſſiſtance. In the year 1790 he accepted an invitation from the church at Wainſgate; to which place he removed with his family. Here this good man

finiſhed

finiſhed his courſe, on the 29th of May 1793, in the 69th year of his age. A few days before he died, as if he knew that his departure was at hand, he preached his laſt ſermon from that memorable text, Phil. i. 21. *For me to live is Chriſt, and to die is gain.*

Previouſly to his death, he committed his papers to the care of Mr. Fawcett, with permiſſion to examine, digeſt, and correct ſuch of them as might be deemed worthy of publication. To this gentleman we are indebted for this judicious ſelection of his letters, which we have peruſed with much pleaſure and profit, and which we ſincerely recommend to all true lovers of vital and experimental godlineſs.

Redemption, a Sermon. By the Rev. John Selkirk, *Preſbyterian Miniſter at Workington, Cumberland.* 8*vo.* *Pages* 38. *Price* 1*s.* Neill *and Co. Edinburgh.* Chapman, *London.*

This is a plain, good diſcourſe, on a very important ſubject. "We have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace." Eph. i. 7. Having explained the nature of redemption, and conſidered that the manner in which it was accompliſhed was "through the blood of Chriſt," a phraſe which comprehends the whole of his obedience unto death; Mr. Selkirk adduces ſeveral arguments to prove, that notwithſtanding the ſatisfaction made by Chriſt to the offended juſtice of God, the ſins of men may be ſtrictly ſaid to be *freely* forgiven, and that the grace of God is illuſtriouſly diſplayed in this method of ſalvation. The inferences drawn from theſe premiſes are ſolid and judicious, and the application to the conſciences of ſaints and ſinners is not altogether deſtitute of animation.

A Funeral Sermon, on the Death of Mr. J. J. *jun. preached at Bentinck Chapel, St. Mary-le-bone. on Sunday Evening, February the* 23*d,* 1794, *and publiſhed at the Requeſt of the Congregation. By* Baſil Woodd, *M. A. Miniſter of Bentinck Chapel, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Honourable the Earl of* Leiceſter. *Octavo.* 34 *pages. Price* 6*d.* Watts, Rivington, Martin, Mathews, *and* Meredith.

This diſcourſe is plain, ſerious, and profitable. It was occaſioned by a truly merciful diſplay of divine grace, in the reſtoration of Mr. J. J. from a long-continued ſtate of backſliding. The text (Jer. xxxi. 18, 19, &c.) is well adapted to the ſubject. The narrative of the experience of the deceaſed, and the pertinent obſervations by which it is followed, are calculated to alarm the conſciences of the careleſs, and to be uſeful to ſerious readers: and, as the profits ariſing from the publication are devoted to the relief of a diſtreſſed family, we cannot but wiſh that the ſale of it may be extenſive.

POETRY.

POETRY.

A MINISTER'S REFLECTIONS

On hearing the Bell toll for one of his People.

HARK, O my ſoul, yon bell's tremendous ſound
Is heard thro' all the ſilent welkin round:
It ſpeaks the ſolemn, much-neglected call,
In accents loud, it ſpeaks to thee—to all.
The ſound ſhould ſpread alarm thro' every heart,
But mine ſhould feel the moſt diſtinguiſh'd part.
Another ſoul, eſcap'd from earth's abode,
Is borne triumphant to the throne of God:
Convey'd by angels to the realms above,
Where ſaints made perfect chaunt the ſong of love:
Or, caſt indignant to the ſhades below,
Where Tophet's caverns echo ſhrieks of woe:
Where conſcience harrows up the guilty ſoul,
Where flames ſulphureous rage without control,
Where dread deſpair her endleſs empire keeps,
Where joy is never felt, where anguiſh never ſleeps:
Awful alternative! of endleſs joy,
Or pain without a cloſe, without alloy.
Strike, awful ſound! on mine attentive ear,
Let every breeze th' important leſſon hear.
Let me forget the trifles of an hour,
Eternity! engroſs my every pow'r!
And leave no room for aught to enter here,
But godly jealouſy and filial fear.

Another ſoul, remov'd from earth, to dwell
With God in glory, or the damn'd in hell!
No more my warning voice his ears ſhall hear,
To him no more my liſping tongue ſhall bear
The joyful meſſage from the court of Heav'n,
Of peace with God reſtor'd, and ſin forgiv'n.
My tongue! haſt thou been faithful to declare
God's total counſel without ſhame or fear?
My heart! haſt thou been rais'd on wings of love,
In ſupplication to the throne above?
Have I fulfill'd the faithful ſhepherd's part?
Had I my brother's future weal at heart?
O! ſhould he meet me at the bar of God,
And on my conſcience lay the guilt of blood!
The vital warmth grows chill thro' all my veins;
O! waſh me, blood divine, from all my ſtains!
But ſhould he meet me in that day of days,
And tell it to the dear Immanuel's praiſe,
That I was made the inſtrument of good,
While preaching Jeſus' all-atoning blood;
Then love divine ſhall fill my raptur'd ſoul,
And grace, triumphant grace, ſhall ſound from pole to pole.

ELAKISTOTEROS.

A SUMMER MORNING IN THE COUNTRY.

AN IRREGULAR ODE.

PART I.

"*Now morn her roſy ſteps in th' eaſtern clime*
Advancing, ſows the earth with orient pearl."
MILTON'S PAR. LOST, b. 5. l. 12.

NATURE with open volume ſtands,
Declaring, Lord, thy ſkilful hands:
Raviſh'd, I glance my eyes abroad;
In ev'ry beauteous page and line,
Thy love, thy pow'r, thy wiſdom ſhine,
All ſpeak thy name, the *wonder-working God.*

'Twas by thine all-creating word,
Earth's fabric roſe to praiſe its Lord,
Thy potent arm its moveleſs prop;
Each rolling year, and ev'ry hour,
It hangs upon thy ſov'reign pow'r,
And at thy all-diſſolving nod would into nothing drop.

Where'er I throw my views abroad,
I trace the footſteps of a God,

There's

There's not a ſpeck but doth my wonder raiſe:
This ball, and yonder more amazing ſkies,
Fill my whole ſoul with grand ſurpriſe;
I ſing, *How wondrous are thy works and ways!*

There's not an inſect, or a worm,
But, GREAT OMNIFIC! thou didſt form;
Thy table large provides them food:
Each leaf, and ev'ry beauteous flow'r,
Diſplay the touches of thy power;
Permit my humble echo, *All is very good* *.

Remote from buſy crowds, while thus I rove,
Employ'd on themes my contemplations love,
To heav'n by nature's golden ſteps to riſe:
See yon magnific ſcene! with dazzling rays,
SOL mounts his flaming car, and pours his blaze;
Chaſing the dreary ſhades, he brightens all the ſkies.

Night, ſable goddeſs! draws her veil aſide,
The *Queen of heav'n* her ſilver ſplendour hides;
The *ſtarry gems* to twinkle are not ſeen;
The *bats* are fled, and *owls* with hideous ſhriek,
Which did the ſilence of the ev'ning break,
Wrapt in her mantle, they'll return again.

The *fox*, a crafty felon, ſkulks away
At morn's approach, an enemy to day;
His cruel maw now gorg'd with th' feather'd brood;
The grove's ſweet ſymphony ſalutes the ruſtic's ears,
He riſes quick, and to his barn repairs,
Griev'd to behold the path beſtrew'd with blood.

Sweetly conſtrain'd by heav'n's kind love, I raiſe
A cheerful note to HIM of wonted praiſe,
Whoſe eye and arm have been my ſtay:
While ſlumb'ring ſenſeleſs on my bed,
From ev'ry danger he has freed;
Now ris'n, I taſte theſe ſweets, and hail the new-born day.

Aloft I caſt my wond'ring eyes,
And view the drapery of the ſkies,
And feel th' influence benign of PHOEBUS' golden rays.
Shine, GREATER SUN, upon this frigid heaſt,
Diſſolve this rock of ice, and bid the flint depart;
Diſpel the ſhades, pour light, and brighten all my days.

Great Fount of day, while thee I trace,
Trav'lling the vaſt, unmeaſur'd ſpace,
With ſuch expreſſleſs haſte;
Thou my exemplar bright ſhalt be,
O! aid me to reſemble thee,
And not a moment waſte.

See how the *lark*, on pinions ſtrong,
Cleaves through the air, and chants her ſong,
Hailing with grateful voice the light that's giv'n;
Higher ſhe ſoars with ſhriller note,
And higher, till her warbling throat
Seems, almoſt, to have join'd the themes of heav'n.

Juſt ſo my ſoul would mount above,
On wings of faith, and joy, and love,
In ſongs of ardent praiſe;
And riſing to yon worlds of light,
O! may ſhe ſtrengthen in her flight,
And notes of rapture raiſe!

But ah! how grov'ling here I lie,
My pinions clipt, I cannot fly;
Fond of earth's trifling toys;
Native of duſt, I ſeek the ground,
(Where that ſweet ſongſter's neſt is found;)
Nor can I ſoar aloft, to reach eternal joys!

OBSERVATOR.

* Geneſis, i. 31.

ON ACTS, XIX.

WHEN the Apoſtles ſpread the Saviour's grace
Among the heathen, ſuperſtitious race,
The ſelfiſh prieſts, enrag'd at truth divine,
And trembling for Diana's fruitful ſhrine,
Stirr'd up the crowd with bigot zeal to cry,
Great is Diana, Queen of earth and ſky!
But who are theſe baſe ſtragglers thro' our town, [down?
Who come to turn the world quite upſide
Ye fools, the charge is true; but—hold your hands—
Your world revers'd, the wrong ſide upward ſtands:
But truth doth error and itſelf explain,
And puts each thing in its right place again.

ALIQUIS.



REV. RICHARD CONYERS, L.L.D.

late Rector of St. Paul's

DEPTFORD.

THE

Evangelical Magazine,

FOR OCTOBER, 1794.

BIOGRAPHY.

MEMOIRS of the Rev. RICHARD CONYERS, LL. D. late Rector of St. Paul's, Deptford.

DR. CONYERS deſcended from a reſpectable family at Helmſley, in the North Riding of Yorkſhire. He was born Feb. 13, 1725. When young he was deprived by death of both his parents; but his loſs was, in a great meaſure, repaired, by the kind attention of an aged grandmother, who brought him up with tender ſolicitude. The ſtrict morality of her example, added to the prevalence of his own inclination, operated as an antidote to the follies incident to his age. He appears to have had ſerious impreſſions from his infancy, and remembered to have retired at a certain time from his play-fellows, when only five years of age, and to have run down a lane to ſay his prayers. He was very fond of going to church when a little boy, and if he happened to be at play when the bell tolled for any ordinary ſervice of the day, no ſolicitations of his juvenile companions could reſtrain his attendance.

His grandmother obſerving, with pleaſure, appearances ſo prognoſtic of future good, determined to train him up for the ſervice of the ſanctuary. His ſtudies preparatory for the Univerſity were conducted at a ſchool of conſiderable repute at *Cuckwold*, a few miles from Helmſley. Happy would it be for the moral world, were all parents, in bringing up their children to the ſacred miniſtry, actuated by ſimilar motives.

At a ſuitable age he was entered at Jeſus College, Cambridge, where his aſſiduity was unwearied, and his progreſs in every branch of uſeful literature rapid; eſpecially in the mathematics, in the ſtudy of which he took ſuperior delight. On leaving the Univerſity he was ordained to the Curacy of

Over-Carr, in the vicinity of *Pickering*, about twelve miles from Helmſley, which he ſerved more than five years.

While a conſcious regard to his parochial engagements forbad the leaſt relaxation of duty; *Helmſley*, the place of his nativity, the reſidence of his relations, and the circle of his young acquaintance, ſtill retained the precedence in his affections. Here he reſided with his much-beloved grandmother, and conducted himſelf towards the poor with ſo much benevolence, and towards the wealthy with ſo much reſpect, as effectually ſecured to him the approbation of perſons of every deſcription. The undeviating propriety of his conduct ſo conciliated the eſteem of Mr. Duncan, the lord of the manor, who likewiſe reſided in the pariſh, that he promiſed him the next preſentation to the living, if he would forbear to ſeek other preferment. No propoſition could have been more gratifying to his mind; as he had already formed ſo warm an attachment to the inhabitants of his native pariſh, that it was then in his heart to live and to die with them. Strongly diſpoſed to acts of benevolence, he embraced every opportunity of tendering to them his beſt ſervices. Obſerving with conſiderable pain, that they were extremely ignorant and diſſolute, he reſolved upon ſeveral expedients to diſſeminate knowledge, and promote the intereſts of morality among them. He firſt attempted to turn the lower orders of the people from the horrid practice of profane ſwearing. On ſeeing them ſtand in diſorderly companies, he expoſtulated on the impropriety of their conduct; declaring, that he was determined to check that hateful cuſtom, if it even coſt him his life. He inſtituted *ſchools*, at his own expenſe, for the education of abject females, and began himſelf to inſtruct young men in figures and the lower branches of the mathematics.

As he rendered *gratuitouſly* every ſervice in his power, to the incumbent of the pariſh, who was then much advanced in years, the Vicar, in return, never attempted to control him, in any thing that might be deemed neceſſary to promote the general good. Accordingly, his next effort was to habituate the people to an attendance upon *divine ſervice*, in which they had been extremely remiſs. For this purpoſe he introduced *ſinging*, which he endeavoured to encourage by perſonal attendance, and aſſiſtance. After this, he adopted that very commendable practice of *catechiſing* children and young people in the church. His object, as he ſaid, "was not merely confined to the younger branches of families, but through the medium of the children to catechiſe their parents, and impreſs *their* minds with a deep ſenſe of religion."

Among

Among other young men who attended the ſinging ſociety, there was one, who ſo attracted his particular attention and affectionate regard, that he took him under his own tuition, and prepared him for the Univerſity. At the proper time this young gentleman was ordained, and afterwards became more cloſely connected with him by marriage; being ſoon called by grace, to a knowledge of the Goſpel, which he ſtill continues to preach with great approbation and ſucceſs.

On the deceaſe of the aged Vicar, Dr. Conyers, according to a former promiſe, was preſented to the living by his friend Mr. Duncan. This he conſidered to be a high degree of preferment, not for the ſake of its emolument, but for the opportunity it afforded him of doing good. The whole of the ſmall tithes (the great tithes belonged to the Duke of Rutland) did not exceed ſixty pounds per annum, though his ſucceſſor has increaſed them to two hundred. Notwithſtanding his income was ſmall, and ſome parts of the pariſh extended to the diſtance of ten miles from the Vicarage-houſe, yet, preferring the care of the flock to the acquiſition of the fleece, he thought himſelf amply compenſated with the proſpect of more extenſive uſefulneſs. Having much to do, and much to learn, he entered upon this weighty charge with a zeal, though not with a knowledge, proportioned to its magnitude. Accordingly, he left no part of his large pariſh neglected, but regularly viſited, and familiarly converſed with the moſt indigent and illiterate, and attempted, not only by frequent public miniſtrations, catechetical exerciſes, and private conferences, but alſo by perſonal example, to excite to a general propriety of conduct. He was accuſtomed to aſſemble, at his own houſe, companies of young men for the purpoſe of religious improvement, and, in conjunction with them, appointed that at a certain hour, upon the ſtriking of the church clock, each ſhould retire to his habitation, and be preſent in ſpirit together before God in the exerciſe of prayer.

The amendment in the lives of many of his people evinced that his exertions were not entirely unſucceſsful. His benevolence, liberality, and condeſcenſion increaſed parochial affection, while his indefatigable aſſiduity attracted the attention of thoſe who were not immediately under his paſtoral care. Thus, in every circle, he was reſpected and commended as an eminent ſaint, and an exemplary and able miniſter; but, alas! he was yet unpoſſeſſed of vital godlineſs, and ignorant of the true nature of the Goſpel, relying ſolely on his own righteouſneſs for acceptance. Nay, he imperceptibly imbibed the groſs and pernicious errors of a Socinian writer, and actually

tually wrote him a letter of thanks for his productions, but was prevented from ſending it by the following circumſtance. On reading Luke, vi. 26. "Woe unto you, when all men ſhall ſpeak well of you! for ſo did their fathers to the falſe prophets," a flaſh of conviction darted into his ſoul. He was honoured by general approbation—the rancorous fury of calumny had not interrupted his repoſe—nor had he to contend with the virulence of perſecuting oppoſition. He was therefore, apparently, included in the tremendous denunciation. Yet his mental uneaſineſs was long unproductive of ſalutary effects.

Phariſaic confidence has a melancholy tendency to render every occurrence ſubſervient to the increaſe of its faſcinating influence; and the pride which originates in an internal conſciouſneſs of uncommon integrity, ſuperior virtue, and extraordinary humility, is often leaſt ſuſpected, though moſt pernicious. Dr. Conyers, hoping by additional punctuality in the diſcharge of his duties to calm his mental perturbation, conducted himſelf with greater propriety, faſted more frequently, and uſed ſometimes at the altar in the church, to ſign with his own blood, in a moſt ſolemn manner, his reſolutions to devote the remains of his life to the ſervice of God, and to render himſelf acceptable to heaven by peculiar ſanctity.

But all his attempts, though long continued, were ineffectual to reſtore his former peace, and had not omnipotent grace interpoſed,

"He had reſolv'd, and re-reſolv'd, but died the ſame."

As there is reaſon to believe that theſe convictions were the genuine conſequence of the influence of the Holy Spirit upon his heart, ſo, we cannot ſuppoſe that the earneſt ſupplications of this diſtreſſed inquirer could be heard, by a compaſſionate Redeemer, with inattention and neglect. Conviction of his great deficiency in ſaving knowledge was certainly neceſſary to the proper reception of gracious communications. While reading the leſſon for the day in the public ſervice at the church, the expreſſion of St: Paul, Eph. iii. 8. "The unſearchable riches of Chriſt," made a deep impreſſion upon his mind. On this Scripture he was involuntarily led to reflect—"*The unſearchable riches of Chriſt!*"—"I never found, I never knew that there were unſearchable riches in *Him!*"—Accuſtomed to conſider the Goſpel as extremely ſimple and intelligible, he was ſurpriſed that the Apoſtle ſhould aſſert that the riches of Chriſt were *unſearchable*. Immediately he concluded that his ſentiments and experience muſt be entirely diſ-

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ſimilar to the apoſtle's. Deep convictions accompanied theſe reflections, and his trouble was not a little increaſed by conſidering, that if he himſelf was wrong in the fundamental articles of religion, he muſt alſo, by his mode of preaching, have miſguided his flock, to the great prejudice of their ſouls. He could not help communicating his diſtreſs to thoſe whom he apprehended to be ſeriouſly diſpoſed, and ſuggeſted his fears, that "he had brought both them and himſelf into a condition from which he was unable to deliver them."

About this time, his ſelf-righteous confidence was ſtill more ſhaken by reading Romans, iv. 5. "But to him that worketh not, but believeth on Him that juſtifieth the ungodly, his faith is counted for righteouſneſs." He felt a diſinclination to relinquiſh the doctrines he had ſo long maintained, and to acknowledge the vanity of all his former dependances; and yet, being incapable of defending them upon Scripture grounds, he earneſtly prayed to receive that divine inſtruction which could alone illuminate his mind, and free him from that uncertainty which became the ſource of continual anguiſh.

At length, the ſorrowful ſighing of the priſoner is attended with ſucceſs, and on the 25th of December 1758 (the day on which the Rev. James Hervey died), while walking in his room, in a penſive frame, he was led to contemplate thoſe two paſſages of Scripture, Heb. ix. 22. "Without ſhedding of blood there is no remiſſion," and 1 Jo. i. 7. "The blood of Jeſus Chriſt his Son cleanſeth us from all ſin." The miſts of ignorance were inſtantaneouſly diſſipated, and finding that he could centre his hopes in the atoning blood and righteouſneſs of Jeſus Chriſt, he became the immediate partaker of real and ineffable joy. "I went up ſtairs, and down again," ſaid he, "backwards and forwards in my room, clapping my hands for joy, and crying out, *I have found him, I have found him, I have found him, whom my ſoul loveth*, and for a little time, as the apoſtle ſaid, whether in the body, or out of it, I could hardly tell."

True religion does by no means induce us to conceal our knowledge, or to dwell with reſerve on the pleaſures we experience. This truth was exemplified by Dr. Conyers. The firſt time that his friends were aſſembled at his houſe, he embraced the opportunity of informing them, with truly evangelical ſimplicity, that they had been by him hitherto unintentionally deceived. He related his former diſtreſſes, and made them acquainted with his preſent joyful ſenſations, and concluded by attempting to convince them from Scripture,

that the blood of Chriſt could alone expiate their innumerable tranſgreſſions, and produce real peace of mind, and that his righteouſneſs only could entitle them to the enjoyment of eternal life.

Upon this occaſion an aged man, who was blind, and reſided in an adjacent village, roſe up, and with his furrowed cheeks bedewed with tears, and his arms wide extended, endeavoured to embrace him, as a token of his gratitude for the tidings he had heard, and the pleaſure he had received. This affecting ſcene was preparatory to a ſimilar but more public acknowledgment, which took place at the pariſh-church, before a very numerous auditory, on the enſuing Sabbath-day. He there began to preach without a pre-compoſed ſermon, ſpake to them freely of the way of ſalvation alone by the Lord Jeſus, acknowledged that his principles had been erroneous, that he had been ignorant of the holy Scriptures, and that the doctrine which he had inculcated, and laboured to eſtabliſh among them, was not the Goſpel.

From this period we may date the commencement of his evangelical miniſtry. His ſpiritual knowledge increaſed exceedingly, and with it his deſire for the ſalvation of the ſouls committed to his care. He now found that all men did not ſpeak well of him. He was ſoon called upon to ſuffer the reproach of the croſs. Many of his former friends began to treat him with negligence and contempt. But, none of theſe things moving him; he determined, by divine aſſiſtance, unremittingly to perſevere. Uncommon ſucceſs attended his future labours. As the number of converts conſiderably increaſed, he divided them into diſtinct claſſes, men by themſelves, and women by themſelves, and theſe into married and unmarried. His extenſive pariſh containing ſeveral ſmall villages, and being divided into hamlets, theſe ſelect ſocieties aſſembled in ſuch places as beſt ſuited their convenience. At appointed times he met them for the purpoſe of ſpiritual converſation, and every day, at eleven o'clock, preached in ſome part of the pariſh. Theſe ſervices were continued by him, or his curates, to the time of his removal to Deptford.

Nor were his labours leſs abundant at home than in the remote parts of his extenſive pariſh; for he rendered his own family a Bethel, and erected a room adjoining to the parſonage, which was every morning and evening opened for all who thought proper to attend his domeſtic religious exerciſes. Monday, Tueſday, Wedneſday, and Friday evenings, he was accuſtomed to read and expound a chapter in the Old Teſtament, and on Saturday and Sabbath evenings, he commented

upon a chapter in the New. Though unwearyedly occupied by the *ſpiritual* concerns, he was not inattentive to the *temporal* advantages and neceſſities of his flock. The ſchools were continued, and he devoted the greateſt part of his perſonal and parochial income, to the relief of poverty, and the purchaſe of thoſe neceſſary medicines and cordials, which the contracted circumſtances of the indigent rendered them unable to procure.

About 1764, the late John Thornton, Eſq. being informed of his excellent character and ſingular ſucceſs, made him a viſit. Their congeniality of diſpoſition was productive of a friendſhip, which uninterruptedly continued during the remainder of their lives. By this intimacy Dr. Conyers was introduced to Mrs. Knipe, an affluent and pious widow, ſiſter of Mr. Thornton. Mutual affection enſued, and in 1765, they were united in matrimony. Much of our preſent felicity depends on our ſocial and relative connexions. Happy are thoſe engagements upon which religion ſmiles propitious! When the graces of ſeveral individuals are concentrated in one focus, they acquire additional brilliancy, and produce more powerful and laudable effects. Such were the pleaſing conſequences of the marriage of Dr. Conyers. His liberality increaſed with the augmentation of his fortune, and his amiable conſort cheerfully contributed her aſſiſtance in theſe benevolent exertions. Although very opulent, and able to indulge herſelf in the enjoyment of the ſuperfluities and luxuries of life, yet ſhe generally appeared in a plain, unornamented camlet gown, and devoted her time and property to the relief of the neceſſitous. She regularly viſited the ſick, ſupplied them with medical aſſiſtance, and affectionately converſed with them upon the ſtate of their ſouls. During the inclemency of the winter, this holy and happy pair conſtantly provided clothes to ſecure the wretched from the rigours of the ſeaſon, and when ſcanty harveſts ſeemed to threaten approaching want, purchaſed large quantities of corn, which they diſtributed at half the market price. Every Sabbath about thirty perſons from diſtant parts were regaled around their hoſpitable board.

After his character, as a man of evangelical ſentiments, became generally known, he was called to preach a ſermon before the clergy at a viſitation of his dioceſan, the Archbiſhop of York. This became the ſubject of conſiderable embarraſſment to his mind; and to prevent the increaſe of his anxiety, he was adviſed to commit his thoughts to writing. He complied, and read his ſermon to ſeveral friends, on con-

dition that they would be abſent at the time when it ſhould be delivered. The circumſtance of his being appointed to this ſervice was made the topic of general converſation among the neighbouring clergy and their pariſhioners, who declared, "if he ſhould dare to preach his Methodiſm in the preſence of his Grace, his gown would ſoon be ſtripped over his ears."

On this occaſion a great number of friends and enemies were convened, and the church became prodigiouſly thronged. He attempted to explain the nature of the work of the Holy Spirit, as deducible from John, xvi. 8. "And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment." During his diſcourſe, the beclouded countenances of his clerical hearers indicated that the important doctrine, which he proved and enforced, was extremely offenſive, and when the ſervice was concluded, they treated him with the moſt pointed diſreſpect. As he was in the ſtreet, in converſation with ſeveral farmers, the Biſhop advanced, and accoſted him as follows:—"Well, Conyers, you have given us a fine ſermon!"—"I am glad," ſaid the Doctor, "it meets the approbation of your Grace."—"Approbation! approbation!" replied the Biſhop; "if you go on preaching ſuch *ſtuff* you will drive all your pariſh mad.—Were you to inculcate the morality of *Socrates**, it would do more good, than canting about the new birth."—His Grace immediately walked off without waiting for a reply.

After ſuch inſults, the Doctor, inſtead of ſpending the afternoon with his reverend brethren, dined with a party of friends at another inn. Mr. Thornton was of this number, who, while ſitting by him, ſlipped the ſermon from his pocket, and printed and diſperſed it about the country. This was the only production of the Doctor's that ever appeared from the preſs.

Two or three years after his marriage, he took the degree of *Doctor of Laws*, at the Univerſity of Cambridge.

From the time he began to preach Chriſt crucified, he became progreſſively acquainted with the truths of God, and unreſervedly communicated to his people the things he received. Nor were they defective in ſimplicity and godly ſincerity towards their dear miniſter. They came about him as affectionate children around a fond father, and were ſtrongly united, as brethren of the ſame family. One ſpirit pervaded the whole.

* An heathen philoſopher.

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We can never insure the uninterrupted continuance of terrestrial enjoyments. For a few years the Doctor was indulged with every comfort which a traveller, journeying through the rugged wilderness of this world, could expect. But his creature-comforts were not a little interrupted by the melancholy certainty, that a tedious and painful disease would deprive him of the dear partner of his life. Her complaint baffling all the efforts of the medical art, she languished till Feb. 24, 1774, and then fell asleep in Jesus.

Notwithstanding this amiable woman was acknowledged by all who knew her, to possess a large share of moral virtue and vital religion, she *herself*, like many of the Lord's dear people, almost uninterruptedly laboured under doubts as to the certainty of her interest in Jesus Christ; and although, in her dying moments, she had sufficient confidence to express, that he had made with her an everlasting covenant, ordered in all things and sure, yet she did not possess those ecstatic pleasures, with which some good people are indulged while passing through the valley of the shadow of death. In this branch of Christian experience she may be considered as a striking contrast to her husband, who, from the first manifestation of the love of Christ to his soul to the day of his death, never entertained one doubt of *his* interest in the Saviour, and in the former part of his evangelical ministry maintained the sentiment, that the essence and assurance of faith are inseparable. Upon the various beauties of her character it would be difficult to furnish an adequate eulogium. The opinion which the inhabitants of Helmsley formed of this mother in Israel may be collected from the expressive lines we have inserted in the poetic page of the present Number.

But the death of Mrs. Conyers was an inconsiderable loss to the inhabitants of Helmsley, compared with that which they were called to witness about eighteen months after, by the removal of their almost adored pastor to another parish. The evening of the Sabbath-day, Aug. 27, 1775, he was preaching in the church. The words which came under consideration, in the regular course of his exposition, are recorded, John, xii. 35, 36. "Then Jesus said unto them, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you: For he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." Upon the subject of his text he spake with peculiar energy. First, he enumerated to his auditory, the

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privileges and bleſſings they had ſo long enjoyed, and requeſted them to recollect that every one had "ſat under his own vine, and under his own fig-tree, none making him afraid." He then ſpoke of the abuſe and neglect of evangelical mercies, and lamented, that, of late, many of the riſing generation had not benefited by the means of grace. He urged upon them the importance and neceſſity of working while it is called to-day, and ſaid, it was more than probable that the time of his departure was at hand, and entreated them to conſider of the things that made for their peace. He charged them to beware of wolves that might come in among them—to "ſtand faſt in the glorious liberty wherewith Chriſt had made them free, and to walk worthy of the Lord, unto all well-pleaſing." He reminded them that the words of the text were the words of our Lord, and might be ſhortly accompliſhed in them. Little did he then think that this was to be the laſt ſermon that ever he ſhould preach within thoſe walls.

On his return home he appeared greatly oppreſſed in mind, and ſaid to his curate (by whom we have been favoured with this information), "Tell me what I have ſaid this evening; I have diſtreſſed myſelf exceedingly, and I am ſure I muſt have greatly grieved my hearers. However, theſe things are true, and muſt be declared."

On the Friday following, September 1, he received a letter from Mr. Thornton, informing him of the vacancy of the living of St. Paul's, Deptford, the next preſentation to which he had purchaſed. Of this Rectory he made a tender to Dr. Conyers, which he accepted, to the unutterable diſtreſs of his people. It is impoſſible to deſcribe the general ſorrow which pervaded his pariſhioners, when made acquainted with his determination. His own ſenſibility was ſo much rouſed as to incapacitate him to enter the church, to deliver a farewell diſcourſe on the occaſion. A traveller, paſſing through the town, as he approached the market-place, ſaw a great concourſe of people in the bittereſt lamentation he ever beheld. Some were wringing their hands, and others, with tears ſtreaming down their cheeks, appeared almoſt in a ſtate of diſtraction. Inquiring into the cauſe, he was given to underſtand, that it was on account of the irreparable loſs they were likely to ſuſtain in the removal of their miniſter. Many of them publicly declared, "that they would lay themſelves along the road, and if he was determined to leave them, his carriage ſhould drive over them." To avoid the confuſion which, he apprehended, might accompany his departure, he

he thought it moſt prudent to leave the place in the dead of night.

Thus he forſook a people whom he had begotten in the Goſpel, and trained up in the nurture and admonition of the Lord. According to computation he has had eighteen hundred communicants at his church. In this charge he was ſucceeded by a ſhepherd, incapable of feeding them with knowledge and underſtanding.

Not a few of our friends have endeavoured to vindicate this extraordinary procedure; and though we have no doubt he was able to juſtify it to his own mind, we are ready to confeſs, that no reaſon has ever been offered ſufficient to convince *us* of the propriety of ſuch a meaſure.

To his new charge he brought the ſame precious truths, though not with equal effect. We have frequently heard him proclaim at Deptford the glories of Jeſus Chriſt; and ſcarcely know for which to admire him moſt, the ſoundneſs of his doctrine, the unaffected elegance of his ſtyle, or the pleaſing familiarity with which he detailed his own experience.

As there is no ſituation in life without its exerciſes, ſo it is not to be expected that Dr. Conyers was without them at Deptford. On the contrary, there is reaſon to believe they were rather increaſed than diminiſhed. At Helmſley he had always the entire command of the pulpit, at Deptford there was a Lecturer choſen by the pariſh. There, he had very few trials from perſons of oppoſite ſentiments; here, in the morning, one doctrine was preached, and in the afternoon another. At Helmſley he was univerſally known and beloved, even by thoſe who did not cordially embrace the Goſpel; at Deptford it was otherwiſe. At the former place his labours were more extended and uncontrolled; in the latter, they were neceſſarily more contracted and reſtrained.

However, not confining his public preaching to the pariſh-church on the Sabbath-day, he converted his coach-houſe and ſtables into a domeſtic chapel, and eſtabliſhed four week-night lectures. On theſe the more ſerious part of his pariſhioners, and other Chriſtian friends, attended, with no ſmall degree of edification and pleaſure. In this work his ſpirit was willing. He did much, and wiſhed he could have done more.

Amidſt all the excellencies which diſtinguiſhed this man of God, he was the ſubject of a few ſingularities, of which he was ſenſible, and would freely converſe.

In the height of ſummer, when the congregation in his domeſtic chapel has been almoſt diſſolved with intenſe heat, he

he has come to the pulpit wrapped up in a cloak; and if the door happened to be left open, he could not proceed till it was shut.

No arguments, perſuaſions, nor entreaties, could prevail on him to enter any pulpit but his own. Even when he has been expreſsly nominated by his diocesan to preach in another church, he has declined the ſervice, and diſappointed a crowded auditory who wiſhed to hear him. The benefits of his ſingular abilities were therefore confined to his own congregations, and it was with the greateſt difficulty, and but ſeldom, that his moſt intimate friends could engage him to lead in family worſhip where he has been occaſionally preſent.

His intimates have frequently expreſſed their ſorrow that the ſphere of his uſefulneſs ſhould be ſo much contracted; and he has often lamented it himſelf, but his hindrance was conſtitutional and invincible. He had a continual hurry and flutter upon his ſpirits, the effects of which were unaccountable to thoſe who knew not the cauſe. Taken in different views, he might be conſidered as very happy, and very unhappy, at the ſame inſtant. In the moſt important ſenſe he was a happy man. He had peace with God through our Lord Jeſus Chriſt, enjoyed much of the light of his countenance, and had no perplexing doubts reſpecting his acceptance in the Beloved, or his perſeverance in grace. Yet through the agitation of his ſpirit he ſpent many of his days, and almoſt every hour, in trepidation and alarm. The ſlighteſt incidents were ſufficient to fill him with fears, which, though he knew them to be groundleſs, he could not overcome. Upon no occaſions did he ſuffer more from theſe painful feelings, than when he had public preaching in proſpect. When he met the people in his chapel, he uſually found pleaſure and liberty, unleſs he obſerved a ſtranger, eſpecially if he ſuſpected him to be a miniſter, and this would ſo diſconcert him as to render him almoſt incapable of ſpeaking. On theſe occaſions, he would ſometimes ſay to Mr. Thornton, "If you expect any bleſſing under my miniſtry, I beg you will not bring ſo many *black-coats* with you."

It may ſeem very extraordinary, that a man of the firſt-rate abilities as a preacher, highly reſpected, and honoured with eminent uſefulneſs, ſhould be intimidated with the preſence of thoſe who were much his inferiors. But ſuch was his burden, that neither reflection nor reſolution could remove it.

Perhaps there have been martyrs who approached the rack or the ſtake with leſs diſtreſſing ſenſations than he has felt when

when about to enter upon his otherwiſe delightful work. It is not remembered that while he reſided at Deptford he ever preached publicly in the neighbourhood, excepting once, when he accepted an appointment to preach at the Archdeacon's viſitation at Dartford. In this inſtance, he kept his intention an entire ſecret, leſt a multitude ſhould be drawn to hear him. He afterwards mentioned to a particular friend, that from the hour he ſtood engaged, which was ſeveral weeks before the time, he could ſcarcely think of any thing elſe, and that when the day arrived, his ſpirits were ſo extremely agitated, that for a few minutes after he was in the pulpit he was deprived of his eye-ſight.

If we ſpeak of the conſequences of dying, he was not afraid of *them*, for he knew whom he had believed, and that to depart, and be with the Lord, was unſpeakably preferable to any thing that could be enjoyed in the preſent life. But, though not afraid of *death*, he was often afraid of *dying*. His apprehenſions of the poſſible forerunners and concomitants of *dying*, have frequently made a painful impreſſion upon his ſpirits. Upon this account they who loved him had reaſon to be reconciled to the ſuddenneſs of his removal.

But however alarmed with the apprehenſion of the pain of dying, he would frequently converſe upon the ſubject of his departure, and ſay to his ſelect friends, "I wiſh I could ſlip away from you, and get to my Jeſus in heaven, as eaſily as I could walk out of one room into another; you ſhould ſee me no more, though I ſhould be ſorry to leave the people." A Lady of his acquaintance making him a viſit, no more than three weeks previous to his death, on her entering the room, he accoſted her, ſaying, "Mrs. P., I can tell you what will give you pleaſure—I am delivered from the fear of dying."—She replied, "Then we ſhall ſoon loſe you."

There are ſome circumſtances attending his death ſo remarkable, that we are ready to conclude he muſt have had ſome premonition of the event. As he was walking in his garden on the Monday before he died, as well as uſual, he obſerved his ſervant making the walks very neat, and ſaid to him, "It will not be long that we ſhall be here, you may give over. I ſay, I ſhall not be long here." On the Tueſday, as he was walking again in the garden, he ſaid to the ſame perſon, "Come and ſit by me. I ſhall not be long here; if I die, let me be laid, when I am dead, in the parlour;" and then he converſed moſt ſweetly and familiarly of the things of God with a cheerful voice. To a particular friend he ſaid, "I ſhall not be long; this will be the laſt time I ſhall

ſee you; we muſt be in Chriſt Jeſus, or nothing at all." He was now as well as he had been for a long time. On the Thurſday, expecting to ſee ſome near relations, who lived in the neighbourhood, he felt no ſmall diſappointment at their not coming, and ſaid, "It would have been the laſt time if they had come." During all this week he would repeatedly ſay, "I find my Jeſus ſo precious to my ſoul, that I cannot expreſs it; I am ſo happy in the things of God, I am ſo wrapped up in Jeſus, that I am confident I ſhall not ſtay here long."

On the Saturday he took his ſervant with him into the church-yard, and ſaid, "I want to look out a ſpot for my grave; ſhow me Mr. Baker's grave:" (a perſon who had been converted under his miniſtry, and died happy.) When he had fixed on the place he drove a ſtick into it, and ſaid, "If I ſhould live till Monday, I will get the ſexton to come and try whether there is ſufficient depth of earth; but I do not think I ſhall hold out till Monday." On the next day, which was the Sabbath, he went to church as uſual, and in the courſe of the ſervice, the 20th chapter of the Acts happened to be the ſecond leſſon for the morning. As he read it, he made ſeveral pathetic remarks on that part of it, in which the apoſtle calls the Epheſian elders to record, that he had not ſhunned to declare the whole counſel of God, and intimates, they ſhould ſee his face no more. This proved, in the iſſue, but too applicable to his own caſe. In his comment he called upon their conſciences ſolemnly to witneſs that he was clear of their blood. In his diſcourſe, which he preached from Mat. xxviii. 18. "All power is given unto me in heaven and in earth," he largely and ſweetly dwelt on the godhead and ſatisfaction of Jeſus Chriſt, adoring the grace that had enabled him to preach him, and directing the people to remember that Chriſt lived, and that all their happineſs for time and eternity was treaſured up in him.

In pronouncing the bleſſing, his ſpeech ſeemed to faulter, which only thoſe who were near him could perceive; and finding himſelf ſeized with the ſtroke of death, he called to his man, who ſtood near him, and ſaid, "I cannot get from my knees." His ſervant raiſed him up, being perfectly helpleſs, but ſenſible. His crowded audience were inſtantly thrown into ſhrieks and tears. Several of his friends aſſiſted in bringing him from the pulpit, and as they carried him along the aiſle, with tears on his cheeks, and a ſmile on his countenance, he waved his hand to the people, thus bidding them a final farewell. Being taken to his houſe, he ſaid, "*I have no pain;*

God's

God's will be done, I hope I ſhall ſoon be with Jeſus." Nor was he diſappointed, for at four o'clock in the afternoon, his ſoul took its triumphant flight to everlaſting glory.

The Rev. John Newton, Rector of St. Mary Woolnoth, London, preached the funeral ſermon, from 1 Theſſ. ii. 8. which he afterwards publiſhed.

The perſon of Dr. Conyers was tall and elegant. His aſpect was both mild and majeſtic. His eyes beamed benignity, and his expreſſive countenance indicated a mind replete with ſympathetic tenderneſs. His boſom was the reſidence of the moſt genuine and diffuſive philanthropy. The urbanity of his manners was ſingularly attractive. The exquiſite ſenſibility of his nature deeply intereſted him in the joys and ſorrows of all his acquaintance. In parlour converſation and ſcriptural expoſition he peculiarly excelled. To the bodies of men he was a father in charity, to their ſouls he was a ſervant in humility. Twenty-eight years Jeſus Chriſt, and him crucified, was the centre of his affections; and the unſearchable riches of Chriſt, his invariable theme. To enjoy a larger meaſure of his preſence he frequently longed to be diſſolved; and now he is before his face, baſking in the beams of that ineffable glory that proceeds from the throne of God, and of the Lamb.

[The Portrait was copied from an original painting, in the poſſeſſion of that eminent artiſt, RUSSELL.]

THE EPITAPH INCRIBED UPON HIS TOMB-STONE.

Here is depoſited
The mortal part
Of
RICHARD CONYERS, LL. D.
Ten years Rector of this Pariſh.
In his miniſtry,
With ſingular wiſdom and ſimplicity,
With equal fidelity and tenderneſs,
He moſt ſucceſsfully diſplayed and enforced
The glorious Goſpel of
The LORD JESUS CHRIST,
His God and Saviour;
And the tendency, and power of it,
Exemplified in his conſtant practice.
While publicly engaged in his Maſter's work,
On the Lord's-day, the 23d of April 1786, Ætat. 62,

He was ſuddenly called away,
To behold his glory.
Bleſſed is that ſervant,
Whom his Lord, when he cometh,
Shall find ſo doing.

Sent by the Lord on purpoſes of grace,
Thus Angels do his will and ſee his face,
With out-ſpread wings they ſtand, prepar'd to ſoar,
Declare their meſſage, and are ſeen no more.

The following is expreſſive of his experience and hope.

Peccavi.
Reſipui.——Confidi.
Amavi.——Requieſco.
Reſurgam.
Et, ex gratia Chriſti,
Ut ut indignus,
Regnabo.

CAUTIONS TO THE YOUNG NOT TO PRESUME ON LONG LIFE.

DEAR YOUNG FRIENDS,

PERMIT me to take you aſide for a moment from the cares and the pleaſures of life, that you may ſeaſonably reflect on the ſolemn ſeaſons of ſickneſs and death. It is a ſubject that will not naturally court and obtain your attention, though all nature aſſures you that there is nothing ſtable on earth, that every thing which is mortal muſt fade and die. Till God enlightens, till God inſtructs, till God renews your minds, you will feel an inclination to caſt from you thoughts which ſeem to ſadden the heart, and threaten to kill your joys.

It is therefore the more neceſſary that ſome friendly hand ſhould frequently lead you from the giddy circle of vain mirth, and kindly conduct you to the chamber of reflection, that you may there "commune with your own heart, and be ſtill:" That you may there conſider the deſign of life, the value of an immortal ſoul, the great evil of ſin, the vaſt uncertainty of the time allotted to you on earth, the immenſe danger of being ſurpriſed before you are prepared, and the neceſſity you have of being thoughtful and careful, that you may not periſh at the laſt. There, *there* conſider the love of Chriſt, reflect on his ſufferings for man; and aſk yourſelves what

what returns you have made. There pray to God for a lively faith in Jeſus, for repentance unto eternal life, and for a will and ability to walk before God in holineſs and righteouſneſs all your future days. Watch againſt all evil thoughts, all evil words, all evil actions, and all evil company.

Perhaps you think it is time enough yet. But remember, you are mortal; that which is mortal muſt die; that which *muſt* die, *may* die *ſoon*. You now feel yourſelves healthy. You are ſtrong; you are blooming; you are fluſhed with life and high in ſpirits. But by to-morrow's dawn, you may be in the cold embrace of death. For "all fleſh is graſs; and all the glory of man is as the flower of the graſs: The graſs ſoon withereth, and the flower thereof quickly falleth away." May God help you, therefore, to prepare for joys that are unfading and eternal. May the Holy Ghoſt dwell in your hearts by holy love, and impart to you pleaſures which the world cannot give, which death itſelf cannot deſtroy, and which heaven will mature and perfect.

I have been led into theſe reflections by the unexpected death of Miſs C., who lately, from a ſtate of health and vivacity, dropped into her grave before ſhe had completed her 20th year, *She came forth like a flower, and is cut down.*

T.

ON THE ABUSE OF TERMS. (No. I.)

IT would not be worth while to ſet men right in ſuch abuſes, if they did not affect their immortal intereſts; but when ſuch abuſes are hoſtile to plain Scripture evidence, and tend to pervert perſons' minds in matters of great moment, it may be uſeful to animadvert on them. The firſt abuſe of this ſort which I ſhall notice, is that hackneyed phraſe *goodneſs of heart*, which has been in uſe ſome time, and is grown prevalent, both in the writings and converſation of a certain deſcription of men. It is difficult to find out the preciſe meaning of this phraſe; but, in general, we may conſider that it diſcovers much ignorance of the holy Scriptures, and of the true ſtate of mankind. The Scriptures often ſay, that there is no man good, no not one, that man's heart is deceitful above all things, and deſperately wicked, and that out of the heart proceed thoſe various abominations that defile a man. Is it not, therefore, a vile abuſe of terms to call that good, which God ſays is evil? Perhaps there is no truly religious man, who reads, or hears this phraſe uſed in this prepoſterous way, without feeling ſome juſt indignation: Becauſe it tends to

make perſons think more highly of themſelves than they ought to think; and to entertain ideas of human nature different from the Scriptures. Another evil that ariſes from this erroneous practice, is, that men who have little religion, and ſuch as deny the power of religion, by theſe means keep each other in countenance, and are led into a dangerous ſecurity in entertaining favourable opinions of thoſe, who, like themſelves, live in the breach of moral and religious duties; nay, perhaps, are enemies to the Chriſtian religion. An inſtance of this falſe charity appeared very lately in a reſpectable periodical work, where a writer is repreſented as having this *goodneſs of heart*, who is well known to have abuſed his great talents, by writing as rancorouſly againſt our holy religion, as ever did any of his infidel tribe. I know there may be in ſuch men uſeful and commendable tempers and diſpoſitions; and I deſire to give them full credit for them; but as to *goodneſs of heart*, that is ſo divine a bleſſing, and ſuch a noble degree in the Chriſtian life, as was never the portion of any man while he remained a Deiſt; and which God only can and does confer on a real believer in Chriſt. PROBUS.

PRACTICAL DIVINITY.

RULES TO BE OBSERVED BY THOSE WHO WOULD REDEEM THE TIME.

Doſt thou love life? Then do not ſquander time; for that is the ſtuff life is made of———.

THE redemption of time forms no inconſiderable part of that accuracy, or circumſpection of conduct, which is at once the ornament and recommendation of the Chriſtian character. It is therefore preſumed that any attempt to give aſſiſtance in the performance of ſuch a duty will be favourably received. But before I lay down any rules for this purpoſe, it is neceſſary to remind the reader, that we cannot hope for ſucceſs in urging, or in attempting to practiſe this or any other branch of duty, unleſs our hearts be right in the ſight of God. If any one therefore is deſirous of receiving real advantage from the peruſal of this paper, he muſt firſt of all, if it has not been already done, be brought as a ſinner to the mercy-ſeat of Chriſt, to ſeek for pardon and ſtrength. As *without him, we can do nothing* *, it is needful for us that he ſhould,

* John, xv. 5.

by

by his Holy Spirit, *work in us that which is well pleaſing in his ſight.* If we are real partakers of divine grace, we ſhall attend with delight even to thoſe things, which by others would be judged extremely difficult, if not impracticable.

To redeem the time is a duty incumbent on all, and eſpecially on ſuch as make any profeſſion of godlineſs. It requires both exertion and ſacrifice. Captives are redeemed, either by the power of the ſword, or by the payment of a price for their ranſom. In the duty which now claims our attention, both theſe muſt be united. We muſt, through the aſſiſtance of divine grace, wage perpetual war with thoſe enemies, by which our time is held in bondage; and be diſpoſed to ſacrifice many things for its redemption.

One of the firſt rules to be attended to by thoſe who would make the moſt of time, is to *begin it with God.* This rule is applicable, either to the whole term of life, or to any particular portion of it. How long we live, is comparatively of little moment; but to what purpoſe, is important indeed. Some young Chriſtians have, in the ſpace of a ſhort life, done more for God than many an aged profeſſor of religion. The way to imitate them is to devote our early days to the ſervice of Chriſt; and to ſeek his continual aid and protection. Some particular portions of life are probably devoted to ſome ſpecial undertaking, as ſtudy, or buſineſs. It would be well if at, or even before our entrance upon theſe purſuits, we were to lay the affair before God, confeſſing our unſkilfulneſs, and imploring his direction and bleſſing. Indeed, we ſhould carry this into practice every day. I will venture to appeal to the experience of all good men for a deciſion on this point, Whether, generally ſpeaking, thoſe days are not the moſt happy, and, in one way or other, the moſt proſperous, which have been uſhered in by ſecret prayer and praiſe.

A ſecond rule to be obſerved here is, to *act always according to ſome regular plan.* This ſhould be attended to with reſpect to both our earthly and our heavenly concerns. He who runs at random, or leaves his conduct entirely to the chance of the moment, will ſometimes ſcarcely know whether he is in the beginning or the middle, or at the end of his buſineſs. Some people ſeem always buſy, always in a hurry; and yet they never do much, for want of a proper arrangement of their buſineſs. A wiſe man will form ſome extenſive plans, which will include a large ſpace of life, and others again in ſubordination to theſe, and at the ſame time will look to God, as much as if he acted without any forethought at all. Suppoſe any particular object to require ſeven years' attention:

Is

Is it not poſſible to arrange, at leaſt in ſome degree, the buſineſs of each year, of each month, of each week, and of each day in that period? I do not ſay that theſe ſubordinate plans can all be formed at once; but they ought to be formed time enough to prevent confuſion or delay. He who thus acts will do much more, and with much greater eaſe, in any given time, than any other perſon on earth.

I lay it down as a third rule, that we ſhould *guard againſt the criminal love of pleaſure*. However we may be indiſpoſed to credit it; yet the remark which St. Paul makes is really true, *She that liveth in pleaſure is dead while ſhe liveth* *. In the truth of this ſaying all perſons are deeply intereſted. The amuſements of the world are, in general, murderers of time, and enſnaring and deſtructive to the ſoul. To ſuch as wiſh to be eminently devoted to God, I would ſay of them, *Touch not, taſte not, handle not*. I take it for granted that a real Chriſtian cannot be a gameſter. But any recreation whatever, though in itſelf innocent, may, in certain circumſtances, prove an occaſion of guilt. Fondneſs for any of them is apt to increaſe, unleſs it be ſtrictly guarded againſt, and to rob us of many an hour that ought to be devoted to nobler ends.

A fourth rule worthy of notice is, to *watch and pray againſt indolence*. An indolent habit will often effectually prevent a man from entering even upon his worldly buſineſs with ſpirit. Such a character will linger, and heſitate, and look about him, till he ſcarcely has time enough to do what neceſſity requires of him. He has no leiſure, and very often no diſpoſition, to do any thing elſe that might be uſeful. How frequently has mere idleneſs kept many a profeſſor away from religious duties! Were they induſtrious in their callings, they might hear many a ſermon, and enjoy many an opportunity of doing ſomething for God, of which their indolence deprives them. When tempted to ſuch a ſhameful proſtitution of our time, we ſhould call to mind the apoſtle's advice, *Be not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord* †.

Another rule to be obſerved is, *not to indulge ourſelves in exceſſive ſleep*. Solomon ſays, *Love not ſleep, leſt thou come to poverty; open thine eyes, and thou ſhalt be ſatisfied with bread* ‡. He who loves ſleep, otherwiſe than as a neceſſary refreſhment, if he be not poor in a temporal ſenſe, yet is poor indeed in the ſight of God. He will ſeldom have opportunity for morning prayer or meditation. Colonel Gardiner's conduct in

* 1 Tim. v. 6. † Rom. xii. 11. ‡ Prov. xx. 13.

this

this reſpect, ought to put all drowſy profeſſors to the bluſh. It was his invariable practice to ſpend the firſt two hours of every day in ſecret devotion. His uſual cuſtom was to riſe at ſix; but if a journey or a march required his attendance at four o'clock, he would riſe at two *. And that he might riſe early, he would retire to reſt at an early hour. It is true, ſome, inſtead of early riſing, have adopted the cuſtom of ſitting up late; but this is inverting the order of nature, and is, generally ſpeaking, injurious to the human frame, and therefore not to be recommended.

Sixthly, If we form a juſt eſtimate of the value of time, we ſhall alſo be careful to *reſcue it from luxury and intemperance.* It would be well, for the female part of the Chriſtian world eſpecially, were they ſeriouſly to conſider how many precious hours of life more than neceſſity requires, are devoted to the toilette and the glaſs, and, conſequently, loſt to every good purpoſe. But I will not enlarge on this topic; leſt (which I by no means wiſh) I ſhould ſeem to indulge a degree of ill-nature towards that ſex, to which my own is ſo much indebted. I will only remind them of St. Paul's advice: *Let women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety, not with broidered hair, or gold, or pearls, or coſtly array; but, which becometh women profeſſing godlineſs, with good works* †. We ſhould all do well to recollect how large a portion of time is too generally ſacrificed to the ceremonies of the table. I will not ſpeak of thoſe public occaſions, on which many leap over the bounds of temperance and decency, without ſhame or remorſe. In the ordinary courſe of life, how many perſons, inſtead of partaking of the bounties of Providence with moderation and gratitude, will employ whole hours in eating and drinking, as if this were the chief end of their exiſtence? If you will find time to be uſeful and happy, adopt it as a general maxim not to ſit too long at table.

The next rule needful to be obſerved is, to *guard againſt the encroachment of trifles.* Thoſe who are accuſtomed to conſider attentively how life paſſes on, often find that when buſineſs of importance is before them, ſome trifle will impertinently force itſelf upon their attention, and if they be not reſolutely on their guard, will ſteal away much of their time before they are aware. Sometimes, the thief which robs us of our precious moments is buſineſs, comparatively unimportant, ſuch as ought to give place to what is of more immedi-

* Doddridge's Life of Gardiner, § 50. † 1 Tim. ii. 9, 10.

ate conſequence. Sometimes, the ſight of a picture, a book, a newſpaper lying on the table, or of ſome paſſing object, or perhaps the ſound of muſic, will ſo engage and fix the attention as not to leave ſufficient time for the due performance of needful buſineſs. Not unfrequently the caſual influence of trivial objects is ſuch as even to cauſe the entire omiſſion of many of the more important duties of life; it ought therefore to be ſtrongly reſiſted.

Eighthly, Let us adopt it as a neceſſary maxim, that time ſhould be *redeemed from unprofitable converſation*. Were we to look back, and review the hours which, in one year only, we have ſpent in converſation, perhaps, we ſhould conſider moſt of them as blots in our exiſtence. Many people have a beguiling way of ſaying nothing, or, what is worſe, nothing to any good purpoſe. Our aim in company ſhould always be to communicate or to receive ſome good. This may be done without aſſuming the character of a ſullen and rigid moraliſt. The uſeful and the agreeable ſhould, if poſſible, be always intermixed; but at any rate what is uſeful ſhould not be neglected. Remember what the Scripture ſays: *Let your ſpeech be always with grace, ſeaſoned with ſalt* *. *A good man, out of the good treaſure of the heart, bringeth forth good things; and an evil man, out of the evil treaſure, bringeth forth evil things*†. When converſation takes a proper turn, the time ſpent in it is not loſt, but improved.

Another rule to be adopted is this: *When you are walking, or riding, or engaged in ſuch buſineſs as does not require a cloſe application of the mind, watch over your thoughts; and learn to recal them from improper objects*. The mind of man poſſeſſes ſuch extenſive powers, that it can, in many caſes, fix itſelf on different objects, at one and the ſame time. And, through the depravity of our nature, that portion of thought which is not immediately requiſite to the buſineſs before us, frequently wanders after ſomething that is unprofitable or injurious. Now when theſe excurſions of thought are directed to what is uſeful, there is ſo much time ſaved. For this purpoſe it is of great ſervice to furniſh the memory with abundance of ſuch things as may be proper ſubjects of reflection. A ſtore of theſe may be gathered from almoſt every thing around us, and converted to the purpoſes of real improvement. Happy is he who has always at hand ſome uſeful employment for his thoughts.

* Col. iv. 6. † Mat. xii. 35.

In

In the tenth place, I would adviſe my readers to gather up the ſmall fragments of time. By theſe I mean thoſe minutes which we ſpend in waiting for a meal, or the company of a friend, or the time of entering upon any particular buſineſs. Much may depend upon the improvement of theſe ſeaſons. A profitable ſubject of reflection, a ſmall Bible, or other pocket volume, may render them truly valuable.

Laſtly, If you would redeem the time, *never defer that to a future ſeaſon, which ought to be done now.* One to-day is worth two to-morrows, as poor Richard ſays. Perhaps to-morrow may never come, or if it does, it may bring ſuch cares and employments with it, as may prevent you from doing what you intend. Therefore improve the preſent hour, leſt you ſhould not have another to improve. And always bear in mind the advice the Apoſtle James gives: *Go to now, ye that ſay, to-day, or to-morrow, we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain: whereas ye know not what ſhall be on the morrow; for what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away* *.

Be always diligent, and be frugal of time. God is frugal of it. He gives us but a moment at a time; and always takes away one moment when he gives us another. And, if any further motive be neceſſary to rouſe you to diligence in redeeming the time, remember that time is the point on which eternity is ſuſpended. The time we ſpend on earth will mark our character, and fix our everlaſting deſtiny. May every fleeting moment communicate to us a further knowledge of Jeſus Chriſt, and a growing activity in his ſervice; that, when time ſhall be no more, we may ſpend an eternity in adoration and praiſe.

IMLAH.

THE GLORIOUS GOSPEL.

1 *Tim.* i. 11.

IT muſt be ſo, for it is "the Goſpel of the bleſſed God." All his works are glorious. The minuteſt operation of his hands exceeds all the pomp and brilliancy of courts. Even the lily ſurpaſſes the glory of Solomon. But the Goſpel diſplays REDEMPTION, the maſter-piece of the great works of

* James, iv. 13, 14.

God. Behold, in this glaſs, the divine perfections meeting in a focus. Here WISDOM ſhines with its brighteſt beams, making all that bears the name among men appear like folly. Here HOLINESS rears her majeſtic head, forcing ſin itſelf to bluſh. Here JUSTICE brandiſhes her glittering ſword, then ſmiles and returns it to the ſcabbard. Here LOVE, unbounded love, pours forth her everlaſting ſtores, degrading all other love to the ſhadow of a ſhade. Here too, the POWER of God exerts itſelf in ways aſtoniſhing and without a parallel.

But that which renders the Goſpel *moſt* glorious to *me*, a ſinner, is, that it exhibits, and confers upon me, a righteouſneſs that makes me juſt. I look at the Saviour, through his whole life obeying and magnifying the holy law in my ſtead. I behold him hanging on the curſed tree, bearing the intolerable load of my ſins. In his righteouſneſs, I am righteous. God accepts me in his Son. He loves me as his Son, who then ſhall condemn me? For Chriſt has died, and my God juſtifieth.

The grand *effects* produced by this Goſpel render it truly glorious. It is more than the *ſcheme* of God; it is his *power*. It is eaſy to ſee what that ſyſtem of religion is which bears divine credentials. Where the glorious Goſpel is truly preached, dead ſouls are quickened: They hear the voice of the Son of God, and live. This is the inſtrument by which God has opened millions of blind eyes. 'Tis this has ſoftened hearts of adamant. This excites the ſpirit of true devotion, and renders religion a privilege, not a taſk. This only produces love to a forgiving God, and to forgiven brethren. This effectually reforms the life, by firſt purifying the heart. This ſupports the mourner in Zion, and adminiſters a cordial to the ſuffering ſaint. This has transformed a priſon into a palace, a ſtake into a triumphal car, and a death-bed into the portal of heaven. Is not this a glorious Goſpel?

BARNABAS.

BE NOT RIGHTEOUS OVER-MUCH.

Eccleſ. vii. 7.

MANY urge this text of Scripture, in order to diſcountenance that ſerious and habitual religion, which it is the grand aim of revelation to promote and eſtabliſh. Ac-

cording to theſe men, the glory of God, ſolicitude for the ſoul, impartial reſpect to the divine commands, &c. are only objects of ſecondary concern. Let a Chriſtian reſolutely adhere to his Bible, and fear to violate his conſcience, and he muſt, according to their ſentence, ſpeedily incur the unpardonable guilt of being righteous over-much. But can we ſeriouſly imagine, that ſome may be ſo ſcrupulouſly attentive to their duty towards God, or man, as to exceed the requiſitions of the law? or do more than is contained in that abridgment of its holy precepts, "*Thou ſhalt love the Lord thy God with all thy heart, &c. and thy neighbour as thyſelf?*" Alas, from the danger ſuggeſted, the beſt of men feel themſelves but too remote.

O Chriſtian! ſtill walk circumſpectly and humbly with thy God: Nor fear the revilings of ſuch whoſe hearts are enmity againſt God and his ways. But let the *rigorous* and *unyielding* obſerver of another's fault; let the ſuperſtitious devotee to traditional diſtinctions and obſervances; let the oſtentatious, who delight to *parade* through the external forms of piety; and, above all, let the phariſee, who truſts in himſelf that he is righteous, refuſing to ſubmit to the righteouſneſs of God, revealed in the Goſpel for the juſtification of ſinners—let *theſe* liſten to the friendly caution, "*Be not righteous over-much.*" Let theſe renounce the error of their way; and haſten for ſhelter, ſalvation, and holineſs, to the righteouſneſs, atonement and grace of Jehovah Jeſus.

FIGULARIS.

ANECDOTE.

An awful Inſtance of wilful Apoſtacy.

AMONGST the variety of ſubjects which engage the ſtudy of miniſters, and which are edifying to private Chriſtians, are thoſe which relate to the privileges of the godly. They are unſearchable in their nature, inexhauſtible in their extent, and uſeful in their application. It is a pleaſing theme, on which believers exerciſe their thoughts and meditations with increaſing delight and ſatisfaction; but how awful the ſtate of thoſe who, though ſpeculatively acquainted with the nature of ſpiritual enjoyments, are ſtrangers to the experience and power of them upon their hearts, becauſe of their depravity

pravity and unbelief! Many perſons have a common perſuaſion on their minds, formed from a knowledge of their own character, that they are excluded from having any ſhare in ſuch bleſſings; but how ſhall we give credit to a narrative which is deſigned to induce a belief of extraordinary agency in producing this awful perſuaſion? In proof of it receive this teſtimony:

"As Dr. Doddridge was once diſcourſing on the dignity of the Chriſtian's calling, and his glorious hopes and proſpects, he had accidentally a man for his hearer, who after worſhip went into the veſtry, and addreſſed him in the following terms: 'You have made an excellent and encouraging diſcourſe (Dr. D.), on the privileges of the people of God; but theſe privileges do not belong to me, nor ſhall I ever have the leaſt intereſt in them.'—'What reaſon have you for ſaying ſo?' replied the Doctor; 'Jeſus Chriſt is able to ſave unto the uttermoſt.'—'I will tell you, Sir, my circumſtances, and then you will not be ſurpriſed at my ſpeaking ſo deciſively on the ſubject. I once made a credible profeſſion of religion, which was ſupported with great decorum and regularity for ſeveral years. I was very ſtrict and conſcientious in the diſcharge of thoſe various external duties which are connected with the Chriſtian ſyſtem. None could charge me with immorality of conduct or the neglect of poſitive commands. But in courſe of time my zeal departed from me, and I became careleſs and remiſs in my walk and converſation. I felt no ſatisfaction of mind ariſing from the performance of devotional exerciſes, and gradually declined my cuſtomary obſervance of them. Inſtead of praying in ſecret twice or thrice in a day, I only prayed once, the ſame with reſpect to family religion; and at laſt theſe ſacred engagements were entirely omitted, which ſoon diſcovered itſelf by my outward conduct, which received an impreſſion of my diſſipation. Ungodly company and the gratifications of ſenſe were then the only ſources of enjoyment in which I could indulge free from thoſe ſtrong convictions of guilt and dreadful apprehenſions of future puniſhment, which retirement and calm reflection impoſe on the mind. Soon after this change took place, I was left guardian to a young lady, whoſe fortune was committed to my care till ſhe came of age; but I expended the money, and debauched the girl. Still I was ſenſible how far preferable a virtuous and good life was to vice and profaneneſs, and I was careful to inſtruct my children in the principles of religion; and on the Sabbath-day would give them portions of Scripture to commit

mit to memory. When I returned one evening from the ſinful amuſements of the day, I aſked them, as uſual, if they could repeat their leſſons: 'Yes,' ſays the youngeſt child, 'and I have a leſſon for you too, papa.'—'Well, what is that, my dear?' She opened the Bible, and read to me that awful paſſage in Ezekiel, xxiv. 13. "In thy filthineſs is lewdneſs; becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee." This I received as the ſeal of my irrevocable doom, and I now know there remaineth no more ſacrifice for ſins; but a certain fearful looking-for of judgment and fiery indignation which ſhall devour the adverſaries'."

Reflections.

We may perceive from this affecting Anecdote how much a man may do in religion, and yet at length come ſhort of the kingdom of heaven; it is not prayer; it is not hearing ſermons; it is not a form of godlineſs, however conſiſtent it may be with the written word, or how exact ſoever men may be in their ſupport of it, that will intereſt them in the divine favour. All this may ſubſiſt without that internal change of heart and univerſal holineſs of life, which conſiſts in and eſtabliſhes a conformity to the image of God. Many run well for a time, who afterwards fall to riſe no more. Then guard well thine heart.—Stifle the firſt inclinations to apoſtacy, which begin with the neglect of prayer—Be diligent in buſineſs, fervent in ſpirit, ſerving the Lord; and cultivate a temper and habit which ſhall form a pleaſing counterpart to the character of thy Saviour—Attend to what God the Lord ſhall ſay unto you, and let it be the language of your heart; Speak, Lord, for thy ſervant heareth: Otherwiſe, if you refuſe and rebel, the Holy Spirit will not only withhold his common influences, but abſolutely fight againſt you, and become your enemy.

MIZAR.

GROUNDLESS ENVY.

SPIRITUAL gifts are for the common benefit of Chriſtians. It is as unreaſonable for a believer to envy, or grieve at the gifts or graces which a brother poſſeſſes for *his* good, as it would be for a working ſmith with a weak arm to fall out with his ſhopmate who ſtrikes the iron for him.

RELIGIOUS INTELLIGENCE.

Extract of Letters received from Dr. ROBBINS, *of Plymouth, Maſſachuſett's, America; dated June* 1794: *Being an Addition to the Account inſerted in the Magazine for April* 1794, *page* 162.

To Mr. H****.

"OUR congregations on the Sabbath continue to be very full, ſolemn, and attentive; probably as much ſo as ever. And ſo are our religious private meetings and conferences, which I think are attended as often, and with as much ſeriouſneſs now, as at any preceding period. Many are under ſerious impreſſions, ſeveral of whom have been ſo for a long time. But few have been newly awakened, nor are converſions ſo frequently witneſſed as in months paſt: We have had however a good number added to our church ſince I wrote to you laſt.---I think in all there are between 70 and 80 new ones, and near an hundred, from what I can learn, ſhould all come in, who profeſs a hope of having experienced ſaving converſion. Among Chriſtians here there is a ſweet lively ſpirit of love, meekneſs, prayer, communion, and joy in God; and they "ſpeak often one to another," which ſerves greatly to animate each other in the ways of God. I have juſt returned home from a private meeting which was exceedingly crowded: When, beſides prayer and ſinging, &c. I read the experience of a convert in the Supplement of the Evangelical Magazine, which I received this day from you. It ſeemed evidently to be attended with a bleſſing; many were deeply affected. I was ſtopped, after the people, in general, went out, to converſe with one or two deeply wounded, who have lately been awakened; but whoſe convictions ſeemed this evening to be greatly increaſed. And the dear friends of religion appeared to be much enlivened. It has been a pleaſant and a ſolemn evening; I truſt God was truly preſent there. You will mention this to my dear brethren who wrote to me, and at the ſame time, thank them in my name for the ſet of Magazines, with which, through the hands of Mr. L——, the conductors have preſented me. You will let them know that there is reaſon to believe ſome good fruit has appeared from them, the firſt day of their reception."

To Dr. W****:

"In the hiſtory of experimental religion, you know it has ever been remarked that an unuſual ſpirit of prayer, poured out on God's anointed ones, has ever preceded a remarkable revival. I have reaſon to think this was the caſe with *us* previous to the unſpeakable bleſſing which a ſovereign and holy God has been pleaſed to confer on this place. And although in ſome reſpects the work does not appear ſo conſpicuous and remarkable now as in the laſt ſummer; yet in another view it is really wonderful and delightful ſtill. The crowded aſſemblies both in our public and private worſhip; the great and ſolemn attention, which, for aught I ſee, is as obſervable as ever; many under ſerious concern; ſome under deep diſtreſs from a conviction of truth; and now and then, a poor ſoul relieved from his burden by a diſcovery of Jeſus and his all-ſufficient righteouſneſs: But eſpecially, and what gives me ſtill more encouragement to hope for greater bleſſings yet in ſtore, is the remarkable ſpirit of prayer among the children of God; and that lively, humble, animated love, and real and cordial frequent Chriſtian communion, ſo ſweetly apparent among them. O dear Sir, I have often at ſuch ſeaſons thought of the diſciples of our dear Lord, in their ſweet convocations in the early ſtate of Chriſtianity, ſoon after his aſcenſion; when their

their ſouls ſeemed to be quite melted down into one common maſs of tender brotherly love and unity. Wholly engaged in heavenly converſation and purſuits—this world with all its pageantry and boaſted pleaſures appears but like duſt trodden under their feet; ſtriving together in their prayers for the converſion of others; pitying their moſt implacable enemies; feeling like pilgrims, and rejoicing in lively hopes of immortal glory as near at hand."

To M———.

"I have within a few days been informed of a partial revival of religion in a place about 40 miles from this: Wherein it is ſaid thirty or thereabouts have hopefully been made the ſubjects of a ſaving change. Something of the ſame I hear has taken place at Stockbridge, in this State, about 100 miles from hence, under the miniſtry of that great divine and pious miniſter, Dr. Stephen Weſt, whoſe heart has long been much engaged in his Lord's work and intereſt; and who has been honoured more than many with ſuch happy fruits of his labours. A town three miles from him, called *Lee*, has alſo been wonderfully favoured within two years paſt with a more general and remarkable revival than any of the former, under the paſtoral charge of a young godly divine, who, as ſoon as he began to ſow, began to reap. For the work began when he firſt went to preach to them, before he was ordained, and continued for nearly a year afterwards: In which time great numbers for ſo ſmall a pariſh were hopefully brought into the kingdom of Chriſt. He has been with me, and has preached with us ſeveral ſermons ſince the awakening here, with a heart warm in his glorious Maſter's cauſe; and ſhows himſelf acquainted with the buſineſs, and "a workman that needeth not to be aſhamed." His name is *Hyde*—a name (as well as many others who have laboured with us) very dear to my people."

To Mr. L———.

"Thank God that he both calls you to, and enables you to ſuſtain and go through ſuch *pleaſant fatigues*. Often have I had that expreſſion in my heart and mouth ſince the bleſſed work of God commenced in this place; and have had moſt ſtriking evidence of that truth, "as your day is, ſo ſhall your ſtrength be." My poor labours have alſo been abundantly and pleaſingly arduous, you will readily believe. But to the praiſe of God's great name I have been aſſiſted and ſupported in them in a marvellous and unexpected manner: And conſidering my naturally feeble conſtitution, have ſometimes looked upon it as almoſt miraculous. Hitherto hath the Lord helped us, and I truſt will ſtill help us to fulfil the work he has laid out for us. O that we may with all our powers continue in it, faithful unto death, and finiſh it with joy, and not with grief! If Chriſt be for us, we certainly ſhall: For "without him we can do nothing." We have here many yet who are under a ſolemn concern for their ſouls and for an intereſt in Jeſus Chriſt, and go bowed under an heavy burden, which nothing ſeems yet to remove. And we humbly hope and pray, they may never find reſt but in Him who can and will give it to the weary and heavy laden. If ſome have fallen away after conviction (not any however, who have made profeſſion of a work of grace), yet ſome, and a happy number too, are ſteadfaſt, and an ornament to religion. A few of the late converts have had their religion put to the ſolemn teſt of a dying hour; and have, through the riches of grace, been enabled to meet the laſt enemy with ſweet ſerenity and rejoicing; longing to be abſent from the body, and to go to the arms of Jeſus. But I muſt break off, "Brethren," all "pray for us."

"Your affectionate friend and brother in the Lord,

Plymouth, America, June 27, 1794. "CHANDLER ROBBINS."

Ordination of the Rev. Samuel Torr.

ON Wedneſday, Sept. 10, 1794, the Rev. Samuel Torr was ordained to the paſtoral care of the Independent Church at Stebbing in the county of Eſſex. The Rev. Mr. Cavalier, of Stanſted, engaged in prayer, and read the fourth chapter of the Epiſtle to the Epheſians; the Rev. John Townſend delivered the introductory diſcourſe, aſked the queſtions, and received the confeſſion of faith. The Rev. Mr. Simpſon, Mr. Torr's tutor, prayed the ordination prayer, and delivered a charge from 1 Tim. iv. 16. The Rev. Joſeph Brookſbank preached a ſermon to the church, from Rev. ii. 1. and the Rev. Mr. Douglas, of Chelmsford, concluded the ſervice of the day by prayer.

OBITUARY.

THE dying Experience of Mr. John Seward, many Years a Deacon of the Independent Church of Proteſtant Diſſenters at Axminſter, in Devonſhire: Who departed this Life February 1, 1777, in the 94th Year of his Age.

[Taken down by a perſon who had the happineſs of being much with him, during his laſt illneſs, and to whom his memory will be ever dear.]

THE name of that holy man of God, Mr. John Seward of Axminſter, will be ever remembered, and revered, by thoſe who enjoyed the privilege of his acquaintance. He was for a long ſeries of years diſtinguiſhingly uſeful in the cauſe of Chriſt at that place; bearing an honourable teſtimony in his life and converſation, to the power of vital Chriſtianity. For ſeveral years before his death, it pleaſed a wiſe Providence to deprive him of ſight; which prevented him from peruſing the ſacred pages, and other precious books, which had long been his delightful work. But it was his happineſs to be previouſly furniſhed with a rich ſtore of ſpiritual knowledge and experience, which was food for his ſoul when he became dark as to things around him. The Lord was likewiſe pleaſed to commune with him under this affliction, and to cauſe his face eminently to ſhine upon him, which made him a cheerful, faithful, and judicious friend; one every way qualified to be uſeful to his fellow-travellers to Zion, to many of whom he was much bleſſed.

Some weeks before his death he was likewiſe afflicted with a very painful diſorder; which he bore with great patience and ſubmiſſion to the will of his heavenly Father. At times he was enabled to ſpeak of the great loving-kindneſs of God towards him, and to invite all that came near to him, from his own happy experience, to know and love and truſt the Lord.

One day when I went to ſee him, I found him ſweetly breathing out his ſoul before the Lord, when he had ſuch a believing view of the glories of Immanuel, that he ſaid, "I long to be diſſolved, that I may be with Chriſt; but nevertheleſs," continued he, "I am ſtill content to bear all the will of God, and my great deſire is, that his glory may be promoted, whether it be by my life or my death." When he had concluded, I made myſelf known to him. He then took me by the hand and ſaid, "O my

my dear friend, were it not for this pain in my breaſt, I ſhould be able to ſpeak to you of the glory of my Lord; but," he added, "why have I a wiſh to have it otherwiſe? 'Tis the Lord! 'Tis my Father! therefore let him do what ſeemeth him good. I ſhall ſoon be where there is no pain.

"Then ſhall I ſee his face,
And never, never ſin,
And from the rivers of his grace
Drink endleſs pleaſure in."

At another time I went in company with a young friend or two, and found him in the ſame delightful frame. We ſpoke to him, and he ſeemed rejoiced to hear us, and immediately broke out in the language of the Pſalmiſt, "Come and hear all ye that fear God, and I will declare what he hath done for my ſoul." He then ſaid, "The Lord has enabled me to bear the burden and heat of the day, but my glaſs is now almoſt run; my warfare is nearly finiſhed; and bleſſed be his name, though the abounding riches of his free ſovereign grace, I truſt there is a crown of righteouſneſs laid up for me, which the Lord the righteous Judge will at laſt place on my worthleſs head. As for you, my dear young friends, you are but juſt entering the field of battle, where you muſt expect enemies to beſet you on every ſide; but be not aſhamed of the Captain under whom you ſerve. Stand up for his glory, maintain his cauſe, and ſoon you ſhall ſing the ſong of victory! for

"He that hath lov'd us, bears us through,
And makes us more than conquerors too."

At another time, when we were with him, his beloved paſtor came to ſee him; and aſked if he ſhould pray with him, and whether he thought himſelf able to join with him? To which he immediately replied, "Yes! and while I am this ſide the grave I deſire to be ſo employed." Being now very low, we gave him ſomething to drink: After which his miniſter ſaid to him, "I hope after a few more ſips by the way, you will get at the fountain head?" To which he anſwered, "I don't at all doubt of it. Bleſſed, bleſſed be God for any ground of hope for ſuch an one as I am!" The miniſter then aſked him for what he ſhould particularly plead. He anſwered, "For ſubmiſſion; that I may be content to ſuffer my Father's will, and wait patiently for his ſalvation."

At another time we ſat with him all night; and though ſometimes nature ſeemed to be exhauſted, yet between thoſe faintings, the following ſentences dropped like honey from his venerable lips: "O how precious is an intereſt in Chriſt *now!* He is the chiefeſt among ten thouſand, and altogether lovely. My heart and fleſh fail, but God is the ſtrength of my heart, and my portion for ever!

"Jeſus, to thy dear faithful hand
My naked ſoul I truſt,
And my fleſh waits for thy command
To drop into the duſt."

Return therefore unto thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee." Some one then ſaid, Perhaps it may be the will of God to raiſe you up again, and ſpare you a little longer." To which he replied, "If it ſhould be the will of God to raiſe me up from this bed of ſickneſs, I truſt it will be for *his glory!* If not, to depart and to be with Chriſt is *far better!*" In the morning he ſeemed revived, and ſaid,

"I have some hope that I shall be raised up to surround the table of my Lord once more in the church militant:" But he added, "It will be best of all to drink the new wine in my Father's kingdom!

"There sits my Saviour dress'd in love!
And there my smiling God!——
"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 my soul!"

At another time, when I asked him how he found himself, he replied, "O my dear friend, I have fresh consolation from the streams of that river which make glad the city of God. Satan has been trying to shake my hope, but my Lord is faithful, and he has said, My grace is sufficient for thee. Blessed be his name, it has been hitherto sufficient; I will therefore go on to trust and not be afraid, and say with the Psalmist, *Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth.*"

At another time, when his minister called to see him, he appeared to be just gone. The minister then left him. Soon after he revived, and desired that his dear pastor might be sent for. When he came, this venerable disciple said to him, "O Sir, I thought I should have been at home before you came; but faith and patience must have its perfect work. I am yet sitting on the bank of the river; but, all glory to free grace! the swelling of Jordan does not terrify me. Pray, pray, my dear Sir, that my little remaining strength may be spent to the glory of my Lord. May you, Sir, be diligent in the great work to which the Lord has called you. Watch for souls as one that must give account. Be thou faithful unto death, and that Master whom you serve will give you a crown of life."

At another time he said to us who were present, "O that I could carry you all to my precious Saviour! I want you to see more of his beauty and excellency: But, O how little do we know of him here below!

"O that the happy hour were come,
To change my faith to sight!
I shall behold my Lord at home,
In a diviner light."

"But it is good that a man should both hope and quietly wait for the salvation of the Lord."

At another time he said, "I can cheerfully leave the world leaning on that faithful promise of an unchanging God—I will never leave thee nor forsake thee.

"Tho' I walk thro' the gloomy vale,
Where death and all its terrors are,
My heart and hope shall never fail,
For God my Shepherd's with me there."

The last day of his life we could observe the same blessed frame of mind, in all that dropped from his lips. When his voice was so low that we could hear him with the greatest difficulty, we still found him sweetly breathing out his soul before the Lord in prayer; uttering the following sentences: "Clothed in my Saviour's righteousness! Washed in his precious blood! Sanctified by his Holy Spirit! and so made meet for heaven! Hope thou in God, for I shall yet praise him who is the

health of my countenance, and my God! This God is my God for ever and ever, he will be my guide even unto death!"

His voice was now too low to be heard, but ſtill his lips moved, and his hands lifted up as if engaged in the ſame delightful work for ſome time: After which he was faintly heard to ſpeak in a ſoft whiſper, "Into thy hands I commit my ſpirit; thou haſt redeemed me, O Lord God of truth:" Which were the laſt words that were heard to drop from his venerable lips. He breathed for about half an hour after; and then, without a ſigh or a groan, with a ſmile on his countenance, he breathed his holy ſoul into the boſom of his beloved Lord.

In him theſe promiſes were literally fulfilled: *With long life will I ſatisfy him, and ſhow him my ſalvation: Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon.—Mark the perfect man, and behold the upright, for the end of that man is peace.*

The Converſion, Experience, and Death of Maſter Joſeph Thornton, of Market Harborough, who departed this Life, April 25, 1794, aged Eight Years and Five Months.

IT is aſſerted in the word of truth, that "out of the mouths of babes and ſucklings the Lord has ordained ſtrength, becauſe of his enemies, that he might ſtill the enemy, and the avenger." There are adverſaries to the power of vital godlineſs in the preſent, no leſs than in paſt ages; thoſe who ridicule inward religion, and treat all Chriſtian experience as nothing but enthuſiaſm. In ſome inſtances God is pleaſed to give ſuch ſtriking evidences of the power of divine grace, in the converſion of young children, as are admirably calculated to quiet the reproaches of ſuch ſcorners, if not to convince them of their errors. Among the various pleaſing inſtances of this kind, in the preſent day, the change made in the temper and practice of this little child may be very properly ranked. His mind had been under very ſerious impreſſions during the laſt ſeven months prior to his deceaſe. A ſermon, occaſioned by the death of an eminent Chriſtian in September laſt, appears to have been the firſt means of bringing him to an acquaintance with divine things. Perhaps it may not be amiſs to obſerve, that the perſon on whoſe account the ſermon was preached was, in her laſt moments, very earneſt in prayer, that ſome ſouls might receive good from it; and it ſhould be mentioned to the honour of God, as the hearer of prayer, that one young lad beſides this child appears to have been awakened under it. The text was John, v. 39. "Search the Scriptures." When the reaſons were aſſigned why we ſhould ſearch the Scriptures, Maſter T.'s mind was impreſſed with a determination to read the word of God; and he was afterwards frequently obſerved (by the writer of this account) to be very diligent in finiſhing his taſk at ſchool, that he might get to his Bible. He was one day aſked, Why he took ſuch pains in reading the Scriptures, when the generality of his age paid ſo little attention to them? "Becauſe," ſays he, "the Bible tells me ſo much of the greatneſs and goodneſs of God. I have been reading where it ſays God made the world in ſix days; now the world is many times bigger than this town, and there is no man that could build one houſe in that time. What a great Being muſt he then be to make a whole world in ſix days! And this God was ſo good, another Scripture ſays, as to give his only Son to die for poor ſinners. Now I know I have done many things that are wrong. I have told ſeveral lies, and been angry with my little brothers and ſiſters. I am therefore a great ſinner. What a good God muſt he be, to give his Son to die

for

for ſuch a poor ſinner as I am!" It was about this time that the Rev. Mr. Wood, of Rowell, preached at Harborough, from Pſalm cxix. 72, "The law of thy mouth is better to me than thouſands of gold and ſilver." In his diſcourſe he conſidered what was meant by the law of God's mouth, and pointed out the ſuperior excellency of this law (that is, the Holy Scripture) to thouſands of gold and ſilver. This diſcourſe Maſter T. heard, and often afterwards repeated many parts of it in a very ſtriking manner. The impreſſions he received from it apparently abode with him even to the laſt. His diſpoſition and behaviour were evidently changed. He read the Bible at ſtated times every day, and was obſerved conſtantly to retire morning and evening for ſecret prayer. He was alſo ſtrictly careful reſpecting both what he ſaid and what he did. He dreaded lying, and was afraid of going among wicked children, leſt, as he ſaid, he ſhould turn back from the ways of God. He was very diligent and ſerious in attending all the means of grace; improving every opportunity, as well on other days, as on the Sabbath. It was his conſtant cuſtom on the Saturday evenings always to lay his clothes in proper order, that he might be in readineſs to attend the prayer meeting of the young people, early on the Lord's-day morning. One day he was aſked, Why he attended ſo diligently on all the means of grace, and was ſo unwilling to neglect one opportunity: "Becauſe," ſays he, "I find them ſo ſweet and comfortable to me." Some time before he was afflicted, he was overheard in prayer, uſing with great apparent fervency the following expreſſions: "O Lord, ſave me, I pray thee. Now, O Lord, ſave me, a poor ſinful child, a great ſinner, a vile ſinner. O Lord, ſave me, I pray thee. I know I have ſinned againſt thee many times; O Lord, I would not have ſinned againſt thee, if I could help it. O Lord, I wiſh I did not. Do hear, Lord, ſave me a poor ſinful child. Chriſt was crucified, dear Lord. Dear Lord, ſave me for his ſake." He cried unto God in this manner for near an hour, and appeared to mourn greatly on account of his ſinfulneſs, and ſighed and groaned to be ſaved from the wrath to come. He likewiſe prayed that he might love his parents, and then went on again in this manner: "I hope thou wilt ſave me, a poor ſinner, a vile ſinner: Lord, thou wilt ſave me. O this ſoul of mine that muſt be in heaven or hell for ever! O dear Lord, have mercy on me a poor ſinful child. If I live, may I live to the Lord, and if I die, may I die to the Lord." This he ſaid many times over, and was ſo fervent with God, that he appeared to be much exhauſted; and then added, "Keep me this day, and month, and year; and if I ſhould live 20 or 40 years, help me to live to thy glory, O God." Three days before he died, he was ſeized with a complaint in his bowels, ſo violent as to render him incapable of ſpeaking much. A little before his death, being aſked, "Whether he wiſhed to go to heaven?" he anſwered, "Yes." Then he was aſked what he would do when he got there. He immediately ſaid, "I will ſing Hallelujah to God and the Lamb." Soon after this he departed. A ſermon was preached on the occaſion, in the evening after his interment, from his favourite text, "The words of thy mouth are better to me than thouſands of gold and ſilver."

Happy Death of Miſs Sarah Hinds.

ON the 30th day of laſt July departed this life, Miſs Sarah Hinds, nearly 22 years of age. She was the daughter of religious parents, who thought it equally their duty and their privilege to offer up their children to God in prayer, that they might become partakers of his Spirit. With regard to the deceaſed, their ſupplications were not in vain. In her the power

power of divine grace was clearly manifeſted. She was a ſtriking character of true piety; for, though in the bloom of youth, a ſeaſon when every thing around preſents its alluring temptations and joys; yet, having taſted of the love of Jeſus, ſhe found no ſolid comfort but in God's word and ways: She took a conſtant delight in ſinging the praiſes of Emanuel. Theſe often flowed ſweetly from her lips. The King of Saints, who ſits on the throne of his glory diſpenſing the riches of his grace, was the delight of her ſoul. Her parents, little expecting they were ſo ſoon to be called to reſign her up to God, promiſed themſelves much happineſs. But on Thurſday, July 24, ſhe was ſeized with a complaint in the bowels, which on the day following was ſuppoſed to have abated greatly. But on Wedneſday the 30th an inflammation took place, and was very cloſely followed by a mortification. Perceiving that her diſſolution was nigh, ſhe very earneſtly beſought the Lord, that he would manifeſt his mercy to her ſoul, which, ſhe ſaid, was ſorely diſordered with ſin. This was the firſt thing which gave her parents an idea of the danger ſhe was in. Her father, whom ſhe claſped in her arms, told her, that He who inclined her to cry for mercy, was as ready to beſtow that mercy. She anſwered, "I know it, I know it. O my father, what a mercy that I ſhould know Jeſus! What a mercy that ever he ſhould call me by his grace! What a mercy that I ſhould be going from ſin and ſorrow! I have no deſire to ſtay; I long to be gone. I know where I am going; I long to be with Jeſus." On ſeeing her father in tears, ſhe exclaimed, "Why do you weep? You ought to rejoice that Jeſus has called me by his grace, and is going to take me to his glory. O! the everlaſting mercy! O! the unchangeable love of God! Whom he loveth he loveth unto the end." Being aſked by her father if he ſhould engage in prayer, ſhe anſwered, "Yes, and pray that the Lord will take me home, that I may be free from ſin and ſorrow. I find nothing elſe here below; I long to be gone." While her father was praying, ſhe cloſed every petition for divine aid and ſupport, with "Amen, Lord grant it." But when her father prayed, that, as He who had brought on the diſeaſe ſo ſuddenly could as eaſily remove it, he would be pleaſed ſo to do, if agreeable to his divine will, and ſpare his child; ſhe ſuddenly ſtopped him, and cried, "O, my father! pray that no more; why do you want me to ſtay? I am going to Jeſus; I long to be gone, O what glory!" After prayer ſhe ſpake much of the eternal world, and thoſe joys which never end. Then with uncommon energy ſhe prayed for her parents, brothers, and ſiſters, that they might enjoy much of the divine preſence, and the power of grace while here; and in dying moments experience living mercies. Her father's feelings conſtraining him to withdraw for a little time, ſhe looked at two of her friends, who ſtood by the bed, and ſaid, "O what a bleſſed thing to die in Jeſus!" Her father returning again, and holding to her ſomething to moiſten her lips, and ſaying, "You will not want this long, you will ſoon be at the fountain;" ſhe then cried out again, "O the living waters! O the eternal mercy of our God!" Her father finding the ſhock almoſt too great for his fortitude to ſuſtain, withdrew again; but on returning a little time after, inquired how it was with her ſoul? She was not able to ſay much; but replied, "Very happy, very happy." He then, thinking her diſſolution very nigh, gave her up in prayer to God. This ſeemed to meet with her approbation. Being again aſked how it was with her, ſhe anſwered, "Very happy, very happy," and then fell aſleep in Jeſus! Amen. T. H.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Practice of what is called Extempore Preaching recommended, and the Propriety and Advantage of that Mode of public Inſtruction urged and ſupported by Arguments deduced from Scripture Authority, primitive Example, hiſtoric Facts, and the very Nature of the Office. By a Clergyman of the Church of England. 8vo. 126 *pages. Price* 1s. 6d. Mathews.

THE author of the above eſſay has thought fit to conceal his name. His deſign may be collected from the title-page. The queſtion he undertakes to diſcuſs is, Whether a ſermon, addreſſed to a congregation from the pulpit, ſhould be *read* from a *written preparation*; or be delivered in what may be called, a *free off-hand way*. For the latter, he is a warm advocate. He conforms to the general cuſtom in ſtyling this the *extempore* (it ſhould be extemporary) way; but juſtly remarks, that it is improperly ſo termed. He does not go about to vindicate the wild irregular practices of ſome, whoſe diſcourſes have many times very little connexion with their text, or one part of them with another. Nor does he, in all caſes, abſolutely condemn the uſe of *written preparations*, yet warmly pleads for their rejection in general uſe, as what he thinks by far the moſt eligible. He earneſtly wiſhes miniſters to retire, reflect, ſtudy their ſubject, arrange their ideas, and ſeek divine aſſiſtance by fervent prayer; and then, either entirely without their papers, or, at moſt, with only a few leading thoughts before them, juſt to aſſiſt their memory, to accuſtom themſelves to communicate their views in ſuch language as will naturally preſent itſelf at the moment.

He ſets out by obſerving, p. 6. "That *reading* ſermons cannot receive the leaſt countenance from the word of God, and muſt for ever diſclaim the leaſt ſhadow of ſupport, either from Scripture *precept*, or Scripture *example*." Upon this he reaſons for ſome time, and makes various remarks upon the preaching of the Prophets, of our Lord Jeſus Chriſt, the Apoſtles, and the ancient fathers. He inquires what kind of preaching has been moſt owned of God, for anſwering the great ends of a Goſpel miniſtry. He points out ſome of the bad conſequences, as he apprehends, which follow upon reading ſermons from the pulpit, as they reſpect both preachers and hearers; and occaſionally introduces ſome ſtriking views of the character and qualifications of a true miniſter of the Goſpel. He intermixes, as he goes along, a variety of ſatirical anecdotes; and brings in quotations from a number of celebrated authors, whoſe ſentiments upon theſe ſubjects were ſimilar to his own. Sometimes he indulges a vein of humour and ridicule, in a pointed manner. An inſtance will be found, p. 74. as well as in ſeveral other places.

Before

Before he closes, he states, and endeavours to remove several objections to what he had been advancing. Whether his replies in every instance are quite satisfactory, each reader will judge for himself. Having observed, (p. 97.) that "some have said a *form of prayer* may be opposed upon the same principles as written sermons;" in the next page, he objects "the manner in which prayer is often conducted, in which petitions are offered up, which are neither fit for God to hear, or man to utter." Without deciding, or even discussing the question, we remark the difficulty which the author would probably find to answer the same objection against extemporary preaching. The person who can practise the latter, is certainly competent to the former. That *some*, who attempt both, are fit for neither, equally affects each view of the argument. The use of premeditation for preaching, and not for prayer, must produce an obvious difference; but it will not often infringe upon propriety or decency. When the writer says, "I should almost as soon plead for extempore singing, as extempore prayer," in acts of social worship; his ideas must have been strangely confused. We beg him, and our readers, to try if they can conceive a congregation singing extempore in the same words and tune. Yet this quibble is by no means new: It was started in an epigram, in the Gospel Magazine for April 1775, and answered in the number for August following, with worse rhyme, but much better reason.

As we strongly approve of the author's grand aim in this pamphlet, we are sorry that he should, in any of the arguments he uses for its attainment, have afforded advantage to his opponents. He has demonstrated that the custom of reading sermons in the pulpit was unknown to the ancients; and it is notorious that it is practised in no modern nation but our own. It was, we believe, introduced, or rather invented, *here*, after the Reformation, when the great number of vacancies occasioned by the ejectment of Popish preachers, required the ordination of many illiterate persons, who were incapable of preaching extempore, and who, therefore, were allowed to read the homilies. The old French adage, that "it is better to plough with asses, than to leave the ground untilled," might *then* be pleaded; but that the same necessity should *still* exist, is an indelible disgrace to our established church. We are astonished that *literary* men should join in the cavils of those, "who cannot teach, and will not learn;" and still more, that they should ascribe to this source of ignorance and idleness, a number of elegant sermons which have been published. Do they imagine that Demosthenes and Cicero *read* their orations? We fear that this well-intended and seasonable pamphlet will have little success against national prejudice and private slothfulness; but we heartily recommend it to the attention of our clerical readers, and hope that some ingenuous, though timid minds, will be roused to an exertion, on which so great a share of their acceptance and usefulness among their congregations is likely to depend.

Memoirs of the late Rev. Mr. Toplady, late Vicar of Broad Hembury, Devonſhire. Containing an Account of his Birth, Converſion, Ordination, and Initiation into the Miniſtry; including a Diary of God's gracious Dealings with him; and a Recital of the Support given to him in the immediate View of Diſſolution, with his victorious Aſcendency over the laſt Enemy. Including his laſt Will and Teſtament, and an Elegy on his Death. Alſo, a compreſs View of him as a Writer and a public Speaker, with a brief Examination of his Works. 8vo. *Price* 3s*. *ſewed. Pages* 139. Row, Great Marlborough-Street; Parſons, Deighton, &c. 1794.

A Courſe of Prayer for each Day in the Week, ſuitable to every Chriſtian Family. Printed from the Manuſcripts of the late Rev. Auguſtus (Montague) Toplady. 8vo. *Pages* 35. *Price* 6d. Row, &c. London.

Theſe pieces apparently belong to a new edition of the complete works of Mr. Toplady, in ſix volumes, and are printed ſeparately for the advantage of perſons who are in poſſeſſion of the former publications of his writings. We give the title-page of the Memoirs at length, as it affords a full account of the contents, preceded only by a ſhort preface to the *whole* works, which repreſents the undertaking in the following manner:

"Soon after the deceaſe of Mr. Toplady, many perſons who loved his principles, and revered his memory, expreſſed an earneſt deſire to have a complete edition of his Works. Nothing of the kind was however attempted, until the year 1792, when the undertaking was finally determined upon. Materials were accordingly collected, and application was made to ſome gentlemen of literary character, whoſe principles coincided with the author's, to undertake the arrangement for publication. Their aſſiſtance was promiſed, but the conditions were afterwards found to be ſuch as could not be aſſented to, without proving injurious to the work, and probably giving it the appearance of an impoſition on the Public. Apprehenſive that the world would thus be deprived of a conſiderable part of the writings of a juſtly-admired Author, the proprietors determined to proceed in the undertaking, and the ſuperintendance devolved on one whoſe abilities (in his own eſtimation) were diſproportioned to the taſk. He is ſatisfied with having ſecured from oblivion ſo large a portion of valuable compoſitions, and throws himſelf upon the candour of the public, without any ſtudied or affected apologies." As the compoſitions referred to are not diſtinguiſhed, we cannot judge of their importance; and being wholly unacquainted either with the Gentlemen firſt applied to, or with the preſent editor (excepting by his execution of the work), the only wiſh we can form on the ſubject is, that his knowledge of

* This price is diſproportionate to the quantity or novelty of the matter, the merit of the compoſition, or the form in which it comes from the preſs. As we give credit to the publiſhers for the beſt of views, we doubt not their willingneſs to lower the rate, in order to extend their circulation.

gram-

grammatical conſtruction, and the meaning of many Engliſh words, had been equal to his zeal in the cauſe, or to the diligence and ingenuity he has ſhown in promoting it.

Mr. T.'s diary comprehends about ten months of his life, during the *cloſe* of his labours at Fen-Ottery, where he then reſided, and the neighbouring village of Harpford (the vicarage of which he exchanged about this time for that of Broad Hembury, ten miles diſtant from them), and the *commencement* of his work at the latter place. In each ſituation he appears to have been highly acceptable and uſeful, and to have enjoyed much private intercourſe with God. The ſpirituality of his mind, the fervency of his affection, the candour and benevolence of his diſpoſition, and the exemplarineſs of his conduct, are diſcovered in a truly edifying manner, and leave a regret that we have not more of his heart and life diſplayed by his own hand.

The Courſe of Family Prayer, now publiſhed, was compoſed at this period of the Author's life; and bears evident marks of his devotional ſpirit, as well as of his eminent abilities. We do not heſitate to recommend it to the uſe of perſons who either prefer a ſtated form, or are prevented by diffidence or incapacity from taking the lead in extemporary domeſtic worſhip. The collects before reading Scripture, and the repetition of the Lord's Prayer, ſubſequent to it, may eaſily be omitted, if it is thought expedient.

The exertions that have been made to furniſh the Public with a new and complete edition of Mr. Toplady's works appear to us truly meritorious, and we hope they will meet with encouragement. The Memoirs contain valuable materials; and afford ſome inſtructive as well as intereſting accounts of a man diſtinguiſhed by the uncommon union of lively genius and elegant erudition, with genuine piety, evangelical ſentiment, and ardent zeal.

Poems. 1. *Iſaac's Meditations.* 2. *The Harp on the Willow.* 3. *Benevolence. By* W. Lane, *a poor labouring Man of Flackwell Heath, near High Wycombe, Bucks; Author of Cliffden, a Poem.* 8vo. *pp.* 108. *Price* 2*s.* 6*d.* A. Paris, Chapman, &c.

The curious obſerver and admirer of plants will frequently diſcover, in an uncultivated field or a wilderneſs, a flower, or a ſhrub, which will vie in richneſs of colour and foliage with many which he had carefully collected in his garden. And though there be a wildneſs in its growth and appearance, he is charmed with its luxuriance, and adds it to his valuable collection. In like manner we may frequently perceive in the unlettered mechanic or labourer, whoſe attention is confined to the chiſel, the ſpade, or the plough, thoſe marks of genius which we may look for in vain in the inmate of an univerſity; and the very rudeneſs of his mind may ſerve, as a foil, to ſet off his ingenuity to greater advantage.

Theſe poems, which are the productions of a poor labouring man of Flackwell Heath, confirms the juſtice of the preceding well-known remarks. If they do not entitle the Author to a place in the firſt rank of uncultivated geniuſes, many parts of them are notwithſtanding truly poetical, and poſſeſs real beauty and energy; and we freely acknowledge that on the whole we have read them with far more pleaſure than we expected from the attempts of one, whoſe opportunities for improvement muſt have been, neceſſarily, very circumſcribed.

The firſt poem is on "Iſaac's Meditations;" which we think to be inferior to the two following, as Iſaac's ſoliloquies are tediouſly long; they ought to have been occaſionally interrupted by ſome incidental circumſtances, which would have agreeably relieved the attention of the reader.

The ſecond is ſtyled the "Harp on the Willows," which is the moſt pathetic; and the third is "On Benevolence," which is the moſt poetical.

The poem entitled the "Harp on the Willows," begins in this manner:

"Deep in the unfrequented dale, remote
From earth's delights, I found the plaintive note;
No more invoke the gay, the comic Muſe;
Her once-lov'd charms their every beauty loſe.
. . . . . .
Surpaſſing charms the *gloomy* ſcenes poſſeſs;
Here I would vent my griefs, my deep diſtreſs;
Here I'd indulge my melancholy theme,
To the harſh murmurs of the ſtruggling ſtream,
Which down yon cliff impetuouſly deſcends,
And far and wide the angry foam extends.
But the rough ſtream here finds a ſofter bed,
Smoothly beneath the bending willows led;
In calmer mood ſhe ſeeks the briny wave,
Whoſe ample ſource her firſt exiſtence gave.
Thus may my ruffled paſſions all ſubſide,
And in a ſofter flow my ſorrows glide."

We are pleaſed with the cloſe of the following lines on the ſufferings of our Lord:

"Had I but Gabriel's harp or Gabriel's tongue,
Like him I'd ſing with notes ſublimely ſtrong;
Yea, more expreſſive ſhould my numbers be,
Since I could ſing, 'All this was borne for me'."

Again, after hinting at the miſerable effects of the *Fall*:

"I have the wretched ſtock of ſin improv'd,
The act condemn'd, but the example lov'd.
And ſhall my heart retain the baneful ill,
Confeſs, diſclaim, and yet indulge it ſtill?

And

And ſtill ſo baſe, ſo diſingenuous prove
To pour contempt upon my Saviour's love?
That baneful ill indulge which caus'd his ſmart;
With lip condemn, yet cheriſh it in heart?
O heav'n forbid, nor earth a witneſs be
To ſuch deceit and vile hypocriſy!"

We have been induced to make the preceding extracts, not only with a view of gratifying our readers, but of inducing them to purchaſe the original work from which they were taken. The admirer of poetry will have an opportunity at the ſame time of indulging his taſte, and of exerciſing that benevolence which the good man ſo agreeably deſcribes. As we are informed in the recommendatory preface, which is written by another hand, that he has a *wife* and *ten children*, he will probably derive ſeaſonable and important aſſiſtance from the kind attention of the Public.

Should a ſecond edition be required, we adviſe the Author to ſubmit his Poems to the correction of ſome judicious friend, who by a few retrenchments and alterations would render them more uniform, accurate, and generally acceptable.

The certain Increaſe of the Glory and Kingdom of Jeſus. A Sermon preached at Chard, in Somerſetſhire, on Wedneſday Evening, July 11, 1794, *at the Annual Meeting of the Baptiſt Aſſociation.* [By the Rev. John Ryland, D. D.] *Publiſhed at the Requeſt of the Church at Chard, and others who heard it.* 8*vo.* 36 *Pages. Price* 6*d.* Browne, Cottle, Fenley, *and* James, *in* Briſtol; *and* Vernor, Button, *and* Thomas, *in* London.

It ſometimes happens that a ſermon preached on a particular occaſion, and publiſhed at the requeſt of the congregation, has little to recommend it beſides the laudable motives of the preacher, and the reſpectful attention of his hearers. But this is far from being the caſe with the preſent diſcourſe. Independent of the circumſtances in which it was delivered, its intrinſic merit is ſufficient to entitle it to public eſteem.

Conſidering the eventful period in which we live, and the grand diſplay of mercy which may ſoon be expected, every word of the text is emphatical, and excites in the mind a beautiful train of ideas. *He muſt increaſe.*

Having ſhown wherein the neceſſary and certain increaſe of our glorious Lord conſiſts, and ſubmitted to his hearers ſeveral conſiderations to eſtabliſh their faith in the aſſured expectation of this intereſting and important event, the Doctor concludes with a very judicious and animated addreſs to the miniſters and churches which compoſed his auditory. "Brethren, ſeek the increaſe of Chriſt's kingdom *in your own ſouls*—And, O let us ſeek the increaſe of his kingdom *all around us*; by the converſion of ſouls to God.—Nor let us confine our efforts, and much leſs our ardent prayers, to the increaſe of true godlineſs *at home*. Let us enlarge our views, and our plans, for promoting the cauſe of Chriſt. A negro church of

our own denomination is now planted on the coaſt of Africa, and numbers, who were formerly torn from thoſe injured ſhores, have been baptized into Chriſt in Jamaica and North America. Let us remember in our prayers the free ſettlers of Sierra Leone; and their brethren in the American iſles and continent, who have been delivered from the yoke of Satan, though many of them are ſtill held in ſlavery by man. We truſt, that before this time our miſſionaries have reached the Eaſt Indies, and are employed in rolling away the ſtone, that the ſable flocks of Hindoos may drink of the water of life. Let us be mindful of them before the throne; let us continue to ſend them liberal ſupplies. Let us be on the watch for freſh openings to ſpread the Goſpel. Let us look out for other miſſionaries, and beg of God to raiſe up ſuch as ſhall not count life dear to them, when compared with the ſalvation of immortal ſouls. Let us inquire whither we may beſt make another inroad on the kingdom of Satan. Our Moravian Brethren are ſucceſsful among the Hottentots; ſhall we make an attempt to evangelize the Cafres? or ſhall we ſend a miſſion to any of the iſlands of the Southern ocean? Millions of ſouls are periſhing for lack of knowledge. If we indeed believe the Goſpel, let us be eager to propagate it in every part of the globe. Let not avarice and rapine ſtimulate the children of this world to greater activity, than the love of Chriſt and ſouls can produce in the children of light."

We are ſorry that our limits will not permit a longer quotation, but we beg leave to refer our readers, for farther ſatisfaction, to the peruſal of the diſcourſe itſelf.

Mary Magdalene. A Sermon preached in the Chapel of the Magdalen Hoſpital on March 23, 1794, by the Rev. W. Williams, *B. A. of Worceſter College, Oxford. pp.* 22. Rivingtons, &c.

Mr. W. informs us, in an advertiſement prefixed to this diſcourſe, that "in publiſhing it he has no idea of competition with thoſe gentlemen, who have ſo ably exerted themſelves on the ſame occaſion; and that it appears at the deſire of ſeveral friends, whoſe partiality *have* led them to requeſt from the preſs, what they were unable to attend from the pulpit." We were very much pleaſed with this gentleman's modeſty, but were not a little ſtruck with the reaſon which he here aſſigns for introducing this ſermon to the view of the Public. Why none of Mr. W.'s *reſpected audience* ſhould aſſiſt in bringing it into the field, and he ſhould be entirely dependant (as he ſeems to intimate) on foreign auxiliaries for the purpoſe, is a circumſtance which he does not pretend to account for. We however blame Mr. W.'s hearers for their negligence, and thank his out-of-door friends for affording us the peruſal of a very pathetic, evangelical, and animated diſcourſe; and we hope that *many* will enjoy the ſame pleaſure and ſatisfaction in reading it, as we have experienced.

POETRY.

POETRY.

On the Death of Mrs. JANE CONYERS, *who died Feb.* 24, 1774.

STAY, thou triumphant ſpirit, ſtay,
And bleſs me, ere thou ſoar'ſt away,
Where pain can never come;
In vain my call —the ſoul is fled,
By Iſrael's flaming ſteeds convey'd
To her eternal home:

But yet I now the bleſſing find,
The legacy ſhe left behind,
Fruit of her lateſt prayer;
The anſwer in my heart I feel,
This freſh ſupply of heavenly zeal,
To live and die like her.

When firſt ſhe heard the Goſpel ſound,
That grace doth more than ſin abound,
That pardoning grace is free;
She caſt her righteous rags aſide,
She clos'd, at once, with Chriſt, and cry'd,
"He purchas'd peace for me."

From hence the fight of faith begun,
From hence in Jeſus' ſteps ſhe run,
Nor e'er diſgrac'd the cauſe:
Meek follower of the patient Lamb,
She priz'd his *honourable ſhame*,
And glory'd in his croſs.

What tongue her hidden worth can tell,
Her active faith, her fervent zeal,
And works of righteouſneſs;
Her thirſt, and rev'rence for the word,
Her love to thoſe who lov'd her Lord,
Or but *deſir'd* his grace?

She lov'd them both in *word* and *deed*,
Rejoic'd an hungry Chriſt to feed,
To viſit him in pain;
Him, in his members, ſhe reliev'd,
And freely, as ſhe firſt receiv'd,
Gave him her all again.

Inſpir'd with godlineſs ſincere,
She had her converſation here,
No guile in her was found:
Cheerful, and open as the light,
She dwelt in her own people's ſight,
And gladden'd all around.

Affliction, poverty, diſtreſs,
Drew out her ſoul in earneſtneſs,
The wretched to relieve;
In all the works of love employ'd,
Her ſympathiſing ſoul enjoy'd
The bleſſedneſs to give.

A nurſing mother to the poor,
For them ſhe huſbanded her ſtore,
Her life, her all beſtow'd;
For them ſhe labour'd day and night,
And made it her ſupreme delight
To copy after God.

With mixt concern her flight we view,
With joy th' aſcending pomp purſue,
Yet for our loſs diſtreſt:
Our boſom friend from earth is flown,
The mother of our Iſrael's gone,
To her eternal reſt.

Yet ſtill to us ſhe ſpeaks tho' dead,
She bids us in her footſteps tread,
As in her Saviour's ſhe:
And O! that we like her may prove
Our faith unfeign'd, and genuine love,
And meek humility.

Who live her life, her death ſhall die:
Come, Lord, our hearts to certify,
That we the prize ſhall gain;
Soon as we lay our bodies down,
That we ſhall wear the heavenly crown,
And in thy glory reign.

A SUMMER MORNING IN THE COUNTRY.

AN IRREGULAR ODE.—PART II.

——*Jocund day*
Stands tip-toe on the miſty mountain's top.
SHAKESPEAR.

EARLY the buſy *bee* provides her meat;
Yonder ſhe ſits on bloom extracting liquid ſweet;
How ſkilfully the chemiſt probes each flow'r;
Imbibes the dew, and works in her myſterious mould,
And turns the common lucid drops to gold,
Nor ever failst' improve each ſhining hour.

Be thou my pattern, thou my guide,
I'd ſit, arch-teacher, near thy ſide,
To learn th' improving lectures thou doſt give;
My days are fading as a flow'r,
Which blooms and withers in an hour:
Thy leſſons teach me how to live.

(I'll work while laſts life's blooming day,
Nor will I ſpend my hours in childiſh play,
But catch the golden moments ere they fly:
The night of death will quickly come,
And haſte me to another home,
I'll therefore learn to live, and learn to die.)

Thy Goſpel, Lord, is a delicious hive,
Whence all thy ſaints a thouſand ſweets derive:
Give me the tube of faith that *I* may draw;
(In this rich garden deck'd with flow'rs,
I love to ſpend my morning hours,)
Sweeter than honey is thy holy law *.

* Pſ. cxix. and civ.

The *bleating lambs* with glad ſurpriſe,
Spring, and ſalute the opening ſkies;
In accents hoarſe their tributes raiſe:
The pretty *birds* invite the day,
While round their dams they ſkip and play;
Thus in ſweet innocence they paſs their days.

Great Source of Good! where'er I look,
Heaven,—earth,—all nature is thy book;
In golden letters ſpeak thy all-known, unknown name;
Beaſts, fiſh, and all in air that flies,
Are vocal to declare their origin the ſkies;
And every atom ſays, it from thy finger came.

Roſes and *pinks* which yonder grow,
And *lilies*, white as pureſt ſnow,
And *tulips*, with their colours gay:
The *jeſſamine* which climbs the ſunny wall,
Rich, exquiſite, and beauteous all,
Beauteous indeed amid the beams of day!

But lovely as they now appear,
How frail! how ſhort! their glories are,
They 'll ſoon their luſtre loſe;
Juſt ſuch a flower is man! but O! how dear
Is *Sharon's matchleſs Roſe* †, which blooms through all the year,
Faireſt of ev'ry flow'r that blows.

But chief of all the *flow'ry beaus* I view,
That ſhine in ſunny robes, and ſip the ſilver dew,
The *paſſion flow'r* the nobleſt lecture reads;
Who could expect, amidſt ſuch gay delight,
To ſee a picture of that horrid ſight,
Which was on *Calv'ry*'s eminence pourtray'd!

The *nails* that bound my Jeſus to the tree,
The pond'rous maſſy *hammer* here I ſee,
The cruel *ſpear* which laſh'd his ſpotleſs ſide;
View here the *thorns* which on his forehead ſtood,
While from each throbbing vein iſſued a ſtream of blood,
And all his barb'rous foes deride.

But ſee! juſt o'er my head a pregnant cloud,
Frowning, forebodes almoſt a flood,
The ſun's conceal'd, drops thick upon me come;
How ſoon our pleaſures turn to pain!
We dream of conſtant ſunſhine, but forget the rain,
But ceaſe my rambling thoughts—for duty calls me home.

OBSERVATOR.

† Solomon's Song, ii. 1.

DESIRING A THANKFUL DEVOTION TO GOD.

By the late Rev. RICHARD PEARSAL, *of Taunton.*

MY great Preſerver! to thy gracious hand
My life, my ſafety, and my all I owe:
New gratitude thy favours ſtill demand,
And ſtill my numerous obligations grow.

Oft haſt thou liſten'd to my humble prayer,
Oft, at my cry unwearied mercy came:
O be thy goodneſs—thy indulgent care
My conſtant refuge, my delightful theme!

When warm'd with grateful love to thee, my Lord,
My thoughts begin to countthy favours o'er;
The boundleſs ſum, what numbers can record?
How vain th' attempt! aſtoniſh'd I adore!

Yet I may love thee—this is thy command,
Thy kind command, O make me all thy own!
My pow'rs, my paſſions, Lord, are in thy hand,
And thou canſt mould them for thy uſe alone.

This worthleſs heart to thee I would reſign;
Poor as it is, thy ſovereign hand can raiſe
A monument to thee, enrich, refine,
And there inſcribe thy mercies, and thy praiſe.

Thy wondrous praiſe, not all creation's tongues
In one harmonious concert, can diſplay;
Not the celeſtial choir's enraptur'd ſongs
Thro' vaſt eternity's unbounded day.

And ſhall a reptile of the duſt aſpire
To join with angels, in their high employ?
Lord, at thy feet I lay my trembling lyre,
In ſilent awe, yet mix'd with humble joy.

Yet if thou bid me try the heavenly theme,
And bleſs me with thy ſmile, my lyre again
On ev'ry ſtring ſhall ſound thy glorious name:
Thy ſmile ſhall animate the feeble ſtrain.

If thou accept, and aid my wiſh to praiſe,
Then ſhall my heart with glad devotion bring
(But ah! how mean the gift!) her ſweeteſt lays
To thee, my gracious God, my glorious King.

All I enjoy, and all I hope, is thine;
Unworthineſs alone belongs to me:
Inſpire me, O my God, with love divine,
And make my life a hymn of praiſe to thee.



REV. HENRY COX MASON, A.M.

Morning Preacher & Lecturer of St. Mary Magdalen, Bermondsey, & Chaplain to the Rt. Hon. Lord Onslow.

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THE

Evangelical Magazine,

FOR NOVEMBER, 1794.

BIOGRAPHY.

MEMOIRS of the Rev. THOMAS READER, late Paſtor of the Independent Church, at Taunton, Somerſetſhire.

IT has been frequently obſerved by biographical writers, that the lives of men of learning or worth are ſeldom diſtinguiſhed by remarkable or extraordinary incidents. Moving on in the uniform purſuit of knowledge, and ſteadily aiming at one object, they paſs through the world free from eccentricities, and without engaging in thoſe arduous and conſpicuous enterpriſes which never fail to attract the attention of the public.

But if the hiſtory of theſe amiable perſons be not ſo ſtriking or entertaining as that of great and illuſtrious characters, it may nevertheleſs be equally beneficial. Their ſphere of action being leſs diſtant from the bulk of mankind, their example will be more familiar, and conſequently more influential. When we ſee a blazing comet rolling magnificently through the regions of ſpace, we are ſtruck with aſtoniſhment, and adore the God that doeth ſuch wonders. But the milder luſtre of the ſilver moon, or the ſtar that conſtantly favours us with its nightly viſits, is more ſerviceable, in the hours of darkneſs, to the traveller who has loſt his way in a dreary wilderneſs, or to the mariner when expoſed to the dangers of the boiſterous ocean.

If genuine piety, ardent zeal, and unwearied exertions for the glory of God and the good of mankind, exemplified for many years, in the conduct of a ſervant of Jeſus Chriſt, whoſe life was not marked with extraordinary incidents, deſerve attentive conſideration, we hope that our readers will not be diſpleaſed with a brief account of the late Mr. Reader, of Taunton.

This excellent man, born at *Bedworth*, in *Warwickſhire*, in the year 1725, was deſcended from parents who were eminent for godlineſs, and remarkably favoured with the bleſſings of Providence.

His father in the younger part of life was entirely unacquainted with real religion. The circumſtances which led him to the knowledge of the Goſpel, and were afterwards the means of his temporal proſperity, were equally providential and ſingular. At the eſtabliſhed church at Bedworth, which he had been always accuſtomed to frequent, was a miniſter who preached in a rouſing manner the terrors of the law; but though he deſcribed the evil and puniſhment of ſin, he never hinted at the way of ſalvation revealed in the Goſpel. In conſequence, Mr. Reader's conſcience was very much alarmed, and he began to be anxiouſly concerned about the ſtate of his ſoul. Smarting under the wounds of conviction, he paid ſtill more attention to the word, in hope of procuring ſome relief to his mind; but he found that the preacher was a "phyſician of no value," and that every ſermon he heard, tended only the more to aggravate his diſtreſs. In theſe circumſtances he was prevailed on, after very conſiderable reluctance, to attend on the miniſtry of the Rev. Mr. *Saunders*, of *Bedworth*. When he heard this eminent ſervant of God proclaiming pardon and peace through the blood of the croſs, his hungry ſoul was ſatisfied; "the word was found, and he did eat it, and it was the joy and the rejoicing of his heart;" and ſo precious was the Goſpel of the Redeemer to his wounded ſpirit, that all his former prejudices were at once removed, and he continued to his death a zealous and faithful friend to the cauſe of religion. After his converſion his character procured him the eſteem of many valuable friends, by whoſe kind attention, joined with the bleſſing of Providence, he roſe to an opulent and reſpectable ſituation in life. Theſe particulars may appear to ſome of our readers too trifling to be detailed ſo very minutely; but the more inconſiderable the means, which are uſed to effect the merciful deſigns of God, the more we ſee and have reaſon to admire his wiſdom and goodneſs: As the ſmaller the fountain or the rivulet, from which the largeſt rivers ariſe, the more the curious mind is delighted and aſtoniſhed.

This good man was happily married to a perſon after his own heart. Induſtrious, pious, and generous himſelf, he met with the ſame diſpoſitions in his partner. So eminent was Mrs. Reader for piety, that her ſon, the ſubject of this me-

memoir, has frequently ſaid, that in all his acquaintance with the religious world, he never once had met with her equal. The generoſity of theſe truly reſpectable perſons was unbounded. Their heart and houſe were open to every ſervant of God. Objects of real diſtreſs, of whatever denomination, met with their charitable aſſiſtance; and their memory is dear to ſome of the poor inhabitants of Bedworth to the preſent day. Though their liberality was ſo great, as to be conſidered by ſome, almoſt to exceed the limits of prudence, yet, as they "ſcattered, they increaſed;" and Mr. R. at his death was able to bequeath many valuable donations, and to leave his family in very comfortable circumſtances.

Theſe worthy perſons, who had enjoyed ſo much of the favour of God themſelves, were particularly concerned for the ſpiritual welfare of their children. As the care of inſtructing the riſing generation in the earlieſt part of life principally devolves on the mother, Mrs. R. faithfully diſcharged this very important truſt. She was not ſatisfied with merely catechiſing her children, or inſtructing them in the leading principles of religion (a duty which it ſurely becomes every parent to practiſe), but ſhe would frequently take them ſeparately into her chamber, and endeavour to impreſs their infant minds with a concern about their everlaſting ſalvation. She would ſometimes take them by the hand, and with weeping eyes ſay to them, "My dear child, I cannot be at reſt till I ſee a work of grace begun in your heart;" and with ſo much tenderneſs and earneſtneſs converſe with them about the affairs of their ſouls, that, young as they were, they would burſt into a flood of tears. Theſe pious endeavours were very ſucceſsful, and ſhe had the happineſs of ſeeing the ſeed which ſhe had ſown, ſoon ſpring up in the hearts of her children. It was a cuſtom, we are told, in the abſence of her huſband, which we recommend to the conſideration of religious mothers in general, when her children arrived at the age of *fourteen* to put them on the exerciſe of *family prayer:* In conſequence of which, it was not remembered, that this duty had ever been once omitted in their houſe for more than *forty* years.

How many children enjoyed the benefit of her excellent inſtructions, we cannot aſcertain. Three, however, came within the compaſs of our knowledge. The eldeſt of theſe was the late Rev. Simon Reader, educated under Dr. Doddridge; and who, for more than *fifty* years, was a judicious and laborious miniſter of the Goſpel to a Diſſenting congregation at Wareham, in Dorſetſhire. He was a man of ſuch extenſive

tenſive learning, found ſenſe and piety united, as this age has ſeldom produced. He is known to the world by a volume of excellent ſermons on the parable of the Ten Virgins *. The next was, Mr. Samuel Reader, who died at Coventry in the month of November 1793, of whom a ſhort but honourable teſtimony is given in our *Magazine* for January laſt.

The Rev. Thomas Reader was the youngeſt of theſe three brothers. We do not recollect to have heard whether Mr. R. had dated his converſion at any particular time; but we have reaſon to conclude, from ſome anecdotes which we have met with, that religious impreſſions were made on his mind at a very early period. When he was about *eight* years old, the houſe being one evening full of company, he had not a convenient place for his ſecret devotions; but unwilling to omit what he knew to be his duty, he went into his father's wool-loft, to enjoy the pleaſure of communion with God. At firſt he was diſturbed with childiſh fears on account of his lonely ſituation, but afterwards his mind was ſo filled with thoughts of God, and with the joys of religion, that he ſoon forgot the gloomineſs of the place, and was free from every kind of anxiety and alarm. During his childhood, a perſon being on a viſit at his father's, Mr. R. was appointed to ſleep with him. After the gentleman had retired to his chamber, Mr. R. knocked at the door, requeſting him to let him go through his room to an inner cloſet, which he uſed to frequent for the exerciſe of prayer. Without making any inquiry, the ſtranger knew the deſign of his requeſt; and as he himſelf had hitherto lived in the entire neglect of this neceſſary duty, his conſcience ſeverely ſmote him. "What," thought he, "is this *little child* ſo anxious to obtain a place for ſecret retirement, while *I* have never prayed in my life?" It led him to very ſerious reflections, which were followed by a divine bleſſing, and were the happy means of his converſion to God; and he afterwards became not only a conſiſtent Chriſtian, but a valuable miniſter of the Goſpel of Chriſt. At the age of *fifteen*, Mr. Reader was taken into church fellowſhip with the religious ſociety at Bedworth, as his worthy brother, the Rev. S. Reader, before him had been at the age of fourteen. Thoſe who knew him at this period of life, ſpeak very highly of his perſonal piety, and his concern to promote religion in others. It was

* We hope, by the aſſiſtance of a friend, we ſhall be able to collect, and lay before our readers, ſome valuable information concerning this excellent man.

his early prayer, which he frequently repeated, "that God would fill his head with ſchemes for his glory, his heart with his love, and his hands with his work;" and the Lord very liberally granted him his requeſt.

We cannot wonder that a mind ſo ſoon impreſſed with a ſenſe of the importance of religion, ſhould be deſirous of ſerving God in the work of the miniſtry. "As the Diſſenting miniſter of Bedworth* kept a private academy for the education of young men for the ſervice of the ſanctuary, Mr. Reader, when very young, was committed to his care, and under his tuition went through a courſe of claſſical and academical learning. He ſoon gave ſuch evidence of his abilities and piety, as were very pleaſing to his parents, and very encouraging to their future hopes." After he had finiſhed his academical ſtudies, he ſpent a few months with his learned brother at Wareham, and came forth a very acceptable preacher of the Goſpel.

His character and worth were now ſo generally known, that he received invitations from four or five churches in parts of the kingdom very remote from each other. But having conſulted with his friends, and ſought direction of God, he ſettled over a religious ſociety at *Weymouth*, in Dorſetſhire. Here he continued for ſeveral years, labouring in the vineyard of his Maſter with diligence and ſucceſs.

From Weymouth, in the year 1755, he removed to *Newbury*, in Berkſhire, where his faithful miniſtrations, his heavenly deportment, and his ſalutary counſels, are remembered with ſingular ſatisfaction to the preſent day. He was zealous for the glory of God and the ſalvation of ſouls, which he diſcovered in his public preaching, his conſtant viſits to his people, and his general conduct. His viſits he always endeavoured to improve by profitable and religious converſation, which many of his friends have frequently acknowledged was very much bleſſed to their ſpiritual advantage during his reſidence among them. He was very anxious for the welfare of the riſing generation, which led him ſtatedly to inſtruct the younger part of his congregation in the Aſſembly's Catechiſm; and as he had the art of deſcending to the capacities of children, he was happily ſucceſsful in inſtilling religious truths into their opening underſtandings. During his continuance at Newbury, notwithſtanding his diligent endeavours, he did not know that he had been uſeful in the converſion of ſinners;

* The Rev. John Kirkpatrick, M. A.

and therefore, when a diviſion took place in his church, he thought it his duty to remove. But after he was gone, he had the happineſs of finding that his miniſtry had been bleſſed to many of his hearers; ſome of whom ſtill continue to be ſhining ornaments to the religious profeſſion. This circumſtance may encourage the faithful miniſters of the Goſpel, who frequently feel occaſion to lament the little ſucceſs of all their labours: For while the dreſſer of the vineyard is complaining, that, though he has often "borne the burden and heat of the day," his vineyard ſtill continues to be very unfruitful, yet on that diſtant bough, or under thoſe leaves, may lie *concealed* ſome *precious fruit*, which will be produced at the great approaching *vintage*, to his joy, and to his Maſter's glory. Had Mr. Reader known how uſeful he had been, and how much he had ſhared in the affections of the people, it is ſuppoſed he would not have quitted his ſituation at Newbury.

After the death of the pious and ingenious Mr. Pearſal, of *Taunton*, the church and congregation aſſembling at *Paul's Meeting*, invited Mr. Reader, at Mr. Pearſal's dying requeſt, to the paſtoral office among them. Mr. R. however had then no inclination to leave Newbury. But in the year 1771, being again deſtitute of a miniſter, the congregation at Taunton, after many fervent prayers to God for direction, gave him a ſecond preſſing invitation. Judging that a larger field of uſefulneſs here lay open before him, and carefully obſerving the footſteps of Providence, he now thought it his duty to comply with their repeated requeſt. Not long after his ſettlement, in a letter to a pious friend on the occaſion, he expreſſes himſelf in the following words: "I believe the Lord brought me hither, but all his ends in doing ſo I may not know till the great coming day." He continued at Taunton for more than *two and twenty* years; where, till death put an end to his labours, he was a watchful and active ſhepherd to the flock, which God had been pleaſed to commit to his care.

In every ſituation in which he was placed, he acted with a dignity and fidelity becoming the character of an ambaſſador of the adorable Saviour. His heart glowed with love to his divine Maſter, the very name of Jeſus was precious, and his honour and intereſts were dearer to him than his own life. He knew the worth of immortal ſouls; he ſaw that ſin unpardoned involves eternal miſery in its conſequence, and that guilt, however lightly eſteemed by ſome, is an evil which nothing leſs than a hell can puniſh, and a God could expiate.

piate. Impreſſed with theſe very important ideas, he could not behold the cauſe of religion with an eye of indifference; but was "inſtant in ſeaſon, out of ſeaſon, reproving, rebuking, exhorting with all long ſuffering and doctrine."

As he was animated with a zeal for the cauſe of religion even from the earlieſt period of life, he never ſeemed more delightfully employed than when diſcharging the duties of his ſacred profeſſion. He truly "loved the habitation of God's houſe," nor would he be debarred from the exerciſes of the pulpit by leſs than real neceſſity. In his public miniſtrations he always diſcovered ſuch a dignity and ſolemnity, as beſpoke a conviction of the importance of his character, and which were accompanied with ſuch expreſſions of tender affection, as manifeſted his love to the ſouls of his hearers. Enriched with a large experience of religion, and knowing much of the human heart, he could well adapt his diſcourſes to the different caſes of his people; by adminiſtering comfort, terror, encouragement, or advice, as their various circumſtances might require. He was bold in reproving ſin, and faithful in proclaiming the truths of the Goſpel. "He did not ſhun to declare the whole counſel of God;" and we believe that, even at the hazard of his life, he would not have withheld one thing, which he thought would be profitable to the ſouls of his hearers. Though there was a peculiar gravity in his manner, it was very remote from the appearance of auſterity. His ſtyle and addreſs were plain and familiar; except in his frequent illuſtrations of the prophetical parts of Scripture, in which it is ſometimes, perhaps, almoſt impoſſible to preſerve a uniform ſimplicity of expreſſion. He never ſuffered, however, his familiarity to degenerate into meanneſs or levity. He was often very earneſt in his exhortations to ſinners, and would ſometimes, with conſiderable energy, repreſent the evil of ſin, not merely in relation to its everlaſting conſequences, but as the indulgence of it is always attended with pain and bitterneſs now. Once, as he had been forcibly inſiſting on this argument, a poor wretch who had been preſent, as he was going home, was heard to groan out, "*O it is true, it is true; I feel it ſo, I know it from experience:*" His conſcience was evidently wounded; but whether it was the means of his converſion, we had never an opportunity of hearing. Animated as Mr. Reader frequently was on other topics, he diſplayed a more than uſual vigour when deſcribing the perſon or mediation of Jeſus. He gloried in the croſs of Chriſt; and conſcientiouſly adhered to a reſolution he had formed, never to preach a ſermon, without hinting, in ſome

part of it, at the method of ſalvation through faith in the Redeemer; ſo that a ſtranger, who had never heard the Goſpel before, might have an opportunity of learning the way to the kingdom of God. This is a uſeful practice; and, if we miſtake not, was ſtrongly recommended by the celebrated Profeſſor *Frank*.

[*To be continued.*]

THOUGHTS ON THE DOCTRINE OF THE HOLY TRINITY.

I BELIEVE that there are beings, ſuperior to us, at leaſt in our preſent ſtate, whom we call angels. But what I can collect, from the Scriptures, concerning their nature and powers, is very indiſtinct. I never ſaw an angel, and therefore am at a loſs how to conceive of him.

How poor then muſt be my conceptions of the great God? The revelation he has given of himſelf in his word, is undoubtedly fully adequate to the ſtate, and wants, of mankind; but it can be rightly underſtood, ſo far only as it is accompanied by the farther revelation of his holy Spirit. And as the knowledge of believers is progreſſive like the light, which advances from dawn to day, I hardly expect that any human form of words can equally and exactly expreſs the apprehenſions, even of all who are truly taught of God. A child may repeat ſuch a form no leſs accurately than a man, but he will ſeldom annex the ſame ideas to what he ſays. There are likewiſe children, yea babes, in grace. All may be equally orthodox, but I think they cannot all be equally enlightened.

For myſelf, though I truſt the views I have received, exempt me from the charge of worſhipping I know not what; I am ſenſible I have not "*already attained.*" My conceptions are weak and faint; and ſuch as they are, I know not how to expreſs them to others, to my own ſatisfaction. I dare not indulge ſpeculations upon this high ſubject; and when I ſpeak of it, I wiſh to ſpeak with reverence and caution, leſt I ſhould darken counſel by words without knowledge.

The principal effects attributed to faith are, that it purifies the heart, works by love, and overcomes the world. I think that no other cauſe can produce theſe effects. Therefore, when I perceive theſe ſigns of faith, I am ready to take it for granted that the principles of the perſons who exhibit them are right; though they may, and I ſuppoſe they do, perceive them more or leſs explicitly, according to the will of Him who

who worketh all in all, or to the different ſtages of their ſtanding or experience in the divine life. To judge otherwiſe, appears to me as unreaſonable, as to expect that ſeveral perſons viewing the ſame tower from different diſtances, ſhould all perceive it preciſely under the ſame angle.

I believe there is a God. That God is *one*, I am aſſured not only by Scripture, but even by reaſon. I ſee enough around me, to be convinced that he is the Creator, Preſerver, and Governor of all things. I ſee the traces and impreſſions of his wiſdom, power, and goodneſs, wherever I turn my eyes. But the ſolitary idea of God, abſolutely conſidered, would bring no comfort to my heart. Too long, while I ſaid there was a God, I lived without him in the world; and I ſhould have always lived ſo, had not my eyes been in ſome degree opened, to ſee him by the light of his Scripture. *There*, beſides ſtrong declarations of the unity of the godhead, and repeated warnings againſt idolatry, I meet with the terms, Father, Son or Word (of God), and Holy Spirit. Whether men ſtyle *theſe*, perſons, ſubſiſtences, or by any other name, I find aſcribed to each, thoſe attributes which I judge incommunicable to creatures; as much ſo to thoſe of the higheſt order, as to worms or oyſters: Such as omnipreſence, omniſcience, and omnipotence. Therefore, whether I attempt to think of Father, or Son, or Holy Spirit, I think of God, and yet I am ſure there can be but one God.

I read in the Goſpel of *John*, that the Word was God, that all things were made, or created, by him in the beginning. This, therefore, is a fundamental article of my faith. I am told by the ſame authority, that the Word was *with* God. I conceive that this clauſe, likewiſe, has its determinate meaning. It teaches me to attend to the above diſtinction; but I think it does not require me either to comprehend, or to explain it. I obſerve a diſtribution pointed out in the economy of redemption: That the *purpoſe* is more peculiarly aſcribed to the Father, *accompliſhment* to the Son, and the *application* to the Holy Spirit. But as theſe offices and engagements can only be ſuſtained or fulfilled by the perfections of Deity; and, as God is eſſentially and immutably *one*, I hope that whether I bow my knees to the God and Father of our Lord Jeſus Chriſt, whether I pray to the Saviour himſelf, or implore the Holy Spirit for his gracious light and influence, I ſtill worſhip the ſame one God.

I ſometimes hear of Sabellians, but I know not well who they are. I have been told the Moravians, or United Brethren,

are Sabellians; what they once were I cannot ſay; I judge of them at preſent by their late publication, entitled in Latin *Idea Fidei*, in Engliſh, *An Expoſition of Doctrine*. If the word Sabellian imports any thing unſcriptural or dangerous, I hope for my own ſake (according to this book), they do not deſerve to be branded with it: For I am free to confeſs that of all the ſyſtems of divinity I am acquainted with, none ſeems in the main to accord more with my ſentiments, and particularly in what relates to the Trinity, than the Brethren's Expoſition of Doctrine.

But I apprehend that ſome good men, though not in their judgment and experience, yet in their more general manner of expreſſion, ſeem to border upon another extreme: For though they profeſs to believe, and, I doubt not, cordially do believe, the deity of the Saviour, they do not ſeem to ſpeak of him with that freedom, frequency, and fervency, of which the Apoſtle Paul has given us ſuch a pattern in his writings. I have heard excellent ſermons, evidently upon Goſpel principles, and well adapted to general edification, in which I could perceive but one defect (and I muſt think it a defect), that the name of Jeſus Chriſt the Lord has hardly been mentioned, but only the word *God*; which has perhaps been ſo often repeated as to ſound, in my ears, almoſt like an expletive. On the other hand, I have known ſome miniſters ſuſpected of Sabellianiſm, for often addreſſing their prayers, directly, and immediately, to the Lord Jeſus.

For my own part, if the one be three, and the three one, as I believe; I am not afraid that there is a jealouſy in the godhead, leſt one perſon ſhould be over-rated, or too much admired and adored, to the diſadvantage of the others. Rather I read it is the will of the Father that all men ſhould honour the Son, even as they honour the Father. I endeavour to honour the Father by prayer, by praiſe, by intruſting and ſurrendering my all to him, by obedience, and proclaiming the glory of his character. The ſame honour I owe, and endeavour to pay to the Son, and, by parity of reaſon, to the Holy Spirit.

If the Lord Jeſus be verily and indeed God over all, bleſſed for ever, how can I poſſibly think or ſpeak of him too highly; or pray to him, or praiſe him too often? The queſtion, how far, and when, we may warrantably pray to him, ſeems to me the ſame as to aſk, How far, and when, we may warrantably pray to God?

I think the glory and grace of God can only be duly perceived, at leaſt by us ſinners, in the perſon of Jeſus Chriſt. His

His mediation, though it derives its efficacy from his divine nature, is performed in the human. With regard to this office, I conſider him as the way to God, the mercy-ſeat, the throne of grace. But I conſider his human nature likewiſe as the temple in which the fulneſs of God ſubſtantially dwells. In prayer, as I am differently led, I come to God *by* Chriſt, or I come to God *in* Chriſt. In both I think I have ſcriptural precepts, promiſes, and precedents for my warrant.

Biſhop Bonner ignorantly charged Philpot, that he was like the ancient heretics mentioned by Pliny. Theſe heretics were the primitive Chriſtians; and Pliny tells us, that they aſſembled together to worſhip Chriſt as God. May ſuch hereſy ever be my privilege, and my glory!

I have obſerved, that in revivals of religion, the word *Lord* has generally become more in uſe and repute than at other times. I admire this word. We have none that can better anſwer the Hebrew word Jehovah, and it is likewiſe the peculiar name by which the Apoſtles ſpeak of the Redeemer. He is Lord of all. Yet the Father and the Holy Spirit are frequently ſpoken of by the ſame title.

Dr. Owen, in his Chriſtiologia, ſtates, that the more general object of prayer in the New Teſtament is, the God and Father of our Lord Jeſus Chriſt. But he afterwards points out ſome eſpecial ſeaſons in a believer's experience, in which, he thinks, it may be helpful to faith to addreſs prayer more immediately and directly to the Saviour. Perhaps many of the Lord's people feel themſelves, always, in one or other of thoſe ſituations which the Doctor deems peculiar and occaſional. But he has omitted one caſe, which I think well worthy of mention. I think the Lord Chriſt is he with whom we, who have the honour to be miniſters of the Goſpel, more eſpecially have to do. Is he not the head of the church? Do we not hope that we have received our deſignation from him? Is it not *his* flock we are engaged to feed? To whom ſhould *we*, like the Apoſtles, report our diſcouragements or ſucceſs, what we have taught, and what we have done? On whom are we to depend that his grace may be ſufficient for us, to enable us for ſervice, or to ſupport us under temptations? What is the grand, the inexhauſtible ſubject of our miniſtry? Whom are we to preach? Chriſt and him crucified! Chriſt Jeſus the Lord! from whom, as the great and righteous Judge, we hope to receive the crown of life, which he has promiſed to all who love his appearance.

I grieve

I grieve to think, how often I have amuſed myſelf and my hearers (I fear it has been little more) with making grave remarks upon ſin or holineſs, which though, I hope, true in themſelves, and important in their proper places, have, by the length of my proofs, reaſonings, and illuſtrations, tended to hide the Saviour from our view. I have ſince compared this miſtake to that of a painter, who in an hiſtorical piece ſhould omit the principal figure. I have thought it like an attempt to point out the moſt ſtriking parts of an extenſive proſpect, at midnight. In future, I wiſh, when I preach (if I may ſo ſpeak), to keep the ſun in view above the horizon. Then I may hope, that *He* will be ſeen by his own light, and will likewiſe diffuſe a light upon every part of my ſubject.

That there is an injudicious improper way of preaching Chriſt, and dwelling and chiming upon the name of Jeſus, as though the ſound of it could work like a charm, I readily admit. But I believe the moſt judicious preacher, if faithful, if warmly conſcious of the Saviour's juſt right to appear glorious in every eye, and precious to every heart, will not eſcape cenſure, from faſtidious, ſuperficial, and incompetent hearers. They will allow us to ſpeak of God in general terms, but they will not be pleaſed with hearing too much of Chriſt. His name is of ſmall value with the careleſs, and thoſe who are at eaſe; it is deſigned for the relief of the weak, the wounded, the helpleſs, and the miſerable; and they who truly know him, and have experienced his ſaving power, will be ready to ſpeak of his name (if they could ſpeak Latin) in the words of Auſtin, that it is, *Mel in ore, melos in aure, medicina in corde.*

To draw to a cloſe:—If the Lord ſhall be pleaſed to give me clearer and deeper views of this point, than I have as yet attained, I believe it muſt be not by inveſtigation on my part, but by a manifeſtation on his part. I cannot by ſearching find out God. Nor am I ambitious of that moon-light knowledge which chiefly qualifies for framing diſtinctions, and weighing words and phraſes. The only knowledge I think worth praying for, is that which, while it enlightens, exhilarates, animates, and ſanctifies the heart; ſuch as the good woman had, who told her perſecutors, when they would have diſputed with her, "I cannot *talk* for Chriſt, but I can *burn* for him."

I conclude with my ſincere and earneſt prayers for myſelf and my readers in the words of the Apoſtle, "That Chriſt may dwell in our hearts by faith; that we, being rooted and

and grounded in love, may be able to comprehend, with all ſaints, what is the breadth and length, and depth and height, and to know the love of Chriſt, which paſſeth knowledge, that we may be filled with all the fulneſs of God!"

OMICRON.

A COMPARATIVE VIEW OF CALVINISM AND ARMINIANISM.

AFTER the deſtruction of Jeruſalem, the early controverſies in the Chriſtian church related moſtly to the doctrine of the Trinity. The difficulty of that doctrine, and the numberleſs conceits concerning the Supreme Being, which were added to the Chriſtian faith from the tenets of the Magi, confined the ancient fathers to this field of debate. Their opinions upon predeſtination are therefore expreſſed, as might be expected, with inaccuracy and obſcurity. No ſooner, however, was the queſtion propoſed, than the keeneſt diſcuſſion took place, and in a few years arrived at a degree of maturity, which perhaps is hardly ſurpaſſed at this day.

In the fifth century, Pelagius called the attention of the church from myſteries, which no man hath ſeen, or can ſee, to the neceſſity of repentance and a holy life. His conduct is acknowledged to have been blameleſs, his intentions, we may believe, were upright. It is probable, that the licentious manners of profeſſing Chriſtians led him to ſuſpect error in the articles of the Chriſtian faith. Their apologies would confirm his ſuſpicion. "True, indeed, they were ſinners, but how could he that was born of a woman be clean? God only could work in them to will and to do of his good pleaſure." Such an application of the doctrines of human depravity and of divine grace, made Pelagius regard thoſe doctrines themſelves as prejudicial to the intereſts of holineſs. According to him, therefore, they were equally falſe and pernicious. "Man ſuffered no depravation of his original powers, becauſe Adam fell; and the grace of the Goſpel, though neceſſary to excite our endeavours, had no poſitive efficiency on the heart."

To Auguſtine, theſe tenets appeared highly preſumptuous. He conſidered the holineſs of the Chriſtian as the conſequence, not of human exertion, but of the decree of God.

* See Moſheim, Cent. V. Part ii. § 23.

From everlaſting, like himſelf, this regulated all things, eſpecially the diſpenſation of mercy and grace to ſinners. This doctrine was deemed by many to be inconſiſtent with the moral agency of man. Thus, the predeſtinarian controverſy aroſe, and was ſoon extended to what are now called the five Arminian points.

During the middle ages, a chaos of opinions reigned in the Romiſh church. In the ninth century *, Godeſchalcus revived the queſtion about predeſtination, becauſe he wiſhed to be wiſe above what is written; and Rabanus Maurus oppoſed his opinions, becauſe he hated their author. But however various upon this ſubject, taken abſtractly, the ſentiments of Roman Catholics might be, it is eaſy to judge which they would be forced to eſpouſe in defending their church againſt heretics after the Reformation. The immediate cauſe of offence againſt the Pope's authority, was the prerogative, which he aſſumed, of granting indulgences. This prerogative depended on that treaſure of merit, which works of ſupererogation, performed by ſaints, had enabled the church to accumulate. Whatever became of predeſtination, or the efficacy of grace, the Pope's prerogative was not to be abandoned. It became, therefore, incumbent on the Roman Catholics to maintain the power of man, not only to obey the law of God perfectly, but to do more than he had required.

In expoſing papal uſurpation, the reformers naturally embraced an oppoſite ſyſtem. Luther had been an Auguſtinian monk, and, though he diſcarded all authority but that of the Scriptures, continued to follow chiefly† the ſentiments of Auguſtin. Calvin not only reaſoned upon the ſame principles as Luther did againſt the Papiſts ‡, but was the occaſion of exciting the predeſtinarian controverſy among the reformed. The great abilities of that man were placed in a favourable ſituation. His deciſive tone carried every thing before it, ſo that, during his own life, or ſoon after ||, Calviniſm gained its moſt extenſive eſtabliſhment.

Arminius, profeſſor of divinity in the univerſity of Leyden, had been educated at the univerſity of Geneva, but afterwards rejected the doctrine taught there concerning abſolute decrees ¶. He was encouraged to publiſh his ſentiments, by ſome perſons of the firſt rank, who, like himſelf, were

* See Moſheim, Cent. IX. Part ii. chap. 3. § 22. † Ib. Cent. XVI. Sect. i. chap. 2. § 2. ‡ Ib. Cent. XVI. Part. ii. Sect. iii. chap. 2. § 7. || Ib. Cent: XVI. Sect. iii. Part ii. chap. 2. § 12. ¶ Ib. Cent. XVII. Sect. ii. Part ii. chap. 3. § 2.

highly

highly diſguſted at the principles of Calvin. He taught with freedom and ſucceſs, but not without the warmeſt oppoſition from Gomar, his colleague, and from the principal profeſſors in the Dutch univerſities. The commotions among the clergy ſoon ſpread among the people at large; the violence of theological debate produced civil broils; till at laſt the States General of Holland thought proper to interfere. To reſtore harmony, they had recourſe to an expedient which has been often tried, but never with ſucceſs. They referred the controverſy to a general ſynod, aſſembled by their authority at Dort *, in the year 1618. In this ſynod, the Arminians were declared to be corrupters of the true religion. It does not appear, however, that they ſuffered much by their defeat, nor can it be expected that any party, except the ſucceſsful one, will ever acquieſce in the deciſions of ſuch an aſſembly. Had the States General wiſhed merely to collect the ſenſe of the Proteſtant clergy, the meaſure which they adopted was rational, and might have been ſalutary; but it ſeems ſtrange to ſuppoſe, that truth can be aſcertained by the vote of any body of men, and, much more, by the iſſue of a pitched battle between determined champions, ſelected for the combat.

From a retroſpect, which we have taken chiefly for amuſement, of the hiſtory of this controverſy, nothing can be inferred concerning its merits. What Pelagius was led to propagate from a zeal for virtue, though not perhaps according to knowledge, the Papiſts eſpouſed, with a view to juſtify indulgences. Auguſtine was alarmed by the fear of innovation: Luther and Calvin were rouſed by the zeal of reforming abuſe. Arminius was perhaps induced to call in queſtion the doctrines of Geneva, from the offence which he ſaw taken at them, by ſome perſons of learning, or of authority. This, indeed, is only a conjecture with regard to him, yet it may be affirmed with juſtice, that a deſire, not wiſely regulated, of rendering Chriſtianity acceptable to gainſayers, hath been the ſource of great part of the modifications or corruptions which its doctrines have undergone. But, beſides the particular cauſes which give birth to a controverſy at a certain time, or revive it, at different ſucceeding periods, and which, whatever be the ſubject of debate, are always nearly the ſame; we muſt attribute the queſtions concerning predeſtination and moral agency, to the natural progreſs of ſpeculation. They are cloſely connected with the ſtudy of our active powers;

* See Moſheim, Cent. XVII. Sect. ii. Part ii. chap. 2. § 11. note d.

they readily offer themſelves to a thinking mind; they lead to inveſtigations the moſt ſubtle and abſtruſe: It ſeems, therefore, impoſſible, either that they ſhould long remain without notice, or that their diſcuſſion ſhould give riſe to no diverſity of opinion.

When we ſpeculate upon this world and its Author, we are ſtruck with the peculiarity of that relation, which ſubſiſts between God and the intelligent part of the creation. The inanimate world is wholly paſſive, under his control. Merely animated nature, though endued with active power, is guided by inſtincts perfect and uniform, according to an original determination of Deity. But man is qualified to act, according to determinations properly his own. The Governor of the univerſe hath made human kind, to a certain extent, maſters of themſelves. They act, and they muſt anſwer for the propriety of their actions.

Here, then, is a ſupreme, and here are inferior agents. The Supreme Being is almighty, and of one mind: It is reaſonable, therefore, to conclude, that his works are conſiſtent, and his purpoſes certain. He ſeeth the end from the beginning, and will, to all eternity, do all his pleaſure throughout the univerſe. But the moſt important events, in this world, depend upon the actions of the inferior agents. In performing theſe, they are neither guided by fixed principles, nor compelled to follow the line of conduct which is marked out as their duty. They ſometimes obey, ſometimes tranſgreſs, the law of their Maker. Now, how is action, which proceeds from men ultimately, conſiſtent with a ſupreme, a univerſal, an invincible Providence?

This queſtion ſeems to involve the radical difficulty of the controverſy under review. An anſwer explicit and ſatisfactory is ſcarcely to be hoped from human reaſon: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

But the Calviniſtic and Arminian controverſy, though embarraſſed with the difficulty which we have mentioned, relates properly to revealed religion. It is a queſtion about fact, which party adheres to the doctrines of Scripture? Upon theſe, both profeſs to join iſſue; and could men, in reading what the Scriptures aſſert concerning ſubjects which lie beyond the range of their powers, diveſt themſelves of prejudice, curioſity, and the ſpirit of cavilling, humiliating ignorance, indeed, would ſtill remain; but, we fondly hope, diſputation would ceaſe.

The

The firſt principle of Calviniſm is the ſovereignty of God; that of Arminianiſm, the reſponſibility of man. The Calviniſt believes that all rational creatures had originally a ſenſe of duty; that, to act conformably to this ſenſe is agreeable to the nature of God, and to violate it, merits the divine diſpleaſure; but that the eternal plan of Providence hath reſpect to every actual conſequence of the mutability of creatures; that of courſe, ſince ſin exiſts, the permiſſion of it muſt form a part of that plan, and this permiſſion muſt, *from every conception which we have of religion*, be conſiſtent at once, with guilt in man, and with holineſs in God.

Theſe may be called the abſtract principles of a Calviniſt. The doctrine of the Scriptures he believes to be this: God created Adam in a ſtate of probation, and gave him a poſitive precept to prove his obedience. By tranſgreſſing that precept, Adam fell from the ſtate of probation into a ſtate of condemnation; and, from that moment, himſelf and his poſterity were, in ſo far as depended on themſelves, completely ruined. Nothing can be alleged, why God ſhould not have left them to periſh; nevertheleſs, having, out of his mere good pleaſure, decreed, that a remnant ſhould be ſaved, he immediately upon the fall intimated his gracious purpoſe. In every ſucceeding age, the plan of redemption hath been gradually unfolded and executed, and will be carried on, with a ſteady irreſiſtible progreſs, to its completion. In the proſecution of this plan, God hath made a public revelation of mercy, hath inſtituted means of grace, which all have it in their power to uſe, and hath promiſed to all who uſe them fully, that theſe means ſhall, by his bleſſing, become effectual. But, on account of the depravity which originated in the fall, no man will embrace the mercy offered to him, unleſs he be moved to do ſo by the Holy Spirit. To whom God will, he ſendeth his Spirit, and whom he will he hardeneth. They who periſh have nothing to plead; they who are ſaved have nothing to claim.

Arminians, on the other hand, hold, that, as every accountable creature muſt be capable of determining his own character, the exiſtence of ſin depended on the will of man, and could not be prevented unleſs God had deſtroyed, or altered in their nature, the creatures whom he had made. That this ſovereignty of the human will muſt, *from every conception which we have of religion*, be conſiſtent, at once, with the ſupremacy of God, and the dependence of man. Nothing, according to them, contained in Scripture prevents us from concluding, that every man in the world is as much in a ſtate of probation now, as Adam

was

was when created. All men, however, either from example or temptation, commit ſin, and are therefore expoſed to the wrath of God unleſs they repent. From the power of vicious habits they find repentance very difficult, and perfect obedience impoſſible. In compaſſion, therefore, God hath ſet forth his Son to be the propitiation for our offences, and promiſeth his Holy Spirit to help our infirmities. But no divine decree, or irreſiſtible grace, fixes the conduct and the fate of any individual. Whoſoever will, may believe, may repent, may obey, and be ſaved: Whoſoever will not, may reſiſt the Holy Spirit, and reject the counſel of God againſt himſelf.

Let it be particularly obſerved, that the difficulty which we ſtated, of reconciling with one another the moral agency of creatures and Supreme Providence, remains, in both hypotheſes, equally unſolved. The Calviniſtic ſcheme ſeems, indeed, to favour chiefly the prerogatives of Providence; whilſt Arminianiſm ſeems to vindicate the rights of accountable agents. Hence it happens, that Calviniſts and Arminians generally differ as widely in metaphyſics, as they do in theology. But Supreme Providence and free-agency are ſo obviouſly taken for granted, in both hypotheſes, and the queſtion about liberty and neceſſity is ſo evidently, *according to both*, in the very ſame ſituation in which it is likely to continue while the world ſtandeth, that men muſt pay very little attention, indeed, to diſcriminating the proper provinces of ſpeculation and faith, when, profeſſing to learn revealed truth, they ſuffer themſelves to be drawn into a metaphyſical labyrinth. If the Arminian controverſy ſhall ever be decided, it will be, when, with reſpect to the abſtruſe doctrines of Scripture, theologians ſhall follow the ſame method which philoſophers have learnt to do with reſpect to myſterious phenomena in nature: When they ſhall admit them as ultimate facts, and be willing to confeſs ignorance, rather than by attempting explanations to exhibit them in a light no leſs ridiculous than improper.

The Arminian ſyſtem undoubtedly recommends itſelf moſt eaſily to the human mind. We naturally believe ourſelves in a ſtate of probation, to ſtand or fall, according to our works. This belief, which a Calviniſt would call a venerable ruin remaining in proof of what we once were, leads many to conclude, that they muſt ſtill poſſeſs power ſufficient for the performance of their duty. Their conſciences convict them, indeed, of guilt and imperfection; but then they believe the Goſpel. What is wanting in them, Chriſt hath ſupplied. If they cannot be blameleſs, they can at leaſt be ſincere;

cere: Nay, they can repent and reform; and endeavours will be accepted by a righteous Judge, according to what a man hath, and not according to what he hath not.

This ſyſtem, too, ſeems, at firſt view, to have the advantage of the other, in point of motives to holineſs. Men are taught by it to exert themſelves. If they do well, the praiſe is their own. If they ſin, it is at their peril. They can never grow careleſs, for they are never in ſecurity. Hope and fear, thoſe grand ſprings of human action, have room to operate with all their force.

But Arminianiſm requires too much, and therefore produces nothing. Pride inclines us to undertake the taſk which it impoſes, but the infirmity of corruption prevents us from performing it. One or other of the following conſequences muſt enſue: Either men will endeavour by ſuperſtitious obſervances to atone for the want of genuine obedience; and then, according to their confidence in will-worſhip, or their conviction of its vanity, preſumption and terror will alternately prevail: Or, which is the general caſe, they will boldly follow their principles; and, becauſe men muſt ſtand or fall, according to their own works, the limits of their power muſt determine the extent of their duty. If they ſerve God as they can, what more does he require? Let fanatics dream of perfection, they will live according to the nature which God hath given them. Thus, a ſyſtem, the advocates of which boaſt how well it ſecures the intereſts of piety and morality, leads men to relax, *from principle*, the obligations of both.

Again, the Arminian ſyſtem is deſtructive of itſelf. Reduce the ſtandard of duty to the actual degree of ability, and the aſſiſtance of the Holy Spirit becomes ſuperfluous. Beſides, if we be guilty, all that we can do, and conſequently all that God can require of us, is, to repent. Repentance, it ſeems, we are able to offer, and God accepts before we are intereſted in the atonement of Chriſt. Where then is the neceſſity of his atonement? Arminian principles, therefore, lead to the Socinian hypotheſis; and it might perhaps be ſhown, that, even then, they have arrived at one ſtage only of their progreſs, and that the termination of their courſe is in abſolute Deiſm.

Gloomy Calviniſm is a phraſe deſcriptive of the appearance, which that ſyſtem commonly preſents to men. If Arminianiſm throws no light on the myſterious relation between God and the ſubjects of his moral government, it conceals the myſtery from our view; and, avoiding every thing which might perplex or offend, deſcribes our nature, our

duty, and the hopes we may entertain, in terms not only conſonant to our prejudices, but flattering to our pride. In the Calviniſtic ſyſtem, on the contrary, the ſubjection of man to the diſpoſal of God, is explicitly taught; nay, the ſovereignty of God is the grand principle, by which the divine diſpenſations to man, in his preſent ſtate, are explained and juſtified. Here man ſinks into nothing, and God is all in all. Now, to a mind conſcious of demerit, and conſequently apprehenſive of the divine diſpleaſure, no conception can be more terrible, than that of being expoſed, abſolutely helpleſs, to the mercy of him who is dreaded as an enemy. Hence the zeal, which generally prevails, to explode the principle of Calviniſm, and hence the difficulty, which even ſerious Calviniſts frequently find, in ſubmitting to the application of this principle in regard to themſelves. Men muſt be reconciled to God, they muſt truſt in his mercy, they muſt be deeply impreſſed with a ſenſe of his infinite excellence, before they can cordially aſſent to the doctrine of his ſovereign diſpenſations.

Beſides this doctrine, there is no difficulty peculiar to the ſyſtem of Calvin; and all the objections, which have been urged in oppoſition to it, may be eaſily repelled. They are all referrible to this doctrine, and proceed upon the ſuppoſition that men are not duly affected with its truth. For example, it is objected, that Calviniſm tends to harden the impenitent, and to relax the diligence of the believer, becauſe the one is taught, that he cannot procure his own election; and the other, that he ſhall never be ſeparated from the love of God. Now, if we reflect upon the characters here mentioned, it ſeems impoſſible that either conſequence can ever happen. The impenitent, while he continues ſo, is equally unmoved by the doctrine of abſolute and of conditional decrees: And if he become concerned about his ſalvation, this concern ariſes not properly from attending to either of thoſe doctrines; and he will be no leſs diligent, as a Calviniſt, to make his calling and election ſure, than as an Arminian, to procure for himſelf an intereſt in the favour of God. "Peradventure I may be ſaved," is, at leaſt, as rouſing a conſideration to an anxious mind, as, "I ſhall be ſaved if I pleaſe." With regard to the believer, again, he is conſtrained to a life of obedience by the love of Chriſt. Tell him, that he can never be ſeparated from this love, and, inſtead of relaxing his diligence, you ſtrengthen his motive to it. The puniſhment that awaits tranſgreſſors is revealed for the lawleſs and diſobedient. But the motive of the Goſpel is love, which is of itſelf ſufficiently ſtrong, and, as it caſts

out

out fear, is inconſiſtent with motives that tend to alarm. If a man ſhould preach the abſtract doctrine of predeſtination only, his hearers would remain ignorant of the Goſpel, and the conſequences mentioned in the objection would, with regard to them, undoubtedly follow. But let the whole counſel of God be declared, according to the Calviniſtical notion of it, and fact, we truſt, as well as our obſervations, will prove, that it is mighty through God, in changing the character; and that no ſyſtem is ſo likely to form the temper and conduct, according to the patterns of piety which are recorded in Scripture.

Thus, we have endeavoured to review the ſyſtems of Calviniſm and Arminianiſm, and to remark their natural effects upon the human mind. Though deſirous of being impartial, we diſdain the pretence of neutrality. Decided, however, as we are, we acknowledge it would be headſtrong to inſinuate, that weighty arguments do not ſeem to be favourable to the ſide of the queſtion which we oppoſe. We are ſenſible, likewiſe, that individuals very often never know the influence of principles, which, in theory, they ſincerely eſpouſe. Many Arminians are Calviniſts, many Calviniſts are Arminians at heart. Let no man, therefore, be judged, merely from the denomination which he has thought it proper to aſſume.

Some endeavour to effect a coalition between Calviniſts and Arminians. They allege, that wherever both parties agree to aſcribe all the praiſe of what is good in them to God, and to themſelves all the blame of what is ſinful; to depend upon the aſſiſtance of divine grace, for diſcharging their duty, and, at the ſame time, to exert their powers; no ground of diſſenſion exiſts. If, by this aſſertion, it be meant, that truly good men are always governed by the ſame principles, whatever ſide, in theory, they may, from prejudice, or other adventitious cauſes, be led to take, we believe, it is well founded. But if it be made with a view to repreſent the ſubject of the Arminian controverſy as of no importance, it is obviouſly contradictory to common ſenſe, it will pleaſe neither the one party nor the other, nor any candid and conſiderate man. To promote mutual charity, is, no doubt, a laudable object. But ignorance is not the mother of concord, more than of devotion. Let men ſearch for truth, and declare ingenuouſly the reſult of their inquiries. Let them love their antagoniſts in debate, as well as their enemies in war. But that man, who affects to treat a controverſy, like the one we have been reviewing, as a matter of indifference, if he is not ignorant, ſeems to be either courting popularity, or ſeeking to excuſe his indolence and want of religion.

ONESIMUS.

TOTAL DEPRAVITY OF HUMAN NATURE.

[IN A LETTER FROM CRISPUS TO GAIUS.]

MY DEAR FRIEND, *E——n, July* 3, 1794.

AS Providence has lately, by removing my ſituation, deprived me of the pleaſure of your company, I hope that defect may be in ſome meaſure ſupplied by writing. The ſubject of our two laſt interviews on *the total depravity of human nature* has much occupied my attention. I feel it to be a *fundamental* principle in religion; it is that, take it how we will, on which almoſt all other principles are founded. I have objections to your ideas of this doctrine, I confeſs; and you deſired me, when we were laſt together, to place them in the ſtrongeſt light I was able *. The principal things which have hitherto occurred to me may be reduced to the following heads:

Firſt, The Scriptures appear to ſpeak with approbation of ſome actions performed by unregenerate men, and even God himſelf is repreſented as rewarding them. It appears to have been thus in the caſe of *Ahab*, when he humbled himſelf; and the *Ninevites* when they repented at the preaching of Jonah; as alſo in the caſe of the young man in the Goſpel, whom our Lord is repreſented as having *loved*; and the diſcreet ſcribe whom he aſſured that he was *not far from the kingdom of heaven*. Now if all the actions of unregenerate men are of the nature of ſin, theſe muſt have been ſo; but if theſe were ſo, how are we to account for the favourable manner in which they were treated?

Secondly, The common ſenſe of mankind unites to attribute many excellencies, and amiable qualities, to perſons whom, nevertheleſs, we are obliged, from other parts of their conduct, to conſider as deſtitute of true religion. Is it not right and amiable, even in the ſight of God, ſo far as it goes, that children are dutiful to their parents, and parents affectionate to their children; that men are obedient to the laws, benevolent to the poor, faithful in their connexions, and juſt in their dealings? And is it not evident to univerſal obſervation that theſe are things which may be found in characters who, nevertheleſs, by other parts of their conduct, evince themſelves to be ſtrangers to true religion?

Thirdly, Every man is poſſeſſed of *conſcience*, which bears witneſs to him in unnumbered inſtances of what is right and

* See No. X. p. 149.

wrong;

wrong; and this witneſs is known to have conſiderable influence even on wicked men, ſo as to impel them to the performance of many good actions, and to deter them from others which are evil.

Fourthly, If all the actions of unregenerate men be not only mixed with ſin, but are in their own nature ſinful, then whether they eat or drink, or whatever they do, they ſin againſt God: But eating and drinking, in moderation, appear to be mere natural actions, and to have in them neither moral good, nor moral evil.

Laſtly, If all the actions of unregenerate men be in their own nature ſinful, ſurely there can be no ground for a miniſterial addreſs, no motive for them on which to be exhorted to ceaſe from evil and do good; nor any encouragement afforded them to comply with any thing ſhort of what is ſpiritually good. It has been very common for even the advocates of ſalvation by free grace to diſtinguiſh between moral virtue, and true religion; the former they have allowed to exiſt in a degree in unregenerate men, and have thought it their duty to encourage it, though at the ſame time they have inſiſted on the neceſſity of what is ſuperior to it. But your ideas of total depravity would go to deſtroy this diſtinction, and render what has been uſually called moral virtue, no virtue. "This (I remember an ingenious writer once obſerved) is not orthodoxy, but extravagance." For my part, I would not ſpeak ſo ſtrong; yet I cannot but ſay, you ſeem to carry things to an extreme. I am free to own, however, that I feel the difficulty of anſwering what you advanced in the laſt dialogue. Every truth is doubtleſs conſiſtent with other truths; happy ſhould I be to obtain ſatisfying and conſiſtent views on this important ſubject.

Some religious people hereabouts, to whom I have repeated the ſubſtance of our converſations, do not appear at all to be intereſted by them. They ſeem to me to be contented with a confuſed and ſuperficial view of things. I wiſh I could transfer my feelings to them. Did they but know the worth of juſt ſentiments in religion, they would think no labour too great to obtain them. They appear to me averſe to the pain which accompanies a ſtate of heſitation and ſuſpenſe, and therefore decline to examine all thoſe difficult ſubjects which would produce it: But then they are of courſe equally unacquainted with the pleaſure which ariſes from the ſolution of theſe difficulties, and from obtaining clear and ſatisfactory views on divine ſubjects. Surely it were *criminal indolence* in us, as well as *meanneſs*, if, rather than be at the

trouble of drawing from a deep well, we are contented to ſip muddy waters from any puddle that preſents itſelf. Your anſwer to the above will much oblige,

Your affectionate friend,

CRISPUS.

RETURN OF PRAYER.

IT is the peculiar glory of the Goſpel, to blend privilege and duty together, ſo that obedience is rendered as much the fruit of choice, as of obligation. This is true of every part of Chriſtian practice; and eſpecially of prayer, which one defines to be, "*putting the promiſes of God into ſuit.*" For this purpoſe, a throne of grace is erected, and liberty of acceſs is granted, to thoſe on whom the ſpirit of grace and ſupplication is poured. To afford encouragement, God is ſtyled the *hearer of prayer* *, and has promiſed all needful aſſiſtance in this exerciſe, ſo that the prayer of faith and fervour ſhall avail †. Since this is the caſe, much more is required of thoſe who draw near to God, than merely making known their requeſts to him. When bleſſings are ſought for in prayer, they ſhould be waited for in faith. Like the oſtrich ‡, who depoſits her eggs in the ſand, and then leaves them without any further attention, are many who profeſs to maintain intercourſe with God in prayer; they pour out their hearts to him, and expreſs deſires of various bleſſings, and frequently complain that God has ſhut out their prayer, when they never *watched to ſee* ‖ what peculiar bleſſings God beſtowed upon them; nor conſidered, whether their enjoyments in the leaſt correſponded with their requeſts. It is certainly the duty of thoſe who pray in ſpirit, to EXPECT, and OBSERVE, returns of prayer.

It is the duty of thoſe who pray in ſpirit, to EXPECT returns of prayer. Here it may be neceſſary to obſerve, that though this is the caſe in regard to ſuch an act of obedience, God exerciſes a ſpecial ſovereignty, both as to the ſeaſon and nature of the anſwers he beſtows. We may ſometimes pray for a particular bleſſing, which God ſees fit not to grant; and, though many are diſcouraged on this account, it is certainly from want of conſideration. For, if God denies the ſuit of the ſoul in one reſpect, he may grant ſome unſought good,

* Pſalm lxv. 2. † James, v. 16. ‡ Vide Calmet's Dictionary of the Bible, art. Oſtrich. Job, xxxix. 13, 14. ‖ Habbakkuk, ii. 1.

which,

which, though not ſimilar to what was deſired, may be more valuable and advantageous: "If one ſhould aſk for ſilver, and the ſame weight be given him of gold, he has no reaſon to complain." This is frequently the caſe in regard to prayer, where there is often a tranſmutation, but never a failure. This would be more diſcerned, if faith was more exerciſed *after* prayer: For want of which, it is no wonder that many remain ignorant of their ſucceſs in this reſpect.

Let it be remembered, that prayer is not done, when we retire from the more immediate preſence of God; it is not completed, till it is accompliſhed: For, as one obſerves, "When we have put up a faithful prayer, God is made our debtor by promiſe, and we are to take notice of his payment, and give him an acknowledgment of the receipt of it;" which certainly cannot be done, unleſs there be an expectation of a gracious anſwer. Without this, there can be no motive to diſcharge the duty, but a ſenſe of *obligation*. Nor can there be any reaſon for enlargement of heart in it, or confidence in God. Faith can have no employ, where the ſoul has no hope. In ſuch a caſe, prayer becomes merely an act of homage to God, conſidering him as the Governor of the univerſe; whereas otherwiſe, it is the expreſſion of filial love, and dependance: Nor can we, conſiſtently with our profeſſion of ſincerity, aſk bleſſings from God, when we have no expectation that he will communicate them. Truly was it ſaid, that, "*muſt take prayer as a* PRESCRIPTION *only, but not as a means*," which ought to be the caſe, as our expectation never exceeds our intention in any buſineſs.

But while it is our duty to *expect*, it is equally ſo to OBSERVE returns of prayer. To confirm this, we have the teſtimony of a cloud of witneſſes. Simeon had *waited* for the conſolation of Iſrael: If ſo, he had earneſtly prayed for a ſight of the Meſſiah. This was granted him, and when enjoyed, he ſays, *Now letteſt thou thy ſervant depart in peace, for mine eyes have* SEEN *thy ſalvation*. Similar to this, is the conduct of all who are taught of God—of all who are taught to pray. Without ſuch an obſervation of anſwers given to prayer, it is little better than a ſolemn profanation of a divine ordinance, which is inſtituted by God to be a means of obtaining what we deſire. Nor can ſuch perſons be acquitted of the charge of taking the name of God in vain; as it is in fact ſuppoſing both his unwillingneſs, and inability, to regard our ſupplications. It is to let God ſpeak in vain to us; for prayers, when anſwered, are like *dialogues*; ſo that there muſt be a mutual regard in the parties concerned. Such conduct

duct might very juſtly provoke God in future not to anſwer at all: As one great deſign which God has in regarding us, is to excite to praiſe, which, by ſuch neglect, will be prevented. Prayer and praiſe *ought* to be intimately connected; they ſhould be like the double motion of the lungs: The air that is taken in by prayer, ſhould be breathed out again in praiſe. Experience may be greatly enriched by ſuch an obſervation of the divine conduct, ſo that the ſoul may be brought to ſay, with one in the ſame circumſtances, *I have tried God often, henceforth I will truſt him.* Surely ſuch a frame of mind muſt be deſirable, as the attainment of thoſe who are the ſincere followers of the Lamb.

Avoid ſlothfulneſs in prayer. *Qui frigide rogat, docet negare.* God delights not in a formal, but a fervent ſpirit.

> "Oh let me feel the fire of zeal,
> In drawing near to thee."

Thoſe prayers that awaken God, muſt awaken us. Beware, profeſſor, of neglecting this duty, of remiſſneſs in it, or of inattention ſubſequent to it. God is omniſcient, to diſcover the thoughts of the heart; and omnipotent, both to relieve the wants of the ſoul, and to avenge the injuries of his inſulted majeſty. CIO.

P. S. An anecdote relative to Dr. Goodwin, and which illuſtrates the preceding eſſay, may not be diſagreeable to our readers. That great man lay wind-bound in hourly ſuſpicion that the purſuivants would ſtop his voyage, and ſeize his perſon, before the wind would favour his getting away for Holland. In this diſtreſs, humbly praying to the Lord Jeſus Chriſt for a more propitious gale, he ſaid, "Lord, if thou haſt at this time any poor ſervant of thine that wants this wind more than I do another, I do not aſk for the changing of it: I ſubmit unto it." Immediately the wind came about to the right point, and carried him clear from his purſuers.

LETTER TO A CLERGYMAN.

MY DEAR SIR, *Dublin College, March* 27, 1793.

WHEN I look at the date of your kind letter, I ſhould be covered with ſhame for not having acknowledged it ſooner, were I not conſcious that the delay has not been occaſioned by intentional neglect or indifference. Believe me when

when I ſay in Chriſtian ſimplicity, that I ſhall always rejoice to hear from you, and ſhall gladly write to you in return as often as my collegiate and miniſterial duties ſhall admit. As I have but a little time at preſent for ſcribbling, let me immediately enter upon the ſubjects that I truſt are moſt near to both our hearts. I am pleaſed to hear that you hold private meetings in your pariſhes; the more frequently the better, provided they are but held in the Spirit of the Lord. Dear Sir, let us try and get deeper into that primitive apoſtolic divine ſpirit, and then our miniſtry will be attended with more of apoſtolic ſucceſs. You rightly obſerve, indeed, that the increaſe muſt come wholly from the Lord. But on that very account have we not reaſon to look for an infinitely more abundant increaſe, than if it depended on our own power? I truſt you will not be diſcouraged by any difficulty or oppoſition you may meet with in the Lord's work. Let the promiſe, "I am with you," be your comfort and ſupport. Seek to have the Lord Jeſus "with your Spirit" more ſenſibly, more powerfully, more abidingly. Be every-where and at all times an ambaſſador for Chriſt; loſe no opportunity of pleading his cauſe, of recommending him to poor ſinners, of teſtifying his grace. Manifeſt its ſweetneſs and conſtraining power; and to this end get a deepened experience of it. O dear Sir! time is ſhort, ſouls are precious, the ſalvation we proclaim is great: Should our hearts be ſo ſluggiſh in the work? Yet all theſe conſiderations will be in vain to animate them without the quickening Spirit of God: Cry for more of its anointing influence, for more of its ſoul-transforming power. Not only labour in word and in doctrine for your people, but wreſtle with them in prayer. This is one of the moſt important parts of miniſterial faithfulneſs. From various accounts I have had, I fear that the power of the Goſpel is little known in many parts of England where its doctrines are profeſſed. If this be the caſe in your part, you will have occaſion for tenfold watchfulneſs. The example of formal lukewarm half-hearted profeſſors will eat as doth a canker: You will find them more dangerous oppoſers of vital religion than the openly profane. But lift up your voice as a trumpet: Fear not the faces of men; ſtrong in the Lord, go out and attack Satan in all his holds, and in all his concealments. In retirement and company, in public and private, give him no quarter. Be about your Maſter's work. Be not content with treading in any round of formal duties which other miniſters around you may content themſelves with. This would be the way indeed to go on ſmoothly and without oppoſition, but not to

be made inſtrumental in collecting a praying, ſeparate, holy flock to the great Shepherd. If you have any already in your congregation that anſwer this character, get them together as often as may be for ſocial prayer; and give the Lord no reſt till the leaven ſpreads. I hope that ere now you have ceaſed to read your ſermons, and venture to ſpeak to the people in ſuch ſimple plain language as the Spirit gives. Caſt yourſelf on your Maſter for help; fear not, you will find him faithful, who has promiſed to give a mouth and a wiſdom to his meſſengers. O for more ſimple, firm dependance upon him, devotedneſs to him, and deadneſs to all beſide him! I truſt his bleſſed work goes on here, though ſlowly. He has raiſed up a witneſs for himſelf in the ſon of one of our judges—a young Timothy: I truſt he is about a great work in the earth. Let us ſhake ourſelves from the duſt, and trim our lamps, and gird our loins. My dear Sir, bear with the plainneſs with which I have written, and, whenever you favour me with a letter, deal with equal plainneſs, try and ſtir me up, and reprove my ſluggiſhneſs. The conſideration of it makes me deſire to be at the feet of all, and ſometimes makes me almoſt aſhamed to exhort any; but we are called to exhort one another, the very weakeſt him who is moſt ſtrong. O for a return of primitive Chriſtianity!

Dear Sir, believe me in the fellowſhip of the Goſpel, your affectionate Brother and Servant, J. W.

EXPERIENCE OF THE REV. MR. GRIMSHAW, OF HAWORTH.

[In a Letter from Mr. JOSIAH WILLIAMS, to the Rev. MALACHI BLAKE, of Blandford.]

Rev. and very dear Sir, *Kidderminſter, March* 5, 1745.

THE moſt material paſſages of what I learnt from Mr. *Grimſhaw*, touching his life, converſion, divine manifeſtations, conduct, and ſucceſs, take as follows:

Mr. *Grimſhaw* is now thirty-eight, has been fifteen years in orders, was bred at *Oxford*, where he was ſober and diligent the two firſt years; then falling in with bad company, became a common drunkard, ſwearer, and what not. This not diſqualifying him for a clergyman, he had a curacy given him preſently, which he held about eleven years, and was a blind leader of the blind. About ſix years ago he begun to have awakening, and even terrifying convictions of his ſinfulneſs and danger, but by what means wrought, he either did not tell

tell me, or I have forgot. Hereupon, being ignorant of God's righteouſneſs, he went about to eſtabliſh his own, reformed in every branch, and in every relation, ſaid many prayers (but all in his own ſtrength), and, reſolving to leave nothing undone he could poſſibly do, kept two diaries, in one of which, after daily ſelf-examination, he recorded all the ſins of every day; then confeſſed, renewed his repentance, begged pardon; reſolved, watched, and prayed againſt them. Still he was conſcious of many ſins he had taken no cognizance of, was buffeted with moſt horrid temptations, luſted after every woman he ſaw, and eſpecially the *Virgin Mary*, whom he had never ſeen; was tempted often to blaſpheme, and even curſe God with the elements in the Lord's Supper on his tongue;—to believe that Chriſt was a mere man;—to undervalue and deſpiſe the work of creation as being no more than for a man to make a top, or any little machine, &c. Fifteen months he groaned under a ſpirit of bondage, and found, notwithſtanding all his laborious endeavours, he got no ground of his luſts or temptations. Life became a burden, and he was ſometimes tempted to take it away. At laſt the time of his deliverance came. At the houſe of one of his friends he lays his hand on a book, and opens it with his face towards a pewter-ſhelf. Inſtantly his face is ſaluted with an uncommon flaſh of heat. He turns to the title-page, and finds it to be Dr. *Owen* on Juſtification. Immediately he is ſurpriſed with ſuch another flaſh. He borrows the book, ſtudies it, is led into God's method of juſtifying the ungodly, hath a new heart given him, and now behold! he prayeth. Some time after this, about four years ago, he removes to H———, a curacy belonging to B——: And now expect a ſtrange relation.

Before he had been a long time there, one Lord's-day morning, while he was reading the public ſervice, he was ſeized with a dizzineſs which prevailed upon him, until he could not proceed. He thereupon beckoned to one near him, who helped him out of the church, leading him to the clerk's houſe, where he gave this relation. Expecting it to be death, he, all through the church, and all the way, was earneſtly exhorting the people to fly to Chriſt, to abide in him, to give all diligence, &c. As ſoon as he was ſat down, he found his arms from above his elbows, and his legs from above his knees, cold as death. Thoſe about him kept rubbing them with a ſupply of hot cloths, more than an hour, but he got no heat. While this was doing, he ſitting all the while with his face erect, with his eyes open, and lifted up to the ceiling, fell into a trance,

in which he ſaw a dark foul paſſage into which he muſt go; and being entered, ſaw a very high wall on the right hand, on the other ſide of which was heaven, and another on the left hand, on the other ſide of which was hell. He heard, or rather overheard, ſomewhat of a conference, betwixt God the Father and the Lord Jeſus Chriſt, concerning him, and for a long time it ſeemed to go hard againſt him; for God the Father would have him to be damned, becauſe he had not wholly relinquiſhed his own righteouſneſs, to truſt ſolely and entirely in the merits and righteouſneſs of Chriſt; but the Lord Jeſus pleaded for him. A long time he was held in ſuſpenſe, hoping, yet fearing, till at laſt he evidently ſaw the Lord Jeſus thruſt down his hands and feet, as it were below the ceiling, while he remarked that the nail-holes were ragged and bluiſh, and ſtreamed with freſh blood. Inſtantly he was filled with a joyful aſſurance; his arms and legs at once grew comfortably warm, he roſe up, and found himſelf perfectly well, was filled with joy in the Holy Ghoſt; and cheerfully performed the afternoon ſervice. This he does not divulge to every body, but only to thoſe, who, he thinks, have ears to hear. Since that, he has never loſt ſight of his evidences, has a flaming love to the Lord Jeſus Chriſt, and his miniſtry has been attended with wonderful ſucceſs. He reckons at leaſt one hundred and twenty ſouls ſavingly renewed, whom he hath formed into little claſſes, after the manner of the Methodiſts; and it is amazing to me how much he hath drank into their ſpirit, though he never ſaw, or converſed with any of them. Over each claſs preſides one man, who has the gift of prayer, which he ſays ſome of them have received lately, whoſe buſineſs is to converſe, as well as pray, with the others, and watch over them; and now and then he meets with theſe heads, who gives him account of the individuals. Among them there are two, who, I think, were both converted by his miniſtry, who being capable thereof, do, with his approbation, exhort and expound the Scriptures in private houſes, and people flock together to hear them; and more than once he told me, he thought as many had been converted by their miniſtrations as by his own. And ſuch a diverſity has there been in the manner of the Spirit's operations, that ſcarce any two of them all have been wrought upon in the ſame manner. Some have cried out in the church under overwhelming fears and terrors; while others have been drawn with cords of love. Some have received a ſealed pardon in a few days or weeks, while others have groaned ſeveral months under a ſpirit of bondage.

bondage. He has about four hundred families in his pariſh, of which he viſits ten or twelve every week, in a miniſterial way, at the ſame time that with the help of an uſher, he preſides over a numerous ſchool. He has generally one thouſand or eleven hundred hearers. In the ſummer about one hundred flock to his miniſtry from neighbouring pariſhes, and ſcarce a Sabbath in which one or more is not laid hold on. Will you not join with me, dear Sir, ſinging, *Gloria Deo in excelſis, &c.?* I am ſure you do. I am ſure your heart rejoices that our dear Lord is thus getting himſelf the victory, and giving us here and there ſuch pledges of a completer victory yet to be obtained. It aſſures me, that though Jacob is very ſmall, he ſhall certainly ariſe. But by whom? Even by the mighty God of Jacob. I will aſk no pardon for tiring your patience, but conclude with no other ceremony than praying that a double portion of this ſpirit may reſt upon you, and aſſuring you, that I am with great reſpect and eſteem, and chiefly in the bonds of the Goſpel,

Dear Sir,

Your cordial and affectionate Friend,

JOSEPH WILLIAMS.

RELIGIOUS INTELLIGENCE.

THE Rev. J. Gronow, one of the itinerant preachers employed by the Warwickſhire Aſſociation, was going on Sunday the 27th of July laſt, to a village called *Long Itchington*, when he was met by ſome perſons, who informed him that the inhabitants, many of whom had on former occaſions greatly diſturbed the worſhip, deſigned ſome particular miſchief on that day, and adviſed him to return. He, however, went forward to the village, but thought it prudent to call at a public-houſe there, to obtain intelligence, and where he alſo hoped to meet with ſome friends from Warwick, who had ſometimes walked from thence to countenance and encourage him in his work. When Mr. G. with two of his friends went into the parlour, a ſoldier, belonging to a recruiting party, then in the houſe, followed, and entreated him to accept of a glaſs of ale, which, to oblige him, he drank, and in return for his civility deſired him to call for a quart for himſelf and companions, which he would pay for. Mr. G. accordingly laid down the money for the reckoning, when one of the ſoldiers inſiſted upon it that he ſhould not pay any thing, but taking him by the hand forced a ſhilling into it, and kept it there for a time, and then ſaid, "You have got his Majeſty's money, and I have enliſted you for a ſoldier." Mr. G. expoſtulated, but to no purpoſe; he was forced to ſit down, his hat was taken off, and a ſoldier's cap put on his head. The drummer placed the drum at his knees, and ſwore he

would preach him ſuch a ſermon as he never heard. In this manner he was violently detained for near four hours, till it was almoſt dark; while a profane multitude without were ſwearing, ſhouting, and inſulting. His ſituation became ſerious; for a perſon, with his face blacked, appeared among the mob, diſguiſed, as there was reaſon to ſuppoſe, for the better effecting his miſchievous deſigns. At length a friend of Mr. G. deſired to know how much the ſoldiers would accept for his liberty. They demanded and received 1*l.* 8*s.* 6*d.* when Mr. G. was permitted to go out into the ſtreet, where he was immediately aſſaulted with great violence, but happily eſcaped, and took refuge in a neighbouring houſe; from whence, near midnight, he got ſafe to *Warwick*.

A few days after, the recruiting party came to *Coventry*, where the ſerjeant, corporal, and drummer (as they called themſelves), were apprehended. They were tried at the late aſſizes at Warwick; and being convicted, were ſentenced to be impriſoned for three months; the Judge expreſſing his ſenſe of the great atrocity of the offence, and lamenting that the neceſſity of the times prevented his puniſhing them with greater ſeverity.

Who can help lamenting the height of carnal prejudice againſt the Goſpel, and that poor ſinners ſhould thus "put away from them the word of God, and judge themſelves unworthy of everlaſting life?" Reader, pray for ſuch perſons, and bleſs his name that you know the joyful ſound, and are permitted to hear it without moleſtation.

Ordination of the Rev. William Sheppard.

ON Wedneſday, July 30, 1794, the Rev. William Sheppard (late ſtudent at Homerton) was ordained to the paſtoral office in the church of Chriſt at Wrentham, in Suffolk. The Rev. Mr. Wearing, of Rendham, began with prayer; the Rev. Mr. Palmer, of Ipſwich, aſked the queſtions, received the confeſſion, &c. The Rev. Mr. Fell (Tutor of the Academy at Homerton) engaged in the ordination prayer. The Rev. Mr. Bocking, of Denton, delivered the charge, from Eph. iv. 12. The Rev. Mr. Lewelyn, of Harleſton, prayed; the Rev. Mr. Atkinſon, of Ipſwich, preached to the people, from Deut. i. 38. and cloſed the buſineſs of the day with prayer.

Ordination of the Rev. Arthur Bromiley.

ON Friday, Aug 8, the Rev. Arthur Bromiley was publicly ſet apart to the paſtoral care of the church of Chriſt at Needham-market, Suffolk. The work of the day was introduced by Mr. Atkinſon, of Ipſwich, who began with prayer and reading the Scriptures. Mr. Wearing, of Rendham, delivered an introductory diſcourſe, aſked the queſtions, received Mr. B.'s confeſſion of faith, and prayed the ordination prayer. Mr. Simſon, of Hoxton, delivered the charge. Mr. Creathern, of Dedham, addreſſed the church and congregation in a ſuitable diſcourſe, from theſe words, "Now we live, if ye ſtand faſt." Mr. Hickman, of Lavenham, concluded the ſervices of the day, with an affectionate and pertinent prayer. The meeting-houſe was crowded, and the audience, apparently, very ſerious and attentive.

From

From the beſt accounts we have been able to collect, much good has been done by the inſtrumentality of Mr. B. The great number of young people, who ſeem to be under ſerious impreſſions, affords a pleaſing proſpect of the eſtabliſhment of a conſiderable evangelical ſociety at the above place.

Ordination of the Rev. William Wall.

ON Wedneſday, Oct. 1, 1794, was ordained the Rev. William Wall, paſtor of the church of the Independent denomination, meeting on the Pavement in Moorfields. The following are the Reverend Gentlemen who united in this ſervice: Mr. Knight, of the Borough, read the Hymns and Pſalms. Mr. Fell, of Homerton, began with prayer and reading. Dr. Stafford delivered an introductory diſcourſe. Dr. Fiſher gave an account of the proceedings of the churches, relative to the ſettlement of Mr. Wall. Mr Kello, of Bethnal-green, prayed the ordination prayer, Mr. Towle delivered the charge from Rev. ii. 20. "Be thou faithful unto death, and I will give thee a crown of life." Mr. Brewer prayed. Mr. Barber preached to the people, and Mr. Clayton, of the Weigh-houſe, concluded with prayer.

The only peculiarity of this ſervice was the circumſtance of Mr. Barber's preaching, what may be called, two ſermons; the firſt from Epheſians, i. 22, 23. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulneſs of Him that filleth all in all,"—which ſeemed to have no immediate connexion with the object of the day; and the other from 1 Theſſ. v. 12, 13. "And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their work's ſake, and be at peace among yourſelves;" from which he offered a few remarks to the conſideration of the church, relative to their duty towards their miniſter.

Ordination of the Rev. Thomas Sowerby.

ON the ſame day was ordained to the paſtoral office, over the Baptiſt church at Battle Bridge, near Pentonville, Mr. Thomas Sowerby. Public worſhip was opened with reading the 132d Pſalm, and prayer, by Mr. Penny. Mr. Timothy Thomas, having delivered an introductory diſcourſe, received an account of the proceedings both of the church and Mr. Sowerby, relative to their preſent ſettlement, with his confeſſion of faith. Mr. Freeman, of Woolwich, prayed. Mr. Thomas Thomas then addreſſed the miniſter, from Pſalm cii. 13. "Thou ſhalt ariſe, and have mercy upon Zion: For the time to favour her, yea the ſet time is come." Mr. Ovington, of Clapham, prayed. Mr. Upton, of Green-walk, Southwark, preached to the people, from 2 Corinthians, xiii. 11. "Live in peace, and the God of love and peace ſhall be with you," and cloſed in prayer. Singing at proper intervals.

Eſtabliſhment of a Book Society at Edinburgh.

SOME time ago a Society was eſtabliſhed in Edinburgh, under the deſignation of The Society for publiſhing Religious Tracts. The object of this Society is to publiſh ſuch tracts as appear calculated to promote evangelical

gelical knowledge and Gospel holiness. Its business is conducted by nine members, who inspect what is offered for publication. Each member receives six or twelve copies, which he distributes *gratis*. By this means their little tracts are extensively circulated through the country, and have been productive of some good. Might not similar institutions be usefully established in other places?

OBITUARY.

A brief Account of the dying Consolations of Mrs. MARY ABBOTT, *of Kingsthorpe-mill, near Northampton.*

SHE was one of the first persons awakened under the ministry of Mr. Ryland, jun.* having been deeply convinced of sin, under a sermon he preached at *Kingsthorpe*, from Micah, vi. 1. "He hath shewed thee, O man, that which is good, &c." (April 1771,) and was comforted by a view of the Gospel method of salvation under another sermon by the same preacher, on Lord's-day (April 14) following, when he preached in *College Lane, Northampton*, from Hosea, xiv. "Ephraim shall say, &c." She joined the church the 11th of March 1774, and was married some years afterwards to Mr. *Abraham Abbot*, who is a deacon of that church. Her pastor has often expressed peculiar satisfaction in the whole of her walk and conversation, from her first profession to her dying hour. He greatly regretted being at a distance at the time of her departure, but the young minister who supplied his place, visited her repeatedly, and has preserved the following short account of her dying consolations.

She was first taken ill, about two years and three months ago. A few days before her departure she was confined to her bed. Accompanied by a friend, an officer of the Northampton church went to see her the Monday before her death. On asking her the state of her mind, she replied, "She was very low, and that it was night with her soul." When asked the cause of her depression, and whether she doubted the safety of her state, "O no!" she replied, "the Lord has made with *me* an everlasting covenant, &c. I know whom I have believed, &c. I am certain I shall get safe on the other side but it is *that death, that Jordan* I fear." When speaking of the things of eternity, "Ah," said she, "I know my time is short, but I mourn I so often *doze*, and forget these things;" although her animal frame was well nigh exhausted through want of *sleep*.

They prayed with her, and took their leave: Soon after their departure, she said, "God is a God hearing prayer, the cloud is not so thick." To which, her hopes reviving, she added, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou *wilt* be with ME, *poor sinful* ME."

To a few friends who visited and prayed with her on Thursday, she said, "I have great matter for praise *in* my heart, but I am so weak I cannot tell you how great." She expressed her consolation in the promises, and prayed for a dismission and an *easy* passage; but not before the Lord's time, saying, "I ask not the release as a slave, but surely, I may cry with the Psalmist, *Bring my soul out of prison, &c. &c.*"

* Now Dr. Ryland.

On

On Friday her pains were *great*, but her conſolations were *great alſo*. A near relation coming to ſee her as her pains were ſubſiding, ſhe ſaid, "I have had a heavy conflict, but it is almoſt over;" and added, "Though he ſlay me, yet will I truſt in him."

Soon after ſhe expreſſed her fear, leſt ſhe ſhould diſhonour God in death: Then after repeating her funeral text, "In Adam all die, &c. &c." ſhe ſubjoined with holy confidence, "But why ſhould I fear? Underneath are everlaſting arms." Turning to her mourning huſband, ſhe ſaid, "My dear, do you think this is dying?

"O 'tis a heaven worth dying for,
To ſee a ſmiling God!"

About eleven o'clock on the morning of the day ſhe died, her friends thought ſhe was departing; on her huſband afterwards telling her ſo, ſhe calmly replied, "I thought ſo too," and added, "Well, I ſhall keep my Sabbath in glory!" As though all anxious for her diſmiſſion, ſhe aſked, "What is the time of the day?" On being told, ſhe anſwered, lifting her feeble hand, "Well! I ſhall ſoon have done meaſuring *time*—and then eternity! bleſſed, glorious eternity! for ever with the Lord! My dear, death is not what we thought it was; I feel no more pain than though I lay on a bed of down! Surely this is not dying!" Her ſpeech failing, ſhe paufed a ſhort time, and then thus entered again on her bleſſed theme: "Underneath are everlaſting arms: No fear of death now. The Lord has divided Jordan, I have only a valley to paſs, I will not call it a *dark* valley. My ſoul is full of conſolation. I long to be gone to that bleſſed aſſembly and church of the firſt-born!"—mentioning ſome of that bleſſed aſſembly by name. Then with raptures, which fainting nature could ſcarce endure, ſhe cried,

"Come ye angelic convoys, come,
And take the willing pilgrim home,
Ye know the way to Jeſu's throne,
Source of my joys, and of your own!"

Soon after ſhe ſaid, "I feel no pain, though I am bad all over, and yet I know I am going to ſee his face whom I love." Then uſed the language of the venerable patriarch when leaning on his ſtaff and bleſſing his ſons, "I have waited for thy ſalvation."

Calling her family, and giving to each her hand and bleſſing in a manner inexpreſſibly affectionate, ſhe ſaid to her weeping partner, "The God that has LED thee and *fed* thee, *bleſs* thee! Come, come, let us rejoice together, This is a day of good things, let us rejoice together."

As her voice was expiring in death, ſhe whiſpered, "Now letteſt thou thy ſervant depart in peace."

About five minutes before her death, with faultering accent, ſhe ſaid, "*Lord Jeſus, receive*——!" Not being able to bear a noiſe, ſhe ſaid, "Talk gently." Her companion aſked her, "My dear, are you ſtill comfortable?" She anſwered, "Yes, O yes!" He added, "My dear, when you cannot ſpeak, if your comforts continue, do inform me by preſſing my hand." Death having ſo far prevailed as to prevent her uſing her hand, a few moments after ſhe turning her head, gave a *gentle, parting* ſmile, and ſweetly fell *aſleep*, Jan. 12, 1793.

RE-

REVIEW OF RELIGIOUS PUBLICATIONS.

Letters on Miſſions; addreſſed to the Proteſtant Miniſters of the Britiſh Churches. By Melville Horne, *late Chaplain of Sierra Leone, in Africa.* 8vo. *Pages* 144. *Price* 1*s.* 6*d.* Briſtol, printed by Bulgin and Roſſer: London, ſold by Button. 1794.

THE *ſubject* and the *ſtyle* of theſe letters are remarkably, and perhaps equally, unuſual. But the former is undeniably important, and the latter is characteriſtically fervent and intrepid. We learn from the preface that they were written during the author's reſidence with the colony lately formed, with unprecedented views of beneficence, at Sierra Leone. At the expiration of fourteen months, having been diſappointed in his hope of eſtabliſhing a *miſſion* to the natives, he returned to his wife and children, whoſe ſtrength was not ſufficient to ſhare the inclemencies and hardſhips of the ſituation. His aim in this publication is to kindle amongſt his brethren the ſame ardour which impelled him to the undertaking; and to turn his experience to general advantage, by pointing out the moſt likely means of promoting miſſions with ſucceſs.

His firſt letter earneſtly ſolicits the attention of truly-chriſtian miniſters. In his next, he urges upon general practice the *injunction of our Lord*, to "go into all the world, and preach the Goſpel to every creature, &c." vindicating it from the interpretation which limits the duty to apoſtles. He advances a charge of unfaithfulneſs to the grand intereſts of our Maſter; and aſks, "What monies have we ſubſcribed, what aſſociations have we formed, what prayers have we offered up, what animated exhortations have we given to our flocks and to one another, on the ſubject of miſſions? P. 15.

In the third letter, he briefly inveſtigates the principles and progreſs of ſuch *miſſions* as *have been carried on*, particularly thoſe of the Jeſuits, *Unitas Fratrum*, and Methodiſts. He draws the following concluſion, p. 37. "When we come to make a general eſtimate of the ſucceſs of miſſions, both in the Roman and Proteſtant communions, I fear, I ſhould be too liberal were I to ſay, that there are in the whole Heathen world * one hundred thouſand *genuine* converts to Chriſtianity. And if this be all we can ſhow for our labour, from the reformation of Luther to the preſent day, I think it invincible demonſtration, that we have not taken up the matter with a proper ſpirit, nor conducted it in a proper manner."

The fourth letter contains the author's views of the moſt eligible *way of carrying miſſions into effect*. He thinks none ſhould be undertaken by fewer than ten or twelve miſſionaries; that each perſon

* Reckoned, elſewhere, at nineteen out of thirty parts of the habitable world.

ſhould be acquainted with ſome art by which he might do ſomething toward his own maintenance; and that they ſhould be furniſhed with neceſſary ſupport, but not with ſtated ſalaries. He gives the outline of a ſuitable method of proceeding, ſuppoſing them ſettled in the South Sea iſlands, or on the continent of India; and ſuggeſts cautions againſt meaſures that might prove dangerous to their ſucceſs. In the two following letters he conſiders the proper *qualifications* of a miſſionary, and what conſtitutes a *call* to that office. The latter neceſſarily implies the former, as it includes an *ability* to comply with the call. Piety, not only ſincere but powerful, is an eſſential requiſite. "We ſhould injure many," ſays Mr. H. "by queſtioning their piety, who are yet not poſſeſſed of that vigorous and ſtedfaſt faith, that joyous hope, and that fervent love, which are abſolutely neceſſary to ſupport a man under all the ſacrifices, dangers, hardſhips, and diſcouragements of a miſſionary warfare. The tree, that is green, flouriſhing, and fruitful, while it ſtands in a rich ſoil, and is ſheltered by a ſurrounding wood, might wither and die, or be torn up by its roots, if removed to a heath, where it enjoys none of the ſame advantages." p. 56. Zeal, ſelf-command, activity, diſintereſtedneſs, facility of ſpeech, and catholiciſm of ſentiment, are enumerated among the proper qualifications. When to theſe are joined a *willingneſs*, nay a paſſion, and that not ſudden or tranſient, for miſſions, a *freedom* from ties inconſiſtent with the engagement; and a reaſonable *proſpect of ſucceſs*, ariſing from the patrons, funds, and fellow-labourers of the miſſion, with ſuitable preparatory knowledge; the author regards ſuch a perſon as called to the work. He would notwithſtanding have him prepared to meet total diſappointment, and conſequent, though groundleſs, cenſures.

In the ſeventh letter, ſeveral trite *objections* againſt miſſions are noticed and refuted. The eighth contraſts *our* negligence of this grand object with the exertions and ſufferings of *worldly* people in their temporal purſuits and callings. People in the lower claſſes, military officers, perſons of literature and ſcience, and commercial navigators, are ſummoned as witneſſes againſt the ſervants and followers of Chriſt. The ninth letter cloſes the work, with a dehortation from the *ſecularizing* principles and diſpoſition which ſo often ſully our profeſſion.

Much might be ſaid in *commendation* of the manner in which Mr. H. has executed his deſign. His apologies for having ſpoken with the freedom he hath done are wholly unneceſſary, for it is not by ſoftening down the features of ſtrong truths that men will fall in love with them; their own ſtriking lineaments muſt carry the conviction to the conſcience, and that can never be too forcible.

He himſelf muſt be conſcious with what purpoſe and temper he hath written. No good man can be offended with his cauſe or his manner of pleading it; and as to the herd of nominal Chriſtians, whether miniſters or people, *ſurdo narras fabulam*. Yet will not his well-meant addreſs be without its effect; it will keep alive,

and rouſe up to more vigorous exertions, the flame that is not extinguiſhed in many boſoms, which burn with deſire for the accompliſhment of the glorious object which he recommends.

The worthy author may be aſſured, that there are not now wanting men ready to hazard their lives, nor reſources for the work. Could a new ſociety be formed for the promoting the Goſpel, and thoſe, who now as individuals long for it, be united together, without reſpect to different denominations of Chriſtians, or repulſive diſtance ariſing from the points in diſpute between Calviniſts and Arminians: Would the really faithful and zealous look out for men who love our Lord Jeſus Chriſt in ſincerity, and begin with one corps of miſſionaries to the Heathen in the South Seas; would they purſue their object without being diſcouraged by diſappointment, and try again and again, till it ſhould pleaſe God to open the way for ſucceſs: No expenſe attending it deſerves for a moment to come into the conſideration.

Could ſuch a ſociety be formed upon Mr. Horne's large ſcale, below which little or no good can be expected, we have the pleaſure to inform the Public, that one gentleman has pledged himſelf for an *hundred pounds*, and that we have *five hundred pounds* more engaged from another reſpectable miniſter, for the equipment of the firſt ſix perſons who ſhall be willing to devote themſelves, and be approved by ſuch Society for a miſſion to the South Sea Iſlands.

Letters and Dialogues on the Lord's Supper: Showing the Obligation on all Chriſtians to communicate; the Qualifications required; the proper Exerciſe at a Communion Table; and the conſequent Duties of Communicants. By the Rev. Joſeph Robertſon, *Miniſter of the Goſpel, Edinburgh.* 12*mo. Pages* 120. M. Gray, Edinburgh; and Chapman, London.

The title of this little volume ſufficiently expreſſes the general contents of it. It is dedicated, in a truly affectionate ſtrain, "to the managers, elders, and members of the congregation of the New Chapel, Leith Wynd," by the author as their miniſter. The reaſon of its publication may be inferred from the following account: "For your benefit in particular theſe letters and dialogues were compoſed. Gratitude for the many marks of your affection and firm adherence to me, induce me to dedicate them to you. Accept of this teſtimony of my gratitude and ſincere affection. The ſubſtance of them was preached in your hearing. To not a few, I hope, the doctrines and admonitions contained in them were then uſeful. That by the bleſſing of God you might have a *ſecond* benefit, they are now put into your hands. Whatever be their reception with the *world*, I indulge the fond hope that they will be acceptable to *you*." If we may judge of the utility of this treatiſe from the rapidity of the ſale, it is likely to do great good; near *three* editions of it being, we learn, ſold off already, within the ſpace of a very few months. Though we have many excellent tracts on the Lord's Supper, of earlier and later date, this piece does not ap-

pear ſuperfluous or unſeaſonable. The lukewarm *ſemi-profeſſors* of the preſent day want not ſo much a directory for the performance of plain duties, as awakening incitements to a compliance with the divine injunctions. Accordingly, it appears to be the author's aim to rouſe the torpid *partial* profeſſor to conſideration and ſerious reflections, as well an to encourage and refreſh others in their obſervance of this duty.

It is poſſible that the ſentiment advanced in the two firſt letters, viz. "That *all* Chriſtians, when arrived at maturity, are *bound* to communicate," may on the firſt appearance be deemed by ſome readers as rather ſingular. But it ſhould be noticed, that, when treating of the *obligation* of Chriſtians, the author does not mean, if we may judge from his reaſoning and general deſign, to advance, that this is a duty of *prior* concern to the exerciſe of genuine faith and repentance. He juſtly obſerves, "It is a fatal miſtake of the multitude fooliſhly to imagine that mankind are at *liberty* to aſſume a *profeſſion* of religion, or not, at pleaſure." This is the "fatal miſtake" which he labours to overturn, from the conſideration of "the nature of man as a rational being, the dedication to God in baptiſm, the expreſs command of Chriſt, his kindneſs towards the human race, the danger connected with the neglect of this duty, and the beneficial conſequences of worthy communicating."

To give the reader a taſte of our author's manner we offer the following extracts as no unfavourable ſpecimen, and which contain an abridged view of his reaſoning on the topics juſt mentioned. "Are all indebted to God for exiſtence, and for continued preſervation? Then all are bound to venerate and to ſerve him. Obedience is the duty of a dependent. Man is dependent upon God: To him men owe their various powers; therefore all theſe ſhould be devoted to his ſervice. Can any ſentiment be more conſonant to uncorrupted reaſon? Can any thing be a greater diſgrace to man than irreligion? You know, my friend, that baptiſm alſo conſtitutes an obligation to aſſume a profeſſion of religion, and, by conſequence, to celebrate the death of Jeſus. By this gate we entered the viſible church. That ſolemn tranſaction implies an engagement to renounce the devil, the world, and the fleſh, and to be the ſervants of the living God. Hence, if this ſolemn vow is not renewed by a perſonal dedication to the ſervice of God, by ſitting down at his table, it is in action renounced. The nature of this tranſaction is ſuch, that we muſt either *renew* it, or *renounce* it.—The authority of the eternal King is interpoſed in this matter. *Do this in remembrance of me*, is the ſtatute of heaven: A command neither ambigious nor indeterminate, but expreſſed in the moſt plain and poſitive language. And ſure a continued neglect to commemorate the death of Jeſus, when living under the Goſpel, is an abſolute contempt of his authority, and a rejection of him as our Lord and King. The command includes *all* the diſciples of Jeſus; therefore, that man who neglects it, declares to all that he is not a diſciple of Jeſus.—The ſpecial uſe of this ordinance is to commemorate the

mighty works of Jeſus in behalf of forlorn men. Therefore, ſhould *all* neglect it, what would be the melancholy conſequence? How baſe to neglect to celebrate the great goodneſs of Chriſt! Hath the eternal Son of God left the throne of glory to dwell with men? Did he condeſcend to obey the law, to endure temptation, to ſubmit to poverty, to reproach, to perſecution, to agonies, and to death for men? Hath he done ſo much in their behalf? And hath he commanded them with his dying breath to keep this feaſt in remembrance of him, until he come again? Who then that hath obtained proper conceptions of theſe things, would live in a habitual diſregard of that ordinance? Never was an inſtance of benevolence or generoſity exhibited equal to that of Jeſus towards men; therefore to diſobey his laſt command is ſo baſe and ungrateful, that language affords no name ſufficiently odious for ſuch conduct. If he threatens ſeverely to puniſh the man who dares to profane this holy ordinance, will he not alſo ſeverely puniſh that man who lives in the *continued neglect* of his royal mandate? He who neglects to commemorate the dying love of Jeſus greatly injures his own ſpiritual comfort. May [*can*] he be ſurpriſed though his ſpiritual afflictions abound! though corruption continues vigorous! though temptations prevail! though the faſcinating charms of the world enſnare! though his conſolations be ſmall, and his holineſs ſlowly advance! What a bitter ingredient in the cup of death is a neglect of this duty! When the world is retiring, and death is approaching, and eternity advancing in full view, what a painful ſenſation to recollect, that a life of many years hath been ſpent without *a public and perſonal dedication* to the ſervice of the Moſt High!"—On the contrary, the author next ſhows, with animation, "the vaſt advantages that the worthy receiver may reap" by communicating. But our limits will not permit us to enlarge. Suffice it to add, that the ſubſequent part of the book conſiſts of ſeven dialogues and two letters, taken up principally in propoſing and anſwering caſes of conſcience relative to this ordinance.

On the whole, we venture to recommend this piece, eſpecially to our young friends; in which, if they do not find elegance of language, or the graces of compoſition, they will meet with ſomething far more important. If the ideas are, in ſome places, too much crowded and broken to pleaſe and intereſt the finer feelings of critical readers; ſincere inquirers after truth and duty will find, in ſupport of his argument, an ardent awakening ſtrain, expreſſive of a real concern to promote their preſent comfort and eternal happineſs.

Amuſement Hall; or, an eaſy Introduction to the Attainment of uſeful Knowledge. By a Lady. *12mo. Pages* 125. *Price* 2*s.* 6*d. bound.* Gardiner, Chapman, Mathews, &c. 1794.

The title of this book led us to think that it did not belong to our department. But as it was ſent to us for our opinion of its merits, we thought it only juſtice to give it a reading; and we muſt acknow-

acknowledge we were very much pleaſed with it. Whatever engages the youthful mind, and at the ſame time inculcates the principles of religion or morality, deſerves no inconſiderable ſhare of praiſe. In theſe the author has ſucceeded: and ſhe has rendered her work ſo intereſting, that we found it difficult to lay the book aſide, till we had got through it. Her plan of improving the minds of young people in uſeful branches of education unites pleaſure with inſtruction. And it deſerves our notice, that whatever tends to inſpire with a contempt for what is frivolous, and to give the mind a taſte for rational purſuits, promotes the intereſts of Chriſtianity. A performance of this character may be juſtly viewed as the handmaid of religion endeavouring to bring the gay, the giddy, and thoughtleſs, within the reach of her divine and enchanting voice. This may be truly aſſerted in the preſent caſe, as we find, along with the conveyance of uſeful knowledge, well-directed efforts to correct vicious habits and propenſities, and to point out the beauty and excellence of virtuous diſpoſitions and actions.

We are happy to learn that the good Lady is compoſing ſacred Dialogues from the Scripture Hiſtory, for the benefit of young people. They are in ſo great a ſtate of forwardneſs, that they wait only for the patronage of the Public to encourage them by *ſubſcriptions* *. If the dialogues be as well executed as the work now before us, thoſe who are intereſted in the welfare of the riſing generation will feel themſelves under great obligations to the Lady for her literary exertions. While many of our fair countrywomen are working very hard to keep pace with the faſhions from month to month, and to ſhape their paraphernalia according to the mode, we are pleaſed to ſee time and talents more nobly and profitably employed by one of their number.

Chriſtian Conflict crowned with Conqueſt. A Diſcourſe on the Nature, Tendency, and Iſſue of renewing Grace. Pages 44. *Price* 6*d.* Button.

The writer of this Sermon appears to be a ſenſible man, and underſtands the Goſpel. Perhaps ſome may ſay, "Why is it publiſhed? for we ſee nothing in it very ſtriking or new." But the objection has no force; for though the diſcourſe ſhould not have a claim to originality, here are uſeful truths; and the author has a circle of acquaintances and friends who will read it becauſe it is his, and who may be edified thereby. If this be the writer's common mode of conveying divine truth to his flock, we beg leave to obſerve, that it is too abſtract; and that plain people (who are eight out of ten in every ſerious congregation) love and need a more popular manner of clothing the doctrines of the Goſpel. It ſhould be the perſevering ſtudy of every preacher to take all imaginable pains to render divine truth at once plain, ſtriking, and engaging.

* In four volumes, duodecimo, 10s. 6d.

A Ser-

A Sermon occaſioned by the Death of Mrs. Elizabeth Taylor, with a ſhort Account of her Life, and a Deſcription of her Character. By D. Taylor. *Pages* 82. *Price* 1*s.* Taylor, Union-Street, London. 1794.

This is a plain, ſerious, and ſenſible diſcourſe on Pſalm xlviii. 14. delivered on a moſt affecting occaſion, which muſt have deeply impreſſed the congregation, and excited both ſympathy and grief: The great truths of the Goſpel which the afflicted preacher brought forth from the good treaſure of his heart, were well calculated to produce reſignation and peace. We earneſtly wiſh that he may continue to feel their power.

Subjoined to the Sermon, are two letters containing a character of the deceaſed; and we obſerve that the tears of affliction do not blind the eye of impartiality. Mr. T. mentions his deceaſed partner's faults as well as her excellencies; and we do not here ſee (as is too commonly the caſe in funeral ſermons) a ſpotleſs angel, but a daughter of fallen Eve ſanctified by the grace of Jeſus Chriſt.

A Second Book of "The Beauties of Sacred Verſe," with entire new Muſic, In Four Parts. Interſperſed with Symphonies for ſingle Inſtruments, and a complete Part for the Organ, Harpſichord, or Piano Forte. By Richard Taylor. Sold by him at Cheſter; and by Preſton and Co. No. 97, Strand, London. *Price* 5*s.*

Mr. Taylor appears, from this and his former volume, to poſſeſs muſical genius in a conſiderable degree. Without pretending to great ſkill in muſic, we apprehend, that there is ſomething new and original in his compoſures, and that he diſcovers a good taſte. We are informed that Mr. T. having been many years a great admirer of Dr. Watts's Hymns, &c. often felt himſelf hurt when he heard ſublime poetry ſet to dull and drawling tunes. This induced him to compoſe a few airs for the uſe of that congregation to which he belongs: Theſe, however, meeting with a favourable reception in neighbouring churches, found their way into more diſtant parts of the kingdom, and their number growing on his hands, it became neceſſary to make them ſtill more public. The firſt volume being well received, he has now publiſhed a ſecond. In both theſe are ſome tunes ſo plain and eaſy that they may be ſung by any congregation; other pieces require greater ſkill, and will be pleaſing to thoſe who have made ſome proficiency in the art. The ſecond volume contains ſeveral hymns adapted to Chriſtmas, Eaſter, and other feſtivals, obſerved in the Church of England.

We ſhall be happy, if, by announcing this work to the lovers of ſacred muſic, we may contribute to their devotional pleaſures, and at the ſame time render a ſervice to the ingenious and deſerving author.

POETRY.

POETRY.

ON THE NAME OF JESUS.

ENRAPTUR'D with his charming name,
That ev'ry other name excels,
I feel a ſweet ſeraphic frame,
That oft to joy ecſtatic ſwells.

Then wakes my ſong, her ſkill to try,
And ev'ry note with Jeſus fill;
But all the ſounds in Jeſus die,
And his dear name's the muſic ſtill.

A name that angels mean to praiſe;
But yet a name of worth ſo great,
That all the notes that angels raiſe,
Loſt in the name, are incomplete.

With mighty themes, of high beheſt,
The living lyre her concords wakes;
But then the concords ſound the beſt,
When Jeſus' name the muſic makes.

Ah! what avails the pealing choir,
Or where's the charm of heav'nly ſound?
If Jeſus' name does not tranſpire,
The key is miſs'd where charms abound.

The name of Jeſus ſooths the ſoul,
And ſwells it with unbounded joys;
And all the ſounds harmonious roll,
Where that the grateful ſong employs.

The voice of grief itſelf is loſt,
When Jeſus' name the muſic is;
And ſaints in heav'n no joy could boaſt,
Did not his name create their bliſs.

THE DEATH OF A SINNER.

THINK, O my ſoul, what anguiſh and deſpair [is ſent
O'erwhelm the harden'd wretch, when death
To ſeize his guilty ſoul, and hurl her down
To dwell with ghoſts infernal and in flames!
What language can expreſs the gnawing pain
His mind endures, while ſtruggling in the pangs
Of nature's dread! The raging fever burns:
With ardent cries he begs the cooling draught.
And haſtily drinks deep! But all in vain!
O'erwhelm'd with grief the indulgent parents fly
To ſnatch their offspring from the jaws of death:
Their wounded ſouls recoil at ſuch a ſcene,
And floods of tears ruſh down "their grief-worn cheeks!"
Inceſſant are their calls for help—But ah!
THE KING OF TERRORS had too firmly graſp'd
The trembling rebel; and had deeply plung'd
His deadly ſhaft, faſt in his guilty ſoul.
"O ſave! O ſave me from the monſter Death!"
(He begs with anguiſh ſparkling in his eyes:)
"O ſnatch me from the frowning JUDGE ſupreme!
"Methinks I ſee the horrid, livid flames
"Belching tremendous from the yawning gulph!
"And helliſh FIENDS, with their terrific forms [ſtate;
"And cruel threats, inſult my wretched
"While thouſands ſtrive to puſh me headlong down
"To endleſs darkneſs, horror, and deſpair!
"O ſave! O kindly ſhield!"—

Here ſwift as lightning flew th' unerring ſhaft,
And ſtruck the centre of his throbbing heart,
And ſpeedily let looſe his guilty ſoul:
Ten thouſand, thouſand leagues ſhe ſwiftly flies
Beyond the higheſt of th' impending ſtars,
And hears her ſentence from the Judge—"DEPART."
Then quickly to the blackeſt ſhades of hell
The pale affrighted ſoul with devils ſinks!
There the fierce flames with livid ſheets ſurround,
And faſt confine her to the burning lake:
Not the dire flames of Etna could create
Such dreadful anguiſh as ſhe now endures
Beneath the frowns of her offended GOD!
Not tort'ring racks, nor poiſons, fire, nor ſword
Could torment half ſo terrible inflict!
Tremendous thought! 'tis not a month—an age—
Or thouſand years alone!—ETERNITY!
What lively horror does this word impart!
What anguiſh in the ſound to damned ears!

Bid

Bid twice ten thouſand thouſand years roll on,
And yet their torture is but *juſt begun!*

Is this, my ſoul, is this the fatal end
Of ev'ry harden'd wretch? O may I ſhun
The dang'rous path of vice! O Power ſupreme,
Show me the road, and guide my erring ſteps
Through this dark world, to Sion's happy gates!
Then may the KING OF GLORY wide diſplay
The dazzling portals! my exulting ſoul
With joyful ſpeed, thro' all the brilliant ranks
Of angels, thrones and flaming cherubim, would fly,
And proſtrate at IMMANUEL's feet would fall,
There to adore that free, that matchleſs grace,
Which pluck'd the worthleſs brand from flames ſo fierce,
And rais'd me to thoſe bright abodes of love!

HORATIO.

TRUE HONOUR.

RANSOM'D ſouls, in every ſtation,
Join to praiſe your glorious King:
You that taſte a full ſalvation,
Should the Saviour's honours ſing.

CHORUS.

With Hoſannas, with Hoſannas, with Hoſannas
You ſhould make the churches ring.

Perfect praiſe we ſoon ſhall render,
On the bliſsful plains above
When, in all his dazzling ſplendour,
We behold the God of love;

CHORUS.

To his glory, &c.
Every paſſion then will move.

But, ſince none in heav'n denies him
All the honours he can claim;
Here on earth, where men deſpiſe him,
Let us glory in his name.

CHORUS.

'Tis our honour, &c.
In his cauſe to ſuffer ſhame.

While the great and wiſe reject him,
Fond of outward pomp and ſhow;
Oh, let none of us neglect him,
In his members mean and low;

CHORUS

But as princes, &c.
Treat the pooreſt ſaints we know.

Think (at the laſt trumpet's ſounding)
When the creatures all appear,
Chriſt, on his white throne, ſurrounding,
What delight 'twill be to hear

CHORUS.

HIM confeſſing, &c.
Us, as thoſe who ſerv'd him here.

"Come, ye bleſt, whom tribulation,
"Sin, and Satan, could not move
"From embracing my ſalvation,
"Come, enjoy my perfect love;

CHORUS.

"Live for ever; &c.
"With me on my throne above."

This to hear before the Father
And the bright angelic train,
When all worlds are met together,
Is the glory we would gain:

CHORUS.

This is honour, &c.
Crowns, compar'd with this, are vain.

JOSEPH.

PSALM. LXXXIX. I.

I will ſing of the mercies of the Lord for ever.

NOW be our hearts inſpir'd to ſing
The mercies of the Lord:
To him, our humble tribute bring
In ſtrains of ſweet accord.

When ſinful men, in their firſt head,
From life and glory fell,
His mercy a proviſion made,
To reſcue them from hell.

In Jeſus Chriſt, the ſinner's friend,
Who dy'd that they might live,
Mercy, with honour, can extend,
And God, tho' juſt, forgive.

This mercy, ſovereign, rich, and free!
Abounds, thro' Jeſus' blood,
Reaches man's utmoſt miſery,
And brings him nigh to God.

Mercies of Providence and Grace
Flow from thy bounteous hand:
Theſe claim our ſongs of loudeſt praiſe,
And fervent love demand.

For ever, Lord, may we adore
Thy mercy, power, and love,
When this vain world ſhall be no more,
In the bright realms above.

MINOR QUAM MINIMUS.

Lombard-Street.



REV. JOEL ABRAHAM KNIGHT,

of the Tabernacle.

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BIOGRAPHY.

MEMOIRS of the late Reverend THOMAS READER, concluded.

MR. Reader, for ſeveral years, on the Lord's-day, beſides preaching a ſermon, regularly expounded the Old and New Teſtament. Lamenting the general neglect of what appeared to him an obvious part of the miniſterial duty, and determining, if poſſible, to recommend the practice of it by his own example, he uſually allotted three quarters of an hour to this profitable exerciſe, in which he eminently excelled. He paid a cloſe attention to the connexion of his ſubject, and carefully examined the idiom and conſtruction of the original Hebrew or Greek, in order to diſcover the meaning and energy of the ſacred writings, which he was convinced our preſent tranſlation does not always preſerve. His remarks were ſolid and pertinent, his reflections natural and ſtriking, and he deſerved the character of a judicious and uſeful expoſitor.

In no part however of his public labours did he ſo much diſcover his fervent piety and the heavenly frame of his mind, as when he was employed in adminiſtering the Lord's Supper. On an occaſion of this nature, not long before his death, he appeared particularly affected. After ſpeaking with more than uſual eafneſtneſs of the infinite evil of ſin, the love of the Redeemer, and the value of an intereſt in Chriſt, "We had need," ſays he, "frighten ourſelves from ſin, becauſe it cleaves ſo cloſely to us. If we mortify it, we ſhall have a kind of *omnipotence* in prayer; but if we indulge it, we ſhall have no power at all, at a throne of grace." Preſently after he added with a ſmile of divine pleaſure, "*Now* Chriſtians,

when Chriſt ſays in your cloſets, 'Son, be of good cheer, thy ſins are forgiven thee,' your hearts are ready to burſt with love to him; but if he is ſo precious *now*, how will you be able to ſupport under a *heavenly load* of joy, under an exceeding great and eternal weight of glory?" Though Mr. Reader on ſome occaſions was more excellent in the diſcharge of his public duties than on others, yet the conſtant tenour of his miniſtrations was ſpiritual and heavenly, and he made it appear by the whole of his conduct, that nothing was ſo much the deſire of his heart, as to advance the kingdom and glory of Chriſt. And the Lord was pleaſed, in different places, to give him ſome valuable ſeals to his miniſtry.

As he was unwearied in his endeavours for the ſalvation of the ſouls of others, he was very anxious to promote the life of godlineſs in his own. His religion was not confined to the houſe of God, nor was it a momentary thing, nor a fluctuating principle, but we may almoſt ſay that the whole of his life was a uniform ſcene of piety and holineſs. He was very attentive to the duties of the cloſet; and under his afflictions of body or mind, and in every ſeaſon of perplexity, it was his conſtant concern above all things to "caſt his burden on the Lord." The divine communications which he received at a throne of grace in private, made his diſcourſes ſpiritual and ſavory in public; and he often kindled ſuch a flame at the holy altar as ſeemed to diffuſe light and heat to all who were around him. Secret duties, which he had found to be ſo uſeful to himſelf, he very earneſtly recommended to others, and frequently in a familiar manner would ſay to his friends, "Keep your *cloſets* warm, for if you would do much for God in public, you muſt experience much of his preſence *there*."

As he was enabled to walk humbly and cloſely with God, he enjoyed much of the pleaſure which real religion affords. His diſpoſition and behaviour were always ſeriouſly cheerful, and he had ſuch a continued ſenſe of the favour of God, that he declared to a pious friend (a ſhort time before his death), that "he had not had a prevailing doubt for more than *forty* years." Such a confidence will be treated by ſome as merely a fancy, or the effect of enthuſiaſm; but when we contemplate the humble, active, and holy character of the venerable man, we are obliged to confeſs that his faith was a rational principle, and a root that was planted and nouriſhed by nothing leſs than the power of God.

Mr. Reader poſſeſſed a very happy talent for religious converſation. His ſanctified mind would often turn the com-

mon

mon occurrences of life into vehicles for conveying divine inſtruction. He had the art of introducing ſerious diſcourſe in an eaſy and natural manner, and of ſupporting it with cheerfulneſs and vigour. "He would never dreſs religion in mourning," but always repreſent her in the "*beauty* of holineſs." And his manner was ſo affectionate and engaging, that perſons who would otherwiſe treat religion with indifference, would frequently liſten to him with the greateſt attention. Not a few, we believe, were indebted for their firſt ſerious impreſſions to his religious converſation; and many of the people of God have owned that they have been often greatly delighted and profited by his heavenly diſcourſe. As he was once on a journey, he fell in company with a ſtranger; and unwilling to omit an opportunity of "ſaying ſomething for God," (as was his frequent expreſſion,) he gradually introduced the ſubject of religion. His fellow-traveller at firſt was not a little ſurpriſed at ſuch a very *unuſual* topic; but appeared to be very attentive. This converſation, however new or unexpected, the ſtranger never forgot; it made him very thoughtful about the ſtate of his ſoul; and though before entirely deſtitute of religion, he afterwards became a worthy member of a church of Chriſt in Dorſetſhire.

The pious turn of his mind would lead him on every occaſion to endeavour to promote the ſpiritual welfare of his friends. In his letters (if not written purpoſely on the ſubject of religion) he would always drop a hint or two, which he thought might have a profitable effect. In one, he ſays, "I am glad you are careful not to be borne down by a worldly ſpirit; this has ruined many who once ſeemed to be *ſtrong ones*: May the Lord preſerve you and thoſe dear to you, from this *open pit of deſtruction*." Again, "Don't furl up the ſails of faith, but ſpread them abroad, to catch every favourable gale of the Spirit." In another letter, he ſays, "O! the dreadful conſequence of letting down our watch! often has my own heart had occaſion to make that ſorrowful reflection!"

His zeal for the intereſts of religion was indefatigable. He was very deſirous of cultivating a devotional ſpirit among his people, by promoting as much as poſſible ſocial meetings for prayer; and he would frequently ſay, "that a church can never expect to receive a divine bleſſing, if they do not think it worth aſking of God." His views were not confined to his own congregation; but he viewed with an eye of pity and anxious concern the world at large; and eſpecially the obſcure corners of our land, which under the name of light are

covered

covered over with darkneſs. With what compaſſion did he look on the villages around him! How often did he endeavour himſelf, and excite others, as far as his influence extended, to attempt to enlighten the ignorant inhabitants with the glorious Goſpel of the Redeemer! And many, we believe, will have reaſon to bleſs God, through eternity, for his own labours, and the labours of others, which his zeal had occaſioned.

One very prominent feature in Mr. Reader's character, was his *ſtrong* and unalterable attachment to evangelical truth. He was patient and diſpaſſionate in his reſearches for it; and when diſcovered he thought it could not be accounted too precious. "Buy the truth, and ſell it not," was a precept to which he adhered with ſingular firmneſs. His zeal in defence of his religious opinions was not, as one expreſſes it, "the blind conductor of the will," but a luminous ardour of mind, ariſing from a deep conviction of the reality and importance of the principles he maintained, and from a heart devoted to the beſt of cauſes, and intent on the glory of the beſt of Maſters. His zeal drew upon him a load of reproach, and he was univerſally ſtigmatized, by thoſe whoſe ſentiments he oppoſed, with the name of a *bigot*; and the epithets *narrow-minded*, *contracted*, *illiberal*, were thrown upon him very profuſely. But he bore every kind of oppoſition with the greateſt fortitude, and was only the more emboldened by every attempt of his adverſaries. His ſentiments on theſe occaſions may be beſt expreſſed in his own words: "Happy," ſays he *, "in the poſſeſſion of this truth, our venerable anceſtors knew that they had a cheap bargain, when they had bought it with their blood; and it would be ingratitude to them, injuſtice to ourſelves, and an act of wanton cruelty to poſterity, either to *ſell* it for gain, or to *give* it away for the airy honour of being eſteemed *moderate* and *candid men*. The term *bigot* weighs nothing with me, while the things for which I am contending are not *trifles*, but the moſt intereſting *realities*; while God is my record, that my *zeal* for them is the reſult of *ſober inquiry*; and while I can prove to every man, that I demand for myſelf no other liberty of thinking, ſpeaking, or acting, in ſupport of my own principles, than what I believe every other man on earth has an equal right to enjoy. I can deſpiſe the momentary laugh and deriſion of being termed *infallible*; but how ſhall I live or die ſerene, if I ſuffer infidels or profeſſing Chriſtians to rob me of either the whole, or any part of the Goſpel?"

* See Mr. Reader's Letter to Sir Harry Trelawny.

Though

Though zealous for the glory of God and the general intereſts of religion, Mr. Reader did not confine his attention to theſe important objects, in neglect of the temporal happineſs of his fellow-creatures. His heart was always open to the wants of the diſtreſſed; and in the moſt enlarged ſenſe of the words, he was "a lover of hoſpitality." We have reaſon to believe that he devoted a certain part of his income to charitable purpoſes; which is a very laudable cuſtom, and has been practiſed by perſons of the greateſt piety and eminence. As a proof of his liberality, we may mention, that for ſeveral years he kept many children of the poor at daily ſchools, chiefly at his own expenſe. It appears that a *hundred* (and ſometimes a *hundred* and *thirty*) at a time, uſually received the benefit of this charity.

As he was willing to communicate to the relief and comfort of others, he was very thankful for the mercies which he himſelf had received from God. On the very mention of the bleſſings of grace his countenance would often brighten, as it were, with gratitude and joy. And even the common bleſſings of Providence, ſuch as the proviſions of the table, the kind attention of friends, and the like, he would notice with wonder, and praiſe to God as the giver of all; and would ſometimes expreſs himſelf in this manner, "O how good is God to ſuch a poor unworthy worm!" His mercies were doubly precious to him as coming from a reconciled Father, and as the fruit of the purchaſe of his crucified Saviour. And conſidering how much the goodneſs of God is abuſed, and how ſeldom men view the hand from which their mercies flow, he would frequently mention with peculiar emotion, the following lines of the pious *Herbert* *, on thoſe who had conſpired the death of our Lord;

——"They do wiſh me dead,
Who *cannot* wiſh, except I give them bread."

This principle of gratitude was not of a momentary nature, the effect of certain extraordinary circumſtances; but he ſeemed to enjoy a conſtant ſenſe of his dependance on God, and obligation to the Father of his mercies.

Mr. Reader was naturally bleſſed with a very amiable and affectionate diſpoſition; his words and actions were full of kindneſs; and it ſeemed to be his conſtant wiſh to make every one about him cheerful and happy. This temper however was united with an unſhaken firmneſs of mind; for though, in the language of Scripture, he would "go a mile or walk

* See his Poem, entitled *The Sacrifice*.

twain" to accommodate even a ſtranger to his own inconvenience, he would not move a ſtep out of the path of duty to pleaſe his deareſt friend on earth. He would often recommend a ſpirit of meekneſs and kindneſs to others, but at the ſame time would guard them againſt the leaſt ſinful compliance. He would ſometimes ſay, "Endeavour to pleaſe *One*; if you try to do more you will be diſappointed. If you aim at pleaſing God you will do well; and as to other things, let them fall in as they may." His own conduct correſponded with this excellent advice; for the good or bad eſteem of the world ſeemed to him to be matter of equal indifference, provided he could but promote the honour of God.

Mr. Reader was very attentive to family religion. His conduct in his houſe was very ſerious and orderly. He had never any children to enjoy the benefit of his example and inſtructions, but he was not regardleſs of the ſouls of his ſervants. It was his conſtant deſire and prayer, that God would give them his grace; and he was often endeavouring to excite them to a ſerious concern about the ſalvation of their ſouls *.

What added a luſtre to all his other qualifications was his ſingular humility. Though raiſed to ſuch eminence, and loved and honoured by a large circle of friends and acquaintance, he never aſſumed an air of conſequence, nor diſcovered a lordly temper of mind. He was remarkably eaſy of acceſs; and, what endears a miniſter to others, and under God is very ſubſervient to his uſefulneſs, he always received in the moſt friendly and cordial manner the meaneſt of his people, who came to converſe with him concerning the ſtate of their ſouls. Notwithſtanding his great attainments in religion, no one, we believe, was more willing than himſelf to ſubſcribe his name to the words of the Apoſtle, "Leſs than the leaſt of all ſaints."

After the death of the late Rev. James Rooker, of Bridport, about the year 1780, Mr. Reader was choſen by the gentlemen of the Congregational Fund in London, to ſucceed him as Tutor of the Academy, long inſtituted in the Weſt of England for the education of young men for the work of the miniſtry. "In this ſtation," ſays a very reſpectable friend †, "he acquitted himſelf well, and was owned of

* Mr. Reader was married twice, the firſt time to a lady at Weymouth, whom he buried at Newbury; and afterwards to a lady of the name of *Langton*, a niece of William Fuller, Eſq. banker in London, who now ſurvives to lament her loſs.

† Rev. Mr. Barber.

God

God for much uſefulneſs; many who were his pupils, are now ſerving Chriſt and his churches, with conſiderable reputation and ſucceſs." He was unremitting in his endeavours, to improve their minds in the various branches of learning and knowledge, and to promote a ſpirit of piety and fervent zeal for religion. With the authority of a tutor, he mingled the affection of a father; which exceedingly endeared him to thoſe who were under his care. His reproofs were gentle, but faithful and forcible; and ſo much mixed with tenderneſs and love, that few, we believe, were reproved by him, who did not feel their attachment to him ſtronger than ever before. His concern for their religious improvement and ſucceſs, induced him to ſet apart the former part of one day in ſix weeks, on the Wedneſday before the adminiſtration of the Lord's Supper, for the purpoſe of faſting and prayer. This ſervice was confined to himſelf and his pupils. After mentioning a few hints tending to their ſpiritual advantage, and propoſing the ſubjects which were to be the matter of their ſupplications, ſuch as a bleſſing on themſelves and their ſtudies, the proſperity of thoſe who had left the academy and were ſettled in the miniſtry, and others of a like nature, the exerciſe was conducted, alternately by ſinging and prayer. He himſelf ſummed up the whole in a few very weighty and comprehenſive petitions. In the public and very important ſtation of a tutor, Mr. Reader continued till his death.

Not ſatisfied with his other public labours in the cauſe of religion, he endeavoured to diffuſe piety and knowledge through the medium of the preſs. Mr. Reader poſſeſſed an active and vigorous mind, and a very fertile imagination. There was often an originality, and ſometimes a peculiar energy in his ideas, and his thoughts were not unfrequently expreſſed in a forcible and beautiful manner. He almoſt conſcientiouſly aimed at a conciſeneſs of language, and uſed frequently to obſerve that a prolixity of expreſſion in his written productions ſeemed to be equally as cenſurable as idle words in common converſation. Whatever he publiſhed was not the effuſion of a moment, but the fruit of calm inveſtigation and perſevering attention—*Quem limæ labor et mora non offendebat.* And the whole of his works diſcovers the diſpoſition of one ſincerely inquiring after truth, and ſolicitouſly concerned to promote the honour of the God of holineſs.

His firſt attempt from the preſs, we believe, was a ſermon on *Family Religion*, which has been out of print for ſeveral years. His other publications, which were all of a theological nature, were chiefly miſcellaneous. He very much delighted in

the prophetical parts of Scripture. His largeſt work is entitled, "Remarks on the Revelations of St. John," which was the fruit of the moſt diligent inquiry, and the cloſeſt application for ſeveral years. It contains ſome valuable elucidations of that myſterious part of the word of God, and many judicious obſervations of a practical nature.

His laſt production from the preſs, was the ſecond edition of a very cheap and excellent funeral ſermon, which was publiſhed but a few months before his death. The whole of his works (excluſive of a few *duodecimo* tracts), if bound together, would make about two volumes *octavo*.

After the preceding account, it would be almoſt unneceſſary to obſerve, that Mr. Reader was a wiſe diſpoſer, and a careful economiſt, of his time. Scarcely would he ſuffer a morning to paſs unimproved. He was always contriving or executing ſome ſcheme of uſefulneſs. His labours were ſo aſſiduous and unremitting, that he would hardly allow himſelf time to purſue thoſe exerciſes or recreations which were eſſential to the preſervation of his health, and neceſſary to recruit his animal ſpirits. He always, from a principle of conſcience, roſe early in a morning, and would frequently repeat theſe words of the pious Mr. Alleine, "Did not God find me on my bed, when he looked for me on my knees?" And the whole of the day, or rather the whole of his life, he was unweariedly exerting himſelf in purſuit of thoſe noble ends, which comparatively are the only objects worthy the attention of an immortal creature.

Drawing towards the cloſe of his life, this eminent ſervant of Chriſt enjoyed that pleaſure which naturally ariſes from a humble confidence in the mercy of God, and the review of a life, through grace devoted to his ſervice. He often ſaw the approach of death with fortitude, and welcomed it as his friend. In an illneſs in which he ſeemed to be in very dangerous circumſtances, he told Mr. Rooker *, his aſſiſtant in the miniſtry, that he was fully reſigned to the whole will of God; "If God," ſaid he, "were to give me my choice, either to be ſick or well, to live or die, I would refer it back to him again. If he has any more work for me to do, he will raiſe

* We acknowledge our obligations for moſt of the following account, as well as for ſome hints in the former part of the narrative, to the funeral ſermon preached by Mr. Barber, and Mr. Rooker's Appendix. Mr. Rooker (ſon of the late Mr. Rooker, of Bridport, whoſe name we have had occaſion to mention before) was choſen as Mr. Reader's aſſiſtant about four or five years ago, and continued in that capacity till Mr. Reader's death.

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me up again; if not, he will take me to himſelf." Shortly after, "All is well that God does. Infinite wiſdom knows what is beſt for me. God loves me better than I love myſelf." And added with great emphaſis, and ſcarcely without tears of joy, "He is a tender father. This affliction is deſigned in mercy. I know it will do me good." At another time, "I have advanced two ſteps nearer heaven." Shortly after, "The plan of ſalvation is exactly ſuited to my needs—it is juſt what I want—I would not have one thing taken out of it. The Goſpel is the very thing poor ſinners need." A little after with conſiderable earneſtneſs, "I do not truſt in myſelf, God knows that I do not, I *do* truſt in Chriſt alone:

"His worth if all the nations knew,
Sure the whole earth would love him too."

At another time, ſpeaking of his weakneſs, he ſaid, "My breath is ſhort;" and added with a heavenly ſmile, "but it is a comfort, that it will be ſhorter ſoon."—"The carnal world," adds he, "would do as Chriſtians do, if they ſaw with their eyes." To ſome young people around him, he ſaid, "I am an old man, have had long experience of things, and *muſt* therefore be ſomewhat of a judge, and this I am ſure of, there is no happineſs till you come to Chriſt, and then it is impoſſible Satan can make you miſerable;" he added with ſingular earneſtneſs, "If the worſt man on earth were to plead the grace of this promiſe, 'A new heart alſo will I give you, and a new ſpirit will I put within you,' &c. it would not be withheld from him." Afterwards, "I am now going home to my Maſter: It is entirely through the riches of the grace of Chriſt; ſo much ſo, that if heaven were to be purchaſed by *one warm affection*, I could not command it."

Under agonies of body, not a word of murmuring was heard. He ſpoke much of his unworthineſs, and the numerous mercies, which he ſtill continued to enjoy. On ſuch occaſions he would often ſay, "It is of the Lord's mercies that I am not conſumed. This is infinitely better than my deſerts—it is not hell." Not long before his death, he repeated his entire certainty of the ſafety of his ſtate; that if he died, God would aſſuredly take him to heaven; and added, "I know whom I have believed, and I am perſuaded he is able to keep that which I have committed to him againſt that day. 'A guilty, weak, and helpleſs worm,' that is my character; if Chriſt had been a man only, I ſhould have been wretched indeed;" but (adds he) "the adorable Jeſus is infinitely mighty, and

if

if a poor feeble worm is taken care of by ſuch a one, he has no reaſon to fear."

His laſt illneſs was very ſhort; he preached twice on the Sabbath, June the 1ſt, with more than uſual animation, and on Monday morning was ſeized with a very painful and dangerous diſorder. His agonies were ſo great, that he could ſay but very little. To ſome one who ſtood near him, expreſſing ſorrow for the anguiſh he felt, he replied, "I am not ſorry, for it is fitting me for heaven." His very laſt words, as he was walking through the valley of the ſhadow of death, were, "I am poor and needy, yet the Lord thinketh upon me." And ſoon after, on Wedneſday, June the 4th, 1794, without a groan or ſtruggle he left his worn-out body, and entered into the joy of his Lord.

Thus lived and died this valuable ſervant of God. As a man, he was amiable, as a ſcholar reſpectable, as a Chriſtian he was eminent, as a divine he was well "inſtructed unto the kingdom of God," and faithful and indefatigable in the ſervice of his Maſter. His life was an ornament to his profeſſion, and to the religious principles which he zealouſly maintained, and will continue in the memory of all that ever knew him as a glorious monument to teſtify that "*the gloomy* doctrines of Calviniſm" (as ſome have preſumed to call them) may produce real cheerfulneſs, and that "the *licentious* doctrines of grace" may lead to the pureſt morality and holineſs.

We truſt that our readers will pardon us for having exceeded our limits in deſcribing the character of this great and excellent man. May the brightneſs of his example, long after his eyes have been cloſed in death, diffuſe a luſtre which ſhall enlighten and lead many ſouls to glory; and may prayer to the God of ſalvation ariſe from a thouſand hearts and tongues that a rich effuſion of grace may deſcend on thoſe who are labouring in the vineyard, and are hoping for the ſame everlaſting reward!

[N. B. In the firſt line of the Memoir in this Number, read—Lord's-day *morning*.]

CHRISTIAN VALOUR.

THAT zeal which reflects true glory on the cauſe of Chriſt, is inſpired and governed by the invincible energies of his truth. By the truth of Jeſus, whenever the term ſhall occur in the ſubſequent eſſay, we intend without reſervation the doctrines generally diſtinguiſhed by the appellation of Calviniſm; ſuch as the abſolute decrees of God, the perfec-

tion of the Saviour's atonement, the ſovereignty of grace and every thing included in them, or connected with them through the whole of revelation. Not that theſe ſentiments owe their exiſtence, or their excellence, to Calvin. He was only an inſtrument choſen by the Head of the church to bring forth theſe great doctrines from the confuſion and obſcurity of Popiſh ſuperſtition.

To contend valiantly * for the faith delivered to the ſaints is the duty and privilege of every true Iſraelite—a duty and privilege in the diſcharge and employment of which, they will ſtudiouſly ſeparate all matters of private judgment and doubtful diſputation; and while the magnanimity of their conduct bears witneſs for them, that they are not aſhamed of the teſtimony of the Lord, the amiableneſs of their tempers ſhall diſplay the excellence of that knowledge which is eſſential to the firſt dawn of happineſs and the leaſt degree of evangelical uſefulneſs. And in proportion as they abound in this wiſdom, they will avow their attachment to the Goſpel, and dare to be ſingular in the conformity of their lives to its moral beauty. If they are honoured with a public character in the church of Jeſus, they do not ſhun to declare his *whole* counſel. They keep back no truth through fear of offending, they never palliate an error with a view to pleaſe.

The faithful advocates of truth are diſpoſed at any expenſe, and determined againſt all diſcouragement, to diſſeminate its principles, exhibit its beauties, and ſecure its ſucceſs. Providence gives this world's goods to the profeſſors of religion for their more extenſive uſefulneſs in the houſehold of faith; and where there are people diſpoſed to hear the word of ſalvation, they cannot more nobly appropriate the riches committed to their management, than in providing places ſuited to the plain dignity and great deſigns of an evangelical miniſtry. What are all the poſſeſſions of the univerſe, when brought into compariſon with the recovery of *one* ſoul from the ruins of the fall! How many towns and villages ſurround us, unbleſſed with the light of covenant mercy! Their inhabitants periſhing for lack of knowledge! What! and are there no bowels of compaſſion for them? Shall no hand be ſtretched out for their help? Becauſe there are no houſes of ſumptuous fare and liberal pay, muſt they be left under their guilt, and be ſuffered to die the ſecond death without any attempt to ſave them? We ſit by our fire-ſides ſighing and groaning over the progreſs of error, and expreſſing a thouſand mighty wiſhes

* Jer. ix. 3.

for

for the cauſe of truth, when, if we acted up to the honour of our character, and the height of our obligations, as the followers and miniſters of Jeſus, we ſhould go and break up *fallow ground*, we ſhould unite our ſcattered numbers, exert all our powers, and look forth, even in the heart of Satan's empire, fair as the moon, clear as the ſun, and terrible as an army with banners.

Moſt of the places now devoted to Arianiſm, Socinianiſm, and Deiſm, were once filled with the brightneſs of thoſe doctrines, on the exiſtence and experience of which all our ſalvation neceſſarily depends. If theſe foundations are removed, if theſe cities of refuge are ſhut up, if the deluded votaries of error could ſucceed in agreement with their deſires, to what a hopeleſs miſerable condition would guilty men be reduced! The *Ichabod*, now confined to the narrow precincts of a dying party, would carry its darkneſs and horror through the habitable world, and *rationalize* every ſoul to eternal deſpair. What *future* revolutions may take place in the affairs of religion no man can venture to determine; but the prevailing temper and conduct of the orthodox are certainly calculated to diſcourage our hopes and alarm our fears. There are ſome deſpicable time-ſervers in the church, who "trim their way" ſo dexterouſly that they bid defiance to the cloſeſt attention, and profoundeſt penetration, as to the knowledge of what *they believe:* And however incredible it may appear, this baſeneſs is their boaſt. Others there are, who, forſaking the divine ſimplicity of the Goſpel, refine with ſo much ſubtility on its meaning, that we know not what to believe *ourſelves*, or in fact whether we need believe any thing as the heirs of eternity. Truth, like a precious gem, is hid from our view, and kept from our enjoyment under an immenſity of rubbiſh, while to gratify their pride, or to advance the deſigns of avarice, they refuſe to hold forth the word of life in its native ſpirit and connective importance. There is a third claſs of profeſſors, who with the Sardians have a name to live while they are dead, or who, governed by the temper of the Laodiceans, are ſo divided in their affections and deportment between religion and the world, that many, not eſtabliſhed in the faith, are ſtrongly tempted to queſtion its divinity, and treat it as a cunningly-deviſed fable. Such men are the caterers of an infidel world, they provide for the enemies of the croſs their choiceſt luxuries, and more effectually diminiſh the importance, and mar the beauty of truth, in the view of thoſe who are *without*, than all the profanity and blaſphemy in nature.

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The valour of the ſaints in the cauſe of Jeſus Chriſt is not founded in pride, nor compoſed of oſtentation. It is the offspring of humility. While men, like Jehu, are zealous only for the admiration and applauſe of the world, they who are wiſe for eternity aim at objects of infinitely higher conſequence to themſelves and others. The proſperity of the church, and the praiſe of God, abſorb every other thought of their minds, and ſecure their deportment from the diſgrace of *preſumption*. This noxious weed can never flouriſh where the ſun of righteouſneſs ſhines. Courage and diffidence are ſo wiſely united in the life of a covenant believer, that he is effectually guarded againſt the meanneſs of timidity, and the dangers of impetuoſity. As the *ends* propoſed by him in his profeſſion of the Goſpel are of the utmoſt importance, he ſtudies and adopts the *means* moſt calculated to ſecure their accompliſhment. He propagates truth in its own ſpirit, he defends it with its own weapons. The law of kindneſs written on his heart, is delineated in his life. He is known and read of all men as an epiſtle of condeſcenſion and love from Him who went about doing good, and who breathed his laſt in prayer and apologies for his murderers. When the boldneſs of the lion is united with the wiſdom of the ſerpent and the innocence of the dove, we have the faireſt proſpect of ſucceſſive victories over the enmity of men, and the moſt abſolute certainty of honour before the King of Zion. Perſonal invective and party bitterneſs are no ingredients of *Chriſtian valour*. No, they are the bane, the curſe of it. They are the *carnal weapons* by which the empire of Satan is principally ſupported, and to which it ſtands indebted for ſome of its richeſt trophies.

That boldneſs which will bear the ſtrict ſcrutiny of revelation, and ſtand the fiery trial of the laſt day, lives in a ſtate of humble dependance on ſupernatural agency, and is dignified, in its various operations, by the ſame condeſcenſion and amity which ſhone with ſuch luſtre in the life and death of Chriſt, under the animating influence of whoſe example we ſhall gratefully bear all things for the glory of truth, and generouſly ſacrifice all things for the religious welfare of man. While ſome are engaged in diſcuſſing the character and circumſtances of their neighbours, or the conflicts of political intereſt, or the *Shibboleth* and *Sibboleth* of religious ſectaries; while the idle languiſh for eaſe, the avaricious for wealth, and the proud for popular applauſe; while the love of the world and the fear of the world involve ſuch multitudes in the guilt and ruin of apoſtacy, it is the ambition of all the genuine diſciples of

Chriſt to ſtand forth, under a deep ſenſe of obligation, for the defence of the Goſpel, by diligent and punctual attention to its private and ſocial duties, by a noble contempt of every low purſuit and gratification of ſenſuality, by the holy magnanimity of their minds amidſt the frowns and perſecutions under which they live, and by a well-tempered, ardent zeal for the praiſe of Jeſus, as connected with the ſpiritual and eternal life of the dead in ſin. The motives which influence, and the conſolations which inſpire them, are derived by faith from the free, immutable, and omnipotent love of God—that love, by which millions have been raiſed ſuperior to the tribulations of time and the terrors of death—that love, by which thoſe who are gone before us to the throne of God are crowned with conqueſt and glory.

The cauſes in which a fearful daſtardly ſpirit originates, deſerve our moſt ſerious conſideration; for, by tracing the prevalence of an evil up to its ſource, we ſhall make, with facility and probable certainty of ſucceſs, the moſt ſovereign applications. The firſt and grand cauſe of cowardice in the ſervice of Jeſus Chriſt is the want of capacity or attention to inveſtigate the principles and connective importance of his truth. Men of this unhappy deſcription, though they are ever learning, can never attain the poſſeſſion of the wiſdom which gives being and vigour to affection for divine things. Zeal unfounded in knowledge, and unſupported by love, will be as the ſudden ebullition of humour, or the momentary blaze of light; but thoſe whoſe underſtandings and paſſions are under the benign government of the croſs, ſhall be as the ſun when he goeth forth in his might*, ſhining with increaſing ſplendour and uſefulneſs to the perfection of eternal day. *Natural timidity* has very conſiderable influence over the minds and actions of many, who, though by no means objects of admiration, muſt, nevertheleſs, if they are free from baſe motives, engage the exerciſe of evangelical charity. Indifference to the great doctrines of redemption, and mean compliance with the maxims and faſhions of the age, ariſe from inordinate anxiety of reputation, when the loſs of it ſhould be our glory, not our grief. This was the ſin which ſo tormented and diſgraced the prophet Jonah. The chief rulers did not confeſs Jeſus, becauſe they loved the praiſe of men more than the praiſe of God †. From a dread of ſuffering, all his diſciples forſook him, and fled ‡. He was denied by *fear*, and betrayed by *avarice*.—Objects which are no more to be deprecated than the

* Judges, v. 31. † John, xii. 43. ‡ Mat. xxv. 58.

burning

burning of a fly, when compared with the thunders of God's vengeance.—Objects worthleſs as the baubles of childhood in contraſt with the ſmiles of heaven, effectuate the deluſion, and fix the irrevocable ſentence of condemnation on thouſands, who, for a while, make a brilliant diſplay of order in the vineyard of the Lord.

Deciſion of character in a profeſſion of the Goſpel, will prove the brighteſt ornament of our lives, an abundant ſource of conſolation in our laſt moments, and our crown of glory when heaven and earth ſhall paſs away. But if we number ourſelves with men like Judas and Demas, if we ſin as they did, if we betray our Lord and forſake his ſervice, we ſhall only exiſt as cumberers of the ground, and be brought down to the grave heavy laden with guilt. He whoſe arm is ſufficient to avenge his inſulted honour, has declared, that whoſoever is aſhamed of him and his words in this ſinful generation, of ſuch will he be aſhamed when he cometh in the glory of his Father. Then cowardice will no longer paſs under the ſpecious appellation of prudent caution or generous candour. Then the faithful exertions of good men againſt Socinian infidelity ſhall no more be branded with the bitterneſs of party ſpirit, nor inordinate zeal for a darling hypotheſis. Then thoſe who now keep ſo cloſe within the lines of cold indifference, tamely beholding the Son of God crucified afreſh, ſhall be clothed with ſhame, while thoſe who dare to be ſingular in contending for the faith, and glory in reproach as their higheſt praiſe, ſhall enter the church above as conquerors returning from the field of battle with the ſpoils of their enemies, and unite all the powers of their ſouls in aſcribing to the Captain of their ſalvation the undivided honour of their victory, and its inſeparable duration of happineſs.

E. P.

THOUGHTS ON THE REVIVAL OF RELIGIOUS AFFECTIONS.

IT is perhaps a common fault among real Chriſtians, to forget that we need our ſpiritual ſtrength as often recruited as the vigour of the animal frame. "Lord, by thy favour thou haſt made my mountain to ſtand ſtrong," ſaid the Pſalmiſt, in a happy frame of mind; but he ſoon added with ſorrow, "Thou didſt hide thy face, and I was troubled."

When a believer enjoys the divine preſence in his ſoul, he is too apt to think he ſhall never loſe it; and when he is without a lively ſenſe of that ineſtimable favour, he is too apt to conclude he ſhall never enjoy it again.

But the word of God affords abundant encouragement to every one that feels and laments his own deadneſs, to aſk, and expect, a revival of the work of grace from the divine Author, who is alſo ſtyled the Finiſher of our faith. That prayer of the afflicted church in Pſalm lxxxv. 6. is peculiarly ſuitable to every Chriſtian who mourns becauſe it is not with him as in months paſt: "Wilt thou not revive us again, that thy people may rejoice in thee?" From this prayer it appears, that the church of old thought it neither impoſſible, or unlikely, that ſhe might enjoy brighter days, notwithſtanding ſhe then mourned under ſpiritual darkneſs.

Let us here conſider what conſtitutes a revival of ſpiritual enjoyment in the ways of God---a revival of *light*, whereby we diſcern afreſh the beauty and excellence of divine and ſpiritual TRUTH; and a revival of *life*, or that quickening of the affections towards God, by the power of the Holy Spirit, by which we obtain endearing views of our covenant God in Chriſt, as loving us with an everlaſting love, and giving his Son a ranſom for our ſouls, as the fruit of that love. Thus the Lord, by placing a renewed ſcene of ſpiritual ſubjects before the eyes of the believer's mind, and exciting in the heart a renewed ſenſibility of the love of Chriſt, revives the work of grace; and the happy conſequences are, increaſing zeal for the glory of God; increaſing love to all that bear the Saviour's image, of every denomination; ever freſh delight and ſatisfaction in the contemplation of all the divine perfections; and a renewed enjoyment of the bliſsful hope of eternal life.

But there is one happy effect more of a revival in religion which muſt not be omitted, and that is, freſh delight in the word of God, and in the ordinances of divine appointment.—A reſtored backſlider, whether he is ſo in heart, or life, or both, reads his Bible again, as though he had new eyes, and finds the public, and ſocial ordinances, wells of ſalvation to his ſoul.

The *premiſes* afford him renewed vigour, to enable him to walk according to the *precepts*; while the precious *doctrines* of free and ſovereign grace, exhibit his inheritance, as incorruptible, undefiled, and everlaſtingly permanent. Such experience as this in many individuals (eſpecially when united in church-fellowſhip) makes a little heaven on earth; for, "Out of the abundance of the heart, the mouth ſpeaketh;" and thoſe

thoſe who are thus favoured will be likely to ſay with David, Pſalm lxvi. "Come and hear all ye that fear God, and I will declare what he hath done for my ſoul." This openneſs of heart excites deſire in others to experience the ſame bleſſings, and conſtrains thoſe who are already happy in the Lord, to unite in ſhouts of grateful and harmonious praiſe. And thus it often follows, through the bleſſing of the Lord attending the means of grace, that the revival of one ſoul becomes the ſeed of revival in many! Oh, that there were more of theſe reviving ſeaſons of divine manifeſtation on the Lord's part, and fervent prayer and praiſe on the believer's part, in all our churches, families, and congregations! Fellow-chriſtians of every name, let us unite in wreſtling with God, for the enjoyment of the power and ſimplicity of primitive Chriſtianity again. And let us remember, in order to it, that the right way, and the only way for us to ſucceed in this truly courageous and laudable attempt, is for each one of us to begin by ſeeking a divine revival of the work of grace in his own ſoul.

JOSEPH.

ORIGINAL LETTER

Of the late Rev. JAMES HERVEY, *A. M. Rector of Weſton Favell, Northamptonſhire, to the late Reverend* GEORGE WHITEFIELD.

YES, dear Sir, with pleaſure I ſend another letter. I rejoice to find that you remember me. I am thankful, that you have not renounced a correſpondence, made odious by ſo much ingratitude.

You are pleaſed to aſk, "how the Holy Ghoſt convinced me of ſelf-righteouſneſs, and drove me out of my falſe reſts?" Indeed, Sir, I cannot preciſely tell. The light was not inſtantaneous, but gradual. It did not flaſh upon my ſoul, but aroſe like the dawning day. A little book wrote by *Jenks*, upon Submiſſion to the Righteouſneſs of God, was made ſerviceable to me. Your journals, dear Sir, and ſermons, eſpecially that ſweet ſermon upon "What think ye of Chriſt?" were a means of bringing me to a knowledge of the truth. And another excellent piece has been, and, I hope, will be, as ſo much precious eye-ſalve to my dim and clouded underſtanding, I mean, *Marſhall*'s Goſpel Myſtery of Sanctification.

Theſe, bleſſed be HIM, who is a light to them that ſit in darkneſs, have, in ſome degree, convinced me of my former errors. I now begin to ſee, that I have been labouring in the fire,

fire, and wearying myſelf for my vanity, while I have attempted to eſtabliſh my own righteouſneſs: I truſted, I knew not what, while I truſted in ſome imaginary good deeds of my own. Theſe are no hiding-place from the ſtorm. They are a refuge of lies. If I had the meekneſs of Moſes, and the patience of Job; the zeal of St. Paul, and the love of St. John; I durſt not advance the leaſt plea to everlaſting life on this footing. But as for my own beggarly performances, wretched righteouſneſſes,—gracious, adorable EMANUEL, I am aſhamed, I am grieved that I ſhould thruſt them into the place of thy divine, thy inconceivably precious obedience! My ſchemes are altered. I now deſire to work in my bleſſed Maſter's ſervice, not *for*, but *from* ſalvation. I believe that JESUS CHRIST, the incarnate GOD, is my Saviour: That he has done all which I was bound to perform, and ſuffered all that I was condemned to ſuſtain; and ſo has procured a full, final, and everlaſting ſalvation for a poor damnable ſinner. I now would fain *ſerve* Him, who has *ſaved* me. I would glorify Him before *men*, who has juſtified me before *God*. I would ſtudy to pleaſe Him in righteouſneſs, and holineſs, all the days of my life. I ſeek this bleſſing, not as a *condition*, but a *part*—a choice and ineſtimable part of that complete ſalvation, which JESUS has purchaſed for me.

Now, if at any time I am fervent in devotion—ſeem to be in a gracious frame, or am enabled to abound in the works of the LORD; I endeavour to put no confidence in theſe bruiſed reeds, but to reſt upon the Rock of ages. Not in theſe, moſt bleſſed JESUS, but in the robes of thy righteouſneſs, let me be found, when "GOD ſhall call the heavens from above, and the earth, that he may judge his people."

When, on the other hand, I feel myſelf moſt deplorably dead and deficient—when I am apt to ſigh for my unprofitableneſs, and cry out with the prophet, "My leanneſs, my leanneſs!" I no longer comfort myſelf with ſaying, "Be of good cheer, ſoul, thy God requires only *ſincere* obedience; and, perhaps, to-morrow may be better than this day, and more abundant in acts of holineſs." JESUS is now become my ſalvation, and this is my ſong in the houſe of my pilgrimage: "Why art thou caſt down, O my ſoul?" Though imperfect in thyſelf, thou art complete in thy Head. Though poor in thyſelf, thou haſt unſearchable riches in thy divine Surety.—The righteouſneſs of thy obedience, O LORD REDEEMER, is everlaſting. O grant me an intereſt in this, and I ſhall live.

If

If overtaken by ſin, or overcome by temptation, I dare not, as formerly, call to mind my righteous deeds, and ſo think to commute with divine juſtice; or quit ſcores for my offences by my duties. I do not, to eaſe my conſcience, or to be reconciled to GOD, promiſe ſtricter watchfulneſs, more alms, and renewed faſtings: No, in ſuch unhappy circumſtances, turn, O my ſoul, neither to the right hand, nor to the left, but fly inſtantly to HIM, whom GOD has ſet forth for a propitiation. Hide thyſelf in his wounded ſide, and be ſafe. Waſh in his ſtreaming blood, and be clean.

If in theſe, or in other points, I am otherwiſe minded than correſponds with the Goſpel of truth, ceaſe not, dear Sir, to pray that "GOD may reveal even this unto me."

But why will not my dear friend come amongſt us? Why won't he drop his word towards the Weſt? Many, in theſe parts, long for your arrival. Many long to hear the joyful ſound from your lips. Many, I am aſſured, would hail my dear brother with that acclamation, "How beautiful are the feet of him that bringeth glad tidings—that bringeth glad tidings of good things!" O that it would pleaſe the divine Providence to direct your way unto us! Come, dear Sir,—Come with the fulneſs of the bleſſings of the Goſpel of peace. Come amongſt longing multitudes, that will be attentive to hear you; and come, once more, into the arms of him, who dearly loves you,

J. HERVEY.

A WORD OF CAUTION TO YOUNG PEOPLE.

YOUNG people are apt to look forwards into future life with higher expectations of pleaſure and profit than they have a good foundation for; which is partly to be accounted for by their ignorance of the depravity of their own hearts through ſin, and partly by their want of better acquaintance with the mutability of all human affairs. They count upon their time in life, almoſt as though they had an eternity of it to come; and they reckon eternity ſo diſtant an object, that all *preſent* thoughts of it are accounted *premature*. For theſe reaſons they think it wiſe to ſeek firſt a comfortable and reputable ſettlement in this life, and the enjoyment of the good things of it; and afterwards, that is, at ſome very diſtant period, as old age advances, they propoſe to prepare

ſor the life which is to come. And "wherewith ſhall a young man cleanſe his way" in this reſpect? "By taking heed thereto, according to thy word," ſays the royal Pſalmiſt (Pſalm cxix. 9.); and what ſays that word on the preſent ſubject? "Seek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you." According to Scripture, therefore, if ſuch a young man would cleanſe his way, he muſt change his way; for he can never go on right, who has not ſet out right; and he cannot have ſet out right, who is going, as faſt as time can carry him, to eternity, and has not yet taken one ſtep towards heaven.

Heav'n is within of magnitude immenſe;
No human thought can its dimenſions graſp:
Yet heav'n has but one door——
Chriſt is the way,
The *only* way to God: Whoever ſeeks
By other ways to enter, muſt aſham'd,
Confus'd, and diſappointed, ſee too late,
The gates of hell expanded to his view!
No other name is publiſh'd under heav'n,
Wherein ſalvation can be found, but His. ACTS, iv. 12.

JOSEPH.

THE COMING OF THE LORD.

THAT He who deſcended from heaven under the deepeſt humiliation and abaſement, and who dwelt for a ſeaſon upon this habitable globe, to accompliſh a work of infinite concern to ſinners, by his obedience, ſufferings, and ignominious death, ſhall appear a ſecond time, in all the ſublime glories of Deity, is an event which the Chriſtian not only believes ſhall take place, but for which he is looking and ardently waiting. And that it is a fact of the higheſt importance to the whole human race, appears from various conſiderations; one of which, not the leaſt, is, that "*Every eye ſhall ſee him.*"

When he made his firſt appearance upon earth, "He wrapped his Godhead in a veil," and his glory was ſeen only by a few; and thoſe few were accounted the offſcouring of mankind. But, when he ſhall come a ſecond time, every ſoul that hath exiſted, from the creation to the reſurrection-morn, ſhall behold him arrayed in all the majeſty of God!

And

And the fact of his ſecond coming appears ſtill more important when it is conſidered that we ſhall not only be ſpectators of his glory, but ſhall be deeply and everlaſtingly concerned therein; for the glory of his ſecond coming conſiſts not in pomp and ſhow, but "He comes to be glorified in his ſaints, and to take eternal vengeance on them who know not God, and obey not the Goſpel." Is it not important, then, to conſider to which party we belong? One of them will, moſt certainly, receive us to eternal manſions.

Another conſideration, which adds to the importance of the fact, is that which is aſſerted in the words of the Apoſtle James, "The coming of the Lord *draweth nigh.*"

The few reflections we have already made upon this ſubject have chiefly and entirely referred to the grand appearance of our Lord at the general judgment: But there is a ſenſe in which it may be ſaid, "*The coming of the Lord draweth nigh,*" as applied more particularly to each individual among mankind. For, when the children of men paſs, by death, out of time, their ſtate is irrevocably fixed, and they only wait the definitive ſentence of the great day. Surely, then, the coming of the Lord draweth very nigh in this view; for, "What is your life? Is it not a *vapour*, which appeareth for a little while, and then vaniſheth away?"

If we juſt look at the near approach of the *general* judgment, when the whole world of intelligent creatures ſhall appear before the bar of God, it muſt ſtrike us with additional force. For, what is the preſent world itſelf? Is it not a dream? a ſhadow? Shall it not very ſoon diſappear for ever? The faſhion of this world paſſeth away; and the earth itſelf ſhall ſoon diſſolve.

I have ſometimes indulged my imagination by ſuppoſing that I beheld the morning ſun ariſe, and nature appearing in all her glory; animated beings quitting their wonted repoſe, and every countenance ſmiling and looking joyful; the labourer returning to his employ, and men of leiſure to their various recreations: They marry, they are given in marriage, and buſineſs and pleaſure occupy the world. In a moment, in the twinkling of an eye, the trumpet ſounds! the dead ariſe! the artificer drops his hands! the man of pleaſure ſtands amazed! The whole earth is filled with aſtoniſhment; and all the plots and contrivances of men immediately ceaſe! In the midſt of the heavens the Judge appears! Ten thouſand thunders roll before him! The books are opened! Every heart is ſearched! All ſecrets are revealed! An everlaſting diviſion

is made between the followers of the Lamb, and the objects of eternal vengeance; and both go away to their own place.

Circumſtances apart, a very little time will realize the ſcene, drop the curtain, and hide all things elſe from our eyes for ever. Then ſhall *immutability* be written upon our ſtate; and happineſs, or miſery, be our everlaſting portion.

CHRISTOPHILUS.

NECESSITY OF THE SPIRIT'S INFLUENCE.

SINCE the apoſtacy of our firſt parents has produced the moſt ruinous conſequences to the human race, the influence of the Holy Spirit is become abſolutely neceſſary to recover mankind from the miſeries of the fall. It is neceſſary to illuminate the dark chambers of the underſtanding, and to unlock the cabinet of the Holy Scriptures. Till this be experienced, all the treaſures of redeeming grace, all the bleſſings of eternal love, and all the conſolations of the Goſpel, will remain inexplicable myſteries. It is likewiſe neceſſary to apply the blood of ſprinkling to the conſcience, to ſanctify the hearts of the people of God, and to comfort, ſupport, and direct them in their journey through the wilderneſs.

From his influence the word of God derives its convincing power, and his preſence is the ſoul of religion and devotion. To ſay that his energy is not neceſſary, is at once to contradict Scripture declaration and Chriſtian experience. If his divine influence be ſo needful to reſtore the ſons of men to the moral image of God, and if this agency be exerciſed, at the ſame time, through the vaſt empire of this world, what an argument does it form in favour of his eſſential divinity, and what a rich encouragement to pray:

> "Come, Holy Spirit, heavenly dove,
> With all thy quick'ning pow'rs;
> Come, ſhed abroad a Saviour's love,
> And that ſhall kindle ours."

T. H.

ANECDOTES.

Mr. Editor,

THE following Anecdote, tending to illuſtrate the condeſcenſion of our divine Maſter to the infirmities of his faithful ſervants (being a fact, and never before made public), is ſubmitted to your diſcretion by

Your conſtant Reader,

Trowbridge, Sept. 25, 1794. J. C.

A MINISTER of the Goſpel, who is ſtill living, was about thirty years ago called to the important work of preaching to his fellow-ſinners the unſearchable riches of Chriſt, but being extremely diffident of his abilities, and having preached for ſeveral years ſeemingly to little purpoſe, he came to a reſolution to preach no more. Happening to be much ſtraitened in his ſermon on a Lord's-day afternoon, and drinking tea afterward with ſome Chriſtian friends, he hinted his intention to them, and declared that he could not preach even that ſame evening: They repreſented the diſappointment it muſt be to a large congregation who were aſſembling together, as no other miniſter could poſſibly be procured then to ſupply his place, and therefore they begged he would try once more. He replied, that it was in vain to argue with him, for he was quite determined not to preach any more. Juſt at that inſtant a perſon knocked at the door, and being admitted, ſhe proved to be a good old experienced Chriſtian, who lived at a conſiderable diſtance, and ſhe ſaid, ſhe came on purpoſe to deſire Mr. —— to preach that evening from a particular paſſage of Scripture; ſhe ſaid ſhe could not account for it; but ſhe could not be happy without coming from home to deſire it might be preached from that evening. Being aſked what the text was, ſhe ſaid ſhe could not tell where it was, but the words were theſe: "Then I ſaid, I will ſpeak no more in his name, but his word was as a fire ſhut up in my bones, and I was weary with forbearing, and I could not ſtay."

This extraordinary circumſtance ſo ſtruck the preacher, that he ſubmitted to preach from theſe words that evening, and experiencing much liberty, has continued in the work ever ſince with wonderful ſucceſs and comfort.

N. B. The good woman has often proteſted ſince, that ſhe knew nothing of the miniſter's intention, or the debate about his preaching.

To the Editor.

SIR,

PERHAPS the following Anecdote may deſerve preſervation:

RICHARD Alleine, who was ejected from Batcombe, in Devonſhire, and was father-in-law to Joſeph Alleine, publiſhed an excellent Treatiſe in defence of evangelical, experimental, practical religion, entitled, *Vindiciæ Pietatis*. It was printed in four parts, but they may ſometimes be met with all bound together in one thick 12mo volume. Happening lately to mention this book to my good friend Mr. Tommas, the aged paſtor of the Baptiſt Church in the Pithay, Briſtol, he told me the following remarkable inſtance of the ſovereign and efficacious grace of God. A man in Yorkſhire ſaw this book at a ſale, coveted it, and ſtole it; but upon taking it home, and reading it, it proved the means of his converſion to God; upon which he honeſtly took it back to the original owner, one Thomas Sawley, at Wood-End, in Yorkſhire, near Colne, in Lancaſhire, with whom Mr. Tommas was acquainted; acknowledging his crime in ſtealing it, but bleſſing God, who had over-ruled it to the ſalvation of his ſoul.

See an account of the author in Palmer's Non-con. Mem. ii. 346. I wiſh the whole book was republiſhed, perhaps with a little abridgment. The Voice of God in his Promiſes, written by his ſon-in-law Joſeph Alleine, was extracted from the third part. R.

INSCRIPTION

On a Braſs Plate in the College Church, Saliſbury.

MORS mortis morti mortem niſi morte dediſſet,
Æternæ vitæ janua clauſa foret.
Anno Domini 1586.

Tranſlated.

Unleſs the Death of Death death by his death had ſlain,
The gate of endleſs life had ſtill been clos'd to men.

Paraphraſed by another hand.

Behold the Lord of life reſign his breath!
In dying he becomes the death of death:
Had he not death deſtroy'd by dying thus,
The gate of endleſs life had ſtill been ſhut to us.

N.

MISSIONS TO THE HEATHEN.

[A Letter from the Rev. Dr. WILLIAMS, by requeſt of the WARWICKSHIRE ASSOCIATION.]

To the Editor of the Evangelical Magazine.

REV. SIR,

IT is preſumed you are not unacquainted with a *plan* which took riſe in the courſe of laſt year, among the miniſters and churches of the Independent perſuaſion in Warwickſhire, the *object* of which is, the *revival* of religion among themſelves, and its *introduction* into thoſe places, both at home and abroad, where the people periſh for lack of knowledge.

Permit me to tranſmit, through the medium of your widely-circulated pamphlet, a ſuccinct account of the plan itſelf, that the religious Public may have an opportunity to correct, imitate, or improve upon it, for the general good.---" At a meeting of miniſters held at Warwick, on Thurſday, June 27, 1793, the following queſtion was propoſed for conſideration: *What is the duty of Chriſtians with reſpect to the ſpread of the Goſpel?* After ſome converſation, the following reſolutions were agreed to:

1. It appears to us, that it is the duty of all Chriſtians to employ every mean in their power to ſpread the knowledge of the Goſpel, both at home and abroad.

2. As miniſters of Chriſt, ſolemnly engaged by our office to exert ourſelves for the glory of God, and the ſpiritual good of men, we unite in a determination to promote this great deſign in our reſpective connexions.

3. That we will immediately recommend to our friends the formation of a fund for the above purpoſe, and report progreſs at the next meeting.

4. That the firſt Monday of every month, at ſeven o'clock in the evening, be a ſeaſon fixed on for united prayer to God, for the ſucceſs of every attempt by all denominations of Chriſtians for the ſpread of the Goſpel.

5. That the Rev. Dr. Williams be deſired to prepare a circular letter, on the ſubject of ſpreading the Goſpel, by the next meeting.

6. That the next meeeting be held at Nuneaton, on Tueſday, Aug. 6, 1793.—At the ſame time a ſubſcription was made, as a beginning, by the miniſters then preſent, amounting to five pounds five ſhillings."

In

In conſequence of theſe reſolutions a letter was drawn up, and ſince publiſhed *, addreſſed to the Independent churches in Warwickſhire; with a poſtſcript, of ſome length, addreſſed to the Independent aſſociations of miniſters in the other counties of England and Wales, inviting them to ſimilar attempts. We have obſerved with pleaſure, and thankfulneſs to our merciful God, that our call was attended to, in ſome neighbouring counties; and ſome efforts have been made to fix upon and execute plans for ſpreading the Goſpel among the poor and ignorant. But as we are more and more convinced of the propriety and importance of ſuch attempts, we ardently deſire, for the ſake of Chriſt and the immortal ſouls he hath redeemed, a more general concurrence.

For our own part, we thankfully acknowledge, that in this county we have had conſiderable encouragement, by a ſpecial union and concurrence in the aſſociated churches, for *prayer*, with an explicit reference to this object, on the firſt Monday in every calendar month, at ſeven o'clock in the evening; by liberal pecuniary contributions among the congregations and benevolent individuals, and ſome conſiderable preſents from a diſtance---by the labours of two preachers whoſe hearts are in the work, the Rev. Meſſrs. Denham and Gronow, who proſecute their itinerary miniſtrations with ſteady zeal, in the face of occaſional rough oppoſition, and not without ſome ſucceſs.

But that to which we now more particularly wiſh to call the public attention, and which was not the leaſt important part of our firſt deſign, is, *The ſending of miſſionaries among the heathen*. It was with great pleaſure we attended to ſome hints on this ſubject in the *Evangelical Magazine* for September laſt; and it is with equal pleaſure I now inform you, that I am authoriſed by my aſſociated brethren, to aſſure the writer now referred to, and other zealous friends of truth and of the poor heathen, whoſe immortal ſouls are not leſs precious than our own, that we moſt cordially ſtand engaged, not to loſe ſight of the object, and to offer any aſſiſtance in our power to promote it. O mighty Saviour, ſpeedily prove to an admiring univerſe that the heathen nations were given thee by the Father for thine *inheritance*, and the uttermoſt parts of the earth for thine actual *poſſeſſion*, to ſave and make them eternally happy!

* Sold by C. Dilly, London, price 6d.; of whom may be had alſo our ſecond Circular Letter, on Public Spirit in Religion, publiſhed this laſt ſummer, price 3d.

The reſolution, in virtue of which I ſend you theſe lines, was expreſſed in the following words: "Reſolved, That Dr. Williams be deſired to draw up a letter to be inſerted in the Evangelical Magazine, approving of a letter contained in the Number for September of that work, recommending that the Independents ſhould unite in ſending miſſionaries abroad to preach the Goſpel to the Heathen, and expreſſing our readineſs, as an aſſociated body, to concur with our fellow Chriſtians in ſuch a meaſure when it ſhall be brought forward."

With my ſincereſt wiſhes, and unworthy prayers, for the ſettling and ſucceſs of a plan of ſuch magnitude and moment, and which embraces no leſs an object than the eternal ſalvation of unnumbered millions of men, who, without ſome ſuch efforts, muſt continue the ſubjects of Satan's kingdom,

I remain, Rev. and dear Sir,

Your's, &c.

E. WILLIAMS.

WE have the pleaſure to inform the miniſters of the Warwickſhire Aſſociation, that the formation of a Society, for ſending miſſionaries abroad, is in contemplation---that two meetings have already been held by miniſters in London of various denominations for that particular purpoſe; and that a ſecond addreſs, deſigned to awaken a general attention to this laudable undertaking, has been forwarded to us for inſertion in our Number for January.

An attentive peruſal of Mr. Horne's Treatiſe upon the ſubject of Miſſions, which we reviewed in our laſt Number, might probably make a favourable impreſſion upon the minds of its readers, and tend to facilitate this excellent deſign.

ANSWER, RESPECTING MR. GRIMSHAW.

IN anſwer to a reſpectable Correſpondent, relative to the letter inſerted in our laſt Number concerning the late Mr. Grimſhaw, we preſume that no one who is acquainted with the character of Mr. Williams, will be diſpoſed to call his veracity in queſtion. We could have wiſhed to have altered ſome of the expreſſions, had it been conſiſtent with that fidelity due to the letter of a deceaſed writer. As to the facts themſelves, however extraordinary, they are no more improbable than what is related of Colonel Gardiner, Mr. Flavell, and many other reputable characters

RELI-

RELIGIOUS INTELLIGENCE.

Extracts from two Letters written by Gentlemen in America, to a Correſpondent in England.

From the Firſt, dated Philadelphia, May 6, 1794.

REV. SIR,

AMERICA is a country of entire freedom both in a civil and religious point of view. We are all upon a level as to rights and privileges of every kind. This occaſions a free profeſſion of every form of religion without virulent animoſities on account of ſuperiority in any. The prevailing denominations of Chriſtians are Preſbyterians, Independents, Baptiſts, Methodiſts, and Epiſcopalians. Generally ſpeaking, the life and power of religion is much upon the decline amongſt them all. In the Northern States, where the Independents moſtly reſide, they are much infected with Arminian and even Socinian errors, very contrary to what is uſual in that denomination in England. From Connecticut to Georgia incluſive, the prevailing denomination is Preſbyterian, who, contrary to what I have been informed is the caſe in England, are generally Calviniſts, and I believe are generally clear of Socinian ſentiments. The Epiſcopalians are almoſt univerſally Arminians, of the mere moral ſtrain of preaching. They flouriſh no where, but were once eſtabliſhed by law in many of the States, and abounded moſt in Virginia, Maryland, and South Carolina. The Baptiſts are numerous in the Southern States, and are generally Calviniſts. They have a college in Rhode Iſland, where they alſo have many churches. Their preaching is uſually experimental. The Methodiſts are univerſally, I believe, Arminians, and attached to Mr. Weſley's ſyſtem. They flouriſhed much for a while in Virginia, Maryland, and the Carolinas, upon the diſſolution of the epiſcopal eſtabliſhed form, when our independence was declared; but they have declined amazingly for a few years paſt. Their preaching is a ſtrange mixture of law and goſpel. They are *evangelically legal*, if I may be allowed an unuſual phraſe.

In Virginia (where I was ſettled for thirteen years as a Preſbyterian miniſter) it has pleaſed God to revive religion remarkably in many of our churches, ſince 1787. The ſame happy event took place in ſeveral parts of North Carolina, Kentucky, and the Weſtern parts of Penſylvania. The preaching that was inſtrumental in this work was a *practical enforcement of the doctrines of grace*. I admitted about 360 perſons to the Lord's Supper in about two years and a half, or three years. The labour having been ſuch as to break my conſtitution, I was obliged to think of a removal from the country, and having been called by * ——— in the fall of 1791, I ſettled here. My church is in a flouriſhing ſtate as to numbers, but, alas! they do not generally feel the power of the Goſpel. Since my ſettlement, however, I have admitted 76 communicants to the Lord's table, of the greater part of whom I have good hope. The people attend a weekly praying ſociety in great numbers. Our city is overwhelmed with vice and diſſipation. The late awful judgment, which ſwept off above 4000 per-

* The ſuppreſſion of *names*, in both letters, is from a motive of delicacy; the Correſpondent in England preferring that ſuppreſſion to the delay which muſt have attended the procuring of a formal leave to publiſh them. With this precaution, it is preſumed that the charge of impropriety, which otherwiſe might have been alleged, will have no room either with the public, or even the reſpectable writers themſelves.

ſons

ſons in a few weeks, has not reclaimed the thoughtleſs multitude. The moſt of theſe indeeed fled into the country during the prevalence of the malignant fever, and when on their return they were aſſured of ſafety, they plunged into diſſipations with uncommon eagerneſs, to drown their late apprehenſions. From

Your fellow-labourer in the Goſpel of our common Lord, &c.

From the Second, dated Philadelphia, May 8, 1794.

REV. SIR,

IN your letter to Mr. ——, you expreſs a wiſh to know whether there is a revival of religion in America. Speaking generally, the inquiry muſt be anſwered in the negative. Nay there is a moſt lamentable coldneſs, careleſſneſs, and indifference, in regard to ſpiritual things among the people of this country in general, beyond what has uſually been known. Yet in ſeveral places there has been, within a few years paſt, a glorious harveſt of ſouls apparently gathered to the Redeemer. In the State of Virginia, and on the frontiers of the State of Penſylvania, the effuſions of the Spirit of grace were great and glorious indeed. In the northern part of the State of Jerſey, in ſome congregations, particularly in one, of which my father was the miniſter, there was a work of grace truly ſingular. For a conſiderable period of time, it was almoſt as uncommon to find a perſon who was not deeply engaged about his eternal well-being, as at other ſeaſons, or in other places, it is to find one who is thus engaged. The bleſſed fruits of theſe refreſhings from the preſence of the Lord are ſtill viſible in the place I have mentioned, but the ſhowers which produced them have ceaſed to fall. The late awful calamity in this city has produced no general reformation among the people. I rather think that they are, on the contrary, more given up to vice and diſſipation than ever. What will be the event, God only knows. Thoſe who are pious ſeem, indeed, to be more engaged in prayer, and more zealous in the cauſe of Chriſt, than formerly they were; and there are many individuals to whom their afflictions ſeem to have been ſanctified. Pray for us. Wiſhing you much of the ſenſible and comfortable influences of divine grace, and ſucceſs in your miniſterial teſtimonies for our common Lord,

I am, reſpectfully your's, &c.

Religious Aſſociation.

ON Wedneſday the 5th of November, the Independent Miniſters of the county of Suffolk held a meeting at Ipſwich, for the purpoſe of conſulting each other upon the propriety of forming themſelves into an aſſociation, for their mutual encouragement, and the better edification of their reſpective charges. The Rev. Mr. Lowell delivered a ſermon adapted to the occaſion from Iſaiah, xxxv. 3.; and the Rev. Meſſrs. Gardiner and Atkinſon conducted the devotional parts of the ſervice. As the weather was very unfavourable, not more than half the number of miniſters expected were preſent; but we underſtand another meeting is (with divine permiſſion) to be held at Woodbridge on the firſt Tueſday in May 1795, when it is ſuppoſed the plan will be matured and adopted. We would humbly ſubmit it to the conſideration of our Suffolk brethren, whether their plan would not promiſe greater utility, if it were formed upon the principles of the Warwickſhire Aſſociation.

OBITUARY.

Dying Experience of Miſs Elizabeth Maxtead.

[Inſerted at the requeſt of a valuable Correſpondent.]

ELIZABETH Maxtead, daughter of Mr. David Maxtead, of Battle-bridge, Southwark, died on Saturday June 10, 1780, aged 32 years. This young woman, about ſix weeks before her death, imprudently drank a large draught of cold water, at a time when ſhe was overheated. This produced a violent eruption, and was followed by a ſtubborn cough, a pain in her ſide, a gradual loſs of appetite, and an intermittent fever; and at length brought her into a decline. There was nothing very obſervable, in reſpect to the ſtate of her mind, during the firſt part of her illneſs: Only, ſhe was heard to confeſs, with tears, "That ſhe knew ſhe ſuffered much leſs than ſhe deſerved, and cared not how much her ſufferings were increaſed, if the Lord were pleaſed to ſanctify them to her." And in general, ſhe appeared to be very patient, and no-way anxious to live.

Medical preſcriptions having failed, ſhe was adviſed to change the air; but this expedient alſo proved ineffectual. In three weeks time ſhe came home weaker and lower than ſhe went out, and there appeared no hopes of her recovery. I called on her, while ſhe was in the country, and ſpeaking to her on the great importance of dying, ſhe anſwered me on that ſubject, in a manner that filled me with an agreeable ſurpriſe. As nearly as I can recollect, her words were as follow: "I was going on, like many thouſands of thoughtleſs young perſons, unconcerned about what would be the end; but when I was firſt ſeized with this illneſs, ſerious and ſolemn thoughts came into my mind, about what would become of me, and whither I was going. From that time I endeavoured to pray to God with my whole heart; and though, indeed, my poor prayers were weak and feeble, yet I did pray with all the ſtrength I had, that the Lord would ſtop me in the courſe of ſin, and make uſe of any ſcourge that he ſaw neceſſary, ſo that my affliction might be ſanctified to me, and bring me to himſelf.—And," continued ſhe, "the Lord has heard my prayer. I have indeed been much diſtreſſed, and very miſerable: One day in particular, I thought that Satan, and all his legions, were in the room ready to take me away. I cried out with the greateſt earneſtneſs, God be merciful to me a ſinner! O Jeſus Chriſt, thou that didſt ſave the thief on the croſs, O ſave me. While I was thus crying to the Lord, theſe words came to my mind, with as great power as if ſpoken by a voice, *O thou of little faith, wherefore doſt thou doubt? I will have mercy upon thee.* From that moment my burden was taken away, my trouble removed, and my mind in peace. And ſuch peace have I ſince enjoyed, that, did you know it, my dear uncle, you would wiſh to be in my ſtead. Though this fleſh is ſo feeble, yet, when compared to the comforts I have enjoyed, the pains I have ſuffered are nothing: In a little time I ſhall be happy with my Saviour for ever.—Till now," continued ſhe, "I never knew what Mr. Bunyan meant by the burden on his back, and his deliverance from it; but now I fully underſtand him. Now I wiſh not to live, but to die; yet if I am to live a little longer, I truſt it will be to God's glory, and to tell to all poor ſinners round, what a dear Saviour I have found."

Two days after, when ſhe had returned home, I called again to ſee her. Though ſhe was very feeble, ſhe *would* be led into the room, where I and others

others were with her father and mother. Her affectionate language, and the cheerfulneſs of her countenance, plainly indicated that the peace of God was in her heart. But the rapturous language which ſhe uſed, to teſtify the ſenſe ſhe had of divine mercy towards her, aſtoniſhed every one preſent. She told us, The Lord had not only pardoned her ſins, but he had alſo given her a ſight of heaven.—"I have been," ſaid ſhe [like Jacob], "at the gate of heaven: It was opened to me: I was aſſured, that it would be but a very little while, and I ſhould be admitted there.—And O," added ſhe, "I know I ſhall, and I wiſh I could take you all with me." She exhorted us all, in the moſt earneſt and loving manner, to cleave to this precious Chriſt; in particular, ſhe addreſſed herſelf to two young perſons, begging and intreating them to avoid being led away, and entangled with the ſnares and vanities of the world, and urged them to ſeek after that precious Saviour, whoſe love ſhe ſo happily enjoyed. This ſhe ſpoke with ſuch affection as drew tears from the eyes of all who were preſent. One ſentence was expreſsly in theſe words: "All my ſufferings, during my long illneſs, are not worthy of being mentioned or compared with the pleaſure I have enjoyed."

Early the next morning, the perſon who ſat up with her thought ſhe was juſt going; and ſhe herſelf ſeemed to think ſo. Her father and mother were called up, ſhe told them death was come, but "ſhe feared him not, but deſired him to do his office." Then ſhe broke out into ſinging; and went through the whole of that excellent hymn, "O what ſhall I do, my Saviour to praiſe, &c." This ſhe did with that feeling appropriation, that vigour and elevation of voice, as was amazing, conſidering the very low ſtate of her body. The time of her diſmiſſion was not yet come. She continued in the ſame happy frame for ſeveral days, in which I had the pleaſure of frequently ſeeing her. At one time, after relating to me what a manifeſtation ſhe had of future bliſs, ſhe added, "O the preciouſneſs of Chriſt! Wonderful it is that he ſhould ever regard ſuch a vile ſinner as I am! The ſting of death is quite taken away. My dear Saviour has told me, that in a little while I ſhall be with him; and I long to be gone." When I took my leave of her that day, ſhe ſaid to me, in the moſt affectionate manner, "The Lord bleſs you, my dear uncle, I ſhall be glad to ſee you to-morrow, if I am here;" but ſhe added, with great emphaſis, "Remember where I ſhall be, if I am not here---I ſhall be in glory, with my dear Saviour." The day after, ſhe was very low, and ſpake but little. I went ſoftly into the room, leſt I ſhould diſturb her. I am perſuaded that ſhe knew not that any one was near her. I was pleaſingly ſtruck with admiration, at her ſinging that divine hymn, "Jeſus, lover of my ſoul, &c." which ſhe ſung throughout, with a voice ſo ſtrong and ſweet that far exceeded what I ever heard from her before! All the circumſtances conſidered, I am fully perſuaded that ſhe had ſupernatural help; and that ſhe then enjoyed a foretaſte of that joy and harmony, in which ſhe was ſoon to ſhare more fully.

For two or three days after this, ſhe ſpake very little, but what ſhe ſaid ſhowed that ſhe longed to depart; yet ſhe ſurvived ſeveral days; and ſhe had ſome little appetite, and other favourable ſymptoms, which induced us ſometimes to ſuppoſe it poſſible that ſhe might yet recover. At this time ſhe felt great bodily pain, and did not ſeem to enjoy ſuch a ſenſe of divine conſolation as before: But ſhe held faſt her confidence, and expreſſed no deſire of living. In a day or two ſhe had ſeveral convulſive fits, in the intervals of which ſhe told them ſhe was juſt going. By her

geſtures, her heart was lifted up to the Rock of ſalvation, for ſhe continued repeating, in broken accents, "Jeſus, have mercy on me; Lord, have mercy upon me, and receive my ſoul to thy everlaſting glory," which were the laſt words ſhe was heard to ſpeak; and with which ſhe breathed out her ſoul into the arms of her dear Redeemer.

I cannot but conſider the death of this young woman as a diſtinguiſhing inſtance of ſovereign grace, and of the reality of the experimental knowledge of Chriſt. She was in the bloom of life, of peculiar vivacity and livelineſs of diſpoſition. Though ſhe was free from all groſs immoralities, yet ſhe was rather inclined to levity of behaviour. Before her illneſs, ſhe had no conſiſtent idea of divine things, and was wholly unacquainted with that heavenly language which afterwards was ſo familiar to her. To God, therefore, be all the glory aſcribed: For this purpoſe, I was deſirous to make it known, and that I might meet her wiſhes, ſo often repeated,

"To tell to all poor ſinners round,
What a dear Saviour ſhe had found."

PROBUS.

Gracious Expreſſions of Mrs. Champ, in her dying Moments.

LORD's day, March 16, 1794, died Mrs. Champ, late of Axminſter. Among other things, in her laſt ſickneſs, ſhe ſaid, "Through fear of death, I have all my lifetime been ſubject to bondage; but now, bleſſed be free grace, I am happy." One morning being very ill, ſhe ſaid, "I'm afraid I am too impatient;" and in the afternoon of the ſame day, "I was afraid in the morning I was too impatient to be gone; but theſe words came juſt now with very great ſweetneſs, 'All the days of my appointed time will I wait, till my change come'." At another time, when ſtruggling for life, her breath being very bad, ſhe exclaimed, "What! is this dying? ſacred ſweets! when ſhall I ſee my dear Saviour?" Then turning to one of her children, ſhe ſaid, "This is all free grace. What! is this to me, who have been all my life a poor unbelieving creature? O cleave cloſe to him; don't let him go till he has given you to know he is your God; then come loſſes, croſſes, and ſickneſs, come life, come death, all will be well: To have a God to go to in all theſe trials, the comfort cannot be expreſſed.——Suppoſe I was now in grandeur, great folks coming to ſee me, expreſſing their great concern, and I with a guilty conſcience—O I would not change with ſuch a perſon for ten thouſand worlds. At another time how much I feared a long lingering ſickneſs, I uſed to fear my faith would not hold out; but O how good my Saviour is to me! I am not in high tranſporting joys, my poor weak body will not admit of them; but I am feaſting upon my Saviour's ſacred truths, I am now the Lord's waiting ſervant, my ſalvation work is done, O I long to be freed from this body of ſin and death."

To a friend ſhe ſaid, "I now ſee more than ever the evil of legality, and the importance of making Chriſt my only truſt;" and added, "I believe he ſhed his precious blood for me." At another time, when one in the room obſerved, that her face frequently changed colour, ſhe anſwered, "A mortal paleneſs on my cheek, and glory in my ſoul." Being aſked at another time how ſhe did, ſhe ſaid, "I have a certain hope of being with Chriſt: O that the happy hour were come! &c." One ſaying to her ſhe ſeemed very bad, ſhe anſwered, "Yes, but very happy in my ſoul:

ſoul: It is bad to have ſuch a diſordered body, but what is that to a diſordered ſoul? About a month ago I looked upon a lingering ſick-bed like this, and thought it as bad as the plague; but now it is nothing."

The laſt words ſhe was heard to ſpeak were, "He is come! He is come! He is come!"

Happy Death of Thomas Simms, Eſq.

ON Wedneſday the 28th of May 1794, died at his houſe at Blendworth, ten miles from Portſmouth, Thomas Simms, Eſq. Captain of the Marines, aged 73, of an aſthma, with which he was afflicted for ſeveral years; but not ſo as to be confined more than a fortnight previous to his death.

Being at Briſtol about the year 1752, curioſity led him to hear the Rev. George Whitefield, at which time he received ſerious impreſſions, which ended we truſt in ſaving converſion. Some time after he joined the Independent church at Goſport; but living on the other ſide the water, he united himſelf to the Independent Church at Portſea, under the Rev. Thomas Tuppen, of which he continued a member until his death.

His retired ſituation at Blendworth, afforded him much opportunity of paying great attention to his Bible, and he improved it much to his ſpiritual advantage. For his more regular and profitable reading the Scriptures, he divided them into three nearly equal parts, and read two chapters of each part every day; by which method he read the Bible through in ſomewhat leſs than nine months. He continued this practice long enough to have read the Bible through fifteen times.

His laſt illneſs was attended with much agony of body, but with great ſerenity of mind. His faith in the atonement was unſhaken, and his hope of eternal felicity abundantly ſupported him in the agonies of death. Being aſked by a friend if he was happy, he ſaid, though he ſpoke with the greateſt difficulty, "Bleſſed be God, I am very happy."

He then tried to repeat, *Salvation, O the joyful ſound, &c.* but the ſhortneſs of his breath preventing him, he ſaid, "I ſhall ſoon ſing without difficulty." Some hours before he died, being much oppreſſed with pain, owing to the difficulty of breathing, he ſaid, "This is dying! this dying! but what muſt it be to a dying ſinner who has to ſtruggle with a guilty conſcience and the fears of meeting an angry God! But my ſoul is ſecure in Him who has loved and redeemed it, and ſoon will be happy in the enjoyment of him."

Having endured his affliction with remarkable patience and Chriſtian fortitude; he repeated theſe words, which were the laſt he was heard to utter, "Come Lord Jeſus, come quickly," and then entered into the world of ſpirits; leaving an incontrovertible proof that there is a reality in religion. G. J.

Sudden Death of Mr. Jeremiah Saunders.

ON Wedneſday, Oct. 8, 1794, died ſuddenly, in the 59th year of his age, Jeremiah Saunders, fourteen years a member of the church of Chriſt at Dedham, in the county of Eſſex; he was employed at his lawful buſineſs in his uſual ſtate of health on the day of his death; had reſided in his cottage 33 years; and was much reſpected by his Chriſtian friends.—In the lonely cottage where he had long reſided, he read a chapter in the

Bible to his wife after ſupper, as was his conſtant practice. In the act of kneeling down to worſhip the God and Father of our Lord Jeſus Chriſt, he was ſtruck with death, and immediately tranſmitted to engage in the buſineſs, and enjoy the blefſedneſs of glorified ſpirits.

"A ſoul prepar'd needs no delays,
The ſummons comes, the ſaint obeys:
Swift was his flight, and ſhort the road;
He clos'd his eyes, and wak'd with God." WATTS.

On Monday, Oct. 13, after his remains were committed to the ſilent grave, an attempt was made to improve the ſolemn event by the Paſtor of the church, from thoſe words of our Lord, Mark, xiii. 35—37.

How much are Chriſtians called upon by ſuch diſpenſations of Providence to beware of inſenſibility and inactivity! While they wait for the coming of their Lord, even good men are liable to ſlumber and ſleep.—By this and ſimilar events the diſciples of Chriſt are admoniſhed to maintain a lively ſenſe of the evil of ſin, the excellency of the ſacrifice and righteouſneſs of Chriſt, the importance of holineſs, the comparative meanneſs of all created enjoyments, and the neceſſity of actual meetneſs for the eternal ſtate.—By ſuch facts the ſervants of Chriſt are roufed to activity in the performance of every perſonal, domeſtic, and ſocial duty.—How painful the thought of our Lord coming ſuddenly, and finding his followers ſleeping! Let believers attend to the faithful admonitions of their Maſter, Luke, xii. 35, 36, &c. "That they may be found of him in peace without ſpot, and blameleſs."

REVIEW OF RELIGIOUS PUBLICATIONS.

A View of the Evidences of Chriſtianity. In three Parts. 1. *Of the direct Hiſtorical Evidence of Chriſtianity, and wherein it is diſtinguiſhed from the Evidence alleged for other Miracles.* 2. *Of the Auxiliary Evidences of Chriſtianity.* 3. *A brief Conſideration of ſome popular Objections.* *By* William Paley, M. A. Archdeacon of Carliſle. 3 *vols.* 12*mo.* *Pages* 952. *Price* 10*s.* 6*d.* Faulder. 1794.

FEW are likely to be numbered amongſt *our* readers, who diſbelieve, or even doubt, the authority of the Scriptures. Having attended to them ſeriouſly, they have, perhaps for the greater part, found them admirably ſuited to promote their happineſs, and eſtabliſh their peace, in a way conſiſtent with all that their enlightened reaſon perceives to be requiſite for the honour of God. Nor let a firm perſuaſion, formed in *this* manner, be under-rated by men of the moſt extenſive literature. If they feel not its influence themſelves, all the accumulated evidence, which is peculiarly acceſſible to them, will fail of its due effect upon their principle and conduct. Yet, from a work like the preſent, great advantage may be derived, to thoſe "who believe with the heart unto righteouſneſs;" and, more eſpecially, to thoſe, who, with equal variations of inward

inward feelings and outward circumſtances, have ſtatedly to maintain and enforce the doctrines of the Goſpel.

The different kinds of evidence, collected by Mr. P., have moſtly been treated at large by others. Nor is the public without *epitomes*, which connect them in a general view. But we do not heſitate to give the volumes before us a decided preference to any we have peruſed on the ſubject. The author's diſcriminating taſte, and ſimplicity of expreſſion, qualify him to excel as a compiler. And he has introduced more of the ſubſtance, as well as the appearance, of originality, than could have been expected in a work of this nature.

The firſt part, comprehending the *direct hiſtorical evidence*, is the moſt laboured, and compoſes nearly one half of the entire performance. An abſtract of the author's arrangement here may not only ſerve to impart ſome idea of the contents, but to aſſiſt an attentive peruſal of them. The argument is extenſive and complicated; the method ſometimes indiſtinct and perplexed; inſtead of a ſummary to each chapter, the author has thought it proper to prefix nine repetitions of his firſt propoſition; and he has added no table of contents. Recapitulations occaſionally are introduced, but they are neither ſufficient, nor ſuitable, to make up theſe deficiencies. We ſhall therefore, as far as our limits admit, point out the principal branches of the argument compriſed under the ſeveral chapters.

After ſome pertinent obſervations on the *probability* of a revelation, and on the futility of the objection, that miracles, which are inſeparable from it, are contrary to human experience, Mr. P. lays down *two propoſitions*, the former of which occupies the firſt and largeſt of his three volumes. It is ſtated in theſe terms: "*There is ſatisfactory evidence that many, profeſſing to be original witneſſes of the Chriſtian miracles, paſſed their lives in labours, dangers, and ſufferings, voluntarily undergone in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of thoſe accounts; and that they alſo ſubmitted from the ſame motives to new rules of conduct.*" He adds; "To ſupport this propoſition, *two points* are neceſſary to be made out; 1. That the founder of the inſtitution, his aſſociates and immediate followers, *acted the part* which the propoſition imputes to them: 2. That they did ſo, *in atteſtation* of the miraculous hiſtory recorded in our Scriptures, and ſolely *in conſequence* of their belief of the truth of this hiſtory." p. 20. His *firſt* chapter is employed in ſupporting the *probability* of the *former* of theſe two *aſſertions*, by inferences from thoſe parts of the caſe, which, in point of fact, are on all hands acknowledged. As the Chriſtian religion *exiſts*, it muſt, in all probability, have been firſt made public by the activity of its *founder* and *his aſſociates*; and its propagation have been attended with *difficulty* and *danger*, both from Jews and Heathens; as well as the original teachers have entered upon a new and ſingular courſe of life in conſequence of their new profeſſion. The *three following* chapters contain an inquiry how the *tranſaction* is *repreſented* in the ſeveral accounts that have come down

to

to us. This the author purſues, in his peculiar manner, through Heathen writers, and thoſe of the New Teſtament, and apoſtolic age; remarking in each the diſcoveries that are *incidentally* made of what our Lord and his immediate followers endured. Some obſervations in the *fifth* chapter *apply* theſe teſtimonies to the eſtabliſhment of the firſt point; and a tranſition is made in the *next* chapter, rather obſcurely, to the *other aſſertion*, included under the leading propoſition; viz. That what Chriſt and his diſciples underwent was "in atteſtation of the miraculous hiſtory recorded in our Scriptures," &c. The *probability*, that the ſtory, for which theſe perſons exerted and expoſed themſelves, was a *miraculous* one, is here, alſo, firſt conſidered: And in the *ſeventh* chapter he inquires, whether this was *the ſame* which is contained in the *Scriptures*. This he proves by ſhowing, that no trace of any *other* ſuch ſtory exiſts in Heathen, Jewiſh, canonical ancient or modern writers, not even in thoſe falſely aſcribed to apoſtolical perſons; that the utter *oblivion* of it, and the *ſubſtitution* of another, would be unparalleled circumſtances; that the religious *rites* and uſages of early Chriſtians ſprung from this narrative; and that ſeveral paſſages in the Goſpels ſuppoſe the ſtory to be publicly known when they were written.

The truth of the author's leading propoſition ſeems already to be completely ſubſtantiated, independent of the *authenticity* of the *books*, aſcribed to the apoſtles and evangeliſts, which compoſe the *New Teſtament*. As *this*, however, is eſſential to our reliance upon the *details* they contain, and admits of almoſt inexhauſtible poſitive evidence, the remainder, and indeed the greater part, of this volume, is allotted to the ſubject. A judicious ſelection is made from Dr. Lardner's invaluable works, with occaſional references to thoſe of Michaelis and Mr. Jones. The various and accumulated proofs, that corroborate each other, and eſtabliſh this important point with the utmoſt poſſible certainty, are properly inſiſted upon, and well illuſtrated.

The *ſecond propoſition* is diſcuſſed at the commencement of the ſecond volume. It may be called the converſe of the former: "*That there is NOT ſatisfactory evidence, that perſons pretending to be original witneſſes of any other ſimilar miracles, have acted in the ſame manner in atteſtation*, &c." The ſimplicity and diſtinctneſs, with which he treats of this and the preceding ſubject, render any help in the peruſal needleſs; and the diviſions are too many to be enumerated by us.

In the *ſecond part* of his work, he ranks among the *auxiliary evidences* of Chriſtianity, 1. *Prophecy*; on which he refers only to Iſaiah lii. and liii., and to Luke xxi. 5—25. 2. The *morality* of the Goſpel, as to the *things* taught by our Lord, and his *manner* of teaching. The latter is conſidered *poſitively* and *negatively*, and is very ingeniouſly illuſtrated. When, however, the author contraſts the *unimpaſſioned devotion*, which he aſcribes to our Saviour, with the manner he has obſerved at Methodiſt meetings, we cannot but think his remark a little unfair, all circumſtances conſidered. We doubt

doubt whether our Lord's devotions *were* expreſſed without fervency: But if this really *was* the caſe, we cannot diſpute the claim of Mr. P.'s brethren, in general, to a reſemblance of their Maſter, in *that* reſpect. 3. The *candour* of the writers of the New Teſtament. 4. The *identity of Chriſt's character;* which is pleaſingly illuſtrated. 5. The *originality* of the ſame; of which he ſpeaks very briefly. 6. *Conformity* of facts with the ſtate of things repreſented by *other accounts;* pointed out in forty-one inſtances, and vindicated in four others. 7. *Undeſigned coincidences;* referred to his former publication, entitled *Horæ Paulinæ.* 8. The Hiſtory of the *Reſurrection;* which concludes the ſecond volume. The third begins with the laſt collateral evidence appealed to, which ariſes from, 9. The *propagation* of Chriſtianity. This is purſued no later than the *Scripture* account. He contraſts its progreſs, at that period, with the diſproportionate ſucceſs of *modern miſſions* among the heathen; but ſatisfies himſelf with the inference, "that the apoſtles had means of conviction, and proofs to appeal to, which we want." p. 62. We have not room to ſay more, than that this appears to us a "lame and impotent concluſion;" and that we think Milner's Church Hiſtory furniſhes one much better. The ſucceſs of *Mahometaniſm,* being the only event that admits of compariſon, is inveſtigated under this head, and ſhown to be an entirely different caſe.

We can add little upon the *remaining part.* In the *Brief Conſideration* of ſeven *popular Objections,* we find occaſion alternately for applauſe and cenſure. Mr. P.'s account of the *rejection* of the Goſpel is excellent, ſo far as it goes; and that of the unfrequency of references, in ſacred and ancient writers, to *miraculous* evidence, is maſterly; although, in each reſpect, incongruous with his former ſuppoſition, that miracles were the principal means of propagating Chriſtianity. On the other hand, we think his ideas of Scriptural *inſpiration* very inadequate, and his conceſſions reſpecting the *demoniacs* inexcuſable. In ſome particulars we prefer the manner in which his predeceſſor Dr. Beattie has treated this part of the ſubject. But it is an old obſervation, that "a fool can ſtart ten objections for one that a wiſe man can anſwer." The beſt refutation of them all is the abſolute proof we have that the *Goſpel is true.* This Mr. P. has eſtabliſhed to the ſatisfaction, we ſhould apprehend, of every impartial mind; and by his exertions for the purpoſe, has deſerved the thanks of all who feel their intereſt in the truth of the Chriſtian religion.

Sixteen Sermons on various Subjects and Occaſions. *By* George Horne, D.D. *late Lord Biſhop of Norwich. Now firſt collected into one Volume* 8*vo.* *Pages* 402. Cook, Oxford; Robinſon, London. 1793.

The works of the late Biſhop of Norwich have long attained to a high degree of popularity. Dr. Horne was univerſally conſidered as a learned and ingenious writer; and the valuable abilities he poſſeſſed, were laudably conſecrated to the ſervice of religion.

When the returning tide of infidelity and the land-flood of philoſophic ſpeculation threatened to ſweep away the foundations of Chriſtianity, he roſe as a bulwark in its defence; and was deſervedly entitled to the thanks of every lover of the Goſpel. Nevertheleſs, ſome of the ſincereſt advocates for the Church of England, as well as thoſe who have ſeparated from it, have been ready to acknowledge that he often diſcovered a ſpirit of high-church bigotry, and that his zeal was not always tempered with Chriſtian humility and charity. Even in defending the moſt important principles of religion, he ſometimes betrayed a ſeverity of temper againſt his adverſaries, which was more injurious than beneficial to the cauſe he eſpouſed; and though he approached nearer to evangelical truth, than many of the modern dignitaries of the church, yet ſome of his religious opinions appear to us entirely inconſiſtent with the doctrine of grace.

The ſermons before us were preached at different times, and publiſhed ſeparately during the life of the author; but ſince his death they are preſented to the public, collected together into one volume. Of theſe four are charity ſermons, four on doctrinal ſubjects, two were preached on faſt-days, two at the aſſizes, and the reſt on other occaſions. The ſtriking peculiarity and principal recommendation of theſe diſcourſes, is the beautiful ſtyle in which they are written; in which ſimplicity and energy, eaſe and correctneſs, familiarity and elegance, are happily united. He addreſſes the peaſant with the plainneſs of an equal and the dignity of a ſcholar; and while a child may underſtand him, a man of genius and learning may admire. In theſe ſermons we frequently meet with judicious illuſtrations of Scripture; and they abound with ſuch ſcriptural alluſions as can never fail to pleaſe in pulpit compoſitions. Dr. Horne's matter was however leſs original than his manner. When we are more than uſually ſtruck with any ſentiment on account of its peculiar beauty, we are often referred to the margin for the name of the author from whom it is borrowed. The moſt exceptionable in point of religious opinion is a ſermon entitled, "Works wrought through faith, a condition of our juſtification;" in which he allows "the *meritorious cauſe* thereof to be the ſatisfaction of Chriſt," but maintains that "faith and works are the *conditions*, to the performance of which, through the power of his grace, God has annexed the promiſes of redemption, and without the performance of which, a right to thoſe promiſes can neither be acquired nor preſerved." This poſition he labours to prove; and concludes with the confeſſion of faith, concerning the article of juſtification, made by Biſhop *Bull*, and ratified by him juſt before his death.

One of the beſt of theſe diſcourſes is on the deity of Chriſt; into which he compreſſes a body of evidence from Scripture and antiquity, ſufficient, one might reaſonably ſuppoſe, to bear down the prejudices of the firmeſt unbeliever. He obſerves, that the ſcriptural part of the evidence lies in a little compaſs; and that the remainder

mainder may be found in the Epiſtles of the apoſtolical fathers, the Apologies of Juſtin Martyr, and one or two more, and the Eccleſiaſtical Hiſtory of Euſebius: All of which, he adds, might be read, with eaſe, in two months, and ſo much of primitive antiquity ought to be ſtudied by every divine, and every Chriſtian who has leiſure and ability. There are ſome valuable hints in one of theſe ſermons on the "means of getting wiſdom:" He ſtrenuouſly exhorts to a careful education of the riſing generation, and ſays, with great propriety, "If children are not early conducted into the paths of truth and virtue, they will be found at a maturer age, in thoſe of error and vice. We cannot, I am afraid, prevail upon the world, the fleſh, and the devil, to ſtand neuter, during the experiment; an experiment, which, whoever ſhall make once, without pretending to the ſpirit of prophecy, we may venture to predict, will find no encouragement to make it again. The truth is, we muſt teach children the beſt we can, while they are young, leaving them to alter and correct afterwards if they ſhall ſee occaſion. The nature of the thing admits of no other method, conſiſtent with the dictates of reaſon and common ſenſe."

We are pleaſed to ſee the learned author appear in another place as an advocate for Sunday-ſchools: He obſerves that not leſs than one hundred thouſand are ſaid to be training under this inſtitution; and hopes that ſoon there will be ten times that number, which duly mingled in the maſs of the community will make a great alteration.

Though we are obliged to acknowledge, that we cannot cordially approve every thing in the volume before us, yet we believe that a diſcriminating reader will meet with inſtructive entertainment, ſufficient to reward a peruſal.

The earneſt Charge, and humble Hope of an affectionate Paſtor. Being the Subſtance of three Diſcourſes (by the Rev. John Ryland, D. D.) *addreſſed to the Church and Congregation in College-Lane, Northampton, Dec.* 1, 1793. *And publiſhed at their Requeſt. Pages* 72. *Price* 1*s.* Sold by Browne, Cottle, and James, in Briſtol; Birdſale in Northampton; Vernon, Button, and Thomas, in London.

Theſe ſermons are probably in the hands of many of our readers; but as they may yet be unknown to many others, it is with pleaſure we introduce them, after much unintentional delay, to more general notice.

They were delivered on the laſt Sabbath that Dr. Ryland ſpent at Northampton, before his removal to the ſuperintendance of the academy for educating Baptiſt miniſters at Briſtol. In an addreſs to the church, which he has prefixed, he ſays, "Six and twenty years had I been your fellow member; I had preached to you conſtantly near three and twenty; and been your paſtor above twelve: Nor were we ever more cloſely and cordially united, than at the time

when the providence of God called me away from you in so unexpected a manner." Such a separation must be affecting. But as both parties judged that God in his Providence called for it, they thought it their duty to obey. Thus an affectionate people resigned a minister and pastor they much respected, sacrificed their own feelings, and committed themselves and their concerns to the care of the great Head of the church.

Thus circumstanced, we may naturally expect something interesting: Nor will the serious reader, we are persuaded, be disappointed. The two first Discourses are founded on Acts, xx. 31. "*Watch and remember.*" This passage he improves in a manner adapted to the occasion. After some pertinent remarks on Christian watchfulness, he applies the solemn charge to professed Christians, with reference to the articles of their *faith*, their *experience*, and their *practice*. An endeavour either to abridge or extract would not do justice to the preacher, without exceeding our limits. We can only observe, that under the above three heads, is given a concise, but important view of the respective branches of divinity.

The text insisted on in the concluding sermon, is taken from verse 26 of the same chapter: "*Pure from the blood of all men.*" He introduces the *accountableness* of ministers unto God, with respect to their *motives*, *example*, and *doctrine*. Under each head, a variety of striking ideas is introduced. Most readers, we are confident, will regret that they are handled with so much brevity. He takes a short review of the general strain of his past ministry; affirms his pleasing hope concerning many among them; and, in concluding, expresses his tender concern, and ardent wish, respecting others.

A farther Defence of the Methodists. In five Letters, addressed to the Rev. W. Russel, Curate of Pershore, in Answer to his "Hints to the Methodists and Dissenters." *By* Joseph Benson. *Second Edit. Pages* 94. *Price* 8*d.* Paramore. 1794.

Near two years ago Dr. Tatham, of Oxford, preached and published a sermon, reflecting very severely indeed on Methodists and Dissenters; and accusing their teachers of ignorance, and of having assumed the office of ministers of Christ without a proper call. Mr. Benson, a preacher in Mr. Wesley's connexion, stood forth in vindication of his brethren the Methodists. His defence displeased Mr. Russel, Curate of Pershore, who attacked Mr. B., in a pamphlet, with some degree of warmth, and brought the charge of schism, inconsistency, and various other crimes against all Mr. Wesley's followers. Here is Mr. Benson's reply; in which he defends their cause with much ability, acuteness, and force of reasoning.

Probably many will think there is too great a portion of asperity. He may allege Mr. Russel deserved it. But woe to us if we had our deserts! We hope Mr. B. will not be offended, if we recommend to him in his future polemical tracts, more of the meekness and gentleness of Jesus Christ.

Equality; a Sermon on 2 Cor. viii. 14. *Preached at the Methodiſt Chapel, Broad-Mead, Briſtol, Feb.* 28*th*, 1794. *By* Samuel Bradburn. *Pages* 32. *Price* 4*d.* Browne, Briſtol.

The title of this ſermon may awaken diſagreeable ſenſations in the minds of many; but the ſermon itſelf will not fall under the cenſure of the candid and intelligent. Mr. B.'s plan is to ſhow in what reſpects all mankind are perfectly equal; wherein an exact equality is impoſſible; and wherein men may or may not be equal. The ſubject is treated with great ability. Few people will read it without receiving information: And his judicious diſtinctions and illuſtrations are exceedingly well calculated to remove the prejudices which ſome good people have imbibed, without having for a moment conſidered the matter. With pleaſure our readers will obſerve Mr. B. expreſs the higheſt reſpect for our Sovereign, King George, and the Engliſh conſtitution: And he defends with ſucceſs the loyalty of the Methodiſts as a body, againſt the accuſations of thoſe who have attempted to repreſent them as diſaffected to government.

A Sermon occaſioned by the Death of the Rev. Zechariah Hubbard, late Paſtor of the Church of Chriſt, at Long Melford, in Suffolk. By David Ford. 8*vo. Pages* 38. *Price* 1*s.* Good.

The text of this ſermon, choſen by Mr. H.'s relations, is Zechariah, i. 5. "Your fathers, where are they? and the prophets, do they live for ever?" The connexion of this paſſage is judiciouſly explained, and the following obſervations are founded upon it: 1. That God hath, in his unerring Providence, determined an end to all the means of grace, with reſpect to thoſe who have enjoyed them. 2. That thoſe who have been the honoured inſtruments of delivering meſſages of grace and ſalvation, are not always to be continued in that employment. 3. That thoſe who have heard the word of life, and thoſe alſo who have preached it, muſt both give a ſolemn account to God. Theſe topics are ſeriouſly and profitably diſcuſſed, and under the ſecond head an account is given of Mr. H.'s triumphant death, which took place the 5th of laſt January. We ſhould gladly have inſerted this narrative in our Obituary, had it been communicated for the purpoſe; and would now lay it before our readers if we could ſpare the room. In our religious intelligence of September laſt ſome account is given of Mr. Ford's ordination over the church lately under Mr. H.'s care.

The Loſs of the Righteous lamented and improved. A Sermon preached Auguſt 10*th*, 1794, *to a Congregation of Proteſtant Diſſenters, at Ebenezer Chapel, Leeds, on the Death of the Rev. William Price, their late Miniſter. By* Edward Parſons. 8*vo. Pages* 29. *Price* 6*d.* Matthews, Chapman, Trapp.

The Apoſtle Paul complained that Chriſtians, and even miniſters, in his time, "ſought their own, not the things of Jeſus Chriſt." The

The oppoſition or coldneſs that too often ſubſiſts between preachers of the Goſpel, of different denominations, who reſide in the ſame town, ſeems to ariſe from the ſame principle. We are glad to notice a pleaſing reverſe in the cordial affection that appears from this ſermon to have been mutually entertained by two perſons in ſuch circumſtances. The text is Iſaiah, lvii. 1. The author obſerves that a proper improvement of the deaths of righteous and merciful men preſuppoſes a juſt eſtimate and a due reverence of their character; implies a genuine and humble ſorrow under our own loſs, tempered with gratitude for their happineſs; and leads us to cultivate ſerious reflection, to appropriate their virtues, and to exert ourſelves to repair the breach made by their removal. The diſcourſe concludes with a very pleaſing account of Mr. Price, and a ſuitable addreſs to the church, lately under his care. A richneſs of ſentiment and energy of language, ſtrongly indicative of the author's talent for popular and uſeful preaching, characterize the performance. If any deficiency calls for notice, it is in that correctneſs of ſtyle, which, although unneceſſary from the pulpit, may juſtly be demanded from the preſs.

A Key to the Revelations; or, the Time State of the Church of God: In which is given an Explanation of that myſterious Book. By G. Gold, *Miniſter of the Goſpel, Weſt Ham. Price 6d.* Chapman.

The Book of Revelation contains a prophetic account of all the principal events reſpecting the church of Chriſt, and the governments under which it ſhould exiſt, from the commencement of Chriſtianity to the conſummation of all things. It is generally eſteemed the moſt ſublime and myſterious part of the ſacred writings. Hiſtory, the only infallible interpreter of prophecy, in the revolution of eighteen centuries, has thrown conſiderable light on various paſſages which were difficult to be underſtood by the ancient believers, and many learned and judicious treatiſes have been written, to remove as much as poſſible of the remaining obſcurity. No ſtudy can be more laudable. Beſides the natural curioſity that prompts us to penetrate the ſhades of futurity, our Lord excites us to diligent inveſtigation, by pronouncing a bleſſing on *him that readeth, and they that hear the words of this prophecy.*

To thoſe who wiſh to form a general idea of the contents of this myſterious book, Mr. Gold's Key will afford conſiderable aſſiſtance. It exhibits, at one view, a clear arrangement of the various times and events, with a compendious explanation of the contents of every chapter. As the author appears to have taken great pains, and diſcovers much ingenuity, we recommend it, with pleaſure, to the attention of our readers.

POETRY.

POETRY.

A MORNING HYMN*.

By the Rev. DANIEL TURNER, *M. A. of Abingdon.*

TO thee, great GOD, in thankful ſong,
My morning vows ſhall riſe;
Thy goodneſs made my ſlumbers ſweet,
And cheers my waking eyes.

With joyful heart I now behold
The ſun's enlivening beams;
I *might* have wak'd in wild affright,
Amidſt devouring flames.

Many, ev'n dear to thee, oppreſt
With cares, and fears, and pain,
Sleepleſs, have wiſh'd returning day;
And day return'd in vain.

Still on their reſtleſs beds they lie,
Their woes bewailing ſtill;
Whilſt I, rais'd up from ſoft repoſe,
A thouſand comforts feel.

Through whate'er *trying* ſcenes this day
I may be call'd to paſs,
LORD grant me in the needful hour,
Thy all-ſufficient grace!

The dark illume, th' afflicting cheer,
With thy paternal love;
Nor let my earthly *pleaſures* ſpoil
My taſte for thoſe above.

Thus every morning ſhall my ſong
As holy incenſe riſe;—
Propitious, in thy SON, accept
The willing ſacrifice!

LINES ADDRESSED TO A YOUNG PERSON.

SHORT is the date of ſublunary joys,
The evening low'rs ſoon as the ſunbeams riſe.
Short is the uncertain life of helpleſs man,
His days how juſtly liken'd to a ſpan!

He's born—he graſps ſome ſhadow as it flies,
But, ere he graſp the ſhade, the graſper dies.
O think not then that beauty's fading flow'r,
Or earthly grandeur's unſubſtantial pow'r,
Or human wiſdom's flatt'ring aid can ſave,
Or ranſom their poſſeſſors from the grave.
Not daring Philip's more audacious ſon
Eſcap'd the tomb, tho' earth was all his own.
Silent is now the tongue which kings obey'd,
Reduc'd to duſt the hand which ſceptres ſway'd.
Poor Cleopatra, queen of all the ſhores,
Where Nile his fertilizing water pours;
Fair was thy form, and vaſt thy ſhort-liv'd ſtate
(Short-liv'd is all the world calls good or great);
Tho' Anthony reſign'd the world, and gave
To ruſt his conqu'ring arms, and bow'd thy ſlave,
Tho' pleaſure op'd her wide-extended ſtore,
And India's treaſures bleſs'd the Egyptian's ſhore:
All, all was vain—the aſpic's poiſon'd bite
Sent thy deſpairing ſoul to endleſs night.
O covet then no help that earth can give,
Aſpire to realms where joys eternal live:
Let earthly pleaſures ne'er thy mind controul;
Nought ſhort of God can ſatisfy the ſoul.
The time is haſt'ning when this world ſo fair
Shall fill with ſmoky volumes all the air,
The ſcenes of earth ſhall greet our eyes no more,
The ſea be dry, and burnt th' extended ſhore.
To hills and rocks in vain ſhall ſinners fly,
But thoſe who live in Chriſt ſhall never die.

ELAKISTOTEROS.

ISAIAH, LVII. 2.

"*He ſhall enter into peace.*"

LET thoſe who walk in paths of ſin,
Declare that all is calm within:
In vain they ſeek a reſting-place,
For conſcience ſays, they know not peace.

Nor

* From a volume of Devotional and Moral Poems, of which the Author has printed only a few copies to diſtribute among his private friends. We are obliged to him for permiſſion to ſelect ſome of theſe poems occaſionally for the advantage of our numerous readers.

Not ſo the man who fears the Lord,
And walks according to his word:
Pardon'd, and juſtify'd by grace,
His ſoul enjoys a ſolid peace.

While ſinners pleaſure ſtrive to find
In things which ſuit the carnal mind;
Their diſappointments ſtill increaſe:—
The world they try, but find not peace.

The righteous, happy in his God,
With pleaſure walks the heavenly road;
There Jeſus ſhows his ſmiling face,
And fills his holy ſoul with peace.

With guilty ſinners 'tis not ſo,
Alas! they do not Jeſus know;
Till they from ſin and folly ceaſe,
Strangers they muſt remain to peace.

May I this precious gift enjoy
Thro' life; and when I come to die,
My ſoul will then in heaven poſſeſs
A long and everlaſting peace.

Coventry. PHILOLATHES.

LINES ON JOHN, IV. 5—10.

AT Jacob's well a ſtranger ſought
His drooping frame to cheer;
Samaria's daughter little thought
That Jacob's God was near.

This had ſhe known, her fainting mind
For richer draughts had ſigh'd;
Nor had Meſſiah, ever kind,
Thoſe richer draughts deny'd.

This ancient well (no glaſs ſo true)
Britannia's image ſhows:
Now Jeſus travels Britain through—
But who the ſtranger knows?

Yet Britain muſt the ſtranger know,
Or ſoon her loſs deplore:
Behold! the living waters flow;
Come, drink, and thirſt no more.

DR. GREGG.

AN ARGUMENTATIVE POEM,

ON THE HABITABILITY OF THE STARS.

BEHOLD! the lofty arched ſkies;
Behold! the ſpacious frame of heav'n,
Where all celeſtial grandeur lies!
Was this for mortals giv'n?

Ethereal flames! ye mental fires!
Who wide ſurvey creation round,
What from our mortal ſearch retires,
Immeaſurable ſpace profound!

Say, was the boundleſs univerſe
(Syſtem involving ſyſtem) made,
Ten thouſand thouſand worlds, to us
Unknown, for pomp, and vain parade,

Or did th' all-wiſe Firſt Cauſe divine,
His moſt ſtupendous works perform;
On this dark atom-world to ſhine,
And man, an intellectual worm.

For man do ſtars and planets roll
Sublime along th' aërial ſpace:
They tell the contemplative ſoul,
They bear, perhaps, a nobler race.

Eternal! infinite art thou!
Incomprehenſive Deity!
Now bright'ning worlds may riſe, and now
Superior beings flow from Thee!

How weak are mortals then! how vain!
And oh! how ſmall is their abode!
A ſpot in heaven's ethereal plain!
And men but inſects of a God!

J. H.

A DECEPTION IN PAINTING,

Said to have been actually exhibited ſome Years ago, by an eminent London Artiſt.

——*Nimium ne crede colori.* VIRGIL.

A Painter once diſplay'd his art,
Whoſe ſkill could ſeeming life impart.
Behold, at humble *diſtance* ſeen,
Exactly drawn, a friar's mien!
A garb canonical he wore,
And ev'ry mark of ſainthip bore;
In attitude of pray'r he ſtands,
Together claſp'd he join'd his hands,
And rais'd them to his troubled breaſt,
Which well his holy zeal expreſt.
With downward eyeshe view'd the ground,
As if oppreſt with grief profound;
Abſorb'd in worſhip—ſee the ſaint,
Devotion's ſelf alive in paint!
But, *nearer* ſtand, and well ſurvey,
The nice deception flies away.
No more an humble form's expreſt,
No more you view a ſaint diſtreſt;
The book you ſaw before him lie,
Now as a *punch-bowl* charms his eye—
Not now in pray'r the ſuppliant ſtands,
A ſqueezed *lemon* fills his hands!
How juſt the portrait here we view;
'Twas meant, O hypocrites, for you.

IOTA.



REV. SAM. LOWELL.

Woodbridge

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SUPPLEMENT

TO THE

Evangelical Magazine,

FOR THE YEAR 1794.

CONVERSION OF A MAN AND HIS WIFE.

[In a Letter to the Editor from the Miniſter of the Church to which they belong.]

AS your monthly publication is deſigned as a vehicle to communicate to the public an account of the gracious operations of the Spirit of God upon the ſouls of thoſe who are made the heirs of divine grace; I beg leave to ſend you the following narrative:

At a little diſtance from Saxmundham, in the county of Suffolk, a woman who had for more than forty years lived in ignorance of God, happened to call one Lord's-day to ſee a female relation, and was perſuaded by her to go to the houſe of God, and hear a funeral ſermon preached for a man whom, a few days before this, the Lord had graciouſly taken to himſelf. The perſon alluded to had, a little before his departure, been made to ſee the vileneſs of his own heart, and the neceſſity of ſalvation by the bleſſed Redeemer; and (to his abundant joy) had been made an heir of the covenant of promiſe. Upon his dying bed, he was entirely compoſed; he could look forward without diſmay. Death, which is looked on by the wicked as the king of terrors, was no more viewed by him as a tyrant, but as a conquered foe. In the courſe of the ſermon much was ſaid concerning the work of God upon the ſoul, particularly as to the entire ſubmiſſion to the divine will, which it had produced in the mind of the deceaſed during the whole of his illneſs. As to his continuance in life, or his departure by death; he deſired the Lord's will to be done, and not his own. In ſome degree perhaps he rather inclined to the choice made by the great Apoſtle of the Gentiles: "Having a deſire to depart and to be with Chriſt, which is far better." The hearing of theſe things brought the poor woman to wiſh, with Balaam,

that "she might die the death of the righteous, and that her latter end might be like his." Directly after the sermon the poor creature was under very deep convictions for sin, the stings of a guilty conscience pierced the inmost recesses of her soul; her language upon the occasion was like the three thousand under Peter's sermon: "What shall we do to be saved?" I met with her a little after she had heard the sermon; or rather she put herself in my path, in order that she might unbosom her mind to me, which was at that time in great agitation. During the conversation she seemed all attention. Before I took my leave of her, I promised shortly to make her a visit, which in the course of a few weeks I put in practice; but as no time was fixed, my coming was rather unexpected. When I approached the house, I did not use the ceremonies of a formal visitor; for no sooner had I given a gentle tap, than I opened the door, and walked in, to the great surprise of the poor woman and her husband. A little before my arrival, the husband had prevailed upon his wife to play a game at cards, but on my going in rather on a sudden, she turned her head to see who was coming in at the door; and no sooner was my person identified, than she threw down her cards and swept them all under the table, and there they lay the remainder of the evening. I could not but smile, to think of the sudden change. The cards, which a little before had been the objects of pleasure, were now thrown down, and even trampled under foot. I had no sooner seated myself, than I began to give vent to my feelings upon the occasion. I made remarks on the cursed and evil nature of sin, together with its deceitful charms, and its dreadful consequences. I then observed the blessedness which attended the religion of Jesus, where it was experimentally received. This I assured them would afford pleasure which the world could neither give nor take away; that it would alleviate the burdened mind, and at all times administer comfort and joy in believing. After I had finished my exhortation, I asked if they would permit me to pray with them before we parted, to which they cheerfully consented. No sooner had I done interceding with the God of all grace, for his blessing upon the family in general, than I found my mind particularly affected for the welfare of the poor man. I directly endeavoured to convince him of our innate depravity and natural propensity to the things which are evil; from the testimony of the Apostle, Eph. ii. 1, 2. I then noticed the nature and necessity of the new birth, as indispensably necessary to qualify us for the enjoyment of happiness.

Having thus, agreeably to my promiſe, paid my viſit, and endeavoured to make it as profitable as poſſible, I returned home. No ſooner was I departed, than the poor man was ſeized with the horrors and diſtreſſes of a guilty conſcience. He attempted to lie down to reſt, but it was all in vain, for the arrows of the Almighty had ſunk ſo deep into his ſoul, that neither ſleep could remove his pain, nor the objects of time divert his attention. During the doleful ſhades of the night, he was like one of old, "full of toſſings to and fro." So powerful was the work of God upon his mind, that nature was nearly exhauſted with exceſſive grief. In the morning he attempted his uſual employ, but it was with the greateſt difficulty he attended to the duties of his ſtation. He now betook himſelf to a throne of grace, to ſeek God's face, and implore his favour: His ſeeking was not in vain, for in the courſe of a few months he found, to his abundant joy, Him whom his ſoul now loveth. Upon the converſion of this man I cannot but make the following remark: If the Lord worketh, who can hinder? when Jehovah teaches, he teaches to profit. That this follower of the Lamb of God now poſſeſſes gifts and graces eminently conſpicuous, is evident from the confeſſion he gave to the church of Chriſt, when he was admitted a member, and from his engaging in prayer ſometimes before two hundred people, to the great aſtoniſhment of thoſe who have heard him. The man and his wife are both joined in Chriſtian fellowſhip. The habitation where they live is a little Bethel. In the morning and evening their tent is like the tabernacle of old, where the incenſe perfumed the holy place. Their children are taught to fear and ſerve the Lord. In a word, they are like Zecharias and Elizabeth of old, "walking in all the ordinances and commandments of the Lord blameleſs."—Can any one ſay the hand of the Lord was not in this?

PLACABILIS.

June 21, 1794.

ON THE SIGHT OF A FAIR HOUSE.

WHAT a goodly fabric is here! Our firſt parents were never ſo houſed. For ought that doth appear they took no more care at firſt for building, than the birds or beaſts did: There were no royal palaces for the ambitious ſpider to weave in; but Nature was the common architect, as well as cook and caterer. A ſhady tree, or the covert of a grotto or cave, ſerved for all lodgers. Man was never ſo happy, nor

ſo

ſo well provided for, as in that condition which we eſteem moſt miſerable, when he had neither clothes to put on, nor houſe to put his head in. If we look to the ſecond edition of the world after the flood, and to the generation of the faithful therein, to Abraham, Iſaac, and Jacob, thoſe heirs of promiſe, they dwelt in tents, and, like the ſun, were carried about in their moveable tabernacles; even in a tranſitory, but heavenly ſtate. But why do I ſpeak of man, or the ſon of man that is a worm? Our bleſſed Saviour himſelf, who was Lord of heaven and earth, by whom all things were made that were made, when he made himſelf man, and dwelt on the earth, was not ſo well accommodated as the meaneſt creatures. The foxes and the birds of the air, they had their holes and they had their neſts; but he had no where to lay his ſacred head: His firſt lodging was in another man's houſe, and his laſt in another man's grave. In the mean time the mighty man, he had the earth, and the honourable man dwelt in it; the earth was his houſe, he was the only dweller, when the God-man (may I ſpeak it with all reverence), our bleſſed Saviour, was no more than a beggar in it. Who then would put an extraordinary value on theſe worldly poſſeſſions, ſeeing they are but the crumbs that fall under the table, of which the dogs have the greateſt ſhare. It is ſaid that the great Apoſtle knew not what he ſaid, when he affirmed, "It is good to be here;" for our true happineſs conſiſts in our not being here. O my ſoul! let the men of the world pleaſe themſelves with *their* portion in this life, and join houſe to houſe and field to field, till there be no place for a neighbourhood about them: But do thou rejoice that this is not thy continuing place; never look to be in a ſettled condition, till thou comeſt to the houſe not made with hands, eternal in the heavens.

How are our vanities heightened, and what vaſt exceſs are we grown to! We build houſes like towns, and towns like counties, when, God knows, contentment may be lodged in a little room.

But what was the reaſon of that plainneſs and homelineſs of thoſe good people of old? Was it becauſe they were ignorant and poor, and had not the wit and ability to be ſuch *magnificent fools* as we are? Certainly, not. Thoſe holy patriarchs were not ſo plainly bred, but that they underſtood kings and courts well enough. They were not indigent perſons, but, according to the way of thoſe times, rich in flocks and herds; they had great families, and wanted not for gold and

and ſilver; but the truth is, they looked for a heavenly country, for a habitation of God's making.

But yet there is no harm in theſe enjoyments. They are things not in themſelves ſimply evil; for then the righteous would have no portion at all of them: Abraham would have been as poor as Lazarus: Neither are they poſitively good; for then the wicked would not have ſo large a ſhare in them: But they are indifferencies, good or bad, according as they are well or ill uſed. The fault is not in the having (or not having), but in the abuſing of theſe things, by truſting in them. The only way to uſe the world as we ſhould uſe it, is to uſe it, as if we did not uſe it.

Well, this is a fair building; but who is within? The maſter ſhould dignify the houſe, and not the houſe the maſter. What a miſerable thing is it to conſider, that for the moſt part, in this corrupt age, great houſes are, in effect, but mere theatres of debauchery and viciouſneſs. Juſtly may theſe houſes ſpue out their maſters and families, that live only to drink and ſpue in them; this is a ſore evil I have ſeen under the ſun, namely, "Riches kept for the poſſeſſors thereof to their hurt."

O my ſoul! never look to be well ſeated in this low vale of tears. Whatever is built here, muſt needs ſink, for want of a ſolid foundation, which this looſe rotten ground will not admit of. There is no foundation ſtandeth ſure but that which is of God. Except he build the houſe, and the houſe be built upon him (upon his bleſſing), it will never be weather-proof. Take example from thoſe feeble folk, that make their houſes in the rock. Build upon that rock, which is Chriſt; and when thine earthly houſe of this tabernacle ſhall be diſſolved, thou ſhalt have "a building of God, an houſe not made with hands, eternal in the heavens."

OBJECTS OF A GOSPEL MINISTRY:

OR,

An Attempt to prove that it is the Duty of Sinners, who hear the Goſpel, to believe it.

UPON no point of divinity, perhaps, are Goſpel miniſters leſs agreed, than upon what is generally termed the Goſpel call. Some aſſert, that men, conſidered in a natural ſtate, are not the objects of miniſterial addreſs. "There is no promiſe made to them," ſay they, "and, conſequently,

no arguments are to be uſed to perſuade them to believe: Nay, that they ought *not to believe*, till they find ſomething diſcriminating in the frame of their mind or tenour of their conduct." Others affirm, that there are promiſes or declarations in Scripture which primarily reſpect men in an unconverted ſtate, and cannot immediately apply to renewed perſons. "Such are thoſe," ſay they, "which relate to regeneration, pardon, juſtification, and adoption; and that it is the duty of a miniſter to make known to them the import of ſuch promiſes; to uſe all ſcriptural and rational arguments; and by the *terrors* of the law, and the *glories* of the Goſpel, labour to prevail with them to comply with what he believes to be their duty." Theſe views, ſo diſſimilar, cannot both accord with the ſcope of divine revelation.

To prevent, if poſſible, miſtakes, as to what is meant, when it is affirmed, that it is the duty of thoſe who hear the Goſpel to believe it, let it be obſerved, that the writer of this is by no means of opinion, that men are required to believe that they are *Chriſtians*, or that Chriſt loved *them*, and gave himſelf for *them*, in particular. As neither of theſe are revealed in the word, they cannot be objects of faith; but are purely matters of experience. Nor is the inquiry about what unconverted men can or cannot do, but about what they ought to do. Moral inability to believe and obey, and obligation to do both, are very different things, and muſt *not* be confounded. If then, it be aſked, what are men bound to believe, who are favoured with the oracles of God, and the miniſtry of the word?—we anſwer, What the Scriptures make known, and what the Goſpel proclaims. God declares in his word, that men are fallen, involved in guilt and miſery; contaminated in the powers of their mind, and corrupted in the members of their body; that there is not the leaſt lineament of the divine image to be found upon them in their carnal ſtate. Theſe are awful truths, of which we have ocular and ſtriking demonſtrations every day—truths, which they who read the word, are bound to believe: And would to God, that all who do read it, or hear it read, did both believe and feel them. It is explicitly declared, that men, whilſt unbelievers, are under the curſe of the divine law, the wrath of God, and liable to eternal torments. It is written, as with a ſun-beam in many places, that they cannot ſave themſelves; that they are dead and without ſtrength; and can, by no human effort, emerge from the ruins of the fall. Theſe are ſolemn and important truths, which they ought to believe. On the other hand, it is clearly revealed in the Scriptures, and publiſhed in the Goſpel,

Goſpel, that their help is laid upon One who is mighty to ſave; that Chriſt has obeyed and ſuffered in the place of guilty men; that he hath magnified the divine law, and made it honourable; endured the puniſhment due to their tranſgreſſions; atoned for their ſins; bruiſed the head of the ſerpent; deſtroyed death, and him who had the power of it; procured the donation of all new-covenant bleſſings, in a way moſt honourable to all the perfections of Deity; brought in everlaſting righteouſneſs for the juſtification of ungodly ſinners who believe in him; that he is able, and willing, to ſave to the uttermoſt, all that come unto God by him; that there is no ſalvation in any other; nor any other name given under heaven among men by which they can be ſaved. May it not be affirmed with great truth and propriety, that it is the *indiſpenſable* duty of all, to whom theſe truths are revealed, to believe them? Should any deny this, we wiſh to know by what law they are exempted. Certainly, not by the law of God; becauſe that obliges men to believe what he ſays, and to do what he requires. Not by the law of faith, the Goſpel of his Son; for that demands credit from all to whom it is preached. Rather, a Saviour being revealed, the law requires thoſe to whom he is made known to believe in him; ſeeing it inſiſts upon obedience to the whole revealed will of God. The contrary ſentiment involves in it the greateſt abſurdity. If there be a rational creature in heaven, earth, or hell, that is at liberty to believe or not believe what God declares, to comply or not comply with what he enjoins, it will be eaſy to prove, that there is another independent Being in the univerſe, beſide Jehovah. For it is capable of demonſtration, that the creature who is not bound to believe and obey God, muſt be independent of him; under no obligation to him; is at liberty to do what he pleaſes; and has no occaſion to give any account of his conduct to the Judge of all the earth. Such a creature God never made. Nor will it infringe upon the power or liberty of God to affirm, that ſuch a creature he cannot make; and, therefore, if there be ſuch a Being, it muſt be a God. Hence it is evident, the ſentiment introduces Polytheiſm, and terminates in downright Heatheniſm, by making gods many and lords many. To free themſelves from the diſagreeable conſequences with which the ſentiment is clogged, ſome affirm, "that although the Goſpel ought not to be preached to ſinners, as ſuch, yet it ſhould be publiſhed in their hearing." But why ought it not to be preached to them? Can any bad conſequences enſue? Is there any danger that too many will believe? or,

that more will believe, than are ordained to eternal life? Thoſe who know what is abſolutely neceſſary to enable men to believe to the ſaving of the ſoul, have no reaſon to fear that that will be the caſe. Chriſt and his Apoſtles were of a very different opinion. When he gave his diſciples their commiſſion, he ordered them to go into all the world, and to preach the Goſpel (not the law, let us mind that) to every creature *. And we find they acted in perfect conformity to their commiſſion. Peter preached the Goſpel to the very crucifiers of the Lord of glory, and called upon them to repent, that their ſins might be blotted out †. Others ſay, "that as the Goſpel is a truth, thoſe who hear it, ought to aſſent to it as a truth; but that no perſonal application is to be made of its promiſes, till there be conviction of ſin, remorſe for it, hatred of it, love to holineſs and things divine." This is far from being an evangelical view of the matter. The Goſpel is not like a piece of well-authenticated news, from ſome diſtant part of the globe, which does not concern us, that we may either believe or not believe, without endangering our happineſs; but a truth, in which thoſe to whom it is preached, are deeply concerned: A truth, upon the right underſtanding and cordial reception of which, depend their preſent and eternal felicity. Beſide, what right or warrant to believe the Goſpel, and to make a perſonal application of its promiſes, do conviction of ſin, remorſe for it, &c. give any one? Theſe are neceſſary, indeed, to diſpoſe men for the reception of it, and the bleſſings exhibited in it, as hunger is neceſſary to incline a perſon to eat. But is the ſinner's right or claim to the promiſe, founded upon ſomething done by him, or ſomething felt within him? If it be, then ſalvation is no more of grace. So that ſome, by ſtudying to avoid what they think inconſiſtent with Calviniſm, or particular redemption, land in the very gulph of Arminianiſm. Should it be aſked, then, What right or warrant have ſinners to believe the Goſpel, and to plead the accompliſhment of its promiſes? we anſwer, The beſt that can be given; the poſitive command of the Sovereign of the univerſe; and the abſolute freeneſs of the promiſes, embarraſſed with no condition to be performed by the guilty creature. The orders of a Maſter, that are lawful or juſt, are always accounted a ſufficient warrant for the ſervant to do what he is commanded. Now, to believe in Chriſt is a thing that is right in itſelf, and what God requires. "This is the work of God, that ye believe on Him

* Mark, xvi. 15. † Acts, iii. 19.

whom

whom he hath ſent *." It is evident from the context, that the perſons, to whom our Lord gave this anſwer, were carnal unconverted men, who followed him, *not* becauſe of the miracles which they ſaw him work, but becauſe they did eat of the loaves, and were filled. If it be inquired, What encouragement have they to believe? It may be replied, The greateſt that can be, the declaration of Him who cannot lie, that he who believes hath everlaſting life; is paſſed from death unto life, and ſhall never come into condemnation. On the other hand, the moſt terrible judgments are denounced againſt unbelievers, and they are threatened with the ſevereſt puniſhments. The wrath of God abideth on him who believeth not. With the viſible church, in every age, God has had a controverſy on account of unbelief. Why did ſo many of the Iſraelites fall in the wilderneſs, and ſo few of thoſe who came out of Egypt, enter the promiſed Canaan? Was it becauſe they were prone to idolatry, and often guilty of it? Was it becauſe they were wicked and abandoned wretches, guilty of the moſt atrocious crimes? Theſe might be, and undoubtedly were, reaſons. But they are not what an inſpired penman aſſigns, who ſays, "Becauſe they believed not God, nor truſted in his ſalvation †." And the author of the Epiſtle to the Hebrews exhorts them to take heed leſt they ſhould fall after the ſame example of unbelief. In fine, if it be not the duty of thoſe who hear the Goſpel to believe, they are not culpable in not believing: So that whatever ſins they are chargeable with, unbelief cannot be placed to their account as a ſin: A ſentiment contrary to the whole current of divine revelation; and which, I think, no man who believes the word will, upon due conſideration, dare to avow.

Among thoſe who are advocates for preaching the Goſpel to ſinners, as ſuch, there is not a perfect agreement about the moſt explicit warrant by which it may be done. Some think "the complete atonement of Chriſt, the ample proviſion made in the Goſpel for periſhing ſinners, and the gracious reception promiſed, are the beſt ground to proceed upon, in addreſſing men in an unconverted ſtate; and for uſing all likely arguments to perſuade them to believe." Others conſider theſe as only encouragements to believe, and think "the faireſt ground on which the ſentiment can be defended, is the kingly office of Chriſt." What has he, as King of Zion, a right to preſcribe and enforce? Rather, what has he enjoined? Has he commanded his miniſters to preach the Goſpel to all

* John, vi. 29. † Pſalm lxxviii. 22.

who

who come within the reach of their voice, and to exhort men to believe in him, and to aſſure them, upon his word, that he who believes ſhall be ſaved, and that he who believes not, ſhall be damned? Theſe are facts which cannot be denied; without denying the plaineſt doctrines of Scripture; theſe being admitted, they ſettle the point at once. So that, in preaching the Goſpel to men on this ground, no inquiry is made about their good or bad diſpoſitions; election, particular or univerſal redemption, come not in view. We act merely according to the poſitive command of the King of Kings, and Lord of Lords. Moreover, it cannot be denied, that thoſe miniſters who are warmeſt in their addreſſes to the unconverted, and moſt liberal in their invitations, are moſt ſucceſsful in the converſion of men. To ſay, "this may be true, and the ſentiment notwithſtanding falſe," is a mere begging of the queſtion. Before this objection can be brought to bear againſt us, it muſt be proved, that the God of truth has ſanctioned and does ſanction error, by making it productive of ſupernatural and glorious effects: A thing which no man, in his right ſenſes, will venture to aſſert. That God may, and does bleſs the miniſtry of men, miſtaken in ſeveral doctrinal points, is granted; but that he bleſſes erroneous ſentiments, for the converſion of men from principle and conduct, is utterly denied.

Should any perſon object to what is advanced above, and think he fully confutes all that has been ſaid, by aſking, "To what purpoſe is it to preach the Goſpel to men in an unconverted ſtate? they are deaf, and cannot hear; blind, and cannot ſee;" ſuch a perſon ought to remember, that the queſtion is not about what men, in the ſtate mentioned, can or cannot do; but about what is their duty. He may, however, receive an anſwer to his interrogation, from Iſa. xlii. 18.

NOSPMIS.

ON THE ABUSE OF TERMS. (No. II.)

IN the offenſive catalogue of terms that are abuſed, I will notice the following. It is uſual with ſome perſons to obſerve, that ſuch a one *has a number of unmerited afflictions.* Theſe words ſeem to convey to the hearer, an impious reflection on the great Diſpoſer of all events, as if he puniſhed innocent perſons; and they betray alſo a groſs ignorance of the evil and demerit of ſin. There are many and great afflictions in

in the world, and man is born to trouble, as the ſparks fly upwards. Scripture and experience confirm theſe things. But where ſhall we find a man that hath not ſinned? If ſuch a perſon can be met with, he may ſay with propriety, that the afflictions he ſuffers are unmerited. No truly good man will dare to ſay, that his troubles, however great they may be, are undeſerved. If any one ever had a plea of this ſort, it was Job, of whom God himſelf witneſſed, that "he was perfect and upright;" and that there was no cauſe to afflict him, yet he did afflict him grievouſly; inſomuch that Job, under the weight of his diſtreſs, made uſe of terms ſomewhat like the phraſe I am cenſuring; for he ſays, that God "multiplied his wounds without cauſe." But theſe words, and many others of a ſimilar nature, we muſt impute to the extreme preſſure of his ſingular ſufferings. The Lord mercifully conſidered them in this light, when he declares, that his ſervant Job had ſpoken the things that were right, concerning him. But, ſurely, any man who ſays of himſelf, or of any other in trouble, that his afflictions are unmerited, charges God fooliſhly: For ſin is ſo great an evil, that it merits all that a ſinner ſuffers in the infernal regions, and therefore it muſt merit all that a ſinful man can ſuffer in this momentary life. Let perſons look to the croſs of Chriſt, and learn the demerit of ſin, and confeſs that God is righteous in all his ways, and holy in all his works, and that he and all men are wicked, ſo that, when God chaſtiſeth,

"His ſtrokes are fewer than our crimes,
And lighter than our guilt." WATTS.

PROBUS.

THOUGHTS ON THE SEALING OF THE SPIRIT.

A REMARKABLE and unuſual variety of opinion may be obſerved in the writings and diſcourſes of good men concerning the *ſeal*, *witneſs*, and *earneſt* of the Spirit; and yet, as each of theſe is in Scripture repreſented to be the happy privilege of every real Chriſtian, one ſhould imagine that the nature of it would be plain and eaſy to all. But the matter has been unhappily embarraſſed. Many have ſuppoſed that the witneſs or ſealing of the Spirit ſignifies ſome *peculiar impulſe* on the mind, or *immediate ſuggeſtion* to the ſoul of a

believer, aſſuring him of his perſonal intereſt in Chriſt *. Others, who think this enthuſiaſtic and dangerous, imagine that it is the *impreſſion of God's image* on the heart, or the poſſeſſion of the graces of the Holy Spirit, which are a divine teſtimony or *witneſs* to the believer's ſafety, and a ſure *earneſt* of his future glory †.

Having lately received much ſatisfaction on this ſubject from the writings of the great and judicious Dr. Owen, I think I ſhall perform an act of real ſervice to the church, by tranſcribing what has been ſo uſeful to me.

" *He who anointed us is God, who hath alſo ſealed us;*" 1 Cor. i. 21, 22. *How* this is done, is declared Eph. i. 13. " *In whom alſo, after ye believed*" (or, " *having believed* ‡"), " *ye were ſealed with that Holy Spirit of promiſe;*" and chap. iv. 30. " *Grieve not the Holy Spirit of God, whereby ye are ſealed to the day of redemption.*" In the firſt of theſe places it is expreſly ſaid, that we are ſealed " *with the Spirit,*" whereby *the Spirit himſelf* is expreſſed as the ſeal, and not any of his operations; as he is alſo directly ſaid to be the *pledge* (or earneſt) of our inheritance: In the latter text the words are (εν ω εσφραγισθητε) " *in whom,*" in and by the receiving of whom, " ye are ſealed." Wherefore no ſpecial act of the Spirit, but only a ſpecial effect of his communication to us, ſeems to be intended.——

" The common expoſition of this ſealing is taken from the uſe of ſealing among men, which is either to give ſecurity to the performance of deeds, &c. or for the preſervation of that which is ſealed. But I am not ſatisfied that ſuch an alluſion is deſigned. And if it be, there are ſo many conſiderations of ſealing, it will be hard to determine which is intended; beſides, it is not ſaid that the Holy Spirit *ſealeth* us, but that we are ſealed *with him*; he is God's ſeal unto us.——

" We may learn the nature of our being ſealed, by conſidering how Chriſt was ſealed by the Father; John, vi. 27. Now this was by the communication of the Holy Spirit in all his fulneſs to him, ſo as to evidence the preſence of God with him, and approbation of him. Thus he was " *declared to be the Son of God, with power, according to the Spirit of holineſs;*" Rom. i. 4. and he was *juſtified in the Spirit*, or by his power, evidencing that God was with him, 1 Tim. iii. 16.——

* See this notion fully confuted in Edwards's Religious Affections, p. 126, &c.

†. See Flavel's Sacramental Meditations, IV.

‡ Πιστευσαντες

" Thus,

"Thus, God's ſealing of believers is his gracious communication of the Holy Ghoſt unto them, ſo to act his divine power in them, as to enable them unto all the duties of their holy calling, evidencing them to be accepted with him, both to themſelves and others, and aſſerting their preſervation to eternal ſalvation. The *effects* of this ſealing are, gracious operations of the Spirit in and upon believers; but the ſealing itſelf is, the communication of the Spirit unto them."

It has been generally conceived that this ſealing gives aſſurance to believers; and ſo it does, though the way whereby it does ſo, has not been rightly apprehended; and therefore none have been able to declare the ſpecial nature of that act of the Spirit, whereby he ſeals us, whence ſuch aſſurance ſhould enſue. But indeed it is not any act of the Spirit in us that is the ground of our aſſurance, but the communication of the Spirit unto us. This the Apoſtle plainly teſtifies, 1 John, iii. 24. "*Hereby we know that he abideth in us, by the Spirit which he hath given us;*" and again, chap. iv. 13. "*Hereby we know that we dwell in God, and he in us, becauſe he hath given us of his Spirit.*" On this one hinge depends the whole cauſe of that aſſurance which believers are capable of. If the Spirit dwell in us, we are his; "but *if any man have not the Spirit of Chriſt, he is none of his.*"

"In the ſame manner is the *Spirit* ſaid to be an *earneſt*, not any work of his upon us, but *he himſelf.* Thus 2 Cor. i. 22. (δους τον αρραβωνα τ̃ς πνευματος) "*the earneſt of the Spirit*"—that earneſt which is the Spirit; and in Eph. i. 14. the Holy Spirit is called the "*earneſt of our inheritance.*"

"Thus alſo we are ſaid to receive *the firſt fruits of the Spirit*; Rom. viii. 23. that is, the Spirit himſelf, as the beginning and pledge of future glory.—

"Theſe are ſome of the privileges which believers enjoy from the Holy Ghoſt as a Comforter. Hereby is their condition rendered honourable, ſafe, comfortable; and their whole inheritance is unchangeably ſecured. No ſimilitude can expreſs the greatneſs of this benefit. It is *anointing*; it is *ſealing*; it is an *earneſt*; and *firſt-fruit*;—every thing, whereby the love of God, and the bleſſed ſecurity of our condition can be expreſſed or intimated unto us*."

ΠΝΕΥΜΑΤΙΚΟΣ.

* The reader may ſee this argument at large in the APPENDIX to Mr. Burder's Abridgment of Owen on the Spirit.

COMFORT FOR GOD'S CHILDREN UNDER THEIR AFFLICTIONS.

AFFLICTIONS ſpring not out of the duſt, they are all allotted by our heavenly Father, who has promiſed that he will make them to work together for our good. The Scriptures deal copiouſly on this ſubject, and furniſh us with ſuch conſiderations as have a tendency to comfort us under all the croſſes to which we are ſubject in this vale of tears. They inform us that afflictions are only fatherly corrections, the fruit of love, and not the effects of anger, for "*whom* the Lord *loveth* he *correcteth*, and ſcourgeth *every ſon* whom he receiveth." If therefore he dealeth with us as he does with all his children, we need not complain of our afflictions. What God doth muſt be eventually good, how evil and bitter ſoever it ſeems at preſent to us. He never corrects his children without a juſt cauſe, although we cannot always perceive it. In ſuch a caſe, however, it is our duty to hold our peace becauſe he doth it, or rather to adopt the language of the Pſalmiſt, "I know, O Lord, that thy judgments are right, and that thou in faithfulneſs haſt afflicted me." But it will more effectually promote our conſolation if we conſider that he will lay no more upon us than we ſhall be able to bear, and will ſuffer no affliction to be of longer continuance than ſhall be abſolutely neceſſary. And thus reſting upon his good word, we may wait his pleaſure for our complete deliverance out of all our troubles.

The ends which God has in view in cauſing his children to bear the croſs; theſe are generally his own glory, our own good, and the benefit that will reſult to others from our example; all which ſhould induce us to bear them patiently, or rather to rejoice, as the Apoſtle adviſes, "when we fall into divers temptations." Paul and Silas in the priſon ſang praiſes to God, and we read that Paul took pleaſure in reproaches and diſtreſſes for Chriſt's ſake. In all which it cannot be doubted but that the chief cauſe of their rejoicing in affliction was the conſideration that their ſufferings were conducive to God's glory and the good of his people, who, ſeeing their patience, and the ſupport they received from above, were greatly confirmed in the truth, encouraged to make an open profeſſion, and ſuffer for righteouſneſs' ſake.

But nothing can more powerfully prevail on our frail natures to drink of the unpleaſant cup of affliction, than the certainty of the benefit that we ourſelves ſhall receive from it.

By

By afflictions trial is made of our ſtrength and weakneſs, our faith and patience in bearing them, and the love we have to God who ſends them. The Scripture repreſents this by the trial which fire makes on gold and ſilver. Speaking of the remnant of his people, who ſhould be preſerved from the general deſtruction, the Lord ſaith, "I will bring the third part through the fire, and will refine them as ſilver is refined, and try them as gold is tried," the effect whereof follows, "they ſhall call upon my name, and I will hear them, I will ſay, It is my people, and they ſhall ſay, The Lord is my God." Thus affliction refines them from the droſs of ſin, diſcovers the reality of grace, and begets in their hearts the full aſſurance of faith.

Afflictions may likewiſe be fitly compared to medicines, for ſo indeed they are to all the children of God, ſovereign means to cure their ſpiritual diſeaſes, inaſmuch as they conſtrain them to hate their ſins, and to be ſolicitous for pardoning mercy and grace to ſubdue them in time to come. When the Apoſtle ſays, "We know that *all things* work together for good to them that love God, to them that are called according to his purpoſe," afflictions muſt be included; but theſe can only produce this effect, by purging them from ſin, which is the ſole cauſe of all our miſery.

In all our troubles our eye ſhould conſtantly be fixed on the help that God has promiſed us in them, and the happy iſſue we ſhall one day experience. We feel our great weakneſs in bearing the croſs, are apt to be full of diſtruſt—think that God will not come with his promiſed aſſiſtance, at leaſt at the time that we expect. The Lord, well acquainted with this frailty of his children, has moſt plentifully provided ſufficient encouragement, made them many exceeding great and precious promiſes to be with them in all their tribulations, to ſuccour them in all extremities, declaring that they ſhall never periſh, but that each hereafter ſhall have cauſe to ſay, "It was good for me that I was afflicted." A. B.

REMARKABLE PROVIDENCE.

A SINGULAR and remarkable providence happened at the houſe of Mr. John Goſs, in Lemon Lane, Manſfield, Nottinghamſhire, in the night between the 2d and 3d days of April 1794. Mr. G. and his family, which conſiſts of ten perſons, having committed themſelves to the divine

protection, went to bed, and fell into a ſound ſleep. Between twelve and one o'clock he awoke, and was remarkably comfortable in his mind, at the thought of awaking in life, and health, and ſafety, and ſurrounded with ſo many temporal bleſſings as himſelf and family then enjoyed. His mind was greatly elevated with meditations on ſpiritual and divine things, and firmly ſtaid upon his God and Saviour: All within was ſerene and quiet.

After a few minutes had elapſed, he thought ſomething made a noiſe, like the falling of ſand upon the teſter of the bed, which was probably ſome of the plaiſtering from the cieling of the room. He next heard a ſudden craſh; on which he inſtantly aroſe, and called to his wife, who was then faſt aſleep by his ſide: She immediately aroſe. A daughter, who was about ſeven years of age, and who was alſo faſt aſleep in the ſame bed, Mr. G. took in his arms; and juſt as they had reached the chamber-door, he looked back, and, to his very great aſtoniſhment, found the bedſtead was gone. It had fallen through the floor of the room down to the ground, a diſtance of between five and ſix yards; and was turned upſide down, and almoſt buried in the ruins of that part of the houſe which fell. This happened in leſs time than a minute from their quitting the bed. In the room above was another bed, whereon a ſerious youth lay, alſo faſt aſleep, He, being awakened by the noiſe of the family's riſing in ſuch hurry and confuſion, and looking up, beheld the ſtars ſhining. Upon this he immediately jumped out of bed. He had no time to reflect on the cauſe of ſo ſtrange and ſudden a ſurpriſe, for his bedſtead was hanging juſt upon a poize two yards above where the other had ſtood, and was prevented from falling near eight yards, only by a baſket which had been put under the bed, and which kept the bed's foot from ſliding. It is probable that the bed had hung in that dangerous ſituation for ſome time before the youth awoke. The gable end of the houſe againſt which the two bedſteads had ſtood, had entirely fallen to the ground. The reaſon of this ſudden and alarming cataſtrophe was this: The owner of the houſe had been ſinking the ground at a little diſtance, to lay a foundation for another, which he is now erecting, and as it now appears, had not left a ſufficient ſpace of ground to ſupport the foundation of that which fell. Beſides, on the day preceding this calamity, a heavy and almoſt inceſſant rain had ſo ſoftened and looſened the ground as to haſten the fall. Such an alarming occurrence ſurpriſed moſt of the people in the town, and conſtrained

ſtrained them to acknowledge that this was a very great and ſingular providence. Though ſeveral pieces of Mr. G.'s furniture were almoſt buried in the ruins, they were dug out without ſuſtaining much damage. When he ſaw that all his family was ſafe (for they all ran down ſtairs in their confuſion without dreſſing themſelves), he ſaid, "that his heart felt ſuch a ſenſation of gratitude and joy, on account of this interpoſition of divine Providence, that if all his furniture had been loſt, he thought he could have borne it with patience and reſignation, or if he had received all the riches in the world, they could not have given him ſuch heartfelt ſatisfaction." To acknowledge and adore the divine Providence is congenial to the Chriſtian character; and eſpecially as all our bleſſings, temporal and ſpiritual, flow to us in that channel. Our ſafety by day or night depends upon the Lord's divine protection, and when any thing ſingular happens, it is our duty with humility and gratitude to publiſh it.

"Dangers ſtand thick through all the ground,
To hurry mortals home."

We know not what a night, an hour, a minute, or a moment, may bring forth. Death ſtands ready at the door to take away our lives. There are many avenues through which we may be called from time, with all its powerful and attractive connexions, into eternity.

"We ſhould ſuſpect ſome danger nigh,
Where we poſſeſs delight."

It has been already remarked that Mr. G. previouſly to going to reſt, had, according to his uſual cuſtom, committed himſelf and his family to God his Saviour by prayer and ſupplication, with thankſgiving. He aſked for protection and ſafety through the enſuing night, and the Lord attended thereto, and perhaps this ſalvation was wrought in anſwer to prayer:

"Prayer is appointed to convey
The bleſſings God intends to give;
Long as they live ſhould Chriſtians pray,
For only while they pray they live."

Whatever thoſe who deny both God and his providence may think of ſuch an occurrence as that we have related, let all who profeſs the religion of Jeſus, acknowledge, admire, and adore the Lord in his wiſe, merciful, and providential diſplays towards them. "For it is not in man that walketh to direct his ſteps, and a good man's ways are ordered by the Lord."

Lord." A ſparrow cannot fall to the ground without the divine notice and permiſſion: And the hairs of the heads of God's people are all numbered. The Lord ſays, they "ſhall never periſh, neither ſhall any pluck them out of his hands." How our Lord will diſpoſe of our lives, liberties, labours, and properties, for the time to come, we know not; let us then cheerfully commit all we have and are to Him, who hath hitherto performed all things well for us. And may this, through divine grace, be the determination of our hearts, that we and our houſes will ſerve the Lord, in offering up our morning and evening ſacrifices, until prayer ſhall be turned into eternal praiſe, and the days of our danger and mourning ſhall be for ever ended.

J. M.

OBITUARY.

A ſhort Account of ſome Particulars relative to the Dealings of God with Elizabeth B—— of Kingsthorpe, who died April 30, 1787, *aged* 16 *Years.*

[N. B. She had been ill about a year and half, much worſe from Michaelmas, eſpecially after being in the hoſpital about ten days in January 1787. I viſited her for about twelve weeks before her death, and had much ſatisfaction in ſo doing.]

I FIND ſhe had frequently had ſome convictions of ſin before her illneſs, though not ſo deep and abiding as afterwards. God had ſo ordered it in his providence, that before we can hope ſhe had experienced a ſaving change, ſhe had been much given to reading, and learning hymns; by which means a great ſtock of materials was treaſured up in her mind, which the Holy Spirit afterwards employed for her conſolation and inſtruction.

The exceeding ſuitableneſs of theſe hymns, eſpecially ſome in which ſhe took moſt delight, was one thing that ſtruck me very much; eſpecially Hart, on Sickneſs in the Supplement; Newton, i. 93. L. H. Collect. cx. 1. and three laſt ſtanzas.

I thought at the very firſt of my converſing with her that the caſe was very hopeful, though my ſatisfaction was greatly increaſed afterwards. I pretty ſoon admired the deepneſs of her convictions; eſpecially the earneſtneſs with which ſhe lamented her having lived ſixteen years in the world without God, without loving and glorifying him.

I found her at firſt greatly concerned about her ſalvation, yet for ſome time conſiderably anxious alſo to recover, hoping and deſiring to be raiſed again. But afterwards ſhe ſeemed more deſirous to depart, and be with Chriſt, and alſo expreſſed a fear leſt ſhe might grow cold and careleſs if ſhe ſhould live, and a willingneſs to die, that ſhe might not be expoſed to any ſuch temptation.

After ſhe had enjoyed great comfort at times, ſhe yet met with many changes, which circumſtance ſtrongly indicated that it was not a mere

blind confidence, arising from some childish notion instilled into her by man, that she should be happier in another world than this. But I had the most satisfactory evidence, that she was really enlightened into the evil of sin, and the way of salvation; and her faith wrought by love to God and his people, and to heaven as a state of perfect purity; and made her patient and submissive under very severe and lingering pains, for she suffered more than most I have seen in affliction, and though often forced to scream out by the violence of the pain, was always disposed to speak well of God, and evidently thought him wise and kind even in his afflicting her.

I had advised her father to note down some of the most remarkable circumstances concerning her, and the expressions which she used to drop from day to day; but while she was living he neglected it, from the great difficulty of finding time then, when she wanted so much attendance, and from a notion that it would be impossible ever to forget circumstances so remarkable, if he deferred it. He is now convinced, however, that it is impossible to remember the particulars of so long a scene of trials and mercies, so as to give any thing like a full account of them, without he had taken the method I recommended, of noting them as they occurred.

The following is a very imperfect sketch of the exercises of her mind, chiefly during the latter part of her illness, given me in writing by her father:

"DEAR SIR,

"I have complied with your request. The deceased had had convictions, at times, for some years, though unknown to us, and saw herself a great sinner, and knew she could never be saved but through the blood and righteousness of Christ; but during her last illness she was made still more deeply sensible of her lost condition by nature, and brought to see a great preciousness in Christ as her only refuge.

"One day, being in great distress, she received great comfort from these lines:

'Abounding sin I must confess,
But more abounding is his grace;
He once vouchsaf'd for me to bleed,
And now he lives my cause to plead.'

"When the doctor came, and gave us no hopes of her recovery, seeing her parents in great distress, she replied, 'Don't grieve, I hope I have a better Physician.' When some of her young friends came to see her, her mother seemed to be much affected at seeing how healthy they were, while her poor child was so afflicted. 'O,' said she, 'don't be uneasy at that, I would not change situations with them.' At times, when in great pain, she would say, 'O! what are all these my sufferings, when compared with my dear Saviour's sufferings?' At times she was in great distress of soul, and often said, 'Oh! how have I spent sixteen years!' One morning, when she first waked, she expressed great joy from these words in Prov. viii. 17. 'I love them that love me, and those that seek me early shall find me.'—'O,' said she, 'I love him, I love him.' At a time when she had been in great distress, one repeated these lines to her,

'The tempter suggests with a roar,
The Lord has forsaken thee quite;
Thy God will be gracious no more——'

She replied, 'He hath told me so many a time, but I know he is a liar from the beginning.' One morning when she waked, referring, I suppose,

poſe, to ſome pleaſant dream ſhe had had in her ſleep, 'O what a glorious ſight have I ſeen, my dear Saviour and his bleſſed angels and glorified ſpirits!' And then crying out, ſhe repeated theſe lines:

'Pardon my ſins, and take me home;
O come, Lord Jeſus, quickly come.'

"On the return of the Sabbath ſhe would often expreſs the longing ſhe had to enter upon a Sabbath of eternal reſt. Being aſked, What ſhe hoped would be her eternal employment? ſhe anſwered, 'Singing praiſes to my dear Saviour with good people, which I dearly love.'

"'O my dear parents,' ſhe would ſay, 'you have been very kind and tender to me, and I love you; but, O my dear Saviour, my dear Jeſus, I love him, I love him above all.'

"At another time, being in great pain of body, and diſtreſs of ſoul, and full of fears, I aſked her, If ſhe would part with her hope? She anſwered, 'No, not for all the world.' Again ſhe ſaid, 'I am ſo full of fears, but my hopes are above my fears; and though my pains are very great, I know the Lord cannot act a wrong part to any of his creatures.' Indeed, ſhe ſeemed at times full of gratitude to the Lord for his afflicting her, and ſaid to me, 'O daddy, I would not have been without this affliction for all the world.' [I heard her ſay this one time when I was preſent.] She would ſometimes talk to her brothers and ſiſters in a very affecting manner. When ſhe ſaw her parents grieve ſhe would reprove them, leſt they ſhould ſin againſt the Lord. 'For,' ſaid ſhe, 'the Lord only lent me to you, for I am only on a viſit here, and muſt return:' Then repeating thoſe lines,

'Pardon my ſins, and take me home,
O come, Lord Jeſus, quickly come.'

Yet though ſhe longed for the time, ſhe begged to wait with patience; but obſerved, 'If it ſhould pleaſe the Lord to ſpare me, and I ſhould ſin againſt him, that would be worſt of all.'

"The enemy ſuggeſting that her afflictions were ſingularly painful, ſhe cried out, 'What a wretch am I! I cannot abide myſelf, to ſin againſt my dear Saviour; I love him, I love him.

'When that moment is come,
He will ſend for us home.'

O what a bleſſed moment will that be! 'I love,' ſaid ſhe, 'the names of Chriſt that he bears, ſuch as Jehovah, Shepherd, and the like.' After Mrs. Ryland's death, how would ſhe rejoice in hope of ſpending an eternity with our honoured Paſtor and his neareſt connexions! 'O,' ſaid ſhe, 'the Lord can anſwer the prayers of a friend, he can make a dying bed ſofter than downy pillows are.'

"The morning before her death ſhe repeated, with great earneſtneſs, theſe words of Mr. Hart:

'Come needy, come guilty,
Come loathſome and bare,
You can't come too filthy,
Come juſt as you are.'

"Being aſked, in alluſion to one of her favourite hymns (in the Olney collection), if ſhe did not

'Feel her mud-wall'd cottage ſhake,
And long to have it fall?'

She

She repeated with evident pleaſure the two following lines, in anſwer to the inquiry:

'That I my willing flight may take
To him who is my all.'

"She was rather delirious a little before her death; but the laſt words ſhe was heard to ſpeak were, 'Come, my dear Saviour, in a minute; come in a minute'——and ſoon after expired."

The Lord liveth (ſays her father), and bleſſed be my rock; and let the God of our ſalvation be exalted; the Lord gave, and the Lord hath taken away, and bleſſed be the name of the Lord!

Hymns deſired to be ſung, very uſeful to her: Newton, iii. 32.---Lady H. Coll. cx. 1, and three laſt verſes---Newton, ii. 75.

Gracious Dealings of God with Maſter G. A. F. Barſs.

ON the 18th of October 1793, G. A. F. Barſs, aged only four years and four months, departed this life, leaving a pleaſing teſtimony of the gracious dealings of God with his ſoul, from the firſt dawn of reaſon to the moment of his departure. As the account was tranſmitted to us by a near relation of the child, we give it to our readers nearly in his own words, which will be a ſufficient apology for ſome defects in the ſtyle, which could not be remedied without injuring, at the ſame time, the ſimplicity of the narrative, which we conceive to be a far greater beauty than elegant expreſſion.

As the parents of this child offered, upon his behalf, many prayers to God before his birth, that he might, like Jeremiah, be ſanctified from the womb; ſo they embraced the earlieſt opportunities of endeavouring to inſtil into his tender mind a knowledge both of himſelf and his Creator. The bleſſing of God accompanying the inſtructions they gave him, they had the unſpeakable ſatisfaction to find their labour was not in vain. At ſo early a period as thirteen months he uſed to liſten with an attention, not common to children of that age, to any thing his father ſaid to him reſpecting ſpiritual things. Indeed, at all times this ſubject would engage his attention; and frequently he appeared ſo pleaſed with it, that it was with ſome difficulty his father could keep him in his arms. Soon after this, his father uſed (inſtead of poiſoning his mind with ridiculous tales, according to the faſhion of the preſent day) to entertain him with an account of the creation of the world, and the formation of man, his being made at firſt holy and upright, and capable of obeying the laws of his Maker—how he became a tranſgreſſor, and what he, together with all his poſterity, were expoſed to, in conſequence thereof—and likewiſe the glorious remedy God himſelf had been graciouſly pleaſed to provide for the ſalvation of him and many of his fallen race; all of which he was exceeding fond of hearing. The hiſtory of Cain and Abel affected him very much, and frequently would he run to his father (taking his ſtool with him to ſtand upon), and entreat him to tell him more about it.

Whenever he had been guilty of any fault, and was threatened with correction, he always ſaid, "My bad heart has done this—my bad heart has done this," repeating it again, "but I hope God will give me a good heart ſoon, and then I ſhall not do ſo any more."

When he was about two years of age he was ſent to ſchool, and it is ſurpriſing the particular notice he took of his ſchool-fellows' actions, and the knowledge he had of what was right, and what was wrong.

That he was early inclined to ſeek the Lord in his ways, the following circumſtance will ſufficiently prove: His father generally retired after dinner to ſpend a few minutes in prayer, and once or twice he took his

dear little boy with him. After this he uſed always unſolicited to follow him, and would even go without a part of his dinner, if he had not finiſhed, rather than be diſappointed.

One day, about ſix months before his deceaſe, he left his play-things, and went to his mother, ſaying, "He was quite tired of this good-for-nothing world, and ſhould ſoon have a good heart, and go to Heaven." At this time he was in perfect health, conſequently no one beſide himſelf could have any expectation that the time of his departure was ſo nigh at hand. But from whatever circumſtance this perſuaſion of his approaching death aroſe, it is evident, from his expreſſing ſo frequently a deſire to have a *good heart*, that he was convinced of the neceſſity of a change paſſing upon him, before he could be admitted into that kingdom, which it is our heavenly Father's good pleaſure to give to every individual of his little flock.

Previous to his illneſs he would ſometimes go to his father, and aſk him to pray with him; and, at laſt, he even deſired that he might be permitted to pray himſelf: And from that time he uſed, in general, to engage in prayer, either before his father began, or after he had ended. In theſe exerciſes the Holy Spirit was pleaſed ſo to help his infirmities, and enable him to make interceſſion, that his father has been aſtoniſhed at the fervour and propriety of his petitions.

After he was confined he was very inquiſitive about Heaven, aſking queſtions continually concerning the inhabitants of that celeſtial city; and one time, when ſome medicine was given him, he obſerved, "he ſhould ſoon be in Heaven, and the doctor could not follow to teaze him there." At another time he aſked his aunt, if "ſhe would go up with him to Heaven?" To which ſhe replied, "If it was the will of God, ſhe ſhould rejoice to go." Recollecting himſelf he immediately ſaid, "But you muſt wait, for we cannot die when we pleaſe." A few hours before he expired he lay for ſome time apparently inſenſible, ſo that his parents expected his diſſolution every moment; but after this he raiſed himſelf up, and told his mother, "he had ſeen the Lord Jeſus Chriſt, and was going to Heaven." Theſe words he alſo repeated to his father, and were the laſt he uttered. Stretching his arm at the ſame time out of bed to ſhake hands with each of his parents, which he did with great compoſure and ſeeming ſatisfaction, he lifted his eyes and hands to Heaven, and bidding an everlaſting farewell to all the things that are ſeen and temporal, he aſcended to join the elevated worſhip of Heaven, the ſociety of angels, and the ſpirits of juſt men made perfect.

Happy Death of Mr. Gundry.

ON Monday the 30th day of June 1794, died at Hackney a Mr. Gundry, who, for ſeveral years, had been a Clerk in the houſe of a Spaniſh merchant. His employment was ſo lucrative, that he ſupported his family very decently, till a decline, brought on, as we underſtand, by living too freely, obliged him to reſign his place. Having lived to the full extent of his income, and no proviſion being made for a time of adverſity, he ſoon experienced the complicated miſery of ſickneſs and extreme poverty, heightened by reflection on his former imprudence. His wife endeavoured to ſupport him and the family by taking in needle-work, and teaching a few poor children; but ſo little could ſhe gain by this means, that, to all appearance, they muſt have periſhed for want, had they not been relieved by the Benevolent Society at Homerton, eſtabliſhed upon the ſame principle as the *Willow-walk Society*, and the *Sick-man's Friend*, for the purpoſe of adminiſtering temporary relief to diſtreſſed

treſſed objects, and conveying religious inſtructions with their pecuniary donations.

When his caſe was firſt preſented to the ſociety, the active members of which, though ſerious, are chiefly poor and illiterate, many refuſed to viſit him, from an apprehenſion that their admonitions would not be favourably received by a man of his ſuperior education, and who had always manifeſted an averſion to religion. In this, however, they were much miſtaken. God, who *chaſtened him with pain upon his bed, and the multitude of his bones with ſtrong pain*, and cauſed *his fleſh to conſume away*, had graciouſly marked him for his own, and had ſo far opened his ears, that he was very deſirous of receiving inſtruction. The perſon who firſt viſited him is a man of deep experience, and well acquainted with the ſcriptures, though totally incapable of reading them. He ſoon perceived, that notwithſtanding Mr. Gundry had never attended to even the external duties of religion, he was ſo deluded as to build his hope upon ſome fancied goodneſs. For when his conduct was objected to him as a proof of his guilt, he confeſſed the application to be juſt, but confidently affirmed, that he had *a very good heart*. The good man excuſed himſelf for contradicting him, but told him, that he was very ſorry to find him in ſuch a ſituation as to give God the lie, ſince the Scripture ſays, *That the heart of man is deceitful above all things, and deſperately wicked.* This important remark ſtruck him ſo forcibly, and left ſuch a deep impreſſion upon his mind, as ended, we truſt, in his ſaving converſion.

From this moment he had an affecting ſight both of the depravity of his nature, and the wickedneſs of his life. Such was his diſorder, that he had no hope of recovery, and as his illneſs increaſed and death approached, his mind became more and more alarmed. Under the influence of ſtrong convictions, he poured out his ſoul to God in prayer, with all the humility of the poor Publican. Self-condemned and ſelf-abhorred, he freely confeſſed that if God ſhould conſign his ſoul to Hell for his iniquities, the ſentence would be juſt; and that if ever he was ſaved, it muſt be by an act of free and ſovereign mercy. Both day and night he was earneſt with God that his ſins might be blotted out for the Redeemer's ſake; and thoſe who viſited him from the ſociety were ſurpriſed at the extraordinary fervour of his mind, and his child-like, teachable diſpoſition. A few weeks previous to his death, the Lord manifeſted himſelf to him in a wonderful manner. So exceeding great was his joy, and every paſſion and diſpoſition of his mind ſo ſweetened by the grace of God, that his wife and friends, though ſtrangers to religion, were conſtrained to acknowledge that God had wrought in him a great and marvellous change.

For ſeveral days before his death, as he lay in his bed, he would be ſpeaking, in the moſt delightful manner, of the Lord Jeſus, and the freſh diſcoveries he had of his love. Triumphing over death, and him that had the power of death, he departed, claſping his hands together, and reſigning his happy ſpirit into the hands of the Lord Jeſus Chriſt, his hope, his truſt, and his ſure foundation.

Mrs. Gundry, deeply impreſſed with a ſenſe of her obligations, waited on the ſociety to return thanks for favours received. To a perſon of the ſociety, who went to inquire into the ſtate of her huſband's mind at the time of his departure, ſhe obſerved, that "if there was ſuch a thing as the new birth, and if any human being ever had really been born again, it was her huſband; for the alteration in his views, his temper, and his enjoyments, was ſuch, as could be effected by nothing leſs than a Divine Power."

A CATALOGUE

OF

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ON

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POETRY.

THE NATIVITY.

BEHOLD with joy th' appointed morn!
Which now ſalutes our eyes,
This day, the Saviour Chriſt was born,
This day, he left the ſkies.

Thus Angels ſang at Jeſu's birth,
(While ſhepherds wond'ring ſtood,)
"Good-will to men, with peace on earth,
And glory be to God."

For lo! at Bethlehem's born this day,
"A Saviour, Chriſt the Lord;"
Let all on earth him worſhip pay,
And be his name ador'd.

Worthy, moſt glorious Lord, art thou,
The higheſt praiſe and love,
Of all who dwell on earth below,
Or ſing in heav'n above.

Let all in heav'n, and men on earth,
Adore thy worthy name,
And on this day, which gave thee birth,
Thy matchleſs praiſe proclaim.

Lombard-Street. MINOR quam MINIMUS.

REFLECTIONS AT THE CLOSE OF A YEAR.

ADORE, my ſoul! that gracious Lord,
Whoſe kind and conſtant care
Hath been thy ſafety, and thy guard,
Thro' this revolving year.

Thro' every path, in which I've trod,
Dangers, unſeen and ſeen,
Have each ſtood thick along the road,
But God my help hath been.

Oft in diſtreſs to Him I cry'd,
My hope was in his word,
In mercy he my need ſupply'd,
And peace, and joy, reſtor'd.

To thy rich mercy, health, and peace,
And every good I owe,
Nor are they yet reſtrain'd, or ceaſe,
But quickly, freely flow.

Why, oh my ſoul! why is this grace,
To thee ſo kindly ſhown?
Not for thy worth, or righteouſneſs,
But Jeſu's ſake, alone.

In his dear name, oh Lord! I pray,
Let bleſſings ſtill abound,
And needful ſtrength for ev'ry day
Of future life be found.

Whate'er thy will, oh! give me grace,
In heart, and life, to be
Devoted to thy worthy praiſe,
And daily live to thee.

And when that ſolemn hour arrives,
Which bids my ſoul remove,
May it with joy aſcend the ſkies,
And live with thee above.

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CHRIST EXALTED.

[*By the Author of "Flowers from Sharon."*]

COME, ye ranſom'd, let us raiſe
To the Saviour ſongs of praiſe,
While from his exalted throne,
Lo! he ſmiles propitious down:
Looks complacent from above;
Reſting in his changeleſs love,
Shedding round eternal grace,
In the beamings of his face.

Once he pour'd a crimſon ſtream,
Wretched captives to redeem;
Sheath'd his flaming ſword of wrath,
Gave his ſoul a prey to death:
Now he lives and reigns alone,
King and Prieſt upon his throne,
Conquers all who dare oppoſe,
Bruiſes all his people's foes.

All our toilſome journey through,
All our pilgrimage below;
He will guide us with his grace,
Till we leave the wilderneſs,
While we, leaning on his arm,
Reſt ſecure from ev'ry harm:
Let us praiſe the tender love,
Which we ſo abundant prove.

We rejoice in lively hope,
Jesus soon will call us up
To the holy, happy choir,
There to sound his praises higher;
There to *perfect* grateful songs,
Fault'ring now upon our tongues;
There through endless years proclaim,
Hallelujahs to the Lamb!

EBEN-EZER.

THE CHRISTIAN SURRENDER.

WELCOME, welcome, dear Redeemer,
Welcome to this heart of mine:
Lord, I make a full surrender,
Ev'ry pow'r and thought be thine,
Thine entirely,
Through eternal ages thine.

Not my own, through thy redemption,
And thy overcoming grace,
Hear the call of ev'ry passion,
Saviour, come and take thy place;
Lord, come quickly,
Here display thy beauteous face.

Thousand, thousand sad reforters,
All th' attendant host of sin,
Will and must become usurpers,
If thyself be not within:
Come, Lord Jesus,
Let thy glorious train be seen.

Set apart this humble dwelling,
Here erect thy throne of state;
Faith and ev'ry grace attending,
Shall around thy footstool wait;
Thou their Sov'reign,
Thou their only potentate.

Known by all to be thy mansion,
Earth and hell will disappear;
Or in vain attempt possession,
When they find the Lord so near.
Shout, O Zion,
Shout, ye saints, the Lord is here.

W. M.

NUMBERS, xxi. 4.

And the soul of the people was much discouraged because of the way.

HOW many and great are the foes
which infest
The way through this world to the Canaan
of rest.
The traveller ever his Lord would obey;
Yet oft is discourag'd because of the way.

Here Satan, the world, and corruption combine,
And try to prevent the believer's design:
They cannot destroy, yet they oft cause delay,
And make him discourag'd because of the way.

When he would do good, imperfections abound,
His graces are weak, and afflictions surround;
Tho' many turn back, yet his soul would not stray,
But still he's discourag'd because of the way.

Yet why should the Christian of Canaan despair?
Or why thus give way to dishonouring fear?
Let him but his *Map* and his *Leader* obey,
Nor more be discourag'd because of the way.

In Christ inexhaustible treasures are stor'd;
And Jesus will suitable blessings afford:
Then why should the pilgrim be fill'd with dismay,
And why be discourag'd because of the way?

Unchangeable love, and omnipotent pow'r,
Will land him ere long on the heavenly shore:
There pleasures eternal will amply repay
For all the discouragements found in the way.

Coventry. PHILALETHES.

THOUGHTS ON HEAVEN.

WHY should I wish to live but Christ to love,
Why fear to die, since Jesus pleads above?
What should have pow'r to tempt continuance here;
But to his praise some monument to rear?
The world's a wilderness, a tearful vale,
And man th' historian of the gloomy tale;
Incessant sorrow like a river flows,
And sighs add strength to ev'ry wind that blows.
Hark! in yon country where my Saviour dwells,
His name the rapturous hosanna swells:
There happiness is found without alloy,
There flows the spring-tide of unmingled joy:
No sorrow there distends the panting breast,
The aching heart there finds perennial rest:
O may I reach this world of boundless joy,
And praise eternal all my powers employ!

IMPROMPTU.

BY A LADY.

VIRTUE has a thousand charms;
Which *Vice* can seldom see;
Till beckon'd by the hand of Death,
Then *Vice* would *Virtue* be.

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Page 11, line 10, read, *of his time.*
—— 14, — 7 from the bottom, read, *Rev.* xix. 13.
—— 23, — 17 from the bottom, read, *mean* by which
—— 33, — 15, for 220, read, 212.
—— 38, — 2 from the bottom, read, world *in.*
—— 40, — 11, leave out *and glory.*
—— —, — 14, read, *to love him.*
—— 46, — 15, read, *O! the.*
—— 60, — 9 from the bottom, read, 1 *John*, v. 21.
—— 105, — 14, read, *if I am not.*
—— 119, — 16, read, *a place of worship.*
—— 145, last line, read, *his loins.*
—— 173, — 2, for *his*, read, *is.*
—— 186, — 17, read, *soldier.*
—— 187, — 6, leave out *by this means.*
—— 199, — 10, for *preach Christ*, read, *bring out your Christ.*
—— 202, — 18, read, *want of Jesus Christ.*
—— 206, — 23, read, *Goods.*
—— 207, — 5 from the bottom, read, *Hoddesden, Herts.*
Page 220, vol. 2. l. 20, for *axel*, read, *ankle.*
—— 233, — 20, read, 1 *Tim.* iii. 16.
—— 235, — 2, read, *the hidden wisdom:*
—— 266, — 16, for *general*, read, *gradual.*
—— 287, — 5, for *commendation*, read, *condemnation.*
—— 300, — 25, leave out *being.*
—— 309, — 12 from the bottom, read, *the mind.*
—— 337, — 23 from the bottom, read, *heart and life.*
—— 365, — 19, for *learning*, read, *leanness.*
—— 376, — 13, read, *Mr. Grimshaw's church.*
—— 382, — 15 from the bottom, read, *raising his arms.*
—— 416, — 15, leave out *to them.*
—— 436, — 2, read, *confirm.*
—— 468, — 9, read, *and wisdom.*
—— — 28, for *Josiah*, read, *Joseph.*
—— 479, — 6, for *an*, read, *as.*
—— 502, — 1, read, for *very vanity.*
—— 509, — 4 from the bottom, read, *meeting.*
—— 520, — 15, for *writers*, read, *writings.*

END OF THE SECOND VOLUME.