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THE Evangelical Magazine for 1795.

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

LONDON,
Printed by and for T. Chapman,
No. 151, Fleet Street.

PREFACE.

WHILST we embrace this opportunity of thanking our numerous Correſpondents for their valuable communications, and of requeſting a continuation of their friendly exertions in a cauſe in which we are mutually intereſted; we have the happineſs to inform them, that our little Pamphlet, ſo much indebted to their kindneſs, has met with a very general and favourable reception among ſerious perſons of various denominations. Should its utility be found to bear any tolerable proportion to the extenſiveneſs of its circulation, we ſhall all have reaſon, indeed, to be thankful that ever we engaged in this labour of love. That ſome good has been done by it, already, is unqueſtionable. The hearts of many aged and pious Widows are, at this moment, rejoicing for the pecuniary ſupport the profits have afforded them; and ſeveral have teſtified, by letter, that they have derived, from the Work itſelf, advantages of a far ſuperior nature.

Encouraged by theſe circumſtances, we deſire to go forward, mingling earneſt prayer with ſtrenuous endeavour; conſcious that the ſucceſs we ſeek is the gift of God, and not the offspring of human effort.

This is not the time for indolence or indifference in our Maſter's cauſe. The Lord of glory and the Prince of darkneſs are more than uſually active. Profligacy of manners every-where abounds. Infidelity, countenanced by pretended advocates for Chriſtianity, and dignified with the high-ſounding titles of candour, rationality, and philoſophy, aſſumes a formidable appearance, walking through the earth with gigantic ſtrides, and threatening the deſtruction of every virtuous principle. Religion, on the other hand, gradually prevails; and the Son of God ſeems to be preparing the courſe of events for her final triumph. For even infidelity itſelf, conſtrained by an influence it denies, renders an important ſervice to the truth it oppoſes. Atheiſm, incapable of diſcrimination, finding Superſtition clothed in a Chriſtian garb, plunges its murderous weapon into the vitals of its own parent, exterminating, in its ill-directed rage againſt the God of heaven, that moſt potent enemy of all goodneſs. In the churches of Chriſt, Party Prejudice lies proſtrate at the feet of Brotherly Love; and Bigotry, univerſally diſowned, and almoſt univerſally diſliked, has no reſidence but in the contracted boſom of a ſolitary few, whoſe chief employment conſiſts in ſnarling at all thoſe who are bent upon doing good, and whoſe hearts God has enlarged.

Under the article of *Religious Intelligence*, in ſeveral Numbers of the laſt Volume, our Readers will perceive that there is a revival of the work of God in ſome parts of America. Our correſpondence in that quarter of the globe is not ſufficiently extenſive to enable us to ſpeak with deciſion on the actual ſtate of religion

religion among the inhabitants of ſuch a vaſt territory. We have reaſon, however, to believe it is not declining, though it has not recovered the energy and beauty it loſt by the diſperſion of many of their miniſters and congregations during the late tedious and calamitous war.

Through the bleſſing of God, the intereſt of religion in our own country may be ſaid to be advancing. The number of faithful miniſters annually increaſes. Other counties, following the example of their brethren in Warwickſhire, begin to aſſociate for the purpoſe of promoting the life of godlineſs in their own ſouls, and diſſeminating the knowledge of Chriſt to the full extent of their influence and abilities. Feeling for the millions of poor Heathens, periſhing in their ſins for lack of knowledge, many wiſh to ſee a Society formed for ſending Miſſionaries among them; and ſome ſteps are actually taking to accompliſh the laudable deſign.

We are credibly informed, that "In almoſt all the towns in Germany, there are Societies eſtabliſhed for ſpreading the Goſpel; and that many of them hold a monthly correſpondence with one at Baſil in Switzerland, which is conſidered as the central one, as it prints nearly all their religious books, and circulates them over Pruſſia and the Empire. Among other writings at this time in circulation, there are two by an eminent and pious divine; one applying the ſecond and twelfth Pſalm to the preſent times; the other, entitled, Conſiderations on the preſent remarkable Epocha, comparing it with the prophecies of the Old and New

Teſtament, and drawing concluſions from them of what muſt ſhortly come to paſs."

After ſo pleaſing an account, we are ſorry to add, that in Holland the aſpect of affairs is not ſo favourable. Even in thoſe congregations where their creeds are unaltered, their conduct is ſuch, that ſcarce a veſtige remains of their ancient piety. This melancholy declenſion our Correſpondent attributes to their inordinate love of money, and their total diſregard of the Sabbath, except in the hours appropriated to public worſhip. Portugal and Spain are ſtill enveloped in the groſſeſt darkneſs. In France things are in too confuſed a ſtate for us to hazard an opinion. Though Popery be there demoliſhed, the country exhibits as deplorable a ſpectacle as the temple of the Philiſtines, where Sampſon and his adverſaries lay overwhelmed in the ſame undiſtinguiſhed ruin.

Upon the whole, ſuch are the preſent appearances of things, that we may ſafely pronounce, there is much to excite hope, to alarm fear, to encourage the ſaints and ſervants of God to the utmoſt diligence, and to bring us all upon our knees before the Father of mercies, in fervent prayer and humble ſupplication.



REV. MATTHEW WILKS.

London.

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THE

Evangelical Magazine,

FOR JANUARY, 1795.

REPENTANCE, CONVERSION, AND DYING EXPERIENCE OF A POOR PROSTITUTE.

[In a Letter from a Clergyman of high reſpectability, and whoſe parochial viſits have been rendered peculiarly uſeful among the poor of his flock.]

REV. AND DEAR SIR,

YOU have ſo repeatedly requeſted that I would tranſmit to you in writing the very remarkable caſe of the poor penitent, whoſe laſt moments I attended in my parochial capacity, and you have expreſſed your wiſhes ſo ſtrongly, that the hiſtory of her wonderful converſion through grace might be made more generally known, through the medium of that admirable publication, the *Evangelical Magazine*, for the comfort of the Lord's people in *general*, and for the encouragement of ſinners in *particular*, that I cannot reſiſt your importunity. Indeed, as I am led to believe, that the memoirs of ſuch characters have a very happy effect, through God's bleſſing, *to lift up the hands that hang down, and to ſupport the feeble knees*, and the extraordinary converſions of notorious ſinners, which now and then occur, ſhould ſeem to be intended, by the divine goodneſs, to this end, I am as much prompted from principles of duty, as from inclination, to gratify your wiſhes in this particular; hoping that the great Diſpoſer of all events may ſo graciouſly direct the publication of it to good, in cauſing the influence of his Holy Spirit to accompany it, that it may terminate to his glory, in awakening others to repentance through Jeſus Chriſt our Lord.

I am verily perſuaded few inſtances have occurred within theſe later ages, which more ſtrikingly have illuſtrated the goodneſs of God, and the ſovereignty of his grace, than that of the perſon, whoſe converſion it was my peculiar happineſs to be an eye-witneſs of, the circumſtances of which I am going to relate. And as the apoſtle Paul (acting as the amanuenſis to the Holy Ghoſt) was commiſſioned to declare, that it was *for this cauſe* he *obtained mercy, that in him firſt Jeſus Chriſt*

might

might shew forth all long suffering, for a pattern to them which should hereafter believe on him to life everlasting; may we not hope that this, and every other renewed instance of his long suffering and patience, are intended as so many patterns of mercy to a sinful and unbelieving world, calling upon transgressors to return, and *to come to the knowledge of the truth, that their souls may be saved in the day of the Lord Jesus?*

From motives of tenderness and delicacy to her surviving relations, I am not permitted to mention her name, neither indeed can this be at all material to the object in view: It will be sufficient to all the purposes intended from the relation of her history to observe, in the outlines of it, that she was one of those unhappy and ever-to-be-deplored characters who live by prostitution. At a very early period, having been seduced from the path of chastity, and the fence of female modesty being once removed, she gave herself up to work *all uncleanness with greediness;* and, from the age of 17 to within a few months preceding her death, which happened in her 32d year, she had lived in a state of the most abandoned profligacy.

When I was first called to visit her, I found her in the last stage of an atrophy and consumption, most probably induced from the effects of her intemperance and debauchery. The poor creature had, it seems, long struggled, amidst the conflict of various passions, of shame and fear and distrust, mingled with the most earnest desires, to find some means of grace, before she could summon sufficient fortitude to send for a minister to that purpose. But, in proportion as her illness increased, the burden of sin becoming more and more intolerable, the distresses and agonies of her mind pressing harder upon her, the approach of death, judgment, and eternity opening in full prospect before her, and swelling in magnitude and awfulness at every renewed view, and, above all, no doubt, the blessed Spirit of a compassionate God, operating, by his gracious influence, to lead her heart to repentance—these awakening causes triumphed over every other consideration, and, in earnestness hardly to be described, she desired that I might be sent for. It seems that I was particularly chosen to this office, from a circumstance which had taken place a few months before. I had, at that time, been engaged in my daily duty of visiting the sick, in attending the last moments of a man who kept a house of ill fame, with whom at that season this woman lived; and (as she afterwards informed me) she had then contrived to render my visits to him profitable to herself. For though, at that period, she was actually engaged in the very career of all her sinful courses, and

lived

lived in his house for the very purpose of prostitution, yet she always watched the moment of my approach, and, hastening from her loose companions, she would hide herself in a room adjoining to the sick man's, where the thinness of the partition favoured the opportunity of hearing all that passed unperceived, and, with floods of tears, and in the most poignant agony of mind, would pour forth her soul in prayer to God.

The scene which presented itself before me at my first interview with this poor Magdalene, was, I think, the most powerful arrest upon my feelings I ever experienced—it baffles all the powers of my pen to describe. Pourtray to your imagination, my dear Sir, a dying woman, with just life enough to speak, under the impression of the quickest sensibility her sinking frame could sustain, confessing, with every aggravating circumstance she could recollect, the iniquities of her life; awed by no consideration of fear or shame to conceal or keep back the whole truth, seeking no palliation, studying not to extenuate, or throw a covering over, transgressions which she had committed, but very evidently feeling in the heart what she openly proclaimed with the mouth, that she was *the chiefest of sinners*. Your mind may probably furnish you with suitable images, so as to give you some idea of what this affecting scene afforded; but to describe it as it really was, is impossible. Never shall I forget the manner with which she addressed herself to me, after she had gone through the melancholy tale of her life—methinks her form is now before me. With a look of the most exquisite distress, at once expressive of hope and fear, and a thousand anxieties, she directed her dying eyes towards me, and said, *Can there, Sir, do you think, be any mercy for such a wretch as I am?* You may readily suppose what answer I gave to this most interesting question, and how eagerly I sought, by a faithful representation of *the truth as it is in Jesus*, to pour balm into her distracted mind. With a number of quotations from the Gospel, which represents Jesus as the Saviour and the friend of sinners, and of the express purpose for which he came, *not to call the righteous but sinners to repentance*, I endeavoured to sooth and comfort her spirits; and I could perceive a gleam of hope brightening up her saddened countenance as I dispensed to her the divine cordials from the sacred promises. But how was my astonishment awakened, when, proceeding from *general* promises of revealed truths to make application to her *particular* case, by leading her into a brief view of the doctrine of the fall, and man's utterly lost state before God, with the design of the Redeemer in the scheme of salvation; she fre-

quently anticipated my account, and gave me every now and then proofs that she was no stranger to the great subjects of which I spoke. I could not help expressing my surprise how a person in her unhappy way of life should have been brought to the knowledge of these truths; and this opened a new source of grief in her mind, and brought many tears from her eyes. Her parents, she told me, had early taught her principles of piety, and, no doubt, had seasoned their instructions with fervent prayers to God for his blessings upon them; but her sinful course of life had tempted them to fear all was fruitless, and they had left the world (for, as well as I can recollect, they had both been dead some years), lamenting the inefficacy of their supplications to God for their graceless child. How ought the sequel of this sinner's history to teach parents to pray without fainting, and never to restrain prayer before God! How many prayers, offered up by serious and regenerated believers for their ungodly children, have been answered years after the humble petitioners have been gathered to their fathers! And what examples are there now in heaven, among the redeemed of the Lord, of the children of the faithful recovered through almighty grace, as brands from the fire, whose seemingly unpromising conduct suppressed every hope, and caused the parents to descend with sorrow to their grave!

The delight with which the poor woman listened to my relation of the Redeemer's love in the salvation of sinners, and his own most precious promise, that *all who came to him he would in no wise cast out*, the fervency with which she united with me in prayer, and the very great earnestness of her importunity when she begged of God that *the blood of Christ might cleanse her from all sin*—these were all very pleasing considerations to encourage me to hope that a spirit of grace was poured out upon her from the Lord.

But what I would beg most particularly to mention, as more eminently calculated to give this assurance, that her contrition was sincere, and the sorrow she expressed arose from *his* power in the heart, *who was exalted as a Prince and a Saviour for to give repentance and remission of sins*, was the effect which manifested itself in her most abounding and ardent faith in the Redeemer's merits and atoning blood. That great Being, who had poured *a spirit of grace and supplication* into her heart, and led her *to look on him whom she pierced, and mourn*, had given her also to believe on him to everlasting life; for no sooner had I brought before her the evidences of the Redeemer's love to poor self-condemned sinners, and proved

proved that to ſave all ſuch was the great motive of his miſſion, than ſhe was enabled to rejoice in the conſolation, and *to have a good hope through grace:* And this you know, my dear Sir, could come from no other ſource than from the immediate teachings of the bleſſed Spirit. It is his peculiar gracious work.

If it would not be conſidered rather digreſſing from the immediate ſubject of this memoir, I would beg to throw in an obſervation upon this point, which probably, through the divine bleſſing, might be attended with beneficial conſequences upon occaſions of a ſimilar nature, in enabling the friends of dying perſons to form a more clear and accurate deciſion of the operations of the Holy Ghoſt. I have found, in the courſe of my attendance upon the ſick, a great variety of caſes, which required the cloſeſt examination before a right calculation could be framed upon this moſt intereſting point. I hope I ſhall be doing no unacceptable ſervice, for the information of ſuch as may deſire every poſſible help upon occaſions of this nature, to ſtate the doctrine ſomewhat more clearly.

Convictions of ſin, which are induced from the teachings of the bleſſed Spirit, have, it muſt be confeſſed, ſeveral diſtinguiſhing particularities to denote them from that diſtreſs of mind which is the mere effect of a foreboding and alarmed conſcience; and in nothing perhaps more ſtrikingly than in this one inſtance. He, who is under the ſtings of a guilty conſcience only, and awakened with the proſpect of death, will be ſaying, and ſeeking for, every thing he can, by way of extenuating his paſt miſconduct; whereas the ſoul under divine convictions, aims at no palliative, ſeeks no excuſe, but feels, as the Apoſtle did, the full truth of that declaration, *the chiefeſt of ſinners.* Theſe eſſential diſtinctions between the operations of the ſpirit of grace in the heart, and the alarms of guilt only ariſing in the ſinner's mind, will ſometimes afford the opportunity of diſcerning that *godly ſorrow induced by the wiſdom which is from above*, and *working repentance to ſalvation not to be repented of*, from that *ſorrow of the world* which cometh from *the wiſdom that is beneath*, and *working death*.

But in that *other* operation of the bleſſed Spirit which leads the convinced ſinner on, when mourning over a corrupt and loſt nature, to behold *the Lamb of God*, as an all-ſufficient ſacrifice, *taking away the ſins of the world*—here we are furniſhed with more clear and deciſive marks, and can more plainly trace the footſteps of his divine labour. For as *no man can ſay that Jeſus is the Lord but by the Holy Ghoſt*, wherever we

diſcover certain and unequivocal teſtimonies of this kind, wherever we find a moſt ſteady, unalterable, and depending faith upon the merits and atonement of the Redeemer, as the ſole means of juſtification before God, a penitence, accompanied with this principle, becomes a more certain evidence of the ſpirit of grace in the heart, and furniſhes more pleaſing aſſurances concerning the ſtate of the ſoul; *and all men that ſee it may ſay, This hath God done; for they may perceive that it is his work.*

At this diſtance of time (for it is now near ten months ſince her death) I cannot recollect, with that exactneſs and preciſion with which all relations of this ſolemn nature ſhould be repeated, ſo as to give you, in her own words, the very ſtrong teſtimonies with which this penitent made profeſſion of her faith, and her abiding dependance upon Chriſt for ſalvation; but it was aſtoniſhing to conceive to what extent and with what power this long-loſt ſinner was enabled to exerciſe an unſhaken faith in the Redeemer. From my firſt interview with her to the time of her death, through an interval of about thirteen days, her teſtimony was invariable, ſteady, and unſhaken; ſhe ſeemed indeed to have gone on in a progreſſive increaſe *of joy and peace in believing* from the firſt hour ſhe expreſſed her hopes of forgiveneſs.

The day of her death, finding her ſtrength almoſt exhauſted, and her ſpeech ſo low as ſcarcely able to be underſtood, I queſtioned, with ſome degree of anxiety, whether her confidence in the Redeemer's merits was the ſame? and ſhe ſeemed to reprove me for the apprehenſion, and gave me to underſtand that ſhe waited for the glorious moment to begin the ſong of Moſes and the Lamb; and, as I found afterwards from thoſe who were with her when the hour came, ſhe departed under a full perſuaſion of happineſs, through the precious blood of the Lord Jeſus Chriſt.

I confeſs to you, my dear Sir, very freely, and without the ſmalleſt reſerve, that, in all the courſe of my miniſtry (and I have had no ſmall exerciſe of this kind, in viſiting the ſick of a large and populous pariſh for near twenty years), I have never yet ſeen an inſtance at all approaching to it, for diſplaying the freedom and ſovereignty of God's grace in the recovery of ſinners. And when I contraſt it with the proud, haughty, and ſupercilious character of thoſe ſelf-ſufficient and ſelf-righteous phariſees we meet with every day, I feel the force of our Saviour's ſentence moſt awfully fulfilled, *Publicans and harlots go into the kingdom of God before you.*

I have

I have ſtated the circumſtances of the caſe ſimply as they have appeared, and have only to lament, that I did not make any written memorandums, in order to have drawn it more accurately, particularly of the poor woman's expreſſions, for ſome of them were wonderfully ſtriking. I remember indeed among other things, ſhe told me, that ſhe had felt early convictions of her conduct, and which more or leſs accompanied her through the whole of her ſinful life. "Many many times, Sir," ſaid ſhe, "have I drowned myſelf in drunkenneſs, to drive away reflection, and to deaden ſomething which ſeemed to call me to repent."

Is not this indeed a brand plucked from the fire? How are the words of the Prophet verified in all ſuch inſtances of his grace: *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can ſtay his hand, or ſay unto him, What doeſt thou?*

Oh! that the careleſs and unawakened, who read this, may be induced from it to attend *the things that make for their everlaſting peace before they are for ever hid from their eyes! How does the Lord wait, that he may be gracious unto you! and therefore he will be exalted, that he may have mercy upon you; for the Lord is a God of judgment; bleſſed are all they that wait for him!*

AN ADDRESS

To Chriſtian Miniſters, and all other Friends of Chriſtianity, on the Subject of Miſſions to the Heathen.

DEAR BRETHREN,

THE Addreſs, which appeared in the Magazine of laſt September, on the ſubject of ſending miſſionaries to preach the Goſpel among Pagan nations, ſeems to have awakened conſiderable attention. Many acknowledge the deſirableneſs of the object, ſome lament with tears its having been ſo long neglected, and numbers only wait with anxiety for an opportunity of exerting themſelves in ſo glorious a cauſe.

That ſomething may be done *with effect*, it is hoped that not only Evangelical *Diſſenters* and *Methodiſts* will be found generally diſpoſed to unite in inſtituting a *Society* for this expreſs purpoſe, but that many *members of the eſtabliſhed Church*,

Church, of evangelical ſentiments, and of lively zeal for the cauſe of Chriſt, will alſo favour us with their kind co-operation. Indeed, the promotion of union and friendly intercourſe, among Chriſtians of different denominations, at home, is one of the happy effects which will immediately flow from an inſtitution of this nature.

In order to the organization of ſuch a ſociety, it has been propoſed that a *general meeting of miniſters* ſhould be held in London, early in the enſuing ſummer. In the mean while, that ſuch a meeting may be brought forward with advantage, it is earneſtly deſired that miniſters and others, who favour the deſign, would immediately begin to *exert* themſelves in their particular ſpheres.

It may be aſked, *What can be done?* In anſwer to this proper inquiry, the following *hints* are humbly ſuggeſted:

Let each individual, who is affectionately zealous in the cauſe, take every proper opportunity, by converſation and by letters, to endeavour to communicate the ſame ſacred fire to others. Let him try to impreſs his friends not only with the general importance of this buſineſs, but with the idea of its being practicable and expedient, in concurrence with others, to do ſomething in it *now*. And where the force of argument ſeems to take effect, let him farther endeavour to perſuade his friends to come forward with pecuniary ſupport to this laudable deſign. By all the methods which a prudent and ſpirited zeal can ſuggeſt, let him make up as large a liſt, as poſſible, of reſpectable names and ſubſcriptions. Proceeding in this manner, it is impoſſible to ſay what extenſive ſucceſs may ſoon follow the exertions even of a few individuals. To ſuch as ſhall ſubſcribe, it may not be amiſs to hint the impropriety of diminiſhing their former liberality to other religious inſtitutions, in order to extend it to this new deſign. The Lord does not approve of "Robbery for burnt offering." What is given, ſhould either be ſaved from ſome article of unneceſſary expenditure, or taken from what would otherwiſe be laid up in ſtore.

By ſuch efforts as theſe, a Chriſtian may engage the ſupport of his friends in behalf of this important enterpriſe; but, let it never be forgotten, that it belongeth to "Him who hath the key of David, who openeth and no man ſhutteth, to open a great and effectual door," for the propagation of his Goſpel. To Him, therefore, let every eye be directed. The great mean of obtaining his bleſſing on our benevolent exertions, is *prayer*. Perhaps God's putting it into our hearts to engage in this excellent deſign, is in anſwer to the prayers of many

many of his people, for a ſeries of ages. Let us therefore take encouragement to ſtir up ourſelves, and others in our ſeveral connexions, to *extraordinary prayer* for the pouring out of the Spirit from on high, to direct and proſper this great undertaking! For this purpoſe, the laudable example of our brethren in Warwickſhire may be worthy of general notice, who have ſet apart the firſt Monday of every month, at ſeven o'clock in the evening, as a ſeaſon of *united prayer* for the ſucceſs of ſuch attempts to ſpread the Goſpel through the world. "Ye that make mention of the Lord, keep not ſilence; give him no reſt till he eſtabliſh and make Jeruſalem a praiſe in the earth."

Already has divine Providence begun to ſmile on this infant deſign. In the Evangelical Magazine for November, one gentleman promiſes 100l. to the Society as ſoon as it is eſtabliſhed, and 500l. more are promiſed by another gentleman for the equipment of the firſt ſix miſſionaries to the South Sea Iſlands. The warmeſt gratitude is due to theſe two generous friends of the Chriſtian intereſt in Heathen lands, and their animating example is worthy of being held up to general imitation. Though a Thornton is gone, we rejoice to think, that the lively efficient zeal of that great Chriſtian philanthropiſt is not extinct, but warms the breaſts of others, and prompts them to the ſame noble and ſtrenuous exertions.

But the ardour of our joy is ſomewhat damped by the oppoſite conſideration, that, even among ſerious and opulent profeſſors of religion, *ſome* are to be found of a timid, cold, contracted ſpirit, who loſe all their zeal in a falſe prudential delicacy; and who are ever crying out, "A lion is in the way," when any benevolent ſcheme is projected, ſo arduous and extenſive as this before us!—With ſuch an object in view, obſtacles and oppoſition are to be expected; but what difficulty preſents itſelf in this caſe, but which by ſovereign grace hitherto has been, and may ſtill be, ſurmounted? Even the temper of the times, which ſome would inſinuate as unfavourable to our views, is, however ſpecious, no valid objection. That divine oracle is a ſufficient reply, "He that obſerveth the winds will not ſow." Beſides, the faithful page of hiſtory tells us, that times of the moſt gloomy and unpromiſing aſpect have, by the wiſdom and power of the great Head of the Church, "rather tended to the furtherance of the Goſpel." Was it not in the reigns of Tiberius, Caligula, and Nero, that "ſo mightily grew the word of the Lord and prevailed?"

What remains then, but that, laying aſide all excuſes, we put our hand to the work with vigour and ſpeed? Perhaps, ſome wiſh to wait till they ſee their ſeniors go before them; but this is a falſe modeſty. Procraſtination argues a torpid indifference. To be "*forward* to every good work" ranks high both as a miniſterial and Chriſtian virtue. Life's contracted ſpan will ſoon be over, and with it, all opportunities of "ſerving the will of God in our generation," or "ſeeking the profit of many that they may be ſaved." Every argument that recommends the object at all, tends alſo to ſtimulate to inſtant exertion. The glory of God, the conſtraining influence of redeeming love—the deplorable condition of countleſs millions, who never heard of the great ſalvation, and "are ready to periſh for lack of knowledge"—our awful reſponſibility for the uſe we make of the privileges and talents entruſted to us—and finally, the exalted honour and felicity awaiting thoſe who "ſhall have turned many to righteouſneſs"—are conſiderations which ſhould ſurely prove powerful incentives to ſpeed and diligence in this noble deſign.

It is pleaſing to anticipate the wide-extended happineſs of Heathens, when converted to Chriſt, and brought "to know the joyful ſound;" an anticipation, which, by the ſmiles of Heaven attending our endeavours, we may by and by ſee partly realized. As yet, it is but matter of prayer and contemplation; but if many hands ſet early to the work, who knows but before we ourſelves are numbered with the dead, we may have cauſe to adopt that gratulatory, triumphant ſong of the Apoſtle, "Now, thanks be to God, who always cauſeth us to triumph in Chriſt, and by us maketh manifeſt the ſavour of his knowledge, in every place." (2 Cor. ii. 14.)

Yet a little while, and the latter-day glory ſhall dawn and ſhine with a reviving ſplendour, when, according to the predictions of the infallible word, "The knowledge of the Lord ſhall cover the earth, as the waters cover the ſea: His name ſhall endure for ever: His name ſhall be continued as long as the ſun: Men ſhall be bleſſed in him, and all nations ſhall call him bleſſed!" Amen!

December 4, 1794. Your's, &c.

P. S. If miniſters, or any other perſons, who wiſh to ſee ſuch a Society formed, would be pleaſed to make immediate application to their acquaintance, and endeavour to aſcertain the number of thoſe who are diſpoſed to encourage ſo laud-

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able an undertaking; notice will be given in the Evangelical Magazine, in the courſe of a few weeks, to whom the names of ſuch perſons may be forwarded.

DEGREES OF GLORY, PROPORTIONED TO WORKS OF PIETY,

Conſiſtent with Salvation by Grace alone.

MR. EDITOR,

A CONSTANT READER of the Evangelical Magazine for September laſt, p. 376, approves of ſeveral obſervations which were made on the parable of the Unjuſt Steward, but wiſhes me to ſhow more particularly the conſiſtency of ſpiritual and eternal bleſſings being beſtowed as a reward of 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. I conſider the above as an intereſting inquiry, and ſubmit the following as an anſwer:

In the firſt place, it ſeems proper a little more fully to eſtabliſh the ſentiments themſelves. Whether we can perceive their conſiſtency, or not, they manifeſtly appear to be taught in the Holy Scriptures. The ſame divine writers who teach the doctrine of ſalvation by grace alone, teach alſo that eternal life will be conferred, as a *reward*, on thoſe who have ſerved the Lord with fidelity, and ſuffered for his ſake in the preſent world. *Bleſſed are they who are perſecuted for righteouſneſs ſake; great is their reward in heaven.* In the addreſſes to the ſeven Aſiatic churches, eternal life, under various forms of expreſſion, is promiſed as the *reward* of thoſe who ſhall overcome the temptations and perſecutions of the preſent ſtate. Nor is it a mere promiſe of eternal life *in general* to thoſe who ſhall overcome; but of a reward according to the deeds done in the body. This ſubject will appear with the fulleſt evidence if we conſider the nature of that enjoyment of which the heavenly ſtate will conſiſt.

Firſt, Heavenly bliſs will greatly conſiſt in our being *approved of God.* There is a day approaching, when *God will bring to light the hidden things of darkneſs, and make manifeſt the counſels of the heart; and then ſhall every man have praiſe of God.* 1 Cor. iv. 5. That which Enoch had on earth, all God's faithful ſervants ſhall have in heaven, a *teſtimony that they have*

pleaſed God: And a heaven it will be of itſelf! But it is impoſſible that all good men ſhould partake of this ſatisfaction in an equal degree, unleſs they had all acted in this world exactly alike.

Secondly, Heavenly bliſs will conſiſt *in the exerciſe of love, ſupreme love to God:* And if ſo, the more we have done for him, the more our hearts will be filled with joy on the remembrance of it. The ſame principle that makes us rejoice in his ſervice here, will hereafter make us rejoice that we have ſerved him; and as love here makes us glory even in tribulation if God may but be honoured, ſo there it will make us rejoice that we were counted worthy to ſuffer ſhame for his name's ſake. It is thus our preſent light afflictions work for us a far more exceeding and eternal weight of glory; and thus, by labouring and ſuffering in his cauſe, we *lay up treaſure in heaven*. All this ſuppoſes that, unleſs we had equally laboured and ſuffered for God in this world, we cannot equally enjoy him in the next.

Thirdly, Heavenly bliſs will conſiſt in aſcribing glory to God and the Lamb, Rev. v. 12. But this can be performed only in proportion as we have glory to aſcribe. He that has done much for God has obtained more crowns, if I may ſo ſpeak, than others; and the more he has obtained, the more he will have to caſt at his Redeemer's feet. When we hear a THORNTON, a HOWARD, or a PAUL, acknowledge, *By the grace of God I am what I am*, there is a thouſand times more meaning in the expreſſions, and a thouſand times more glory redounds to God, than in the uttering of the ſame words by ſome men, even though they may be men of real piety. The apoſtle of the Gentiles ſpeaks of thoſe to whom he had been made uſeful as ſuch who would be his *joy and crown* another day. But if there were not different degrees of glory in a future ſtate, every one that enters the kingdom of heaven, yea every infant caught thither from the womb or breaſt, muſt poſſeſs the ſame joyful recollection of its labours, and the ſame crown as the apoſtle Paul. The ſtating of ſuch a ſuppoſition is ſufficient to refute it.

Fourthly, Heavenly bliſs will conſiſt in exploring the wonders of God's love to us. Now ſpiritual knowledge expands the ſoul ſo as to render it capable of containing more than it would otherwiſe do. Every veſſel will be filled, as ſome have expreſſed it; but every veſſel will not be of equal dimenſions. Abraham, Iſaac, and Jacob, are repreſented as conſpicuous characters in the kingdom of heaven, with whom it will be a bleſſedneſs to ſit down in communion. Peter, Paul, and other

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ſuch eminent characters, are prepared for a greater degree of enjoyment than Chriſtians in common.

Some have objected againſt this doctrine, that we are all loved with the ſame love, purchaſed by the ſame blood, called by the ſame calling, and heirs of the ſame inheritance, and therefore it may be ſuppoſed ſhall all poſſeſs it in the ſame degree. But if this reaſoning would prove any thing, it would prove too much, *viz.* that we ſhould all be upon an equality in the preſent world as well as that which is to come: For we are now as much the objects of the ſame love, purchaſed by the ſame blood, called by the ſame calling, and heirs of the ſame inheritance, as we ſhall be hereafter. But if theſe things be conſiſtent with the greateſt diverſity in this life, there is no concluſion to be drawn from thence, but that it may be equally ſo in that to come.

What remains is, that we prove the conſiſtency of this doctrine with that of ſalvation by grace alone. If the doctrine of rewards implied the notion of *merit*, or *deſert*, the inconſiſtency of the one with the other would be manifeſt. Man, even in his pureſt ſtate, could merit nothing at the hand of his Creator, ſince the utmoſt of what he did, or could do, was his duty: Much leſs is it poſſible for fallen guilty creatures to merit any thing at the hand of an offended God, except it be ſhame and confuſion of face. But no ſuch idea is included in the doctrine of rewards; which is only deſigned to encourage us in every good word and work, and to expreſs Jehovah's regard to righteouſneſs as well as his love to the righteous.

In the *firſt* place, Rewards contain nothing inconſiſtent with the doctrine of grace, becauſe thoſe very works which it pleaſeth God to honour are the effects of his own operation. He rewards the works of which he is the author, and proper cauſe. He who *ordains peace for us, hath wrought all our works in us.*

Secondly, All rewards to a guilty creature have reſpect to the mediation of Chriſt. Through the intimate union that ſubſiſts between Chriſt and believers, they are not only accepted in him, but what they do is accepted, and rewarded *for his ſake.* The Lord had reſpect to Abel, *and to his offering*; and we are ſaid to *offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.* As there is no ſin ſo heinous, but God, for Chriſt's ſake, will forgive it, no bleſſing ſo rich but he will beſtow it, ſo there is no ſervice ſo ſmall but he will reward it. A cup of cold water given to a diſciple for Chriſt's ſake will inſure a diſciple's reward.

Thirdly,

Thirdly, God's graciouſly connecting bleſſings with the obedience of his people ſerves to ſhow not only his love to Chriſt, and to them, but his *regard* to *righteouſneſs*. His love to us induces him to bleſs us; and his love to righteouſneſs induces him to bleſs us in this particular mode. An affectionate parent deſigns to confer a number of favours on his child, and in the end to bequeath him a rich inheritance. He deſigns alſo to have his mind ſuitably prepared for the proper enjoyment of theſe beneſits. He therefore, in the courſe of his education, ſtudiouſly confers his favours by way of encouragement, as rewards to acts of filial duty. He gives him a new garment for this, and a watch for that: For his attention to the flocks and herds he ſhall have a ſheep or a cow that he ſhall call his own; and for his aſſiduity in tilling the ſoil, he ſhall have the product of a particular field. It is eaſy to perceive in this caſe, the father does not conſider theſe things as properly the child's due, upon a footing of equity; but being diſpoſed to give, his wiſdom induces him to give in this manner for the encouragement of diligence and filial duty. It is thus that our heavenly Father gives grace and glory. It is thus that *finding* is connected with *ſeeking*, *forgiveneſs* with *confeſſion*, *juſtification* with *believing*, and *crowns of glory* with *overcoming*. It is thus, as well as by the atonement of Chriſt, that *grace reigns in a way of righteouſneſs unto eternal life*. Thoſe who at the laſt day ſhall be ſaved will be ſufficiently convinced that it is all of grace, and that they have no room for glorying but in the Lord; while on the other hand, the moral government of God will be honoured, the equity of his proceedings manifeſted, and the mouths of ungodly ſinners ſtopped, while the Judge declares in the face of the univerſe concerning the righteous, *Theſe ſhall walk with me in white, for they are worthy*.

GAIUS.

THE GLORIOUS BEAUTY OF THE BLESSED GOD.

BEAUTY is captivating to many. The beauty of the Lord is ſo to all by whom it is ſeen:—Zechariah, ſtruck with the diſplay thereof, exclaimed, How great is his goodneſs, and how great is his beauty! To behold the beauty of the Lord, and to inquire in his temple, was the one thing which

which David desired and sought after. I wish it may be the same with the writer and every reader of this paper. The beauty of the Lord cannot be expressed. The eloquence of men and angels is utterly inadequate to the task. To set it forth no metaphor is, or ever can be found: No, not among the brightest glories, nor the greatest beauties of this transitory dying world. Every thing in God is the perfection of beauty. There is, saith an apostle, one glory of the sun, and another glory of the moon, and another glory of the stars; to which I may add, there are many other glories and beauties in the wide creation; but let it be remembered, they are not originals, they are all derived, and have no beauty but what God has given them. Let us then for a few moments turn aside from the fading beauties of this lower world, to behold the transcendent and eternal beauties of our God.

What a glorious beauty do we behold in his infinite knowledge and wisdom! The Lord is a God of knowledge, by whom actions are weighed. His understanding is infinite. His eyes are in every place, beholding the evil and the good. He sees not as man sees: Man looketh on the outward appearance, but the Lord looketh on the heart. He searcheth all hearts. We may say with the Psalmist, Lord, thou hast searched us and known us; our down-sitting and up-rising, and our thoughts afar off. Such knowledge is too wonderful for us; it is high, we cannot attain unto it. Let us then, with the revering Apostle, cry out with wonder and adoration, O the depth of the riches both of the wisdom and knowledge of God! Not only all past events, but likewise all future ones, are present with the Lord. All future things are naked and open before the eyes of Him with whom we have to do. In a dream he revealed to Joseph his future advancement in Egypt. He called Cyrus by name, a century before he was born. Nothing can ever take him by surprise. But he can and will take the wise in their own craftiness, whenever they are scheming to counteract his purposes. Why, saith the Psalmist, do the kings of the earth and the rulers take counsel together against the Lord and against his Anointed? The Lord shall have them in derision. Let it ever be remembered, that in the death of Jesus Christ, the deep policy of earth and hell was utterly confounded; and so shall it be, with all their future projects to overthrow the church of God. It is worthy of notice, that the beauty of God's wisdom is equal to that of his knowledge. Among men this is not always the case: Some are knowing, but at the same time are destitute

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of that wiſdom which conſiſts in uſing knowledge to accompliſh noble and good deſigns. In God, this wiſdom ſhines with infinite ſplendour. It is ſtamped upon all his works, its veſtiges are obvious in all his ways. Could we ſurvey the heavens and the earth, with the great and wide ſeas; and alſo the variety of animals, plants, and minerals, with which they are ſtored, ſurely, with the ſweet ſinger of Iſrael, we ſhould ſay, O Lord, how manifold are thy works! In wiſdom haſt thou made them all. But the diſplay of divine wiſdom in the works of creation is greatly exceeded by the aſtoniſhing brightneſs with which it ſhines in the ſuperlative works of grace and redemption. With what tranſports of joy may the ſaints admire theſe beauties of wiſdom and omniſcience in their God! particularly ſo, when they come before him with deſires too big for utterance; when all manner of evil is ſaid of them falſely; and when all things are dark around them, ſo that were it not for their glimpſe of theſe beauties they might be ready to ſay with Jacob, all theſe things are againſt us.

Among the beauties of the Lord we admire his eternity and immutability. We are but of yeſterday, but God is from eternity. His name is Jehovah. Before the mountains were brought forth, or ever the earth and the world were formed, even from everlaſting to everlaſting he is God. The God of Jeſhurun is the eternal God, and his arms are everlaſting arms. He inhabiteth eternity, and every thing in him is eternal. We read of his eternal power, his everlaſting love, and, that his mercy endureth for ever. He is that king eternal, immortal, in whoſe ſight a thouſand years are as one day, and one day is as a thouſand years. The eternal God is always in one mind. He is not given to change. With him is no variableneſs, neither ſhadow of turning. He ſays himſelf, I am the Lord, I change not. He is of one mind, and all his gifts and callings are without repentance. Among men ſome are naturally fickle and wavering; others change their purpoſes from unexpected occurrences; others have not power to accompliſh their deſigns, or are hindered by their ſuperiors; but no ſuch circumſtances can ever happen with the omniſcient, omnipotent, and eternal God. Let me then admire theſe beauties of my Maker, and in them ſee as in a mirror the vanity and emptineſs of every terreſtrial enjoyment. What is my life but a vapour? What my flouriſhing, but as a flower of the field? In tranſitory things let me never place my confidence; but truſt for ever in the Lord Jehovah, in whom is everlaſting ſtrength. In beholding this glorious beauty of the bleſſed God, and in the lively

lively hopes of him as my everlaſting portion, how light and momentary are preſent afflictions, and how unworthy to be compared with the glory hereafter to be revealed!

Another admirable beauty in the Lord our God is the greatneſs of his power;—he is omnipotent. Nature taught ſome of the Heathens, and is capable of teaching others, the eternal power and godhead of her Author. The holy Scriptures abundantly expreſs the omnipotence of God; it is aſſerted therein more than ſixty times. The abundant repetition thereof in the ſacred writings may at once convince us both of its truth and importance; but often as we read of it in the Scriptures, we may ſtill ſee the diſplays of it more frequently in the world and in the church. By his great power he created all things out of nothing; he ſaid, Let them be, and they were; he ſpake, and it was done. By the word of his power he upholdeth all things. How ſtrong muſt that arm be by which the univerſe was created, and is ſtill ſupported! But his power is evident, not only in his giving and maintaining the laws of Nature, but alſo, at his pleaſure, in cauſing her to act contrary thereto. Hence, in the lofty ſtyle of the prophet Iſaiah, we read that he dried up the ſea, the waters of the great deep, and made the depths of the ſea a way for the ranſomed to paſs over. At his command the obedient ſun ſtood ſtill upon Gibeon, and the moon in the valley of Ajalon, for a whole day; by the ſame power the ſame ſun went back ten degrees upon Ahaz's dial, to ſtrengthen the faith of Hezekiah. By Jehovah's power Nebuchadnezzar's burning fiery furnace was not ſuffered ſo much as to ſinge a hair of the heads of Shadrach, Meſhach, and Abed-nego, when they were caſt into it for the ſake of their religion. His power ſtopped the voracious mouths of the lions from devouring Daniel, when, for conſcience ſake, he was caſt into their den. It was the ſame power by which the whale brought Jonah ſafe on dry land, by which the ravens brought food to Elijah, and by which a dumb aſs was made to ſpeak, and forbid the madneſs of the prophet. But, above all, this beauty of the Lord is diſplayed in the redemption and ſalvation of immortal ſouls. Here we ſee the eyes of the blind opened, the ears of the deaf unſtopped, and the dead in treſpaſſes and ſins raiſed to newneſs of life. Satan too, that ſtrong man armed, is bound, and his goods are ſpoiled; all his ſtrong holds are utterly demoliſhed, and every ſin is effectually ſubdued. Beholding this beauty of Jehovah's power, we reſt aſſured of the performance of all his promiſes, as Abraham did. Mountains of

difficulties may ſtand in the way of the promiſe, but omnipotence can eaſily remove them; in the view of which we may enter upon the moſt arduous duties, take up the moſt weighty croſs, and bid defiance to our worſt and greateſt enemies.

There is another beauty in our God which cannot fail to ſtrike our eyes every time we look unto him, and that is, his infinite *goodneſs* and *mercy*. There are beauties which ſome affect to admire, while in fact they know very little of their nature; hence with the beauties of goodneſs and mercy they obſcure, if they do not deſtroy, thoſe of juſtice and ſovereignty. In the face of our God, as exhibited in the perſon and work of Jeſus Chriſt, we ſee at once the glorious beauties of univerſal goodneſs and inflexible juſtice. That ſupreme goodneſs belongs to God, is plain both from reaſon and revelation; reaſon taught the ancient philoſophers that God was *maximus et optimus*, the greateſt and the beſt. Goodneſs in God is not, as in the beſt of men, derived, imperfect, and mutable, but it is original, ſupreme, and eternally the ſame; it adds luſtre to all his other beauties, which, viewed apart from this, might fill us with dread. God accounts his goodneſs his glory; and therefore when he ſhowed his glory to Moſes, he made his goodneſs paſs before him. His goodneſs appears in every thing he does, in every thing he gives, and, in the end, it will appear to his ſaints, in every thing which to them he denies. How great is the beauty of his goodneſs, as it appears in the gift of Chriſt, the Scriptures, the Sabbaths, and all divine ordinances; but particularly in the regeneration, pardon, peace, juſtification, adoption, ſanctification, and ſalvation of ſome of the vileſt of Adam's ſinful race!

Finally, God is glorious in holineſs. Infinite purity is not only a perfection and beauty in God, but it is the harmony and beauty of all his other perfections and beauties. Were the Lord deſtitute of holineſs, we might dread, but not love him; for, in that caſe, his mercy would be weakneſs, his power would be tyranny, his juſtice cruelty, and his wiſdom craft. God ſwears by his holineſs. The ſeraphim above continually do cry, Holy, holy, holy is the Lord of Hoſts. Every thing in God, and belonging to him, is holy. His holineſs appears in all his works and ways, but, above all, in the croſs of our Lord Jeſus Chriſt. Let us then behold theſe glories of the Lord till we be changed into the ſame image. If we be delighted with a faint glimpſe of them now, how

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ſhall we be tranſported with the full viſion of them by and by in the heaven of heavens! the enjoyment of which is the writer's fervent wiſh for himſelf, and every reader of theſe lines. S. B.

PEACEABLE CONDUCT RECOMMENDED,

From the Example of Abraham, Gen. xiii. 5—14.

THERE is no merely human character recorded in Scripture with greater marks of eſteem from God than that of Abraham; he ſeems to be ſingled out as an object of the care of Deity in every circumſtance of his life. He, whoſe pleaſure is the grand reaſon of his conduct, ſeparates him from idolators beyond the flood, and poſſeſſes his heart of true grace. Abraham, in conſequence, becomes a ſtranger and ſojourner in a country he knows not; but, in the full expectation of the promiſes in their complete accompliſhment, the deſigns of Heaven are diſcloſed to him reſpecting the ſalvation of men by Chriſt: Abraham believes the record, and becomes perſonally intereſted in the invaluable bleſſing. Poſſeſſed of ſuch favours, and enjoying ſuch bleſſings, he ſhows their genuine effects in the diſpoſitions of his mind; favoured with the ſmiles of his father, and feeling the love of God in his heart, he is reſolved not to loſe the ſenſible enjoyment by an undue interference in ſtrife and confuſion. Perhaps there is no trait in his character more amiable, or more worthy of imitation, than the pacific method he takes to compromiſe the diſagreement which had happened between Lot and himſelf.

The occaſion of this ſtrife was the largeneſs of their poſſeſſions through the increaſe of their cattle, in which the wealth of men in theſe early ages principally conſiſted. The land became too ſtrait for them. The herdſmen, on one ſide and the other, finding the inconvenience reſpecting paſturage, and perhaps being ſomewhat emulous to excel each other in the fatneſs of their kine, and the health of their herds, had frequent diſagreements between themſelves; at laſt they appeal to their maſters, who become arbitrators in this buſineſs. Alas, how common is it for property to create ſtrife even among thoſe from whom one would expect better things! A mind, ſoured with anxious care, and a petulancy of temper towards thoſe whoſe intereſts interfere with our own, are among the many evils of being rich in worldly poſſeſſions.

Abraham opens the buſineſs of accommodation. "Lot," ſays he, "it ought to be remembered, on this occaſion, that we are brethren; let us not be ſo in name only, but in reality. Bickerings of this ſort ill become the relationſhip in which we ſtand to each other. Unpleaſant things will ariſe in our paſſage through life, and of late your concerns and mine have been the cauſe of ſome diſtance; but let us try to ſettle theſe matters to our mutual ſatisfaction, and in a way conſiſtent with the duty we owe to each other. Our herdſmen may exaggerate the cauſe of our difference; on a narrower inſpection things may appear much better than they do now: Be the matter as it may, it is highly unreaſonable that our ſervants ſhould be permitted thus to diſcompoſe our minds, and deſtroy our peace. Beſides, we ought to conſider among whom we are ſituated; the Canaanites and the Perizzites are in the land, and obſerve us. If they ſee us differ betwixt ourſelves, what idea will they form of our religion? Will they not think us deſtitute of even Pagan virtues? Should this ſtrife go to any conſiderable length, perhaps our natural enemies will unite, and, by one vigorous effort, deſtroy us both. Moreover, this ſtrife is as needleſs as it is miſchievous. If the particular ſpot of ground we now occupy is too narrow, we are not confined to it—the whole country is before us; chuſe thee which part thou wilt have, and I will take the reſt: The Lord has directed us hitherto, and why ſhould we doubt his future care?"

Theſe were the arguments urged by Abraham in that humble and pacific manner which could not fail to produce the deſired effect. Lot, feeling their force, accedes to his uncle's plan. He lifted up his eyes, and ſaw the plains on the banks of Jordan that they were watered, and very fruitful. To theſe plains he determines to bend his courſe, and there to ſettle. Thus journeying to the eaſt, he leaves Abraham in the land of Canaan. Men chuſe according to their preſent views, but they know not how they may ſucceed. In this momentous affair we do not find Lot ſeeking direction from God; he does not conſider at all the moral characters of the people, but judging by preſent appearances, his reſolutions are wholly determined by carnal proſpects. See the conſequence: The divine indignation falls on the country for ſin; Lot has to eſcape for his life—he is taken captive, and loſes his property.

This ſubject affords us ſeveral uſeful leſſons. Does it not appear herein that God accompliſhes his purpoſes in a way conſiſtent with the free choice of his creatures? Abraham was to poſſeſs the land of Canaan; ſo God had promiſed. The intereſts of theſe two illuſtrious men, Abraham and Lot, bring

bring the divine deſigns to a point. Abraham, ever ſtedfaſt in faith, leaves the choice to Lot, who follows his own inclinations, and fulfils the high decree.

Let us learn from hence to ſuſpect our own wiſdom, and to look to God for direction. It is not in the power of man that walketh to direct his ſteps. If Lot had poſſeſſed the knowledge of futurity, he would not have made the choice he did, and yet it might be wiſe at the time. How neceſſary is it to commit our ways to God! Thoſe who lean to their own underſtandings, and neglect the duties they owe to God, are juſtly left to ſuffer the ill effects of their own actions.

But, moſt of all, think on the bleſſings which attend a pacific diſpoſition. What compoſure muſt Abraham feel after this addreſs to Lot! Does he find any inconvenience in future life from the conceſſions he had made? Read the hiſtory. That bleſſed God who had poſſeſſed him of this amiable temper of mind, ſo conformable to his own, ſo ſuitable to the genius of religion, and ſo neceſſary in common life, ſucceeds it now with the inheritance of the earth, and crowns it hereafter with the felicity of heaven.

As a counterpart to this hiſtory, and to ſhow the effect of Abraham's faith on New Teſtament ſaints, permit me to relate the following fact. A deceaſed gentleman had bequeathed his property, which was conſiderable, to his three ſurviving brethren. When the teſtament came to be read, it was found that he had left to one of them more property than to either of the other two. The eldeſt brother manifeſted much diſpleaſure. The perſon favoured in the will aroſe, with tears in his eyes, and ſaid, "Brethren, we have lived in much harmony until now, and I ſhould be very ſorry to have the acceſſion of property make any diſcord. I know not what could induce my brother to leave me more than you, except it be that I have ſeveral more children. By the bleſſing of God I have ſufficient, and I value your friendſhip more than the acquiſition of wealth. There is ſuch an eſtate mentioned in the deed, if it will ſatisfy you I will give it up"—and his brethren were content.

EUMENES.

ON THE HOLY SPIRIT.

AMONG the greateſt truths of Chriſtianity, I place thoſe of the divinity of the Holy Spirit, and the neceſſity of his influences upon the human mind, in order to men's becoming ſpiritual and Chriſt-like. The Apoſtle Paul

declares (1 Cor. ii. 10.) that the Spirit ſearcheth all things; yea, the deep things of God. Other proofs from Scripture need not be added. The Spirit which ſearcheth *all* things, yea, *the deep things of God*, muſt be allowed, I think, to be divine.

In love and tenderneſs to thoſe who have fallen into error on this important point, I entreat them to reconſider the above paſſage of Scripture, and the many others which ſpeak the ſame language, and plainly aſſert the ſame doctrine. Much and earneſtly do I wiſh, that they may no longer *grieve* that Holy Spirit, by whom alone they can be ſealed to the day of redemption.

The influences of the Spirit of God are declared, in a variety of paſſages, to be neceſſary to our illumination, ſanctification, and conſolation. Unleſs a man be born of this Spirit, he cannot ſee the kingdom of God. (John, iii. 3.) He cannot enter into the world of glory and happineſs, becauſe he is not prepared for it. For this reaſon, it appears to be one of the great duties of a miniſter of Chriſt, to take every opportunity to impreſs on the minds of his hearers, the need they have of the bleſſed Spirit, to make them wiſe unto ſalvation, and to prepare them for the preſence of their glorious Lord.

"We muſt preach the neceſſity of the Holy Spirit's influences on the heart of man, in order to help him to believe unto ſalvation, to apply the word to him, to enlighten him to underſtand it, and to give him a will to obey it. I fear a departure from the Scriptures in this, as well as in many other important points, has done much miſchief, and is one cauſe of the iniquity which ſo much abounds among us. If miniſters would be honoured in their labours, they ſhould honour that heavenly and divine Spirit, from whom grace and goodneſs proceed *."

I wiſh all who caſt an eye on theſe lines, may be enabled to lift their hearts to God, in earneſt, fervent prayer, for the unſpeakable gift of his Holy Spirit. It is your welfare, dear readers, that I ſeek. It is your ſalvation for which I long. My deſire is, that you may be happy when the world and time are no more. Chriſt himſelf hath aſſured us, for our encouragement, that the Father will give his Holy Spirit to them that aſk him. O! aſk, therefore, that ye may receive; ſeek, that ye may find; and knock at the door of mercy, that it may be opened unto you. T.

* See a little piece, ſold by C. Dilly, in London, entitled, Hints and Helps to the Clergy of every Denomination.

An Answer to this important Inquiry,

How am I to know whether I have the Holy Spirit?

IF you have the Holy Spirit; (1) you have ſeen the *evil* of ſin; (2) you have *repented* of ſin; (3) you have *forſaken* ſin; (4) you hate ſin; (5) you *watch* and *pray* againſt ſin; (6) you have received the ſpirit of love. If you have the Spirit of God, you love God ſupremely: You love the Father, who gave his Son to ſuffer and die: You love the Son, the Lord Jeſus Chriſt, for what he hath done and ſuffered on your account. You love *all* the ſincere followers of Jeſus Chriſt, and confine not your regards to a party. You love the human race at large, as children of the ſame family, and you wiſh them to know the things that belong to their peace.

(7) You are of a forbearing and *forgiving* temper; (8) you *pity* and *pray* for ſinners, who through blindneſs and ignorance, oppoſe at preſent their own eternal intereſt; (9) you are of a *thankful* ſpirit; you thank God for making you to differ, by his grace, from many others; and you praiſe him for *every* favour both of a temporal and ſpiritual nature; (10) you are zealous for the honour of God in the world; (11) you *deſire* to rejoice in Chriſt Jeſus, and in all the duties of Chriſtianity; (12) you eſteem the applauſe, the pleaſure and the wealth of the whole world, as nothing, in compariſon of the love and bleſſing of God, through Chriſt Jeſus. Theſe are *ſome* of the ſigns of having the Holy Spirit. (Read with care Gal. v. eſpecially towards the cloſe.) See, my dear readers, that the graces there mentioned by the Apoſtle, in verſe 22, &c. be in you and abound; and you will proſper in the divine life, and walk in the comfort of the Holy Ghoſt.

T.

ON THE BENEFITS ARISING FROM FREQUENT MEDITATION ON THE SUBJECT OF REDEMPTION.

IN order to any ſubject of frequent contemplation yielding us conſtant pleaſure and ſatisfaction, it muſt be capable of commanding the approbation of our underſtanding, of exciting and fixing our ſtrongeſt affections; and of raiſing, as well as keeping up, our expectation of future good.

Now

Now the ſubject of redeeming love is admirably calculated for all theſe ends, and therefore muſt prove a never-failing ſource of ſweet meditation. The righteouſneſs, mercy, faithfulneſs, and love of God, as manifeſted and glorified in the mediation of Chriſt, muſt command and ſecure the conſtant approbation of every mind enlightened by the Spirit. The infinite love of God in giving his Son to be a ranſom price for ſinners, and the unparalleled love of Jeſus, in coming willingly into the world in the character of Redeemer, when he knew what it would coſt him, muſt excite, and fix for ever, every heart which feels the force and meaning of ſuch love: While the ſure proſpect of eternal life through faith in his blood, can never fail, while clearly ſeen, to fill the ſoul with hopes of future good, as large as it can bear. But let every Chriſtian remember this, it is not meditation on our own depravity, or on our accompliſhments, no, nor even the contemplation of the divine perfections, if Chriſt be not conſidered as the centre where they meet, and the ſun from which they ſhine, that will afford us conſtant ſatisfaction and delight of ſoul: It is meditation on HIM, and Him alone, who is in one glorious perſon our Judge and Saviour, that will prove only ſweet, and always ſweet. Self-examination may well ſerve to humble, and make aſhamed before God, and frequent thoughts of the divine perfections may fill our minds with holy fear and ſacred awe. But in Redemption by our Lord Jeſus Chriſt, all the rich varieties of colouring neceſſary to render a ſubject of contemplation completely glorious, meet as in a rainbow! from the infinite ſublime, to the finite beautiful; and even down from theſe to the mournful and ſympathetic! His DIVINITY fills the mind with adoring reverence and holy confidence: His HUMANITY, while it excites affection, and encourages the ſoul to look to God without ſlaviſh fear, ſheds ſuch a dignifying luſtre on our very nature, as renders all honours, ſhort of thoſe which come from above, unworthy of our notice or regard. The glorious ſubject of the UNION of his two natures, while it ſtrikes expreſſion dumb, affords the moſt unbounded room for ſpiritual meditation, and muſt for ever remain in this reſpect inexhauſtable. We might proceed on the wings of meditation, from earth to his eternal throne, where he reigned before all worlds; from that throne to the manger; from the manger to the croſs; and from the croſs to his eternal throne again, without the leaſt want of freſh matter for holy meditation. But perhaps the incarnation, ſufferings, and exaltation of Chriſt, may at ſome future period furniſh a ſubject for a diſtinct meditation.

JOSEPH.

ON CHRIST'S PREPARING HEAVEN.

CHRIST went to glory through conflict, ſufferings, and death; and ſo prepared the way thither for his diſciples, by a complete conqueſt of all their ſpiritual enemies: He went as the church's head and repreſentative, to take poſſeſſion of what he had merited for his people; and as their High Prieſt, to preſent before the Father, his perfect ſacrifice, in their behalf; and thus he may be conſidered as preparing heaven for their coming, as they could never have been admitted there, if he had not ſo entered. Moreover, his own preſence there may be viewed as a preparation of that bliſsful ſtate for his diſciples, for "where ſhould the living members reſt, but with their living Head?"—"Whom have I in heaven," ſaid Aſaph, "but thee? and on earth there is none that I deſire beſide thee!" It is heaven begun below to enjoy his preſence here, and heaven complete above to ſee him as he is. Where love is ſupreme on the throne, and perfect in every ſubject, the government muſt be truly glorious, and obedience truly delightful.

Conſider, fellow-chriſtians, what affections the gracious Redeemer meant to excite in the hearts of his diſciples by this conduct. He meant to raiſe our hearts to heaven, as our only abiding home, to wean them from the world, as unfit to ſatisfy the boundleſs deſires kindled by his Spirit in the regenerate ſoul; and to train us, by lively expectation and ſweet foretaſtes of glory, for the full manifeſtation of his infinite love and loveline ſs, which we could not bear all at once.

The Lord has, therefore, appointed us a trying time before he takes us to glory, that our faith and patience may grow; a waiting time, that our hope may grow; and a weaning time, that our affections may be willingly and deliberately fixed on himſelf, who alone is able to ſatisfy and fill them for eternity.

What a noble proſpect does Chriſt's return afford the believer! firſt in the power of his Spirit in the latter days; and afterwards in perſon at the laſt day! A ruined Antichriſt, a chained enemy, a conquered world, a triumphant Goſpel, a reigning Saviour, and a univerſal church! To be ſucceeded by a glorious reſurrection into a ſtate of incorruptible purity; an eternal inheritance in glory, together with millions of holy and happy ſaints and angels; the everlaſting and uninterrupted enjoyment of communion with God in Chriſt Jeſus;

and to complete all, the delightful reflection of God's being glorified in our salvation, more than in all his works of creation beside.

JOSEPH.

ANECDOTE.

A Gentleman of Briſtol, pretty deeply tinctured with Socinian principles, took occaſion, in almoſt every company, to ſpeak contemptuouſly of the leading doctrines of revelation. Being one day at the ſale of the library of a late divine of that city, in one of the lots there happened to be a volume, entitled, *Chriſt Crucified.* The lot being ſold, and the volume miſſing, there was a general inquiry after it through the room: When, very unfortunately, it happened to be found in the poſſeſſion of the above Gentleman, who, without heſitation, gave it up with a ſneer, ſaying, "Here, take your Chriſt crucified, for any thing it is good for." Upon which another Gentleman in the company, patting him upon the ſhoulder, very ſmartly whiſpered him, "I find it is nothing uncommon for *thieves* to ridicule a crucified Jeſus."

RELIGIOUS INTELLIGENCE.

Ordinations.

ON Wedneſday, Oct. 1, 1794, the Rev. Thomas Ratcliff Gawthorne was ordained to the paſtoral office of an Independent Church at Belper, in Derbyſhire. The following are the miniſters who engaged in this ſervice: Mr. Bullock, of Aſhley, began with prayer and reading the Scriptures; Mr. Gronow, of Alfreton, delivered an introductory diſcourſe; Mr. Smith, of Barrow, aſked the queſtions; Mr. Calvert, of Cheſterfield, prayed the ordination prayer; Mr. Moody, of Warwick, delivered a ſolemn charge, from Col. iv. 17. "Say to Archippus, take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it." Mr. Griffiths, of Grantham, followed in prayer; Mr. Scott, of Matlock, addreſſed the church and congregation in a very animated diſcourſe, from 1 Theſſ. ii. 12. "That ye would walk worthy of God, who hath called you to his kingdom and glory;" and concluded the ſervice of the day with prayer. The Meeting-houſe was crowded on the occaſion with a very reſpectable and attentive audience.

ON Wedneſday, Oct. 8, 1794, the Rev. Dan. Hennell was ordained Paſtor of the Church of the Independent denomination, at Wollaſton, in the county of Northampton. The Rev. T. Raban, of Yardley Haſtings, performed the introductory ſervices of prayer, reading the Scriptures, delivering the introductory diſcourſes, propoſing the queſtions, and receiving the anſwers, with Mr. H.'s confeſſion of faith; the Rev. W. Carver, of Wellinborough, prayed the ordination prayer, and afterwards delivered the charge, from Mat. xxviii. 20.; the Rev. W. Bull, of Newport Pagnell, addreſſed the church and congregation, from 1 Theſſ. v. 12, 13. and concluded

cluded the ſervice by prayer. Suitable hymns were ſung at proper intervals. Every part of the ſervice was conducted with ſeriouſneſs and ſolemnity, which created much pleaſure and ſatisfaction to a crowded audience.

ON Tueſday the 11th of November 1794, the Rev. Edward Dudley Jackſon was ordained Paſtor of the Independent Church at Warminſter, Wiltſhire. The Rev. Mr. Morely, of Tiſbury, began with reading the Scriptures; Mr. Adams, of Saliſbury, delivered one of the beſt introductory diſcourſes that any one preſent ever remembered to have heard upon ſuch an occaſion; Mr. Mantle, of Weſtbury, prayed the ordination prayer; Dr. Duncan, of Wimbourn, delivered the charge, which was well adapted to the occaſion, from John, xv. 16. "I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain, that whatſoever ye ſhall aſk of the Father in my name he may give it you." Mr. Sloper, of Devizes, prayed the ordination prayer; and Mr. Dunn, of Bradford, delivered a well-ſtudied diſcourſe to the people; Mr. Stevens, of Trowbridge, concluded; and Mr. Sibree, of Frome, gave out the hymns; Mr. Jay, of Bath, preached at night. It was a moſt comfortable day in every reſpect. Mr. Jackſon's confeſſion was admired by all. There was a great concourſe of people from the various congregations in the neighbourhood: Among whom were twenty-two Diſſenting miniſters, and two clergymen of the Eſtabliſhed Church. There is a great proſpect of uſefulneſs and unanimity.

ON Tueſday, the 2d of December 1794, the Rev. Benjamin Pyne, of Duxford, in Cambridgeſhire, was ordained to the paſtoral office, in the preſence of a numerous and attentive congregation. Mr. Humphries of Hammerſmith prayed, delivered an introductory diſcourſe, and put the queſtions, uſual on ſuch occaſions; Mr. Eyre, under whom Mr. Pyne finiſhed his claſſical ſtudies, gave the charge; and Mr. Wilks, of London, addreſſed the people, from Phil. ii. 29. "Receive him therefore in the Lord with all gladneſs." Mr. Gardiner, Mr. Douglas, and Mr. Madgwick, engaged in prayer; and the ſervice was completed in three hours.

Duxford is a village three miles on the left of the poſt-road from London to Newmarket. It is one of thoſe numerous places, which was favoured with the generous and ſucceſsful labours of that eminent ſervant of God, the late Mr. Berridge; and which he continued to viſit till he was diſabled by the infirmities of age.

Between two and three years ago, the people ſolicited Mr. Pyne to favour them with temporary aſſiſtance. His miniſtry proving acceptable and uſeful, they requeſted his continuance among them; and at length, erecting a very decent place of worſhip, ſufficient to contain between four and five hundred people, they formed themſelves into a church upon the Independent plan, and called him to the paſtoral office.

After dinner (there being more than twenty Miniſters preſent), a propoſition was made and unanimouſly agreed to, that a county aſſociation ſhould be formed, including Baptiſts and Independents, upon a plan ſimilar to that formed by the Miniſters in Warwickſhire; for which purpoſe a meeting is ſhortly to be held at Cambridge. May an example, ſo worthy of the ſervants of Jeſus Chriſt, be quickly followed by all the counties in the Britiſh realm!

OBITUARY.

Triumphant Death of Mr. Robert Grierſon.

OCTOBER 15, 1794, died Mr. Robert Grierſon, hair-dreſſer, &c. in Southampton, a man who, by the grace of God, living and dying, adorned the doctrine of God his Saviour. He was one who made a religious profeſſion many years, and never once departed from the faith, hope, or holineſs of the Goſpel. The ſpirit of wiſdom had given him a remarkably clear and experimental acquaintance with thoſe truths which connect the glory of ſovereign grace, through a Mediator, with the moſt ſtrict and conſcientious obedience. In divine exerciſes, eſpecially in prayer, his mind was exceedingly humble; yet was he bleſſed with a firm and childlike confidence in the care and faithfulneſs of God; and ſuch was his perſuation of a perſonal intereſt in the love of Chriſt, that his hope was not ſhaken for any conſiderable time, or to any great degree, from his firſt converſion to his dying day. At the ſame time, ſuch was the regularity, uniformity, and inoffenſiveneſs of his converſation, as to gain the eſteem and good word of all about him. He was remarkable for his ſtrict and conſcientious obſervance of the holy Sabbath; and though the majority of perſons in the ſame trade purſue their buſineſs on that day, encouraged in the ungodly practice by multitudes of profeſſors, to the diſhonour of God, the ſcandal of religion, and the grief of ſerious Chriſtians, this poor man dared to differ, declaring, that he would abide every conſequence, and caſt himſelf on Providence, rather than trample under foot the authority of Jehovah, and violate one of the plaineſt precepts of his word. In the proſecution of his purpoſe, his faith was put to the teſt. He found his buſineſs declining, and his circumſtances ſinking: Still, by no means diſheartened, he was ſtrengthened to continue in his reſolution. He retired from a ſituation, wherein he feared his expenſes might exceed his income, and went into obſcurity, content with a conſciouſneſs of uprightneſs, though connected with poverty. He maintained his integrity to the laſt, a ſilent though powerful reprover of all them who unneceſſarily work on the Lord's-day, and encourage others to do the ſame. Yet, it muſt not be omitted, that his God did not leave him deſtitute and friendleſs. He was a monument of the truth and faithfulneſs of his promiſes, eſpecially of that promiſe recorded in the thirty-ſeventh Pſalm, "Truſt in the Lord and do good, ſo ſhalt thou dwell in the land, AND VERILY THOU SHALT BE FED."

On the Thurſday previous to his death, he was as well as uſual, and attended the evening lecture, but was ſeized the next morning with the painful malady which ſpeedily proved fatal. On the Saturday, he ſaid to his miniſter among many other things, "It is well that the vaſt concerns of another life have not been put off to ſuch a ſeaſon as this, when I can do little but ſtruggle with pain;" and added, "that he was perfectly tranquil as to the iſſue of his illneſs, whether it might be life or death." The next day, his miniſter, being much occupied with the public engagements of the Sabbath, ſent to inquire how he was both in body and mind, and received this anſwer, that "he was very bad in body, but well in his ſoul; that he was not afraid of death, for he knew in whom he had believed."

On

On the following morning he was in the same happy frame, and when a friend spake of the excellencies of Jesus: "O," said he, with emotion, "I cannot speak high enough of him;" and seemed to lament that he was so unable to express what he felt. On that occasion, he related how he was supported in his resolution to bear the inconveniences to which he was subject by not following his business on the Lord's-day, by those lines of the 113th Psalm:

"He bows his glorious head, to view
What the bright host of angels do,
And bends his care to mortal things;
His sovereign hand exalts the poor,
He takes the needy from the door,
And makes them company for kings."

An alteration took place on Tuesday, which gave him, and some of his friends, hopes of his recovery. But the ease he felt preceded a mortification, and symptoms of death soon appeared. Still unalarmed, he was enabled to meet the approach of the last enemy with resignation and intrepidity. He still professed his calm unshaken confidence in the Redeemer, and his hope of glory. Though his sinking nature would permit him to speak but little, yet what he said was weighty and comfortable. When very near his end, he adopted the triumphant language of Dr. Watts:

"If sin be pardon'd, I'm secure,
Death hath no sting beside.
The law gave sin its damning power,
But Christ my ransom died."

The above is attested by one who knew him well for near twenty-five of the last years of his life, and who attended him almost daily through his illness.

Reader, if thou be a Christian indeed, let this new witness to the truth of God, encourage thee to hold fast thy humble confidence, and a good conscience. Verily there is a reward for the righteous: It is unseen, but real, solid, and pleasant. A little that a righteous man hath is more and better than the abundance of the wicked. Them that honour God he will honour. Let not thine heart envy sinners, but be thou in the fear of God all the day long, for verily there is an end, and thine expectation shall not be cut off; "Mark the perfect man, and behold the upright, for the end of that man is peace."

On the other hand, let the careless professor, that complies with the maxims and customs of a vain generation, in defiance of the positive commands of his God, beware that he does not plant thorns to pierce his conscience in his dying moments.

Peaceful End of Mr. Cove.

[In a Letter from Plymouth.]

THE arrows of death are flying thick around us, and many of the inhabitants of this town have lately fallen victims to the all-conquering arm of the king of terrors. It therefore becomes us to stand on the verge of the grave, and with silent reverence to listen to that solemn admonition which is addressed to all the living, BE YE ALSO READY! While such scenes present themselves to our view, nothing can impart greater fortitude and sweeter serenity to the soul than this consideration, that our friends and fellow-travellers, who laboured under the same infirmities, and struggled with the same fears

fears as ourſelves, ſmiled in the agonies of death, and, through the grace and righteouſneſs of the Lord Jeſus, triumphed over the *laſt enemy*.

This was remarkably verified in the death of *Mr. James Cove*, of this town, who died November 19, 1794, in the 30th year of his age. While attempting to delineate his character, it will not be expected that we draw a *perfect* character, nor endeavour to hold up to view, a life without a ſtain; ſuch are alone to be found among the ſhining inhabitants of the celeſtial regions: All we wiſh to ſay is this, that we have ſolid and rational ground to conclude that he had the grace of God in his heart, and Chriſt *formed in him the hope of glory*. But it was with him as with *all* who are *heirs* of glory; ---this *treaſure was put into an earthen veſſel*. His character was beſt known, and ſhone with peculiar luſtre, when he was brought into that ſtate, in which all diſguiſe is torn from every face, when ſtanding on the confines of a dread eternity.

Mr. Cove began his profeſſion of religion *early in life*, and for ſeveral years proved himſelf a worthy member of the Church of Chriſt under the care of the Rev. *Meſſrs. Mends*. He moved, indeed, in a humble ſphere of life, but was not beneath the notice of the KING *of Kings* and LORD *of Lords, with whom there is no reſpect of perſons*. He was remarkable for his *modeſty*, *humility*, and *integrity*; he paſſed through life but little obſerved, but *moſt* beloved by thoſe who knew him *beſt*. For many years he laboured under ſuch complaints as indicated an early removal from this world: But at length a rapid conſumption terminated his life, after a ſhort confinement to his chamber of about four weeks. During the firſt few days of his illneſs, his friends were greatly alarmed; his temptations ſtrong, and evidences clouded. He frequently lamented that he did not experience thoſe manifeſtations of the love of God, which he had long before enjoyed: "But ſtill," ſaid he, "although my mind appears ſo dark and gloomy, yet I would not part with the ſmalleſt ray of hope which I have for a thouſand worlds." It was his conſtant prayer, that the Lord would remove this darkneſs from his mind. This prayer was heard; and he ſuddenly burſt forth into the language of triumph, ſaying, "I have found HIM whom my ſoul loveth; I have found my GOD faithful to his promiſe; for, although he hid his face from me, yet it was but for a moment; and now with loving-kindneſs has he returned, and has had mercy on me! Now, now, I can ſay, Death will be a welcome meſſenger to me! My ſoul would gladly fly away, and be at reſt."

Under a ſtrong impreſſion of his unworthineſs to enjoy bleſſings ſo great, he frequently exclaimed, "I feel myſelf a poor worthleſs worm, that deſerves to be ſpurned from the preſence of the Lord; yet JESUS (bleſſed be his name!) has kindly promiſed, *Him that cometh unto me I will in no wiſe caſt out!*"

On Friday morning, he was aſked, "Should the Lord now give you your choice, would you wiſh to return to the world?" He replied, with a ſweet ſerenity of mind, "If any thing claims a deſire to ſtay, it is my family; but yet I am fully perſuaded that the Lord *can* and *will* do far better for them, than I can poſſibly do: I love my family, and, for *their* ſakes, I would wiſh to continue with them; but I have a greater deſire to depart and to be with Chriſt, which is far better; yet in *this alſo*, I deſire to ſubmit to the Lord's will." On the Lord's day morning, when I aſked him, in what ſtate he felt his mind, he replied, "My mind is dark, and all my powers of expreſſion are ſhut up; yet," he added immediately, and with a tone of energy and confidence, "yet I have not the ſhadow of a fear that the Lord ſhould caſt me off; no, not the ſhadow of a doubt, for I *know* that the Lord is faithful."

The Monday preceding his death he ſpent almoſt wholly in prayer, in which he wreſtled particularly and affectionately for his family, his relations, and his friends, *each* of whom he remembered ſeparately. At one time, when he lay apparently loſt to every earthly object, he ſuddenly cried out, "I now behold the throne of God, and a place prepared for ME! I ſhall ſoon be there." And preſently after he triumphantly ſaid, "I was *once* bound by the fetters of mortality, but *now* I am free; I have paſſed through the river Jordan dry-ſhod!" Then repeated thoſe lines---

"This note above the reſt ſhall ſwell,
My Jeſus has done all things well."

Juſt before the immortal ſpirit took her flight, he looked around on his weeping friends, and, with a ſmile of ſerenity, ſaid, "Farewell; all farewell!"

Here, then, is depoſited *another* ſacred teſtimony to the reality of the excellency of the religion of Jeſus; unqueſtionably that which enables the ſoul thus to triumph in the agonies of diſſolving nature, muſt be divine.

Here let the young, the thoughtleſs, and the gay, pauſe, reflect, and learn to die! Here the advantages of EARLY piety are to be ſeen in all their charms! And here let the *profane* behold the awful contraſt between the death of the righteous and the death of the wicked: *The wicked is driven away in his wickedneſs; but the righteous hath hope in his death.*

Death of Mr. Thomas Cox.

ON Sunday morning, the 16th of November laſt, died, at his houſe in Great Wincheſter-ſtreet, near Moorfields, after a ſhort illneſs, in the 70th year of his age, Mr. Thomas Cox, well known in the religious world; particularly by the diſſenters of the Baptiſt denomination.

The miniſtry of the late Rev. Mr. Whitefield, to which he attached himſelf in early life, and for which he diſcovered a ſtrong partiality, was rendered, by a divine bleſſing, ſingularly uſeful to him.

At the age of about 17, he was baptized, on a profeſſion of his faith, by the late Dr. Andrew Gifford, miniſter of the congregation which aſſemble in Eagle-ſtreet, Holborn; the proſperity of which ſociety, to the utmoſt of his power, Mr. Cox endeavoured to promote, during the long ſeries of almoſt 53 years, in which he was a member, and the 40 years in which he acted in the office of deacon.

Though in ſentiment a ſtrict Calviniſt, he was a hearer eminently candid. He loved plain Goſpel truth, and manifeſted a warm deſire for the advancement of vital godlineſs among Chriſtians of all denominations.

Mr. Cox was an ornament to his profeſſion; and, though there was a degree of roughneſs in his manners, which might tend to prepoſſeſs with an unfavourable idea thoſe who were not acquainted with him; yet we have the pleaſure of ſaying, from the beſt authority, that he was a man of great philanthropy, and that thoſe who knew him moſt loved him beſt.

His remains were depoſited in a family vault, in the burying-ground at Bun-hill, on Tueſday November the 25th: The oration was ſpoken by the Rev. William Smith, the preſent Paſtor of the Church in Eagle-ſtreet; who, in the afternoon of the following Sabbath, delivered a funeral diſcourſe from a paſſage ſelected by the deceaſed for that purpoſe: Iſaiah, i. 18. "Come now, and let us reaſon together, ſaith the Lord; though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool."

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Miſcellaneous Obſervations on important Theological Subjects, original and collected. By the late Rev. Jonathan Edwards, *Preſident of the College of New Jerſey.* 12*mo. Pages* 476. *Price* 3*s.* 6*d.* Vernor, London. 1793.

AMONG the greateſt bleſſings conferred by God upon his church, we are to reckon thoſe eminent men whom he has raiſed up above their brethren, and endued with ſingular talents and zeal to reform and inſtruct the world. As long as true excellence receives the tribute of eſteem and praiſe, will the names of Luther and Calvin, Latimer and Knox, be revered for their piety, their zeal, and their unwearied efforts to repreſs the tyranny, and deſtroy the ſuperſtition, of the church of Rome. In modern times, when in our own land iniquity abounded, and the love of many had waxed cold, a Whitefield will have the incenſe of merited commendation offered to him, for his exalted devotion, for his ardent love to a crucified Saviour, for his tender concern for the ſalvation of periſhing ſinners, for his inceſſant labours in the cauſe of religion, and for an eloquence ſeldom equalled, and inſpired by the nobleſt of principles, zeal for the glory of God, and for the happineſs of immortal ſouls. From the diverſity of gifts which the Redeemer beſtows for the edification of the church, other eminent men inſtruct the world by their literary labours: They ſtand forth as champions for the purity of the Goſpel of Chriſt, and defend it with effect againſt all gainſayers; to them alſo great praiſe is due. In this liſt Jonathan Edwards, of New England, ranks among the firſt. It is no diſparagement to any one to ſay that he is, without a rival, the greateſt *divine* that the preſent century has produced. The evangelical doctrines, formerly maintained by Calvin, never found an abler advocate. His treatiſes on Original Sin, on the Freedom of the Will, and on Virtue, merit the attentive peruſal of every lover of the Goſpel; and we venture to aſſert, that the perſon who has not read them, does not know all that can be ſaid in favour of Calviniſm. His book on Religious Affections, his Eſſays on the Converſions in New England, and his volumes of Sermons, ſome publiſhed before, and ſome ſince his death, diſcover his ſuperior ſkill in experimental theology. His death, in the midſt of vigour and uſefulneſs, was an infinitely greater calamity to mankind, than that of the greateſt hero, or the moſt enlightened ſtateſman.

The volume now before us owes its origin to Mr. Edwards's practice of writing down obſervations on almoſt all ſubjects of divinity,

nity, which occurred to him either from his own meditation, or from the books he read. His ſon, Dr. Jonathan Edwards, an eminent miniſter of New England, has copied out the contents of this volume from his father's manuſcripts; and he certainly deſerves the thanks of the friends of Chriſtianity for his labours. Some parts of theſe miſcellaneous thoughts are extracts from eminent writers, and ſome are abridgments of them. Dr. Edwards was adviſed to publiſh them, as they might prove an antidote to the deiſtical notions ſpreading in ſome parts of America, where the books from which the quotations are taken are but little known. There is weight in this reaſon, and we acknowledge that theſe extracts are exceedingly good; but we earneſtly wiſh they had been left out, or publiſhed by themſelves, and that this volume had contained Mr. Edwards's reflections alone. We hope this will be the caſe in the ſucceeding volumes.

A conſiderable part of the book is on the evidences of the Chriſtian religion. At the preſent time, when, from Popery being unmaſked and deſpiſed, and prieſtcraft ſeen through and deteſted, many are in danger of running into infidelity, by not diſtinguiſhing between Chriſtianity itſelf, and the abuſe of it, the ſubject will be thought exceedingly ſeaſonable; and it may, with juſtice, be ſaid, that there will ſcarcely be found a book where ſo many good things are compriſed in ſo ſmall a compaſs. Parents and guardians of youth will do well to put it into the hands of young people, as an antidote to infidelity. The latter part of the volume conſiſts of obſervations on the myſteries of Scripture, and on the divinity of Chriſt, and the doctrine of the Trinity. Mr. E.'s remarks always diſcover the hand of a maſter. They do not indeed appear with the ſame advantage as if they had been favoured with his own correcting hand to fit them for the preſs. Homer's ſon could not have finiſhed the Iliad, if it had been left imperfect. But, ſuch as they are, they do not diſgrace his memory; and it may juſtly be ſaid, that the gleanings of Mr. Edwards are better than the vintage of moſt other divines. By way of ſpecimen we ſhall lay before our readers one of his obſervations; we have ſelected it becauſe it is ſhort:

"Some may aſk why the Scripture expreſſes things ſo unintelligibly? It tells us of Chriſt's living in us, of our being united to him, of being the ſame ſpirit, and uſes many other ſuch like expreſſions. Why doth it not call directly by their intelligible names thoſe things that lie hid under theſe expreſſions? I anſwer, that we ſhould have a hundred pages to expreſs what is implied in theſe words, "*Ye are the Temple of the Holy Ghoſt;*" neither would it, after all, be underſtood by one fourth part of mankind. Whereas, as it is expreſſed, it ſerves as well to practice, if we believe what God ſays, that, ſome way or other, we are inhabited by the Holy Ghoſt as a temple, and therefore we ought to keep ourſelves holy

and pure. And we are united to Chriſt as much as members are to the head; and therefore we ought to rejoice, ſeeing this love proceeds from his love to us, and that the effects of it are joy, happineſs, ſpiritual and eternal life, &c. By ſuch ſimilitudes a vaſt volume is repreſented to our minds in three words, and things that we are not able to behold directly, are repreſented before us in lively pictures."

On the ſale of this volume the appearance of two others depends. The friends of evangelical truth will, we hope, give it encouragement. And we take this opportunity of recommending, with all the energy of which we are capable, the works of Preſident Edwards to our younger brethren in the miniſtry, and to all who have a deſire to ſee the truths of the Goſpel defended in the moſt maſterly manner, and errors confuted with a force of reaſon which has hitherto diſcouraged a reply.

The Chriſtian's Views and Reflections during his laſt Illneſs, with his Anticipations of the glorious Inheritance and Society in the Heavenly World. To which are annexed two Sermons, preached on particular Occaſions. By the Rev. Simon Reader. *Publiſhed from the Author's Manuſcript by* Benjamin Cracknell, A. M. *Pages* 301. *Price* 2*s.* 6*d. boards.* Dilly. 1794.

Nothing is more adapted for obſcuring the glories of the world, or animating the exertions of the Chriſtian amidſt every ſurrounding diſcouragement and danger, than frequent reflections on death, and the joys that await him in the inviſible ſtate. To aſſiſt the people of God in meditations of this intereſting nature, appears to have been the principal deſign of the worthy author of this volume. It has a claim to our attention on account of the originality of the manner in which it is written, as well as the importance of the ſubject of which it profeſſes to treat.

The Chriſtian is repreſented as labouring under a diſeaſe which, he has reaſon to apprehend, will iſſue in death. In this ſituation he is led ſeriouſly to examine the ſtate of his ſoul; he ſeeks renewed repentance and application to the blood of Chriſt, and is aſſaulted by the violent temptations of Satan, which, after a very long and ſevere conflict, he is enabled to overcome. As the diſorder increaſes, and the hope of life is diminiſhed, he converſes in the proſpect of death very affectionately and ſuitably with his family and friends; he very faithfully addreſſes perſons of various characters who viſit him during his illneſs, and, after a few occaſional reflections, and ſome dying ſoliloquies which he is heard to utter, he is repreſented as entering on the enjoyments of eternity. This part of the work, which extends to the 98th page, is highly pleaſing and uſeful. It is no fruit of the imagination, but evidently written by one who was often an eye-witneſs of the ſcene which he here deſcribes.

deſcribes. His ſelf-examination is affecting and penetrating; his account of the Chriſtian's conflict with the tempter is experimental and judicious; and his admonitions to thoſe who come to ſee him are ſolemn, pertinent, and ſtriking.

In the ſecond part of this work the Chriſtian is repreſented as appearing in the preſence of God, entering on the enjoyments of the heavenly ſtate, forming an acquaintance with its inhabitants, &c. The account of the Chriſtian's attendance on his own funeral, and many of his converſations with the glorified ſpirits, not only have the attractions of novelty, but are pleaſing and natural. The worthy author, however, is ſometimes borne away on the wings of fancy, and ſeems to be almoſt at a loſs where to ſet bounds to his flight. As the human capacity at preſent can form but very imperfect conceptions of the inviſible world, and human language can but ill expreſs thoſe conceptions, we wiſh that Mr. R. had more cloſely imitated the Scripture, in contenting himſelf with metaphorical and general expreſſions, and that he had only touched on ſome of the outlines of this noble, arduous, and boundleſs ſubject. Particular deſcription, we think, often gives an air of fiction to the ſolemnities of eternity; at leaſt it fetters the imagination, and, inſtead of enlarging, ſerves only to contract our ideas of their excellence. The ſtyle alſo, in which this part of the work before us is written, appears exceptionable. It is a kind of poetic proſe; but it will not, we ſuppoſe, upon that account, be leſs acceptable to our juvenile readers. This work, probably, labours under many diſadvantages, as a poſthumous publication; and it may have been written more from a view to the author's own amuſement, than from any intention of making it public.

Added to the "*Chriſtian's Views and Reflections*" are two ſermons, which had been delivered on particular occaſions. One was preached on a day of *Public Thankſgiving*, in which gratitude for national mercies, and a ſpirit of loyalty, are ſtrongly recommended; and the other on a *New Year's Day*, which repreſents the neceſſity of an immediate attention to the calls of God. They are plain and judicious, and are written in that pious and ſenſible ſtrain, by which this author's "Sermons on the Parable of the Ten Virgins" are ſo eminently diſtinguiſhed. On the whole, we think that this little volume will very well repay the attention of our ſerious readers.

The Time of Juſtification conſidered. In a Dialogue, principally taken from the celebrated Dr. Goodwin; with Two Letters upon the ſame Subject, a Second Dialogue on Objections, and an Appendix, containing the Judgment of many eminent Calviniſtic Divines. By Thomas Young, *Miniſter of the Goſpel. Pages* 82. Chalmers, &c. 1794.

The hypotheſis of eternal juſtification has engaged the attention of writers of various characters and abilities. It has been often

very warmly defended, and, with equal zeal, perhaps with more ability, has been oppoſed by many reſpectable writers, as leading to abſurd and dangerous conſequences. In the number of its adverſaries was the pious and learned Dr. Goodwin, whom every writer, engaged in controverſy, would be glad to claim as a friend. Behind ſuch a ſhield as the Doctor's abilities the author of this pamphlet has very ſecurely ſheltered himſelf, and from hence he directs his arrows againſt his opponents.

Mr. Young appears to be a modeſt, worthy, and conſiderate man. Though perſuaded of the importance of the ſentiment which he endeavours to vindicate, he diſcovers an openneſs to conviction, and a candour towards his enemies, which will, at leaſt, exculpate him from the charge of bigotry. His arguments and anſwers to the objections of opponents are generally judicious; they are ſufficient to convince an impartial obſerver, that his principles are not the mere effect of accident or prejudice, but the reſult of ſober inquiry, and ſupported by ſome degree of rational evidence. The reader is not, however, to expect the moſt logical arrangement, or any great accuracy of language. The dialogues might have been conducted with more eaſe and dignity, and the reſt of the work have been written in a more pleaſing and methodical manner; and had his arguments been marſhalled ſo as to form a regular and compact body, we think he would have attacked his adverſaries with greater ſucceſs. This treatiſe may, notwithſtanding, be very ſerviceable to ſuch as have not opportunity to conſult a larger or more elaborate work.

The Chriſtian's Conſolation in the Hour of Domeſtic Diſtreſs. A Diſcourſe read to the Author's Family ſoon after the Death of a beloved and moſt affectionate Wife, who died in Child-bed. By a Layman. *Pages* 43. *Price* 1*s.* Rivingtons. 1794.

From the hiſtory of Job, which is eminently calculated for conſoling the mind in the ſeaſon of affliction, the writer of this diſcourſe has choſen his text. After remarking, from the well-known language of ſubmiſſion, "*The Lord gave, &c.*" on the mercies which we enjoy, as the gifts of Providence, the conſequent right which the Almighty poſſeſſes to deprive us of them whenever he pleaſes, and that reſignation to the divine conduct which it becomes us on ſuch occaſions to manifeſt, he very feelingly deſcribes the amiable character of his wife, in conſequence of whoſe death this ſermon was penned, and concludes with two or three not unſuitable reflections. Though we have been pleaſed with many hints in this diſcourſe, and are readily diſpoſed to believe that the ſentiments which it contains afforded ſome relief to the author under his heavy affliction, yet we think that his obſervations are too general to apply, with much effect, to others in circumſtances ſo peculiarly diſtreſſing.

Ob-

Obſervations upon the Expediency of reviſing the preſent Engliſh Verſion of the Epiſtles in the New Teſtament. To which is prefixed, a Short Reply to ſome Paſſages in a Pamphlet, entitled, "An Apology for the Liturgy and Church of England." By John Symonds, L. L. D. *Profeſſor of Modern Hiſtory in the Univerſity of Cambridge.* 4to. *Pages* 132. *Price* 7*s.* 6*d.* Payne, Deighton. 1794.

A ſimilar work on the *Goſpels* and *Acts* was publiſhed, five years ſince, by the ſame author. In this he completes his plan, by collecting, from the common verſion of the *Epiſtles* and the *Revelations*, a great variety of paſſages, perhaps about two hundred, and ſuggeſting ſuch corrections as ſeem neceſſary to make the ſenſe clear, or the language pure. His remarks are leſs extenſive than they were upon the former part of the New Teſtament, which was executed by a different claſs of tranſlators, and appears more frequently objectionable. His corrections are ſometimes ſtriking, and uſually juſt; at the firſt view, indeed, they often ſeem trivial, but we think very few of them ſuperfluous. We have known plain ſerious people fix the moſt diſtant meanings on texts, which we ſhould not otherwiſe have ſuſpected of ambiguity.

Such reflections as naturally reſult from the palpable incorrectneſs of theſe paſſages, ſeem alone to be meant in the title. We wave, therefore, for the preſent, any conſideration of the *expediency* of *reviſing* the authoriſed Engliſh verſion of the Scriptures, eſpecially as our attention will be indiſpenſably called to that ſubject, when we have opportunity to give an account of Biſhop Newcome's late publication. It may, however, be uſeful to obſerve, that the alterations, propoſed by Dr. S., have no tendency to affect either the ſyſtem of the orthodox, or the hope of the pious; they ariſe only from deficiencies of verbal preciſion or grammatical conſtruction, which eſcaped the numerous corps of tranſlators employed by King James the Firſt.

The author purſues his former plan, but reduces it to ſix chapters, the titles of which will, perhaps, ſufficiently explain the nature of his work to thoſe of our readers who are not ſtrangers to the grammar of our native tongue. 1. *Ambiguities* occaſioned by the *antecedents*, to which the relatives refer, *not* being clearly *diſtinguiſhed*. 2. Ambiguities occaſioned by *equivocal words and phraſes*. 3. Ambiguities occaſioned by an indeterminate uſe of *prepoſitions*. 4. Paſſages *ungrammatical*. 5. *Obſolete*, *harſh*, and *vulgar* terms. 6. *Literal tranſlation*, when the language will *not* admit of it, ſo as to make the words ſufficiently *intelligible*, when the *times of verbs* will not admit of it, and when *Hebraiſms* or *Greciſms* are either redundant, or repugnant to the Engliſh idioms. Under each of theſe heads, and under ſubdiviſions of ſome of them, a diſtinct courſe of remarks is traced through the ſeveral Scriptures now inveſtigated. Corrections are often derived from the more ancient verſions of Wicklif, Tyndal, Coverdale, the Biſhops (A. D. 1568), the Engliſh Puritans at Geneva, and the Engliſh Papiſts at Rheims.

Hollybuſhe, Archbiſhop Cranmer, and Tomſon, are alſo referred to as tranſlators, although Lewis aſſerts them to have been only editors. The corrections, that are ſometimes found in their editions, account, in ſome degree, for the apparent contradiction. The author has made a laudable uſe of his opportunities to conſult theſe authorities; as he has alſo done of his knowledge of modern languages, by references to the Italian, Spaniſh, and French tranſlations of the Scriptures. We regret his want of acquaintance with the German; ſince it would have introduced him to ſuch able auxiliaries as Luther and Michaelis; the former of whom afforded much aſſiſtance, and might have afforded much more, to ſome of our early tranſlators. Of modern Engliſh verſions, he moſt frequently refers to that of Mr. Wakefield. He has likewiſe made uſe of ſeveral Latin interpreters. Greek criticiſms were not within the limits of his plan, which he ſeldom exceeds, and never loſes ſight of.

The diſcernment and taſte, which Dr. Symonds diſcovers, are equal to his induſtry. His work ought to be ſtudied by every future tranſlator or reviſer of the New Teſtament in England, whether ſanctioned by national authority, or unconnected with it: And it will be found of co[illegible]derable ſervice to any public expoſitor, or conſiderate reader [illegible]r preſent verſion. The cenſure of his former obſervations, [illegible]n his "Short Reply," he quotes from a pamphlet aſcribed to two living prelates, are ſuch as would diſgrace perſons of the meaneſt rank. We are ſorry that the author laid himſelf open to more juſt ſeverity, by his harſh expreſſions concerning the error in the common tranſlation of 1 Cor. xi. 29. We cannot help intimating alſo our ſurpriſe at his profeſſed incapacity of comprehending the propoſition, that the Lord's Supper is "a feaſt upon a ſacrifice;" which we ſhould have imagined eaſy to be explained to an illiterate mind. But, from ſome unknown cauſe, the author's uſual penetration and temper ſeem to fail him when he alludes to that ordinance. He might otherwiſe have found different cauſes, from that which he has aſſigned, for the declining numbers of communicants in both dioceſes. On ſome other occaſions alſo, although very few, he appears to forget himſelf. Who would have expected from Dr. S. a tranſlation of 2 Timothy, iv. 9. like this: "Uſe *thy* utmoſt endeavours to come to me as ſoon as *you* can?" In ſome inſtances he improves the text, as *he* quotes it, by making it exactly what it is already in every bible we have examined; elſewhere he changes one ambiguous or awkward term for another. The references are too often wrongly figured: Theſe are faults indeed which we ſhould hardly have noticed in a leſs critical performance; but the detection of them may tend to moderate the author's treatment of King James's tranſlators, as well as to render his own production more unexceptionable in a future edition.

POETRY.

ON THE NATIVITY OF CHRIST.

" *Unto you this day is born a Saviour, which is Christ the Lord.*" Luke, ii. 11.

WITH what reſplendent beauty ſhone
That long expected morn,
When JESUS, GOD's incarnate Son,
The Lord of life, was born!

Celeſtial hoſts, array'd in light,
With glory mark their way,
As down to earth they bend their flight,
And hail th' auſpicious day.

" Glory to GOD," they rapt'rous ſing,
Through all the heights of heav'n;
" Tidings of joy to men we bring,
" And peace on earth is giv n."

" Glory to GOD," let all our tongues
Re-echo to their lays;
Such grace demands our loftieſt ſongs,
And all our powers of praiſe!

For guilty man, with pity mov'd,
The SAVIOUR leaves the ſkies;
And here, to ſhow how much he lov'd,
A bleeding victim dies:

But dies to SAVE; SALVATION now
Is our perpetual theme;
Our willing ſouls to Jeſus bow,
And triumph in his name.

SALVATION! let the joyful news
Through all the nations run;
Gentiles believe, and ſtubborn *Jews*
Their great MESSIAH own!

From world to world, thro' boundleſs ſpace,
May the glad tidings fly;
And myriads ſound the SAVIOUR's praiſe
To the remoteſt ſky!

Thus ſhall his dear delightful name
Then dwell on ev'ry tongue;
While angels round his throne proclaim
SALVATION in their ſong.

REFLECTIONS FOR A NEW YEAR.

AGAIN revolving time hath brought
Another ſolemn ſpace for thought;
Another year is paſt!
Let me the period gone review,
And with freſh zeal begin the new,
For this may be my laſt.

Great God, when I the paſt recall,
'Tis mercy, love, and goodneſs all,
Thou haſt beſtow'd on me;
But ah! when I my conduct trace,
How poor, and cold, and mean, and baſe,
Are my returns to Thee!

Like Samuel I may ſurely raiſe
My *Ebenezer* to thy praiſe,
And gratefully avow,
That having help from thee obtain'd,
Which all my feebleneſs ſuſtain'd,
I have endur'd till now.

But [illegible]er my time miſpent,
My [illegible] and diſcontent,
And my rebellious mind;
Like Moſes, I may *Maſſah* name
The monumental pile of ſhame
That I have left behind.

Thou with a planter's ſkilful hand
Haſt fix'd in a prolific land
The trees of grace, to bear:
Doſt prune the bough, manure the root,
From year to year expecting fruit
Proportion'd to thy care.

But I encumb'ring long the ground,
Am like a barren fig-tree found,
Fit for the axe ſevere;
Juſtice the dreadful blow might give,
But mercy pleads a freſh reprieve,
And ſpares another year.

Myriads have fled! To me is lent
A further portion to repent!
And muſt I ſoon remove?
Then teach my ſpirit, ſacred grace,
To urge as ſwift as time my race
To the bright world above.

Thou God, whoſe faithfulneſs appears
Unchanging as thy endleſs years,
My help in ſeaſons gone,
My ſtay in infancy and youth,
I'll truſt to thy unfailing truth,
Till time with me is done.

ALIQUIS.

To the EDITORS of the EVANGELICAL MAGAZINE.

Gentlemen, *Northampton, Dec.* 4, 1794.

TWELVE months have elapſed ſince I tranſmitted to you ſome lines, written, for an annual Bill of Mortality at this town, by the humane and pious author of The Taſk. Among your numerous readers many have doubtleſs ſince then breathed their laſt; but no breach has been made in your valuable aſſociation, and my own life, however unprofitable, has likewiſe been preſerved. The returning ſeaſon admoniſhes me to offer you another copy by the ſame pen, and on the ſame ſubject, but of an earlier date. That the ſerious truths it expreſſes with ſo much energy, may be laid to heart by every reader, is the earneſt wiſh of

CORITANUS.

Quod adeſt memento
Componere æquis; cætera fluminis
Ritu feruntur. HORACE.

Improve the preſent hour, for all beſide
Is a mere feather on a torrent's tide.

COULD I, from hea[illegible] as ſure preſage
To whom the *riſing* yea[illegible] two ſurviving laſt,
As I can number in my punctual page,
And item down the victims of the *paſt*;

How each would trembling wait the mournful ſheet,
On which the preſs might ſtamp *him* next to die;
And, reading here his ſentence, how replete
With anxious meaning, heav'n-ward turn his eye!

Time, *then*, would ſeem more precious than the joys
In which he ſports away the treaſure now;
And pray'r more ſeaſonable than the noiſe
Of drunkards, or the muſic drawing bow.

Then, doubtleſs, many a trifler, on the brink
Of this world's hazardous and headlong ſhore,
Forc'd to a pauſe, would feel it good to think;
Told that his ſetting ſun muſt riſe no more.

Ah ſelf-deceiv'd! Could I, prophetic, ſay,
Who next is fated, and who next to fall,
The *reſt* might then ſeem privileg'd to play;
But, naming *none*, the voice now ſpeaks to ALL.

Obſerve the dappled foreſters, how light
They bound, and airy, o'er the ſunny glade— [affright,
One falls—the reſt, wide-ſcatter'd with
Vaniſh, at once, into the darkeſt ſhade.

Had we *their* wiſdom, ſhould we, often warn'd,
Still need repeated warnings, and at laſt,
A thouſand awful admonitions ſcorn'd,
Die, ſelf-accus'd of life all run to waſte?

Sad waſte! for which no after-thrift atones:
The grave admits no cure of guilt or ſin.
Dew-drops may deck the turf that hides the bones,
But tears of godly grief ne'er flow *within*.

Learn then, ye living! by the mouths be taught
Of all theſe ſepulchres, inſtructors true,
That ſoon or late, Death alſo is *your* lot,
And the next op'ning grave may yawn for *you*.

"*Caſt down, but not deſtroyed.*"

2 Cor. iv. 9.

THO' ſore beſet with guilt and fear,
I cannot, dare not quite deſpair;
If I muſt periſh, would the Lord
Have taught my heart to love his word?
Would he anoint my eyes to ſee
My danger or my remedy;
Reveal'd his name, and bid me cry,
Had he reſolv'd to let me die?

What—tho' caſt down I am not ſlain;
I fall, but I ſhall riſe again.
The preſent, Satan, is thy hour,
But Jeſus ſhall control thy power:
His love will plead for my relief,
He hears my groans, he ſees my grief;
Nor will he ſuffer thee to boaſt,
"A ſoul, that ſought his help, was loſt."

'Tis true, I have unfaithful been,
And griev'd his ſpirit by my ſin;
Yet ſtill his mercy he'll reveal,
And all my wounds and follies heal.
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.

I'll caſt myſelf before his feet:
I ſee him on his mercy ſeat;
'Tis ſprinkled with atoning blood;
There ſinners find acceſs to God.
Ye burden'd ſouls approach with me,
And make the Saviour's name your plea;
Jeſus will pardon all who come,
And ſtrike our fierce accuſer dumb

P.



REV. WILLIAM KINGSBURY, A.M.

THE

Evangelical Magazine,

FOR FEBRUARY, 1795.

BIOGRAPHY.

MEMOIR of the Rev. GEORGE VOWELL, late of Potter's Pury, Northamptonſhire.

THOUGH Mr. Vowell was brought up to the miniſtry, and had juſt entered upon his public work, yet in conſequence of his early removal by death, he muſt, in this Memoir, be contemplated more in a private than a public capacity. How little ſoever he might be known to the religious world at large, he muſt have had, from his long reſidence at the academy, a numerous acquaintance among young miniſters; and as it was his conſtant ſtudy to render himſelf agreeable in every department of life, we do not wonder that he conciliated the affections of all who knew him. On this account we have no doubt but this biographical ſketch, imperfect as it is, will be gratifying to thoſe young divines who were trained up with him under the ſame roof, and who at his death could not forbear expreſſing the feelings of their hearts in the language of an ancient Prophet, *Alas! my brother.*

Mr. Vowell was born at Sherbourne, in Dorſetſhire, on the 14th of May 1772. He affords an additional proof of the happy conſequences of a religious education. Very early in life he gave unequivocal evidence of genuine and fervent piety. When about eight years of age, he uſed to retire with his ſiſter into his chamber, that they might alternately engage in the exerciſe of prayer. That ſpirit of levity, ſo generally apparent in the conduct of young people, was no trait in his character; on the contrary, he uniformly manifeſted a ſerioufneſs and gravity of deportment peculiarly ornamental to juvenile years.

When a child, he expreſſed a ſtrong inclination to be employed, in future life, in the miniſtry of the Goſpel; nor were

his friends, who had reaſon to believe he was renewed by the grace of God, unwilling to cheriſh the laudable deſire.

From ten to fourteen years of age, he was inſtructed in the Latin tongue in Merchant Taylor's School, and in a reputable academy at Eltham, in Kent; and from the latter period to his entrance into the ſeminary at Homerton, he received conſiderable improvement under the private tuition of the Rev. Dr. Henry Hunter, and the Rev. John Humphrys, both of London.

Having completed his ſeventeenth year, he was admitted, on the 2d of July 1789, a member of the church of Chriſt, in Union-Street, Southwark, under the paſtoral care of the above-mentioned Mr. Humphrys, and by the aſſiſtance of divine grace was enabled to adorn his ſacred profeſſion. The motives from which he acted in forming this ſpiritual relation and the ſenſations of his mind on the occaſion, may be gathered from the following extract of an affectionate letter to his brother, who was then at ſome diſtance from home: "Laſt Sunday was ſacrament-day. Mr. Humphrys did not aſk me whether I communicated any where in the country, as I expected he would. I am very happy in having joined his church, and hope I ſhall never have reaſon to repent it. It is a very great pity that people are, in general, ſo backward to approach the table of the Lord. It is a mean of preſerving us from many ſins, which otherwiſe we ſhould be tempted to commit. When I conſider that I have openly and ſolemnly given myſelf up to Chriſt, and have dedicated myſelf to him, the temptation to ſin is not ſo great, nor the inclination ſo powerful. It likewiſe promotes our love to the ever-bleſſed Jeſus, and increaſes our truſt, our faith, our confidence in him. Theſe motives one would ſuppoſe ſufficient to induce Chriſtians to come and refreſh themſelves under the banner of Chriſt. But, my dear brother, ſin has blinded our eyes and hardened our hearts. O! that you could perſuade yourſelf that it was *your* duty to give yourſelf up unto the Lord, that you might *ſit under his ſhadow with great delight, and his fruit might be ſweet to your taſte!*"

During his preparatory ſtudies, under the direction of Dr. Fiſher, Dr. Mayo, and Mr. Fell, he does not appear to have loſt ſight of any one of the eſſential requiſites of a Goſpel Miniſter. As his love of knowledge was ardent, ſo his application in the acquirement of it was unwearied. But as he conſidered this to be an inferior qualification, when compared to *divine* teaching, he appears to have been particularly ſolicitous

citous to cultivate an acquaintance with God, and to promote the power of religion in his own heart.

In a letter written ſome time before he left the Academy, to an intimate friend in Eſſex, late a fellow ſtudent, he fully juſtifies the above obſervation. "In the courſe of my ſtudies, I am purſuing a plan which I ought to have adopted four years ago. A great part of my time is devoted to the languages, for I find that a competent knowledge of them is of importance, but this I never yet poſſeſſed. I hope, through induſtry and attention, I have made ſome improvement in the Latin tongue. I have gone over with care the Latin Syntax in its various parts, and have been ſtudying the idioms of the language*. Perhaps you may think that *divinity* ought to be my *principal* ſtudy. Undoubtedly it ought, according to my ſituation in the houſe. But what is the uſe of building upon a ſandy foundation? for that which I have laid is as yet nothing better. In my preaching exerciſes there is not ſo much danger of my neglecting theology as the claſſics, ſuch an acquaintance with which I wiſh to ſecure, as ſhall make them a delightful and uſeful ſtudy. By remitting our attention to them, we loſe our knowledge as faſt as we acquire it, for it gradually evaporates till our ideas revert to their original chaos. But you ſay, 'How fooliſhly and ridiculouſly the boy talks! It is not Latin nor Greek will conſtitue a Chriſtian miniſter. Theſe are inferior qualifications. Why do not you tell me that you want perſonal religion,—to feel the power of divine grace upon your heart, and to live daily under its influence?' Acquiſitions of this nature, I confeſs, are of eſſential importance, and I feel a vacuum in my ſoul, which cannot be filled with any thing better than ſpiritual gifts and grace, of which that we may be poſſeſſed, let it be our daily, our conſtant prayer. What can we ſay or do for the ſouls of ſinners under awakening convictions, bowed down under a ſenſe of their ſins, and the wrath of an offended God, unleſs we ourſelves have been led through the fiery trial, and taſted that the Lord is gracious?"

Some of his firſt public exerciſes, while at Homerton, were in ſeveral poor-houſes in and about London, in which he gave evidence of a ſolid underſtanding in the arrangement of his diſcourſes, and that *Chriſt and his croſs was all his theme.*

* This can refer only to a *reviſal*, as we are warranted to ſay, from the firſt authority, that he was a very good claſſical ſcholar, well verſed in the Greek Teſtament, acquainted with the Hebrew, and had read with his tutor all the Chaldee contained in the Bible.

There are ſome branches of our conduct which tend more particularly to diſtinguiſh our real characters than others, and perhaps none more than an epiſtolary intercourſe with familiar and intimate acquaintance. If by this rule we may venture to decide on the perſonal qualities of Mr. Vowell, our readers will conclude, from the following extracts from the few of his very excellent letters which have come into our hands, that we have not over-rated him when we aſſert, that he was a young man of ſingular worth. In our ſelections, we have ſometimes diſpenſed with the order of time, for the ſake of preſerving a connexion in the various ſubjects of biographical deſcription.

While on a viſit to his native county, he preached at Milbourn-Port, on the doctrine of *election*, and the neceſſity of *converſion*; upon which he writes to his mother as follows: "My ſubject in the morning was one which you profeſs to believe, but think it ought not to be preached, namely, ELECTION. However, I conſider it *my* duty to teach every thing which God has taught me in his word, and not ſhun to declare the whole counſel of the Spirit of Truth, be it ever ſo incongruous with the ſentiments and prejudices of men. We are apt to diſlike ſuch ſermons as magnify the free grace of God. We cannot but conceive there are real excellencies in ourſelves, which render our conduct meritorious, and give us a title to eternal life. But, alas! they are all imaginary; *for who maketh thee to differ*, ſays the Apoſtle, *and what haſt thou which thou haſt not received?* This ſhould teach us humility, a renunciation of all dependance upon ourſelves, and excite confidence and affiance upon the Lord alone. It will do very well, to talk of good actions and bad, as they reſpect our fellow-creatures, and our dealings one with another; but in the eye of divine juſtice all the world is become guilty, we are altogether become fooliſh. And yet this doctrine is not at all incompatible with the free invitations of the Goſpel to be diligent in the uſe of all appointed means, and to ſet about the greateſt performances with a ſettled perſuaſion of our inability for the leaſt; and the man who does this, may have a comfortable aſſurance of God's love and grace towards him."

Though he firmly believed and taught the above doctrine, it was not under a licentious influence; for he appears to have been a ſtrenuous advocate for the neceſſity of *regeneration, and perſonal religion*. "I often think of you, and without ceaſing make mention of you in my prayers, that the God of all grace would enſtamp his own image upon your heart, without which

which all external accompliſhments are but as whited ſepulchres, or as a mere carcaſe dreſſed up in gaudy colours. You may, by a decent and virtuous deportment, procure the eſteem and admiration of men, but without regeneration and the teachings of the Holy Spirit, we can never be acceptable in the ſight of God: For it is this only that can deſtroy the natural enmity that ſubſiſts within. Let us therefore conſider ourſelves but as ſtrangers and pilgrims upon earth. Let it be our daily concern to grow in a meetneſs for heaven, that as we are united by the ties of nature, we may experience a ſtill cloſer union in the everlaſting covenant ratified and confirmed by the death of Chriſt indiſſoluble in its nature, and eternal in its duration. Whatever elſe you neglect, do not, my dear, neglect the care of the ſoul. It is the one thing needful. This alone can make you happy, and ſecure your peace of mind. It is abſolutely neceſſary that we ſhould frequently hold converſe with ourſelves, and examine into our ſtate according to the evidences of God's word. We ſhould endeavour to live above the world, and ſeek a participation of that grace which endures to eternal life. My dear ſiſter, let us walk together in the love of Chriſt, and the comfortable communion of the Holy Ghoſt. A mutual exchange of love here, would afford us but ſmall conſolation, did we ſuppoſe we ſhould be ſeparated from each other hereafter. I am not unmindful of you at the throne of grace, and I hope you ceaſe not to pray for me. Do not comply with the follies and ridiculous ſinful faſhions of this world. Maintain your ſeparation, for you know, that the diſciples of the bleſſed Jeſus are not of this world. Be watchful, be fervent in prayer, and live in the exerciſe of an active faith in Chriſt and his grace."

The perſon and excellencies of Chriſt were particularly attractive to his ſoul. "Sabbath evening I heard Mr. L——— with pleaſure from theſe words, Luke, i. 53. '*He hath filled the hungry with good things, and the rich he hath ſent empty away.*' Let this encouraging yet awful text be impreſſed upon each of our hearts. Let us go as needy, ſtarving ſouls, to Chriſt, that we may be fed with the bread of life,—with the ſincere milk of the word, and be nouriſhed up unto eternal life. The things which the Saviour hath to beſtow are indeed *good*, becauſe we are miſerable without them. They are alſo *ſatiſfying*, which cannot be ſaid of any earthly enjoyment. For what is a man profited, though he gain the world, and loſe his ſoul? They are alſo *ſuitable* to our ſtate and condition as ſinners. Are we ignorant? Chriſt will enlighten us. Are we depraved? The Spirit will puriſy us. Are we ſold under ſin? Hereby,

Hereby, you may be brought into the glorious liberty of the children of God. They are *eternal* in their duration. Soon an end will be put to the things of time and ſenſe. Men will be ſtripped of their riches, honours, and pleaſures, and left naked, deſtitute, and tormented, without an intereſt in the Redeemer. He only that *doeth the will of God, ſhall abide for ever.*"

Though ſo young a man, he conſidered *time* to be a jewel of ineſtimable worth. "I aſſure you, I do at preſent feel time to be a precious talent, and am diligent in improving it as my health will admit. No one thinks of charging me with idleneſs; but I ſometimes fear my ſtrength is exhauſted in the purſuit of improper objects; and that, for want of a regular plan, much time is loſt even in our attempt to improve it. I am ſenſible of my own deficiency more than ever, and ſhall not be in a hurry to leave my preſent ſituation at Homerton, which upon many accounts I find advantageous, though attended with ſome inconveniences.——How have you been employing *your* time to-day? I hope, not altogether unprofitably, though perhaps not much for the advantage of either yourſelf or others. You have been in company where converſation has not, I ſuppoſe, proved to edification, nor received your hearty ſanction.—I cannot reflect upon the large portion of time I have ſpent in unprofitable viſits without remorſe; and was it not for ſupport derived from the hope of improvement, it would render me unhappy. We do not conſider how near we are to our eternal home, and that there is a day faſt approaching, in which we muſt give up our accounts."

He was himſelf daily converſant with the *bleſſed Scriptures*, and recommended them to others, as the man of their counſel. "One thing gives me a little conſolation, I feel a greater pleaſure in reading and conſulting the word of God than I uſed to do. It appears more deſirable and edifying than any other book. And this I am perſuaded of, that the greater our diligence in ſtudying it, the higher value we ſhall ſet upon it. Let us *ſearch the Scriptures*. There is, as Auſtin obſerves, a depth in the word of God, becauſe it is *His*, which we are not able to fathom. It is a rich, hidden mine, and we muſt dig to find the golden ore. Its ſacred contents are not diſcovered to every careleſs traveller. We muſt, as it were, enter into the heart and bowels of it, ere we can be truly enriched.——You have read the Scriptures, at leaſt in part: Would to God that not only you, but each one of us, had read them more, and ſtudied them more attentively than we have heretofore!

Neglect

Neglect not, my dear ſiſter, this ſacred book. It is a meſſage from Jehovah himſelf to ſinners, it is a declaration of the glad tidings of ſalvation. Every verſe of this holy word is full fraught with inſtruction: and why ſhould we treat that with indifference, for which there is an abſolute neceſſity? By this book we ſhall be all judged at the laſt day, and it will prove to ſome the innocent occaſion of death unto death, to others of life unto life. If you are deſirous of ſeeing God in glory, you muſt ſee him firſt in his word. By it we learn our ſtate and condition here, and the nature of that reſt which he hath prepared for all thoſe who love to read and hear of it. You can no more maintain ſpiritual life in your ſoul, without you attentively peruſe the Scriptures, than your animal life can ſubſiſt without food and nouriſhment. It contains milk for babes, and ſtrong meat for thoſe that are of full age. In it the lambs may wade, and the elephant ſwim. We are ſtrangers and pilgrims upon earth. This is not our reſt, becauſe it is polluted. It is a wilderneſs full of a thouſand intricate paths, ſet with briers and thorns; and can we know our doubts, and overcome our difficulties, without the Scriptures? I repeat it, to be favoured with the revealed will of God is an ineſtimable bleſſing, and we cannot read it too often. Let not a ſingle day paſs without conſulting your map, for ſo I may call it. Conſider it of more importance than even your daily food, as indeed it is. Read it with humility of mind, and fervency of prayer, that the God of all grace would be pleaſed to grant you the enlightening gifts of his Spirit, that the veil of your ignorance may be rent, and the ſcales of unbelief fall from your eyes. And if you purſue this courſe, the Scriptures will ſo endear themſelves to you, that you will not need exhortations to read them. You ſurely may ſteal a ſolitary hour for this purpoſe. Ariſe in the morning to do it, and ſlumber not away in bed that precious time which may be ſo well improved."

To the diligent ſtudy of the Scriptures, he united and recommended *fervent prayer*.—"It is ſaid of Martin Luther, that he was upon his knees in this duty three hours in a day. The pious Mr. Bradford uſed to do almoſt every thing upon his knees. He would never ceaſe confeſſing his ſins before God, till he felt real contrition and godly ſorrow wrought in his ſoul. He would continue his thankſgiving, till he felt his heart overwhelmed with gratitude to his heavenly Father; and when pleading with the angel of the covenant, he would not let him go till he had ſome comfortable aſſurance of having received his bleſſing.—When I read ſuch things, I am aſhamed

to

to think with what careleſſneſs and indifference I attend to the diſcharge of this duty. There is reaſon to ſuſpect, that it is often done more with a view to keep conſcience from being clamorous, than from any delight and ſatisfaction we experience in it. I know, if I prayed more, I ſhould manifeſt more of the ſpirit and temper of the Chriſtian in the whole of my conduct. For do we wiſh the mortification of our corrupt affections? Prayer will promote it. Are we deſirous of feeling our ſouls alive unto God? This is enjoyed in the exerciſe of prayer.—I doubt not, but you put up many petitions on my behalf, particularly in reference to my future happineſs. We cannot render one another more eſſential ſervice."

An *acquaintance with trifling and giddy worldlings* was not cultivated by *him*. "It ſeems a pity we cannot chuſe our friends, and make our ſocial intercourſe ſubſervient to the improvement of our graces. Happy *is the man who walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful.* We cannot aſſociate with the world without contracting its defilements, and we generally find, that inſtead of making others better, we make ourſelves worſe. How merciful is the interceſſory prayer of our Lord for his diſciples, *I pray that thou wouldſt keep them from the evil of the world!* I am convinced of the ineſtimable value of theſe words—of their indiſpenſible need and benefit. It is eaſy enough to act *with* the world, but it is not ſo eaſy to act *againſt* it,—to live in a ſtate of perpetual warfare, and maintain a holy ſingularity of conduct. Yet this is neceſſary, if we have any thoughts of being the ſervants of God. Indeed there is a divine reality in religion. All its requirements are ſacred, and as often as we loſe the ſenſe of its authority and importance, we make work for bitter repentance. I feel for their ſituation, whoſe daily converſe is with the enemies of God, who take his holy name in vain. They muſt either poſſeſs a diſaffected mind towards him, or be partakers with them in their deeds. It is very deſirable to be differently circumſtanced, and live retired from the noiſe, confuſion, and ſtrife of men, agitated by contending paſſions and oppoſite intereſts."

If *modeſty* and *ſelf-diffidence* be enviable qualifications, *he* poſſeſſed them in an uncommon degree. "I feel ſo much the ſtrength of inbred corruptions, as is almoſt incompatible with a ſtate of grace; and the folly and vanity which I have too often diſcovered, will lead you aſtray, if you tread in my ſteps; and were this the caſe, I ſhould be chargeable, not only with my own guilt, but with your's alſo. I find it hard,

in

in all circumſtances, to maintain the Chriſtian ſpirit, and act agreeably to the dictates of my conſcience. As to myſelf, I can give you but a poor account. Could you but look into my heart, you would ſee many doubts and fears, and the heavens, as it were, cloathed with blackneſs. I ſeem to be cut off from a participation of the joys of paradiſe, and from all intercourſe with that bleſſed abode. Believe me, we ſhall, ſooner or later, feel the unhappy conſequences of all our negligence in ſpiritual duties; yea, of all allowed iniquity. If we wiſh to be more alive *to God*, we muſt walk more *with God*, and for our encouragement it is ſaid, *draw nigh to him, and he will draw nigh to you.* I have been reading Burnham's Pious Memorials, giving a ſhort account of the lives and experiences of many godly men. There we may ſee religion, not as a mere picture, but as a ſomething which lives in the heart, and lifts the heart to God, effectually weaning it from all the glories of the world, as faith, with a penetrating eye, views glories unſpeakably more permanent and grand."

[*To be completed in our next.*]

*** We have been once before, through the length of the piece, under the neceſſity of dividing the Biography. A circumſtance of this nature, we hope, will very ſeldom occur.

TOTAL DEPRAVITY OF HUMAN NATURE.

LETTER II.

[In Reply to the Objections of CRISPUS.]

MY DEAR FRIEND, *K*———, *Dec.* 1794.

I RECEIVED your's with pleaſure. It is quite agreeable to me to ſupply, as well as may be, the defect of perſonal intercourſe by a free and friendly correſpondence. Your thirſt after truth is pleaſing. Would to God we were all more of that temper which ſeeks for wiſdom with the ardour of thoſe who dig for hidden treaſures. You need not take it as a compliment, if I ſay you have ſtated your objections to the doctrine of total depravity, in as plauſible a manner as I ever recollect to have ſeen them. I will endeavour to give them all the weight they poſſeſs.

The point in diſpute betwixt us, you will obſerve, is, whether an unregenerate ſinner can be ſaid to perform any part of his duty, or to obtain in any meaſure the approbation of his Maker? And I hope you will conſider that this is, for ſubſtance, the ſame thing as, whether the carnal mind be wholly enmity againſt God, or whether it be in any meaſure ſubject to the law of God, or can be? You allow, I think, that whatever excellencies ſuch characters poſſeſs, *the love of God is not in them*, no not in any degree. Their amiable qualities, therefore, be they what they may, muſt be ſomething quite diſtinct from love, or any of its operations: But as *love is the fulfilling of the law*, it muſt comprehend the whole of moral excellence, and conſequently there can be no moral excellence in the ſight of God without it.

You *firſt* reaſon from the caſes of Ahab, the Ninevites, the young man whom our Lord is ſaid to have *loved*, and the ſcribe who was declared to be *not far from the kingdom of heaven*. In anſwer to which, I would obſerve; though the great God knoweth the ſecrets of all hearts, yet in the government of the world he does not always proceed upon this principle. He has ſometimes thought fit to reward men for actions, not becauſe he approved of them as actions of theirs, but merely becauſe they tended to ſubſerve his great and wiſe deſigns. God rewarded Nebuchadnezzar for his long ſiege againſt Tyre, by giving him the land of Egypt; yet Nebuchadnezzar did nothing which in its own nature could approve itſelf to God. The only reaſon why he was thus rewarded was, that what he had done ſubſerved the divine purpoſes in puniſhing Tyre for her inſulting treatment towards the people of God. Ezek. xxvi. 1—7; xxix. 17—20. God alſo rewarded Cyrus with the treaſures of Babylon, *the hidden riches of ſecret places*, as they are called (Iſa. xlv. 3.), not becauſe Cyrus did any thing that was pleaſing in his ſight; his motive was the luſt of dominion; but becauſe what he did effected the deliverance of Judah, and fulfilled the divine predictions upon Babylon.

And as, in the great ſyſtem of the divine government, actions may be rewarded which have no appearance of innate goodneſs, ſo others may be rewarded which have ſuch an appearance, even though it be nothing but appearance. God does not always avail himſelf of his omniſcience, if I may ſo ſpeak, but proceeds upon the ſuppoſition, that men are what they profeſs and appear to be. The end of Jehovah in puniſhing the perſon and the houſe of Ahab was to make *manifeſt* his

his diſpleaſure againſt their idolatries: But if, when Ahab humbled himſelf, and rent his garments, God had proceeded towards him on the ground of his omniſcience, and knowing him to be deſtitute of ſincerity, had made no difference in his treatment of him, that *end* would not have been anſwered. For whatever might be Ahab's motives, they were unknown to men: If God therefore had made no difference in his treatment, they would have concluded that it was vain to ſerve God. It ſeemed good therefore to him in the preſent life to treat Ahab upon the ſuppoſition of his being ſincere; and as to his inſincerity, he will call him to account for that another day. Much the ſame things might be obſerved concerning the Ninevites. There might be many true penitents amongſt them, for aught we know; but whether holy love or ſlaviſh fear was their motive, they profeſſed and appeared to be humbled, and diſcovered all the apparent fruits of repentance; and as ſuch it was manifeſtly an inſtance of divine wiſdom, as tending to do honour to his own government in the eyes of ſurrounding nations, to proceed with them upon the ſuppoſition of their repentance being ſincere.

The *young man* who came to Chriſt appears to have been a conceited phariſee, who loved the preſent world, and not God; and is repreſented by our Lord as being as far from entering into the kingdom of heaven as a camel was from paſſing through the eye of a needle (Mat. xix. 16—24.) The only difficulty ariſes from its being ſaid that the Lord *beheld him, and loved him*; which may ſeem to imply at leaſt a partial approbation of his character. But to this it may be anſwered, Our Lord was at this time acting *in the character of a preacher, or inſtructor of men*. His feelings towards the young man in queſtion were much the ſame as ours would have been, had we been poſſeſſed of true *benevolence*, and in the ſame circumſtances. Let the beſt man that ever exiſted be addreſſed in this manner; let him behold a poor ſelf-deceived youth, flattered by all around him for his apparent virtue, and flattering himſelf with the hopes of heaven, while in reality he is a ſlave to the preſent world; and let him, if he can, forbear to feel towards him like our Lord. He would tell him the truth, though it ſhould ſend him away *ſad and grieved*; but his heart would at the ſame time melt in *compaſſion* to his poor deluded ſoul. All this would imply no more of an *approbation* of his ſpirit or conduct than was included in our Lord's looking upon Jeruſalem and weeping over it.

As to the *ſcribe* who anſwered our Lord *diſcreetly*, and was aſſured, that he was *not far from the kingdom of God*; read the paſſage (Mark, xii. 28—34.), and you will perceive that it was not in relation to his *ſpirit* or *conduct* that our Lord ſpake, for not a word is recorded of either; but merely of his *confeſſion of faith*: *That the love of God and man was of more account* than whole burnt *offerings or ſacrifices*. This doctrine was ſo true, and contained ſo much of the ſpirit of the Goſpel diſpenſation, that our Lord very properly aſſured this diſcreet inquirer that he was *not far from the kingdom of God;* that is, that the principles which he had avowed, if truly imbibed and properly purſued, would lead him into the very heart of Chriſtianity.

The remainder of your objections I muſt take another opportunity to anſwer, and at preſent ſubſcribe myſelf,

Your affectionate friend,

GAIUS.

DEATH,

A VISION.

PASSING the other day through Cheapſide, I met a funeral proceſſion, a hearſe, ſeveral mourning coaches, and all the ſable apparatus of death. I was ſtruck at the contraſt, ſo manifeſt between this proceſſion and all that was moving about it: And theſe ſcenes ſo occupied my mind, that I conſider them as the cauſe of a viſionary dream which I had on the following night, wherein Death was repreſented as driving his hearſe and proceſſion through that populous ſtreet, and addreſſing himſelf to various perſons who met him in his route:

"Ye numerous paſſengers, going and coming on each ſide of the way, whoſe aſpects manifeſt that you are bent on different ſchemes, which you deem of importance: Know! that whatever your buſineſs may be, ye are all haſtening to my territories. You who are young and gay, and you who are more advanced in life, are moving, with different paces toward that houſe of mine which is appointed for all living. You, who are arrayed in the height and variety of the faſhion, will ſoon put on your laſt ſuit, and like the corpſe in this hearſe be inſhrouded by death. You, whoſe plumes are high, and proudly nod over your giddy heads, will ſoon occupy my plumed hearſe, and your

your vanity will ceaſe for ever. Some of you may be driving to the Temple of Hymen, and pleaſing yourſelves with proſpects of many years' happineſs, but you muſt ſoon ſubmit to my cold embraces; and your connexions and enjoyments, however dear and delightful, muſt be reſigned at my command, and be exchanged for the gloomy ſolitudes of my kingdom.

"Ye fooliſh people and unwiſe, who in your crowded carriages are haſtening to various places of diſſipation, folly, and vice, remember that the heart of the fool is in the houſe of mirth. Know that I often viſit theſe deluſive ſcenes, ſnatch the frighted victims from their fatal feſtivities, and plunge them into outer darkneſs. Even lately I ſeized ſeveral giddy wretches on the threſhold of one of these ſeminaries of vice which you are driving to. Know, foolish citizens, that what I have done, I may do again. In my next viſit I may come in a fire, an earthquake, or a ſtorm, and ſwallow up the crowded fabric, and all its unthinking and deluded company. Stop, ye cruel parents, look on my retinue, and return to your houſes! Are ye ſo mad as to drive your children to Tophet, and offer them to the devouring idol, Diſſipation? Ye are rapidly advancing in the broad way, and your ſteps will ſoon take hold on hell. Carry therefore your little ones home, read them a lecture on what you have ſeen in this ſtreet, and ſo teach them to number their days, that they may apply their hearts unto wiſdom.

"I perceive a carriage advancing, whoſe armorial bearings declare it to belong to the Biſhop of the City:—'Remember, my Lord, you and I wear the ſame livery; it is my buſineſs to kill, but your duty to prepare men for my ſtroke. It is evident that I work too faſt for you; for many under your charge feel my dart in their vitals, before they poſſeſs repentance in their hearts. Where lies the fault, my Lord? for a fault there is ſomewhere! You have many aſſiſtants in this great city, who are well paid for carrying on the work of preparation; but by what I ſee and hear where I viſit your flock, very few are informed of my power, and are prepared to ſubmit to my ſtroke. The bells toll, and the churches are opened every ſabbath-day: but your aſſiſtants, in general, are very ſparing of their labour, and care not to diſturb their hearers by preaching on my certain dominion over all men, nor do they ſhow them by what means they may make me their friend, and have a happy paſſage through my dark valley. I would have you look to theſe things, my Lord: You know I am not ceremonious, you and I ſhall meet again ere long, and I wiſh to meet you as a friend, and by my advice to ſubſerve your beſt intereſts.'

"Here comes a conſequential ſon of Galen, whoſe fame is widely ſpread, and whoſe medical ſkill is highly applauded: 'Know, Sir! that with all your fame and conſequence, you are my

my ſervant, you are retained by me, and often forward my work. You are parading through this city in *your* way, as I am *in mine*. But I have ſomewhat to ſay againſt you! While I am inceſſantly looking to the end of my work, and warning men to think of their latter end; you ſeldom let your patients know the worſt of their caſe, but flatter them with the hopes of recovery, till they have almoſt entered on my territories. Although you are conſtantly frequenting the chambers where I appear, you ſtudiouſly avoid any converſation with me. Now, Mr. Phyſician, permit me to exhort you to heal yourſelf: Remember, that however ſly you at preſent may be, you muſt ſoon bow to my ſceptre, and viſit my dominions. For the preſent, Sir, paſs on, reflect on what I have ſaid, and do as much good as you can till I call for you.'

'Here are a few of the ambaſſadors of the Prince of Life and Peace; of different denominations, but all of my acquaintance:—'It is part of your ſtudy and miniſtry to make men familiar with me. Formerly, I could not ſtep into a houſe without all the family crying out for fear; but ſince ye have held forth the word of life, the very children learn to be familiar with me, I bow at the remembrance of your divine Maſter, O ye ſervants of Chriſt! There was a time, when *He* ſubmitted to be impriſoned by me; but by that condeſcenſion he deſtroyed Satan my powerful maſter. I was proud of having ſuch a priſoner in my power; but when he choſe to depart, he did not vouchſafe to aſk my leave, and no force of mine could detain him. And he ſo entirely tore away the adamantine bars of my priſon, and left ſuch impreſſions of his divine power on me, that it is impoſſible for me to detain any in my power, when he demands their releaſe. Tell therefore your numerous congregations, to meet me as becometh Chriſtians. Exhort them, to baniſh from their minds the vulgar notions of my hideous looks and evil deſigns: And let them be aſſured that I ſhall viſit them as a friend, to introduce them to the preſence of your Maſter."

When the King of Terrors had finiſhed his addreſs, he aſſumed a moſt terrible aſpect; and frowning with tremendous horror, drove fiercely forward, while all around was in the moſt fearful agitation. The affrighted paſſengers fled from the ſtreets; the ſhops were darkened; the houſes and churches trembled to their foundations; the ſound of the artificer, and the din of buſineſs, were ſilenced; the general pulſe of trade ſtood ſtill; and an awful paralytic affected the whole body politic. Thus, this terrible enemy of mankind bore in triumph the eſcutcheons of his mortal pomp, through the great metropolis and emporium of the nations; and thus every thing remained, while the ſight of Death, and the ſound of his cavalcade affected the ſenſes of the multitude; and

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when they ceaſed, the whole ſtream of buſineſs, gaiety, and folly, returned to its uſual courſe; and I awoke from my dream. PROBUS.

A SIGHT OF CHRIST.

THE gratification of the ſenſes affords peculiar pleaſure to man in his preſent ſtate. Agreeable and harmonious ſounds delight the ear; and the eye which is never ſatisfied with ſeeing, roves among new and ſplendid objects with ever-growing felicity. Our curioſity is raiſed to behold one of our fellow-creatures, in proportion to his fame, either for great wiſdom, military prowels, or the benefits we have received from his atchievements. Such was the impreſſion made on the mind of the queen of Sheba, who came with difficulty and hazard to behold the glory of Solomon: And ſuch feelings animated the Grecians who poured in from every quarter to gratify their eyes with a ſight of the man, who had delivered them from tyranny and oppreſſion, crying σωτηρ! σωτηρ! Saviour! Saviour!

On this principle we are not ſurpriſed to find thoſe who waited for conſolation in Iſrael, coming with ſuch eager deſire to ſee the new-born Saviour. The prophecies and types were fulfilled in his ſacred perſon. Now was the time for his approach. Expectation at this period raiſed the hopes of the faithful, and perſons of various characters came to behold this ſight. The Eaſtern Magi had ſeen his ſtar, which directed their way to that illuſtrious Saviour whoſe incarnation it announced. The ſhepherds, whoſe attention had been awakened by the ſong of angels, repaired to Bethlehem, where they ſaw the ſhepherd of Iſrael. The women, who departed not from the temple day nor night, ſaw *him* at laſt who was ſuddenly to come to it, and to whom it belonged. Simeon alſo, who, like Jacob, had long waited for God's ſalvation, was bleſſed with this ſight: Admoniſhed by the Lord, he came into the Temple at the very time his parents preſented him there before God, and receiving him in his arms with emotions of heavenly felicity, bleſſed God for a ſight of his ſalvation. Nor did this deſire ceaſe through his future life. Several Grecians coming to worſhip at Jeruſalem, expreſſed a very ardent wiſh to ſee him, and were introduced for that purpoſe by Philip. The inclination of Zaccheus ſeems equally ſtrong. But how were the Apoſtles favoured, who had acceſs to him on all occaſions! Their eyes ſaw, and their hands handled the

word

word of life. On the mount they ſaw his glory as the glory of the only begotten of the Father.

At his aſcenſion the heavens received him out of the view of the men of Galilee, nor has he been ſeen perſonally on earth ſince. Yet there is a ſight of him more intereſting than any we can enjoy with mortal eyes. In his outward appearance there was nothing extraordinary. Many ſaw his perſon who knew not his worth, and rejected the whole myſtery of godlineſs. But there is a ſight which is connected with faith, John, vi. 40. As the ſtung Iſraelites by a view of the ſerpent were healed; ſo this ſaving view of Chriſt is connected with preſent peace and future felicity. This ſight is only to be had by the teaching of the Spirit; for the Spirit ſearcheth all things, and reveals them to man. If we are taught by the Spirit, we ſhall ſee all that ſuitableneſs, that there is in Chriſt, to the various circumſtances of guilt and wretchedneſs in which we are. Perhaps our evidences may not be ſo clear, nor our comprehenſion ſo great on this ſubject as that of ſome others; but we ſhall ſee him for ourſelves, and admire what we underſtand. Bleſſed are they who ſee not and yet believe.

The moſt exalted perſonal view of our Lord is yet to come: He ſhall appear again in his own glory, in the glory of the Father and of all the holy angels. Then every eye ſhall ſee him. The great white throne, and he who ſits upon it, will be viſible to all. The ſeven eyes which were upon him in his crucifixion will now be directed to him in his glory. How happy at this period to have an intereſt in his love!

In heaven they behold the King in his beauty. They ſee him as he his. The Lamb in the midſt of the throne is exhibited in full view to all the celeſtial inhabitants. This is what he himſelf prayed for while yet upon earth. Father, I will that thoſe whom thou haſt given me be with me where I am, to behold my glory. As they had ſeen him, ſome of them perſonally, and all of them by faith; ſo they ſhall ſee him in his kingdom. Now we ſee his feet, and adore. In his temple we behold his ſpiritual excellency with admiration; but the heavenly viſion will be ecſtatical and tranſforming. If the ſight the apoſtles had on the mount ſo far overcame them as to tranſport them beyond themſelves; and if the queen of the ſouth had no more ſpirit in her when ſhe ſaw the glory of Solomon; who can deſcribe the feelings of the mind at that moment when the happy ſoul enters heaven, and caſts its eye on the glorified Mediator. "Bleſſed are the pure in heart, for they ſhall ſee God."

EUMENES.

THE GLORIOUS WORK OF MERCY.

[From among the Papers of the late Rev. J. BROWNE, Author of the Self-interpreting Bible.]

"*MERCY and Truth are met together: Righteouſneſs and Peace have kiſſed each other. Truth ſhall ſpring out of the earth, and Righteouſneſs ſhall look down from Heaven: Yea, the Lord ſhall give that which is good, and our land ſhall yield her increaſe.*"

THE *Redemption* of ſinners is, ſtrictly ſpeaking, the work of MERCY; and though no excellency of God is ſubordinate to another in itſelf, yet in this tranſaction they ſeem all to act as employed by Love. Grace *reigns* through Righteouſneſs unto eternal life, by Jeſus Chriſt our Lord. No ſooner had Mercy intimated that ſhe intended to ſave, than WISDOM ſtept forward, and ſaid, I will form the plan; and now that the ſcheme is made known, it is ſcarce poſſible for the ſaved to forbear exclaiming, O the depth of the riches both of the wiſdom and of the knowledge of God! POWER propoſed to lend her arm to execute Mercy's projects; and all who have ſeen the work acknowledge, that ſhe hath done great things and marvellous deeds without number. GOODNESS, natural Goodneſs, ſaid, that for her part ſhe would give to Mercy her earth and heaven, to be theatres where ſhe might ſhow to the ages to come the exceeding riches of her grace; and ſhe did as ſhe ſaid. JUSTICE engaged that, for Mercy's ſake, ſhe would cauſe her ſword to work againſt the man God's fellow, that ſhe would ſmite the ſhepherd till ſhe received full ſatisfaction; and in the fulneſs of time ſhe acted according to promiſe. HOLINESS was equally cheerful, and vowed, that, agreeably to her nature, ſhe would ſanctify Mercy's objects, that Mercy might have honour by her deeds: So ſhe promiſed and ſo ſhe performs; for when any man is united to Chriſt, he becomes a new creature: Old things paſs away, and behold all things are made new. INDEPENDENCY hinted to Mercy, that however great her gifts, yet the divine glory could not ſuffer; Jehovah being God over all bleſſed for ever. INFINITY intimated, that however numerous her wretched objects, ſhe

need fear no expence, for God was all-ſufficient. UNCHANGEABLENESS aſſures us, that having once begun the ſaving work, neither the provocations of men, nor the alterations in their lot, ſhould cauſe a change in this: God is the Lord, he changeth not, and therefore the ſons of Jacob are not conſumed. Yes; and ETERNITY declared, that if Time would not ſerve Mercy to perform her kind deeds, and to confer her ſpecial favours, a long for ever ſhould be had: Iſrael ſhould be ſaved in the Lord with an everlaſting ſalvation, and not aſhamed nor confounded, world without end. What ſhall I ſay? With Redemption, the work of Mercy, in my eye, I think I ſee all the attributes engaged at once, all acting in the greateſt harmony, and all, ſo far as men can conceive, exerting themſelves to the uttermoſt!

A LETTER TO A YOUNG WOMAN,

BY THE REV. MR. NEWTON.

MY DEAR MISS———,

I THANK you for your letter, and for your kind ſympathy with me; but I am not much to be pitied. My trial, if I may call it one, has been very light, and ſweetened with innumerable comforts and mercies. I fell in the ſtreet, not down ſtairs: but I ſtrained my inſtep a good deal, and was confined to the ſofa, for near a fortnight. Laſt Sunday I was enabled to mount the pulpit, and I am now returning into my old track; but I cannot yet walk in the ſtreet, becauſe I cannot wear my own ſhoe. I truſt, in the Lord's good time, I ſhall recover my former liberty: And till his time comes, which is always the beſt, I hope I ſhall not deſire it. I felt little pain, except for about half an hour after my fall. Perhaps my confinement may have kept me from ſome greater harm.

The text of my firſt ſermon on my return to church was ſuggeſted by my own caſe: John, v. 14. Methinks it is applicable to you likewiſe. You have been ſick, nigh unto death, but the Lord has raiſed you up: May he enable you to conſider ſin, as the ſource and cauſe of every ſorrow; and that the afflictions the Lord ſends, however trying to the fleſh, are light, compared with what ſin deſerves; and deſigned, if rightly improved, to prevent ſtill worſe things which may come upon us, if we deſpiſe the chaſtening of the Lord. It is my heart's deſire for you, that you may not only ſay with gratitude, He hath healed all my ſickneſſes, but be able to add, He has pardoned all my ſin.

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An accomplished and well-behaved young woman is an amiable object in the sight of her fellow-creatures: She may be sensible and obliging; she may dress and dance genteelly; she may play well upon the harpsichord; she may have much finer work to show, than the coats and garments which Dorcas made: and by her vivacity and good humour, she may become the idol of all her acquaintance; But if she does not know her state as a sinner; if she admires herself, and is pleased with the admiration of others, while her heart is cold to the love and glory of God our Saviour; if she has no taste for prayer or praise; if her mind is engrossed by the pleasures and prospects of this poor world; she is dead while she liveth. In the sight of God her Maker, she is insensible and ungrateful, she is poor, blind, and miserable.

When you were a child, I could observe in you, not only the sprightliness common to children, but indications of sense and mental powers above the common standard. Could I see you now, I think I should see you greatly improved. Your person, I suppose, is formed, your education finished, and your powers expanded. Happy you, if with these advantages you should be led to devote yourself to the Lord in early life. Then he will guide and bless you, and make you a blessing in all your connections. You will live honourably and usefully, and die, whether sooner or later, comfortably. You will have a double relish for every temporal comfort, because you will see his hand providing and bestowing it; and in times of trouble, which you will surely meet with, you will have a refuge, a hiding-place, a present and effectual helper, when the help of man would be utterly in vain.

But unless you enter the narrow way, by the strait gate, all your talents and accomplishments will be snares to your feet, and thorns in your eyes. Though the world, at first, may appear like a beautiful palace, or a pleasant garden, it is enchanted ground, it is all illusion; and when, at last, the charm is broken, you will find yourself in a desolate wilderness. May the Lord preserve you from those awful disappointments, and bitter reflections, which are the inevitable consequences of living without God in the world!

Shall I advise you to change your own heart, to make yourself (what you must be if ever you are a Christian indeed) a new creature? This would be no less vain, than if I advised you to fly in the air, or to touch the stars with your finger. Yet there is something within the reach of your ability, and which if you neglect, the fault will be properly *your own*. This is, the use of, what we call, the means of grace. The promise of God has connected the appointed means and the promised end; so certainly, that no one, who carefully attends to the former, can possibly fail of attaining the latter: and no one, to whom the

Lord's word of ſalvation is ſent, ſhall finally miſs of happineſs, unleſs the appointed means of attaining it are wilfully neglected. You can read; the Bible is in your hands; read it therefore attentively; by it God ſpeaks to you, and he deſerves to be heard. Your heart tells you, that he ought to be worſhipped. Let this conviction engage you to pray, and eſpecially pray for the teaching of his Holy Spirit, to enlighten your mind to ſee and underſtand the great things of his word. Reverence his Sabbaths, and public worſhip: Where two or three are met in his name, he has ſaid, I am in the midſt of them. Prize the preaching of the Goſpel when you can have it, for ordinary faith cometh by hearing. If you perſevere in this way, you ſhall find, that he is able and willing to do that for you, which you cannot poſſibly do for yourſelf.

I commend you to the care and bleſſing of the Lord. I hope you will always believe me to be,

Your affectionate Friend,

J. NEWTON.

THOUGHTS UPON THE ALLEGORICAL APPLICATION OF THE HISTORY OF SARAH AND HAGAR.

Galatians, iv. 21—31.

THE main deſign of the Apoſtle, in his Epiſtle to the *Galatians*, appears evidently to have been, the preſervation or recovery, of the Chriſtian profeſſors in that country, from the erroneous ſyſtem of certain Judaizing teachers, who had been endeavouring to propagate, among thoſe churches, a ſpurious Goſpel. Theſe perſons had a two-fold end to anſwer by their adulteration of genuine Chriſtianity; they hoped that their profeſſion would not expoſe them to the enmity of the unbelieving Jews, and that it would prove much leſs offenſive, to mankind in general, than the humiliating doctrine of the apoſtles. Becauſe, though they were conſtrained by the force of external evidence, from miracles and prophecies, to admitthat Jeſus was the Meſſiah; they endeavoured to conciliate the Jews, by inſinuating, that he came, not to aboliſh but to extend, the Moſaic œconomy; and, though they allowed that he would, in ſome degree, profit thoſe who believed in him; they encouraged all their proſelytes to hope for acceptance with God, partly at leaſt, on

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the ground of their own works; among which circumcision, and conformity to the Jewish ceremonies, were represented as necessary requisites.

Paul opposed their sentiments with the warmest zeal, and disproved their hypothesis with great strength of argument: Maintaining that *no* law can give life to a *sinner*; and that the ceremonial institutions were never designed to make up for the defects of moral obedience, but to teach in a figurative way the first elements of Christianity; nor were they any longer binding, now a more glorious dispensation was introduced; but were wretchedly abused by the *degenerate Jewish Church*, contrary to their real use, and original design.

After insisting upon these things, in a more argumentative way, the apostle, in the close of the fourth chapter, from the twenty-first verse to the thirty-first, adds a further illustration of the CONTRAST between *genuine Christianity* and *modern Judaism*, by an allegorical application of an historical transaction recorded in the books of Moses.

It may be needful, for some readers, that we briefly explain some principal terms connected with the subject under consideration, previous to a more direct attempt to unfold the allegory. Especially, it is needful that we should endeavour to obtain a clear idea of the term LAW.

A *law* is a rule of conduct, with a penal sanction annexed. By law in Scripture, as referring to God's commandments to men, is intended, either the *moral* law; the invariable and eternal standard of duty to all rational creatures, summed up in one word, LOVE: Comprehended by our Lord in two branches, supreme love to God, and disinterested love to our neighbour; and farther expanded into ten commandments, which are fully explained in the whole preceptive part of the divine word: Or, the *ceremonial* law; a shadow of good things to come, the substance of which is Christ: Highly beneficial, when used aright, as by the ancient believers; but exceedingly burdensome, when not properly understood; and pernicious, when abused, as it was by the false teachers in Galatia.

Or, by the law may be understood, the *legal dispensation*, or the *Mosaic œconomy*, comprehending both the moral and ceremonial law; which was designed as "the introduction to a better hope;" but the use of which was entirely misunderstood by those Jews who adhered to it, after the death of Christ, in opposition to the Gospel dispensation.

We may briefly inquire also into the meaning of the word COVENANT.

A *covenant* is an agreement with a promise annexed.—The covenant of *works* was God's agreement with

mankind, in Adam, to reward his perfect obedience.—The covenant of *grace* is God's agreement with his elect, in CHRIST, their foederal head, to beſtow upon them eternal life, as the reward of his obedience unto death, who is the mediator of this new covenant.

Or, if we ſhould diſtinguiſh, as many ſound divines have done, between the covenant of *redemption*, and the covenant of *grace*, then we muſt ſay, the covenant of *redemption* is God's agreement to give unto Chriſt a ſeed to ſerve him; that, in the infallible ſalvation of all his elect, he may ſee of the travail of his ſoul, and be ſatisfied: And, the covenant of *grace*, as thus diſtinguiſhable from that of redemption, is God's agreement to give Chriſt, and all the bleſſings of ſalvation, to every true believer.

It may be proper farther to obſerve, that God's covenant of redeeming grace was made with Chriſt before the world began; though not manifeſted to man till after the fall.—But ſome intimation of it was given to Adam, on the very day in which he broke the covenant of works.—It was farther manifeſted to Abraham, 430 years before the giving of the law on Sinai, when God promiſed, that, in his ſeed, all the families of the earth ſhould be bleſſed.

But when God brought Iſrael out of Egypt, he entered into a *national* covenant with all the ſeed of Jacob, at Mount Sinai, whereby a peculiar religious œconomy was eſtabliſhed, preparatory to the more full diſplay of his covenant of grace at the coming of the Meſſiah; ſuited to reſtrain the nation at large from idolatry and ſin, but not in the leaſt deſigned to ſuperſede the gracious promiſe made to Abraham, which belonged not to his *natural* ſeed as ſuch, but to his *ſpiritual* ſeed only, or to all true believers, whether Jews or Gentiles.

Yet the degenerate Jews, confiding in their natural relation to Abraham, and in their national covenant, oppoſed the idea that the Gentiles ſhould ſhare in the bleſſings of the Meſſiah's kingdom; and looked not for their own ſalvation by his ſufferings and death, as a ſacrifice for ſin, neceſſary to ſave them from divine wrath; but viewed him only as a temporal deliverer, who ſhould gratify their pride and worldly-mindedneſs, while they claimed acceptance with God, on the ground of their own righteouſneſs, and eſpecially on account of their obſervance of the ritual part of the Moſaic law.

Such were the people with whom theſe Judaizing teachers endeavoured to ingratiate themſelves, and with whom, in great meaſure, they agreed; who inſtead of being the children of the promiſe, perſecuted thoſe who were the ſpiritual

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ſeed of Abraham; and who, notwithſtanding their carnal deſcent from that eminent patriarch, were ſoon to be openly diſowned and rejected of God, and caſt out of the promiſed land, even as Iſhmael was caſt out of Abraham's family, and not ſuffered to inherit with Iſaac.

Having prepared the way by theſe obſervations, we ſhall endeavour briefly to ſhow the aptneſs of this allegorical illuſtration of the difference between *genuine Chriſtianity* and *modern Judaiſm*.

Tell me, ye Jews, ſaid the Apoſtle, who deſire to be under the law of Moſes, and profeſs ſo great a regard to him, can you deny the juſtice of the following repreſentation? You are generally fond of allegory; now there is a hiſtory recorded in the writings of Moſes, which may be allegorized with great propriety. We are informed that Abraham the father of our nation, had two ſons, who may be juſtly conſidered as exhibiting a ſtriking emblem of two ſorts of his more remote deſcendants. For, when God had promiſed Abraham a ſon, and delayed the fulfilment of the promiſe for a long time, Sarah, through the defect of her faith, began to grow impatient; and having a pretty good ſervant, who was conſiderably in favour with her, ſhe thought to help out the accompliſhment of the promiſe, by putting this maid-ſervant out of her proper place, by which means ſuch effects followed, as occaſioned much uneaſineſs afterwards to Sarah. For the child of that ſervant, who was *the very offspring of unbelief and carnal wiſdom*, inſtead of proving the father of the promiſed ſeed, became a profane mocker of his peculiar privileges; and, though related to Abraham according to the fleſh, was not to inherit with Iſaac: But after Iſaac was weaned, Iſhmael and his mother were caſt out; became inhabitants of the deſerts of Arabia, living as wild lawleſs free-booters, inimical to the Iſraelites, and to all their neighbours.

Juſt ſo, God gave your fathers a good law at Mount Sinai, and made a national covenant with them there; never deſigning that they ſhould hope to gain life by this means, but that it ſhould be preparatory to a better hope; its moral precepts ſhowing the need of Chriſt's redemption, and its ceremonial inſtitutions being a ſhadow of good things to come. But, while the coming of the Meſſiah was delayed, and the great promiſe not yet fulfilled, the *modern* Jews formed a wrong idea of the Moſaic diſpenſation, and took it for granted that the law was given them that they might obtain eternal life by it. Whereas, had they underſtood the ſpirituality of the

moral

moral law, they would have ſeen, that it required far better obedience than any of them were diſpoſed to yield; and that, inſtead of encouraging them to hope for a reward of their ſlaviſh or mercenary obedience, it denounced a curſe againſt all who have not obeyed it perfectly: The beſt uſe, therefore, that a ſinner could make of it, muſt be to learn the impoſſibility of juſtification by his own works, and the abſolute neceſſity of ſalvation through the Lamb of God, who was typified by all the ſacrifices of the Old Teſtament.

Thus then the Jews put the *handmaid* into the place of her *miſtreſs*, and proſtituted the national covenant to an end it was never deſigned to anſwer; confiding in their relation to Abraham, while they had no more intereſt in the promiſe than Iſhmael; but were, like him, enemies to the genuine heirs, and would, accordingly, ſoon be caſt out of their father's houſe.

What religion they had was merely *external*, and the effect only of ſervile and mercenary principles. *Jeruſalem that* NOW IS, ſaid Paul, *is in bondage*, i. e. the *modern*, degenerate, Jewiſh church, who had rejected the Meſſiah, and perſecuted his followers.

But all true Chriſtians are the children of the *Jeruſalem which is* ABOVE; *i. e.* they are the true deſcendants and followers of the *ancient* Jewiſh *believers*, who were then entered into *glory*, and freed from all bondage. As God had long ago promiſed, by the mouth of Iſaiah, that the church ſhould at laſt have a numerous ſeed, which was fulfilled by the converſion of the Gentiles. After the church on earth had been left deſolate for a long time, being deſpoiled of much of the outward glory and grandeur ſhe had enjoyed under the firſt temple; when the Jewiſh nation was deſpoiled of its independence; yea, and after the city and temple were deſtroyed by the Romans; or, after the huſband of the church was ſlain, and the little company of the diſciples were bereaved of the bodily preſence of their Lord; then was the Spirit to be poured from on high, and more would be the children of the deſolate, than the children of the married wife. And all theſe true believers were, like Iſaac, *children* of promiſe, born not of the fleſh, but by ſupernatural influence; and *heirs* of promiſe: Born not of blood, nor of the will of the fleſh, nor of the will of man, but born of God; and if children, then heirs, heirs of God, and joint heirs with Jeſus Chriſt. They had no need therefore to regard the perſecutions of thoſe who prided themſelves at preſent in external privileges, which would ſoon be taken away, and whoſe deſcent from Abra-

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ham would ſhortly appear to be of little avail to ſecure them from that wrath which would come upon them to the uttermoſt.

If we miſtake not, this ſketch will lead to a clear and eaſy explication of a paſſage, that by ſome is accounted obſcure: And the ſenſe now put upon it will evince the conſiſtency of the divine conduct and character: While we carefully obſerve that the contraſt ſtated is *not* between two covenants, or two diſpenſations, *as appointed by God*; but between the introductory, ſubordinate, national covenant, *as abuſed by the modern Jews*, and *put out* of its proper *place*, and that evangelical diſpenſation to which it ought to have been conſidered as wholly *ſubſervient*, and not made its *rival*. And again in verſes 25, 26, *Jeruſalem that now is*, or the modern Jews, are contraſted with *Jeruſalem above*, or with the ſaints in glory, the *Church triumphant*, which is the mother of us all.

In a future paper we may attempt a more particular and intereſting application of the ſubject, to illuſtrate the nature of experimental and practical religion.

ELEUTHERIDES.

FRIENDLY ADVICE TO PARENTS.

THE word Parent is of ſolemn import, and the reaſon is, there is a ſacred truſt implied in it. To be a parent, is to be the guardian of more ſouls than one. All the children which God hath given to parents, he hath put under their care, to devote them to himſelf: "To bring them up in the nurture and admonition of the Lord," and thus to train them up for heaven.

At preſent you are buſy in providing for their bodies. You do not deny the neceſſity of religion; but worldly cares engroſs your attention now, and you have ſome hope that it will not always be ſo! When this thing is done, and that ſcheme is completed, you intend to be more diligent in affairs of a higher nature.

But ſuppoſe death ſhould ſtep in between you and your good intentions! How then are your moſt important duties to be performed, and what then is to become of your children's ſouls? It is your acknowledged duty to provide moderately for their temporal ſubſiſtence; but if you do no more than this, you do no more than is done by the beaſts of the earth and the birds of the air, for they provide meat for their offspring in the beſt manner they are able.

Suppoſe you provide largely for your children; ſuppoſe that you leave them wealthy; yet if you leave them not the bleſſing of God, what will wealth avail? Wealth with a curſe, is worſe, far worſe than death; and it would be much more happy to ſee your children in their graves before you, if you had reaſon to hope they died in the Lord.

I beſeech you therefore now to think ſeriouſly on theſe things. You know not how ſoon God may call you into eternity. Let not the preſent time be loſt. Acquaint your children with the Bible. Pray with them in your families. Pray for them in your cloſets. Set them a *univerſally good example*. Neither ſpeak nor do any thing unbecoming the character of Chriſtians. Let them ſee that you love Chriſt; that you fear to offend your heavenly Father; that you delight in ſpirituality, and that you draw yonr ſweeteſt conſolations from religion. So inſtruct, and ſo walk before your children, that you may die in peace and leave them with comfort, if God ſhould unexpectedly cut you down by death in the very midſt of life.

The above reflections were occaſioned by the unexpected removal of Mr. Maynard, who lately died near Taunton, in the prime of life, leaving a widow in hourly expectation of her twelfth child.

ANECDOTES.

Prayer of Faith providentially anſwered.

THOMAS P——, Eſq; an intimate friend of mine, knew a Chriſtian Lady in Yorkſhire, who told him the following ſingular inſtance of divine providence.

She had but juſt ſat down to breakfaſt, when it was very forcibly impreſſed upon her mind, that ſhe muſt inſtantly carry a loaf of bread to a poor man, who lived about half a mile from her houſe, by the ſide of a common. Her huſband wiſhed her either to poſtpone taking the loaf till after breakfaſt, or to ſend it by her ſervant; but ſhe choſe to take it herſelf inſtantly.

As ſhe approached the hut, ſhe heard the ſound of a human voice: Wiſhing to hear what it was, ſhe ſtepped ſoftly and unperceived to the door: She now heard the poor man praying, and among other things, he ſaid, "O Lord help me, Lord, thou wilt help me, thy promiſe cannot fail; and although my wife, ſelf, and children, have no bread to eat, and it is now a whole day ſince we had any, I know thou wilt ſupply me, though thou ſhouldeſt again rain down manna from heaven."

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The Lady could wait no longer; ſhe opened the door; "Yes," ſhe replied, "God has ſent you relief; take this loaf, and be encouraged to caſt your care upon Him who careth for you; and when you ever want a loaf of bread, come to my houſe."

A remarkable Judgment againſt a profane Man.

MR. G——— was noted for his remarkable profaneneſs, and being a man of tolerable fortune, he preſumed he had a right of ridiculing or ſwearing at every one who was a friend to the Goſpel of our Saviour.

When any of the towns-people paſſed him as they weregoing to meeting, he veryfrequently, with horrid imprecations, uſed to wiſh, that, on their return, they might fall into the ditch and be damned. He was a man very much accuſtomed to drink: One afternoon after he had been uttering the above dreadful wiſh, he was walking by the ditch, and being, as it was ſuppoſed, in liquor, he fell in and was drowned; and when the people returned from meeting, they ſaw the body of this blaſphemer and drunkard a lifeleſs corpſe.

A relation of mine lived in the town at the time, and was an eye-witneſs to the above. I think it was about three years ago. J. H.

Man's Extremity, God's Opportunity.

A GOOD man overwhelmed with trouble, and unable either to extricate himſelf, or procure a friend in the hour of neceſſity, came to the reſolution, as his laſt reſource, of leaving his native countty. There remained only one Lord's-day more previous to his departure; and, from an apprehenſion that it would be the laſt he ſhould ever ſpend in his own land, it impreſſed him with more than uſual ſolemnity.

When at the houſe of God, the text which the miniſter ſelected for the ſubject of his diſcourſe, was Pſalm xxxvii. 3. *Truſt in the Lord, and do good: ſo ſhalt thou dwell in the land, and verily thou ſhalt be fed.* On hearing the words he found his attention particularly arreſted, nor did he feel himſelf leſs intereſted in the ſermon, every ſentence of which appeared peculiarly applicable to his circumſtances, and led him to conclude the whole to be the voice of Providence.

Impreſſed with this conviction, he changed his purpoſe, and reſolved to ſtruggle againſt the torrent of adverſity, and await the good pleaſure of his God concerning him. The appointed time to favour him ſoon arrived. The Lord quickly turned

captivity like that of Job, and cauſed his latter end to be more bleſſed than his beginning. The text and ſermon, ſo evidently fulfilled in his experience, will very naturally lead us to adopt that beautiful expreſſion of Solomon, "A word ſpoken in due ſeaſon, how good is it!"

Irreligion in Affluence, and Piety in Trade.

A DAY-LABOURER, accuſtomed to buy cloaths of a godly tradeſmen, lately intreated the Eſquire, in whoſe grounds he worked, to give him an hour of a certain day to go to the ſhop to buy what apparel he wanted: Upon which, the gentleman ſaid, "Why cannot you go on *Sunday?*" The honeſt countryman replied, "Sir, the man does not ſell on Sundays."—"Then why" (ſaid the ſquire) "cannot you go to ſome who will ſell?"—"Why Sir," (ſaid the poor man,) "I cannot buy *ſo cheap* any where elſe."

A DEIST once converſing with a plain honeſt Chriſtian, and thinking to ſilence him by banter and knotty queſtions, aſked him, "What his God was?" he anſwered, "A Spirit." Then he inquired of him, "how large he was?" He replied, "So large as to fill immenſity, and ſo ſmall as to dwell in the humble and contrite heart."

SELECT SENTENCES.

TO *fear* God's juſtice, is the way not to *feel* it.—*Watſon.*

He who has on the breaſt-plate of God's fear, may be ſhot *at*, but he can never be ſhot *through*.—*Watſon.*

Religion would have no enemies, if itſelf were not an enemy to vice.—*Maſſillon.*

All means in the world, without the love and practice of the truth, will be inſufficient to our preſervation in the ſaving profeſſion of it.—*Owen.*

It is impoſſible that a believer can keep the profeſſions of his faith ſtedfaſt, unleſs he keep the exerciſe of his faith conſtant.—*Trail.*

Faith is never ſoundly tried, till it is brought into that diſtreſs, that nothing but omnipotency can relieve out of.—*Trail.*

He that has a falſe end in his profeſſion will ſoon come to an end of his profeſſion.—*Gurnall.*

QUES-

QUESTIONS.

I HAVE often been engaged in ſocial meetings for prayer, and have ſometimes found great liberty, zeal and warmth. On the contrary, in ſecret prayer, I have been ſometimes lifeleſs, barren, uncomfortable. This has led me almoſt to reſolve not to pray any more in a ſocial or public manner. I ſhall be exceeding glad to know the *cauſe* and *cure* of ſuch a diſorder of the mind. I deſire to know my true ſtate, and am not afraid to know the worſt. STEPHANUS.

THE Dialogues between *Criſpus* and *Gaius* have afforded me peculiar pleaſure. If their worthy author will not think it diſreſpectful, I wiſh to take the liberty of requeſting him to be ſo obliging as to ſpecify ſome of thoſe "Numberleſs inſtances (of which he ſpeaks, vol. i. p. 236.) in which we are obliged to ACT *againſt* inclination." If the ingenious writer ſhould be kind enough to gratify my wiſh, I ſhall perhaps be encouraged to propoſe to him ſome other Query, through the vehicle of your entertaining and inſtructive work.

PHILO-GAIUS.

RELIGIOUS INTELLIGENCE.

Extract of a Letter from Coventry, Jan. 8, 1795.

THE Warwickſhire Aſſociation, heartily deſiring that ſome immediate ſteps may be taken for propagating the Goſpel among the Heathen, and approving the idea ſuggeſted in your laſt Number, *That a general meeting of miniſters ſhould be held in London or elſewhere, early in the enſuing ſummer*; hereby inform their brethren and friends, through the medium of the Evangelical Magazine, that they hold themſelves in readineſs to ſend one of their number to ſuch a meeting, whenever it ſhall be appointed. The members of this Aſſociation are of opinion that a ſufficient fund may be readily provided, to carry this grand and benevolent deſign into execution; and pledge themſelves to contribute to ſuch a fund, to the utmoſt of their ability.

Extract of a Letter from New York, Oct. 24, 1794.

THE (Preſbyterian) Clergy of the Synod of New York, which have been ſitting here this week, have agreed to recommend it to their reſpective congregations to ſet apart the firſt Tueſday of every quarter, beginning the firſt Tueſday in January 1795, as a day of extraordinary prayer, for the revival of religion, and haſtening the latter day glory.

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*** It is very remarkable, that the minds of ſerious perſons in every nation, ſeem at preſent to be big with expectations.

Ordination.

On Wedneſday, Jan. 14, 1795, the Rev. Francis Read was ſet apart to the paſtoral care of a Baptiſt Church at Aſhford, in Kent. Mr. John Giles, Mr. T. Purday, of Rye; Mr. William Alwood, of Folkſtone; Mr. James Parnell, of Canterbury; and Mr. Copping, of Saudhurſt, were engaged in this ſervice.

In the evening Mr. Giles and Mr. Young preached, the former from Amos, ix. 9. and the latter from Rom. viii. 4.

OBITUARY.

Account of the Death of Mr. James Lilly.

DIED at Haddington, on the 31ſt of October, 1794, Mr. James Lilly, Preacher of the Goſpel. About ten weeks before his death he was ſeized with a fever, which ſoon reduced him to a ſtate of extreme weakneſs. As the fever abated, he gathered ſtrength, and his friends began to entertain hopes of his reſtoration to perfect health. Providence, however, had determined otherwiſe. His previous illneſs iſſued in a rapid conſumption, which quickly terminated in death. It was pleaſan to obſerve, that in proportion as his diſtreſs increaſed, his ſpiritual comforts ſeemed to abound. The infinite love and grace of the Father, manifeſted in the wonderful incarnation, life, and death of the Son, were the unwearied and delightful theme of his converſation. With heart-felt joy he often repeated and commented on theſe words, "God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life." Being ſeized at laſt with a violent aſthmatic complaint, ſpeaking became difficult and painful to him. Notwithſtanding this, he laboured to adminiſter comfort to his ſorrowful friends, and to expreſs the joy which he derived from religion. When told by one, that he had delivered many important truths in his ſermons, he replied, "I have been an unworthy preacher of the glorious Goſpel; but I die in the faith of thoſe doctrines which I preached to others." Now and then he expreſſed his ſenſe of the divine preſence, and a lively hope of ſalvation by grace. "I am" ſaid he, "an unworthy ſinner, and fit to be ranked among the chief; but the blood of Jeſus Chriſt cleanſeth from *all* ſin." A friend obſerving, that he appeared to be growing weaker than he ever was before, he anſwered, "Yes; but the conſolations of the Holy Ghoſt are ſtrong. To me this is the happieſt day of my life." Some taking notice, as he drew near to the eternal world, that he ſeemed to have a great fight: "No," ſaid he, "Chriſt has fought the battle for me, and I have nothing to do, but to take the prize." He continued in the exerciſe of a lively faith and triumphant aſſurance, till at laſt his happy ſoul took its flight to the regions above, where joy and peace and love for ever reign.

Mr. Lilly was diſtinguiſhed by eminent abilities, which qualified him to ſhine in the various relations of ſocial life. The natural endowments of his mind were improved by a liberal education and indefatigable ſtudy. Well-choſen ſentiments, accurately arranged, and clothed with the beauties of language, adorned every part of his compoſition. To a moſt generous and benevolent diſpoſition he connected a prudent and unaſſuming behaviour. He was a ſincere friend, a judicious counſellor, and a zealous advocate for the doctrines of the Goſpel.

W. H.

Happy End of Mr. Thomas Frankland.

[Communicated by the Paſtor of the Church to which he belonged.]

MR. THOMAS FRANKLAND died in Southampton on the 5th of December 1794, aged 36.

In the early part of his life he was, like the reſt of the world, careleſs and ignorant; but it pleaſed God, by the fooliſhneſs of preaching, to bring him to the ſaving knowledge of the truth as it is in Jeſus.

Before he ſettled in this town, he maintained an excellent character for ornamental piety and zeal in Corſham, near Bath, and endured ſome perſecution for the Goſpel's ſake.

Since he removed to this place, he proved himſelf, through grace, to be a good man and a true Chriſtian. Employed in an office,* oftentimes rendered odious by the manner in which it is executed, with pleaſure I have frequently heard it remarked, that he conducted himſelf to every honeſt man's ſatisfaction, and to his own credit. *He had a good report of them who are without*, and adorned the doctrine of God his Saviour in ALL THINGS. Vigilant in his duty, faithful to his truſt and to the laws of his country, yet not inſolent, captious or unneceſſarily troubleſome; ſo great was his diligence, that he fell a victim to the labours and fatigues of his office.

Engaged, as he conſtantly was, in the duties of his profeſſion, no one was more early, regular, and conſtant in attending upon all the means of grace; whoever was abſent, Mr. F. was certainly preſent on every occaſion. No petty excuſe, veiled under the pretext of a ſlight indiſpoſition or the weather, could induce him to ſtay away when there was the proſpect of meeting with the promiſed preſence and bleſſing of his God.

The firſt intimation that his friends had of his illneſs was miſſing him from his uſual ſeat. During the firſt part of his ſickneſs he told me, he was very apprehenſive leſt he ſhould diſhonour God by impatience, and was anxious and earneſt that he might be reſigned to the divine will. The Lord gave him his heart's deſire, and, in anſwer to prayer, was graciouſly pleaſed to melt his will into acquieſcence, whatever might be the event. His words were, "I am reſigned to the will of a gracious God, who has promiſed never to leave me nor forſake me. If it be his will to raiſe me up again, I ſhall be thankful, but if otherwiſe, his will be done."

Another time he ſent for a friend, and told him he ſeemed better, and had been very comfortable in his mind, wiſhed him to go to prayer with him, and to return thanks for the goodneſs of a promiſe-keeping God; begged him to ask for ſtill-ſupporting grace, ſo that he might not be ſuffered through peeviſhneſs, illneſs, or temptation, to diſhonour God, but with patience to ſuffer all his will.

When I ſaw him, as I did almoſt daily, and inquired how it was with him, he expreſſed no fear, no doubts, but frequently ſaid with ſerenity, "Waiting, waiting; the Lord's time is the beſt."

The day he departed, I could not ſee him, being from home; but a friend called on him, and found him to the perfect enjoyment of his reaſoning powers, which had before appeared blunted and ſtupified by his diſeaſe. He knew and ſpake eagerly to his friend, calling him by his name, and aſked him for ſomewhat to drink, which being given, "You ſeem going," ſaid his friend, "I hope the Lord will ſupport, and let his rod and ſtaff comfort you through the valley of the ſhadow of death." He anſwered, "He does, he does."

Mr. ——— aſked him, whether he had any fear of approaching death—though it was an enemy, it was the laſt of all enemies; and that the ſinner's Friend was Almighty to ſave all whom he had purchaſed at ſo dear a rate as his precious blood; and he has informed us in his word it was for ſinners. Here he replied, "Ah, for ſinners, ſinners! O, precious word of promiſe, Sinners—ſuch am I." After his friend had prayed with him by his deſire, he again aſked Mr. F. if he had any fear of death. He anſwered, "No, no."

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* In the Exciſe.

extenſive towns, of *Bethlehem*, and *Nazareth*, near the river Delaware.

This colony had repreſented to the Brethren at Herrnhut the deplorable condition of the North American ſavages, uſually called *Indians*, in conſequence of the obſolete conjecture that their country joined with Indoſtan and the Eaſtern Continent. Twelve of the Brethren immediately became candidates for a miſſion to thoſe intemperate and ſanguinary tribes; but one only, *C. H. Rauch*, was ſent, for the purpoſe, from Germany to *New York*. He followed ſome Indians, whom he met with there, and who underſtood a little of the Dutch language, to their reſidence at *Shekomeko*, on the borders of New England, in Auguſt 1740. He continued with them, notwithſtanding the contempt with which they treated his doctrine, and the frequent danger of his life; and had, at length, the happineſs to ſee two of the greateſt profligates among them powerfully awakened. In 1743, more than thirty had been baptized, and ten were admitted to the Lord's Supper. Many in the adjacent villages diligently attended divine worſhip. Several miſſionaries arrived from Pennſylvania and Europe, who were aſſiduous in acquiring the different languages ſpoken by the Indian nations; and ſome of the moſt eſtabliſhed converts were appointed to be aſſiſtant preachers. As the ſucceſs of their labours increaſed, perſecution was raiſed againſt them by *pretended Chriſtians*; the Brethren were accuſed of diſſatisfaction towards the Government; and although, upon ſtrict inveſtigation, they were always diſcharged, or releaſed from priſon, with honour, yet an act was at length obtained, by the influence of their enemies, to prohibit them from inſtructing the Indians. On this account it ſeemed deſirable to remove their converts to the leſs malignant neighbourhood of *heathen ſavages*. In 1746, ten families were compelled, by the perſecution of white people called Proteſtants, to forſake their ancient habitations; and they ſettled upon a ſpot which the Brethren purchaſed for them on the river Lecha, or Leigh, thirty miles above Bethlehem. Having built a village, which was named *Gnadenhutten*, (in German, tents of *Grace*), they were followed by many families from Shekomeko, and its vicinity; where thoſe believers, who remained with their Indian teachers, experienced increaſing difficulties from the war between the French and Engliſh, in which they were required, contrary to their principles, to take up arms.

The miſſion was carried on ſucceſsfully among the towns on the rivers *Lecha* and *Suſquehanna*; but the Heathen Indians of that country taking part with the French, and committing frequent outrages, the Miſſionaries and their converts were charged with giving them aſſiſtance. An awful proof of the falſhood of this accuſation was afforded in November 1755, when a houſe near Gnadenhutten, in which ſeveral of the Moravian Brethren and their wives reſided, was ſuddenly attacked at night, and burned, with eleven perſons in it, by the ſavages in the French intereſt. Yet

ſuch

such were the prejudices of the American mob against *all* Indians, that the Government found it extremely difficult to protect the congregation from their fury; and was under the necessity of confining them in the barracks at Philadelphia, during the year 1764. Upon the happy restoration of peace, they removed, in the following spring, up the river Susquehanna, a hundred miles beyond Bethlehem, and formed a settlement, which they called *Friedenshutten*, or tents of *Peace*. Here the work of God flourished, and spread continually. *David Zeisberger*, who had come when a boy, with the colony from Georgia, and who is still, as we believe, at the head of this Mission, planted the Gospel in 1768, on the banks of the *Allegany* River, above fifty leagues further to the Westward than it had yet extended. A congregation, which was raised here by means of his unwearied and intrepid exertions, found it necessary in 1770, to remove from the midst of profligate and troublesome neighbours; and proceeded, down the river Ohio, to Great Beaven Creek; near which they built a village called *Frieden stadt*, or Peace Town. Here, also, the Gospel was blessed; but, meeting with interruption from the Indian wars, the believers accepted an invitation from the chiefs of the country near the river *Muskingum*, much further still towards the West; and, removing thither in 1772, formed *two* new settlements, called *Gnadenhutten*, and *Schoen-brunn*, or Fair-Brook, about ten miles apart. In the same year, the congregation at Friedenshuttten, on the Susquehanna, consisting of two hundred and forty persons, with all their goods and cattle, emigrated to the Ohio, on account of various troubles. After a very difficult and dangerous journey of more than nine weeks, they reached Friedenstadt; and, the next year, were obliged to proceed to the Muskingum; where they arrived in three weeks more; and some time after formed a *third* settlement. It appears, that, about this time, seven hundred and twenty Indians had been baptized by the Brethren.

The war between Great Britain and the American Colonies produced the most deplorable consequences to the mission. After numerous disturbances and dangers, which, however, did not prevent the word of God taking effect, a false accusation of the Missionaries induced the British governor of *Detroit*, at the close of the year 1781, to have them seized, and brought to that fortress. Their weeping congregation attended them most of the way; and, being reduced to extreme want, a part of them returned to procure corn from their late fertile settlements on the Muskingum. These, 62 grown persons, and 32 children, were (in a manner too horrid for us to transcribe) butchered in cold blood, after the most amicable professions, and the most unreserved religious conversation, by 150 of the American mob, who appear to have thought themselves enjoined, to exterminate all Indians, as the children of Israel were concerning the Canaanites! This execrable assassination was perpetrated in March 1782; and the murderers, instead of repenting of their act, set out, in the following May, to destroy the rest of

the Indian congregation. But this harmleſs flock, having remained for a ſhort time on the ſpot where they parted with their teachers, were ſoon after compelled by the heathen ſavages to diſperſe, by which means they were preſerved from the blood-thirſty fanatics, who, meeting with a party of the Britiſh troops and ſavages, were moſtly killed by them. Thus God diſtinguiſhed between theſe wretches, and the ignorant ſavages, who had murdered the Brethren at Gnadenhutten, 17 years before; ſeveral of them having been brought to repentance and knowledge of the truth.

The Miſſionaries were kindly treated at Detroit; their innocence having been made perfectly clear. The governor allowed them, with ſome of their congregation, who gradually reſorted to them, to form a ſettlement thirty miles north of the garriſon. Peace was at length mercifully re-eſtabliſhed; but different cauſes obliged the believing Indians to move, in 1786, to *Cayahaga*, on the ſouth ſide of Lake Erie; and in the following year, weſtward, near the Bay of *Sandusky*, where they formed a temporary ſettlement called *Salem*. Here the narrative before us leaves them. It may be ſatisfactory to our readers if we add, that at the cloſe of 1789, they conſiſted of 184 perſons: That, finding themſelves haraſſed by the war, ſtill kept up between the Indians and the United States of America, they removed within eighteen miles ſouth of Detroit, in 1791; and in the enſuing year formed a ſettlement upon the Britiſh territory, near the river *Retrench*, now called *Thames*, eaſt of Lake St. Clair, where they have received much encouragement from the governor of Upper Canada, and were going on ſucceſsfully in the ſummer of 1793.

The growing attention of our readers to the ſubject of *Miſſions* has induced us to give ſo large an abſtract of the preſent work; in the peruſal of which, on account of its copiouſneſs and particularity, it may be found of uſe to refer to the compendium we have here given. The materials of this large volume lay claim to more applauſe, than is due to their arrangement. Serious perſons will derive pleaſure and edification from the numerous inſtances recorded of the power of faith in living and dying Chriſtians. And languid indeed muſt be the zeal of that *preacher*, who is not animated by obſerving ſo many ſtriking effects attending the Goſpel of Chriſt!

The *firſt part*, including 159 pages, contains what may be called the *Natural Hiſtory* of the Indian nations, as in Cranz's Account of Greenland. The picture it affords of the manners of the ſavages is not leſs correct than curious. The geographical part is not every where equally exact; and a map, which is very properly applied, might have been executed with greater accuracy.

The *tranſlation* is of that ſort, which, if it ſometimes diſpleaſes a reader, will never impoſe upon him. Germaniſms are frequent. Some uſeful directions for the pronunciation of proper names are given; to which it ſhould have been added, that the German *ue* is pronounced as one ſhort ſyllable, wherever it occurs in the volume.

The

The translator has added a copious index, which is peculiarly requisite in a work of this nature; and, in general, he highly merits the thanks of those, to whom he affectionately dedicates his performance; "*all, in every denomination, who love the Lord Jesus Christ in sincerity, and rejoice at the increase of his kingdom.*" We heartily wish that the success of his present publication may induce him to furnish the English reader with the History of the Mission in the Caribbee Islands, and the continuation of that in Greenland. Whatever profits arise from the sale will be applied towards the support of the Missions.

Sermons on the Character of Christ. By John Martin. 8*vo.* pp. 456. *Price* 7s. 6d. Martin, Oxford-Street. 1793.

Every attempt to do justice to the excellence of the character of our Lord Jesus Christ, must inevitably be as defective, as every attempt to vilify it has been vain and contemptible. Such an union of every perfection centers in his person, that perhaps it will not be presumptuous to say, that inspiration itself, through the medium of human ideas and language, is inadequate fully to describe his glories. No subject, however, is more worthy of illustration; nor can any be more pleasing, or interesting, to every real believer. And our thanks, we readily acknowledge, are due to Mr. Martin for his valuable endeavours in the volume before us.

In the preface, after mentioning his *motives* for publishing, and his reasons for the *form* of this publication, he acknowledges his obligations to the labours of others. The ingenious Bishop Atterbury often asserted, that there never was a good writer, who had not the art of transplanting, into his own writings, the beauties of his predecessors; and that the man, who imitated nobody, would probably find no imitators. Convinced of the truth and good sense of these assertions, our author observes, that he has freely availed himself, not only of the words of inspiration, but of the sentiments of persons uninspired, of different communities, tastes, and abilities. Though Mr. M. is often an imitator, and sometimes almost a literal transcriber, he is not a mere copyist. He evidently thinks for himself. His discourses appear to be the result of accurate reading and studious application; and discover no less the good understanding of the writer, than the sincerity of his affection to his adorable Master. They are crowded with sentiment; and, if the weight of a book were to be judged, rather from the number of ideas which it contains than from the number of its words or pages, this *octavo* volume (to allude to Mr. Addison's humorous remark) would outweigh many a modern *quarto* or *folio*.

Mr. M.'s manner is not, however, always the most happy. The conciseness, which distinguishes his writings, has too much of the appearance of labour and art. Carefully avoiding the loose and incorrect habit of many, he falls into a contrary extreme: Common ideas are frequently expressed in an inflated style; and instead of that ease, which ought to run through every species of composition, his

his language is ſometimes encumbered by peculiar formality and ſtiffneſs. Many parts of his ſermons are not ſufficiently perſpicuous. We meet with obſcure ſentences, which we muſt read again and again before we can conceive their meaning. Clearneſs of expreſſion is indiſpenſible in public diſcourſes—*Nobis prima ſit virtus, perſpicuitas**. Where this is wanting, the ingenuity, learning, or upright intention of the author, will not entirely compenſate for the deficiency.

Mr. M. does not attempt minutely to deſcribe the character of Chriſt, but to point out ſome of the conſpicuous features which diſtinguiſhed it, and ſome circumſtances that were intimately connected with it. He treats of the prophecies of Chriſt; his pre-exiſtence; his incarnation; his infancy; his baptiſm; his miracles; his preaching; his calling others to preach; his ſententious ſayings; his prophetical declarations; his ſufferings; his reſurrection; his aſcenſion; his interceſſion; his ſecond coming; and in the concluding diſcourſe he ſhows that Chriſt is the ſum and ſubſtance of the Scriptures. To theſe ſermons, which are ſeventeen in number, ſeveral notes are added, chiefly tranſlated from Superville, and other French writers. Some of them are truly valuable; but others do not appear to us ſufficiently intereſting to deſerve a place in this connexion.

Our limits prevent us from making any large extract. In the ſermon on the pre-exiſtence of Chriſt, Mr. M. very juſtly obſerves, "that thoſe who have jeſted moſt at orthodox ſentiments have, by a juſt ſeries of conſequences, been given up to believe the moſt unaccountable things that were ever circulated among mankind. They, who affect to ſneer at creeds, have always one of their own. Every man believes ſomething; and he, who deviates moſt from that teſtimony which is the ſtandard of religious truths, lives in the belief of thoſe ſentiments which believers have a right to deſpiſe."

Notwithſtanding the freedom of our remarks, we have read theſe ſermons with pleaſure. We conſider them truly evangelical; and worthy the attention of the more intelligent part of our readers.

Moral and political Moderation recommended. A Sermon, by the late Rev. Auguſtus Montague Toplady, A. M. *Preached at St. Mildred's in the Poultry, London, Dec.* 13, 1776, *the Day appointed for a General Faſt. A new Edition. To which are added, Magna Charta; the Petition of Right; the Bill of Rights; and the Coronation Oath.* 8vo. *Pages* 40. *Price* 1s. Chapman. 1795.

This admirable diſcourſe was preached during the American war, and publiſhed, with a deſign to moderate the zeal of contending parties, whoſe political diſputes were extremely violent. Its republication at this time is peculiarly ſeaſonable; and we earneſtly recommend it to the careful attention of our readers, on account of the valuable ſentiments it contains, and particularly as an excellent preparation for the approaching day of national humiliation.

* Quinctilian.

POETRY.

POETRY.

IF ye love me, keep my Commandments.

John, xiv. 15.

THERE are indeed, who call the Saviour, Lord,
But will not do the things which He enjoins.
These, self deceiv'd, may glory in a croſs,
That cannot crucify the heart to ſin;
And boaſt acquaintance with atoning blood,
That leaves them ſtill unclean. Love ſounds
In word, each deed bears threat'ning evidence
Againſt their ſouls. 'Tis but a Judas' part
To kiſs, to cry, All hail! and then betray.
Such friends as theſe, not only Chriſt blaſpheme,
With their unhallow'd lips; but, by their lives
Ungracious, ſtumble wav'ring doubtful ſouls;
The impious harden in their daring crimes;
And grieve the heart of ev'ry friend of God.
But where the Saviour's love is truly known,
The grateful ſoul expands in love to Him,
In whoſe dear name its hope alone confides.
Speak, Lord! thy ſervant hears! I'm ready now
To bow my willing neck, and thy ſweet yoke
For ever wear. Thou haſt my heart enlarg'd,
And hence I'll run the way of thy commands,
Deny myſelf, take up my daily croſs,
And follow Thee. The Chriſtian thus reſolves.
Redeeming love conſtrains; and now he finds
Not one of all the Saviour's precepts hard.
'Twas thus the faith of Abr'am wrought by love,
When duty for his beſt-lov'd Iſaac call'd*.
'Twas thus the ſervent Paul was carry'd high
Above each coward fear; each danger met,
With brow unmov'd, ſerene amidſt the ſtorm,
To glorify the Lamb, and ſpread around
The high atchievements of his bleeding croſs—
By zeal, by doctrine pure, and morals, ſuch
As gratitude and grace inſpire, to win,
From darkneſs, ſin, and death, immortal ſouls—
Theſe are the noble efforts of that love,
Which, from the centre of his glowing heart,
Beam'd forth its healing, philanthropic light.
Such was the love of Abraham and Paul!
And is religion chang'd? Or has the croſs,
Through laſpe of years, its wonted influence loſt?
Will not Immanuel's dying love ſtill thaw
The frozen breaſt; the tear repentant urge;
Divorce the heart from ſin; impart the glow
Of gen'rous zeal; detach from ſordid earth,
And raiſe the ſoul to heav'n? Chriſtian, 'tis thine,
By temper, conduct, holineſs, unblam'd,
To furniſh ſolid anſwer. Yes; from thee,
Whatever others do, we may expect
(Nor ſhall the expectation die aſham'd)
A living proof that, as in God-head, grace,
And truth, ſo in His ſanctifying love,
To-day, as yeſterday, and evermore,
He ſhines unchang'd, whom all the ſaints adore.

FIGLINUS.

* James, ii. 21—23.

THE NECESSARY INFLUENCE OF THE HOLY SPIRIT.

NOT all the powers of Nature can
One darling luſt ſubdue;
Not all the art and ſkill of man
Can ſinful ſouls renew.

Tho' parents with affection teach,
They ſtill muſt teach in vain,
Since God alone the heart can reach,
And form its pow'rs again.

The miniſters, with heav'nly ſkill,
Diſpenſe the ſacred word;
'Tis God muſt bow the ſtubborn will,
And life divine afford.

The Holy Spirit, like the wind,
Blows when and where he pleaſe,
And what's impoſſible to us,
Performs with grea eſt eaſe.

REV. B. B. of B.

GRACE SUPERIOR TO WORLDS.

TO diſtant realms let Monarchs ſpread
Their grandeur and renown;
Yet heav'nly grace doth far exceed
The ſplendour of a crown.

Let wealthy mortals proudly vaunt
Of their increaſing ſtore;
The more they have, the more they want,
And are in plenty poor:

But grace is an inheritance,
Not to be bought or ſold;
More to be priz'd than fields or lands,
Or heaps of ſhining gold.

Such treaſure cannot here be found,
To fill the empty ſoul,
Tho' we ſhould ſearch the globe around,
Or dig from pole to pole.

REV. B. B. of B.

HYMN,

BY A LADY,

Soon after her Delivery in Child-birth.

GREAT God of pow'r, and boundleſs might,
How ſhall I ſing thy praiſe?
Unworthy, as the duſt I tread,
A feeble ſong to raiſe.

Yet will I dare attempt to tell
The wonders thou haſt wrought;
When fainting nature ſought thine aid,
And earth no comfort brought.

How did I cry, Lord, ſtretch thine arm,
And ſave me in this hour;
My trembling fleſh and ſinking heart
Wait for Almighty Power.

How did I weep, and look to heav'n,
Oppreſt with ſins and fears!
And Adam's fatal fall I felt,
"In ſorrow" and in tears.

But Mercy threw her circling arms
To guard me all around;
And God's ſalvation ſoon appear'd,
To make my joy abound.

My thoughts are turn'd to Zion's gates,
There to declare his praiſe;
And pay the vows in anguiſh made,
And ſing of all his ways.

Accept the offering, gracious Lord,
The life that thou haſt giv'n;
The precious babe thine hand has form'd;
And make her fit for heav'n.

LINES

Written on the Repreſentation of a Book painted upon Paſteboard.

"Inviſibilia non decipiunt.

"AND is this all?" oft Diſappointment cries—
We reach at happineſs, and ſtill it flies;
The painted form illuſive mocks our aim,
And ſublunary good is but the name;
All that the eye beholds, or ſenſes know,
Are vain and tranſient images below.
Oh! then forbear in preſent things to reſt,
Suſpect the cheat, whene'er they promiſe beſt;
To abſent, future joys, direct thy view,
For theſe are great and good, and laſting too;
No diſappointment mocks the Chriſtian's aim,
Subſtantial bliſs awaits th' exalted name;
When earth's poor painted vanities are o'er,
Superior ſcenes ſhall charm, to ſade no more.
One leſſon learn from this fictitious page—
Let Faith's realities thy cheſeſt thoughts engage.

IOTA.



REV. Mr LYNDALL,

Bridlington? Yorkshire?

Published by T. Chapman, 121, Fleet Street, March 1793

THE

Evangelical Magazine,

FOR MARCH, 1795.

BIOGRAPHY.

MEMOIR of the late Rev. GEORGE VOWELL, concluded.

MR. VOWELL, having finiſhed his preparatory ſtudies, began to preach, in different parts of London, that Goſpel which was the joy and rejoicing of his heart. Being invited to Biſhop Stortford in Eſſex, in the capacity of an aſſiſtant to the Rev. Mr. Angus, he exerciſed his talents for ſeveral months: But of his own ability, for the diſcharge of the various miniſterial functions, he appears to have indulged no very exalted idea. To a young miniſter, he writes, "One difficulty, I have to encounter in preaching, ariſes from real ignorance of the moſt important concerns, and my inexperience of, and unacquaintedneſs with, what is properly called, experimental religion. I aſſure you I find myſelf very much cramped in preaching, and, were it not that my age renders improvement probable, ſhould be greatly diſheartened. I have not ſtudied enough the Scriptures, nor the nature and perfections of God, nor the corruptions of my own heart, which are eſſential properties of every good miniſter of Jeſus Chriſt. I am glad to receive ſo good an account concerning Mr. P——, and heartily wiſh he may execute the important truſt committed to him, like a good ſteward, that he may ſpeak to the people, not as pleaſing men, but God which trieth our hearts. There is ſomething very ſolemn in the work of preaching; but to be a paſtor of a church of Chriſt, would, I think, lie with great preſſure upon my mind."

The Rev. Mr. Goode having removed early in the year 1794, to White Row, London, from his late charge at Potter's Pury, in Northamptonſhire, Mr. Vowell was invited to miniſter to that people. Recluſe as this ſituation was, it ſeems to have been perfectly congenial to his taſte, as appears from

the following extract: "I am quite happy in the expectation of an abode in Potter's Pury, where I can hear the ruſtling of trees, and not the rattling of chariot wheels,—where I can liſten to the nightingale's melodious notes, and not be offended with the drunkard's ſong,—where I can enjoy a walk in the green fields, without the buſtle and tumult of London ſtreets,—where I can enjoy the company of friends, without being expoſed to the impertinent viſits of triflers and goſſips. You will ſmile, perhaps, at my monkiſh taſte, and ſay, 'What is all this to the charming ſociety, elegance and amuſements of various kinds, which a large and populous city affords? Here is perpetual entertainment—always new and raviſhing delights, where all our ſenſes may be gratified at a ſmall expenſe.' Be it ſo—I do not envy your choice. A rural cottage is, in my eſtimation, preferable. We live in a trifling ſpirit where we are conſtantly expoſed to the temptation, and though you may call it cowardice, I wiſh to be far removed from ſuch frequent and dangerous occaſions for its exerciſe."

He had not long reſided at Potter's Pury, before he contracted marriage with Miſs Hall, the only child of Mr. Abraham Hall, a gentleman of conſiderable reputation and property, in Aldermanbury, London. Not unduly elated with his preſent connexion, and flattering proſpects, he had no thought but of conſecrating both himſelf and his ſubſtance to the ſervice of God, and the intereſts of mankind. With theſe views he paid particular attention to the inſtructions of the children of the poor, and regularly ſet apart ſome time, after the public exerciſes of the Sabbath, for that purpoſe. But alas! how frequently are our moſt laudable ſchemes daſhed to pieces, like a potter's veſſel! Not many weeks had elapſed, from the time of the matrimonial union, before alarming ſymptoms of a ſpeedy decline made their appearance, and compelled him to deſiſt from his delightful work of preaching. Nor could the beſt medical aſſiſtance, nor change of air, reverſe the divine ſentence of diſſolution. Being incapacitated for any farther labours, he retired to Brixton Cauſeway, about three miles from London, where he terminated his ſhort but honourable life.

The frame of his mind, about two months previous to his departure, may be learned from the following letter to his father:—"My health was much the ſame laſt night, my cough very troubleſome; yet, upon the whole, I am rather better than worſe. Let us, however, remember that life is, at all times, very uncertain, and in my caſe eſpecially. It is good to feel a reſigned ſpirit to the will of God, and to live

in

in expectation of adverſity, for we are told, through much tribulation we muſt enter the kingdom. There pains and ſorrow will be all at an end. The great deſign of life is to prepare for this ſtate. Then the day of one's death will be better than the day of our birth. When I talk of preparation, we muſt beware of a legal ſpirit. It is not ſtudying Nelſon's Feſtivals and Faſts, and abounding in outward forms, will fit us for glory. There muſt be an effectual application of Chriſt and his benefits to the ſoul, by the Holy Spirit. He muſt be made of God unto us, wiſdom, righteouſneſs, ſanctification, and redemption, ere our ignorance, guilt, and pollution be removed; and we delivered from all the dreadful effects of our apoſtacy. We muſt feel our happineſs to conſiſt in the enjoyment of God, and his glory muſt lie near our hearts. Chriſt muſt be admired and loved with a ſupreme affection, producing a willingneſs of ſoul to take up our croſs and follow him. All things muſt be *counted as loſs for the excellency of the knowledge of him.* His righteouſneſs muſt be the only foundation whereon we build our hopes of acceptance with God. We muſt particularly attend to the work of the Spirit within us,—*Examine ourſelves, whether we be in the faith*—whether we frequent the throne of grace with pleaſure or reluctance—whether we are more importunate for temporal or ſpiritual bleſſings—whether the word of God yield us improvement and conſolation under our afflictions—whether we mourn our daily infirmities, and above all things deſire the mortification of ſin—whether the hopes of heaven, and the view of its joys by faith, have tarniſhed the falſe glory of this world, and made us willing either to live or die as the Lord ſhall pleaſe. If ſo, how happy our ſtate!"

Although the nature of his complaint was flattering, yet he appeared to be in general apprehenſive that it would prove fatal. But, however painful the proſpect of the diſſolution of the important and advantageous connexion he had lately formed; whatever diſappointment we may ſuppoſe it to be to a young man to quit the world at the period of uſefulneſs and enjoyment; ſtill he was calm, reſigned, and happy. He had an unſhaken faith in the Goſpel of Chriſt, and by that Goſpel was wonderfully ſupported in the near approach of death. To a Chriſtian friend he ſaid, the Tueſday ſe'nnight before he died, "What do you think of me?" It was replied, that "there did not appear much probability of his recovery, but that the Lord was able to raiſe him up again."—"O," ſaid he, "I ſhould tremble at the thought of being brought back again. I ſee nothing to live for, but"—he added in a moſt

animating manner—"O, I see much to die for!" He thought himself highly favoured, he said, that he felt no pain. He blessed God, that from the beginning of his illness to that time, he had not found a murmuring thought that he was conscious of. When asked by the same person, "What do you want?" He said, "I want nothing but more faith and brighter evidences, that I may be enabled to glorify my God." In the same conversation, he said, "O, blessed be God for Jesus Christ; this is my refuge." On the Friday after, he expressed strong desires to be gone, and spake much of the deep things of God, and the employment of departed spirits in glory. He often said, he "wished to be gone," but expressed his desire to wait the Lord's time. On the Saturday, having the Bible in his hand, he exclaimed, "Blessed be God for his precious word," and began to converse about the evidences of being a child of God. He spake with humility of his own infirmities; and when reminded, with a view to comfort him, of the cheerfulness with which he had dedicated himself to the work of the ministry, he said, "O, my friends, you do not know what a wicked heart I have;" and began to lament, that though his studies had been partly directed with a view to the glory of God, yet the idea of rendering himself considerable in the world, by his acquisitions in literature, had had too much influence over him.

What an attention does he seem to have paid to the workings of his own mind! How much more honourable are such confessions, than the vain boastings of the self-righteous pharisee! When reminded of these words, "*If any man sin, we have an advocate with the Father, Jesus Christ the righteous*," he said, "O precious words!" and, placing his finger on them in the Bible, he added, "I shall prove the truth of them." He then spake with delight of the pleasure he should experience in the company of the holy apostles, and those faithful servants of Christ, whose works he had read; and particularly mentioned Dr. Owen, "whose writings," he said, "had been of greater use to him than any that are uninspired."—"But above all," says he, "I shall see my Saviour, who died for me." After this he subjoined, "Pray for me, that my evidences may be bright, and that I may be able, to the last, to testify of the goodness of God to his glory." To Dr. Rippon, who visited him, he said, that "he had learned more of divinity in his illness, than from all the lectures that ever he had received." The school of affliction is the school of experience, in which the great truths he had previously been taught, were brought home with peculiar power and sweetness to his heart. He expressed

expreſſed his ſurpriſe that miniſters were not more zealous in their work, and ſaid, "If the Lord were to raiſe him up again, he ſhould be more earneſt than ever he had been in preaching the Lord Jeſus Chriſt to poor ſinners." His paſtor, Mr. Humphrys, viſiting him on the Monday before his death, and remarking that he had entertained hopes of his recovery, he replied, "The Lord ſeems to have otherwiſe determined: I want nothing but faith and patience: I wiſh to go: Come Lord Jeſus, come quickly!" The next day, when his miniſter ſaid to him, "I am glad that you are ſo compoſed and cheerful," he anſwered, "I am not without hope." Having prayed with him, he aſked him, "If he had any thing more to ſay at that time?" He replied, "Only that you will commend me to God. I want to have farther views of ſin, and of Chriſt, but I believe he is *my* Saviour." His countenance was remarkably ſerene and placid, expreſſive of the inward peace and joy of his heart. In this happy frame he continued till two o'clock, on the Thurſday morning, the 20th of November, when he ſweetly breathed his laſt, and entered into reſt. *Bleſſed are the dead which die in the Lord.*

His remains were interred at Bunhill Fields, on Friday, November 28, very near the vault of the excellent Dr. Watts. The pall was ſupported by the Rev. Mr. Thomas Towle, Mr. Rowland Hill, Mr. Clayton, Dr. Rippon, Mr. Knight, and Mr. Wall, all of London. The oration was ſpoken by his paſtor the Rev. Mr. Humphrys, who, on the Sabbath following, delivered a funeral diſcourſe, to a crowded audience, from Job, ix. 12. "Behold, he taketh away, who can hinder him? who will ſay unto him, What doſt thou?" The Rev. Mr. Miller, of High Wycombe, Bucks, paid likewiſe his laſt token of reſpect for his young friend, by preaching on the occaſion of his death from 2 Sam. i. 26. "My brother Jonathan, very pleaſant haſt thou been unto me."

Mr. Vowell was rather below the middle ſize, of a ſlender make and delicate conſtitution. He was poſſeſſed of conſiderable energy of mind, and modeſty of diſpoſition. From a prevailing idea that his acquiſitions were not ſo great as they ought to have been, he was led to purſue his ſtudies with that avidity, which, it is ſuppoſed, not a little accelerated his diſſolution. In converſation, he was rather reſerved, but in his epiſtolary correſpondence he appears to have been very communicative. The gentleneſs of his manners, the generoſity of his mind, and the ſtrength of his attachments, were the genuine effects of a heart truly alive to God, and devoted to every good word and work. Though he was not apparently formed

formed for great popularity as a preacher, yet he poſſeſſed ſuch talents as qualify miniſters for very conſiderable uſefulneſs in the church of God. It was therefore with great propriety ſaid of him, by the Rev. Rowland Hill, "that, had he lived, he would have been a miniſter to have been conſulted."

Mr. and Mrs. Vowell, on their marriage, being poſſeſſed of a little caſh, for which they had not an immediate call, determined to conſecrate it to the ſervice of the poor, as occaſions offered. But as Providence was pleaſed to remove him before it was all expended, they conſidered it to be devoted property; and, as he ſaid himſelf, that "appropriating it to any regular fund, would only be like adding a grain to a mountain; he could not better diſpoſe of it, than to the immediate exigencies of the poor and miſerable." Accordingly, he left one hundred pounds to the benevolent ſociety at Mr. Rowland Hill's Chapel; eighty pounds to a benevolent ſociety at Mr. Weſley's; one hundred pounds, for a ſimilar purpoſe, at the Tabernacle; and twenty pounds for the aſſiſtance of lying-in-women.

THE STATE OF CHRISTIANITY IN THE THIRD CENTURY.

AS a certain conſequence of that authority which the Roman power ſtill maintained in the world, it muſt evidently appear, that the ſtate of Chriſtianity would have been dependent thereon in a conſiderable degree, as both at Rome, and all its provinces, the Chriſtians were to be found in great numbers. The lenity with which they had been treated by SEVERUS in the beginning of his reign, cauſed many to ſtand forth on the Lord's ſide, in the camp, the ſenate, and the palace. That perſecution which raged by a law of SEVERUS, prohibiting every Roman ſubject to change the religion of his anceſtor, either for that of the Jewiſh, or Chriſtian, made dreadful havock in the church; which continued till the year 211, when God afforded a reſpite to his diſtreſſed people, by the death of the emperor, who breathed his laſt at the city of York. His latter end was diſtinguiſhed by that miſery, which diſeaſe and diſappointment produce; and his language indicated the vanity of his mind. Ordering the urn in which his aſhes were to be depoſited to be brought to him, he took it

in

in his hands, exclaiming, "*Little urn, thou ſhalt now contain what the whole world could not before.*"

The reſpite which the death of Severus afforded to the church was but partial. Under the reign of his ſon

CARACALLA

The Chriſtians in Africa ſuffered greatly by the inſtigation of SCAPULA, the proconſul of that province, whoſe cruelties rouſed the ſpirit of TERTULLIAN, who, regardleſs of every conſequence, boldly addreſſed the proconſul in behalf of the beſt of cauſes; and, appealing to ſome late calamities with which the empire had been viſited, he declared them to be nothing but the judgments of Heaven, and indications of its diſpleaſure for ſhedding the innocent blood of its righteous ſervants; and entreated him to exerciſe moderation and clemency towards thoſe, who had ever proved themſelves deſerving ſubjects of the ſtate. However deaf the hearts of their enemies were to their pathetic remonſtrances, their ſufferings were in a great meaſure alleviated. The emperor had marked out new objects for his infernal paſſion. His friends, his counſellors, his wife, indiſcriminately fell by the command of this overgrown ſavage. Neither NERO nor DOMITIAN exceeded him in barbarities; till Heaven, wearied with forbearance, ſent him to his own place, by the hand of an aſſaſſin, in the year 217.

Under the reign of the two ſucceeding emperors the ſtate of the church was in no particular manner affected; but under the reign of

ALEXANDER

It received conſiderable acquiſitions. The particular favour which he ſhowed, defaced the havock of preceding years, and gave it growing energy.

His mother MAMEA, having had a conference with the famous ORIGEN, became conſiderably attached to Chriſtianity; and is reputed to have entered into a profeſſion of the ſame. However that may have been, it is certain, that her ſon ſingularly countenanced the Chriſtians; at which the Pagan prieſts were particularly alarmed; and perceiving the rapid progreſs of Chriſtianity, they declared, "*That if the Chriſtians were allowed to have temples of their own, the temples of the Roman deities would be forſaken; and the empire would ſoon embrace Chriſtianity.*" Though the emperor was hereby deterred from building churches to the name of Chriſt, yet he forbad

thoſe

thoſe already built to be injured. To ALEXANDER ſucceeded

MAXIMIN,

A man of a monſtrous body, and a no leſs monſtrous mind, who ſought out opportunities to diſplay the enormities of his cruelty; the chief objects of which, were thoſe who had been diſtinguiſhed by the favour of his predeceſſor. His villanies were moſt eminently exemplified where he himſelf reſided. The biſhops, and principal men amongſt the Chriſtians, were thoſe that he ſelected for his own vengeance; and in conſequence of his ſanguinary example, the heathen prieſts, the magiſtrates, and the people, were animated in the exerciſe of perſecution, without diſtinction, againſt all who bore the Chriſtian name. Having waded in blood for the courſe of three years, Heaven, in its juſt diſpleaſure, cauſed this gigantic wretch to be ſlain by his own ſoldiers; and his execrable body caſt out, to be deſtroyed by dogs and birds.

To the tempeſt raiſed by MAXIMIN, a happy calm enſued to the church of God; which may be attributed to two cauſes—the inroads of different nations upon the empire, which diverted their attention from the concerns of the Chriſtians; and alſo, the pacific virtues of the emperors themſelves.

GORDIAN,

A man of learning, and heathen virtue, knew how to value merit wherever he diſcovered it; and therefore was mild towards the Chriſtians from principle.

PHILIP,

Though a wicked man, yet, if not profeſſedly a Chriſtian, certainly wiſhed to be ſo. A circumſtance occurred at ANTIOCH, which, whilſt it favours this report, ſets the name of BABYLAS, the worthy biſhop of that church, in a very honourable light. The emperor and empreſs, being there, attempted to enter the church during divine ſervice; upon which the holy BABYLAS, laying his hand upon his heart, declared, that he was unworthy to enter into the fold of Chriſt; and that he ſhould have no admittance, unleſs he were brought to repentance for his ſins, and made a public acknowledgment of the ſame.—Happy would it be for the church of God in the preſent day, if the ſame noble diſintereſtedneſs inflamed the boſoms of its miniſters. But where ſhall we find a BABYLAS now?

Shortly after the death of PHILIP, whoſe reign was ſucceeded by that of his ſon PHILIP, whom the father had taken as his companion in the empire when only a child,

DECIUS

Was raiſed to the government: A ſagacious and politic man; well verſed in all the art of governing, which he managed with ſo much dexterity, that he became an univerſal favourite. The aſtoniſhing increaſe of Chriſtianity, and the decline of Paganiſm, alarmed the mind of DECIUS, and made him form the dreadful project of extirpating the Chriſtian name. To give effect to his deſign, he iſſued edicts conveying the moſt unlimited powers to the governors of all the provinces. The Chriſtians where every-where ſought for. The prince of darkneſs, feeling his empire trembling at the very foundation, inflamed the minds of all his heathen ſubjects with more than common fury againſt the cauſe of Chriſt; they every-where flocked to his ſtandard, and emulated each other in promoting the execution of the imperial edicts. Hence racks, ſharp ſtakes, fire, burning pincers, wild beaſts, ſcalding pitch, and tortures in a thouſand forms of the moſt exquiſite kind. Here the weakneſs of human nature was lamentably evinced. Thoſe amongſt the Chriſtians, who were not diſmayed at death itſelf, were nevertheleſs appalled at the tremendous form which it now aſſumed. To evade thoſe puniſhments, to which they were expoſed by a profeſſion of the Chriſtian faith, they uſed unwarrantable means. The heathen prieſts were bribed to grant them certificates that they were not Chriſtians. Others offered ſacrifice, or burnt incenſe before the images of their gods. The former were called *Libellatici*, and the latter *Sacrificati* and *Thurilicati*. Notwithſtanding the injury which the beſt of cauſes muſt have ſuſtained by the defection of ſome of its avowed friends, He, whoſe deſigns cannot be controlled, made even the *wrath of man to praiſe him*, and rendered the rage of his infuriate adverſaries ſubſervient to the accompliſhment of his own great work. The multitude of thoſe *who loved not their lives to the death*, was truly great; they met the malice of their enemies, in its moſt dreadful modes; and materially advanced the cauſe of the Redeemer, by their triumphant deaths. Others, who, before this peculiarly trying period, had not been known, as favourers of Chriſtianity, now came boldly forth, declared themſelves the ſervants of Chriſt, and exulted at an opportunity of ſealing their teſtimony with their blood. The number of martyrs under the *Decian perſecution* were incredibly

great; in the liſt of which, very many illuſtrious names were enrolled. This uncommon enemy of the church of God ſaw his own ſon ſlain in battle before his face; found himſelf betrayed by his own commander GALLUS, and his army completely routed: Not willing to ſurvive ſo great a diſaſter, he put ſpurs to his horſe, and plunged into a bog, where, ſinking, he was never more ſeen.

GALLUS,

Who ſucceeded to the empire, carried on the dreadful work of DECIUS, and made the Chriſtians groan under his perſecuting hand. A terrible peſtilence had deſolated many of the Roman provinces. The Pagan prieſts ſeized the occaſion, induſtriouſly attributed the calamity to the anger of the gods, for the lenity ſhown to the Chriſtians, and hereby reanimated the rage of perſecution. The death of GALLUS, who was ſlain in battle, together with his two ſons, afforded a releaſe to the ſuffering church of Chriſt by the acceſſion of

VALERIAN

To the throne; who for the firſt five years of his reign exerciſed a conſiderable degree of clemency towards the Chriſtians; but in the two laſt years of his reign, he was influenced by MACRIANUS, an old Egyptian magician, and his chief counſellor, to renew the perſecution. No ſex, no age, no character, was ſpared. The Chriſtian churches were ordered to be ſhut, and the high hand of the enemy every-where appeared againſt the followers of the Prince of Peace. Many eminent men gave illuſtrious proofs of the invincible nature of divine grace, by the heroiſm of their conduct in the preſence of their adverſaries. The time, however, arrived, when the juſt judgment of God reached VALERIAN. He was taken priſoner by SAPORES, king of Perſia, who reduced him to the vileſt ſituation, uſing him as a footſtool to mount his horſe; plucked out his eyes; flayed his body when alive; and when dead had it preſerved and hung up in one of his temples—An awful monument of the vindictive juſtice of a righteous God towards an enemy of his people!

For the remaining part of this century, the circumſtances of the church were tolerable. Like a hart which had long been purſued by its bloody hunters, it had now a time for reſpiration.

GALLIENUS,

The ſon of VALERIAN, perceiving how his father's affairs began to decline from the time that he became inimical to the

the Chriſtians, wiſely profited by the example; and by his edicts, gave reſt to the churches. This took place in the year 260.

AURELIAN,

In the fifth year of his adminiſtration, formed the deſign of deſolating the church of God; but He, who has his enemies in derſion, prevented the execution of his purpoſe, by his untimely death; and ſent for him to give an account of himſelf, at that tribunal from which there is no appeal.

Under the reigns of TACITUS, PROBUS, and CARUS, the Chriſtians enjoyed perfect peace from their public enemies.

DIOCLETIAN,

Who came to the empire A. D. 284, for the firſt twenty years of his reign was far from being an enemy to the Chriſtians. But in the beginning of the next century, as will appear in its proper place, he became its more cruel foe, and marked all his footſteps with the blood of the ſaints.

From a general retroſpect of the events of this century, we may behold the great God, the only governor of the world, breaking in pieces the image exhibited in the dream of Nebuchadnezzar. The Roman empire itſelf, convulſed with frequent internal broils, and attacked by ſurrounding nations, felt ſtrong ſymptoms of its approaching ruin. The Pagan religion already rocked at its baſis; and, in all places, the altars of ſtrange gods tottered; whilſt the empire of truth, the kingdom of the Lord Jeſus, received an accumulation of ſtrength. His ſubjects were every-where to be found; and, notwithſtanding their enemies were clamorous in crying, *Down with it, Down with it, even to the ground!* their purpoſe was fruſtrated; *and the little ſtone cut out without hands*, had itſelf become a great mountain, and was haſtening to fill the whole earth. Z.

PRACTICAL IMPROVEMENT OF THE ALLEGORICAL APPLICATION OF THE HISTORY OF SARAH AND HAGAR,

Galatians, iv. 31.

HAVING taken a general view of the preceding context, in a former Number, and endeavoured to ſhow the great deſign of the apoſtle, and the propriety of his allegori-

cal illuſtration; I would wiſh to ground upon this thirty-firſt verſe, *a practical improvement* of the ſubject, endeavouring, as much as poſſible, to apply it to our own caſe and circumſtances.

The BOND-WOMAN, as I conceive was evidently ſhown, is *apoſtate Jeruſalem*, or the degenerate Jewiſh church, whoſe immediate children were the modern unbelieving Jews; who in the days of the apoſtle, and indeed ever ſince, miſunderſtanding the chief deſign of the whole *Moſaic economy*, which was really intended to be an introduction to the *Chriſtian diſpenſation*, abuſed the *national covenant*, treating it as a covenant of works, by which they might be entitled to eternal life.

The Judaiſers in Galatia, who corrupted the Goſpel of Chriſt, were reckoned of the ſame family, though they did not abſolutely diſown Jeſus as the Meſſiah. And ſo are all others, who are of the like ſpirit, in the preſent day.

The FREE-WOMAN, is *Jeruſalem* which is *above*, or the *church triumphant*; which, in the apoſtle's days, conſiſted chiefly of Jewiſh believers, who, though they had lived on earth under the obſcure diſpenſation of the Old Teſtament, yet really ſought and obtained ſalvation by the *covenant of grace*; which had been diſcovered to the patriarchs, and particularly to Abraham, long before the days of Moſes; and which is much more clearly manifeſted ſince the coming of Jeſus in the fleſh. And all true believers, whether Jews or Gentiles, are her genuine children; and will have a right o conſider themſelves as ſuch, down to the end of time.

From this explanation, and from the drift of the paſſage, it evidently appears, that there was an *eſſential difference* between perſons of a profeſſedly religious character, who had, on each ſide, been favoured with a divine revelation; and who each thought themſelves peculiarly intereſted in the divine favour. And, ſurely, we have no room to doubt but that the like diſtinctions may obtain among modern profeſſors, though various circumſtances may occaſion a difference in the manner in which the ſame ſpirit will diſcover itſelf.

I would, therefore, endeavour to point out the *moſt diſcriminating features* of the reſpective *children* of the *bond-woman* and the *free*; in order that we may know to which claſs we belong.

The children of the BOND WOMAN generally reſt in the *mere externals* of religion. This was notoriouſly the caſe with the apoſtate Jewiſh church: And ſo it has been with the apoſtate

apoſtate Chriſtian church. O that it were confined to Jews and Papiſts!

The children of the FREE-WOMAN are poſſeſſed of internal religion. Gal. vi. 15, 16. Rom. xiv. 17. They cannot be ſatisfied with bare attendance on duty, without communion with God.

Whatever the children of the BOND-WOMAN do in religion is the effect either of *ſlaviſh fear*, or of *mercenary pride*. But the children of the FREE-WOMAN are actuated by a ſpirit of *diſintereſted love*. They regard their own welfare indeed, but it is in proper connexion with the divine glory, and the general welfare of the univerſe.

The children of the BOND-WOMAN generally expect *juſtification* by their *own works*. So it was with the Jews, and judaizing Chriſtians, in the apoſtle's days; and ſo it is with the bulk of the Papiſts and formal Proteſtants. But the children of the FREE-WOMAN expect ſalvation wholly of *grace*.

The children of the BOND-WOMAN depend on good works, without performing them. What they account good works are often very bad ones, inventions of men, idolatrous ſuperſtitions, idle pilgrimages cruel perſecutions, &c.; always defective, and corrupted by pride and ſelf-exaltation. Whereas, the children of the FREE-WOMAN love to practiſe good works, without depending on them; and wiſh to look well to the ſprings of action.

The children of the BOND-WOMAN are no real friends to either law or Goſpel. Their hopes of ſalvation by the law are really *illegal*, or contrary to the law; and the Goſpel is ever, either rejected, or perverted by them. But the children of the FREE-WOMAN love both law and Goſpel in their genuine import; they neither want an abated law, nor a perverted Goſpel.

The children of the BOND-WOMAN, like Iſhmael, are the very *offſpring of infidelity*; their religion flows from ignorance, unbelief, carnal wiſdom, and pride. But the children of the FREE-WOMAN became ſo by faith, Gal. iii. 6. Their religion flows from divine illumination, faith, and humble ſubmiſſion to the wiſdom of God.

The children of the BOND-WOMAN ordinarily diſcover *no growth* in religion; they do not want more than they have already. What they appear to have attained generally dies away, when its novelty is gone, or when they begin to hope that they are ſafe; and they become more and more worldly; as bad or worſe than they were before their ſuppoſed conver-

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apoſtate Chriſtian church. O that it were confined to Jews and Papiſts!

The children of the FREE-WOMAN are poſſeſſed of internal religion. Gal. vi. 15, 16. Rom. xiv. 17. They cannot be ſatisfied with bare attendance on duty, without communion with God.

Whatever the children of the BOND-WOMAN do in religion is the effect either of *ſlaviſh fear*, or of *mercenary pride*. But the children of the FREE-WOMAN are actuated by a ſpirit of *diſintereſted love*. They regard their own welfare indeed, but it is in proper connexion with the divine glory, and the general welfare of the univerſe.

The children of the BOND-WOMAN generally expect *juſtification* by their *own works*. So it was with the Jews, and judaizing Chriſtians, in the apoſtle's days; and ſo it is with the bulk of the Papiſts and formal Proteſtants. But the children of the FREE-WOMAN expect ſalvation wholly of *grace*.

The children of the BOND-WOMAN depend on good works, without performing them. What they account good works are often very bad ones, inventions of men, idolatrous ſuperſtitions, idle pilgrimages cruel perſecutions, &c.; always defective, and corrupted by pride and ſelf-exaltation. Whereas, the children of the FREE-WOMAN love to practiſe good works, without depending on them; and wiſh to look well to the ſprings of action.

The children of the BOND-WOMAN are no real friends to either law or Goſpel. Their hopes of ſalvation by the law are really *illegal*, or contrary to the law; and the Goſpel is ever, either rejected, or perverted by them. But the children of the FREE-WOMAN love both law and Goſpel in their genuine import; they neither want an abated law, nor a perverted Goſpel.

The children of the BOND-WOMAN, like Iſhmael, are the very *offſpring of infidelity*; their religion flows from ignorance, unbelief, carnal wiſdom, and pride. But the children of the FREE-WOMAN became ſo by faith, Gal. iii. 6. Their religion flows from divine illumination, faith, and humble ſubmiſſion to the wiſdom of God.

The children of the BOND-WOMAN ordinarily diſcover *no growth* in religion; they do not want more than they have already. What they appear to have attained generally dies away, when its novelty is gone, or when they begin to hope that they are ſafe; and they become more and more worldly; as bad or worſe than they were before their ſuppoſed converſion;

ſion: Or, if their zeal continues, it evidently increaſes pride, &c. Whereas the children of the FREE-WOMAN reſemble Iſaac, of whom it is written, "the child grew, and was weaned;" ſo they grow more humble, more ſelf-denying, more like Jeſus Chriſt their elder brother.

The children of the BOND-WOMAN are commonly full of a ſpirit of perſecution; given eſpecially to ſneer and mock at thoſe who have more religion than themſelves. But the children of the FREE-WOMAN feel univerſal benevolence; they pity even enemies and oppoſers; pray for their perſecutors, like Paul for the Jews, and Stephen for his murderers.

The children of the BOND-WOMAN grudge others a ſhare in their privileges. See 1 Theſſ. ii. 16. Luke, xv. 28. The children of the FREE-WOMAN long for others to partake of the ſame bleſſings with themſelves. See Acts, xxvi. 29.

The children of the BOND-WOMAN's whole religion flows from corrupted fallen nature; founded merely on natural, ſelfiſh principles. But the children of the FREE-WOMAN are the children of the promiſe, in a ſtill higher ſenſe than Iſaac: Born from above; born of God: By a *miracle of mercy*.

The children of the BOND-WOMAN have their chief treaſure on earth. But the children of the FREE-WOMAN have their treaſure above; they are heirs of glory, and look forward to a future and inviſible inheritance with deſire and ardent expectation.

Other particulars might be added, and each of theſe would eaſily admit of conſiderable enlargement; but the limits to which I am neceſſarily reſtricted require me to ſtudy brevity.

May we all try ourſelves impartially by the evidences now exhibited to view; and may we pray earneſtly for *increaſe* of grace as the beſt proof of its *reality*. Let us dread deception; and beware of counterfeits in religion. As the Jews miſunderſtood the law, and the Galatians perverted the Goſpel; ſo there are ſtill a variety of ways in which falſe religion may diſguiſe itſelf. Particularly a ſelf-righteous ſpirit is a very ſubtle thing, and may hide itſelf under evangelical phraſes. But one maxim will be found certain, and worthy of conſtant remembrance, that whatever tends to exalt ſelf, or to encourage ſin, is oppoſite to genuine Chriſtianity.

ELEUTHERIDES.

ON THE MORAL LAW.

IT is well known that divines in the preſent day are by no means agreed about the moral law. Some poſitively deny that it is a rule of conduct to believers: Others, with no leſs confidence, affirm that it is. The contending parties, perhaps, do not fully underſtand one another, and, like Agamemnon and Achilles, maintain a war or ſtrife of words*. Thoſe who aſſert that it is not a rule of life to believers, ſeem to think, that their opponents believe and teach, that the law, abſtracted from other parts of the preceptive will of God, is the rule of a believer's conduct. But this is not the caſe. No Goſpel miniſter, I apprehend, who underſtands the point in debate, teaches any ſuch doctrine. But, that we may not ſtumble in the threſhold, we ſhall endeavour to ſtate, as clearly as we are able, our views of the moral law.

The law may be conſidered as a tranſcript of the moral image of God; it being, as the apoſtle obſerves, "holy, juſt, and good." Viewed in this light, it is, and will continue to be, the criterion of moral good and evil. Whatever perfectly correſponds with it, is morally good; whatever does not, is morally evil or ſinful. It may likewiſe be conſidered as a revelation of the divine mind, informing rational creatures what is agreeable to the Lawgiver, and what is not; what he would have them to attend to and abſtain from. Taken in this ſenſe, it comprehends the whole preceptive will of God; and is, and muſt be, the rule of the rational creature's duty. The reaſon is obvious. All obedience implies, that there is one to whom it is due, and that he, to whom it belongs, ſignifies what is acceptable to him. Without the former, obedience cannot exiſt. For how, in the nature of things, can it have a being, if there be no perſon who has a right to claim it? Without the latter, it cannot be performed. For if he to whom it is due, do not fully and explicitly inform the perſon, whoſe duty it is to obey, what he requires, how can he yield obedience? Will he not continually be in doubt, whether his actions be agreeable or diſagreeable to his Lord and Maſter? To ſay, that if he be a genuine Chriſtian, the Spirit of God will teach him his duty, without any written rule, is to deſpiſe the Scriptures, and adopt the creed of *Penn* or *Barclay*. And where are believers to look for an explicit revelation of the divine will, reſpecting their duty? Not in the hiſtoric or narrative parts of

* Iliad, book i. line 304.

Scrip-

Scripture. In theſe, there is a mere ſimple ſtatement of facts. Not in the promiſes. Theſe enjoin no obedience, furniſh no rule. Where then are Chriſtians to learn what they ought to do, and by what rule they are to act, but in the *preceptive* part of divine revelation? It is a comfortable and ſoul-reviving truth, that believers are not under the law as a *covenant of works*, to be either juſtified or condemned by it; but from the law, ſimply or materially conſidered, they neither are nor can be ſet at liberty. The law, in its *covenant* form, demands obedience with the promiſe of life, if the requiſition be complied with, and threatens death in caſe of diſobedience. In this point of view, believers have nothing to do with it; Chriſt having borne its penalty and fulfilled its precepts for them. But the law, *ſimply conſidered*, only demands obedience to whatever is enjoined, without the addition either of promiſe or threatening. And from obligation to obey, neither men nor angels can be exempt. And why ſhould Chriſtians wiſh to be freed from the pleaſing employment of contemplating the moral image of God impreſſed upon his law, and from complying with his will revealed in it? To deſire either, argues groſs ignorance of the law, or great depravity of heart. To believers it is no longer the miniſtration of death and condemnation; but a mirror in which to view the holy nature or perfections of the Lawgiver, and learn what is agreeable to him. The law is not made void by faith. Some may object, and ſay, "that the perfections of Jehovah are moſt conſpicuouſly diſplayed in the ſufferings and death of his Son, and in the redemption of ſinners by his blood." True: But will any infer that it is not the duty of believers to view them diſplayed in the works of his hands, and diſpenſations of Providence, becauſe they ſee them ſhining more clearly in the face of Jeſus? No man, in his ſenſes, I ſhould ſuppoſe, will aſſert this. Or, will any ſay that becauſe they ſee more of the wiſdom and power, holineſs and goodneſs, of God, in the Goſpel, therefore, they have no need to learn any thing from the law? Strange reaſoning indeed! Will thoſe who deny that it is a rule of conduct to believers, allow that it is poſſible for them to ſin? This, I hope, they will readily grant. But what is ſin? It is, ſays an inſpired penman, a tranſgreſſion of the law. But what law? Undoubtedly, the law of God. But how can they tranſgreſs a law, which, according to their doctrine, they are in no ſenſe under? Let them ſolve this difficulty, if they can. In fine, the law being founded in the rectitude of the divine nature, and perfectly agreeable to a holy rational creature, is, and, according to the definition given, will con-

continue to be, the rule of the rational creature's duty through eternal ages. Angels and ſpirits of juſt men made perfect, it is true, have no need of a written rule to regulate their conduct; but both need, and will for ever need, a perfect knowledge of their duty; and the law of God, ſimply conſidered, being perfectly engraven upon the powers of their mind, will eternally inform them what they owe to God, and to each other.

NOSPMIS.

THE PLAIN RULE OF HOLINESS.

Whatſoever ye do, in word or deed, do all in the name of the Lord Jeſus. Coloſſ. iii. 17.

WERE this admirable rule obſerved, what a peaceful world, and what a glorious church, ſhould we behold! Great as the prejudices of infidels againſt the Bible are, this, however, muſt be allowed: Every man would be glad to have his neighbour's conduct towards him regulated by Scriptural precepts. And what method can profeſſors take to recommend religion ſo much as by obſerving this conciſe but excellent direction?

What is it to do every thing in the name of Jeſus? Simply this, *To do all agreeably to his will—in dependance on his ſtrength; and with a view to his glory.*

Let the holy *will* of Jeſus be obſerved. He is our ſovereign Lord. We are under the law to Chriſt. Bleſſed be his name, that he has expreſſed his will ſo fully in the ſacred word; and adapted his precepts to every ſituation in life. Only let the believer aſk, upon entering upon his various affairs, Is this agreeable to the will of Chriſt? Nor will he be much at a loſs for an anſwer.

Let every action be performed in *dependance* on him. Do we want wiſdom? Aſk and expect it of him. Nehemiah did ſo, and obtained an immediate ſupply. Do we need ſtrength? Lo, he is ſtrong—He is almighty, and by him we "can do all things." And when all is done, ſtill depend upon him for acceptance.

Let the *glory* of Jeſus be the aim of all. Heaven ſays he is worthy to receive honour; let earth ſay ſo too. He has done ſo much for us, that we ought to do ſomething for him.

Here too, let the believer aſk, Will Jeſus be glorified by this action, or not?

Let religion be *univerſal*, not confined to ſacred places and times; let *every deed* be done, and *every word* be ſpoken, in his name.

WORDS, Chriſtians, mark that! O obſerve your words. Remember St. James's account of that untameable member the tongue. Watch its motions. Reſtrain its treſpaſſes. Speak little; and let that little be ſeaſoned with grace. What a world of iniquity would be thus prevented! what ſacrifices of honour would aſcend to the Saviour! what harmony in religious ſocieties! what comfort in the family!

DEEDS, alſo! *Every* deed, civil and religious, public and domeſtic, in the church, in the cloſet, in the ſhop. Were this noted, we ſhould hear of no lewd, intemperate goſpellers; of few bankruptcies; of no diſhoneſty. Deeds thus performed would be truly honourable, of however little account in the eye of man. Servants, for inſtance, filling up their places conſcientiouſly, are elevated characters: For they "ſerve the Lord Chriſt." And the remark is univerſally applicable: For the real honour attached to any ſtation is, a regard to the appointment and approbation of the Lord.

This rule obſerved would render the plaineſt Chriſtian an able caſuiſt. An honeſt conſcience is of more uſe than a thouſand folios. Only aſk, Is this word, this work, agreeable to the Lord's will? Can I do it in dependance on him, and will it be for his glory? With theſe inquiries propoſed to the enlightened conſcience, can the profeſſor ſit down at the card-table, viſit the play-houſe, mix in the dance, put on gaudy or indecent apparel, or revel in luxury? It is impoſſible.

G. B.

MEMORABLE CIRCUMSTANCES IN THE LIFE OF THE LATE MR. RICCALTOUN.

[*In a Letter from* OMICRON.]

SIR,

SOME months ago, I met with the works of Robert Riccaltoun, late miniſter of Hobkirk, in Scotland. I am not in the habit of recommending books. Some ſentiments of this author appeared to me rather ſingular; but his originality, genius, and force, as a writer, engaged my attention.

And

And though I do not think myſelf bound to plead for every thing he has advanced, I readily acknowledge myſelf a debtor to him, as an inſtrument, for a more enlarged view of ſome truths, which have been long dear to my heart.

I found upon inquiry that it was a poſthumous publication, and though printed long ſince (the laſt volume in the year 1772), there were few perſons within the circle of my acquaintance, who had either ſeen it or heard of it. A conſiderable part of the edition remained unſold, and almoſt forgotten, and I was told that the editor, the Rev. John Riccaltoun, the author's ſon, and his ſucceſſor in the charge of the pariſh of Hobkirk, was a conſiderable loſer by the impreſſion.

A friend of mine in Edinburgh, wrote to Mr. Riccaltoun, at my inſtance, requeſting ſome information concerning his father, who, I judged from his writings, muſt have been a very conſiderable man. My friend tranſcribed a copy of the letter he received from Mr. Riccaltoun. If you think proper to inſert the annexed abſtract of the moſt intereſting particulars of this account, in your Magazine, it is at your ſervice. Perhaps it may not be unacceptable to ſome of your readers.

Mr. Robert Riccaltoun was born (I am not told where) in the year 1691. Some indications of the genius which he afterwards diſplayed, appeared in early life. He could read the Bible diſtinctly before he was five years of age. His father, who was a ſubſtantial tenant, probably had a deſign of educating this his only ſon, with a view to the miniſtry. He was placed in the grammar-ſchool at Jedburgh, where he made a rapid progreſs in learning. He could write and ſpeak in Latin, with the ſame eaſe and readineſs as in Engliſh. From thence he was removed to Edinburgh, attended the univerſity, and became a proficient in all the various branches of literature. About the time he had finiſhed his courſe in the college, his father died, and left him in the poſſeſſion of a very good farm. He then ſeemed reſolved to follow the farming buſineſs, and therefore did not attend the *Divinity* Hall. However, he ſtudied the Holy Scriptures with great diligence, before he attained the age of twenty, and formed to himſelf a ſyſtem of what he called *Bible* Divinity, from which he never departed through life, though he doubtleſs acquired clearer and more diſtinct views, as he advanced in years: And he became ſo poſſeſſed of his ſyſtem of Biblical knowledge, that he could without difficulty preach a lecture upon any portion of Scripture, without premeditation, when he was afterwards called to it in the courſe of divine Providence.

The Preſbytery of Kelſo, in whoſe bounds he reſided, had ſuch a high opinion of his abilities, and of his knowledge in divinity, that they in a manner forced him upon trials. They wrote his circular letters without his conſent, and at length prevailed on him to comply with their wiſhes. In a year or two after he became a preacher (when about the age of twenty-four), he publiſhed what he called, *The ſober Enquiry*, which had the good effect of putting an end to a diſpute, warmly carried on for a conſiderable time, between two parties of the moſt eminent men in the church of Scotland.

He was much eſteemed by many of his cotemporary miniſters. My information particularly mentions four by name, as his intimates; the late Alexander Calder, of Oxman; Thomas Boſton, of Etterich; Henry Davidſon, of Gallaſhiels; and Gabriel Wilſon, of Maxton.

In the life of Mr. Thomſon (Author of the Seaſons) there is an acknowledgment of his obligations to Mr. Riccaltoun, who was himſelf likewiſe a poet. And his ſon's letter informs me, that ſome of his father's poems were publiſhed under Mr. Thomſon's name. He mentions one piece of his in particular, entitled The Deſcription of a Winter Blaſt, upon which Mr. Thomſon founded *his Winter*.

Mr. Riccaltoun met with one great trial, which brought him into very ſtraitened circumſtances, through the remainder of his days. But he did not regret it. His ſon has often heard him ſay, that it was the very beſt diſpenſation that could have befallen him; as he thought, that if he had not been ſo borne down, his ſpirit might have been very haughty and overbearing.

A Mr. H——, a preacher, and a farmer, who married Mr. Riccaltoun's wife's ſiſter, had borrowed large ſums of money from different perſons, and perſuaded Mr. Riccaltoun, that he had ſufficient funds to pay off all his debts, provided he could get in his own money; and aſſigned ſome plauſible reaſons why he could not call it in for ſome time. It is not difficult to deceive a young man, unpractiſed in the world, and who poſſeſſes an upright mind, and a warm benevolent heart. Thus he was drawn in to bind himſelf for a large ſum, expecting, as he was promiſed, to be ſoon releaſed. But not long after Mr. H. obtained a church in Shetland, and then it appeared that he had no money to call in. Of courſe the creditors came upon Mr. Riccaltoun, and at once tore from him every penny that his father had left him, to the amount of above 800l. nor did that ſuffice to clear him. He was ſome years aſſiſtant to Mr. Deans, of Bowden, before he

he was ſettled at Hobkirk, and ſtill haraſſed with the payment of Mr. H.'s debts. After living 15 or 16 years at Hobkirk, he was involved in new diſtreſs, by oppoſing the ſettlement of a miniſter, patronized and preſented by a Nobleman, contrary to the inclinations of the pariſh. He thought the people's cauſe a juſt one; and therefore ſaw it his duty to ſupport them with all the ſtrength of argument he was able. But he ſuffered ſeverely for it. Mr. H. had been the Nobleman's tenant, and one of the ſums for which Mr. Riccaltoun was bound, was for the arrears of his rent. This bond was brought againſt him, for principal and intereſt, to the amount of 300l. and he would certainly have been thrown into priſon, if a friend had not advanced the money; for the payment of which he aſſigned one half of his ſtipend, yearly: But he was obliged to contract debts for the ſupport of his family.

I ſympathiſe with his ſon, while I tranſcribe the period which concludes this relation:—"At my father's death, as I was bound with him to many of his creditors, I became liable to his debts, which has kept me under water ever ſince. But the cauſe was good, and I have ſtruggled cheerfully. But now I almoſt deſpair of being clear (though it is brought within 100l.), as I have ſeven children to maintain and educate, which, with the moſt frugal management, will exhauſt the whole of my ſtipend."

Perhaps this little hiſtory may engage the notice of ſome perſons, able and willing to aſſiſt him. I ſhall be ſorry if a deſerving ſon of ſuch a father does not obtain relief in his exigency.

They who are competent judges of the late Mr. Riccaltoun's writings, will perhaps wonder, as I do, that a man ſo circumſtanced for a courſe of many years, ſhould be able to write with that apparent compoſure, and peculiar energy of thought and manner, which ſeem to require a ſtate of mind, and ſituation, perfectly at eaſe. But the paper before me aſſirms, that none of his moſt intimate friends ever heard him repine. The whole of his conduct manifeſted a ſerenity of ſpirit, and an habitual cheerful reſignation to the will of God:—A ſtriking proof of the faithfulneſs of Him, who has ſaid, As thy day is, ſo ſhall thy ſtrength be!

He was a very ſtudious man, and when thinking cloſely upon any ſubject, or even if writing, the various converſation of others in the ſame room gave him no diſturbance. Yet he was a very cheerful agreeable companion, and always happy in company, where the converſation was inſtructive and ſenſible. He was eſpecially pleaſed with the company of young people;

people; and they who had acceſs to know him, were ſo warmly attached to him, that even reproof, when neceſſary, was thankfully received, when it came from him. And few men made greater allowances for the foibles of youth, than he. He was an affectionate huſband and parent, a warm and ſincere friend.

He was taken ſuddenly ill, during divine ſervice, in the forenoon of a Lord's-day, and deſired a young man, who was frequently with him, to preach for him in the afternoon. His complaint terminated in a total ſuppreſſion of urine. He continued in exquiſite pain, till about the middle of the week; from that time he ſeemed to be quite at eaſe; but as he never ſpoke after, the cauſe of the tranſition from ſo much pain to ſudden eaſe remained unknown. He breathed ſtrong and full through his noſe, for the laſt three days of his life, without once opening his lips. But his countenance diſcovered an animated ſerenity, which was much noticed by thoſe who ſaw him. He breathed his laſt, without the ſmalleſt convulſive motions, on the evening of the following Lord's-day, in the latter end of September 1769, in the 78th year of his age.

The controverſy, which it ſeems ſubſided when his *Sober Enquiry* appeared, was occaſioned by the publication of a book, entitled The Marrow of Modern Divinity. I have not ſeen his Sober Enquiry; but I have in my poſſeſſion his anſwers to Mr. Sandiman, who had animadverted upon Mr. Hervey's Theron and Aſpaſio, in two volumes 12mo. under the ſignature of Palemon.

My paper contradicts a report, that the late Rev. Mr. Walker, of Edinburgh, had made many alterations in the third volume of Mr. Riccaltoun's Works (containing Notes and Obſervations on the Epiſtle to the Galatians), and declares that Mr. Walker neither made nor propoſed any alterations; but only corrected the proof ſheets.

I am, Sir, Your's,

Jan. 31, 1795. OMICRON.

ON THE ABUSE OF TERMS. (No. III.)

I PROCEED to another phraſe, in which the Scriptural terms have been a long time abuſed, that is, by uſing the phraſe *making our peace with God.* This is, indeed, a Scriptural phraſe, but is never applied to man, as an agent in the work. God is our adverſary, for we have rebelled againſt him,

him, and we muſt be at peace with him, or it would be better for us if we had never been born; but this is not a work to be done by man. It is in far better hands. It is in the hands of Chriſt; who, on that account, is called our Peace, and who is the Prince of Peace. This was ſuch an arduous work, that it coſt him his heart's blood to accompliſh it. Therefore, it is ſaid, he made peace by the blood of his croſs; and it is by being juſtified by faith in Chriſt, and by that only, that we have peace with God. A man muſt have mean ideas of our holy religion, erroneous views of the Scripture, and of human weakneſs, who talks of making his own peace with God. Whoever ſeeks for peace in ſuch a way will never find it: For every endeavour of man, however ſincere it may be, will be found, not only to fail in its purpoſe; but it will be conſidered as an affront to God, and a ſlighting of that Mediator which he has appointed.

If the reader of theſe lines hath gone into this abuſe of terms, and been taught to purſue ſuch a practice; let him inſtantly quit it, and remember, that, if he continue in it, he will never know peace: For he who believeth not in the Son of God is condemned already; not becauſe he is an immoral or wicked man; but *becauſe he hath not believed in the name of the only begotten Son of God*; that is, becauſe he hath rejected the only means ordained for the ſalvation of men. The peace that comes by faith in Chriſt, manifeſts itſelf in the heart, in ſuch a way, that it cannot be miſtaken for any other. A peace made by man's own duties and religious obſervances, is fallacious, and never without ſuſpicions that all is not right between God and him: But genuine peace is quite of another kind; and is called the peace of God, becauſe he gives it, and becauſe it has a ſovereign and commanding energy in the conſcience, which baniſhes doubts and fears, and communicates a holy confidence in the ſoul's approaches to God.

PROBUS.

ON TEMPTATION.

Lead us not into temptation. Matt. vi. 13.

TO utter this petition aright, implies, (1) That we are ſenſible of the *evil* of ſin: That we ſee how odious it is to God, and how injurious it is to man. (2) That *we hate*

ſin as an evil, and the worſt of evils on this ſide of hell: That we dread to offend God, and to wound our own conſciences, more than all the other miſchiefs and miſeries of life. (3) It implies, that we are ſenſible of our weakneſs and of our conſtant danger of falling into *temptation*. A holy fear, a godly jealouſy, has taken hold of our minds, and helps us both to *watch* and *pray*. (4) It implies, a *believing* dependance on God, who is able to keep us from falling. A conſtant regard alſo to the blood of atonement is included in it. (5) It implies, that we carefully ſhun *ſinful company*; for to be the companions of the ungodly, is to thruſt ourſelves into *temptation*. We muſt therefore come out from among the wicked, if we would live.

As helps againſt temptation, it is proper to meditate often on the love of Chriſt; on the ſufferings of Chriſt; on the agonies which he endured for ſin; and alſo on the inconceivable torments to be ſuſtained by thoſe hereafter, who now ſlight Chriſt and diſobey his holy Goſpel. Lord! help every reader to think on theſe things. G. Z.

RELIGIOUS SINCERITY.

Sincerity! why 'tis his only pride;
Weak and imperfect in all grace beſide,
He knows that God demands his heart entire,
And gives him all his juſt demands require:
Without it, his pretenſions were as vain,
As, having it, he deems the world's diſdain;
That great defect would coſt him not alone
Man's favourable judgment, but his own;
His birthright ſhaken and no longer clear,
Than while his conduct proves his heart ſincere." COWPER.

SINCERITY is an eſſential attribute of perſonal religion; it conſiſts in pure devotion of heart to the glory of God, and uniform uprightneſs in our commerce with the world; it is produced by the faith of the croſs, ſupported by filial fear, and diſtinguiſhed by an amiable diffidence of ſelf, united with a firm reliance on Almighty grace.

The man who is governed by HYPOCRISY, in the great concerns of redemption, generally proves a ſource of trouble in the intimacies of friendſhip and the tranſactions of buſineſs. He will neither care how wicked he is before the Searcher of hearts, nor how much he depreciates the reputation

tion and comfort of man, if he may but gratify the guilty paſſions by which he was influenced in his firſt profeſſion of piety. At the ſame time, judging of others by himſelf, he will be haraſſed by the terror of thoſe paſſions, and unable to find any reſt for the ſole of his foot on earth: He is finally ſent to *his own place*, like another Judas, under the utmoſt abhorrence of Heaven.

Jeſus Chriſt was never ſo familiar with *ſeverity* as when he addreſſed himſelf to theſe whited ſepulchres *, theſe repoſitories of diſſimulation and *all uncleanneſs*. But in the contemplation of the oppoſite character, he diſcovers the moſt ardent delight, and pronounces the higheſt praiſe. When he ſaw Nathaniel coming from his devotional retirement under the fig-tree, he turned to his followers, and ſaid, "Behold an Iſraelite indeed, *in whom is no guile* †; a man whoſe attachment to my perſon and kingdom is not founded in deceit, nor in any reſpect directed to the accompliſhment of unworthy objects; a man whoſe ſpirit I wiſh you to cultivate, and in whoſe ſteps I exhort you to walk."

Nathaniel, though exalted by his ſincerity above moſt of his cotemporaries, does not ſtand *alone* in the annals of the church. It is recorded with gracious attention to ſucceeding ages, that Abraham, in obedience to a divine command, gave up his only ſon; that Moſes renounced the pleaſures of ſin for the afflictions of religion; that Caleb followed Jehovah fully; that David was a man after God's own heart; that Job was perfect and upright; that Zacharias and Elizabeth walked in all the ordinances of the Goſpel without blame: But I will not multiply names. *We are compaſſed about with a great cloud of witneſſes*, who muſt engage our warmeſt admiration, and, under the influences of the Holy Spirit, invigorate all the ſprings of religious emulation.

Eraſtus, following theſe illuſtrious ſons of Zion, by the ingenuouſneſs of his temper, and the modeſt frankneſs of his conduct, has attained an unuſual eminence in the reſpect of the world, the confidence of his friends, and the affection of the ſaints. He never hears to betray, nor ſmiles to deceive; the meanneſs of adulation and the vanity of praiſe are equally obnoxious in his view; when withdrawn from the obſervation of men, he is the ſame as when all eyes are upon him; and in intercourſe with ſociety, abſtracted from a ſenſe of obligation to contribute for the increaſe of its happineſs, he has no

* Matth. xxiii. 27. † John, i. 47.

more to hope or fear than when alone. He ſpeaks from the abundance of a heart in which the God of truth and love hath ..ken up his reſidence; therefore, "his lips drop as the honey-comb; honey and milk are under his tongue; and the ſmell of his garment is like the ſmell of Lebanon *." Of all the men you ever knew, he is the leaſt to be dreaded as an enemy, and the moſt deſirable as a friend. In a firſt interview he is ſure to win your eſteem, to fix your confidence, and to make you wiſh yourſelves his exact reſemblance. The ſincerity of his ſoul beams in every feature of his countenance, and triumphs in all his actions. He is an epiſtle of the condeſcenſion and grace of the Lord Jeſus, known and read of all men †."

Were we to exhibit the various *evidences* of an upright heart in any *living* character, Eraſtus ſhould be the man. How he loves the faithful inſtruction and admonition of his fellow-diſciples! With what unaffected contrition he acknowledges the errors he at any time commits in prejudice of the truth! His punctuality in the exerciſes of religion againſt all temptation to ſhame, and his perſeverance in the cauſe of Chriſt when moſt inconſiſtent with his temporal intereſt, eſtabliſh his reputation as a man of ſpiritual integrity againſt all the attacks of malevolence. To forgive, compaſſionate, and aſſiſt his greateſt enemies, to perform laudable actions with all poſſible ſecrecy, to acknowledge the hand of God in circumſtances moſt flattering to his natural vanity, and, amidſt every imperfection, to act as a dying, accountable creature—theſe duties collectively are his ſupreme delight, and conſtitute him an ineſtimable treaſure in the ſociety to which he belongs. Such is Eraſtus; and ſuch, in a greater or leſs degree, is every genuine ſaint. What then am I?

The *conſciouſneſs* of godly ſincerity is the grand ſupport of true courage, and will beſtow more ſubſtantial and durable happineſs in an hour of trial than any thing elſe within the whole range of creation. All other virtues derive not only their luſtre, but their very exiſtence, from this celeſtial principle, and therefore all who are deſtitute of it in the profeſſion of the Goſpel, are as clouds without water, trees without fruit ‡, and lamps without oil §; their religion is a dead carcaſe, a mere ſkeleton; and their truſt ſhall be as a ſpider's web ‖. But thoſe who love God with *undivided hearts*, participate a conſtant ſucceſſion of pleaſures in his approbation and

* Canticles, iv. 11. † 2 Cor. iii. 2, 3. ‡ Jude, 12.
§ Matth. xxv. 3. ‖ Job, viii. 14.

delight;

delight; under his bleſſing they perpetually bear fruit to his praiſe; and through the changes of life, the pains of death, and the terrors of the laſt day, they ſhall *lift up their heads*,

"Calm and unruffled as a ſummer ſea,
When not a breath of wind flies o'er its ſurface;"

and God ſhall preſent them *faultleſs* before the throne of his glory with exceeding joy *.

P.

LETTER

From the Rev. Dr. HORNE [*late Biſhop of Norwich*] *to a Young Miniſter.*

DEAR ———,

I AM much pleaſed to hear you have been, for ſome time, ſtationary at Oxford—a place where a man may beſt prepare himſelf to go forth a burning and ſhining light into a world where charity is waxed cold, and where truth is well-nigh obſcured. Whenever it pleaſes God to appoint you to the government of a pariſh, you will find work enough to employ you. And therefore, before that time comes, you ſhould be careful to provide yourſelf with all neceſſary knowledge, leſt by and by, when you ſhould be building, you ſhould have materials to look for and bring together.

Beſides that, the habit of ſtudying and thinking, if it be not got in the firſt part of life, rarely comes afterwards. A man is miſerably drawn into an eddy of worldly diſſipation, and knows not how to get out of it again, till in the end, for want of ſpiritual exerciſes, the faculties of the ſoul are benumbed, and he ſinks into indolence and idleneſs, till the night cometh when no man can work. Happy therefore is the man who betimes acquires a reliſh for holy ſolitude, and accuſtoms himſelf to bear the yoke of Chriſtian diſcipline in his youth; who can ſit alone, and keep ſilence, and ſeek wiſdom diligently where ſhe may be found, in the ſcriptures of faith, and the writings of the ſaints. From theſe flowers of paradiſe, he extracts the honey of knowledge and divine love, and therewith fills every cell of his underſtanding and affections. The winter of affliction, diſeaſe, and old age, will not ſurpriſe ſuch a one in an unprovided ſtate. He will not be confounded in the perilous time, and in the days of dearth

* Jude, 24.

he

he ſhall have enough to ſtrengthen, comfort, and ſupport himſelf and his brethren. Precious beyond rubies are the hours of youth and health. Let none of them paſs unprofitably away. For ſurely they make to themſelves wings, and are as a bird cutting ſwiftly the air, and the trace of them no more be found. If well ſpent, they [illegible] with news that rejoices angels, and meet us again as witneſſes for us at the tribunal of our Lord, where the graces of time run into the glories of eternity. How trifling will the labour then ſeem, that hath procured us, through grace, everlaſting reſt, for which the Apoſtle toiled night and day, and the martyrs "loved not their lives unto the death."

Theſe, my dear ———, are my ſentiments. Would to God my practice was more conformed to them than it is, that I might be more worthy to adviſe and exhort others. But, I truſt, the perſuaſion I have of the truth of what is ſaid above (which every day's experience more and more confirms) will influence my conduct in this particular, and make me more watchful for time to come. In the mean ſeaſon, I cannot forbear preſſing the ſame upon you, as I ſhould do with my dying breath: Since upon a due portioning and employing of our time, all our progreſs in grace and knowledge depends. If there be any thing with regard to the choice or matter of your ſtudies in which I can aſſiſt you, let me know, as you can have no doubt of my being in all things,

Moſt affectionately your's,

G. H.

ANECDOTE.

The wilful Liar's dreadful Appeal.

A man that beareth falſe witneſs againſt his neighbours, is a maul, and a ſword, and a ſharp arrow. SOLOMON.

The mouth of them that ſpeak lies ſhall be ſtopped. DAVID.

IN the year eighty-ſeven, a man, whoſe name ſhall be concealed in tenderneſs to ſurviving relations, waited upon a magiſtrate, near Hitchin, in the county of Hertford, and informed him, that he had been ſtopped by a young gentleman of Hitchin, who knocked him down, and ſearched his pockets; but not finding any thing there, he ſuffered him to depart. The magiſtrate, aſtoniſhed at this piece of intelligence,

diſpatched a meſſenger to the young gentleman, ordering him to appear immediately, and anſwer to the charge exhibited againſt him; the youth obeyed the ſummons, accompanied by his guardian and an intimate friend. Upon their arrival at the ſeat of juſtice, the accuſed and the accuſer were confronted; when the magiſtrate hinted to the man he was fearful that he had made the charge with no other view than that of extorting money, and bid him take care how he proceeded; exhorting him, in the moſt earneſt and pathetic manner, to beware of the dreadful train of conſequences attending perjury.

The man inſiſted upon making oath of what he had advanced; the oath was accordingly adminiſtered, and the buſineſs fully inveſtigated; when the innocence of the young gentleman was eſtabliſhed, he having, by the moſt incontrovertible evidence, proved an *alibi*. The infamous wretch, finding his intentions thus fruſtrated, returned home much chagrined, and meeting ſoon afterwards with one of his neighbours, he declared he had not ſworn to any thing but the truth; calling God to witneſs the ſame in the moſt ſolemn manner, and wiſhed, if it was not as he had ſaid, his jaws might be locked, and that his fleſh might rot upon his bones: When, terrible to relate! his jaws were inſtantly arreſted, and the uſe of the faculty he had ſo awfully perverted was denied him for ever; and after lingering near a fortnight he expired in the greateſt agonies, his fleſh literally rotting upon his bones.—From this awful narrative, let us learn, firſt, to provide things *honeſt* in the ſight of all men; ſecondly, to reſpect the reputation and promote the happineſs of our neighbours; thirdly, to cultivate the love of truth from conviction of its importance to our perſonal and relative welfare; fourthly, the danger of appealing to heaven for the atteſtation of our innocence while under the dominion of guilt; and finally, the dreadful and fatal conſequences which *may* puniſh villany and impiety, even in this life, and which *muſt* inceſſantly aggravate the torment beyond the grave. P.

QUERY.

WHAT is the true meaning of thoſe parts of the New Teſtament, which declare the Goſpel to have a powerful operation in the ſouls of men, eſpecially in believers; ſuch as Rom. i. 16.—1 Cor. i. 18. 24.—1 Theſſ. ii. 13.? And

is the power of the Goſpel, in any ſenſe, to be diſtinguiſhed from the power and influence of the Holy Ghoſt; or are they always connected; or do both include one and the ſame divine operation?

HOLMSDALE.

RELIGIOUS INTELLIGENCE.

Worceſter Evangelical Society.

ON Thurſday, Jan. 1, 1795, at a meeting of reſpectable perſons of different denominations, held at Angel Street Chapel in the city of Worceſter, it was agreed to form a ſociety by the name of the WORCESTER EVANGELICAL SOCIETY, the profeſſed object of which is the ſupport and ſpread of the Goſpel in this and other countries; particularly to encourage *evangelical preaching* in deſtitute towns and villages, to promote the *inſtruction of the poor* and ignorant, eſpecially children, by the aſſiſtance of ſchools and good books, and to co-operate, occaſionally, with other ſocieties in the *encouragement of miſſionaries* abroad.

For theſe purpoſes a ſubſcription was opened, and a committee formed (conſiſting of all who ſubſcribe five ſhillings or more annually to the Society), with full power to receive applications and to grant aid where needful, firſt in the city or county of Worceſter, and then elſewhere, without diſtinction of parties: Alſo to communicate by letter or repreſentative with ſimilar Societies; and to contribute annually or otherwiſe to the ſupport of any foreign evangelic miſſion.

The miniſters preſent were requeſted to recommend the inſtitution, to ſolicit aſſiſtance in money or books; and to promote public collections in their reſpective places of worſhip.

Mr. James Allies was appointed Treaſurer, and the Rev. George Oſborn, Secretary; by either of whom donations for the Society are received; and communications made to the Committee.

Ordination.

ON Wedneſday, the 15th of January 1795, the Rev. John Lloyd was ſet apart to the paſtoral care of the Baptiſt Church meeting at Colnbrook, Bucks. Mr. Upton performed the introductory ſervices; Mr. Martin delivered the charge; Mr. Phillimore prayed; Mr. Button addreſſed the church and congregation; and Mr. Silveſtre concluded with prayer. Suitable hymns were ſung on the occaſion; and the whole was conducted with that ſeriouſneſs and ſolemnity which gave much pleaſure to the audience.

The Rev. Richard Winter.

ON Wedneſday evening, the 28th of January, as this venerable ſervant of Chriſt was walking to his Meeting-houſe, in Carey-Street, Lincoln's-Inn-Fields, he had the misfortune to fall, and break his thigh; but we are happy to hear, that, notwithſtanding his advanced age, there is a proſpect of his recovery.

The

The Rev. Mr. Jones, of Uley, in Gloucesterſhire.

ON Monday, the 16th of Feb. 1795, an accident of a ſimilar nature happened to this good man, who, having been for ſome time paſt on a viſit to the congregation of Surrey Chapel, was to have taken his leave of them on the evening of the following day, with a view of returning home. What renders this providence the more diſtreſſing is, that the leg fractured had been previouſly afflicted with an unuſual lameneſs.

OBITUARY.

Death of good Mrs. Griffith.

ON Tueſday, October 7, Mrs. Mary Griffith, of Baldwin's Gate, near Newcaſtle-under-Lyme, was called from the ſcenes of mortality, in the 76th year of her age.

In her temper and addreſs there was an uncommon degree of unaffected bluntneſs and ſingularity. In her religious ſpirit, profeſſion, and conduct, truly primitive ſimplicity, fervour, and purity were eminently conſpicuous. She was brought out of the darkneſs of nature about 36 years ago. Prior to this gracious change no perſon could be more abſorbed in the love and cares of the preſent world, to the entire rejection of every thing like ſerious religion. At this time ſhe and her huſband (who died in the faith many years before her) lived on a farm near Madely in Shropſhire, from which they were removed in conſequence of opening their houſe to Mr. Weſley's preachers ſoon after her converſion. After ſome trying changes of Providence, about 30 years ſince, they took a ſmall farm at Baldwin's Gate. Here they again ſet up an altar to Jehovah. Having been led into clearer views of evangelical truth, they now invited miniſters of Calviniſtic ſentiments to preach the Goſpel under their roof. The ſtate of the neighbourhood was truly deplorable, through groſs ignorance and reigning profanity. Here, *when no miniſter was preſent*, ſhe read the Scriptures to her poor neighbours, who flocked on the ſabbath-day to her houſe. She told them what God had done for her ſoul, applied the doctrinal and practical paſſages of the Bible to the circumſtances of thoſe around her; and God owned her endeavours in an evident and remarkable manner. It appears that under her expoſitions, &c. not leſs than fourteen ſouls have given good evidence of real converſion to God. Among theſe were four brothers, three of which ſoon after died in the ſweet enjoyment of Goſpel hope, and one, ſtill living, recollects her memory with the grateful ſentiments of a ſpiritual ſon. Another, brought to the Saviour by her inſtrumentality, is now a preacher of the Goſpel among the Baptiſts.—This remarkable work ſoon attracted general attention, and drew on her a moſt violent ſtorm of perſecution; but ſhe ſtill went on with prudence and reſolution, though perſuaded to deſiſt by ſome, and threatened and inſulted by many others. Several of the neighbouring clergy oppoſed her, being particularly earneſt and bitter in their cenſures, of what they deemed an unwarrantable diſturbance of their tranquillity, and an invaſion of their office.

On the work in which she was thus usefully engaged, she makes this reflection in a small memorandum-book: "What God says, shall be done. I obeyed the heavenly call. Who can withstand the Almighty? It was his own work from first to last. The glory belongs to him. *My name is Dust.*"

For some time her health was on the decline; but she still kept her little flock together, and once on every other Lord's-day, brought to them her plain messages of grace and consolation. Few Christians have been favoured with more established assurance of interest in the divine favour, or more lively joys in the ways of God, than she possessed. During her last illness, she said little, desired to be much alone with God, and waited for the hour of her dismission with the calm resignation of faith. She said, "she longed to be gone. My work is done," said she, "and I wonder why the Lord keeps me here still." She desired a near friend to look at Col. v. 24, and observed that every member of Christ had a certain portion of trial and suffering to bear.

In the book above referred to, she wrote down some detached sentences in verse and prose, expressive of her experience and hope; and which accord exactly with her last moments. In one place she writes, "O that I could but tell you what God has done for my soul! my poor soul, my rich soul! O that I may praise my God for ever!" In another page, dated 1793, she says, "My soul has fed upon the bread of life a long time. I must leave you all. May God keep you!" The two following distinct stanzas discover her lively sense of obligation to free grace and sovereign mercy:

"To heaven the spirits of just men are gone;
And now they are singing round Jesus's throne.
And when I come thither I'll shout loud and say,
Free grace brought me hither, the cross won the day.

"In guilt's dark dungeon when we lay,
Mercy cry'd, Spare, and Justice, Slay:
But Jesus answer'd, Set them free;
And pardon them, and punish me."

On Thursday evening, Oct. 30, the Rev. Mr. Scott preached a very suitable and awakening sermon, on account of her death, from Judges, v. 6, 7. in Hanley Chapel.

Last Sickness and Death of Thomas Banner, a Child aged eleven Years.

THE following account was written by the child's mother immediately after his decease, at the request of her minister, who had seen and heard several things of the child which he considered as worthy of preservation; and it is now offered to the particular attention of *young readers* in its native simplicity, with prayers to God that he will be pleased to make it useful to them.

"REV. SIR,

"THE following is what at present occurs to my recollection that was spoken at different times by my dear departed child during his illness, and who, I trust, is now admiring the wonderful mercy and love of that Jesus, in whose precious blood he desired to be washed—I found, in the beginning of his illness, that it would, in all probability, end in his death, and endeavoured all in my power, as the Lord enabled me, to

ſhow him his ſinful ſtate by nature and practice *, and the neceſſity of true repentance. It ſeemed to have ſome weight with him. He ſaid, if it pleaſed God that he ſhould recover, and the Lord ſtrengthening him, he ſhould be a different child from what he had been, but without the divine aſſiſtance he could do nothing; and he began to deſire to be converſing with God's people, and to read, and hear reading. And when he has heard any one ſwearing, he would ſay, "Oh, Mammy, you don't know how I feel, and tremble every limb." He then expreſſed a wiſh to ſee *you*, ſaying you was a good man, and that when he heard you preach, you talked a great deal about Jeſus Chriſt. After you had viſited him the firſt time, he ſaid he loved you, and ſhould never forget what you told him, that he ſhould be waſhed in the blood of Jeſus Chriſt. *This*, he ſaid, he ſhould never forget as long as he lived; and I believe he did not. When Mr. ——— viſited him, he ſaid he loved him, and that he was very comfortable in prayer, but he did not tell him that he muſt be waſhed in the blood of Jeſus. He frequently ſpoke of it with delight, that Jeſus would pardon him, and waſh him from his ſins in his own blood. Then he aſked me if, in the great day, he ſhould appear at God's right hand, and receive that bleſſed invitation, *Come, ye bleſſed*, &c. Towards the laſt he wiſhed me to ſpend the greateſt part of my time in reading, and telling him what Jeſus had done for ſinners. In the former part of his illneſs, when he was talked to reſpecting his ſtate, he would cry, and ſeem terrified; but the fear was taken away. He obſerved, a few days before his death, that he uſed to fear to *go to bed* when I had talked to him, but now he did not fear *to die*. I aſked him, why he did not fear *now* as before? He ſaid he did not know; it was ſomething that *God had done for him*; he had put ſome good thing in him that had taken away his fear. After a ſhort pauſe he broke out in a kind of rapture, "Oh, Mammy, *I love God—I do love him—I love him from my heart!*" He ſaid likewiſe that he could not go to ſleep till he had begged the divine protection; and in the night ſeaſon, when ſleep forſook him, he ſpent the greateſt part of his time in prayer. At times, when he was in pain, he would cry, "Oh dear!" but, as if recollecting himſelf, would ſay, "I will not complain; it is what the Lord is pleaſed to ſend, and I will not complain." The morning he died he aſked me to move his head, which I did, and he ſaid, he ſhould do now. I ſaw no alteration in him, and fell aſleep. Soon after he aſked his ſiſter to move his head again, which ſhe did. "Now, Sarah," ſays he, "I am going to die; *I ſhall ſoon be happy*; I ſhall have ſomething to-night that I want." He then began to talk very faſt, but inarticulately; only ſhe diſtinctly heard the word *God*, and the laſt words ſhe underſtood were, *good Chriſt*. His ſpeech failed him, and he ſeemed to fall into a comfortable ſleep, as ſhe thought. In about a quarter of an hour I went to him, and found his ſpeech was gone. He never moved hand nor foot after, but went like a candle when juſt burnt out, and expired without a ſigh, with a ſweet ſmile upon his countenance.

"Your goodneſs, I truſt, will excuſe inaccuracy; but I have given it to you in his own ſimple language as near as I remember; and have reaſon to bleſs God for making you an inſtrument in his hand of bringing him to a knowledge of himſelf and of Jeſus Chriſt, at whoſe right hand may you, Sir, and unworthy I appear! God grant it for Jeſus Chriſt's ſake!"

Birmingham, Dec. 3, 1794.

* It is to be obſerved, that until his illneſs, which was of about nine months continuance, he was *leſs promiſing* than common.

The

The following obſervations muſt appear to every attentive reader of the above narrative to be evidently and naturally deduced from it.

1. In this child's experience a ſtrong evidence of *true repentance* preſents itſelf, a humble and ſelf-abaſing acknowledgment of ſin, a dread and hatred of impiety, a reſolution of amendment, if God ſhould ſpare him, with a becoming ſenſe of his impotence, and his need of divine aſſiſtance.

2. The eſſence of real religion, *the love of God*, was apparent in him; and this he poſſeſſed to ſuch a degree as to caſt out that fear which hath torment. While he loved God *from his heart*, he enjoyed a happy degree of liberty and conſolation.

3. He had a *love for good people*, on account of their apprehended goodneſs, deſiring, with great affection, their company, converſation, advice, and prayers.

4. He had a great love and liking to the *means of grace*—reading, prayer, the truths he had heard preached, which came to his recollection with new evidence and power, and was highly delighted with repreſentations from Scripture, made by thoſe who converſed with him, of what Jeſus had done for ſinners.

5. He had a very becoming ſenſe of God's protecting power and all-wiſe appointments, which he manifeſted by humbly committing himſelf to the care, and ſubmitting to the will of God, by patiently bearing all his pain, *becauſe* it was his will.

6. All this was aſcribed to God as *his* gift imparted to him, and as the *cauſe* of his comfortable confidence.

7. But what deſerves particular notice is, that the religion of this child, thus evidenced to be genuine by ſo many noble effects, was rooted in his mind by a repreſentation of the *ſinfulneſs* of his nature and practice, and the efficacy of Chriſt's blood for *pardon* and *cleanſing*. He was led to this happy ſtate by a believing *appropriation* of the promiſe of pardon and purity to himſelf by this medium.—Other inferences, which may be deduced from theſe facts, are left to the reader's own reflections.

Early Deceaſe of the Reverend Thomas James.

ON Tueſday, the 3d of February, died at Newport Pagnel, in the 20th year of his age, the Reverend Thomas James. He was born at Clarbaſton in South Wales, and received his grammar learning, with a view to the miniſtry of the Goſpel, under the Rev. Mr. Griffiths, at Llandwr; from whence he removed in the year 1793, and was placed under the care of the Rev. W. Bull, of Newport Pagnel, with a view to his farther improvement in claſſical knowledge, and in the ſtudy of divinity, on a foundation inſtituted by the late excellent John Thornton, Eſq.

For ſeveral months his health had been wavering, and he often complained of a cold and a pain in his breaſt. This, however, did not reſtrain him from application to his ſtudies, nor from preaching occaſionally, in turn with his fellow-ſtudents, to vacant congregations in the neighbourhood. If ſtrength of form, health of countenance, eaſe of temper, and a mind always contented and cheerful, indicate length of days, he appeared uncommonly adapted to reach the moſt extenſive period of human life. To his family he was endeared by the moſt tender marks of filial and fraternal affection. The heart-felt comfort his piety afforded them, and the pleaſing hope they entertained of his uſefulneſs in the church

of

of Chriſt, muſt render his unexpected death, in the very bloom of youth, peculiarly diſtreſſing. A ſhort time before it took place, he had given his parents encouragement to hope that his health would probably ſoon be reſtored. At ſo great a diſtance as the place of his nativity they could only receive the news of his laſt ſickneſs the day before his burial, and the account of his death on the very day on which his remains were committed to the earth.

The laſt time he preached was on Lord's day, the 18th of January, at Ridgemount in Bedfordſhire. The ſubjects of his diſcourſes at that time ſeem not unworthy of notice. In the morning his text was Pſalm lv. 22. "Caſt thy burden upon the Lord, and he ſhall ſuſtain thee." In the afternoon, Matt. xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you reſt." In the evening, Gen. xix. 4. "Up, get ye out of this place; for the Lord will deſtroy this city." On returning home the next day he complained of greater pain in his breaſt, and of a cold caught by travelling when it ſnowed; and he ſeemed afterwards much indiſpoſed. He had often before obſerved that it was ſtrongly impreſſed upon his mind that he ſhould die young; and he was thankful for the impreſſion, as he believed it was ſanctified to him. During his whole illneſs he diſcovered a perfect reſignation to the will of that God, whoſe he was, and whom he delighted to ſerve in the Goſpel of his dear Son. A few days preceding his death he ſaid to a friend, that "he had found his mind much humbled under his affliction, and was only afraid leſt, if he ſhould recover, he might loſe the ſanctified effect of trials, with which he hoped and believed he had been favoured." He alſo declared, that "he felt himſelf quite reſigned to the Lord's will; let him deal with him as he pleaſed, either for life or death; he had no choice."

On Lord's day, the 1ſt of February, ſerious apprehenſions were, for the firſt time, entertained of his danger, as on that morning his complaint took a violent turn for the worſe. He ſeemed ſtruck by death. The violent ſtruggles of a conſtitution naturally ſo robuſt, ſuddenly diſordered his faculties, and rendered him incapable of converſing with an affectionate tutor, and his equally affectionate fellow-pupils. He continued in this ſtate till Tueſday morning at ten o'clock, when he entered into the joy of his Lord. He was buried on the Saturday following, and on the Lord's day evening a funeral diſcourſe was preached on the occaſion by Mr. Bull, founded on Romans, xiv. 8. This was delivered with the moſt ſenſible emotions of affection for his late pupil, and of ſympathy with the diſtreſſed relatives of the deceaſed; and they were powerfully felt by a numerous auditory. In illuſtrating what it is "to live and die to the Lord," Mr. James's temper, character, experience, and converſation, furniſhed a ſtriking example.

May his ſorely afflicted relatives derive all that divine conſolation from the Goſpel, which is at once ſo neceſſary, and ſo well adapted to the diſtreſs occaſioned by ſuch a loſs! and may every reader of this account be enabled to make a proper improvement of this ſolemn event! May thoſe, eſpecially, whoſe ſituation moſt reſembles that from which the deceaſed was ſuddenly removed, apply it to themſelves! How uncertain is human life, where moſt deſirable and moſt likely to be prolonged! Oh, reader! "Whatſoever thy hand findeth to do, do it with thy might; for no work or device, no knowledge or wiſdom, is in the grave, whither thou goeſt."

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Family Exercises; or, the godly Parent's Assistant: Being an Attempt to render Family Religion entertaining, as well as profitable and instructive, by a Series of Subjects, peculiarly adapted to the Use of Families. By the Rev. T. Priestley. *Second Edition. Octavo. Pages* 531. *Price* 6*s. boards.* Priestley, late Trapp.

THESE discourses came out in twelve monthly numbers, and before we had an opportunity of making our remarks upon them, when completed, they passed into a second edition.

The professed design of the author is to assist Christian parents in teaching, reproving, or encouraging their children or domestics, as circumstances may require. Publications of this kind, it must be allowed, were never more necessary than at the present period, when so many young persons are imbibing the most abominable sentiments, and, as the natural consequence, falling into the most profligate and pernicious practices. But whether these Exercises are calculated to do good to the full extent of the author's wishes, experience alone can determine. He has, however, been happy in the choice of his subjects. Most of them are taken from Scripture history, which, it is well known, will frequently engage the attention of the most abandoned and thoughtless, when sermons on doctrinal points, however judiciously composed, will scarcely attract their notice for a moment.

As Mr. Priestley is well known as an author, it would be needless to express our opinion of his style and manner of writing. Inaccuracies, in this publication, are too numerous to escape the eye of a discerning reader; but the remarks, with which it abounds, are concise, judicious, and in some instances striking.

The Rural Christian. To which are added, Sylvan Letters; or the Pleasures of a Country Life, in Prose and Verse. The fourth Edition, enlarged, with Original Notes and Copper Plates. By George Wright, *Esq. 12mo. 295 pages. Price* 3*s.* 6*d.* Parsons, Otridge, 1794.

We announce with pleasure, a new edition of this entertaining and useful miscellany. The author's talents and industry are too well known, from his numerous compositions, to require our encomium of them, on the subject of a production which has long been before the Public. His exertions to furnish pleasing instruction for youthful minds, and matter of profitable contemplation for rural retirements, are highly commendable; and, we doubt not, will be found serviceable to many. Those who are familiar with Mr. W.'s publications will not expect to have their passions kindled by

by a muſe of fire, or their imagination elevated by ſoaring flights of genius; but they will look for ſerioufneſs, ſimplicity, and variety; and we think that any body, who takes up this volume for half an hour, with a diſpoſition to be amuſed and improved, will not be diſappointed in the peruſal.

Thoughts on the peaceable and ſpiritual Nature of Chriſt's Kingdom, and on the Conduct of his Diſciples in Times of Revolution, Bloodſhed, and War, &c. By a Friend to Peace. To which is added, Scriptural Subjection to Civil Government, in an Exhortation, addreſſed to ſuch as fear God. By T. Sheraton. 8*vo*. 134 *Pages. Price* 1*s*. Mathews, Terry, and Hardie. 1794.

The former part of this pamphlet appears to be written by Mr. Adam Callander. He ſpeaks of having obtained Mr. Sheraton's leave to publiſh his Exhortation, and "embraces the opportunity of prefixing ſome thoughts of his own, on a ſubject nearly allied to his, and of equal importance."

As Mr. S.'s performance ſeems therefore to have been the earlier production, and is incomparably the moſt perſpicuous, we ſhall attend to it firſt: His ſubject is founded upon 1 Peter, ii. 17. "Fear God, honour the King." After ſtating the connexion there is between the two parts of this text, he ſhows in what reſpects Chriſtians are to honour the King, and in what particulars they ought not to honour him; after which he inquires whether Chriſtians have any authority from Scripture to meddle with matters of politics. His judgment is, that "the ſervices of Chriſtians, as buſy-bodies in politics, will prove as unacceptable to the Lord Jeſus, as that of earthly monarchs when they ſet up for defenders of his faith by the force of carnal weapons." p. 129.

Mr. Callander cordially agrees with his friend Mr. S. in rejecting all authority of civil powers over religion and conſcience; but differs from him as to the propriety of keeping a ſtanding army; urging, to the utmoſt of his abilities, the impropriety of a Chriſtian's bearing arms *on any occaſion whatſoever*. At firſt he excludes from Chriſtianity thoſe who ſpeak evil of lawful governors, and much more thoſe who join political clubs; but when his zeal has ſpent ſome of its force, he ſays, concerning theſe very characters, "I judge no man's heart. I ſuppoſe they think it for the good of the nation."

We give entire credit to both theſe writers for the goodneſs of their deſign, and we think it highly deſirable that, whatever opinions ſerious perſons may have upon political ſubjects, they would guard againſt ſuch an attention to them, as cannot be kept in due ſubordination to ſpiritual and eternal concerns. But in civil, as well as religious conduct, it becomes every Chriſtian, after the beſt examination in his power, to judge for himſelf, and to act from conſcience, void of offence towards God and towards man.

Periodical Accounts, relative to a Society formed among the Particular Baptiſts, for propagating the Goſpel among the Heathen. No. I. 8*vo.* 84 *pages. Price* 1*s.* Button, Thomas, London.

It may poſſibly afford information to ſome of our readers, if we mention, that, amongſt thoſe who agree in the practice of adult immerſion, there are ſome who embrace, and ſome who reject, the doctrines of Calviniſm. This article relates to the *former* claſs; the *latter* being diſtinguiſhed by the name of *general* Baptiſts. The Society, here ſpoken of, was formed, not with unfriendly diſpoſitions towards Chriſtians of other religious denominations, nor with any wiſh that they ſhould be inactive in the buſineſs; but in the apprehenſion, that, if others would likewiſe form diſtinct ſocieties, each might conduct its peculiar concerns with greater freedom and readineſs; whilſt all might mutually correſpond, and aſſiſt one another. It was thought probable that they might even ſend miſſionaries, in *concert*, to various parts of the Heathen world, with greater advantage than if all attempted to form one body.

A number of the miniſters and meſſengers of Baptiſt churches in Northamptonſhire and neighbouring counties (who laid the foundation of this Society), met in aſſociation, more than ten years ſince, at Nottingham. They reſolved upon recommending to their reſpective congregations, to ſpend one hour in ſocial prayer, every month, with a peculiar view to the advancement of the Redeemer's kingdom in the world at large. This meaſure, which was begun and carried on amongſt them with cordiality and ſpiritual advantage, has alſo been adopted by other churches, and different denominations. We heartily wiſh it may become univerſal *. A meeting of this aſſociation was held at Clipſtone, in Northamptonſhire, in April 1791; when the Rev. J. Sutcliffe, of Olney, preached from 1 Kings, xix. 10. and the Rev. A. Fuller, of Kettering, from Haggai, i. 2 †. After the public worſhip, the Rev. William Carey, of Leiceſter, whoſe heart had long been intent upon the object, propoſed the inquiry, "Whether it was not practicable and their bounden duty, to attempt ſomewhat toward ſpreading the Goſpel in the Heathen world?" His publication on this ſubject ‡ reſulted from the converſation which then took place; and, being appointed to preach at the ſucceeding annual meeting, which was held at

* Such concerts for prayer are excellently enforced by the late Preſident Edwards, in his "Humble Attempt to promote explicit Agreement and viſible Union of God's People in extraordinary Prayer, for the Revival of Religion, and the Advancement of Chriſt's Kingdom on Earth, purſuant to Scripture Promiſes and Prophecies concerning the laſt Time." Price 9d. Sold by Button.

† Theſe ſermons were afterwards printed, at the requeſt of many who heard them. They are entitled, "Jealouſy for the Lord of Hoſts; and, The pernicious Influence of Delay in Religious Concerns." Price 6d. Button.

‡ It is entitled, "An Enquiry into the Obligations of Chriſtians to uſe Means for the Converſion of the Heathen." Price 1s. 6d. Button. It is now on ſale for the *benefit of the Society*.

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Nottingham, he chose for his subject, Isaiah, liv. 2. urging his brethren to *expect* and to *attempt* great things. In pursuance of what passed at that time, a society was formed at a subsequent meeting in October 1792, at Kettering; where suitable resolutions were agreed upon, a subscription opened, and a committee chosen to manage their concerns. A treasurer and secretary were appointed, to the latter of whom (Mr. Fuller) we are indebted for the very pleasing and satisfactory arrangement of the present publication.

The Rev. S. Pearce, of Birmingham, having been present at this meeting, recommended the object to his friends, on his return, so successfully, that they soon afterwards sent to the Society, by his hand, a generous contribution of 70l. From London, Bristol, Cambridge, Newcastle upon Tyne, Plymouth Dock, &c. the most friendly assistance has also been received; as well as from various places in Hampshire, Wiltshire, Bedfordshire, Essex, Suffolk, Kent, &c.—200l. were collected and transmitted by the churches in the West of Yorkshire only.

The Rev. John Thomas, who had spent several years in Bengal, and laboured there with some success among the Heathen, being at that time in London, became known to the Society soon after its formation. Satisfactory testimony of his character, principles, and abilities, having been obtained, and a door appearing to be opened for preaching the Gospel among the poor Pagans in the East Indies, Mr. Thomas was invited to go thither, as a missionary under the patronage of the Society. He accepted the call, and Mr. Carey, with the utmost alacrity, engaged to bear him company. In June 1793, they sailed in a Danish East India ship, and safely arrived in Bengal the following November.

Besides the articles which have furnished this narrative (which contains also many important particulars unavoidably omitted by us), the accounts are included which have been received from the missionaries, to the end of February 1794. These are *highly interesting*, and more encouraging than could well have been expected.

We must refer our readers to the work itself for the detail. The second Number is proposed to contain the Journal of the Missionaries, and to be prepared for the press as soon as that shall be received. We strongly recommend the perusal of these Accounts to every one who loves the Gospel, and values the souls of fellow-creatures. It will reward the attention, and, we doubt not, command the approbation of all. We trust also, that, under the blessing of the Holy Spirit, it may produce imitation in thousands!

How far Methodiſm conduces to the Intereſt of Chriſtianity, and the Welfare of Society; impartially conſidered, in a Sermon preached at the Viſitation of the Right Rev. Father in God, William Lord Biſhop of Cheſter; holden at Boroughbridge, in Yorkſhire, Sept. 2, 1794. *By the Rev.* Samuel Clapham, M. A. 4*to. Pages* 32. *Price* 1*s.* Johnſon.

This ſermon is dedicated to the Biſhop of Cheſter, and was publiſhed by his command. But, whatever recommended it to epiſcopal approbation, it cannot be ranked among the productions of a meek and tolerant ſpirit. The preacher, forgetting what he owes to his own character, and the example of his divine Maſter, prophanes the ſacred opportunity of public worſhip by paſſionate invective againſt a numerous and reſpectable body of Chriſtians, becauſe their views are not congenial with his own; and thus fruſtrates the great deſign of his miſſion, and incurs all the obloquy he endeavours to fix upon them.

The Methodiſts, including the followers of Mr. Whitefield and Mr. Weſley, our preacher informs us, are always provoked, by the moſt candid inveſtigation, to perverſe cavils, and outrageous reproaches; to abhorrence, or contempt, or pity. (p. 9.) Profeſſing to act under the immediate inſpiration of the Holy Ghoſt, they preach the doctrine of remiſſion of ſins, and the certain knowledge of the day and hour when they ceaſed to be the ſons of Belial, and became the children of light; (p. 10.) in confirmation of which, their own *experience* is the only teſtimony they have to offer. (p. 12.) *Faith*, *grace*, *juſtification*, the *new birth*, the *indwelling of the Spirit*, and *communion with God*, on which they perpetually inſiſt, Mr. Clapham reckons not among the *excellencies* of *public inſtruction*, (p. 13.) although, when *he* was moved, or inſpired, by the Holy Ghoſt to take upon him the ſolemn office he ſuſtains, he ſubſcribed, *ex animo*, to theſe very doctrines, as eſſentially connected with the ſalvation of man.

Having expreſſed himſelf with ſuch freedom againſt the temper and ſentiments of the Methodiſts, he proceeds to exhibit their weakneſs and wickedneſs. They boaſt, ſays Mr. C. that they have been the means of evangelizing our diſcourſes, and improving our morals. (p. 14.) As we *dare* not deny the truth of this aſſertion, we can only expreſs our ſorrow that *ſo many circumſtances concur* to prove the vanity of ſuch boaſts. We are further told that they preſumptuouſly arrogate the prerogative of omniſcience, becauſe they allege that the hearers of the clergy are not made better; (p. 19.) an event invariably decided by their *fruits*, and rendered highly improbable by the general neglect of *that preaching* which is the *power of God to ſalvation*.

The charge of openly counteracting the effects of the Goſpel, and the deſigns of its Author (p. 19.) retorts ſo forcibly on the ſermon before us, that we aſſure ourſelves, Mr. C. muſt, on reflection, be more humble on account of the *beam* in his own eye, than ſevere againſt the *mote* in the eye of his brother. That cruelty and injuſtice are the inſeparable companions of bigotry, he affords the moſt ample proof, when he tells his audience and the public, that

Methodiſm renders the children of its advocates, the ſubjects of meanneſs and deceit, and produces a copious harveſt of ſecret follies, and concealed irregularities; (p. 20.) that it makes ſhipwreck of domeſtic happineſs; that its diſtinguiſhing characteriſtics are vehemence of temper, uncharitableneſs of opinion, and greedineſs of gain; and that it often terminates in deſpair of God's mercy, and the guilt of ruſhing unbidden into his preſence. (p. 21.) But notwithſtanding all the evils with which Methodiſm is charged, our author himſelf is conſtrained to acknowledge, though with a very ill grace, and in contradictory language, that the Methodiſts, while they are guided by ignorance, and exiſt by craft, are ſo diligent in reading the Scriptures, as to be a reproach to many members of the eſtabliſhed church, (p. 15.) and that many who were immerſed in ſenſuality, and enſlaved to vice, have been reclaimed from their evil courſes by their preaching. (p. 16.)

To inſpire contempt or quicken indignation, ſeveral extracts are made from the journals of Meſſrs. Whitefield and Weſley, an attempt from which our preacher can expect little ſucceſs, but among thoſe who ridicule and hate religion in general; and whether this ſucceſs will prove his honour, or his diſgrace, another day will determine. Mr. Whitefield and Mr. Weſley were not without their foibles; but, "take them for all in all, we ſhall not look upon their like again;" and we ſincerely wiſh that Mr. C. would, for the future, employ his good abilities and great zeal in cultivating their many virtues, and in ſecuring ſome degree of that uſefulneſs, for which their lives were eminently diſtinguiſhed.

The Weaver's Pocket-book, or Weaving ſpiritualized. Written (originally) by the Rev. Dr. Collins, *Vicar of St. Stephen's, Norwich, in the Year* 1675; *and now abridged and reviſed by* George Burder. *24mo. Pages* 69. *Price 4d. in blue paper, or 6d. bound.* Luckman and Merridew, Coventry; Button and Chapman, London.

The Weaver's Pocket-book was firſt publiſhed by Dr. Collins, a learned, pious, and laborious miniſter of Chriſt in the city of Norwich. But the book itſelf having become ſcarce, and the language, in many places, obſolete, about twenty years ago, the Rev. Mr. Fawcett, of Kidderminſter, publiſhed a ſimilar work, or rather, a modernized edition of it, under the title of *The Religious Weaver.*

But as neither of theſe performances appeared to Mr. Burder exactly calculated for the weavers of Coventry and its environs, where many thouſands are daily employed in the manufactory of ribbons and ſtuffs, he has endeavoured to compreſs the moſt uſeful parts of both in a ſmall compaſs, that his poor neighbours, among whom he has exerciſed his miniſtry for eleven years paſt, might have the moſt important ideas of the original work, and of Mr. Fawcett's improvements, at a price adapted to their circumſtances.

The introduction contains an enumeration of the advantages which weavers enjoy from the peculiar nature of their employment. It not only affords the means of ſubſiſtence to many thouſands of men and women, but even children, of both ſexes, are capable of earning

earning ſomething by it, almoſt from their earlieſt childhood. The blind, the lame, the aged, and the infirm, if able to turn a wheel, may derive a maintenance from ſome dependant branches of this buſineſs. It is friendly to domeſtic happineſs; as huſband and wife, parents and children, are ſeldom ſeparated. It prevents temptations to drunkenneſs, idleneſs, and every ſpecies of diſſipation; as they are not expoſed to company, the whole of their time being taken up in the duties of their calling. But the higheſt advantage of all is, that it is friendly to religion; the bodily exerciſe it requires being ſo moderate and mechanical, that the mind is perfectly free for the contemplation of any ſubjects that may preſent themſelves. So ſenſible was Dr. Collins of its ſuperiority to every other profeſſion, in this point of view, that he recommended it to many parents for their children, and even choſe it for his own ſon.

The ſubject thus introduced, many pious and pertinent obſervations are made---on the origin of weaving---the weaver's materials---the preparation of them---and putting them into the loom---the weaver at work in his loom---finiſhing his piece---and receiving his wages. Under each of theſe heads, a variety of intereſting ideas are introduced, which the limits of our work will not permit us to notice. We muſt therefore beg leave to refer our readers to the work itſelf, which we gladly recommend, being firmly perſuaded that, ſmall as it is, it is well calculated to be uſeful to ſociety. Its evident tendency is to reconcile a numerous claſs of indigent poor to the ſtation allotted them by divine Providence, and to afford them ſuch valuable hints for meditation, that while they labour with their hands for the bread which periſheth, they may feed on that which endures to everlaſting life.

A Vindication of the Baptiſts, in Three Letters, addreſſed to a Friend at Saltaſh. By Iſaiah Birt, *Miniſter of the Baptiſt Church at Plymouth Dock. 12mo. Pages* 30. Briſtol; Cottle, James, and Roſe. Alſo by the Bookſellers at Plymouth, and Dock. 1793.

From an advertiſement, prefixed to theſe letters, we learn the circumſtances in which they originated. A clergyman of Saltaſh, in the neighbourhood of Plymouth, having refuſed a grave to be made in his church-yard for the deceaſed infant of one of Mr. Birt's congregation, who happened to have a temporary reſidence in that pariſh; and a variety of ſevere and ridiculous charges having been circulated, in conſequence of this, againſt the Baptiſts; Mr. Birt, in compliance with the importunity of friends, publiſhed *theſe letters* in vindication of their ſentiments and practice. They are written in a good ſtyle, and with great profeſſion of candour. It muſt, however, be acknowledged, that Mr. B. ſometimes alludes to the conduct of his adverſary in terms of aſperity, bordering upon recrimination. His account of Antipædo-baptiſm, is fair and manly, and ſufficient to abate the ill-founded prejudices of the inhabitants of Saltaſh, whoſe curioſity may induce them to read it; but, the ſubject having recently undergone the moſt ample diſcuſſion, we apprehend, it is too ſhort, and too much blended with local circumſtances, to be generally intereſting or entertaining.

POETRY.

POETRY.

ELEGY

On the Death of the Rev. GEORGE VOWELL, *late Student at Homerton.*

" Quis deſiderio ſit pudor aut modus
Tam chari capitis? præcipe lugubres
Cantus, Melpomene." HORACE.

FRIENDSHIP and *grief!* inſpiring now my breaſt,
To *you* the much-indebted verſe I pay;
Theſe ſighs no longer now ſhall be repreſt,
I give them vent, and breathe the mournful lay.

For loſs inferior it might well ſuffice
To mourn awhile, and then forget the woe;
But when a youth—a friend, like *Vowell*, dies!
Affection bids abundant ſorrows flow.

This verſe is not *my* mournful ſtrain *alone*,
No ſolitary ſigh is now expreſt—
A long proceſſion joins the plaintive tone,
And kindred pangs have ſeiz'd our wounded breaſt.

The graceful flow'r juſt opens to our ſight,
Expands its beauties, ſpreads its ſcents around;
But ah! it withers at th' approach of night,
And ſoon its fading honours ſtrew the ground!

Thus *Vowell* roſe—as *Homerton* can tell—
His mind expanding with each op'ning day;
Religion's ſacred cauſe he lov'd ſo well,
That fellow-ſtudents mourn his tranſient ſtay!

You too have griev'd, where late this fragrant flow'r*
Diffus'd around the Goſpel's rich perfume;
How ſoon 'twas yours to own that ſov'reign pow'r,
That ſnatch'd him blooming to an early tomb!

* Referring to the church at Potter's Pury, where, for a ſhort time, he exerciſed his miniſtry.

A *brother*'s grief, a *ſiſter*'s weeping eyes.
Their tears have mingled in this bitter cup;
And mourning *parents* feel freſh anguiſh riſe,
For diſappointment blights their faireſt hope.

But how ſhall verſe deſcribe a *widow*'s grief?
Her *Vowell*—much-lov'd name—now doom'd to mourn!
A loſs like thine almoſt forbids relief,
While painful mem'ry hovers round his urn.

But why ſhould grief alone our ſouls poſſeſs?
Heav'n lends awhile the brother, huſband, friend;
'Tis His ſupreme prerogative to bleſs,
And His the ſad bereaving hour to ſend.

Could happy ſaints from heav'n their friends addreſs,
That mourn their deaths on earth, with fruitleſs tears;
What mild reproofs would *Vowell* then expreſs?
What ſoothing accents then would reach our ears?

" Weep not for me, ye *ſtudious youths*, on earth,
The lov'd companions of my mortal days:
Be it th' ambition of your heav'nly birth
To learn the wonders of redeeming grace!

" Weep not for me, ye *little flock* below,
Where once I aim'd to ſpeak a Saviour's love;
No death the churches glorious head can know,
For Jeſus always lives and reigns above.

" Weep not for me, ye *miniſters* of God,
Still may your lips declare Immanuel's name;
'Tis that perfumes this ever-bleſt abode,
Where angel trumpets celebrate his fame.

" Ye mourning *relatives*, I left behind—
Weep not ſo much for one that's truly bleſt;
Are earthly parents to their offſpring kind!
An heav'nly Father's wiſe deſigns are beſt.

" And

"And *thou*, my life's *dear partner!* ceaſe to grieve—
He that united, caus'd us ſoon to part!
Truſt in the *widow's* God, he will relieve,
And with the ſweeteſt balſam heal thy ſmart.

"Why then our loſs deplore that are not loſt?
Why wanders wretched thought around our tomb *?"
Departed ſaints have reach'd the heavenly coaſt,
Where darkneſs, ſin, and grief, can never come."

We hear thy voice, thou lov'd, departed ſaint—
We now ſhall bid our ſorrows flow no more;
Submiſſion ſhall repreſs each fond complaint,
Till faith and patience gain that heavenly ſhore.

IOTA.

* Night Thoughts.

LATIN ODE OF DR. WATTS,

HORÆ LYRICÆ, *Book* I. *partly imitated.*

"Heu quod ſæcla teres carcere corporis," &c.

WHY ſhould I waſte my years away,
Immur'd within this gloomy cell?
Come, let me burſt the bars of clay,
And riſe by faith with God to dwell!

Life is a ſcene of grief and cares,
Each moment teems with pain and woe;
Toil, miſery, and tort'ring fears,
Are man's inheritance below.

But pleas'd I'd bear each pain I feel,
If freed from ſin, that curſed name;
And joyful (if my Father's will)
I'd kiſs the *flake*, and bleſs the *flame*.

Yes, ev'ry ill that mortals know,
With joy and patience I'd endure;
And ev'ry earthly bliſs forego;
Could I from black'ning guilt be pure.

But, ah! my ſins thoſe helliſh foes,
Chain and pollute each nobler pow'r;
And fill me with a thouſand woes—
A thouſand woes each paſſing hour!

Riſe then, my ſoul! thy fetters burſt;
The world deſpiſe with all its joys;
Its richeſt bounties oft are curſt,
And all its pleaſures, gilded toys.

Leave the dull clay, and ſoar above;
For there HE dwells, thy bliſs, thy crown,
Thy life, the centre of thy love;
JESUS, a name of bleſt renown!

Should Hell's black legions all ariſe,
Or Sinai's thunders round thee roar;
Mercy will lead thee to the ſkies,
And ſhield thee from their rage and pow'r.

Riſe then, my ſoul, by faith aſcend,
And now begin thy heav'nly joy;
One ſmile from thy Almighty friend
Will a whole world of cares deſtroy.

X. X.

TO THE IMPATIENT UNDER AFFLICTIONS, &c.

On reading Matth. viii. 25, 26.

WE do not read that any bark,
Save where th' incarnate godhead lay,
Felt any tempeſt, ſtorm, or rage
Poſſeſs the Galilean ſea.

So ſmooth and gently glides along,
O'er life's ſhort channel, human race,
Nor feel corruption's ſurges riſe,
Till Chriſt dwells in them by his grace.

Then thick and loud the billows roar,
And beat againſt their veſſel's ſide;
And Satan tries, with all his power,
T' increaſe the rapid foaming tide.

But whatſoe'er your trials be,
Remember this, the Scripture ſaith,
Jeſus did not rebuke the ſea,
Till he reprov'd their *little-faith*.

THOUGHTS ON GOING TO THE LORD'S TABLE.

THEN go, my ſoul, approach his board;
Look up for pardon to thy Lord
For crimes which thou haſt done:
Let dying love engroſs thy powers;
There, think upon the mournful hours
Of God's eternal Son.

For ſinful man he bore thoſe pains,
He died! and broke death's curſed chains;
Here's love beyond degree!
Come meditate, my ſoul, ſee here
A ſov'reign balm for all thy fear—
His death aton'd for thee.

A CONSTANT READER.



REV. HERBERT MENDS,

Plymouth

Published by T. Chapman, No. 151 Fleet Street, March 1. 1795.

THE

Evangelical Magazine,

FOR APRIL, 1795.

A REMARKABLE INSTANCE OF WEAK FAITH

In a truly regenerated Chriſtian in the laſt Moments of Life.

[Communicated by the ſame Clergyman, who tranſmitted the account of the Converſion of the Poor Proſtitute, inſerted in our Magazine for January laſt.]

REV. AND DEAR SIR,

THE very ſtriking inſtance of the ſovereignty of divine grace, as diſplayed in the recovery of the poor Proſtitute, which I did myſelf the honour of communicating to you, and which you conveyed to the Public through the channel of the Evangelical Magazine, I ſincerely hope may be productive of the deſired effect, in bringing glory to God, and affording encouragement to mankind. As I am perfectly perſuaded, that no truly awakened Chriſtian can attend to the affecting narrative of her converſion, without feeling the moſt lively emotions of gratitude to the gracious Author of ſalvation; ſo am I prompted to believe that, under the influence of his Spirit, the peruſal of it may tend to encourage the timid mind to a greater dependance and faith in the ſame redeeming mercy. If theſe purpoſes ſhall be anſwered by the publication of it, though in the ſmalleſt degree, I ſhall have cauſe to rejoice before God.

From the ſame motives which led me to addreſs you upon that occaſion, I have again aſſumed the pen, to tranſmit the particulars of another ſingular caſe, which hath occurred to my obſervation in the courſe of my miniſtry: Highly different indeed in its circumſtances; yet, if I miſtake not, equally illuſtrative of the ſame unqueſtionable doctrine; namely, that the regenerating power which alone produces converſion, as well as the comforts flowing from it, are all of grace.

You are ſenſible, that it is our duty, as well as our privilege, to obſerve as cloſely as poſſible the deſigns of God in all the ordinations of his providence and grace; for from both, ſubjects are continually ariſing, which not only very highly edify and comfort the Lord's people, but tend to awaken all the correſponding affections of gratitude, and love, and adoration, and praiſe, to the great Author of all bleſſings. Nothing can accompliſh theſe ends better, nor more admirably diſplay the depths of divine wiſdom in the ſalvation of men, than when we trace the infinite variety of methods in the ſeveral ſchemes of grace by which the Lord is guiding his choſen to glory. For whether we behold the *day of ſmall things*; or the *worm Jacob threſhing the mountains*; in either, or in both, we review *divine ſtrength* made perfect in *human weakneſs*. God is the firſt great cauſe, *from whom cometh every good and every perfect gift. All theſe worketh that one and the ſelf-ſame Spirit dividing to every man ſeverally as he will.*

Indeed, I am the more prompted to ſend you the particulars of the caſe I am going to relate, becauſe it ſhould ſeem (if I may preſume to think ſo) to have been intended by the providence of God, that the remembrance of both ſhould be connected together, in all thoſe minds where he is pleaſed the knowledge of them ſhould come. For both caſes occurred nearly at the ſame time. They happened together; and it was my province, in the daily circuit of duty, while viſiting the ſick, juſt to have finiſhed my attendance on the poor woman, whoſe caſe I have related in my former letter, when I was called upon to be a witneſs of the peculiar ſituation of the perſon whoſe intereſting memoir is to be the ſubject of my preſent writing. So great a diſparity in the two inſtances (as you will immediately perceive from the relation) could not but have ſtruck a leſs attentive obſerver than myſelf: And I cannot but ſuppoſe was intended to produce an effect in the mind, both to admire and adore the depths of his wiſdom, *whoſe judgments are unſearchable, and whoſe ways are paſt finding out.*

The perſon whoſe concluding hiſtory I have in view, died in the beginning of the laſt year 1794, and in the ſeventieth year of his age. His character, as it ſtood in the general eſtimation of mankind, was very highly and very deſervedly reſpected. In the ſeveral relative ſituations of life; as a huſband, father, or friend; in ſhort, as a man in all his intercourſe with ſociety; he was perhaps as irreproachable as any. Indeed, there was a certain conſtitutional happineſs of mind about him, in a mildneſs and gentleneſs of diſpoſition, which

endeared

endeared him to all that knew him. In the early part of life, he had been unſucceſsful in trade; and, willing to retreat from it, rather than involve himſelf in greater difficulties, or continue a fruitleſs purſuit, when there appeared but little probability of ſucceſs, he gladly entered into a compromiſe with his creditors, by giving up his all to ſatisfy their juſt demands.

Do not think me too minute in the relation of this man's hiſtory, until I ſhall have explained my motives for it. I have mentioned this trait in his character, in order to introduce another intimately connected with it; and becauſe it ſerves in a great meaſure to give an idea of the tenor of his life. It will tend alſo in no ſmall degree to illuſtrate more ſtrikingly the great object I have in view from the publication of this memoir.

When, through the goodneſs of God's providence, a bleſſing followed his honeſt endeavours in another line of buſineſs, to which he directed his attention after the failure of the former; the firſt object which engaged his regard, and which he immediately accompliſhed, was to make up the deficiency of the balance which had been due to his creditors, by the payment of the full ſum of the original debt. Though, according to the ſtrict letter of the law, his creditors had no further demand upon him, and therefore, in the apprehenſion of the bulk of mankind, ſuch a conduct is conſidered inexpedient and unneceſſary; yet ſo truly conſcientious was the perſon of whom I am writing, that he gratefully paid every farthing, and even to the executors of ſome of his creditors, which in the interim had deceaſed, he obſerved the ſame conduct.

But in all this, you will ſay, there is nothing of religion! True, Sir! Neither do I relate it under the idea. I only mention it to ſhow, that, with reſpect to the great principles of morality on which ſome men lay ſuch mighty ſtreſs, and conſider them as the grand and efficient cauſes of ſalvation; few could have a better claim than he had to the divine favour, had that favour been purchaſable by *any works of righteouſneſs which we have done*.

It was not till about the laſt three and twenty years of his life that he became acquainted with the principles of real and experimental piety, or knew God in the ſenſe in which all true believers in Chriſt know him. From his childhood, indeed, he had been accuſtomed to attend on public worſhip, and thus far to follow the outward means of grace. But till then, they had been with him, means only. He had *the form*

but not the power of godlineſs. But when the Lord was graciouſly pleaſed to *call him by his grace, and to reveal his Son in him*, he was made willing in the day of God's power.

With reſpect to the immediate cauſe which wrought inſtrumentally under God's holy Spirit in his converſion, I have not been informed. But I have the fulleſt authority to conclude, that from the time in which the Lord manifeſted himſelf to his heart, unto the period of his diſſolution, he had uniformly given himſelf up to follow the Lord; and only deſired to be paſſive and reſigned like the clay in the hands of the potter.

Retired from buſineſs, and the more active ſcenes of public life, for ſome years before his departure from the world; his time was for the moſt part divided amidſt the ſeveral means of grace—in attending divine worſhip, private devotion, family prayer, reading the Scriptures, religious converſation, and the like: And as far as human nature could aſpire, it ſeems to have been the great deſire of his heart, under a conſtant dependance on divine aid, to have *walked in all the commandments and ordinances of the Lord blameleſs*.

It might have been expected, that the dying moments of ſuch a character would have been eminently diſtinguiſhed with manifeſtations of divine love; and that, as the lamp of life quivered in the ſocket, a beam of brightneſs would every now and then have burſt forth to illumine the gloom around. But, alas! this was not the caſe. Here, as in many other inſtances, *God's thoughts are not our thoughts, nor his ways our ways*. Indeed it was the abſence of thoſe gracious manifeſtations of the divine goodneſs, which uſually attend the laſt hours of the believer's life, which renders this man's hiſtory ſo ſingularly ſtriking, and makes it worthy this particular record; and I truſt, under God's bleſſing, the peruſal of it will be inſtructive and edifying to all the faithful in Chriſt Jeſus.

As he was not a pariſhioner of mine, nor belonged to my ſtated miniſtry, it came not within my immediate province to attend him in his ſickneſs. However, as, from the peculiar diſtreſſes and apprehenſions of his mind, his family, to whom he was exceedingly dear, became the more concerned for his comfort and ſatisfaction, they therefore did not confine their application, for ſpiritual conſolation, to the Clergyman under whoſe miniſtry he was placed. He was viſited occaſionally by more than one of the ſacred order, and in the number I had the advantage of being included.

From

From a previous knowledge of his general character, and particularly his well-known ſerioufneſs, I had pleaſed myſelf with the hopes, that I ſhould find in him another brilliant teſtimony to *the truth as it is in Jeſus*; and behold in his dying experience the happy effects of that *joy and peace in believing, which make the Chriſtian abound in hope through the power of the Holy Ghoſt.* But, alas! I was diſappointed. He could ſpeak of *general* knowledge and *general* hopes which he entertained of ſalvation through the great Redeemer's merits; but not of the *perſonal* application of them to himſelf, and of thoſe delightful experiences, which are ſo common in the life of regenerated Chriſtians. "God has given me to ſee" (he would ſay) "the ſad evil of ſin and the miſery of our fallen nature. I am awfully convinced of my utter unworthineſs before God, and I can by full experience ſubſcribe to the declaration of the Apoſtle, *I know that in me dwelleth no good thing.* I am as fully ſatisfied alſo that *Chriſt died for ſinners;* and that he came to be the *Saviour of ſinners*, and to *ſeek and ſave that which is loſt.* Neither do I doubt a moment but that he is both able and willing *to ſave to the uttermoſt all that come to God by him.* But though I have the higheſt conviction of theſe bleſſed truths as they belong to believers in *general*, I cannot find any of that comfortable aſſurance which ariſes from a *perſonal* application of them to my own experience. I want to know, and feel, and to be ſatisfied that he will ſave *me*; that *I* have an intereſt in his blood; and that my name is written in heaven. This is what I want to know and feel. I have heard others rejoicing in this aſſurance, and I deſire moſt earneſtly to partake of the ſame. But my faith is not equal to it. I pray the Lord to increaſe it, and to give me to feel this unſpeakable bleſſing before my departure."

A caſe ſo extremely diſtreſſing could not, you may well ſuppoſe, but awaken our utmoſt endeavours to relieve. Accordingly our views were directed chiefly to *that*, which is the grand expedient upon all occaſions to bring comfort to the afflicted ſoul; I mean earneſt and devout prayer to God; and moſt fervently did we beſeech *the great Father of mercy, and God of all conſolation, to grant him according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt might dwell in his heart by faith; and that he, being rooted and grounded in love, might 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 he might be filled with all the fulneſs of God.* To the aids of prayer were added the conſolations of Scripture. In order

to counteract the effect of those complaints which he was continually uttering with the greatest anxiety, I endeavoured to direct his attention to those refreshing promises of the holy word, which were more immediately suitable to his case, and such as were occasionally suggested to my remembrance: Humbly imploring, at the same time, that God would bless the outward word, with the inward efficacy of his holy Spirit. But though his extensive knowledge of the Scriptures enabled him to follow me very closely in every quotation which I made; and not unfrequently to supply my deficiency with others of a similar nature, which perhaps at the time did not occur to my recollection; and though he seemed to possess a considerable degree of energy in prayer, begging the mercy we so much desired for him, with apparently the greatest fervour; yet the complaint still continued, and I had the mortification to find, after many visits, that I had not been in the smallest degree instrumental to his comfort.

It was in one of those mournful hours, while sitting by his bed-side; his children standing around much distressed; and he groaning under the complaint of want of faith; fervently beseeching the Lord *to lift up the light of his countenance upon him*; my mind became impressed with the sentiment, that God, no doubt, had some especial purpose to answer from this ordination, and that it was our duty humbly to inquire into it. The thought was accompanied with instant relief; and that comfortable promise of Scripture which I have found upon all occasions highly consolatory, but in the present eminently so, encouraged me to prosecute the idea: I mean where it is said, that *all things work together for good to them that love God.* As I meditated still more upon the subject, it struck me that *one* cause at least of this man's affliction might be resolved into some gracious consequences intended to be produced by it on the minds of others; and particularly his own children, whom he had been carefully endeavouring *to bring up in the nurture and admonition of the Lord.* I immediately suggested to him my ideas. I said to him, "My dear Sir, you cannot but be very sensible, how much we all feel for the distresses of your mind; and what joy it would give every one now present to be the witness of those refreshments from the Lord which you so earnestly long for; and for which we have all offered up our continual prayer to the throne of grace; but since, notwithstanding our most fervent petitions for this blessing, the Lord sees it not fit to gratify our desires; it is not only our duty resignedly to acquiesce in the divine decision; but also humbly to inquire the reasons for which it is withheld, and to

examine

examine whether the ſeeming evil may not be converted into a greater good. You are convinced that God does not willingly afflict or grieve the children of men: That like as a father pitieth his own children, ſo is the Lord merciful to them that fear him. All the afflicting diſpenſations both of his providence and his grace, to his faithful people, are but the chaſtiſements of an infinitely compaſſionate and tender parent, who cannot poſſibly miſtake our intereſt, but is continually promoting our good even by the miniſtration of ſuppoſed evil. It is a circumſtance never to be forgotten, but more eſpecially when matters are moſt dark and diſcouraging, that *all things*, how unpromiſing ſoever they appear, *all things work together for good to them that love God.*

"Impreſſed, therefore, with a moſt perfect conviction of theſe unqueſtionable truths, I have been ruminating while I have ſat here, by your bed-ſide, what inſtruction it may be ſuppoſed we ought to gather from your preſent affliction. If *all things* work for good to them that love God; of conſequence this muſt be among the reſt. I venture to think that one reaſon, why the Lord permits you to be thus deeply exerciſed, is, for the ſpiritual and gracious improvement of others, and more eſpecially theſe your children. They no doubt had conſoled themſelves with the belief, that a life ſuch as your's would have cloſed in joy and tranquillity of ſpirit; but as, on the contrary, they behold it terminating in fear and miſgiving; how awfully are they taught therefrom to be awakened to greater earneſtneſs in religion, and *to give all diligence to make their calling and election ſure!* If then, my dear Sir, your children ſhould be benefited by your trials, ſurely you will not regret, that the valley of death is more than uſually dark and comfortleſs. Fear not, but that the end of it will at length open into everlaſting brightneſs, and that He who is both the light and life of his people will ſhine forth upon your ſoul, in that important moment, with a joy unſpeakable and full of glory."

As I ſuggeſted theſe and the like conſiderations to his mind, I could perceive a beam of hope brightening up his ſaddened countenance, and his ſoul ſeemed to be refreſhed with the conſolation. Although, during the remainder of his illneſs, to the cloſe of it, in his death, it might be gathered from his countenance and expreſſions that the thought of this certainly leſſened his affliction, and reconciled him more to the divine will; yet the evil itſelf, even to the laſt hour, was not removed.

I had hoped indeed, and communicated to him my expectations, that ſome gracious manifeſtations from the Lord would yet precede his diſſolution. But if they did, they were known only to himſelf; for, to all outward appearances, as he lived, ſo he died, mourning over his affliction, and praying for more enlarged views of God's faithfulneſs and mercy. Here I would beg to be underſtood, and therefore ſhall once more repeat it, that he had unqueſtionably a *general* hope and perſuaſion of the ſalvation which is in Chriſt Jeſus for ſinners: Yet, as to the ſpecial and particular application of it to *himſelf* (gratifying as it is to the faithful, and eminently to be coveted by every one), his confidence was truly weak, and his mind diſturbed with fearful apprehenſion.

It would be ſuperfluous to add the very obvious reflections which ariſe out of this affecting caſe; and indeed, after ſo largely treſpaſſing on your patience, I dare not encroach any further. One ſhort obſervation only I would beg to ſubjoin, becauſe it hath a more immediate appeal to the breaſt of every timid believer. It is to be apprehended, from various occurrences in life, that this man's hiſtory is by no means ſingular. There are many humble ſouls, *who fear the Lord and obey the voice of his ſervant*, but yet, like him, *walk in darkneſs and have no light*. Now nothing can more ſtrikingly enforce the neceſſity of obeying the precept by the prophet, or ſhow its importance in the very comforts of life, than what hath been adduced in the inſtance before us ariſing from the want of it: *To truſt in the name of the Lord, and to ſtay upon his God.* For where this religious truſt or ſtay is become fixed and abiding, it ſhuts out all leſſer conſiderations. It ſhould be remembered, that it is in ſeaſons of extraordinary trials, when the ſoul is bereaved of all her comforts, that faith is to have her perfect work. In ſuch moments, to ceaſe from man, and to ſtay upon God, ſhould be the invariable practice of every true believer. It is poſſible that in the very criſis when all things appear at the worſt, and when the fearful Chriſtian, like the diſciples on the ſea of Galilee, ſurrounded with ſtorms and tempeſts, is ready to give over every thing for loſt, and to cry out, *Lord ſave, or I periſh*; the Redeemer, as then, is yet but the nearer at hand, to rebuke both winds and waves, though he ſeemeth as if he heard not. In ſhort, as nothing can ariſe to overthrow the ſecurity, ſo nothing ſhould be found ſufficient to caſt down, even for a moment, the confidence of him, in whoſe breaſt *the Holy Spirit witneſſeth to his ſpirit that he is a child of God.* Once aſſured, by thoſe infallible evi-

evidences which the Holy Ghoſt hath given, that *he hath begun a good work in the heart*, we ought not to doubt but *he will complete it unto the day of Jeſus Chriſt*. The believer may have his dark and trying hours. The furnace of affliction to throw off the reprobate ſilver may be heated yet ſeven times hotter than it was wont to be heated; but in all this the voice of Him who ſtands by, and orders both the proceſs and the fire, may be heard by the ear of faith: *Be ſtill, and know that I am God. For a ſmall moment have I forſaken thee, but with great mercy will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy Redeemer. For the mountains ſhall depart, and the hills be removed; but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy upon thee.*

TOTAL DEPRAVITY OF HUMAN NATURE.

LETTER III.

[In reply to the Objections of CRISPUS.]

MY DEAR FRIEND, *K*——, *Feb.* 9.

I TAKE up my pen to anſwer ſome other of your objections, as ſtated in yours of July 3, 1794 *. You not only reaſon from the caſe of Ahab, the Ninevites, &c. but ſecondly, from the *common ſenſe of mankind*, which attributes amiable qualities to perſons whom nevertheleſs, on other accounts, we are obliged to conſider as deſtitute of true religion. But let me intreat you to conſider whether the common ſenſe of one man can take cognizance of the motives which govern the actions of another; and whether therefore it can be any competent judge of the acceptableneſs of his actions in the ſight of God, who ſees things as they are? All the morality in the world conſiſts in *the love of God and our neighbour*. There is not a virtue, nor a virtuous action in being, but what is an expreſſion of love; yet, as there are numberleſs actions which bear a likeneſs to thoſe which ariſe from love, and as it is beyond the province of man to take cognizance of the heart, it is common for us to call thoſe actions amiable which *appear* to be ſo, and which are beneficial to human ſociety. It is fit we

* Evangelical Magazine, vol. ii. page 462.

ſhould

ſhould do ſo; otherwiſe we invade the province of the Supreme Being, who alone is able ſo to judge of actions as perfectly to aſcertain their motives. *He is the God of knowledge, by whom actions are weighed.*

It is right, no doubt, that children ſhould be dutiful to their parents, parents affectionate to their children, and that every relation of life ſhould be filled up with fidelity and honour. But theſe duties require to be diſcharged *in the love of God*, not without it: Nor is there any duty performed, ſtrictly ſpeaking, where the love of God is wanting. Read thoſe parts of Paul's Epiſtles, where he exhorts to relative duties, and you will find that he admoniſhes children to obey their parents *in the Lord*; parents to bring up their children *in the nurture and admonition of the Lord*; ſervants to obey their maſters *in ſingleneſs of heart as unto Chriſt*; and maſters to be juſt and kind unto their ſervants, as having an eye to *their Maſter in heaven*—adding, *And whatſoever ye do, do it heartily, as to the Lord, and not unto men.* Epheſ. vi. 1—9. Col. iii. 23. Now all thoſe perſons, whoſe behaviour may appear to be amiable in ſuch relations, but who have not the love of God in them, do what they do merely *as unto men*, and conſequently fly in the face of the apoſtolic exhortation, inſtead of complying with it, even in the leaſt degree.

It may be aſked, if a merely external compliance with relative duties be a ſin, would the omiſſion of them be any better? I anſwer, No; but worſe. There are, as hath been allowed before, different degrees of ſin: To perform an action which tends to the good of ſociety from a wrong motive, is ſin; but to neglect to perform it, or to perform one of an oppoſite tendency, is a greater ſin. In the one caſe we ſin againſt God; in the other againſt both God and our neighbour.

Thirdly, you allege, that "Every man is poſſeſſed of *conſcience*, which bears witneſs to him in numberleſs inſtances of what is right and 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." To this I anſwer, (1.) Conſcience, though neceſſary to the performance of both good and evil, does not partake of either the one or the other. Conſcience is that branch of the intellectual faculty which takes cognizance of the good and evil of our own actions; but itſelf is diſtinct from both. It is ſimple knowledge, eſſential indeed to moral agency, being one of the principal things by which we are diſtinguiſhed from the brute creation;

but,

but, as all duty is contained in *love*, good and evil muſt conſiſt entirely in the temper or diſpoſition of the heart, and the mere dictates of conſcience including no ſuch diſpoſitions, neither good nor evil can, ſtrictly ſpeaking, be predicated of them. Both men and devils will never ceaſe to poſſeſs conſciences, witneſſing to them what is good and evil, even in a world of miſery, when, as all muſt allow, they will be utterly deſtitute of moral virtue. We read, it is true, of a *good* conſcience, and an *evil* conſcience, of a conſcience *ſeared* as with an hot iron, &c.; and ſo we read of an *evil eye*, of *eyes full of adultery that cannot ceaſe from ſin*; but as there is neither good nor evil in the ſight of the eye, only as it is under the influence of the temper or diſpoſition of the ſoul, neither is there in the dictates of conſcience. If there be any virtue or goodneſs in wicked men, it conſiſts not in their knowledge of the difference between good and evil, but in complying with the one, and avoiding the other. (2.) That compliance with the dictates of conſcience of which wicked men are the ſubjects, has nothing of the *love of God* in it, and conſequently no real virtue. While conſcience ſuggeſts what is duty, a variety of motives may induce men to comply with it, or rather with thoſe actions which are uſually the expreſſions of it; ſuch as ſelf-intereſt, a ſenſe of honour, the fear of reproach in this world, and of divine wrath in another: And while they act in this manner they are conſidered as acting conſcientiouſly; but if *love* be *the fulfilling of the law*, where love is wanting, the law is not fulfilled, no not in the leaſt degree.

Fourthly, You allege, that "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 contain neither moral good nor moral evil." When I affirm all the actions of unregenrate men to be ſinful, I would be underſtood by actions to mean all voluntary exerciſes capable of being performed to a good end; and whatever is capable of being ſo performed is not a mere natural, but a moral action. That eating, and drinking, and every other voluntary exerciſe, are moral actions, is evident; for that we are exhorted, *whether we eat, or drink, or whatſoever we do, to do all to the glory of God.* In an irrational being it is true theſe would be mere natural actions; but in a moral agent they are not ſo, and the manner in which they are attended to renders them either good or evil. Every rational

creature

creature performs these actions either to the glory of God, that is, that he may be strengthened to serve the Lord, and do good in his generation, or he does not. If he does, they are virtuous; if not, there is a criminal defect in the end of them; and as the end or intent of an action is that which determines its nature, that which would otherwise have been lawful and laudable becomes sinful. To plow the soil is as much a natural action as eating and drinking, yet as all such actions are performed by wicked men for mere selfish purposes, without any regard to God and the general good, they become sinful in the sight of God, and hence we read that *the plowing of the wicked is sin.*

Lastly, you allege, "that if these principles be true, there can be no ground for a ministerial address, no motive on which to exhort unregenerate men to cease from evil, and do good, nor any encouragement for them to comply with any thing short of what is spiritually good." If you mean to say that ministers, on this account, can entertain no well-founded hope of success from the pliability of men's hearts, I fully grant it. Our expectations must rest upon the power and promise of God, and these alone, or we shall be disappointed. But if you mean to suggest that therefore all addresses to unregenerate sinners, exhorting them to do good, are unreasonable, this is more than can be admitted. If a *total* depravity would take away all ground for rational address, a *partial* one would take it away in part; and then in proportion as we see men disinclined to goodness, we are to cease warning and expostulating with them! But this is self-evident absurdity. The truth is, while men are rational beings, they are accountable for all they do, whatever be the inclination of their hearts; and so long as they are not consigned to hopeless perdition they are the subjects of a Gospel address. Nor can it be affirmed with truth that there are no *motives* for them on which they can be exhorted to cease to do evil, or to learn to do well: The motives to these things exist in all their native force independent of the inclination or disinclination of their hearts to comply with them. Nor is the use of them in the Christian ministry thereby rendered improper: On the contrary, it is highly necessary; as much so as it is for the sun to keep his course, and go on to shine, notwithstanding it may prove the occasion of a filthy dunghill emitting a greater stench. If any means be adapted to do good to wicked men, they are such as tend to fasten *conviction* upon them; but there is no mean more adapted to this end than putting them upon *trial.* A sinner is exhorted

horted to repent and believe in Chriſt—He feels hardened in inſenſibility—he *cannot* repent; he has no *deſire* after Chriſt. A conſciouſneſs of this kind, if it operate according to its native tendency, will lead him to reflect, "What a ſtate muſt I be in! Invited to repent and believe in Chriſt for the ſalvation of my ſoul, and cannot comply! Mine ſurely is the very heart of a devil!" Let a ſinner be brought to ſuch a ſtate of mind, and there is ſome hope concerning him.

You ſeem to feel ſorry that there ſhould be no encouragement held out to ſinners to comply with any thing but what is ſpiritually good; and many who have ſuſtained the character of Chriſtian miniſters have felt the ſame; and conſidering that poor ſinners *cannot* comply with duties of this kind, have contented themſelves with exhorting them to ſuch things as they *can* comply with, and ſtill retain their enmity againſt God. But what authority have they for ſuch a conduct? When did Chriſt or his apoſtles deal in ſuch compromiſing doctrine? *Repentance* towards God, and *faith* towards our Lord Jeſus Chriſt, were the grand articles on which they inſiſted. So far from heſitating to exhort their carnal auditors to what was ſpiritually good, it may be ſafely affirmed, that THEY NEVER EXHORTED THEM TO ANY THING ELSE. It would have been unworthy of God, and of his ſervants, to exhort to any thing ſhort of the heart, or its genuine expreſſions.

To conclude, the following ſuppoſition may ſerve to illuſtrate the foregoing ſubject. A ſhip's company riſe againſt their officers, put them in chains, and take the command of the ſhip upon themſelves. They agree to ſet the officers aſhore on ſome uninhabited iſland, to ſail to ſome diſtant port, diſpoſe of the cargo, and divide the money.—After parting with their officers, they find it neceſſary, for the ſake of ſelf-preſervation, to eſtabliſh ſome kind of laws and order. To theſe they adhere with punctuality, act upon honour with reſpect to each other, and propoſe to be very impartial in the diſtribution of their plunder. But while they are on their voyage, one of the company repents, and becomes very unhappy. They inquire the reaſon. He anſwers, "We are engaged in a wicked cauſe!" They plead their juſtice, honour, and generoſity to each other. He denies that there is any virtue in it: "Nay, all our equity, while it is exerciſed in purſuit of a ſcheme which violates the great law of juſtice, is itſelf a ſpecies of iniquity."—"You talk extravagantly; ſurely we might be worſe than we are if we were to deſtroy each other as well as our officers."—"Yes,

wickedneſs admits of degrees, but there is no virtue or goodneſs in all our doings; all has ariſen from ſelfiſh motives The ſame principles which led us to diſcard our officers would lead us, if it were not for our own ſake, to deſtroy each other."—"But you ſpeak ſo very *diſcouraging*, you deſtroy all *motives* to good order in the ſhip: What would you have us do?" "REPENT, RETURN TO OUR INJURED OFFICERS AND OWNERS, AND SUBMIT TO MERCY!"—"O, but this we *cannot* do; adviſe us to any thing which concerns the good order of the ſhip, and we will hearken to you."—"I *cannot* bear to adviſe in theſe matters! RETURN, RETURN, AND SUBMIT TO MERCY!" Such would be the language of a true penitent in this caſe; and ſuch ſhould be the language of a Chriſtian miniſter to ſinners who have caſt off the government of God.

I am affectionately your's,

GAIUS.

LOVE TO CHRIST, WITH THE SIGNS THEREOF.

TO love the Lord Jeſus Chriſt is not merely *circumſtantial*, but *eſſential* to religion. To what denomination of profeſſing Chriſtians we belong is of little importance compared with love to Chriſt. The firſt, without the laſt, will never ſecure our eternal ſalvation. If any man; no matter who he be, or what he may profeſs; if any man love not the Lord Jeſus Chriſt, let him be anathema, maran-atha. To every lover of Jeſus Chriſt this anathema implies a benediction, and hence ſaith the Apoſtle Paul, "Grace be with all them that love our Lord Jeſus Chriſt in ſincerity." That Chriſt is loved in ſincerity only by a few, is as lamentable as it is evident. The whole creation can afford no object ſo worthy of our eſteem. He is fairer than the children of men. He is the moſt mighty, poſſeſſed of glory and majeſty, whoſe garments ſmell of myrrh, and aloes, and caſſia. His beauty exceeds that of the lily of the vallies, and his fragrance that of Sharon's roſe. He is the perfection of beauty, and the fountain of felicity to all who love his charming name. They ſee him as he is exhibited in the ſacred word, and can give a good reaſon of the hope, and alſo of the love that is in them. It is not a blind paſſion, like men's inordinate love to the things of time, of which they will one day repent; but it is founded in wiſdom, pure in its origin, and cannot fail to be happy in its effects. The want of love to Chriſt is quite the reverſe;

verſe; it is founded in blindneſs and madneſs; it comes from, and leads to, the bottomleſs pit of deſtruction. The world at large conſiſts of believers and unbelievers; the latter are ſo blind as to ſee no form nor comelineſs in the Lord Jeſus; but to them that believe he is precious. They behold his glory, the glory as of the only begotten of the Father, full of grace and truth. They ſee him to be the brightneſs of the Father's glory, and the expreſs image of his perſon. They believe that in him dwelleth all the fulneſs of the godhead bodily. As ſure as the voice from heaven proclaimed him the Father's beloved Son, ſo ſure is he the believer's beloved Saviour. Every ſuch perſon can ſay unto him, as Peter did, "Lord, thou knoweſt all things, thou knoweſt that I love thee."

But believers love the Lord Jeſus, as in duty bound, not only for what he is in himſelf, but alſo for what he is to them, and for what he has done and ſuffered for them. He is their prophet, prieſt, and king; their ſhepherd, phyſician, friend, and brother. He is made unto them, wiſdom, righteouſneſs, ſanctification, and redemption. For their ſakes, though he was rich, he became poor, that they through his poverty might be rich. For them he was born in the ſtable, endured the contradiction of ſinners againſt himſelf, agonized in the garden, and died on the croſs. For them he roſe and left the dead, aſcended into heaven, where he ever lives as their advocate with the Father. In him they are bleſſed with all ſpiritual bleſſings. In him they are complete. To them therefore he is, and muſt be, the chief among ten thouſand, and altogether lovely. They love their relatives and their lives, but they love the Lord Jeſus ſtill more. For him they can ſuffer the loſs of all things. Their love to him is that flame which many waters cannot quench, and which no inundations of adverſity can drown. It is a love which neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature, ſhall be able to deſtroy. May ſuch a love perpetually burn in the heart of the writer of this paper, and may the ſame love abundantly inflame the boſom of every reader! They who have this paſſion never complain of having it to exceſs. When moſt fervent, it is even cold, compared with the value of its object. They who have it in the greateſt perfection, moſt deſire that it may abound more and more.

Is this love kindled in our hearts? Can it poſſibly be, and we be wholly ignorant of it? Surely, no! Love to other objects is eaſily known by an inward ſenſe and outward ſigns,

where neither the objects are so worthy, nor the affections to them are so strong. For instance, one man knows himself, and is known by others, to be fond of dogs; another of horses; another of music, paintings, or other amusements and diversions. Men differ in their tastes and dispositions; one has a particular liking to one kind of food, the very sight of which another loaths. One is such an epicure, that he will spend his fortune to gratify his appetite; another is such a miser, that he will almost starve himself to fill his coffers. Now, if inferior affections, to inferior objects, be attended with such inward sense and outward signs; can we suppose that a superior affection to a superior object can exist without them? They of the true circumcision, who have no confidence in the flesh, but rejoice in Christ Jesus with a joy unspeakable and full of glory, surely must know something of the matter.

Whoever has a sincere and supreme love to Jesus Christ, will think of him frequently, and that with pleasure. If Christ be seldom in a man's thoughts, it is a sad token that his heart is set upon something else. What we love best is always the most familiar to our minds. Therewith we lie down and rise up. Therewith our thoughts are often filled during the wakeful hours of night; nor do we wonder if we dream thereof in our sleeping moments. We often think of what we do not love but it is not pleasing so to do, and therefore we strive to forget. Most may remember one thing or other of which they have said they hated to think. Moreover, the most beloved objects we have in the world have generally a something in them for our love to hide, and which we wish they were without, and desire to forget. Only Jesus Christ is all perfection; and in him is no defect. Every thing in him and about him is pleasing to our thoughts. His name is precious as ointment poured forth. His words are music in our ears. His works fill us with delightful admiration. In a word, he is all in all.

Be it further observed, that out of the abundance of the heart, the mouth will speak. By attending to a man's conversation, we may learn not only of what nation he is, but also who are his favourite characters, and what his favourite pursuits. We may have said of persons, they are so very much taken up with this, that, or the other, that they are generally talking thereof. So they who are born from above, and love the Lord Jesus Christ in sincerity, will be so far from being struck dumb when his name is introduced, that they will be glad to introduce it, and dwell upon it with pleasure. They will wish to speak as little as possible with those, who will

will not hear them ſpeak well of Jeſus Chriſt. When men aſſociate, they preſently introduce their favourite topic; and ſo the lovers of Chriſt, when together, introduce him, or that which appertains to his kingdom and glory. They had rather their right hand ſhould forget its cunning, and their tongues cleave to the roof of their mouth, than that they ſhould be forgetful of his worth or ſilent in his praiſe.

It is with the lovers of Chriſt, in this reſpect, as it is with men in general—what they love they wiſh to poſſeſs and enjoy. In worldly things this deſire is not always gratified. It is not every merchant, who deſires to be rich, that actually obtains riches. The brighteſt proſpects of this world's good are ſometimes blaſted. But as the lovers of Chriſt have the grandeſt object of eſteem, and the greateſt affection to it; ſo is their deſire of poſſeſſion the moſt ſure to be accompliſhed. Lovers of Chriſt are beloved by him; for their love is not the cauſe, but the effect of his. He will kindly indulge them with his ſmiling preſence when they are aſſembled together in his name. Truly their fellowſhip ſhall be with him through life, and when they walk through the valley and ſhadow of death, he will be with them. He is their wonderful, kind, condeſcending, and compaſſionate counſellor, who will guide them by his council while they live, and afterwards receive them to glory. It is his will, that where he is, there they ſhould be alſo. A pleaſing, raviſhing thought, to all who cry, None but Chriſt, none but Chriſt!

It may be remarked ſtill further, that the lovers of Chriſt will delight to imitate his imitable excellencies. Likeneſs generally follows love. How common is it in the world for perſons to get the words, and imitate the manners of thoſe with whom they delight to aſſociate? Some, on their firſt interview with men, by their words and manners can almoſt tell to what ſort of company they have been accuſtomed. As evil communications corrupt good manners, ſo good communications may well be ſuppoſed to promote them. It is well when we ſhow good ſigns that we have been with Jeſus. God predeſtinated his people to be conformed to the image of his Son. As they were born in the image of the firſt Adam, ſo they are renewed in the image of the ſecond. Being new creatures in him, they behold his glory till they are changed into the ſame image. The lovers of Jeſus learn of him to be meek and lowly in heart. The lively hope they have in him, not only helps them with patience to bear their trials, but alſo to purify themſelves, as he their Lord is pure. Their ambition is to poſſeſs his mind and imitate his manners. They view him as their

their great example, as well as their ſurety. He fulfilled the law, not only to be righteouſneſs for them, but alſo a pattern of righteouſneſs to them. They who love Chriſt, will be like him in their non-conformity to the world, in their oppoſition to Satan and ſin, and in going about to do good.

If men love Chriſt, they will keep his commands. They will love what he loves, and all who love him. They behold his image with delight wherever it appears. His friends are their friends, whom they conſider as dear to him, and therefore they are dear to them. To the utmoſt of their ability, they will feed them when hungry, clothe them when naked, and viſit them when ſick. They delight in his ordinances. They welcome his day, which to them is the beſt of the ſeven, becauſe they have greater opportunities, in communion with his friends, to hear his word, to ſing his praiſe, to call on his name, and to banquet at his table.

Finally, Every lover of Chriſt will exceedingly lament the want of love and conformity to Chriſt, which he ſees in the world, and feels in himſelf. He will grieve at the ſight of tranſgreſſors, who make light of Chriſt, not knowing in this their day, the things which belong to their peace. He will alſo chide his own heart for its wandering thoughts and affections from Chriſt, the deareſt object of his love. And he will rejoice in the proſpect of that day when he ſhall be for ever with the Lord, perfectly conformed to his likeneſs, and fully beholding his glory. That this love, with the ſigns thereof, may abound in every one, is the ſincere deſire of

S. B.

ON FEMALE DRESS.

WOMEN who profeſs godlineſs, and who have the care of young perſons of their own ſex, are perhaps in no point more blameable, than in the example which ſome of them ſet, and the liberty, which perhaps a greater number allow, of undue conformity to the world, in the article of dreſs. Few miniſters touch upon this ſubject in their public diſcourſes, and indeed it is not very eaſy to treat it with propriety from the pulpit. Yet whatever is unſuitable to the Chriſtian profeſſion, an inlet to temptation, and productive of evil conſequences, ſhould in ſome way or other be noticed, by thoſe who have the honour of the Goſpel, and the welfare of their fellow-creatures at heart. I make no farther apology,

for offering a few hints, which I hope will not give offence, and which I pray, so far as they are agreeable to the Holy Scripture, and confirmed by experience and observation, may be attended to.

I doubt not but many parents who desire to see their children brought up in the nurture and admonition of the Lord, give them many excellent lessons in the nursery. They endeavour to impress their tender minds with a sense of their sinful state by nature, of the evil of pride, and of the vanity of the world. But when their children begin to appear in public view, for want of due reflection, or resolution, or both, they either encourage, or at least permit them, to form habits, which have a direct tendency to counteract all the benefits which might otherwise be hoped for, from the instruction of their early years.

I am certainly no connoisseur in the article of dress; but I know how I am affected by what I see; and I can hear what other people say. The *simplex munditiis* of Horace, which may be translated, an *unaffected neatness*, according to different situations in life, seems a tolerable definition of a becoming dress.

But *Christian* women should aim to comply with the apostle's advice, to adorn themselves in modest apparel, with shamefacedness and sobriety: When he adds, Not with gold, or pearls, or costly array, I do not think it necessary to take this restriction so rigidly, as to affirm, that such ornaments are, universally and without exception, unlawful. I think this is one of the many expressions in Scripture, which are to be understood in a comparative sense. Thus when our Lord declares, "That unless a man hate parents, wife, children, and his own life, he cannot be my disciple;" we are sure he does not contradict, what by his authority is expressly enjoined in many other passages, that we should pay a due regard to our relations, and take a proper care of ourselves. He only teaches us, that whenever our dearest temporal concernments stand in competition with what we owe to *Him*, they must be given up and renounced.

The Providence of God has made an evident distinction of rank and subordination in civil life. There is a long gradation from the highest state of those whom we call the rich, to the lowest state of the honest and industrious poor. It is to be hoped, that some of his own dear people may be found in all these different conditions. And I see no impropriety in paying some regard to them in dress. At present, however, through the dissipation and extravagance of the times,

times, the proper diſtinction is almoſt wholly loſt, and it is often not eaſy to diſtinguiſh (except perhaps in the article of jewels) between a counteſs and a milliner.

If clothes are conſidered merely as a covering for the body, and a defence from the cold, it will be difficult to draw the line, and to determine exactly between what is *neceſſary* and what is *ſuperfluous*. I think ſome women may as lawfully wear ſattins and pearls, as others may wear ſtuffs and glaſs beads; and it is more for the honour of the Goſpel, that a woman profeſſing godlineſs ſhould be diſtinguiſhed from others, by modeſty, ſobriety, and good works, than by the ſhape of her cap, or the colour of her garment.

Yet even to ladies of the greateſt affluence, who love and fear the Lord, I will venture to ſuggeſt a word of caution. To *you* I ſay nothing of the expenſe; you can, as the phraſe is, very well afford it. And if in other reſpects you are generous and bountiful, ready to diſtribute, and willing to communicate, the coſt of what you chuſe to wear is of no great conſideration. But a nice attention to dreſs will coſt you much of what is more valuable than money—your precious time. It will too much occupy your thoughts, and that at the ſeaſons when you would wiſh to have them otherwiſe engaged. And it certainly adminiſters fuel to that latent fire of pride and vanity, which is inſeparable from our fallen nature, and is eaſily blown up into a blaze. I hope you will not be among the firſt of thoſe, who are eager to catch at, and give ſanction to every new mode; nor is it neceſſary, if the mode be decent and general, that you ſhould be the very laſt to adopt it. But ſomething there ſhould be in your exterior, to indicate, that though you do not affect a needleſs and ſcornful ſingularity (which is often the ſource of cenſoriouſneſs and envy), yet your heart is not ſet upon theſe little things. If a woman, when going to public worſhip, looks in the glaſs, and contemplates, with a ſecret ſelf-complacence, the figure which it reflects to her view, I am afraid ſhe is not in the frame of ſpirit moſt ſuitable for one, who is about to cry for mercy as a miſerable ſinner.

There are likewiſe women, who, we would hope, are pious, and therefore, of courſe, benevolent. But an attachment to dreſs, and a deſire to approach, as near as they can, to the ſtandard of thoſe who are their ſuperiors in fortune, blunt their compaſſionate feelings, and deprive them of the uſefulneſs, comfort, and honour they might otherwiſe attain. The expenſe of the dreſs is ſo great, compared with the ſmallneſs of their income, that when they have decorated themſelves to their

their mind, they have little or nothing to ſpare for the relief of the poor. I doubt not, but they take it for granted, that, upon the ſuppoſition, that our Lord and Saviour was again upon earth in a ſtate of poverty and humiliation, as when he walked in the ſtreets of Jeruſalem, and they knew that he wanted a garment, when they were about to ſpend their ſpare money in ſome uſeleſs piece of finery; they would gladly forego their purpoſe for the honour of aſſiſting him. But the heart is deceitful. If we live in the neglect of preſent duty, we have no right to ſuppoſe we ſhould act better in different circumſtances. He has ſaid, "Inaſmuch as ye did it to the leaſt of theſe my brethren, ye did it unto me." And if we are inattentive to the wants of thoſe, whom He appoints to be his repreſentatives, we cannot be ſure that we ſhould be properly attentive to himſelf, if he was with us in perſon, and in a low obſcure condition.

But I am not ſo much hurt by obſerving the *materials*, as by the *manner* of female dreſs; by what we call the *faſhion*, and the eagerneſs with which every changing faſhion, however improper, is adopted, by perſons whoſe religious profeſſion might lead us to hope they had no leiſure to attend to ſuch trifles. If ſome allowance is to be made for youth on this head, it is painful to ſee mothers, and poſſibly ſometimes grandmothers, who ſeem, by the gaudineſs and levity of their attire, very unwilling to be ſenſible that they are growing older.

It may be a ſufficient cenſure of ſome faſhions, to ſay they are ridiculous. Their chief effect is to diſfigure the female form. And perhaps the inventors of them had no worſe deſign, than to make a trial, how far they could lead the paſſive unthinking *many* in the path of abſurdity. Some faſhions, which ſeem to have been at firſt deſigned to hide a perſonal deformity, have obtained a general prevalence with thoſe who had no ſuch deformity to hide. We are informed, that Alexander had a wry neck, and therefore his courtiers carried their heads on one ſide, that they might appear to be in the king's faſhion. We ſmile at this ſervility, in people who lived in Macedonia twenty centuries before we were born; yet it is little leſs general among ourſelves in the preſent day.

Other faſhions were doubtleſs contrived by perſons, who, having not yet attained to glory in their ſhame, were deſirous of concealing it as much and as long as poſſible. Yet theſe likewiſe are no leſs eagerly adopted. If I did not conſider the

tyranny of faſhion, my compaſſionate feelings would often be excited for women who I ſhould ſuppoſe were married, if I did not obſerve the wedding finger deſtitute of a ring. Theſe improprieties are not ſimply ridiculous. They are ſerious evils, in a religious view; and to ſpeak of them in the gentleſt terms, they are ſigns of a careleſs inconſiderate ſpirit, very unſuitable to a profeſſed regard to the Goſpel. We are required to attend to the things that are lovely and of a good report. Every wilful deviation from this rule is ſinful. Why ſhould a godly woman, or one who wiſhes to be thought ſo, make herſelf ridiculous, or hazard a ſuſpicion of her character, to pleaſe and imitate an ungodly world?

But the worſt of all the faſhions are thoſe, which are evidently calculated to allure the eyes, and to draw the attention of our ſex. Is it not ſtrange that modeſt and even pious women ſhould be ſeduced into a compliance even with theſe? Yet I have ſometimes been in company with ladies of whoſe modeſty I have no doubt, and of whoſe piety I entertain a good hope, when I have been embarraſſed and at a loſs which way to look. They are indeed noticed by the men, but not to their honour nor advantage. The manner of their dreſs gives encouragement to vile and inſidious men, and expoſes them to dangerous temptations. This inconſiderate levity has often proved the firſt ſtep into the road that leads to miſery and ruin. They are pleaſed with the flattery of the worthleſs, and go on without thought, "as a bird haſtens to the ſnare, and knoweth not that it is for its life." But honeſt and ſenſible men regard their exterior, as a warning ſignal, not to chuſe a companion for life, from among perſons of this light and volatile turn of mind.

How far does the richeſt dreſs which ſtudious vanity can procure from the ſpoils of birds, beaſts, and inſects, fall ſhort of the delicate texture and elegance, and the beautiful tints, which we admire in a flower, or a butterfly! "Even Solomon in all his glory was not arrayed like one of theſe!" The reſemblance is chiefly in the frailty of the wearer. Soon, and perhaps ſuddenly, the body, now adorned with ſo much nicety and care, muſt be depoſited in the vault or grave, and be food for worms.

An attention to ornament and dreſs is peculiarly unſeaſonable at preſent. The dark aſpect of the times rather requires a ſpirit of humiliation and abaſement. The judgments of God are abroad, his hand is lifted up. We know not what is before us, but we have reaſon to fear awful tokens of his diſpleaſure

pleaſure for our national ſins. Perhaps the day is coming when the words of the Prophet, "Tremble ye women that are at eaſe, be afflicted ye careleſs ones," may be no leſs applicable to us, than they were to the Iſraelites of old. I earneſtly requeſt my fair readers carefully to peruſe the latter part of the third chapter of the prophecy of Iſaiah, from the ſixteenth verſe to the end.

OMICRON.

AN ANSWER TO PHILO-GAIUS.

"*WHAT are ſome of thoſe numberleſs inſtances in which (according to the Writer of the Dialogues between Criſpus and Gaius* vol. i. p. 236.) *we are ſaid to* ACT *againſt inclination?*"

THE inſtances which *Gaius* had in his mind were not of that deſcription wherein perſons may *on ſome accounts* be inclined to act one way, but yet on other accounts (and which preponderate) to act the reverſe. He would not conſider a perſon in ſuch circumſtances as acting againſt his inclination; ſeeing he does what, all things conſidered, he chuſes to do. The inſtances to which he refers, are thoſe wherein a perſon is compelled by force applied to his body, and not perſuaded by arguments addreſſed to his mind. If Naaman bowed down in the houſe of Rimmon rather than forego his poſt, he acted according to his inclination, *all things conſidered*; even though it might be not only againſt his conſcience, but againſt what, on other conſiderations, he felt inclined to. In this act he was a free agent, and conſequently an accountable being. But if thoſe about Naaman had carried him by force into the houſe of Rimmon, and by force cauſed him to bow down, the motion of his body would have been againſt his inclinations, and conſequently he would not have been a free agent in that buſineſs, or an accountable being.

If there be any impropriety in Gaius's expreſſions, he ſuppoſes it to ariſe from the want of a term by which to expreſs involuntary motion, inſtead of calling it *action*. He acknowledges that the term *action* ſeems hardly applicable to any thing but voluntary motion.

GAIUS.

AN ANSWER TO STEPHANUS,

Reſpecting the Difference in the Frame of his Mind, when engaged in ſocial and ſecret Prayer.

[See the queſtion ſtated in our Number for February, p. 73.]

I TAKE it for granted that Stephanus means to ſay, that *at the ſame time* when it was common for him to find great liberty and zeal in public prayer, it was uſual for him to be lifeleſs, barren, and uncomfortable in private; otherwiſe there would be no difficulty in the caſe. That ſuch a ſtate of mind ſhould excite a jealouſy of himſelf, is not ſurpriſing. Stephanus inquires after its *cauſe* and *cure*. As to the firſt, permit me to aſk, Are you not more influenced by the preſence of creatures than by His preſence who fills heaven and earth? Is there not a ſpice of vanity that prompts you to wiſh to appear to advantage when in company with your fellow-men; an emulation that ſtimulates invention, and which, by a kind of intellectual friction, like that of the wheels of a machine, warms your faculties, and works up your powers to an earneſtneſs that is in danger of being miſtaken for religious zeal? Such has not unfrequently been the caſe amongſt the profeſſors of religion. Let me further aſk, Have you not indulged in ſome beſetting ſin, to which God and your own conſcience only have been witneſs? Private prayer is the ſeaſon for ſuch things to come to remembrance, rather than in the exerciſe of more public duties. Hence it may be that your face ſhall be covered with ſhame, and your ſoul be ſtruck as by the darts of death, when in private; while in your more public exerciſes, not conſidering yourſelf as called upon to confeſs private ſins, you may think but little about them. Let me ſuppoſe Stephanus to be a young man, and to have offended his father. Should he be admitted into public company with his father, he will not feel ſo great a difficulty in addreſſing him there, as if he was introduced into a private apartment, and was obliged to converſe with him alone. In the former caſe, his private feelings, as being unknown to the company, will not be noticed; in the latter the converſation can turn upon nothing elſe. I do not preſume to determine that this is the caſe with Stephanus; but this I ſay, ſuch cauſes are adequate to ſuch effects, and it becomes Stephanus to inquire if they have no influence in his caſe.

As to the *cure*, that is certainly a very improper ſtep which he propoſes,—declining to engage in public prayer. Let him

him rather betake himſelf to private prayer, attended with cloſe examination, and humiliation before God. This will render public prayer more eaſy. If Stephanus had offended his father, as ſuppoſed above, and if, after a little free converſation with him in public company, he ſhould feel dejected and ſullen, and ſhould be ready to reſolve that he would never enter a company again with his father, becauſe, though he could ſpeak freely to him there, yet he was always reſerved when alone, would this be lovely? Let him rather reflect, and aſk, Is there not a cauſe? Let him reſolve on this wiſe, I will ariſe and go to my father, in ſecret, and will ſay, *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon.* Let him give no reſt to his eyes, nor ſlumber to his eyelids, till all is reconciled; otherwiſe, whether he pray in public or deſiſt, his ſoul will be expoſed to the moſt imminent danger.

GAIUS.

ON THE MEANS ADOPTED TO UNDERMINE CHRISTIANITY.

IT cannot have eſcaped the notice of ſerious and obſerving men, that various attempts have been made within the preſent century, and more eſpecially within the laſt twenty or thirty years, to undermine the principles of the Chriſtian faith, under the ſpecious pretence of eſtabliſhing ſound reaſon and philoſophy. It would form indeed a ſubject no leſs curious than intereſting, and certainly productive of the happieſt effect, to collect, if poſſible, into one point of view, in order to demonſtrate their fallacy, the ſeveral ſtrange and jarring ſyſtems of theſe bold adventurers; who, notwithſtanding their pretenſions to greater information than the reſt of mankind, have, by their inveſtigations of nature, enveloped the mind in inexplicable difficulties, and *darkened counſel by words without knowledge* *; whoſe labours afford the higheſt proof of man's total inſufficiency to guide himſelf in thoſe religious inquiries which revelation has condeſcended to determine, and are, at the ſame time, the moſt laſting monuments, both of the ſtrength and weakneſs of the human intellect.

* Job, xxxviii. 2.

The

The world was at one time called upon, to attend to the ſtrange hypotheſis of a *Berkeley*, in his endeavours to prove, that every thing of animated life was *ſpirit*: And ſuch was the luſt of novelty, and ſo diſpoſed upon all occaſions is the mind to become the dupe of falſe reaſoning, that, abſurd as the very idea is, the deluſion ſucceeded on many, and the doctrine was believed. Nor leſs curious, nor awakening leſs ſurpriſe, was the more modern attempt of *Prieſtley*, who, by his arguments in favour of *materialiſm*, would have taught men to receive the oppoſite conviction,—that nothing can be real, but what the corporeal eye can ſee, or the hand is capable of feeling,—and that the immateriality of man, which Chriſtians have believed in every age, is a mere heatheniſh apprehenſion.

But *diſquiſitions on matter and ſpirit*, ſimply conſidered as ſuch, and while confined to the mere theory of opinion only, are harmleſs ſpeculations, when compared to the daring attacks which have been made againſt the very exiſtence of Chriſtianity. The *one* may diſtreſs the timid believer by depriving him of ſome of the fruits of his religious profeſſion, in his *joy and peace in believing*. But the *other* aims to cut down both root and branch; and by threatening to bereave him of all his beſt hopes and enjoyments, would, if accompliſhed, annihilate every thing which renders the preſent life dear, or the proſpect of the future important.

It is very remarkable alſo, that the methods by which, for the moſt part, theſe impious deſigns have been conducted, have not been leſs artful, than the intention itſelf hath been cruel and unfriendly. The favourite expedient with ſuch characters, is not to come forward in an open manner, and level a direct blow at the ſtructure of the church; but rather to ſap the foundation by looſening the ground on which it ſtands, that ſo it might totter to its centre. Hence, inſtead of making the pure word of God the unerring ſtandard of deciſion, artful appeals are made to *reaſon*, to aſcertain the doctrines of revelation; and the pride of human nature is complimented in the ſuppoſed diſcoveries of *philoſophy*, which are ſaid to militate againſt the Chriſtian faith; and man is repreſented as able, by the light they afford, to frame his own opinion reſpecting the great truths of God. The *wiſdom of this world* foreſaw, that, by either of theſe expedients, the conſequences would be alike unfavourable to the Goſpel: That while one claſs of readers would be charmed to be appointed umpire in the ſuppoſed conteſt between reaſon and revelation; another would be loſt in the want of ability to diſcern true

philoſophy from falſe; and that infidelity would be ſure to glean her advantages, both from their corruption and ignorance.

Unfortunately for the welfare and happineſs of the world, in the preſent ſtate of being, mankind is too often made the prey of ſuch craft, from its own weakneſs and indolence. Were men able to diveſt themſelves of all prejudice, were they always competent to judge of things fairly, they would not be ſo much expoſed to art and contrivance. But from a readineſs to believe, and from taking for granted matters which remain to be proved, the mind too often leaps haſtily to a concluſion, from falſe premiſes, and becomes the dupe of its own credulity.

The attempts which have been made to ſuppoſe *reaſon* inimical to revelation are among the moſt impudent falſehoods which ſophiſtry hath ever endeavoured to impoſe upon the weakneſs of mankind. So far as any ſubordinate principle can miniſter to a higher, or can be competent to judge of its properties; reaſon is in perfect harmony with revelation, and is its admirer and follower. And that the word of God conſiders this noble faculty of the mind in this light, and regards its preference of right to wrong, is evident from hence; that the Scripture, ſo far from precluding its free uſe and exerciſe in matters of the higheſt moment, invites, and even urges to the practice. The fair and unimpoſing manner in which divine truths are propoſed to the apprehenſions of the human mind, forms a leading feature of both Teſtaments of Scripture. By one of the prophets, the Lord is repreſented as appealing to the underſtanding of his creatures; *Come now and let us reaſon together, ſaith the Lord* *: And an apoſtle of Chriſt, in reference to the ſame thing, expreſsly commands true believers *to be always ready to give an anſwer to every man that aſketh them a reaſon of the hope that is in them* †.

Equally in violation of all truth is the inſinuation, that the faith of the Chriſtian is in the ſmalleſt degree injurious to the principles of real and ſound *philoſophy*. So far indeed is the reverſe eſtabliſhed, that the improvements ariſing from this ſource have been uniformly found more fully to confirm and eſtabliſh the Chriſtian doctrine. *True* philoſophy, as diſtinguiſhed from that *falſe* and ſpurious kind which has been too often palmed off under its reſpectable name, has never been the enemy, but always the friend and ally of Chriſtianity. By enlarging the views and apprehenſions of mankind, the Goſpel propoſes, for its ultimate end, the glory of God, and

* Iſaiah, i. 18. † 1 Peter, iii. 15.

the

the happineſs of man. And ſince nothing more evidently tends to accompliſh theſe purpoſes, by exalting our ideas of the infinite greatneſs of the Almighty, than the reſearches of philoſophy; it will undeniably follow, that the cloſer our inquiries are directed to the inveſtigation of this firſt and moſt ſublime of all ſubjects; the more we learn of the incomprehenſibility of his nature and attributes, and the utter impoſſibility of ever *finding out God to perfection*. From our diſcovery of the incompetency of man, in his higheſt attainments, to judge what is, or what is not, the fit mode of exiſtence to ſuch a being; we arrive at a concluſion, which ſeems to be the natural and unavoidable reſult of the propoſition—that the plurality of perſons in the unity of the godhead, which is the baſis of the Chriſtian faith, and is confirmed in ſo many parts of Scripture, may be the very diſtinction of Deity, and peculiar to his eſſence and character. Hence, therefore, as *true* philoſophy, which leads the fartheſt in its reſearches of this divine contemplation, cannot fail to leave on the mind the profoundeſt ſentiments of humility, it is plain, that the greateſt philoſopher, if true to his principles, muſt be the greateſt Chriſtian alſo: For the ſame unqueſtionable truth is, in either view, the proper concluſion; that *God's judgments are unſearchable, and his ways paſt finding out*. But, unhappily, the bulk of mankind is incapable of analyzing principles, or tracing effects to their cauſes. Hence the ſhadow of philoſophy is always liable to be miſtaken for its ſubſtance, and the thing is frequently loſt in the empty name.

Yet, if the barbed arrow of infidelity had been diſcharged againſt Chriſtianity from the bow of pretended philoſophy only, its force would have been vainly ſpent upon the ſacred armour. Other expedients have been adopted by the great enemy of ſouls, to wound that faith, which, he knows, he cannot deſtroy. In every age he has raiſed up amongſt mankind agents fitted to his purpoſe; from a Celſus, a Porphyry, and a Julian, to a Shaftſbury, a Bolingbroke, and a Hume. However variouſly the mode of attack hath been diſtinguiſhed, or by whatever diſplay of abilities it hath been conducted, *his* is the cauſe for which they have laboured, and the ſervice in which they have been employed. And, as it would but ill correſpond with the cunning of the ſerpent, to make uſe of feeble and inadequate inſtruments, when, from the degeneracy of mankind, ſo many acute capacities are ready to proſtitute themſelves in his intereſt; it ought not to excite the ſmalleſt ſurpriſe, if we diſcover ſhining talents employed to perpetrate ſo dark a deſign. From the depth of corrup-

corruption in the human heart, the enmity of the world to divine things, and the malice of the powers of darkneſs; the obſervation of our bleſſed Lord is likely to be applicable in the preſent caſe: *The children of this world are, in their generation, wiſer than the children of light.*

Theſe reflections are frankly acknowledged to have reſulted from the peruſal of a book, improperly called, "The Age of Reaſon." The impious wit of Voltaire, and the ſarcaſtic ſneer of Gibbon, are ſucceeded by the horrid blaſphemy of Mr. Paine, in a manner too ſtriking to leave any difficulty in tracing them to their common ſource. The ſhrewdneſs of the writer cannot conceal the malignity of his deſign, nor the diabolical influence which has dictated his matter. An implacable hatred of divine truth is ſo glaring, that prejudice, or weakneſs, alone ſeems expoſed in this inſtance to deluſion. But theſe infirmities are too common to allow of the danger being circumſcribed by narrow limits. There appears ſome ground of belief that conſiderable damage has been done to inexperienced youth, in ſituations acceſſible to this miſcellany. Perſons of maturer judgment will, therefore, doubtleſs, excuſe us if we do not ſuffer this poiſonous matter to float unnoticed down the ſtream of oblivion to the abyſs from which it originated. As ſeveral of the anſwers to Mr. P.'s work have been tranſmitted for our review, it is propoſed to take notice of theſe, with the pamphlet that occaſioned them, in that department of the Magazine; and the preceding general obſervations appear not unſuitable as introductory to the ſubject.

A LETTER FROM A FREE-THINKER TO ONE OF HIS OLD COMPANIONS.

YOU will have heard by this time that I was unexpectedly called a few days ago to depart out of the world, without having leiſure to take leave of my friends. On entering into a new ſtate, I learned infinitely more in a moment, than any man can do in the longeſt life ſpent in the deepeſt ſtudy and moſt diligent reſearch. I immediately found that we had been greatly miſtaken in many things. The thinking principle is not deſtroyed, as we were ſometimes inclined to ſuppoſe, nor does it loſe in ſleep all conſciouſneſs of exiſtence. So far from being either totally extinguiſhed or even aſleep only for a while, I can aſſure you, it is much more active and intelligent than

ever. It breathes a purer air——but I am not permitted to diſclose to you the ſecrets of the inviſible world. The ſtricteſt ſilence is impoſed upon every inhabitant, however willing we might be to impart the diſcoveries we have made for the benefit of our former aſſociates. But it will be no breach of our laws and regulations for me to mention, that I have now no longer any *doubts* remaining. All here is awful *certainty*. This one advantage I poſſeſs, if advantage it can be called. But you have another far more precious, which I cannot enjoy. You have ſtill an opportunity of reviewing your judgment of things, and foregoing it, on ſufficient evidence, for one more juſt and reaſonable, though it ſhould lead to a very different conduct. Let me beg of you to diſtruſt your own underſtanding. Seek a ſafer guide. It is no diſgrace in this inſtance, where the cauſe is ſo important, to borrow light, when your own is ſo very faint and imperfect. If you think me ſtill in being, that I am neither annihilated nor inſenſible, you feel, I doubt not, a ſtrong deſire to know what are now my ſentiments on thoſe various ſubjects that uſed to engage our attention, and on which we took the liberty to differ in opinion from moſt of our neighbours. Do you not often wiſh, if it were poſſible, to ſee me again and converſe familiarly with me, that I might anſwer all your inquiries? I am not allowed to ſatisfy you. Nor need you at all regret that I cannot appear. You may, if you pleaſe, without any extraordinary aſſiſtance, ſoon be in poſſeſſion of all the knowledge neceſſary for you, till you remove. You have already the means in your power of acquiring as much information as can be uſeful, and as it would be proper for me to communicate, were I to aſſume a bodily form, and reviſit your earthly region*. It was our great folly, my friend, to deſpiſe and reject the helps that were kindly held out to us. *Hinc illæ lacrymæ!* Could you——but I dare not—You will be anxious to learn what is become of me, whether I be happy or miſerable. "What is that to thee?" Conſult your own ſafety, and rejoice that is not yet too late. Remember how ſuddenly I was ſummoned away. "A warning was denied." "To-morrow, perhaps, thou ſhalt be with me." Nay even, "*This night* thy ſoul may be required of thee." More, O much more, could I ſay. But here I muſt ſtop. This laſt and beſt office, pity pleads with me to render. May you be wiſe, and profit by it—Farewell.

* Luke, xvi. 29. 31.

A SO-

A SOLEMN CALCULATION.

" THE aggregate population on the ſurface of the known habitable globe, is eſtimated at 895,300,000 ſouls. If we reckon, with the ancients, that a generation laſts 30 years, then in that ſpace 895,300,000 human beings will be born and die; conſequently 81,760 muſt be dropping into eternity every *day*—3,407 every *hour*, or about 56 every *minute!* How awful is the reflection!"

Reader, is it not the moſt dreadful infatuation to trifle with eternal things, on the brink of that awful world, into which more than

" A thouſand *wretched* dying ſouls have fled
— Since the laſt ſetting ſun?" WATTS.

Thou art yet in the number of the " living, who know that they ſhall die." Oh! may it be thy concern and mine, ſo to " number our days, that we may apply our hearts to that wiſdom," which makes men " wiſe unto ſalvation, through faith which is in Chriſt Jeſus."

ANECDOTES.

The Loſs of Hope, the Loſs of all.

WITH an humble ſubmiſſion to the divine will under the moſt forlorn circumſtances, we ſhould be actively engaged, and encourage hope.

The brother of Dr. F. was on a voyage. A violent ſtorm drove the ſhip near a dangerous coaſt. The danger every moment increaſing, led Mr. F. at length to aſk the Captain, if there was a poſſibility of being ſaved? The Captain replied in the negative. Upon this, Mr. F. retired to his cabin, lay down upon his bed, and reſigned himſelf to a watery grave: The Captain and crew remained upon deck. In a moment *an unexpected* ſurge with an immenſe ſwell of ſea (which had never been witneſſed before in the like circumſtance), carried the ſhip over the reef of rocks, and left her as the ſea retired upon a ſand-bank. Inſtantly the Captain and crew jumped upon the ſand, and before the return of another wave got upon an eminence, and thus providentially eſcaped death; Mr. F. was the only man loſt: The waves ſoon beat the ſhip to pieces. Had he been watching, his life had been ſaved.

J. H.

Wise Reply of a pious Archbishop.

WHEN Archbishop Leighton was asked why he did not preach on the political sentiments of the times, as all the rest of his brethren did? he answered, "that if all the rest of the brethren preached on *time*, then surely one poor brother might preach on *eternity*." *Burnet.*

QUERY.

WAS the fall of Adam *fore-determined*, or only *foreseen* by God?

W. B.

RELIGIOUS INTELLIGENCE.

WE are informed that various meetings have been lately held in London by evangelical Ministers of different denominations, in order to establish a society for sending Missionaries among the Heathen. We are happy to hear that there is a high degree of probability of their being able to accomplish this laudable design. They have already opened a correspondence with Ministers in all parts of the country, from several of whom letters have been received, expressing, in the strongest terms, their approbation of the attempt, and their readiness to concur with them to the utmost of their power. They have likewise circulated a short "*Address to the serious and zealous Professors of the Gospel*" on this interesting subject, the contents of which we lay before our readers, hoping that God will so accompany them with his blessing, as to make them the means of exciting many to encourage and forward this undertaking.

"IT is now almost eighteen hundred years since the Friend of Sinners left our world, and left it with this gracious charge to his disciples—"Go ye forth, and teach *all nations*:" At the same time he assured them, that, thus employed, they should, in all ages, and in all places, enjoy his presence.

Thus commissioned and encouraged, the willing disciples gladly obeyed their Master's last command, and found his promise verified. For when, full of the Holy Ghost, they proclaimed salvation to *Jerusalem sinners*, thousands were pierced to the heart with a sense of sin, and cordially welcomed the blessings of the Gospel. A glorious church was quickly formed, and additions were continually made to it "of such as should be saved"—"So mightily grew the word of God, and prevailed." And when, dispersed by persecution, they "went every-where preaching the word," glorious indeed was the progress of truth, triumphant over all the opposition of earth and hell. In the course of about 300 years, notwithstanding every possible obstacle was thrown in the way, great parts of Europe, Asia, and Africa, were evangelized. A dark cloud indeed afterwards covered the earth. First, Arianism, and then Mahometanism ruined the East; and Popery, by the introduction of dangerous doctrines and superstitious rites, tarnished the glory of Christianity in the West. A long and awful night succeeded. At length the day-spring from on high revisited the earth. The apostolic spirit revived in the glorious Reformers. A part of Christendom regained, and has, in a measure, ever since preserved the light and power of sacred truth.

But it is aſtoniſhing and lamentable to reflect, how few and feeble the efforts of Chriſtians, ſince that period, have been, to evangelize the Pagan part of the world. Some indeed have been valiant in preaching the Goſpel at home. Others have done worthily by their excellent writings, in contending for primitive doctrine againſt internal enemies. But oh! where is the primitive zeal? Where are the heroes of the church—men who would willingly ſpend and be ſpent for Chriſt; who have the ambition not to tread in a line made ready for them, but to preach Chriſt, where, before, he was not named? Men who count not their lives dear, ſo that they might win ſouls to Chriſt?

We ought indeed to admire that peculiar proyidence, which inclined a number of conſcientious and perſecuted Proteſtants to quit their native iſland, and to venture on the barren ſhores of America, where they not only eſtabliſhed Goſpel churches among themſelves, but planted others among the native Indians *.

But oh what a melancholy proportion of the inhabitants of the globe ſtill remain in the ſhadow of death! It has been computed, that 481 millions are abſolute Pagans, deſtitute of the knowledge of the true God, and of Jeſus Chriſt, whom he hath ſent.

During the laſt 50 years there has been a great revival of true religion among ourſelves. Many thouſands of Britons have been brought to the knowledge of redemption. Jeſus has become precious to multitudes, who were blind Phariſees or atrocious ſinners. Much laudable zeal has been diſcovered by miniſters and private Chriſtians, in their endeavours to ſpread the Goſpel in their reſpective neighbourhoods; and many a town, and many a village, can boaſt ſome new edifice in which the free grace of Jeſus is proclaimed, and his worthy praiſe reſounded. Conſcious, alſo, that hitherto their efforts have been enfeebled for want of union, ſocieties of Chriſtians begin, in ſeveral parts of the kingdom, to aſſociate in a regular manner, and in limited diſtricts, to form new plans of uſefulneſs, and to eſtabliſh funds for the more effectual promotion of vital godlineſs.

Among the generous deſigns of lively Chriſtians, we rejoice to hear that more than a few, unacquainted with each others wiſhes, have, in different places, expreſſed moſt vehement deſires to do ſomething for the poor Heathen; and without any preſent ſpecific plan of co-operation in view, have actually begun to lay by a little money, that they may be ready to contribute to ſo glorious a work, as ſoon as ever Providence may favour them with an opportunity.

Modern diſcoveries in geography have perhaps contributed to enlarge the deſires of Chriſtians in this reſpect. Captain Cook and others have traverſed the globe, almoſt from pole to pole, and have preſented to us, as it were, a new world—a world of iſlands in the vaſt Pacific Ocean, ſome of them as promiſing in the diſpoſition of the people, as in the appearance of the country. May we not reaſonably hope that a well-planned and well-conducted miſſion to one or more of theſe, ſeconded with the earneſt prayers of thouſands of Britiſh Chriſtians, will be attended with the bleſſing of God, and iſſue in the converſion of many ſouls?

Enterpriſes of this kind, ſupported by the Danes, the Moravians, the ſociety in Scotland, and many others, have had ſome ſucceſs †: Although ſome of

* In 1632 Mr. Elliot, called by ſome The Apoſtle of the Indians, began to preach among them with great ſucceſs. Several churches were planted, and ſome preachers and ſchool-maſters raiſed up among them. About 1743, Mr. David Brainerd went among them, and, amidſt inexpreſſible difficulties, was owned to the converſion of a great number. Mr. Kirkland and others have lately been bleſſed with conſiderable ſucceſs.

† In 1706 the King of Denmark ſent Miſſionaries to Tranquebar, on the Coromandel Coaſt in the Eaſt Indies. The Dutch opened a church in the city of Batavia in 1621, and from hence miniſters were ſent to Amboyna. At Leyden miniſters

of them have been conducted on plans, which experience has now taught us were very imperfect. The late attempt of our Christian brethren of the Baptist denomination, so highly honourable to their active zeal and true philanthropy, is already said to wear a promising aspect. Thus much at least we may infer, that when a benevolent scheme of this sort is adopted, neither money is withheld nor missionaries denied. Oh that we may soon hear of multitudes of Hindoos flying to Christ as doves to their windows, and uniting together in praising the Lamb!

May we not indulge a hope that the happy period is approaching, when the Redeemer shall take unto him his great power and reign? "He *must* increase, His name *shall* be great" And is there not a general apprehension, that the Lord is about to produce some great event? Already have we witnessed the most astonishing transactions; and is it not probable that the great Disposer of all is now about, by shaking terribly the nations, to establish that spiritual and extensive kingdom which cannot be shaken? Let us then, utterly and sincerely disclaiming all political views and party designs; abhorring all attempts to disturb order and government in this or any other country; vigorously unite, in the fear of God and in the love of Christ, to establish a *Missionary Society*, upon a large and liberal plan, for sending ministers of Christ to preach the Gospel among the Heathen.

Many thanks are due to some late writers on this important subject. About three years ago, Mr. Carey, of Leicester, published "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen; in which, the religious State of the different Nations of the World, the Success of former Undertakings, and the Practicability of further Undertakings, are considered" We beg leave to recommend the perusal of this well-meant pamphlet to our readers; and to remind them that it derives no small addition of value from this consideration, that the Author "has given to his precepts the force of example," by becoming a missionary himself, and is now a preacher on the banks of the Ganges.

The Rev. Melvill Horne is also entitled to public thanks for his "Letters on Missions; addressed to the Protestant Ministers of the British Churches." That gentleman has also been a volunteer in the service; and was, for a time, Chaplain of Sierra Leone, in Africa; and though he declined the arduous task, for reasons which he very candidly assigns, he has pleaded the cause of Missions in a manner more masterly and spirited than any of his predecessors. He has ably detected the mistakes which have too often occasioned the miscarriage, or small success, of former attempts; and, taught by painful experience, has pointed out a more excellent way. We sincerely hope that this bold and zealous production will have the most beneficial effects, both in promoting and directing future Missions. We must refer to both of these publications for answers to those objections which are so commonly started by *Laodicean professors*. We must not dream of Missions destitute of difficulties; but these worthy men have showed, and experience has abundantly proved, that the difficulties are not insuperable. There is also every reason to believe that they may be lessened, both in their number and degree. But were it otherwise, ought we not to blush at being deterred from the godlike attempt, by difficulties scarcely considered when same or

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ministers and assistants were educated for the purpose of Missions under the famous Walæus, and sent into the East, where thousands embraced the Christian religion at Formosa, Columba, Java, Malabar, &c; and though the work declined in some places, yet there are still churches in Ceylon, Sumatra, Amboyna, &c. &c.

But the *Unitas Fratrum*, or Moravians, have excelled all their competitors. Their calm, steady, persevering zeal, has done wonders in Greenland; and set the rest of the Christian world an example worthy their imitation, and affording great encouragement.

worldly

worldly gain is the object? The brave officers of the army and navy hide not themselves at home in inglorious ease and safety, when the dangers of their country call them to the camp or the ocean. Cook and other navigators have voluntarily exposed their lives in unknown tracts, in fields of ice, and in the abodes of savages. Our merchants venture into the burning and frozen regions, and trade with men of every colour and clime, for uncertain riches. And are there not yet among us numbers of ministers and pious youths, who would gladly fly to the ends of the earth, bearing with them the glad tidings of salvation*? Let us but make the trial, and it will assuredly be crowned with success.

Dear brethren, let it be remembered that Britain, Christian Britain, was once an island of idolatrous Barbarians; and such it had yet remained, unless some of God's dear people in distant countries—(Oh that we knew their names! We *shall* know them in glory)—unless they had formed the benevolent plan of sending Missionaries hither. Let us in return "go and do likewise." Look on the terrestrial globe. Let Africa, Indostan, and China attract your notice. Behold the astonishing clusters of the South Sea Islands. Let us meet for prayer and consultation; let us set on foot a liberal subscription; let us look out for preachers of an apostolic spirit; let them, well provided for, depart in sufficient numbers to strengthen each others hands; let them cultivate a friendly intercourse with the natives, and by living among them in habits of friendship, adopt the most prudent means of leading them into a gradual acquaintance with the glorious truths of Revelation.

Surely such an attempt as this will be acceptable to our God, whether it meets with all desirable success or not. It will manifest, at least, that we love his name and prize his salvation; and he will say to us as to David, "Thou didst well that it was in thine heart." This, however, we are sure of, that all endeavours to prevent the spread of the Gospel are extremely provoking to him.—St. Paul says that the Jews "filled up the measure of their sins by forbidding the Apostles to speak to the Gentiles, that they might be saved; and thus the wrath of God came upon them to the uttermost." 1 Thess. ii. 16. By parity of reason, we may justly conclude, that it is highly pleasing to God, that they who have tasted that he is gracious, should exert their utmost endeavours to convert others. If to present a cup of cold water in his name be an acceptable service, surely it is a service of a superior nature to present the cup of salvation.

Let us do something *immediately*. Life is short. Let us "work, while it is called to-day;" the night of death approaches; and our opportunities of being useful will close for ever. "Whatsoever then our hands find to do, let us do it with all our might," and that without delay.

To make an entrance on this great work, we beg leave to propose in the first place, that Gospel Ministers will take the pains to stir up their respective auditories to a more close and serious consideration of the object in view, and to confer with them upon it. We then wish that some estimate may be formed of what each society may be able and ready to contribute annually, to a common fund, without injury to themselves or to their ministers. This done, we earnestly desire that a minister, or some other intelligent person, be deputed by the united congregations of each county, or counties, to meet in London, as soon as possible in the course of the ensuing summer†, there to confer in a solemn manner on this important affair; and if the attempt be resolved upon, to choose a committee, resident in London, connected with corresponding committees in different parts of the country, to carry the plan that may then be adopted into execution, as soon as circumstances will admit."

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* Mr. Horne informs us, in his Letters on Missions (p. 135), "that when, at Bethlehem, in North America, letters were read in the Brethren's congregation, stating, that several of their missionaries had been carried off by sickness in the island of St. Thomas, in the West Indies, *that very day* seven Brethren offered to go and replace them. This is just what things ought to be, and any church which can produce such men may engage in Missions."

† Of the particular day timely notice will be given.

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my Redeemer liveth." She desired that I would improve her death, in a funeral sermon, on these words, "Behold, for peace I had great bitterness; but thou hast, in love to my soul, delivered it from the pit of corruption: For thou hast cast all my sins behind thy back *."---"Tell the people," said she, "that I never repented seeking the Lord Jesus Christ; but that I do repent, that I set out so late in life to seek him. Tell them that I wasted between thirty and forty years of my time, in the ways of vanity and folly; but since I have been called by grace, I have found more real pleasure and satisfaction in Christ and his ways, than in all worldly enjoyments. Oh! the sweet, sweet sermons, which I have heard with infinite delight. I pretend to no merit or worth as to *myself*. All is grace, free grace. Oh! may I spend a long eternity in pleasure and in praise. I have endeavoured so to manage my temporal affairs as to bring no discredit to the Gospel."

Calling upon her at another time, I found her declining fast, but patient and resigned. She spoke of the *new birth*, and said, "I know what that change is by *experience*. The Lord has plucked me as a brand from the burning." She repeated two verses from Dr. Watts, as expressive of the sentiments of her mind and the feelings of her heart:

"My God, the spring of *all my joys*,
The life of my delights!
The glory of my brightest days,
And comfort of my nights—

"In darkest shades, if *he* appear,
My morning is begun;
He is *my soul*'s sweet morning star,
And he my rising sun."

She expressed an unshaken confidence that God, as her covenant God, would never leave her, nor forsake her. And though she was not without intervals of *darkness*, yet was she by no means left to *despair*.

At a subsequent visit, she complained of deadness as to her religious sensations, and said that the affliction of her body reduced her spirits to a very low ebb. "However," said she, "I have been meditating upon, and have found comfort from this verse,

"When shall the day, dear Lord, appear,
When shall I mount to dwell above?
And stand and bow amongst 'em there;
And view thy face, and sing thy love."

She took notice that Jesus Christ pronounced a blessing upon them who *hunger* and *thirst* after righteousness; "and," said she, "I have *known* what that is; I have so hungred. I have the *earnest* of the Spirit; is not that a sure sign I shall have the inheritance? I once promised myself peace and pleasure in the ways of the world, but, under my convictions, I found great *bitterness*, for pursuing those ways as I did."

She died happy in the Lord; sensible, confident, and composed to the last. O my gracious God, let me live the life, and let me die the death of the righteous, and let my last end be like his; *peaceful*, and, if it be thy will, *triumphant*. Amen!

Aylesbury, Feb. 28, 1795. T. H.

* Isaiah, xxxviii. 7.

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

The Age of Reaſon: Being an Inveſtigation of true and fabulous Theology. By Thomas Paine. 8vo. *Pages* 55. *Price* 1s. 6d. Paris; printed by Barrois. 1794.

WE have already, in the Magazine for this month, intimated the motives that induce us to preſent our readers with a view of this publication, and of the anſwers which it has occaſioned. In ſuch a connexion we wiſhed to have given an *analyſis* of Mr. P.'s performance; but the poſſibility of doing ſo is precluded by his looſe and unconnected manner of writing, however admirably ſuited to evade a methodical reply. A familiar and plauſible addreſs, with a profuſion of ſarcaſm and ridicule, are its moſt formidable qualities; as they tend, at the ſame time, to render the peruſal dangerous, and the refutation difficult. After the faireſt and moſt candid inveſtigation in our power, we have not, however, met with a ſingle argument worthy of attention for its ſtrength, or even for its novelty. The ſtale objections which, from age to age, have been retailed by deiſtical writers, and have been again and again completely refuted, are here once more rallied, without any additional ſupport than that which accrues from the popularity of the author. A few ſpecimens of his low wit and buffoonery on ſacred things would probably be effectual means of diſguſting every ſerious mind with his preſent work; but ſuch an antidote to its inſinuating poiſon would be too painful, in its effect, to be adminiſtered without abſolute neceſſity. We ſhall, at this time, limit our remarks to a few among his dogmatical aſſertions, the notice of which may enable our readers to form ſome judgment of the ignorance, contradiction, and falſehood, of which the bulk of this production is made up.

Mr. P. frankly confeſſes *his total want of information in all the dead languages*, (p. 37:) yet he does not ſcruple to aſſert, without producing the leaſt authority, that *the ſacred books of Scripture were decided by vote, which of them ſhould be the word of God, and which ſhould not.* (p. 11.) The beſt conſtruction that we can put upon this *ipſe dixit* of the author, is, that he was ignorant of the univerſal conſent of the Chriſtian church from the beginning, as to the inſpiration of the law and the prophets of the Old Teſtament; and of the Goſpels; which were, in the nature of things, earlier and more generally known than the other writings of the new diſpenſation.

We find, in the 16th page, a wretched quibble on the terms *Old* and *New Teſtament.* "The New Teſtament, that is" (ſays he) "the new will—as if there could be two wills of the Creator!" Mr. P. appears never to have been informed that the word *Teſtament* is

uſed by our tranſlators of the Bible as well as by the author of the Vulgate Latin, in the ſenſe of a *covenant*; analogous to the correſponding term in the Greek and Hebrew languages; and in alluſion to the covenants of God with the Jewiſh and Chriſtian churches. "We are told alſo," ſays he, "of the greater and leſſer Prophets. They might as well tell us of the greater and leſſer God." Did not Mr. P. know that we uſe theſe diſtinctions with reference to the *quantity* not to the *quality* of their writings? Or, if he could be ſo *groſsly* miſtaken, yet what is it that conſtitutes the juſtice of his compariſon; or the abſurdity of ſuppoſing that perſons might receive, in various circumſtances, different degrees of divine inſpiration?

But to follow the author through all his inconſiſtencies would be a taſk too tedious for our readers. Once, then, for all; he informs us that *the evidences for the truth of Chriſtianity depend wholly upon hearſay*. (p. 4.) It ſeems reaſonable, ſurely, to aſk, upon *what* he would have the evidence of facts, tranſacted in paſt ages, or diſtant countries, to be founded? How can the knowledge of them come to us, but by *report*; or be received among us, but by *belief*? It may ſeem ſcarcely credible that any man in his ſenſes ſhould deny the propriety of believing *any thing*; yet, what leſs can we infer from the remark juſt quoted? If the author's meaning needs any illuſtration, it is afforded by what he declares concerning our Lord's reſurrection: "As Thomas," ſays he, "would not believe without having ocular and manual demonſtration himſelf, ſo neither will I." (p. 6.) In this ſentiment, Mr. P. might have ſpared the falſe and impudent aſſertion, that "not more than eight or nine perſons are introduced, as proxies for the whole world, to ſay that *they* ſaw it." He might have allowed, with the Apoſtle Paul, that Jeſus, after being raiſed from the dead, was ſeen by more than 500 brethren at once, the greater part of whom were living when he wrote. This could have made no difference to Mr. P.'s argument. Nay, had our Lord appeared to every human creature then alive, and to every one that has lived ſince, excepting to the author of the *Age of Reaſon*, he muſt ſtill, upon this ground, have denied the fact.

Similar obſervations will probably be inevitable, if we fulfil our intentions of noticing the various replies to this work which have been publiſhed. The paſſages we have pointed out, will, we apprehend, be deemed ſufficient to juſtify the general opinion we have expreſſed. We therefore gladly diſmiſs the ſubject for the preſent; thinking it neceſſary only to remind our readers of the words which were "ſpoken before by the holy prophets, and the apoſtles of our Lord and Saviour, that there would be mockers in the laſt time;" and acknowledging that we cannot but conſider the work before us, as an inſtance, in which the awful prediction has been accompliſhed, that "to thoſe who receive not the love of the truth, God will, for that cauſe, ſend ſtrong deluſion, that they may believe a lie."

The

The Radical Cauſe of National Calamity, a Sermon preached at the Scots Church, Ruſſel-Street, Covent-Garden, Oct. 27, 1794. By the Rev. John Love, *Miniſter of Artillery-Street, Spital-Fields. Price 1s. Pages* 54. Chapman. 1795.

There is ſcarcely a ſpecies of compoſition, in which things are ſo often ſaid over and over, and in which there is ſo little new, as in ſingle ſermons. The preſent is an exception. It repreſents to us important, ſtriking, and awful truths, in an original manner. Here is the honeſt, bold, manly, and devout ſpirit of the Apoſtles, Reformers, and Puritans. It is a remarkably ſeaſonable diſcourſe, and ſuited to the times; yet there is nothing in it of the ſpirit of party. Here is the Chriſtian divine, viewing the ſtate of the nation, as a man of God concerned for the glory of his Maſter, and the ſalvation of periſhing ſouls. The text is, Iſaiah, lxiii. 10; and he conſiders our various national ſins, as acts of oppoſition and enmity to the Holy Ghoſt. Few are capable of preſenting divine truths with greater energy and force than Mr. L. We ſincerely thank him for the edification we have received from his diſcourſe, and the impreſſions it has made and left upon our minds. We are aſtoniſhed that ſuch a man ſhould be ſo little known, and, as we are informed, ſo little followed, by lovers of judicious, awakening, ſearching, and peculiarly edifying preaching. If his manner be equal to his matter, it may juſtly be ſaid, *Bleſſed is the people that hear the joyful ſound from his lips.* If it be not, we can only ſay, what a pity it is, that ſuch charming truths ſhould be rendered unacceptable by the delivery.

Hints on Religious Education: Being Two Sermons, in favour of Sunday Schools. By Daniel Turner, D. D. *The ſecond Edition.* 8vo. *Pages* 50. *Price 1s. 6d.* Cadell, &c.

Though theſe ſermons were preached in favour of Sunday Schools, they principally conſiſt of hints on religious education in general. The ſubject is confeſſedly very important, and Dr. T. has treated it with conſiderable ability. The conduct of the venerable patriarch, who "commanded his children and his houſehold after him," is here exhibited as a pattern for the imitation of all, whom Providence has placed in a ſimilar ſituation. And we think that parents and others who have the care of the riſing generation, might meet with ſome obſervations in theſe diſcourſes, that would aſſiſt them in the diſcharge of their much neglected, but very neceſſary duty.

We cannot, however, avoid noticing the exorbitant price of this pamphlet. When authors ſet ſuch a value on their literary productions, they muſt do harm. If their performances are, as they ſeem to imagine, peculiarly excellent, ſuch a practice deprives many of the benefit that might have been derived from peruſing them. If, on the contrary, the merit is not extraordinary, the purchaſer

chaſer is impoſed upon; and that, which might have relieved the periſhing, is ſacrificed, either to the avarice of a bookſeller, or the vanity of an author.

The gracious Errand of Chriſt: A Sermon delivered at an Aſſociation of Miniſters, held at Coggeſhal, Eſſex, Sept. 9, 1794; *and publiſhed, with ſome Additions, at their Requeſt. By* Richard Fry, *Teacher of Languages, &c. at Billericay. Octavo. Pages* 40. *Price* 6*d.* Johnſon.

At a period ſo big with events as the preſent, every friend of the Goſpel, whatever his political creed may be, cannot but indulge ſome pleaſing hopes, that the time to favour Zion, yea the ſet time, is approaching. Looking forward to an object ſo deſirable and glorious, Mr. F. has choſen for his text, the 36th verſe of the ninth chapter of Luke, "For the Son of Man is not come to deſtroy men's lives, but to ſave them." From theſe words he inquires, how it appears from the diſpenſation of the Goſpel (or Chriſtianity, as it was taught by Chriſt) that it is a religion in the higheſt degree beneficial to mankind; 2dly, What teſtimony to this truth was afforded by the life and character of Chriſt himſelf; and, laſtly, what evidence in confirmation of it may be expected at the grand conſummation the Meſſiah's kingdom in the world. Each of theſe heads the author has judiciouſly illuſtrated, and enforced in a very energetic and animated ſtyle.

Serious Advice to Young People, with ſuitable Prayers. The ſecond Edition, with Improvements. By Richard Tapprell. *Octavo,* 54 *pages. Price* 1*s.* Huxtable, South Molton; Richardſon, Dilly, and Matthews, London.

We are happy in an opportunity of announcing to the Public any of the productions of this amiable writer. He who endeavours to do good in various ways, will, in ſome at leaſt, be likely to ſucceed. Such of his works as have fallen under our notice, have been of a uſeful tendency: In that number the preſent performance is juſtly included. It conſiſts of ſeven ſhort diſcourſes on ſelect paſſages of Scripture, to each of which a ſuitable prayer is annexed. We ſincerely wiſh that young perſons may derive from it advantages equal to the pious author's expectations, who informs us in the preface, that "the wide ſpread of the former edition, and the thanks which he has received from the wiſe and good for publiſhing it, not only excite in his boſom ſentiments of humble gratitude, but alſo furniſh out the pleaſing proſpect of future uſefulneſs."

POETRY.

POETRY.

THE following Lines were written by a perſon, whoſe mind was very ſenſibly impreſſed with the great goodneſs of God, which had recently appeared for him and his family, by raiſing up unknown and unlooked-for benefactors, to relieve their neceſſities when not able to procure the common comforts of life.

THE GOODNESS OF GOD.

PARENT of good, and Lord of all,
Thy ſhow'rs of grace around me fall;
Their channels only can I ſee,
But trace their ſource quite up to Thee.

The ſluggiſh ſoil exub'rant teems
With ſwelling fruits in rip'ning beams:
Or mellow from the ſtorehouſe brought,
With cheering pow'rs I find them fraught.

And 'tis thy influence Nature knows,
Where herbage ſprings, and fruitage grows;
Thou doſt the circling ſap propel,
And bid it in earth's products ſwell.

Their varied hues thy pencil paints,
Where light to ſhade ſo nicely faints;
Their flavours, and their rich perfume,
From thy kind hand their pow'rs aſſume.

The brutes for food thou doſt prepare,
And e'en thoſe brutes thy bounties ſhare:
The fiſh and fowl thou doſt beſtow,
And all the comforts mortals know.

When indigence and wretchedneſs
The deeds of lib'ral hands confeſs;
Thou doſt excite the feeling heart,
And bidſt it due relief impart.

And what exceeds the richeſt dole,
Thou gav'ſt thy Son, to crown the whole:
And now, that I may grateful be,
Beſtow a thankful heart on me.

"*They that ſow in tears ſhall reap in joy.*"
Pſal. cxxvi 5.

LO, the ſwain goes forth to ſow,
'Midſt declining Autumn's gloom,
Breaks the earth before his plough,
Then prepares the ſeed its room.

Now he caſts the grain abroad
O'er the field with lib'ral hand,
Leaves it then to Nature's God,
Begs his bleſſing on the land.

Thus he reſts in diſtant hope!
Though the gloomy ſeaſon frown;
Heav'n, he truſts, will raiſe the crop—
Heav'n his uſeful labours crown.

Through the Winter's tedious days,
Chill'd with rain and froſt and ſnow,
Waits till vernal ſuns ſhall raiſe
Infant blades conceal'd below.

Joyful Spring at length appears;
Summer rears the graceful ſtem;
Then diſplays the golden ears,
Sultry Phœbus whitens them.

Fully ripe the harveſt waves,
Now the wiſh'd-for time is come;
Now he reaps and binds his ſheaves,
Lo, he ſhouts the produce home.

As in nature, ſo in grace,
When the ſeed of life is ſown,
Dark and gloomy ſeem the days,
Heav'n appears to low'r and frown.

Broken hearts cauſe weeping eyes:
Thus the ſeed is ſown in tears.
Buried for a time it lies,
'Mid diſtreſſing doubts and fears:

But the glorious work begun,
Heav'n its culture will attend;
Chriſt ſhall ſhine, the cheering ſun,
Genial ſhow'rs of grace deſcend.

On the once unfruitful ground,
Fruits of holineſs ſhall riſe;
Theſe, where noxious weeds were found,
Now ſhall bleſs the pilgrim's eyes.

Chilling blaſts may ſometimes blow,
Weeds may round the fruit entwine,
Storms deſcend, and lay it low,
And the ſun may ceaſe to ſhine:

But the crop ſhall ſoon revive,
Grow and ripen as the corn;
Till the reaping-time arrive,
When the fruits are homeward borne

He

He that went and ſow'd in tears,
Now behold him joyful come;
See the num'rous ſheaves he bears,
Hear him ſhout the harveſt home.
EUGENIO.

HYMN

Compoſed to be ſung after a Funeral Sermon preached for Widow FAN *, from* Pſalm cxix. 143, 144.

WHEN trouble and anguiſh take hold of a ſaint,
The name of the Lord is the ſafeſt retreat;
He there finds a cure for each painful complaint,
And truſts in his God while he lies at his feet.

He knows that all things work together for good,
To thoſe who are call'd by omnipotent grace.
When hungry, the promiſes furniſh him food,
And, in his afflictions, adminiſter peace.

'Tis thus in the furnace the ſaints often learn,
How wiſe the deſigns of a covenant God:
And when by his grace they his pleaſure diſcern,
They bow to his will, and ſubmit to his rod.

His infinite *wiſdom* can never miſtake;
His infinite *goodneſs* can ne'er be unkind.
He's faithful, and cannot his people forſake:
The cloud may be dark, but there's mercy behind.

LINES

Occaſioned by the Death of SARAH KNIGHT, *who departed this Life, March* 1, 1795, *aged five Years and five Months.*

WITH that laſt ſigh, her ſpirit fled,
And death hath ſeal'd her eyes;
My Sarah, number'd with the dead,
An early victim lies.

Alas! how chang'd that lovely flow'r!
Which bloom'd, and cheer'd my heart;
Fair, fleeting comfort of an hour,
How ſoon we're call'd to part!

Fit emblem of the fading toys,
Which in this world abound;
Like gather'd ſweets, thoſe empty joys
Wither as ſoon as found.

And ſhall my bleeding heart arraign
That God whoſe ways are love?
Or vainly cheriſh anxious pain
For her who reſts above?

No—let me rather humbly pay
Obedience to his will,
And with my inmoſt ſpirit ſay,
"The Lord is righteous ſtill."

From adverſe blaſts, and low'ring ſtorms,
Her ſavour'd ſoul he bore,
And with yon bright angelic forms,
She lives,—to die no more.

Why ſhould I vex my heart, or faſt—
No more ſhe'll viſit me—
My ſoul will mount to her at laſt,
And I her face ſhall ſee.

Jeſus, prepare me for that day,
When I ſhall dwell above,
From all my ſorrows call'd away,
To triumph in thy love.
J. A. K.

CELESTIAL ENJOYMENT.

WHAT muſt it be to dwell above,
At God's right hand, where Jeſus reigns
Since the ſweet earneſt of his love
O'erwhelms us on theſe dreary plains.
No heart can think, no tongue explain,
What bliſs it is, with Chriſt to reign.

When ſin no more obſtructs our ſight;
When ſorrow pains our hearts no more;
How ſhall we view the Prince of light,
And all his works of grace explore!
What heights and depths of love divine
Will there, through endleſs ages ſhine!

'Tis heav'n on earth to hear him ſay,
By the ſweet Goſpel's bliſsful ſound,
"Poor ſinner, caſt thy doubts away,
Thou ſoon ſhalt be with glory crown'd,
And that bright crown ſhall never fade,
But ſhine immortal on thy head."

But oh, what muſic muſt it be
To hear his kind inviting voice
Sound from the throne, to welcome me,
While all the heav'nly hoſts rejoice:
To ſee a ſoul redeem'd from hell,
And rais'd with God and ſaints to dwell!

Well, he has fix'd the happy day,
When the laſt tears will wet our eyes,
And God ſhall wipe thoſe tears away,
And fill us with divine ſurpriſe.
To hear his voice, and ſee his face,
And feel his infinite embrace!

This is the heav'n I long to know,
For this with patience I would wait;
Till, wean'd from earth, and all below,
I mount to my celeſtial ſeat;
And wave my palm, and wear my crown,
And, with the elders, caſt them down.
JOSEPH.

* See Obituary for this Month.



REV. JONATHAN EVANS.

Coventry.

Published by T. Chapman, No 13, Mott Street, May 1, 1795.

THE

Evangelical Magazine,

FOR MAY, 1795.

BIOGRAPHY.

MEMOIR of Mrs. MARY ENGLISH, late Wife of the Rev. Thomas Engliſh, of Wooburn, Bucks.

MRS. Mary Engliſh was the third daughter of William and Elizabeth Sneath, of Great Marlow, Bucks. Her father was an eminent ſurgeon and apothecary in that borough, and brought up his children in the eſtabliſhed forms of religion. From early life, her diſpoſition was mild, and her morals uncorrupted: At twelve years of age, ſhe was not a little affected by the admonitions of an elder ſiſter, who, on her death-bed, ſolemnly cautioned her againſt reading novels, and exhorted her to peruſe the bleſſed Scriptures, which were calculated to make her wiſe to ſalvation.

Though ſhe was at that time unacquainted with the Goſpel, yet ſhe ſeems by this providence to have been prepared for its reception. In the year 1774, Mr. Rowland Hill, who had excited in a great degree the public attention, being on a viſit to Mr. Grove at Wooburn, Mrs. Engliſh, among others, was induced, from motives of curioſity, to hear him: He preached from John, ix. 35. "Doſt thou believe on the Son of God?" Under this diſcourſe ſhe was deeply impreſſed, and became an additional ſeal of the ſucceſs of that eminent ſervant of Jeſus Chriſt.

During the ſpace of four years, ſhe experienced thoſe viciſſitudes in her mental frame, which to Chriſtians in general are ſubjects of great lamentation. But the ſermons of Mr. Engliſh, who, in 1778, ſucceeded Mr. Grove, at Rotheram, were rendered peculiarly profitable in reſtoring to her ſoul the joys of ſalvation, the loſs of which ſhe had been for ſome time deploring.

In 1779, she gave her hand in marriage to Mr. English, with whom she walked in the fear of the Lord and in the comforts of the Holy Ghost, the seven subsequent years. Of five children, which were the fruit of their marriage, two only, Thomas and Eliza, survive her.

An experience of more than ordinary comfort may be frequently designed to prepare for peculiarly trying dispensations. In the year 1786, Mrs. English was uncommonly affected with that well-known Scripture, "I will deliver thee!" She had not then the slightest apprehension of what was to follow: Divine Providence, however, was pleased, in a little time, to deprive her of two lovely children, one of whom died, while Mr. Rowland Hill was performing the funeral service over the other.

Unremitted attentions to her dear offspring, in the progress of their disorders, together with the loss she had sustained by their removal, brought on a general nervous debility. An uncommon depression of animal spirits ensued, so that upon her countenance were strongly depicted the most affecting expressions of grief. In these circumstances, the enemy of souls was not wanting, by the most horrid temptations, to aggravate her misery: He represented, "that, if she had possessed becoming maternal affection, and had been sufficiently attentive to the welfare of her children, they would not have sunk beneath the weight of their afflictions." Under the prevalence of these insinuations, she would frequently exclaim, "I have been the most cruel and hard-hearted mother!" The agonies of her babes, in their dying convulsions, were brought to her recollection, and produced very tender sympathy and accumulated distress.

Scarcely was this temptation removed, when another more afflictive succeeded. Beginning to examine the state of her soul, she was led to suspect, though unnecessarily, her interest in Jesus Christ. A sense of past failures overwhelmed her soul; sins of omission and commission recurred to mind, and actions in themselves innocent were construed into enormities. A misapplication of certain Scriptures became additional sources of fearful apprehension. Arguments of encouragement were, for the most part, rejected, from a groundless persuasion of the singularity of her case.

It was impossible, at times, to convince her that she was not involved in the guilt and anathema of the unpardonable sin; or not designed, like Pharaoh, to be a monument of almighty vengeance, and an awful warning to every professor of religion.

So

So exceedingly relaxed were her nerves, that ſhe imagined Satan had obtained her conſent to become his property, and that God would not diſannul the fatal agreement. The blaſphemous injections of the enemy were, in ſome inſtances, conſidered to be the expreſſions of her own lips: She was frequently ſolicited, as in the inſtance of our Saviour, to worſhip Satan as her lord and king: To this he pleaded his right, as, by her own conſent, ſhe had become his property.

On ſacramental occaſions ſhe was exceedingly fearful leſt the adverſary ſhould enter, and obtain an entire aſcendancy over her, as he did over Judas. It appears that he was never more intent upon haraſſing her mind with horrid temptations, than when ſhe was led to contemplate the death of Jeſus Chriſt upon the croſs. As this is a ſubject moſt calculated to elevate a deſponding heart, ſo he was moſt intent upon diverting her attention from it.

To detail all her painful exerciſes, might be tedious and indiſcreet. It was not uncommon to ſee her trembling like a leaf, and yet hear her complaining of extreme inſenſibility; or lamenting a judicial hardneſs of heart, at the very time that ſhe diſcovered a tender and ſcrupulous conſcience. Often would ſhe dwell upon the wickedneſs of her life, while her moral behaviour was rigidly exact. When her eyes have been diſſolved in tears, ſhe has been frequently heard to ſay with great emotion, "O that I could feel the ſorrow of a penitent, and weep for my tranſgreſſions!"

The ſatanic aſſaults of which we have been ſpeaking, were not made without conſiderable reſiſtance on the part of Mrs. Engliſh. During a ſeaſon of long temptation, when her ſoul was harrowed with irreverend thoughts of the ſacred Trinity, ſhe would exclaim—"The Father is holy, Chriſt is holy, the Spirit is holy!—God is a holy God!"

However ſharp our Chriſtian conflicts, bleſſed be God! they are not always equally violent, and, through the great Captain of Salvation, they ſhall aſſuredly terminate in everlaſting victory and triumph. To the numerous fears which tormented the mind of Mrs Engliſh, many conſiderations of an encouraging tendency were, at times, ſucceſſfully oppoſed. Some perſons in ſimilar circumſtances, miſtakingly imagine that their affliction entirely originates in religious concern: The complaint of Mrs. Engliſh was certainly of a mixed nature, partly corporeal, and partly mental. As far as it related to the body, ſhe was more or leſs depreſſed, according to the variation of her health: As far as it was

ſeated in the mind, ſhe obtained partial relief from the Scriptures, and other ſpiritual means.

Under painful ſuſpenſe reſpecting her intereſt in the divine favour, a view of the boundleſs mercy of God, in the gift of his Son for the relief of ſinners, would ſometimes ſooth her diſtreſs. When it has been repreſented that the unpardonable offence conſiſted in a malicious rejection of the Goſpel ſcheme of ſalvation, in deſpite of the miraculous evidence with which it was originally atteſted, it has for the moment proved a word in ſeaſon.

On being aſſured by a Goſpel Miniſter that her caſe was by no means ſingular, as he had been acquainted with a perſon in like circumſtances who was happily recovered, ſhe was enlivened with a ray of hope. At intervals ſhe derived conſiderable encouragement from the ſpiritual and affectionate converſation of Mr. R—, of Maidenhead, a valuable Quaker-friend. A ſmall poetical dialogue, written at that time by Mr. Engliſh, for the aſſiſtance of dejected Chriſtians, proved alſo, by a divine bleſſing, a mean of ſome conſolation *.

At Brighthelmſtone the ſea-air and bathing in the ſalt-water conduced not a little to the reſtoration of health. While at this place, ſhe found herſelf conſiderably tranquillized: Promiſes were reapplied with energy; a ſweet ſenſe of the dying love of Jeſus Chriſt was reſtored; ſhe proved the truth of the words impreſſed upon her mind prior to her indiſpoſition, "I will deliver thee;" and returned home with joy and peace, exulting in the rich grace of God her Saviour.

Sympathy is one of the excellencies of human nature; yet how neceſſary ſoever it may be found to the right diſcharge of the ſocial duties, and how amiable ſoever its appearance when contraſted to Stoiciſm, it certainly may be carried to exceſs. Previous to her long affliction, Mrs. Engliſh ſo far indulged this tenderneſs, as to commiſerate the fallen ſpirits, to arraign divine juſtice in the ſeverity of their puniſhment, or to entertain a hope that the benefits of redemption would be extended to them. But by their various temptations, having been tortured almoſt to diſtraction, and ſeeing more of their implacable hatred to God and holineſs, ſhe was convinced of the rectitude of the divine procedure againſt them, and ceaſed to be an advocate in their cauſe. After her recovery, ſhe generally enjoyed ſweet ſerenity of mind, and the manifeſtation of

* This, and a ſecond part, entitled, "Reſt for the Weary, &c." are ſold at Chapman's, No. 151, Fleet-ſtreet.

divine

divine grace proportioned to the trials and exerciſes of each day.

Going laſt year with Mr. Engliſh on a viſit to Briſtol, in her journey ſhe took a violent cold. For ſome time before, ſhe had been indiſpoſed, and her friends were apprehenſive that the latent principles of death were impairing her conſtitution. On her arrival at Briſtol, ſhe was ſeized with an inflammation on her lungs, accompanied with ſtrong bilious ſymptoms, which terminated in a decline. The firſt attacks of this complaint were ſo violent, as to render her return home extremely difficult.

Under a ſucceſſion of complicated ſufferings, and a gradual decay of ſtrength, which continued ſeven months, ſhe evidently poſſeſſed a degree of patience and reſignation that could not fail to miniſter pleaſure to her friends. In the firſt ſtage of the diſorder, ſhe ſaid, "I am ſo ſatisfied with the will, and the wiſdom, and the juſtice, and the goodneſs of God, that, if the turning of a ſtraw would better my condition, I would not, on any account, touch it with my finger contrary to the will of my heavenly Father." On the viſit of a valuable Chriſtian acquaintance, whoſe converſation was peculiarly comfortable, ſhe ſaid, "If my afflictions were but made the inſtrument of good to my near and dear relations, I ſhould think them light, were they to be endured over again."

She conſtantly retained a very deep ſenſe of the evil and demerit of her ſins, and, when the actings of faith were feeble, would ſay, "A ſenſe of my extreme vileneſs frequently interrupts my comforts; I have done nothing but to undo myſelf!"

In converſation one day with Mr. Engliſh, ſhe ſaid, "I have been conſidering what I know of Chriſt; I fear it is but little, and even ſuſpect that little not to be of a ſaving nature."—Being much dejected on account of her great natural depravity, ſhe was requeſted to look to the Croſs: To this ſhe replied, "All my dependance muſt be there,—there alone! There is nothing elſe to which I can turn my eyes, that will afford a moment's ſatisfaction." After a long pauſe, ſhe added—"Hope ſtill in God, for I ſhall yet praiſe him!—How often have I wiſhed to deſerve ſomething from him; but now I perceive that I have not the leaſt claim to any bleſſing on account of perſonal goodneſs, for this very moment I can detect the evils of my heart." On expreſſing ſome fear of a relapſe into her former diſconſolate frame, ſhe was di-

rected to Iſaiah, xli. 10. "Fear not, for I am with thee; be not diſmayed, for I am thy God, &c." and reminded of Pſalm xlii. 11. from which ſhe had formerly received much comfort: She replied, "I can take no comfort from any paſt experience; the promiſes muſt be reapplied." After the abſence of about an hour, Mr. Engliſh, on his return, inquired into the ſtate of her mind; ſhe exclaimed, "I am better in body and in mind too: I have been thinking over the promiſes you mentioned, and I now ſee I may come to Jeſus without fear of being caſt out, on the ground of his own word." In the laſt ſtages of her diſorder, when a blood-veſſel gave way, ſhe was much agitated, and entreated Mr. Engliſh not to leave her for a moment: At the ſame time with great emotion, ſhe ſaid, "The fears of the wicked ſhall come upon them: This calamity I have long dreaded, and now it has overtaken me." It was with difficulty ſhe was perſuaded to believe that this Scripture did not apply to her caſe.

About three weeks before her death, ſhe ſaid to Mr. Engliſh, "I am greatly confuſed; Satan preſſes hard on my ſpirit with a very dreadful temptation: When I ſtrive to bleſs God for all his mercies, the very oppoſite urges itſelf on my mind, and I fear the enemy will be too powerful for me: O pray that he may be kept off!—my dear, pray for me! But if the heavens ſhould be braſs, and the earth iron?—Lord, keep my ſoul from evil thoughts! my ſins confound me—I am all ſin! O pray that the word *curſe* may be taken from me! I have deſerved all puniſhment—Lord Jeſus, leave me not in the hand of the enemy!" She was reminded "that his oppoſition and triumph, however ſharp, would be ſhort; that ſhe was ſafe in the hands of Jeſus Chriſt, who would aſſuredly keep her ſoul, and reſtrain the rage and malice of the adverſary, and crown her conflicts with victory."

On Mr. Engliſh's coming into the room the next morning, ſhe ſaid, "The Lord be praiſed, and praiſe you the Lord for me! The enemy has been reſtrained; he is not ſuffered to try me as he did laſt night! The Lord has heard your prayer:—Do not forget to thank him for the mercy he hath ſhown me! God is very good to me, but I ſhall ſink if he leaves me! I have thought on Dr. R——, who told me he heard I was happy in my mind; but, he ſaid, the clouds may return; yet be not diſcouraged, for they ſhall be again diſperſed." Requeſting that "Clark on the Promiſes" might be read to her, ſhe ſaid—"How mild and good!—We ſee there is nothing too hard for the Lord."

Walking acroſs the room with a ſtick in her hand, and a peaceful ſmile on her countenance, ſhe ſaid, "Like Jacob, I am leaning on my ſtaff; if I did but look more to Jacob's God, I ſhould be ſtill happier." Under apprehenſions of her approaching diſſolution, ſhe expreſſed her acquieſcence in the divine purpoſe. "For ſome time paſt I have thought on death with uneaſineſs, but now I can realize it with pleaſure: I have dreaded paſſing through the gloomy valley, leſt my Saviour ſhould be abſent; but he will be with me, his rod and ſtaff will comfort me, and I ſhall be his in the day when he makes up his jewels! In my funeral ſermon, I wiſh it may be made known what Chriſt has done for the vileſt of ſinners, and that his excellencies and precioufneſs may be recommended." To a perſon near her ſhe obſerved, "Oh, H——h! I have ſeen that which makes me long to go! I have ſeen it all finiſhed and completed without *me!*" At another time, to Mr. Engliſh, "This morning I ſaw the plan of ſalvation ſo clear, that my ſoul was all calmneſs: It is to me according to my faith!" With unuſual pleaſure on her countenance, ſhe ſaid, "Miller *Dell* uſed to call death *a ſleep*, and ſuch it eventually proved to him: Who knows but I ſhall find it a ſleep likewiſe?" And added—"I long for my dear relations to enjoy the bleſſings I now experience—Do not forget to pray for them!"

One morning, being aſked how ſhe was, ſhe replied, "I often think on poor Job, 'Wearifome nights are appointed for me!' but I know that 'When he has tried me, I ſhall come forth as gold!' This night I have enjoyed unexpected eaſe; the Lord has been better to me than my fears, and given me a freſh pledge of his mercy."

Through the preſſure on her breath, ſhe complained to Mr. Engliſh of the want of air in her room, and ſaid, "I have been concerned to have a change of air, but how deſirable is the pure air of heaven?—that is all purity. When I am gone I hope you will be ſpared to do much good, and truſt you will not be anxious to be taken from the dear children. May the Lord give you wiſdom to ſpeak to them, and caution them againſt a conformity to the vanities of the world. I have been too deficient; the Lord pardon this, and every thing elſe!—I could wiſh to ſpeak ſomething to them that might have a laſting impreſſion on their ſouls."

To ſeveral of her friends ſhe expreſſed a ſatisfactory confidence in the finiſhed work of Jeſus. Three days before ſhe died, "I feel," ſaid ſhe, "a little relief: The goodneſs of God enables me to bear all that he lays upon me. I long to be

with him!" And, as if she thought we should be grieved at her desire to leave us, to sooth us she immediately added, "and you will all shortly follow!" Soon after she prayed that the Lord would keep off the enemy, and not suffer him to distress her any more. Her prayer was heard: Amidst great pain and extreme weakness she was sensible, calm, and prayerful. On the day of her death, about nine in the morning, Mr. English read Isaiah, xliii. the four first verses, and she appeared much refreshed by his prayer. She requested him not to leave her, and called for the help of a tenderly kind sister; and about noon, on the 2d of October 1794, breathed her redeemed soul into the bosom of Jesus, there to spend an eternity in pleasure and in praise.

On the Wednesday following, her remains were interred in a family vault in the meeting-house, where a funeral sermon and oration were delivered by the Rev. Matthew Wilks.

STATE OF CHRISTIANITY IN THE THIRD CENTURY.

WHILST we acknowledge that nothing can effectually contribute to the promotion of real religion, independent of the sovereign power of the Spirit of God, yet, from the general order which he has established in the prosecution of his designs, we are reasonably led to inquire into the nature of those means which he has been pleased to make subordinate to the accomplishment of his own grand purpose of bringing rebellious man to glory. A circulation of the sacred Scriptures, translated into various languages, diffused far and wide the light of salvation: Those who sat in the region of the shadow of death were astonished; unable to resist the force of divine evidence, they renounced their idols, and turned to the living God. Amongst those who were instrumental to this great work, ORIGEN claims the first name. To dispel the darkness which hung upon the human mind; to aid inquiring man in the pursuit of truth; and thereby to promote the cause of his great Master, he exercised himself with incredible ardour, and, by the most indefatigable perseverance, proved the vastness of his love for immortal souls. He employed himself with the utmost diligence in composing and transcribing commentaries upon the word of God, which were eminently honoured by a divine blessing, in making many acquainted

quainted with the way of life. Indeed the Scriptures have always been God's great mean of carrying on his work in the world. Truth has an irreſiſtible energy;—let it only be known, and it will prevail.

To the honour of the generality of Chriſtian profeſſors, their conduct was ſuch that their very enemies were compelled to glorify God on their account. Such was their tender compaſſion for the diſtreſſed; ſuch their benevolence towards thoſe who deſpitefully uſed them; ſo inflexible the uprightneſs of their lives, that they, who had hitherto oppoſed them, admitted theſe things as ſufficient credentials of the truth of the Chriſtian religion, and bowed their necks to the Redeemer's yoke.

By every method that the moſt ſedulous malice of their enemies could deviſe, was the growing cauſe of Chriſt reſiſted. The ſword had long been unſheathed, and every refined mode of torment reſorted to in vain. The pen of the philoſopher, and the art of the ſophiſt, were now called in on the ſide of declining error. Some endeavoured to affect the purity of the Goſpel, by blending it with paganiſm; others imperceptibly inſinuated themſelves amongſt the friends of the Lord Jeſus, and, like the adverſaries of *Judah and Benjamin* *, profeſſed to build with them the temple of the Lord, the better to facilitate their own inſidious deſigns; whilſt others came boldly forth, profeſſing their hoſtile intention, and attempted to take the city of God by a regular ſiege. PORPHYRY, a man of genius and erudition, ſecured to himſelf the firſt eminence, by his virulence in the attack, endeavouring to overthrow the validity of the Scriptures themſelves. It is ſaid, that he once had been a Chriſtian; but, his unſanctified heart not bearing thoſe reproofs which the impropriety of his conduct ſubjected him to, he turned apoſtate, and became a moſt implacable enemy to a cauſe, of which he had proved himſelf unworthy.

That ever-vigilant Providence, which always attends to the welfare of Zion, had ſeparated from their mother's womb men, qualified by the endowments of nature, and enriched with the acquirements of ſcience, to ſtep forward, and meet the moſt formidable foe: In the front of whom, amongſt the moſt illuſtrious, ORIGEN muſt be conſidered. At a very early age he appears to have received the grace of God in truth; as we find him in his 17th year impaſſioned with a deſire of martyrdom. That erudition with which his mind had been ſtored by the pious ſolicitude of his good father LEONIDES, was

* Ezra, chap. iv.

now

now ſucceſsfully employed in putting to ſilence the ignorance of fooliſh men.

In this truly great and worthy man, we have to lament an unhappy departure from the ſimplicity of truth. Unwilling to admit that there were any things *hard to be underſtood* in the divine writings, by his *double ſenſe of Scripture*, he diſcovered a *myſtery* where none was intended: Hereby his own mind was led aſtray, and the minds of many others were ſeduced into the ſame devious path, to the great grief of the moſt conſiderate advocates of truth.

Expoſed as he had been to the rage of his enemies, by his bold avowal of a perſecuted cauſe, we are not to wonder that he was called to evince the truth of his ſentiments by ſufferings. In the reign of DECIUS, *the Devil*, as EUSEBIUS writes, *ſetting enviouſly againſt him with all his ſubtilty and power, &c. &c.* his ſufferings were of the moſt exquiſite kind, which he bore with that tranſcendent dignity that the grace of God alone can produce. Notwithſtanding all he ſuffered, and being many times devoted as a victim to the ſtrug[illegible], he died peaceably, in the 69th year of his age.

TERTULLIAN, who appeared in the preceding century a bold and ſucceſsful *Apologiſt* for the cauſe of Chriſt, afforded a melancholy inſtance of the inſtability of the mind of man, by his declenſion from the truth, and his attachment to the MONTANISTS *. His fall was much lamented; particularly by thoſe friends to the Goſpel who knew his former greatneſs. However, in the latter end of his life, he abandoned in a conſiderable meaſure the error of MONTANUS, and ſhortly after died, in the 90th year of his age. He was an eminent man, of an auſtere mind, an unimpeachable conduct, and a zealous advocate for Chriſtian diſcipline in all its rigorous exactneſs.

CYPRIAN, by birth a Pagan, being converted to the Goſpel, devoted his extraordinary talents to its ſervice, and claims a very conſpicuous place amongſt its defenders. Under the reign of VALERIAN he ſuffered martyrdom, and afforded a ſtriking proof of the power of divine grace. Being impiouſly upbraided by the proconſul GALERIUS MAXIMUS, he only anſwered, "*I am* CYPRIAN, *and a* CHRISTIAN, *and cannot ſacrifice to your gods!*" When ſentence was paſſed upon him, the holy man ſaid, "*I thank Almighty God, who is pleaſed to ſet me free from the chains of the body!*" He was beheaded at *Carthage*, of

* A wild and viſionary ſect, which ſprang up in the ſecond century.

which

which place he was biſhop: He was followed by a vaſt multitude of Chriſtians, who exclaimed, "*Let us alſo be beheaded with him!*"

Many other great men adorned this century, of whom we can gather but little; as only a few fragments of their works have ſurvived the ruin of time.

HERESIES.

A detail of all the ſtrange opinions which obtained at this period, the knowledge of which has come down to our time, would exceed the circumſcribed limits of this work: Thoſe of which any particular remnants exiſt at the preſent day, whether under their original or any other names, are the following:

NOETUS affirmed, that God the Father united himſelf to the perſon of the Son, and was actually crucified with him; hence his followers were called *Patripaſſians*.

In near alliance with the doctrine of NOETUS, if not included in it, muſt be conſidered the ſentiments of SABELLIUS, which have a conſiderable number of advocates in the preſent day. He denied *a Trinity of Perſons*, and aſſerted, that the terms *Father*, *Son*, and *Spirit*, were *three names* given to *one perſon*, for the following reaſons: Under the Old Teſtament, he gave the law, and ſo was called the *Father*; under the New Teſtament, he was made man and ſuffered, and was called the *Son*; afterwards he deſcended upon the Apoſtles, in the quality of the *Holy Ghoſt*.

Under ſome obſcure leader in *Africa* aroſe a ſect, denying the proper immortality of the ſoul, affirming that it was deſtroyed with the body, but ſhould again be reanimated by the power of God, and raiſed with the body:—A doctrine this, which has frequently been revived, and particularly of late years has been ſupported by the pen and abilities of Dr. Prieſtley. It is tenaciouſly maintained by moſt of the *Socinians*, by many of the *Arians*, and by ſeveral who in other reſpects are the friends of truth.

NOVATIAN can with no propriety be numbered with heretics. That for which he was diſtinguiſhed, was his peculiar ſeverity in the point of diſcipline; ſtrenuouſly inſiſting, that thoſe, who for any crime had been ſeparated from the church, ought never to be reſtored. His followers bore the name of *Cathari* *, a term given afterwards to the *Paulicians in Italy*, in

* From καθαιρω, *I cleaſe*, or *make pure*: In which ſenſe the word Puritan was applied.

the

the eleventh century, and in the year 1559 to the Proteſtants in England.

The doctrine adopted by Jacob Boehmen, and afterwards ſupported by the *Rev. William Law in England*, appeared now under the term *myſticiſm*; which in its chief principles accords with the opinions of that reſpectable body of people called *Quakers*. They conſidered God as diffuſed throughout all human ſouls; and that, by attention to this, in the indulgence of quiet and ſolitude, they might attain to all truth. This doctrine gave birth to that ſyſtem of ſloth, which gradually increaſed, till it arrived at the perfection of Monkery.

GOVERNMENT.

We have already obſerved that form which the church of Chriſt at firſt bore gradually decaying, and lamented the decenſion of its priſtine ſimplicity. The day was now advancing, when the luſt of power incited aſpiring men to intrude themſelves with a dangerous temerity into the proper province of the Lord Jeſus, as the only lawgiver of his church. That reſpect which an unſuſpecting people paid to the biſhops of primitive churches, afforded a pretext for claiming a pre-eminence upon the principle of *right*, which they had received only in a way of *order*, ariſing from the aſſociation which had been formed in the laſt century. This uſurpation, ſo friendly to ambitious man, ſoon acquired conſiderable energy; and, in a very ſhort time, attained to fulneſs of ſtature. The beſt of men have bewailed its prodigious ſucceſs, and ardently looked forward to that period when a kingdom ſhall be ſet up, in which there ſhall be nothing that will offend.

Z.

CONSEQUENCES RESULTING FROM THE DOCTRINE OF HUMAN DEPRAVITY.

LETTER IV.

From CRISPUS to GAIUS.

MY DEAR FRIEND, *E——n, March 9, 1795.*

YOUR two laſt letters have occupied much of my attention. I confeſs I feel the force of the argument; and though there are difficulties in my mind which I ſcarcely know

know how to ſtate in form; yet I muſt ingenuouſly confeſs that the grand objections which I advanced are anſwered. The ſubject is more intereſting to me than ever: It affects all the great doctrines of the Goſpel. My thoughts have already been at work upon its conſequences. I could wiſh, after having diſcuſſed the ſubject, we could examine its *bearings* on the different ſyſtems which are embraced in the religious world. With your leave, I will mention a few of thoſe conſequences which have ſtruck my mind, as reſulting from it; and ſhall be obliged to you for your opinion of their propriety, and the addition of any thing wherein you may perceive me defective.

Firſt, if your views be juſt, I perceive that *all mankind*, without any diſtinction of ſober and profligate, are UTTERLY LOST, AND ABSOLUTELY IN A PERISHING CONDITION. All men will acknowledge that they are *ſinners*; that they have broken God's commandments, moſt or all of them, in thought or in deed, at one time or other; and that the beſt of their works have their imperfections. Such acknowledgments are ſeldom or ever expreſſive of any deep concern. On the contrary, it is common for men, while they ſpeak thus, to diſcover a ſpirit of indifference, ſupported by a kind of hope, that God will pardon a few ſins, and make up for a few imperfections; otherwiſe, they ſay, he muſt keep heaven to himſelf. But, if your views be juſt, their whole life has been one uninterrupted courſe of foul revolt and abominable apoſtaſy; and the irregularities of their lives bear no more proportion to the whole of their depravity, than the particles of water which are occaſionally emitted from the ſurface of the ocean to the tide that rolls beneath. Nor is there any propriety in men of this deſcription acknowledging their *imperfections*: Imperfections relate to a ſtandard, and imply an habitual aim to conform to it. Such language is properly applied to the righteous, the beſt of whom fall ſhort of the mark; but the life of wicked men is, in one ſhape or other, an uninterrupted courſe of evil.

Secondly, If your views be juſt, they ſeem to afford a preſumptive, if not more than preſumptive proof of OUR NEED OF A SAVIOUR; and not of a ſaviour only, but of A GREAT ONE! I do not know whether I can exactly trace the operation of theſe principles, or their oppoſites, in the human mind; but this I know, it is a fact ſufficiently notorious, that thoſe profeſſors of Chriſtianity, who reject the proper deity and atonement of Chriſt, at the ſame time entertain very diminutive notions of their own depravity. I have known many

perſons, who, as ſoon as they have begun to lean towards the Socinian, Arian, or Arminian ſyſtems, have diſcovered an inclination to treat this doctrine with contempt. Thoſe people, on the other hand, who have ſat under ſuch preaching as hath led them to entertain low thoughts of Chriſt, and the grace of the Goſpel, if, at ſome period of their life, they have been convinced of their guilty and periſhing ſtate as ſinners againſt God, they have ſoon given up their other notions, and embraced the deity and atonement of Chriſt with all their hearts, and that with but little if any perſuaſion on the part of their friends. Nor does this appear very difficult to be accounted for: As *the whole need no phyſician, but thoſe that are ſick*; ſo it is natural to ſuppoſe that in proportion as a perſon feels the depth and danger of his malady, he will eſtimate the neceſſity, the value, and the efficacy of the remedy.

Thirdly, If your views be juſt, I perceive that the work of *turning a ſinner's heart muſt be altogether of God, and of free grace*. If a ſinner could return to God of his own accord, or even by divine influence *helping* or *aſſiſting* him, it muſt be upon the ſuppoſition of his having ſome will, wiſh, or deſire to ſet about it. But if men are *totally* alienated from God, all deſire after him muſt be extinct; and all the warnings, invitations, or expoſtulations of the word, will be ineffectual:—Yea, divine influence itſelf will be inſufficient, if it falls ſhort of renewing the heart. We have heard much of late concerning *political regeneration*: It has been warmly contended by many in behalf of the change which has taken place in a neighbouring nation, that things were too bad for a *mere reformation*—that therefore *regeneration* was neceſſary. Is it not on ſimilar principles that we are told, *Ye muſt be born again?*—Old things *muſt* paſs away, and all things *muſt* become new. If men be ſo depraved as you ſuppoſe, the neceſſity of a *divine* and *entire* change muſt be indubitably evident.

Fourthly, If your views be juſt, the doctrine of *free or unconditional election* may be clearly demonſtrated, and proved to be a dictate of right reaſon. If men be utterly depraved, they lie entirely at the diſcretion of God, either to ſave or not to ſave them: If any are ſaved, it muſt be by an act of free grace: If ſome are brought to believe in Chriſt, while others continue in unbelief (which accords with continued fact), the difference between them muſt be altogether of grace. But if God make a difference in time, he muſt have determined to do ſo from eternity: For to ſuppoſe God to act without a purpoſe is depriving him of wiſdom; and to ſuppoſe any new purpoſe to ariſe in his mind, would be to accuſe

cuſe him of mutability. Here, therefore, we are landed upon election, ſovereign unconditional election! And all this ſeems to accord with the holy Scriptures: *You hath he quickened, who were dead in treſpaſſes and ſins: Wherein, in time paſt, ye walked according to the courſe of this world,—according to the ſpirit that now worketh in the children of diſobedience. Among whom, alſo, we all had our converſation in times paſt, fulfilling the deſires of the fleſh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt. By grace ye are ſaved! I will have mercy on whom I will have mercy; and I will have compaſſion on whom I will have compaſſion!* He *hath ſaved us, and called us with an holy calling; not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.* Epheſ. ii. 1—5. Rom. ix. 15. 2 Tim. i. 9.

Fifthly, If your views be juſt, the *juſtification* of ſinners by the work of their hands utterly falls to the ground. The foundation on which ſinners in general build their hopes is ſomething like this: They have more virtue than vice, more good works than evil ones; that, as none are without fault (and which they conceive affords a good excuſe for them), God will not be ſtrict to mark iniquity, but will weigh the good againſt the evil, and ſo balance the account. But if all the works of unregenerate ſinners be of the nature of ſin, there is an end to all hope of being accepted of God on their account. When miniſters have endeavoured to diſſuade ſinners from a reliance on their own righteouſneſs, I have heard them reaſon to this effect: "Your good deeds are all *mixed* with evil, and therefore cannot be acceptable to God." But methinks, if they could have alleged that they were *eſſentially* and *entirely* evil, their arguments muſt have been more effectual. And ſuch a doctrine would leave no room for the ſuppoſition of Chriſt dying, to render our imperfect but ſincere obedience acceptable to God inſtead of that which is perfect; for, in this caſe, the idea of imperfect ſincere endeavours in unregenerate men is inadmiſſible:—There are no ſuch endeavours in exiſtence.

Theſe things I have been uſed to believe in time paſt; but if the principle in queſtion be admitted, I find ſuch ſolid grounds on which to reſt them as I never felt before. I ſhall leave you to conclude this ſubject, and remain affectionately yours,

CRISPUS.

ON RELIGIOUS FEASTING.

"*Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.*" 1 Cor. x. 31.

A SINNER, considered as such, is not only destitute and incapable of spiritual blessings, but has forfeited all right to the comforts, and even the necessaries, of the present life. It is of mere mercy that he is permitted to breathe the air, or walk upon the ground. But Jesus the Saviour has not only brought life and immortality to light, and opened the kingdom of Heaven to all who believe in his name; but he has removed, in their favour, the curse which sin had entailed upon the lower creation. And now, to them, every creature of God is good, and nothing to be refused, if received with thankfulness and moderation; for all is sanctified to their use by the word of God, and by prayer. But these, which, in distinction from the communications of his grace, we call common mercies, are equally derived from his bounty, and the effects of his mediation.

"He sunk beneath our heavy woes,
To raise us to a throne;
There's not a gift his hand bestows,
But cost his heart a groan."

We are therefore bound by gratitude, as well in the ordinary actions of life, as in those of the most importance, whether we eat or drink, to do all with a regard to his love, and with a view to his glory.

It is to be feared, that this Apostolic rule is too much disregarded by many professors of the Gospel. However they may seem to be differenced from the world, by a stated and orderly attendance upon the ordinances, they are not easily distinguished upon many other occasions; particularly at their meals. The people of the world can scarcely exceed them in the cost, care, profusion, and variety with which their tables are covered. I am willing to allow some regard to a person's situation in life; but perhaps the excess is more frequently observable among people in trade, or, as we say, in middling circumstances, than at the tables of the opulent. A friend of mine, since deceased, told me, that, when he was a young man, he once dined with the late Dr. Butler, at that time Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologized for his plain

plain fare, by saying, "that it was his way of living; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example" The œconomy of this truly venerable prelate was not the effect of parsimony; for I have been assured, that though he was some time possessed of the princely revenue of Durham, he might be said to die poor, leaving little more money than was necessary to discharge his debts, and pay for his funeral. But we may accommodate to him, what the Apostles said of themselves on another occasion, "He did not think it meet to leave the word of God, *and to serve tables.*" And at the tables of some gentlemen of very respectable characters and affluent fortunes, who do me the honour to notice me, I have often seen little more than I should have thought it right to have had at my own, if they had favoured me with their company. It is at least certain, that the waste and parade of which I complain, are by no means confined to those, who, according to the common phrase, can best afford it.

When ministers of the Gospel are invited, they may sometimes have reason to suppose, that some part of the apparatus they meet with may be intended as a mark of regard and attention to them; and it has the appearance of ingratitude to blame our friends for their kindness: But some of us would be better pleased to be treated less sumptuously, and in a way more conformable to the simplicity of our Christian profession. We would not wish to be considered as avowed epicures, who cannot dine well without a variety of delicacies: And if we could suppose, that such cost and variety were designed to remind us how much better we fare abroad than at home, we might think it rather an insult than a compliment. I have known, in families where there is no professed housekeeper, the mistress of the house has been, like Martha, too much encumbered with cares and anxieties in making preparation for her friends. They could not see her so soon as they have wished, and when she has appeared, she could not wholly conceal the discomposure she has felt from some unexpected incident, which has more or less disconcerted the projected arrangement of her feast. Such things may be common among those who live without God in the world; but they should be carefully avoided by those who make a profession, that whether they eat or drink, they do all for his glory. Often, we cannot avoid the thought—"this dish, unnecessary in itself, or unnecessarily expensive, might have been well spared, and the money given to the poor;" for there is not a day, in which some of the dear

people

people of God do not find a difficulty in providing bread for their children.

Perhaps there is no one circumſtance in the hiſtory of our Saviour ſo little laid to heart, ſo generally overlooked, by thoſe who acknowledge him as their Maſter and their Lord, as that ſtate of poverty to which he ſubmitted while upon earth. He had no home, he had not a piece of ſilver to pay the tribute-money: He was hungry when he went to the fig-tree: And when he ſat, like a weary, obſcure traveller, by the well-ſide, he was thirſty; he aſked for a little water, and ſeemed upon the point of being refuſed. He wrought no miracle ſolely for his own relief; but he felt for the neceſſitous, and miraculouſly fed them by thouſands; not with dainties, which would have been equally eaſy to him, but finding a few loaves and fiſhes amongſt them, he ſatisfied their wants without changing their diet. Yea, after his reſurrection, when he had taken poſſeſſion of all power and authority both in heaven and in earth, he condeſcended to dine with his diſciples upon broiled fiſh and bread, which he likewiſe provided for them. Alas! the rich followers of this poor Saviour have more reaſon to be aſhamed of their gorgeous apparel, their fine houſes, their elegant furniture, and their ſplendid entertainments, than to value themſelves upon ſuch trifles! They are unavoidable appendages to perſons in ſome ſituations; but, I believe, they who have drank deeply into our Lord's ſpirit, account them rather burdens than benefits.

I know ſeveral perſons, whoſe ability to do much more in this way, if they pleaſed, than they do, is not diſputed; and whoſe acknowledged benevolence and bounty ſecure them from the ſuſpicion of being reſtrained by covetouſneſs. I have often wiſhed that a number of theſe would form themſelves into a ſociety, for the expreſs and avowed purpoſe of diſcountenancing, by their example and influence, that ſinful, ſhameful conformity to the world, which ſpreads like a gangrene, is the reproach of the Goſpel, and threatens the utter extinction of vital religion in multitudes who profeſs it.

But this religious feaſting is peculiarly ſcandalous and abominable, when it is celebrated on the Lord's day. Some profeſſors are not aſhamed to ſay, they are ſo taken up with buſineſs through the courſe of the week, that they have no other day in which they can ſee their friends. But, my dear reader, if you are a man of buſineſs, and fear the Lord, I hope you ſpeak very different language. I hope you can ſay, "I am indeed neceſſarily and cloſely engaged in buſineſs for the ſix

days; but I bleſs God for the gracious appointment of a day of reſt, which ſets me free for one day, at leaſt, from the ſnares and cares of the world, gives me an opportunity of recruiting my ſpiritual ſtrength by private and public attendance upon the Lord, and affords me a little time to attend to the ſtate of my children and ſervants. I love my friends; but if my buſineſs will not permit me to ſee them at other times, it is better for me not to ſee them at all, than to be interrupted in the improvement of my privileges on the Lord's day."

But they, who then chuſe to meet in troops, and feed themſelves without fear, will ſtill have ſomething to plead. They are all profeſſors, they do not viſit the people of the world, nor receive viſits from them—They manage ſo as to hear two good Goſpel ſermons in the day, and perhaps have a hymn and a prayer after dinner into the bargain—Though they go well filled to the evening worſhip, they are far from being intoxicated. Will they ſay, Is there any harm in this? Aſk their ſervants, for whom they are reſponſible, and who have as good a right as themſelves to worſhip the Lord on his own day. But the poor ſervants are perhaps more haraſſed and fatigued on the Lord's day than on any other day of the week. If they ſtill ſay, "What harm?" let me only appeal to your own conſciences: Is this "to eat and drink to the glory of God?" If you can perſuade yourſelves to think ſo, I pity you, but know not what anſwer to return. OMICRON.

11th April 1795.

REFLECTIONS ON PRAYER.

"*If we aſk any thing according to his will, he heareth us.*"
1 John, v. 14.

GOD's will is his counſel, or purpoſe, which contains all that he intends to do for his people. No prayer will ever be anſwered that is contrary to this rule of God's deſigns, becauſe they are ſo framed, that nothing can poſſibly be more wiſe, more for the glory of God, or more for the good of his people: It is, therefore, not for our intereſt that we ſhould be heard, if our prayers differ from his deſigns.

Hence it is manifeſt, that our great concern ſhould be, to pray in ſuch a manner, that our petitions may not oppoſe the purpoſes of God. This cannot be done but by the influence of the Spirit of God; for, "as no one knoweth the things of a man, but the ſpirit of a man that is in him; ſo the things of God knoweth no one but the Spirit of God." It is this agent only, that

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can teach us to make interceſſion according to the will of God; and, conſequently, to pray ſo as to obtain what we aſk of God. It is not reaſonable to ſuppoſe, that God is moved to act from any thing out of himſelf; for, as all his deſigns are formed for the beſt, and in infinite wiſdom and goodneſs, it is proper that his "counſel ſhould ſtand, and that he ſhould do all his pleaſure, both in heaven and on earth;" and improper that he ſhould be prevailed on to do otherwiſe by our repeated and earneſt ſupplications; for that would be to ſuppoſe, that he had not formed his deſigns in perfect wiſdom and goodneſs, which ſuppoſition muſt be groundleſs and falſe. There can be no doubt, that good men may, and often do, pray earneſtly and ſincerely for things that God never intends to give them. As great a man of God as ever lived, did ſo. Moſes frequently beſought God to let him go over Jordan with the Iſraelites, which God never intended he ſhould do; but the good man was ſo importunate, that God ſilenced him by commanding him to ſay no more to him of that matter.

When a good man prays thus differently from the mind of God, he may be ſaid, in Saul's words, "to pray with his underſtanding, but not with the ſpirit of God." His underſtanding may conceive his petitions to be proper and pious, and his affections may unite ſo with his mind, that his ſupplications may be very zealous and fervent, and communicate pleaſure in the exerciſe; and yet he may not pray with the ſpirit of God, nor have his requeſts granted; his prayers may return to his own boſom, and do his ſoul good, but be of little uſe to any other. Such ſeems to be Samuel's concern for Saul, whom the Lord had rejected; and ſuch was David's prayers and faſting for the life of his child, which the Lord had mortally ſmitten.

Such prayers are of uſe to habituate our ſouls to the exerciſe of prayer, and to ſtir up holy breathings and Chriſtian affections in our hearts; but they are not what the Apoſtle terms the "effectual, fervent prayers of the righteous, which avail much." They appear to have in them the human partialities of our weak nature, more than the pure, noble, and elevated views and principles of a Chriſtian, when praying with the ſpirit of God, and with the underſtanding alſo.

When a Chriſtian prays with the Spirit, his requeſts will be drawn, as it were, from the volume of God's deſigns, and an anſwer will follow in God's time. There will be a certain conſciouſneſs in the ſoul that God hears us, and that we are indulged with a ſpiritual familiarity with God and an union with

with his will; ſo that we ſhall leave a throne of grace under a comfortable perſuaſion that we ſhall have anſwer to our prayers.

We pray according to the will of God, when we pray according to the Scriptures, which were indited by the Spirit of God; therefore the petitionary part of the word of God ſhould be laid up in our minds, and made uſe of in all our approaches to God; for then we make uſe of God's own directory in ſpeaking to him, and may well hope that he will hear us. Thus David often aſks God for bleſſings "according to his word," and deſires God "to remember the word on which he had cauſed him to hope." There is no need for us to deſire a more extenſive rule for our petitions than God's word; for it contains requeſts for every ſituation that it is poſſible for a good man to be in, as he travels through this wilderneſs.

"This is the will of God, even our ſanctification." From hence we may be aſſured, that all our prayers for more piety and purity, are according to the will of God, and conſequently will be granted. It is the will and deſign of God, that his people ſhall perſevere in well doing, and enjoy all that he has promiſed them. It is his will, alſo, that He ſhall be inquired of by them, as the means of accompliſhing his deſigns for their good. From hence it is plain, that it is the will of God that we ſhould uſe prayer, and that we ſhould pray for the fulfilment of his gracious deſigns towards us; and in the uſe of theſe means we are aſſured that the end will be accompliſhed: But in matters of a temporal nature, about which God has not manifeſted his will, we muſt pray only conditionally, and with due ſubmiſſion to God; for the event only can declare whether what we aſk be agreeable unto him or not.

Our heavenly Father is not like a weak, earthly parent, who may be moved by the tears and entreaties of his children to grant them what he fears may be for their hurt; but he often ſuffers his wayward children to pray, fret, and cry; ſometimes to curſe the day of their birth, as did Job; or to arraign his wiſdom, and ſuſpect his love, as did Jacob and Moſes; and yet he does not alter his proceedings towards them, nor depart from the fixed line of his conduct. He has condeſcended to tell us why he ſo deals with thoſe he loves; viz. "I know the thoughts which I think towards you, thoughts of good and not of evil, to give you an expected end." He takes pleaſure in his gracious deſigns towards his people, and is purſuing his plans of love, even when his people are tempted to think he has forgotten to be gracious, and hath in anger ſhut up the

bowels of his compaſſion towards them. God does not ſee it needful to explain his dealings now, but leaves it to our faith to truſt him in the dark, yea, to truſt in him though he ſhould ſlay us; and in the light of heaven, he will ſhow us that he hath done all things well, and that all have worked together for our good. Then we ſhall acknowledge that it was good for us to be afflicted, and that it would not have been ſo good for us, if we had not been afflicted. From hence it follows, that if through weakneſs we cry to be delivered from any trial which we ſee threatening us, we may be praying againſt our own intereſt. Our principal duty, in ſuch caſes, is to pray for ſtrength according to our day, and plead God's promiſe to be with us in trouble; for we ſhould be more ſolicitous to have God's preſence with us, than to be delivered from the trial.

Some have inquired, in what manner they ſhould pray for the ſalvation of their children and friends? That is, Whether they ſhould pray abſolutely, or with ſubmiſſion to the will of God?—In my opinion, we ſhould pray abſolutely; or, as we pray for own ſalvation. It is not to be ſuppoſed, that the Lord would have a man pray in this manner, viz. "Lord, ſave me from hell, if it be thy heavenly will;" for this implieth its contrary, viz. "If it be not thy heavenly will to ſave me, I ſubmit to be damned." No man is required to have any ſuch ſubmiſſion to God; and as ſuch words would ſound harſh reſpecting ourſelves, ſo would they reſpecting our children or friends; therefore we have neither precept nor example to countenance it in the holy Scriptures. On the contrary, Abraham prayed abſolutely for his ſon Iſhmael: "O that Iſhmael might live before thee!" So Paul for his friend Oneſiphorus: "The Lord give mercy to the houſe of Oneſiphorus; the Lord grant unto him that he may find mercy of the Lord in that day." In ſuch ſpiritual things, about which God has not declared himſelf, the importance of the bleſſing ſhould induce us to pray abſolutely; not ſuppoſing that we ſhall prevail with God to change his will towards the perſons we intercede for, but in hope that our prayers and pious endeavours may be an appointed mean by which God has ordained to ſave them. In this view St. Paul preſſes the duty on believing men and women in the Corinthian church, who had unbelieving wives or huſbands: "How knoweſt thou, O wife, whether thou ſhalt ſave thy huſband? or how knoweſt thou, O huſband, whether thou ſhalt ſave thy wife?" PROBUS.

EXTRACT of a Letter from the late Rev. JAMES TURNER, *Paſtor of the Baptiſt Church in Cannon-ſtreet, Birmingham, to the late Rev.* JOHN RYLAND, *ſen. Paſtor of the Baptiſt Church in College-lane, Northampton. Dated the 29th of July* 1765.

"A PROVIDENCE, equally remarkable and awful, hath lately happened amongſt us: One of our members has been violently perſecuted by her huſband for eight or nine years together; and he has not only kept her from meeting, but has beat and abuſed her moſt abominably, and has often threatened to kill her, and once had like to have poiſoned her; but the ſnare was broken, and ſhe eſcaped. They lived about three miles out of town, but he has often ſworn he would come and pull me out of the houſe, and I know not what miſchief he would do me beſides.

"Some time ſince, ſhe was taken very ill, and he condeſcended to have me come and viſit her; and not only ſo, but came to fetch me himſelf; and I went, and prayed with her, and he kneeled with us, and ſeemed ſorrowful that he had uſed her in ſuch a manner, and promiſed to let her have her liberty for the future, &c. But behold! ſhe no ſooner recovered, than his ugly ſpirit returned! But how will you bear to hear the reſt?—About five or ſix weeks ago, he was killed by his waggon! In his dying moments he begged of his wife to pray for him, and gave her all he had."

ANECDOTES.

Serious Reflection in the Moment of Folly.

[AN EXTRACT.]

"A SOCIETY of gentlemen, moſt of them poſſeſſed of a liberal education and poliſhed manners, but who unhappily had been ſeduced from a belief in the ſacred Scriptures, uſed to aſſemble alternately in each others' houſes, on the banks of the Tweed, for the purpoſe of ridiculing Revelation, and hardening one another in their infidelity. At laſt, they unanimouſly formed a reſolution ſolemnly to burn the Bible; and ſo to be troubled no more with a book which was ſo hoſtile to their principles, and diſquieting to their conſciences. The day fixed upon came; a large fire was prepared; a Bible was laid upon the table, and a flowing bowl ſtood ready to drink its dirge. For the execution of their plan, they fixed

upon a young gentleman of high birth, brilliant vivacity, and elegance of manners, but whoſe name is concealed, from a regard to his honourable and truly worthy family. He undertook the taſk; and, after a few enlivening glaſſes, amidſt the applauſes of his jovial compeers, he approached the table, took up the Bible, and was walking reſolutely forward to put it in the fire; but, happening to give it a look, all at once he was ſeized with trembling, paleneſs overſpread his countenance, and his whole frame ſeemed convulſed: He returned to the table, and laying down the Bible, ſaid, with a ſtrong aſſeveration, 'We will not burn *that book*, till we get a *better*.' But—

'Men may *live* fools, but fools they cannot *die*!' YOUNG.

For this ſame gay and lively young gentleman came to die, and on his death-bed obtained ſincere repentance, deriving unſhaken hopes of forgiveneſs, and of future bleſſedneſs, from that book he was once going to burn.

"This anecdote the writer had from ſeveral miniſters, who attended him during his laſt moments."

IOTA.

The Royal Calviniſt reproves the Error of an Arminian Prelate.

BISHOP Burnet, the Arminian prelate, affected to wonder how a perſon of King William's piety and good ſenſe could ſo rootedly believe the doctrine of *predeſtination*.

The Royal Calviniſt replied, "Did I not believe predeſtination, I could not believe a Providence: For it would be moſt abſurd to ſuppoſe that a Being of infinite wiſdom would act without a plan!—For which plan, predeſtination is only another name."

LINES

On the Tomb-ſtone of Miſs ANNE STEELE, *Broughton, Hants, Author of Poems under the Signature of Theodoſia.*

SILENT the lyre, and dumb the tuneful tongue
That ſung on earth her great Redeemer's praiſe;
But now in heav'n ſhe joins th' angelic ſong,
In more harmonious, more exalted lays!

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SELECT SENTENCES.

IT will coſt ſomething to *be* religious;—it will coſt more *not* to be ſo.—*J. Maſon.*

Prayer is the better half of a miniſter's whole work; and that which makes the other half lively and effectual.—*Archbiſhop Leighton.*

Pride is the moſt dangerous of all ſins: Other temptations are about *evil*; this is converſant about *good*.—*Biſhop Hall.*

None are ſo *bad* believers, as they who think they have *always* believed.—*Biſhop Reynolds.*

Religion and ſcience are objects of different faculties; ſcience the object of natural reaſon, religious truth of faith; which, like the natural faculties, is a diſtinct gift of God.—*Biſhop Horſley's Charge.*

Parents and maſters, let your children and ſervants read in your lives the life and power of godlineſs, *the practice of piety*; not lying in your windows or corners of your houſes, and confined within the claſp of the book, bearing that, or any ſuch like titles, but ſhining in your lives.—*Archbiſhop Leighton.*

The croſs, on which Chriſt was extended, points in the length of it to heaven and earth, reconciling them together; and in the breadth of it to former and following ages, as being equally ſalvation to both.—*Ibid.*

Humility is the preſerver of graces: Sometimes it ſeems to wrong them, by hiding them; but indeed it is their ſafety. Hezekiah, by a vain ſhowing of his treaſures, forfeited them all.—*Ibid.*

The growth of a believer is not like a muſhroom, but like an oak, which increaſes ſlowly indeed, but ſurely. Many ſuns, ſhowers, and froſts paſs upon it before it comes to perfection; and in winter, when it ſeems dead, it is gathering ſtrength at the root.—*Newton's Cardiphonia.*

The more believers love God, the more they will love one another: As lines (the *radii* of a circle), the nearer they are to the centre, the nearer they are to one another.—*Charnock.*

RELIGIOUS INTELLIGENCE.

The United Prayers of the Churches, for the univerſal Spread of the Knowledge and Glory of Chriſt.

OUR Magazine for laſt February announced, that the Preſbyterian Synod, which met at New York in October 1794, had agreed to recommend it to their reſpective congregations to meet four times in the year, for the expreſs purpoſe of praying for a revival of the work of God, and the haſtening of the latter day glory. Perhaps it may not be unacceptable to our readers, if we lay before them an account of the attention, which has, at times, for half a century paſt, been paid to theſe objects by many eminent ſervants of Chriſt.

In October 1744, a number of miniſters in Scotland, taking into conſideration the ſtate both of the church of God in particular, and of the world in general, were of opinion that Providence did at that time loudly call on all ſuch as were concerned for the welfare of Sion, to unite in extraordinary applications to the Lord by prayer, requeſting that he would appear in his glory, that he would favour his church with an abundant effuſion of his holy Spirit, and bleſs all the nations of the earth with the unſpeakable benefits of the Redeemer's kingdom. Having firſt prayed for divine direction, they determined on the following as a plan, to which they would conform for the two years then next enſuing, namely, to ſet apart ſome time on Saturday evening and Sabbath morning every week, according as other duties would allow to each one reſpectively; and more ſolemnly, the firſt Tueſday of each quarter (beginning with the firſt Tueſday in the following month of November), either the whole day, or ſome part thereof, as circumſtances might admit: The time to be ſpent either in private praying ſocieties, or in public meetings, or in private, as might be found moſt practicable and convenient. It was alſo agreed to invite others, by perſonal converſation, or private correſpondence, to unite with them in this buſineſs. And this was attended with ſuch ſucceſs, that great numbers in Scotland and England, and ſome in North America, very readily united in the propoſal.

A little before the expiration of the two years firſt agreed on, a number of miniſters in Scotland reſolved to print a memorial, and ſend it abroad to their brethren in various parts, requeſting their concurrence, and their endeavours to promote this method of united prayer. This memorial was dated Auguſt 26, 1746, and contained, 1. A brief account of what had been done in Scotland: 2. A declaration that promiſes of concurrence were not to be conſidered as ſtrictly binding to the particular days propoſed, whether *convenient or not*; but to be underſtood in ſome degree of latitude: 3. A propoſal to miniſters to write and preach in favour of the concert: 4. A deſire that the concert might be extended to miniſters and people of all denominations: 5. The reaſons of publiſhing the memorial: 6. A propoſal for extending the time to ſeven years; expreſſing, nevertheleſs, an allowance of promiſes of concurrence, even for any ſhorter term: And, 7. Some arguments againſt diſcontinuing the concert. Near five hundred copies of the memorial were ſent into New England, and widely diſperſed amongſt miniſters of different denominations.

The diſtribution of the memorial in America made a great impreſſion on the minds of many. It was followed, in January 1747, by the publication of an excellent little treatiſe, written by the late Preſident Edwards, under the title of "An humble Attempt to promote explicit Agreement and viſible Union of God's People, in extraordinary Prayer, for the Revival of Religion, and the Advancement of Chriſt's Kingdom on Earth, purſuant to Scripture Promiſes and Prophecies concerning the laſt Time." The firſt part of this treatiſe contains an account of what had been done in Great Britain in this matter, and a copy of the memorial ſent from Scotland. The ſecond part contains a variety of motives to compliance with what is propoſed in the memorial; and theſe are

urged

urged with the becoming zeal of a man perfectly convinced of the importance of what he advances. He particularly offers to our consideration — 1. That it is certain that many things which are spoken in Scripture concerning a glorious time of the church's enlargement and prosperity in the latter days, have never yet been fulfilled: 2. That the time when these things shall have their accomplishment must be unspeakably happy and glorious: 3. That Christ prayed and laboured, and suffered much with a view to the glory and happiness of that day: 4. That the whole creation is, in some sense, groaning and travailing for the manifestation of that glorious felicity: 5. That the word of God is full of precepts, encouragements, and examples, tending to excite the people of God to be much in prayer for this mercy: 6. That the particular dispensations of divine Providence then taking place, did also excite to the same duty: And, 7. That it would be beautiful and of good tendency for multitudes of Christians, in various parts of the world, *by explicit agreement*, to unite in such prayers as the memorial proposes. In the third part the worthy author proceeds to show that the proposed concert is neither superstitious, whimsical, nor pharisaical; and then takes a view of sundry passages in the book of Revelations, namely, the slaying of the witnesses, the fall of Antichrist, and the pouring out of the sixth vial. He then observes, that such concerts for united prayer were not new in the church of God; and concludes with an earnest invitation to compliance with the proposal. This work was accompanied with a preface, signed by the following ministers of Boston in New England; Joseph Sewal, Thomas Prince, John Webb, Thomas Foxcroft, Joshua Gee. The name of the author would probably recommend it to some; but the importance of the subject, and the manner in which it was treated, would recommend it to *many*. We have no doubt, that, in a great measure, this valuable performance had, for a considerable time, its desired effect. But the political discontents which afterwards arose in that country, and the long and bloody war which is still fresh in every one's recollection, spread their awful devastations over the American churches, and proved greatly detrimental to every kind of social worship. Blessed be the great Head of the Church, that, within these few years past, they have been favoured with sundry pleasing and remarkable revivals of religion, and that things now wear a favourable aspect.

In the year 1784, at an association of divers Baptist churches held at Nottingham, in Great Britain, it was resolved to establish, throughout the association, a meeting of prayer, for the general revival and spread of religion. This was to be observed by all the churches on the first Monday evening in every calendar month.

In the summer of the year 1786, another association of Baptist churches, held at Aulcester in the county of Warwick, adopted the same resolution. And many other churches also, both of the Baptist and Pædo-baptist denominations, in different counties, adopted it; and we believe the practice is still followed by many.

About the beginning of May, in the year 1789, a cheap edition of President Edwards's Treatise before mentioned was published in England, with an additional short preface, signed John Sutcliff. This republication took place in consequence of the plan which had been adopted, and with a view to render the practice of it more extensive amongst Christians in general.

Of late the concern for spreading the knowledge of the Gospel has become more general in Great Britain. Meetings of ministers and other persons, of different persuasions, have been held in divers places, to concert plans, not only of united prayer, but also of promoting subscriptions for the purpose of distributing small religious tracts amongst the lower classes of people, for instructing the children of the poor, and for promoting and forwarding the sending of Missionaries to preach Christ amongst the heathen. Some of these plans are already, through the blessing of the Lord, brought to some degree of maturity; others seem yet in embryo; but we have hopes from them all.

In the course of the last year, 1794, a number of ministers held a meeting at Lebanon, in the United States of America, for the purpose of concerting measures for carrying forward the interests of the Redeemer's kingdom. After

prayer,

prayer, they took into conſideration the importance of the matters contained in Preſident Edwards's Humble Attempt, and agreed to unite their exertions in endeavouring to carry the objects of the memorial, which he recommends, into full and permanent effect. For the better promotion of the plan contained in the memorial, it was propoſed, that the miniſters and churches of every Chriſtian denomination ſhould be invited to maintain public prayer and praiſe, accompanied with ſuitable inſtruction from God's holy word, on the firſt Tueſday in each quarter of the year; beginning on the firſt Tueſday in January 1795, at two o'clock in the afternoon, if the plan of concert ſhould then be ripe for a beginning; and ſo continuing from quarter to quarter, and from year to year, until, through the good Providence of God, the bleſſings prayed for ſhould be obtained; or until it ſhould appear to the general body of miniſters and churches thus acting in concert, that there are good and ſufficient reaſons for diſcontinuing the ſame.—It was alſo agreed, that as ſoon as a number of reſpectable ſignatures, ſufficient to give ſome weight to the propoſal, ſhould be obtained, it ſhould be printed in a circular letter, with the ſubſcribers' names, and diſperſed abroad. The Rev. Meſſrs. Walter King and David Auſtin were appointed agents for the intereſts of the concert, and the following Reverend Gentlemen were nominated as a Committee of Correſpondence to receive advice, and tranſmit the ſame to the agents; namely, Samuel Spring, of Newburyport; Dr. Stillman, at Boſton; Jedidiah Morſe, at Charleſton; Stephen Gano, at Providence; Dr. Hopkins, at Newport; Maſſe Shepherd, at Little Compton; Samuel Auſtin, of Worceſter; Walter King, of Norwich; Timothy Stone, of Goſhen; Nathan Strong, of Hartford; Dr. Weſt, of Stockbridge; Dr. Edwards, of Newhaven; Dr. Lewis, of Greenwich; Dr. Rogers, of New York; Dr. Levingſton, of ditto; Mr. Foſter, of ditto; Mr. Pilmore, of ditto; Mr. Auſtin, of E. Town; Dr. Green, of Philadelphia; Dr. Davidſon, of Carliſle; William Graham, of Lexington; Dr. Keith, of Charleſton; Thomas Reeſe, of Salem; and Silas Gilderſleve, of Midway.

The propoſed circular letter was printed and diſperſed in the month of September laſt, dated at Norwich in Connecticut, and ſigned by the before-mentioned agents. This letter begins with a reference to the memorial received from Scotland in 1746, and to the conſequent publication by Preſident Edwards. It contains next, a ſelection of arguments taken from that treatiſe, in favour of the propoſed concert; and then proceeds to give a ſketch of the proceedings at the meeting held in Lebanon, in very nearly the ſame form in which we have ſtated them in this article. To this ſketch are added, two extracts; one from the preface to the original edition of the work, and the other from Mr. Sutcliff's preface to the edition publiſhed in England. The plan thus generally ſtated is accompanied with the ſignatures of the following miniſters: Timothy Stone, Goſhen; Zebulun Ely, Lebanon; Levi Hart, Preſton, and one of the corporation of Yale College; Samuel Nott, Franklin; Walter King, Chelſea; John Gurley, Exeter; David Auſtin, E. Town; Joſeph Strong, Norwich; James Coggiwell, D. D. Windham; Joſiah Whitney, Brooklyn, one of the corporation of Yale College; Andrew Lee, Liſbon; Nathaniel Emmons, Franklin; Stephen Gano, Providence; Maſſe Shepherd, Little Compton; Peter Ph. Roots, ditto; David Avery, Wrentham; Thomas Andros, ditto; Calvin Chaddock, ditto; Herman Daggett, Southampton; Solomon Morgan, Canterbury; Iſaac Backus, Middleborough; Jonathan Wilder, Attleborough; and Joſeph Snow, Providence. This general ſtatement and recommendation of the buſineſs is followed by a particular requeſt to thoſe miniſters to whom the letter was ſent, that they would add their ſignatures, and procure the names of ſuch other miniſters of Chriſt in their reſpective neighbourhoods as might be likely to favour the plan. The anſwers to this circular letter were to be communicated to the Committee of Correſpondence: And the agents gave an intimation, that, when this ſhould be done, they intended to forward another letter, accompanied with an invitation to the different miniſters, and their reſpective churches, permanently to adopt the plan of concert; all which, they expreſs a hope, might be accompliſhed by the firſt Tueſday in January, or, at furtheſt, by the firſt Tueſday in April, 1795.

This

This letter met with an extenſive reception; and many anſwers expreſſive of hearty concurrence were received, not only from individuals, but alſo from aſſociated bodies of miniſters of various denominations: Dr. Weſt, of Stockbridge; Dr. Greene, of Philadelphia; Mr. Etwine, Biſhop of the Moravian church; Meſſrs. Jacob Bruſh, William Phœbus, and Laurence M'Combs, miniſters of the Methodiſt Epiſcopal Church in New York, and Brooklyn; Dr. Robbins, of Plymouth; Mr. Jedidiah Morſe, of Charleſton; Mr. L. Weld, of Hampton; and Mr. Joſeph Lyman, of Hatfield; all expreſs in their anſwers, not only their entire approbation of the plan, but an earneſt deſire that it may become more extenſive. And beſides theſe, many of the congregational and Baptiſt miniſters ſignified *verbally* their approbation and concurrence in the plan.

We might have given extracts from many of the letters to the Committee of Correſpondence; but, as that would have interfered too much with the other departments of our work, we muſt content ourſelves with ſubjoining a few only, from the minutes of the proceedings of aſſociated bodies, who approve and recommend the deſign.

North Aſſociation of Hartford County; Theodore Hinſdale, Moderator.

"The Aſſociation of Hartford County, north diſtrict, contemplate with much pleaſure every meaſure which ſeems calculated to advance the intereſt and cauſe of the Redeemer's kingdom; and, being ſenſible of the importance and happy influence of the duty of prayer, on the Chriſtian life, and the whole of religion, would wiſh to contribute their aſſiſtance, in a regular and authoriſed manner, to the propoſal for a general concert of prayer of all denominations of God's people in this day. We wiſh our brethren, in the reſpective aſſociations in this State, to take up the matter, and act upon it, ſo far as to refer it to the *General* Aſſociation of this State; and, by their commiſſioners, to the General Aſſembly of the Preſbyterian Church in America; and to the Convention of Clergy in the Commonwealth of Maſſachuſetts, by the correſpondence lately eſtabliſhed between them, and the General Aſſociation and General Aſſembly. And alſo to correſpond with the conſtituted authorities of other denominations of Chriſtians; that prayers may unitedly aſcend to the throne of grace from all the United States of America."

Preſbytery of New York.—Metuchin, Oct. 16, 1794.

"A circular letter, requeſting the aid and recommendation of the miniſters of Chriſt to a plan of general concert in prayer throughout the churches of Chriſt of all denominations in the United States, being introduced and read, it was

"Reſolved, That the Preſbytery do approve of a public concert in prayer for the advancement of Chriſt's kingdom, and will cordially unite with any miniſters and private Chriſtians, in recommending and adopting a plan for this purpoſe."

Synod of New York and New Jerſey.—New York, Oct. 24, 1794.

"Reſolved, That the Synod do moſt cordially approve of a general union and concert in prayer, for the general revival of religion, and the advancement of the Redeemer's kingdom in the world; and do moſt heartily recommend the ſame to all the churches under their care.

"Reſolved, That the Synod do recommend, that the churches under their care obſerve, for that purpoſe, the afternoon of every firſt Tueſday in the four quarters of the year; and that this begin on the firſt Tueſday of January next, at two o'clock in the afternoon."

The Synod alſo appointed, that, on the firſt Tueſday of January next, a faſt be held, as the Dutch reformed church had alſo done.

Northern Association of Ministers in Hartford County.
Hatfield, Nov. 4, 1794.

"Mr. Lyman laid before the Association a circular letter containing a plan of concert for extraordinary prayer for the revival of religion, &c. which was taken into consideration.

"Voted, to patronise and encourage the proposed concert for prayer, with this reserve.—that the churches severally for themselves judge of the expediency of continuing or discontinuing it."

In the beginning of last December, the second circular letter was printed and distributed; which chiefly consists of the foregoing and other extracts.

In the conclusion of this letter, the agents, Mr. King and Mr. Austin, express a hope, that they "will not be thought to transgress the bounds of modesty or of duty, if, in return for the attention paid to the first circular letter, they, in the name of all interested in its success, should make suitable expressions of acknowledgment for the favourable manner in which the invitation hath been received; praying that the attention expressed may be but a prelude to a firm, unshaken, and successful perseverance in the exercise of that Christian duty which they thought proper to recommend: Hoping and trusting, also, that many thousands yet unborn, shall arise and call those blessed, who dared, in this day of degeneracy, to lend an aiding hand to the struggling cause of piety and religion; praying also, that such, with many yet to unite in this pious attempt, may live to see all the abodes of Sion illuminated by the sacrifices of prayer, arising from the altar of holy incense, which they have been instrumental in rearing unto God. And, in a word, they have only to say, that from the encouragement received from many quarters, not expressed in this letter, there is reason to hope that the united concert of *praying thousands* will begin, as proposed, on the first Tuesday of January 1795; and be fervently and persevering maintained, to the glory of God, the peace and comfort of all united, and the salvation of many souls."

In respect to the order, or method of service, they intimate, that it has been generally thought it should be much the same as is usually maintained, in the respective churches or congregations, in the afternoon of the Lord's-day.

And finally, having mentioned the joy and satisfaction they would feel, should all the ministers and churches of our Lord Jesus Christ become united in the proposed concert, they commit and submit the whole concern to the direction and blessing of *Him*, who is infinite in wisdom, and head over all things to the church.

May God smile on this undertaking! and dispose the minds of all serious persons, throughout the world, to adopt such a laudable practice!

OBITUARY.

Remarkable Change in the Views and Experience of Zilpah Mitchel, who died at Brighton, on Sunday Morning, Feb. 8, 1795, in the 22d Year of her Age.

[In a Letter from the Minister who attended her during her Illness.]

IT pleased God to afflict this young woman with a fever, which has lately prevailed very much in this neighbourhood. After she had been ill about a fortnight, she was persuaded by a relation, with whom she lived in the capacity of a servant, to send for me to pray by her. I went, and found her in a state of darkness, very ignorant of the Scriptures, having never been taught to read. Her life and conversation had been vain and trifling: She had often mocked at the very mention of the names of serious people;

ple; and, like moſt of thoſe who live without God in the world, ſhe had addicted herſelf to ſinful courſes and wicked companions. She had, indeed, attended at the Counteſs of Huntingdon's chapel a few times, but without any good effect---the Lord's time not being then come. Perceiving the condition ſhe was in, I read the 15th chapter of St. Luke, and expounded it in a plain and familiar way. I ſpoke much of the evil of ſin, and the awful conſequences of dying in ſuch a ſtate. I adviſed her as a poor ſinner to go to Jeſus Chriſt, in the ſame way as the prodigal did, and acknowledge her ſin, often repeating, "Who knows but the ſame kind Father of Mercies may pardon your iniquities? How encouraging to reflect upon that paſſage, *Chriſt Jeſus came into the world to ſame ſinners!*" After this I went to prayer, and found my heart very much enlarged, and entreated the Lord to manifeſt his power, and ſave her ſoul. She ſeemed to be much affected, confeſſed herſelf to be that ſinner deſcribed in the parable I explained, and often cried out, "*Can there be mercy for me?*" I told her that Jeſus Chriſt was able to ſave all that come to God by him; and that they who come to him, he will in no wiſe caſt out. "But," ſaid ſhe, "*I know not how to pray!*" I adviſed her to aſk the Lord to teach her, and to uſe the language of the Prodigal, "I have ſinned againſt heaven, and in thy ſight, and am not worthy to be called thy child!" and then I left her for that time.

The next morning ſhe ſent for me again; when I found, by her relation, that ſhe had been engaged in prayer moſt part of the night, often exclaiming, "I have ſinned! I am that poor prodigal! Have mercy upon me, and forgive my ſins, O Lord! thou Saviour of ſinners!"

Having entered the room, I aſked her how ſhe felt her mind? She replied with tears, "I have been praying as you adviſed me, but I am afraid God will not anſwer my prayers." I ſaid, "God has promiſed to hear the prayers of all his people, and that he will not deſpiſe the ſighing of a broken and contrite heart." She then cried, "I know I am a ſinner, *a very great ſinner!* My ſins wound me very much." I told her there was no cure for the wounds of ſin, except the blood of Jeſus Chriſt; and that *his blood cleanſeth from* ALL *ſin.* "I believe," ſaid ſhe, "he is *able*, but I am afraid he is *not willing* to ſave ſuch a wretch as I am. I have, however, no hope to be ſaved, but through Jeſus." I then read the 71ſt Pſalm, part of which I expounded: This was made a great bleſſing to her, for ſhe often repeated the 12th verſe in her prayers; "O God, be not far from me! O my God, make haſte for my help!" At other times ſhe would repeat the 2d verſe, "Deliver me in thy righteouſneſs, and cauſe me to eſcape! Incline thine ear unto me, and ſave me."

During her illneſs, ſhe frequently prayed to the Lord for patience to endure her pains. On being aſked by her friends, whether ſhe wiſhed to live or die, ſhe replied, "*Die*, if it pleaſe the Lord! I can freely give up all! I am afraid, if I live, I ſhall commit more ſin againſt my dear Saviour." When her mother, who lived about ten miles diſtant, came to ſee her, and ſaid, "Daughter, I am glad you have found ſuch kind friends in your illneſs," (meaning her couſins;) ſhe replied, "Yes, mother, they have been good friends to me, and I am thankful for their kindneſs: But that is not all; they have ſent for a Miniſter to pray for me, and he has recommended me to a friend in heaven, the *Lord Jeſus Chriſt*, who is the Saviour of ſinners: *He* is my *beſt friend*—the very beſt friend I ever found in my life!"

From the firſt time I viſited her, ſhe prayed almoſt continually night and day; and ſo impreſſed was her mind with the important concerns of

her ſoul, that, if *ſhe fell aſleep*, ſhe would be praying in her dream for mercy as a poor *ſinner*, for Jeſu's ſake! When ſhe grew very weak, and was not able to talk, ſhe deſired that I might be ſent for, believing God would hear my prayers on her behalf. On the Friday morning before ſhe died, ſhe ſaid to her relation, "The Lord hath been with me indeed, and bleſſed me, and viſited me with his ſalvation: I am going to heaven ſoon, and I hope you will follow me!" She now began to get weaker and weaker, and lingered without much ſpeaking, till Sabbath-day morning, when ſhe ſaid, "My dear Lord Jeſus, come and releaſe me!" and ſoon after ſhe tranquilly expired, leaving on ſerious minds a pleaſing hope, that "when Chriſt, who is our life, ſhall appear, ſhe alſo will appear with him in glory!"

Brighton, Feb. 20, 1795.

Pleaſing Account of the Converſion and Death of Sarah Butler.

[Extracted from a Letter written by her Paſtor.]

IF you can ſpare a corner of your uſeful Miſcellany, you will oblige a ſincere friend and conſtant reader, by inſerting the following account of Sarah Butler, who died on the 25th of September 1792, of a lingering diſorder, brought on by a violent cold, which ſhe caught the preceding winter:

As her parents made no profeſſion of religion, ſhe was brought up in profound ignorance of God and his ways. Soon after the Goſpel was preached at Howden, ſhe diſcovered an inclination to hear it; and, though but a child, ſhe regularly attended, and ſeemed to be much affected with what ſhe heard. But her converſion might be aſcribed, under God, to a funeral ſermon, preached for a Mrs. Aſhley, June 26, 1789. For ſome time, ſhe went through much diſtreſs of mind, till it pleaſed God, under another diſcourſe, to ſet her ſoul at liberty. In December 1790, ſhe was admitted a member of the church at Howden, and ever after continued to give convincing proof that ſhe was a real partaker of the grace of our Lord Jeſus Chriſt.

On the 17th of Auguſt preceding her death, ſenſible that the time of her departure drew nigh, ſhe deſired me to preach her funeral ſermon from Phil. i. 23. "Having a deſire to depart, and to be with Chriſt, which is far better." As ſoon as ſhe had repeated the words, ſhe exclaimed, "I have a deſire to depart, and to be with Chriſt! I know I have: I feel an alteration in myſelf, and ſhould be glad if he would take me to himſelf, even to-night. Many tell me, they have ſeen people brought as low as I am, and raiſed up again: There is nothing impoſſible with God; but I do not think I ſhall ever be better. Neither am I offended with thoſe who ſay they think I ſhall die: I am not afraid when they mention death, for I even wiſh to die!"

From this to the time of her death, I continued very frequently to viſit her, and found her in general compoſed and happy. At one of my viſits, however, I found her rather dull and low; but after I had prayed with her, ſhe ſeemed to be much revived: "Oh!" ſaid ſhe, I hope I ſhall not be long confined in this troubleſome world! but that I ſhall be with my dear Lord. There is great pleaſure and happineſs in real religion: I know there is!" I ſaid, "You remember the time when you firſt found it ſo?" "Yes, perfectly; and, bleſſed be God! it is ſo now. I know that a real change hath paſſed on my heart!" The next day I called on her again; and after prayer, ſhe ſaid, "I hope it will not be long before the

Lord

Lord frees me from my preſent troubles: I find this body encumbered with pain and ſickneſs; but I rejoice to think that, in a little time, I ſhall be where pain and ſorrow ſhall be known no more for ever! The thoughts of death, eternity, and the world of ſpirits, ſometimes affect me; but the conſideration that Jeſus will receive me, cauſes my fear to vaniſh away!" She then ſaid, "I hope, when I am gone, you will preach from the words I mentioned to you before,—*For I have a deſire to depart, and to be with Chriſt, which is far better!*" After this, her deſires of being with Chriſt ſeemed to be much increaſed; when ſhe frequently expreſſed herſelf with rapture, "Come, ſweet Jeſus! come quickly, and receive me to thy bleſſed kingdom!" I aſked her, if ſhe could get any reſt by night?—She replied, "Very little; but I can praiſe the Lord." She continued in this comfortable frame of mind till within a few days of her death; when ſhe was reduced to ſuch a ſtate of weakneſs, that ſhe appeared to be almoſt inſenſible. She ſpoke but little, except at intervals, when ſhe expreſſed a deſire to be gone to be with Jeſus. Juſt before ſhe expired, ſhe begged to be raiſed up in bed; which being done, ſhe ſweetly breathed her laſt, without a ſigh or groan.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Commentary on the Revelation of St. John. In Two Volumes. By Bryce Johnſton, *D. D. Miniſter of the Goſpel at Holywood. Price* 10*s. Pages* 850. Cadell. 1794.

THE ſaying of a celebrated divine, more remarkable for the brilliancy of his wit, than the fervour of his piety, has been often quoted, and too often credited, viz. "That the ſtudy of the book of the Revelation either found perſons mad, or made them ſo." We ſhall be in little danger of feeling an improper bias from his deciſion, if we pay any deference to the judgment of the amiable and candid Doddridge, who thought his diſcourſes dictated by ſo bad a ſpirit, that he ſaid, "If ever any ſermons were written by the inſpiration of the devil, it was Dr. South's." But, in order to convince the deſpiſer of this part of the canon of Scripture, it is not neceſſary to have recourſe to human authority: We have in our favour the teſtimony of God himſelf: ch. i. 3. "Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein: For the time is at hand." The moſt illiterate Chriſtian, who peruſes the Revelation with a view to his ſpiritual edification, will find his labours amply rewarded. For, to uſe the words of the elegant Saurin, "The Apocalypſe, though a mortifying book to a mind greedy of knowledge and of ſcience, is very ſatisfying to a heart ſolicitous about maxims and precepts."

In

In its general ſcheme, this book may be juſtly conſidered as a prophetical hiſtory of the Church, from Chriſt's aſcenſion into heaven, till he ſhall return to judge the world in righteouſneſs. Its various conditions during the extenſive courſe of ſo many revolving years are clearly unfolded to view. And the enlightened reader, although he may not be acquainted with the particular ſyſtems of interpreters, can eaſily perceive the purity of the primitive church; its ſharp conflicts with the powers of earth and hell; the riſe, progreſs, and extenſive dominion of Antichriſt; the decline and total ruin of his powerful empire of ſuperſtition and vice; and the ſucceeding glorious ſtate of the church of Chriſt, in knowledge, holineſs, peace, and joy, during the latter days.

From theſe outlines, which are equally diſtinct in every age, the ancient believers, in reading the Apocalypſe, were warned of Antichriſt's coming, and taught to guard againſt the encroachments of a ſuperſtitious and perſecuting ſpirit. Thoſe who lived while Antichriſt appeared in his glory, were fortified againſt the reproach of the croſs, and ſupported under ſufferings for the cauſe of Chriſt: And thoſe who live under Antichriſt's decline and fall are taught to look forward with exultation to the joyful æra, when the New Jeruſalem ſhall "deſcend from heaven; when the tabernacle of God ſhall be with men, and He will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God."

While proſpects ſo exalted are preſented in this book to the pious and contemplative mind, we need not wonder that it ſhould have employed the pens of ſome of the ableſt divines, both in ancient and in modern times. The latter greatly excel the former; and the reaſon is evident: By the light of the *accompliſhment* broad day has been poured on the prediction. Of our own countrymen, who entered the liſt, ſome have been particularly renowned. *Mede's* Key to the Revelation is deſervedly applauded; and has been of great ſervice to ſucceeding commentators. *Daubuz* is very learned, and has many curious things; but he is unreaſonably prolix, and not remarkably judicious. *Biſhop Newton* is entertaining and plauſible; and is well ſuited to the ordinary claſs of readers; but a perſon who wiſhes to enter deeply into the ſtudy of the Apocalypſe, will ſoon perceive him to be ſuperficial, and that little help is actually to be derived from his labours. Indeed, if the real worth of Biſhop Newton's book be accurately ſcanned, and its claims to originality of plan, depth of thought, and novelty of matter be carefully examined; we ſhall be likely to determine, that its merit has been greatly over-rated. *Lowman*, though leſs known, is a writer of ſuperior acuteneſs and penetration; of greater accuracy, and more extenſive acquaintance with the ſacred Scriptures. Charges of unfairneſs have often been brought againſt Newton for borrowing from him, without acknowledging it: But the charge is preſſed too far; for, if the Biſhop had acknowledged his obligations to all from whom he had borrowed, the fable of the jay would be again pre-

preſented to our view. It would be injuſtice to merit, not to mention in our liſt, a writer, who, in the judgment of not a few, bears away the palm from all who have commented on this book—the learned, the pious, and laborious *Vitringa*. Many may not agree with him in ſeveral parts of his ſyſtem of interpretation; but at the ſame time, there is in his work ſo much ſolid learning, ſuch varied information, ſo great an extent of hiſtorical knowledge, both civil and eccleſiaſtical, ſuch acuteneſs of remark, and depth of inveſtigation, ſo much candour, ſo maſterly a repreſentation of theological truths, ſo much critical ſkill in the original tongues of the Old and New Teſtament, ſo thorough an acquaintance with the figurative language of Scripture, and ſo edifying an interpretation of it, that every good and impartial reader will riſe up from the ſtudy of Vitringa both wiſer and better. Thoſe of our younger brethren who are not acquainted with the book, have a feaſt awaiting them that will both nouriſh and delight their ſouls.

But, though ſo many eminent writers have preſented to the world the fruits of their labours on the words of this prophecy, this ſhould not diſcourage others; and we are happy to ſee that it has not deterred Dr. *Johnſton* from caſting his talent into the ſacred treaſury. Every reader will perceive him to be a man of conſiderable abilities, an ingenious commentator, and an orthodox divine. He has ſtudied the Revelation with great accuracy: He is well acquainted with the ſymbolical language: He has evidently thought for himſelf; and ſome of his interpretations are new.

It would occupy too much room were we to give an abſtract of his ſcheme; let it ſuffice, therefore, to obſerve, that it coincides more nearly with that of *Lowman*, than with any other.

The Doctor deſerves great praiſe for the ſoundneſs of his judgment in repreſenting the various predictions as having their accompliſhment in the affairs of the *Church*. Some commentators of note find here all the changes which have taken place in the *world*, and the mere conqueſt of one people by another. Where theſe affected the church of Chriſt, we may juſtly ſuppoſe them to have been in the view of the Spirit of God, when he dictated the contents of this ſacred book. But where they had no connexion with the church, or influence on its ſtate, why ſhould we ſeek for them in the Apocalypſe? Its deſign is not to give us the hiſtory of the world, but of the church.

The two laſt chapters are regarded by our author as deſcribing the glory of the latter days. It has been common to view them as a delineation of the heavenly ſtate. But if Dr. J.'s arguments be duly weighed, as well as thoſe of the great Vitringa, who goes before him in theſe ſentiments, it will be found more probable that the ſacred writer, imitating the glowing language of the prophets of the Old Teſtament, from whom many of his figures are derived, deſigns to give us a repreſentation of the felicity of the church after the fall of Antichriſt. At the ſame time the expreſſions, if

urged

urged to the higheſt ſenſe of which they are capable, will, like thoſe of Iſaiah, ſerve for a deſcription of the celeſtial glory. Dr. J. particularly excels in the views which he gives of the glorious ſtate of the world, and of the church, when Satan ſhall be bound a thouſand years; And his deſcription is not the language of fancy, but derived from a careful examination of the meaning of the various figures and ſymbols employed by the Spirit of God.

[*To be concluded in our next.*]

An Examination of the Age of Reaſon, by Thomas Paine. By Gilbert Wakefield, B. A. *late Fellow of Jeſus College, Cambridge.* 8*vo.* *Price* 1*s.* 6*d.* Eaton.

We always regret when this department of our Magazine, which is neceſſarily much circumſcribed, and conſequently ought to be appropriated to the review of ſuch publications only as may be deemed uſeful, is occupied in the examination of works of an unprofitable, and even of a pernicious tendency. Nothing could reconcile our minds to the painful taſk of reviewing upon theſe occaſions, but the conſideration, that our drudgery may, at leaſt, ſave our readers the trouble of going over many pages, which, beſides failing to requite their labours, may ſometimes be productive of worſe conſequences.

The work now before us, like ſome of Mr. Wakefield's former treatiſes, we are ſorry to ſay, is of this kind. And notwithſtanding he intimates, in the exordium of his pamphlet, with a confidence, which would have appeared with a better grace had it been ſaid *for* him than *by* him, that he "*conceived himſelf not unlikely to ſerve the cauſe of revealed truth by an examination of a deiſtical pamphlet;*" we cannot but conſider him greatly unqualified for an office of this nature, having already ſhewn himſelf upon ſeveral occaſions inimical to its beſt intereſts. His critique upon Mr. Paine's Age of Reaſon, therefore, is juſt what might be expected from a writer of his complexion. As far as the Deiſtical and Socinian creeds agree, we find the greateſt harmony between them. In thoſe few points where they differ, Mr. Wakefield animadverts upon his neighbour's ſentiments.

We meet with a great profuſion of compliments in the courſe of our author's *Examination* of Mr. Paine's performance. He calls it "the effuſion of pregnant intellect, ſobered by the meditation of a ſolitary priſon." He ſays, that "it is replete with manly ſenſe and dignified morality, conveyed in ſimple but energetic language;" and that, "the writings of Thomas Paine abound with indications of original conception and profound thought, of comprehenſion and ſagacity far beyond the vigour of vulgar minds." But in the very moment of this laviſh praiſe, with an inconſiſtency peculiar to our author, he deems "his ſtatement frivolous and erroneous in the extreme," (page 10); "inaccurate, fallacious, and inconcluſive," (page 13); his notions "impertinent, and unſuitable to the purpoſe in view;" "a mere inapplicable fragment of our author's

bewildered imagination," (page 14): And after a great variety of ſimilar obſervations, he tells us, in the 47th page, that " he is ſo tired with examining into the inconſiſtencies and abſurdities of Thomas Paine's effuſion, that he haſtens to the concluſion of it." In the 53d page, he adds, by way of finale, that, " in all that Mr. Paine has ſaid on the ſubject, he diſcerns little more than a collection of ignorance, miſconception, effrontery, and inſipidity."

We hope, from this ſpecimen of Mr. Wakefield's *Examination of the Age of Reaſon*, our readers will be able to form an accurate opinion of the merit of the work, and how undeſerving ſuch palpable contradictions are of their attention.

We cannot, however, diſmiſs this article without making a further obſervation on the impiety, in addition to thoſe on the inconſiſtency, of the writer. Mr. Paine, in his Age of Reaſon, had dared to give ſcope to the ſallies of a profligate and unprincipled mind, and in a vein of ridicule held up the miraculous circumſtance of Jonah in the belly of the whale, as the ſubject of deriſion. Mr. Wakefield joins iſſue with Mr. Paine upon that event, and tells his readers, " that it is a ſtory which his ſtomach feels an equal diſpoſition to ingurgitate." But that he might not be wanting in his merriment on the ſacredneſs of Scripture, he ſubjoins to Mr. Paine's account, a ludicrous tale of a little black ſhip-boy, which, with an effrontery unparalleled, he ſays, " many will think not inferior to that of Jonah, in ſymptoms of credibility." And this, readers, comes from a man who ſets out to examine Mr. Paine's Age of Reaſon with the pretenſion of *ſerving the cauſe of revealed truth!*

The Age of Infidelity: In Anſwer to Thomas Paine's Age of Reaſon. *By* a Layman. Price 1s. 6d. Button, London.

In defending the outworks of Revelation, the Layman takes his ground, where he may obtain a double aſpect of the enemy; he oppoſes the evidences of Chriſtianity to the virulent attacks of Mr. Paine, and ſhows the inefficacy of his arguments, and the impiety of his wit. For thoſe of our readers, who have neither leiſure nor opportunity for conſulting the more elaborate writings of former polemics, which have fully refuted every attempt of infidelity to throw down the faith, this defence may be uſed with much advantage.

In his reply to Mr. P. we diſcern a conſiderable degree of acumen, conducted at the ſame time with great temper and Chriſtian ſpirit. As a ſpecimen of the *Layman*'s ſtyle and manner of reaſoning, we ſhall preſent our readers with his concluding paragraph, in which he ſums up the argument:

" I ſhall take leave of the reader with obſerving from the cloſe of the pamphlet before us, the ſum total of all the diſcoveries of modern philoſophy in religion,---namely, that by reducing all religion to one ſimple article, the belief of a God, it cuts off every

improvement in divine knowledge from the days of Adam---throws us back into the darkeſt ages of Heatheniſm---levels us in this reſpect with the moſt illiterate barbarians; and all the comfort it leaves a good man as to futurity is, that 'the Power that gave us exiſtence is able to continue it.' To ſuch writers I would take up Job's parable and ſay, "*Miſerable comforters are ye all, and phyſicians of no value.*"

The Pædobaptiſt Mode of adminiſtering the Baptiſmal Ordinance defended: Wherein the Author profeſſes to conſider, whether Dipping and Sprinkling are not the two conſtituent Acts of Baptizing on the Part of the Adminiſtrator. By William Miller. *Price 2s. 6d. Octavo, 140 Pages.* Prieſtley, Matthews, and Chapman.

Our readers will recollect that in our Magazine for laſt July we made ſome remarks on Mr. Miller's Treatiſe, entitled, *Catholic Baptiſm.*

Many of his thoughts appeared to us quite original, and his arguments deſerving conſiderable notice. Having left his ſyſtem incomplete, by confining himſelf to the *ſubjects* of Baptiſm only, that performance is very properly ſucceeded by the preſent, in which the *mode* of adminiſtering the baptiſmal ordinance is largely ſtated and defended. The whole of the Baptiſt controverſy hitherto, may be very properly conſidered as comprized in the writings of Dr. Williams and Mr. Booth. And as Mr. Miller's hypotheſis in ſome reſpects differs from the ſentiments eſpouſed by each, his objections are chiefly levelled at the aſſertions of theſe celebrated authors.

His firſt inquiry is, "what conſtitutes Chriſtian Baptiſm?" Whether or not it conſiſts of one or more actions, preciſely aſcertained and determined in the New Teſtament, without leaving any thing to the will and diſcretion of the adminiſtrator. Dr. Williams, it ſeems, aſſerts, "that the proper ſacramental import of the word *Baptiſm*, is exhauſted by defining it, *a ceremonial and religious uſe of water*;" leaving it to the choice of the adminiſtrator to ſprinkle, waſh, or immerſe the ſubject; each mode being, in his opinion, equally valid, though not equally convenient, and therefore may be varied according to circumſtances. Mr. Booth, on the other hand, ſtrenuouſly maintains, "that the *manner of uſing water*, when Baptiſm is adminiſtered, is not a mere circumſtance, but *Baptiſm itſelf.*" To this Mr. Miller aſſents, as being more conformable to the invariable preciſion of poſitive law, and ſacred inſtitutions recorded in the Old Teſtament. But when Mr. Booth attempts to limit the meaning of the term to *dipping*, Mr. Miller contends that in this he is egregiouſly miſtaken. According to his own definition, the adminiſtration of Baptiſm is a *complex act*, which includes *dipping* and *ſprinkling*, both performed by "the adminiſtrator, who, purſuant to a divine order, *dips* his hand, or ſomething equivalent, into the water, and therewith *ſprinkles* the ſubject of the ordinance."

To

To justify this definition, he has recourse to "the Scriptural signification of the word BAPTIZE." But, after all, we are by no means convinced, either by his arguments or criticism, that there is any impropriety in the definition given by Dr. Williams. That the primitive word *bapto* signifies to *dip* or *plunge*, is evident, being so used in the Septuagint translation, and likewise in the New Testament, when Judas is spoken of as *dipping* the sop, and when Lazarus is requested to *dip* the tip of his finger in water. But that *baptizo*, which is only a *derivative* of *bapto*, and consequently must be somewhat less in its signification, should be invariably used when Baptism is spoken of in the New Testament, is a difficulty which the most strenuous advocates for immersion have, in our opinion, never sufficiently obviated. Nor does it less affect the scheme of Mr. Miller, as it is highly improbable, that an act which does not amount to so much as dipping, should signify "more than dipping," by comprehending both that and aspersion likewise.

Christianity being a more liberal system than that of Judaism, it might be expected that its institutions would be few in number, simple in their nature, and easy in their practice,---that no stress would be laid on the *manner* of performing them, but on the view and disposition of the person by whom they are performed. The Lord's Supper was probably never observed precisely in the same way as it was by Christ and his Apostles; nor is there a syllable in the Scriptures that prescribes the time, place, or posture, but leaves them as circumstantials to be adopted or varied at discretion. That the same may be said of Baptism is evident from the numerous controversies on the subject. Otherwise the same precision would have been used in describing its mode, as in the various institutions of the Old Testament, which are so accurately defined, as to exclude the possibility of different opinions.

The author's remarks "on the meaning and use of certain Greek prepositions in the controversy," his "examination of passages of Scripture, where allusions to the immersion of the subject are supposed," and his "miscellaneous remarks respecting the manner of supporting the immersion of the subject in Baptism," are well worth reading.

We cannot help observing, that the Author, through the whole of this controversy, writes in the spirit of love and meekness; and that in this, as well as in his former publication, he merits attention, both for the originality of his thoughts, and the general solidity of his reasoning.

Sermons on several Occasions. By the late Rev. Mr. John Hill, *Minister of the Gospel in London. The sixth Edition.* 8vo. *Pages* 410. *Price in boards*, 5*s*. Chalmers, No. 81, Old-Street.

These discourses are already so extensively known, and so highly esteemed, that they stand in no need of recommendation. Though written in a plain, familiar style, they are very judicious and instruc-

tive, and each being of a very moderate length, and the ſubjects treated of peculiarly intereſting, they are admirably adapted for the uſe of ſerious families. This new edition will, no doubt, be acceptable to the religious world, as they were become ſo ſcarce, that it was with difficulty a copy could be procured. What particularly claims our attention, is the thirty-fifth, or laſt ſermon, which was originally delivered at Cambridge, at the ordination of Dr. Conder, in the year 1739, and was never before publiſhed.

Whoever compares this diſcourſe with the others, can entertain no doubt of its authenticity. In point of ſentiment and language it is not inferior to any in the volume.

It was particularly addreſſed to the Doctor, and treats on the work of a Chriſtian miniſter. He ſtrongly recommends to him the diligent ſtudy of his own heart, a thorough acquaintance with which he conſiders as indiſpenſably neceſſary to animated and uſeful preaching. Next to this he adviſes him to divide the word of truth aright, both for his own and the profit of others, to ſee that every text has its *true meaning*,---every truth its *due* weight,---every hearer his *proper portion*,---every ſubject its *proper ſeaſon*,---and that every diſcourſe be delivered in a ſuitable, intelligible way.

The ſermon concludes with ſome excellent inſtructions reſpecting his conduct towards his people. "Know the wants of your flock, and acquaint yourſelf with their general ſtate. The work of the pulpit is the leaſt branch of a paſtor's work. He that would convert ſinners or edify ſaints, muſt ſtudy *ſouls* as well as *books*."——"A compaſſionate, ſympathizing ſpirit, in a Goſpel Miniſter, is very becoming, and very endearing. This will conciliate a laſting eſteem of your perſon, and give a ſpecial weight to your exhortations and advice as a miniſter. Be willing to attend to the particular caſes that are brought to you, and never think them any diverſion from more neceſſary work. You may find yourſelf comforted by the experience of weaker Chriſtians. Some of the ſweeteſt turns I have been helped to give to Scripture, I have learned from converſation."——"Show a readineſs to viſit the ſick, and give *them* a portion at home who are diſabled from coming to the houſe of God. Sick-chambers, and death-beds, have been a great means of enlarging my experience, and of quickening my frames. Never make theſe viſits chargeable, as if you expected any thing by way of return. It is a thing ſo mean in a Goſpel Miniſter, that it falls even below contempt itſelf. To *fell* prayers is one great means to quench the ſpirit. Never contradict in your life, what you hold forth in your doctrine, whether public or private. We may ſoon pull down in our lives, what we labour to build up with our mouths."——"Be humble and ſerious, not puffed up with your gifts, proficiency, or ſucceſs. Spiritual pride is the ſureſt bar and hindrance to all ſpiritual ſupplies. Cheerful you may be, but not frothy: This will eat up your ſpirituality, and in time, take away the reliſh of divine things."——"Be very cautious in choice of friends, and never be deſirous of hearing ſecrets."——"Study men as well as things,

things, that you may know how to meet *them* in a public diſcourſe, who will give you no liberty to do it in a private way. Only remember that perſonal reflection always ſpoils even neceſſary reproofs."——" Deſpiſe the practice of thoſe who defame their brethren to exalt themſelves. Honour follows them only who flee from it. He that brings you a little ſtory againſt the reſt of your brethren, will be *firſt* in raiſing one againſt yourſelf. They that ſtand higheſt, are uſually firſt laſhed by the ſcourge of tongues. Leave your character where you have truſted your ſoul, your great Maſter will take care of both."——" Dwell much upon the writers of the laſt age. They dwelt much with God; and there is a ſavour in their writings, which is like ointment poured forth. Their words were plain, but their thoughts were great, their matter ſolid and ſubſtantial, and their ſelf-knowledge uncommon."——" Be diligent and induſtrious in your ſtudies. It was admirable advice which was given by Mr. Neſbitt, " He that does not prepare what to ſay to the people, tempts God to come out of his ordinary way to his aſſiſtance; he that depends upon his own preparations, makes a God of his gifts."——" Begin and conclude every duty with prayer. Thoſe ſermons which are ſtudied upon our knees, are moſt reviving to our own and other's hearts. Sit, as far as may be, looſe from the world, while you are paſſing through it: Remember that the faſhion thereof paſſeth away."---" As you have freely received, freely give. You have tried God often, be not afraid to truſt him. A man muſt have but a cold heart, to aſk the liberality of his people, for Chriſt's poor, who has not at the ſame time an open hand to relieve them himſelf."——" Show a becoming love to thoſe who differ from you, and treat them with affability: Brotherly love is very conſiſtent with diverſity of opinion. Rejoice in the uſefulneſs of any to ſpread real religion, and encourage their good deſign by your converſation, advice, and prayers. Diſavow party matters; and what you ſee wanting in others, make up by moderation and forbearance in yourſelf."

We underſtand that this Sermon is printed ſeparately, price 4d. for the accommodation of thoſe who are in poſſeſſion of any of the former editions of this volume. We ſincerely wiſh that it was in the poſſeſſion of every Goſpel Miniſter. Its value may eaſily be eſtimated by the few detached ſentences we have ſelected.

Five Minutes Advice to prayerleſs Perſons and Families. Second Edition, corrected and enlarged. Small 8vo. 48 pages. Price 4d. Plymouth, printed; London, Deighton, Terry, Trapp, &c.

In this very cheap little tract more is furniſhed than is promiſed in the title-page. After the writer has occupied his five minutes with ſerious and profitable advice, he ſubjoins ſhort prayers for morning and evening ſervice in a family, with an addition for the Lord's-day. He modeſtly propoſes them, " not as models, but merely as helps for devotion," for the uſe of perſons who need a form of prayer. They are well adapted to anſwer the benevolent

purpose of the pious author. He concludes with a fragment on watchfulness after prayer, designed for the edification of persons habituated to the privilege. We heartily recommend it to the attention of our readers, as a very valuable morsel of practical theology.

Although the author's name is not prefixed to this useful piece, we do not hesitate to ascribe it to the pen of Dr. Hawker, whose two volumes of sermons on the Divinity of Christ, and the Holy Spirit, we have formerly noticed with the warmest approbation. His present essay for the advancement of private and family religion exhibits him in a very laudable and amiable light. We wish that his larger publications may find the place they deserve in every Christian's library; and that a tract, so well suited to general convenience and edification as that before us, may have the most extensive circulation.

The Cause of our National Judgments, and their Remedy. A Sermon preached in the Parish Church of Christ Church, Spital Fields, on Sunday, Feb. 22, 1795, *preparatory to the late General Fast. By* John Davies, A. M. *Fellow of Trinity College, Cambridge; Lecturer of St. Lawrence, Jewry, near Guildhall; and Joint Lecturer of Christ Church, Spital Fields.* 8vo. 24 *Pages.* Rivingtons, London; Lunn, Cambridge.

We are always pleased when we find young Clergymen modestly declining to vent their own political dogmas in the sanctuary of God. That pleasure we derived from the perusal of this discourse. The text (Joshua, vii. 13.) is happily chosen, and the sermon is evangelical, and well adapted to the occasion on which it was preached.

The Confession and Support of the Godly in Times of National Danger. A Sermon preached at Kingston upon Hull, Wednesday, Feb. 25, 1795, *being the Day appointed for a General Fast. By* Geo. Lambert. *To which are added the Hymns sung upon the Occasion, composed by a Friend. Published at the Request of several of the Hearers.* 8vo. 32 *pages.* Dilly, London; and the Booksellers in Hull.

This is one of the few fast-day sermons, which we can heartily approve and recommend. It is plain, popular, and adapted to the present state of the British nation. The text is 2 Chron. xx. 12; and through the whole discourse politics are kept out of sight, that the eye and the heart may be more immediately fixed on God. The hymns are good; the last of which glances at the substance of the discourse. The particular mode in which the service of the day was conducted, is stated in a short preface.

POETRY.

SOLILOQUY.

"Et Spiritus et Sponſa dicunt, Veni!"
Apoc. xxii. 17.

O WHEN ſhall I thoſe ſacred raptures prove,
Known only to the happier choirs above,
Fill'd with the higheſt tranſports of thy love!

O when ſhall I from every flame be free,
Which riſes not—which centres not in thee!
When ſhall I love but thee, my God, alone?
And when will Jeſus ſeal me for his own?

Say, deareſt name! can mercy yet extend—
Unbounded mercy prove a rebel's friend?
Can Calv'ry plead?—And oh! canſt thou yet pray,
"Forgive, forgive!" and caſt him not away?
Canſt thou yet break the adamantine heart,
And point my choice to Mary's better part?
Say, canſt thou yet a wretched wand'rer love?
And can a prodigal thy bowels move?

Yes!—thou canſt ſtill this ſtubborn will ſubdue;
Thou canſt, I know, create this heart anew;—
Nothing I need, but what thy grace can do!

Deſcend, ſweet Spirit! then, a heav'nly gueſt,
And take poſſeſſion of my yielding breaſt;
Deſcend in all thy mild, pacific charms,
And take once more a rebel to thy arms!
Deſcend, and from yon wounded victim bear
My pardon, ſign'd—for lo! I read it there;
Wrote on the blood-ting'd croſs, and on the poignant ſpear!

O thou, whom yet I love! thy charms reveal;
And with thy glories all my ſpirit fill!
O thou, whom yet I love! thyſelf impart,
And ſtamp thy brighteſt image on my heart!
Give me with thee that pureſt bliſs to prove,
Which flows from faithful conſtancy of love!

Oh! give me all that heav'n itſelf can grant!—
For heav'n—for thee, theſe burning wiſhes pant;
Give me thyſelf!—and that is all I want.

But why—while yet I plead for love divine,
Why do I feel the ſacred flame decline,
As though it would expire! Sweet Spirit, breathe
In mercy now, and theſe dry bones ſhall live.

O let not earth nor hell from me remove
The blood-bought bleſſings of my Maſter's love!
But tell me now, "That my unworthy name
"Is written with the followers of the Lamb!"

PENSEROSO.

THE CHRISTIAN MORE THAN CONQUEROR.

THEY who now ſurround the throne
Of Majeſty above;
Worſhipping the Holy One,
And baſking in his love;
Once were pilgrims here below,
Wand'ring through this deſart land,
Almoſt overwhelm'd with woe,
Beſet on either hand:

But they have the victʼry gain'd,
And enter'd into reſt;
Have their utmoſt wiſh obtain'd,
With endleſs glory bleſt.
Not by merit of their own,
Did they gain the heav'nly prize;
'Twas the bleeding Lamb alone,
Who rais'd them to the ſkies.

Not by their inherent might,
They conquer'd every foe:
Jeſus did their battles fight,
And brought them ſafely through:
Out of weakneſs, made them ſtrong;
All their num'rous wants ſupply'd:
He is now their only ſong,
Who for them liv'd and dy'd.

When

When he liv'd on earth below,
A ſervant's form he wore;
But he reigns in glory now,
And all the heav'ns adore:
Once a captive in the grave,
Death and hell ſhall rue the day!
Thence ariſing ſtrong to ſave,
He bore their keys away.

Chriſt himſelf for ever lives,
For evermore he reigns;
And eternal life he gives
To captives bound in chains;
Pardons rebels doom'd to die;
Prodigals return'd he owns;
Raiſes beggars up on high
To everlaſting thrones.

Millions ſing his grace above,
Now ſav'd from ev'ry fear:
We have cauſe to ſing and love,
Though at a diſtance here.
With our former ſtate compar'd,
We are brought already nigh;
Glory is for us prepar'd,
And crowns, above the ſky.

R.

PLEASING KIND OF CHRISTIAN CONFLICT.

HEAV'N draws my ſpirit tow'rds its bliſsful ſhore,
And bids my heart to things eternal ſoar;
Earth holds my ſenſes by a thouſand ſtrings,
And, when my thoughts would mount, contracts their wings.

From what ſtrange cauſe ſprings this peculiar ſtrife?
I long to die, yet ſtill am fond of life:
I bleſs the Lord who lends me vital breath;
Yet leap for joy, at thought of certain death!

When I look round, how many objects dear
Fix on my eye, and gain upon my ear;
Yea, claim their various ſtations in my heart,
Nor quit their claim till fleſh and ſpirit part.
At home, what tender cares and ſweets combine,
By means of objects this fond heart calls mine;
Abroad, how pleaſant is the frequent ſight
Of ſocial bliſs among the ſons of light;
Where many hearts with mutual kindneſs glow,
Kindled by love divine—'tis heav'n below;
Yet, though 'tis heav'n's ſweet dawn, it helps to bind
To preſent things, the captivated mind.
And he that's one in heart with Zion here,
In view of heav'n, may drop a parting tear!

But when the Lord himſelf, with gracious pow'r,
Diſplays his glories in ſome favour'd hour;
When LOVE appears ſupreme upon the throne,
And points the ſoul to its immortal crown,
Looſe fly the ſtrings which held his heart to earth;
Upſpring the paſſions of celeſtial birth;
And one bright glance of Jeſus makes him ſay,
"I've none on earth—in heav'n I've none "but thee!"

JOSEPH.

THE MOUNTING LARK.

"*They that wait upon the Lord ſhall renew their ſtrength; they ſhall mount up with wings.*" Iſaiah, xl. 31.

YON mounting lark—how ſwift he flies!
Behold the little ſongſter riſe!
With active wing he mounts on high,
And aims to reach the lofty ſky.
Now as a ſpot, he ſcarce is ſeen,
While equal atoms float between:
And yet his warbling voice I hear,
Deſcending gently on the ear.
Now fainter falls the diſtant lay,
While yet he cleaves th' ethereal way:
A wondrous height at length he gains,
And leaves afar theſe earthly plains.
But not to *ſtay* aloft he flies,
He *cannot reach* the diſtant ſkies;
Lo! quick he falls with wearied wing;
No more I hear the warbler ſing;
For ſoon he owns his humbler birth,
And ſeeks again his native earth.

Thus alſo, new-born ſouls can riſe,
As mounting larks, towards the ſkies:
On *pray'r*'s ſtrong wing aloft they mount;
Faith leaves this world of ſmall account;
On *Contemplation*'s pinions borne,
Earth's diſtant proſpects claim their ſcorn:
Thus ſoaring high, they tune their voice,
And tell around their happy joys.
But not to *ſtay* aloft they fly;
Alas! *not yet* they reach the ſky:—
For ſoon their wearied ſouls deſcend,
Too ſoon theſe happy moments end.
Downward to earth they bend their flight,
To mix with vanity and night:
Too much they feel their worldly birth;
Too much they cleave to kindred earth.

But, like the lark, they riſe again,—
Next morn may hear their joyful ſtrain;
Grief may awhile diſtreſs the mind,
But ſoon their former joys they find;
They hope, and pray, and mount, and ſing;
They riſe on high with eagle's wing:
Soon ſhall they riſe to fall no more;
—They *reach* the bliſsful, heav'nly ſhore.

IOTA.



REV. JOHN HEY,

Bristol.

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BIOGRAPHY.

A MEMOIR of the Lord's gracious Dealings with ELIZABETH LASKEY, late of Ray-ſtreet, Clerkenwell; who departed to a bleſſed Immortality, on Thurſday, April 2, 1795, in the Sixty-fourth Year of her Age.

DIVINE Grace produces in the heart the moſt benign and generous principles: It teaches its happy poſſeſſor to weep with them that weep, and to rejoice with them that rejoice. Next to the ſenſible preſence of the Holy Spirit on the ſoul, the believer cannot enjoy a more exalted pleaſure, than in ſeeing ignorant ſinners brought to the knowledge of the truth, and ſuffering ſaints ſupported and comforted in their various tribulations. To ſuch as are experimentally acquainted with the truth of this remark, the following Narrative will not be unacceptable; It contains a brief account of the Lord's goodneſs to one, who, though very poor and needy among men, was divinely enriched from her Saviour's fulneſs, and is now beholding his face without a vail.

ELIZABETH LASKEY, whoſe experience is the ſubject of theſe few pages, was born at Fowey in Cornwall, in the year 1731. She continued in that awful ſtate of enmity and ignorance, in which all are by nature involved, until the month of April 1785; when it pleaſed God, by the grace of his Holy Spirit, to convince her of her need of Jeſus, as a Saviour, in a very remarkable manner. The Lord, who had ſome time before taken her huſband, ſaw fit to lay his afflicting hand upon her only ſon, a child between five and ſix years of age; and the ſickneſs proved unto death. A few days before his deceaſe, the poor boy was particularly deſirous of ſeeing a gracious woman, who had been a kind friend to his mo-

mother; but he was told it would be in vain to go for her then, as she was gone to Spa-field chapel (the place of worship which she constantly attended): On which, looking earnestly on his mother, he said, "Mother, *have you no God?*" "Yes, my dear!" she replied. "*Then*," said he, "*why have you never told me of him?* Why don't you go and serve him as Mrs. E. does?—*Do, mother, when I am dead, go where she goes, and serve her God!*" On Mrs. E.'s return from chapel, she came and spake to the little sufferer concerning Jesus, the sinner's friend. He listened to her with deep attention and apparent joy. In a few days after, he was taken to the bosom of that compassionate Saviour, "who gathers the lambs in his arms—and even out of the mouths of babes and sucklings ordaineth strength."

On the Sunday after the child's departure, Mrs. E. kindly came to condole with the afflicted mother, and said to her, "Now I hope you will fulfil the dying request of your child, and go with your burden of trouble to the house of God."—With this request she complied, and went in the evening to Spa-field chapel. The minister was led to discourse upon the words of Jesus to the woman of Samaria,—"Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him, shall never thirst, &c." The impressions which she received from the Lord under the sermon are only to be conceived of by those who can experimentally say, "He told me all that ever I did!—Is not this the Christ?"—"Then it was," said she, speaking of this event with a grateful heart and weeping eyes, "I first saw my sins to be exceeding sinful, and felt the necessity of deliverance from them by the free grace of my Saviour! It appeared to me as if I was singled out from the rest of the congregation; and so exactly was the preacher led to describe my case, that, until I was assured to the contrary, I could not but think that Mrs. E. had been with him, and told him all my past conduct and my present circumstances. I saw my lost and undone condition as a sinner; and, when the minister was setting forth the free love of Jesus, in bestowing his salvation, with all its blessings, upon the poor and the perishing, without money or price, my heart sent up many secret cries that I might be permitted to drink of the fountain of life,—that I might thirst no more after sinful objects; and, I trust, before the close of the service, the Lord gave me encouragement to look unto him, poor and vile as I was, for pardon and life. On my return home," added she, "I kissed the cold lips of my dear boy's corpse, and, kneeling down, blessed that God who put

put it into his heart to direct me where to go for comfort, when he should be taken from me." Thus was that good word fulfilled in her experience—"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness: The meek, also, shall increase their joy in the Lord; and the poor among men shall rejoice in the Holy One of Israel."

From the above period, she became a close-attendant upon the means of grace, and was soon after led into the liberty of the Gospel, so that she could cheerfully adopt the language of David, and say, "Come and hear, all ye that love God, and I will declare what he hath done for my soul."

Such is the mercy with which our heavenly Father tempers the severest of his dispensations, that, though deprived of her husband, and the son of her tender love, she had yet one earthly comfort left, an only daughter, who was about eighteen years old at the time of her brother's decease. This affectionate child had been to her mother what Ruth was to good old Naomi, the faithful partner of her deep distress; having, from her twelfth year, laboured hard to sooth the rugged path which Providence had appointed them to tread. But as yet she knew not the Lord Jesus Christ. On her behalf many prayers and tears were poured out before the throne of mercy: Nor were they long unanswered; for soon after, it pleased him, "who hath the key of David, who openeth and no man shutteth," to open her heart under the preaching of his word, as he did that of Lydia of old, to attend to the things pertaining to salvation. From this time, the poor habitation in which they dwelt became a Bethel; and often were their hearts uniting in thankful praises to God, when they had very little, and sometimes nothing wherewith to refresh their bodies. Happy souls!—They knew the truth of Solomon's words: "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith."

"Though meanly clad, and coarsely fed,
And, like their Saviour, poor;
They would not change their Gospel bread
For all the worldling's store."

Thus did they go on in the delightful fellowship of the Gospel for about four years; when death had his commission to separate them for a season. This beloved daughter, dear by the ties of nature, but still dearer by the indissoluble ties of grace, was called to her eternal rest, in the twenty-second year of

of her age, having left a bleſſed teſtimony that ſhe had not believed in vain.

The afflicted parent, ſeeing her laſt earthly comfort expire, and being deprived of the ſtaff of her age at a moment when ſhe wanted it moſt, was ſo oppreſſed by the ſuggeſtions of Satan and the remaining corruptions of her heart, that for about ſix weeks ſhe was reduced to the brink of deſpair. Under theſe circumſtances, ſhe went one evening to the Rev. Mr. Wills's ſociety (of which ſhe was ſome years a member), when it ſo happened that he gave an exhortation on Pſalm cxxxviii. 1, 2, 3. "I will praiſe thee with my whole heart; before the gods will I ſing praiſe unto thee. I will worſhip towards thy holy temple, and praiſe thy name for thy loving kindneſs and thy truth; for thou haſt magnified thy word above all thy name: In the day when I cried, thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoul." From that memorable night, ſo divinely was her ſoul ſet at liberty, that doubts and fears were no more ſuffered to prevail: So true is that word, "Weeping may endure for a night, but joy cometh in the morning." Let the Chriſtian pilgrim, therefore, expect, whilſt in this vale of tears, to meet with pilgrim's fare. His ſevereſt trials often lead to his brighteſt enjoyments, and his happieſt moments frequently are the forerunners of his ſharpeſt exerciſes. Thus it was with our departed ſiſter. She had been for ſome years afflicted with a bleeding cancer on the ſide of her neck, and ſhortly after the Lord had ſo graciouſly raiſed her from the borders of deſpair, ſhe was confined to her room to go out no more. For, in the month of November 1789, her diſorder ariſing to ſuch an height that a veſſel in her neck burſt, ſhe bled inceſſantly for ſeveral hours, ſo that it was expected ſhe could not long ſurvive. It pleaſed God, however, to revive her in ſome degree; though, from that time, her right arm withered, and became totally uſeleſs. Sharp as theſe afflictions were, ſhe was not permitted to murmur; on the contrary, ſhe could habitually ſay, through infinite grace,—

> "My Father's hand prepares the cup;
> And what he wills is beſt."

Yea, ſo ſweetly did ſhe ſpeak of the love of Jeſus, that her converſation was delightful both to miniſters and private Chriſtians who attended her. And ſo kind was the Lord, that he not only gave her large ſupplies of grace for her ſoul, but he ſo inclined the hearts of his people to miniſter to her neceſſities,

ſities that ſhe was never deſtitute of ſuch relief as the nature of her ſituation required.

To hear her dwell upon the glory and precioufneſs of Jeſus, was truly refreſhing. Even when agonizing with the moſt acute pains of body, ſhe would cry out, in the language of grateful admiration, "Let none deſpair of mercy, ſince I am not denied it! Let no poor ſinner fear to come to Jeſus, ſince he has received one ſo guilty and worthleſs as I am!

"O may I never once forget
What a poor worm I am;
From death and hell redeem'd by blood,
The blood of God's dear Lamb."

"I long to be with my Jeſus!"

"How long, dear Saviour, O how long
Will that bright hour delay?
Fly ſwiftly round, ye wheels of Time,
And bring the welcome day."

Then, as if chiding her impatience, ſhe would ſay,

"Tarry his leiſure then,
Although he ſeems to ſtay;
A moment's intercourſe with him
Thy griefs will overpay.

"Bleſt is the man, O Lord,
That ſtays himſelf on thee;
Who waits for thy ſalvation, Lord,
Shall thy ſalvation ſee."

The paſſages of ſcripture particularly bleſſed to her ſoul, were the 43d and 51ſt of Iſaiah—the 37th of Ezekiel—the 7th of Micah: and eſpecially that precious text, Heb. xiii. 5. "I will never leave thee nor forſake thee!"—a promiſe ſo remarkably fulfilled to her, even as to temporal ſupplies, that though on the 5th of November 1789, when the Lord was pleaſed to lay her on her ſick bed, ſhe had not one penny in the world, yet during her long and painful illneſs ſhe never knew the want of any neceſſary comfort. "This (ſhe thankfully ſaid) is the wonderful mercy of my God; and

"'Tis his daily care, his helpleſs ſheep to feed,
To purify their ſpotted ſouls, and tend and gently lead."

"My Lord knows that I want purifying, and I am ſure that when I am tried I ſhall come forth as gold, for he hath given me that good word of promiſe to reſt upon, "Thou ſhalt come to thy grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon." (Job, v. 26.)—"The Lord is my light and my ſalvation, whom ſhall I fear?—the Lord is the ſtrength of

my life, of whom then ſhall I be afraid?"—"Yea, my Maker is my huſband, the Lord of hoſts is his name." Then addreſſing thoſe who were around her bed, ſhe ſaid, "I love you all, my dear Chriſtian friends; but I long to leave you, that I may go to the preſence of Jeſus.

"And when to that bright world I riſe,
And join the anthems in the ſkies;
Above the reſt, this note ſhall ſwell,
My Jeſus hath done all things well."

On another occaſion, when the writer of this memoir came to viſit her, ſhe ſaid with much earneſtneſs, O my dear father, I longed to ſee you once more, to tell you how good my Jeſus is to me. My pains of body are unutterable, but his preſence is ſo continually with me, that I drink of the cup of full aſſurance of my intereſt in his love. I have not a remaining doubt on my mind.—O tell to all around, that the Lord has been, and ſtill is, ſo good to me, an unworthy ſinner, that I can look death in the face with joy. I long for the welcome meſſenger to cloſe my eyes on this world, that I may ſee Jeſus as he is."

Being for ſome time before her death incapable of taking any thing but liquids, ſhe was almoſt reduced to a ſkeleton. Nor was it without much difficulty that ſhe could utter a ſentence. The placid ſmile, however, which appeared on her countenance, ſufficiently indicated the inward peace of her mind, and the ardent longings of her ſoul for immortality. When enabled to drop a word or two, ſhe would ſay, "I am happily content"—"Precious Jeſus! not my will, but thine be done"—"I am ſolidly happy, not a doubt or a cloud left"—"Come, O my Saviour, come away."—In one of my laſt interviews with her ſhe ſaid, "You will ſoon hear of my departure, and *then rejoice*—Come, Lord Jeſus, come quickly!"

At length the long-wiſhed-for day arrived. On Thurſday April 2d, 1795, ſhe was called to leave this vale of tears. The approach of death, of which ſhe was perfectly ſenſible, inſtead of alarming her fears, excited more fervent deſires to be with Jeſus. And having, like the dying Patriarch, ſolemnly bleſſed thoſe around her, with a gentle ſigh ſhe breathed out her ſoul into the boſom of her God and Saviour. At her own requeſt her remains were interred in Bunhill Fields, where a funeral oration was delivered upon the occaſion to a numerous and affected auditory.

"Bleſſed are the dead which die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow."

April 10th, 1795. J. A. K.

CONSEQUENCES RESULTING FROM THE DOCTRINE OF HUMAN DEPRAVITY.

LETTER V.

From GAIUS to CRISPUS.

MY DEAR FRIEND, *K———, April 9, 1795.*

IF any thing I have advanced in the courſe of our correſpondence has been of uſe to you, I am ſatisfied. The inferences which you have drawn from the doctrine of *total depravity*, as far as they go, appear to me to be juſt. I ſhall offer a few others in addition to them; and, as I have ſome other neceſſary employments, which require my attention, you will excuſe me, if I propoſe, with theſe, to cloſe, for the preſent, our correſpondence.

Your inferences go to an examination of the bearings of the doctrine of total depravity on the Socinian and Arminian ſchemes; mine ſhall concern what I ſhould call the *Pſeudo-Calviniſtic* ſcheme, or that view of the doctrines, commonly called Calviniſtical, which induces many, in the preſent age, to diſapprove of all exhortations to ſinners, except to merely external obedience, or things which contain in them nothing truly or ſpiritually good. If the foregoing principles be juſt, three things at leaſt will follow; namely—that the diſtinction between moral virtue and true religion, has leſs foundation in truth than is commonly ſuppoſed—that men in general are either obliged to perform ſpiritual actions, or allowed to live in ſin, and perform ſinful actions—and that we ought not, as miniſters, ſo to compromiſe matters with God's enemies, as to exhort them to merely external ſervices. Let us particularly examine theſe conſequences. They will be found to be more than a little intereſting.

Firſt, Let us inquire, whether the diſtinction between moral virtue and true religion be founded in truth. It is true, the term religion includes more than that of morality, as it is applied to doctrine as well as practice, and to the performance of things poſitive as well as moral; but if morality be ſuppoſed to exiſt without true religion, ſuch a ſuppoſition I conceive to be unfounded. It is further allowed that what is commonly *called* morality, is very different from true religion, becauſe much that goes by this name is not morality, nor any thing truly virtuous. Nothing is morality, ſtrictly ſpeaking, but that which is in ſome degree a conformity to the moral law; and nothing contains the leaſt degree of conformity to

the moral law, unleſs it include the love of God and our neighbour. There is therefore no ſuch thing as morality in wicked men. On the contrary, *the carnal mind is enmity againſt God, and is not ſubject to the law of God, neither indeed can be.* That which conſtitutes the eſſence of genuine morality, namely, the love of God and man, contains the ſum of practical religion. Repentance, faith, and every ſpecies of obedience, are but different modifications of love. If we love God, we cannot but *repent* of having offended and diſhonoured him. If we love God in his true character, and bear genuine benevolence to man, we cannot but *love a Saviour*, and *embrace a ſalvation* which proclaims *glory to God in the higheſt, peace on earth, and good-will to men.* A rejection of Chriſt by the Jews afforded a proof that they *had not the love of God in them.* If we love God, we ſhall love his image in thoſe that are born of him. In fine, if we love God, we ſhall keep his commandments, and his commandments will not be grievous *.

It is common for profeſſed infidels, and other enemies to true religion, to cry up morality as ſomething oppoſed to it; and hence, it may be, ſome have thought proper to cry it down: Yea, many, who by their practice have proved themſelves friendly to a holy life, have yet, on this account, it ſhould ſeem, found it neceſſary ſo to diſtinguiſh between morality and religion, as to repreſent the former as ſomething vaſtly inferior in its nature to the latter. But it ought to be conſidered that the morality on which the enemies of true religion love to dwell is of a *ſpurious kind*: It does not conſiſt in the love of God in his true character, or of men in ſuch a way as to rejoice in what contributes to their greateſt good. It is a morality eſſentially defective; it leaves God and religion out of the queſtion, and is confined to what are called the *ſocial virtues*, or things which every man in his dealings with men finds it his intereſt to promote. When we hear ſuch characters cry up morality, inſtead of coldly admitting it to be a very good thing in its place, but inſiſting that religion is ſomething of an entirely different nature, we ought cordially to allow the importance of genuine morality, and inſiſt upon it, that, if this were attended to, true religion could not be neglected. Such characters would then diſcover their diſlike to our morality, as much as they now do to what is called religion. Such a ſtatement of matters, though it might grate on their inclinations, muſt however approve itſelf to their *conſciences*. Every man feels himſelf obliged to act upon the principles of morality: Let us

* John, v. 42, 43. 1 John, v. 1. 3.

then

then drive home that point in which we have their conſciences on our ſide: Let us ſay with the poet,

> "Talk they of morals, O thou bleeding love!
> The grand morality is love of Thee!"

While you ſpeak of religion as a ſomething entirely diſtinct from morality, ſuch a character will reſt contentedly in the neglect of the one, and think himſelf happy, inaſmuch as you allow him to poſſeſs the other: But could you prove to him that morality, if genuine, would compriſe the love of God, of Chriſt, of the goſpel, and of the whole of true religion, it would plant a thorn in his boſom which he would find it difficult to extract.

Secondly, If the foregoing principles be true, it will follow that men in general are either obliged to perform ſpiritual actions, or allowed to live in ſin, and perform ſinful actions. In the voluntary actions of a rational creature, there is no medium between what is good and well-pleaſing, and what is evil and offenſive in the ſight of God. All our actions are, in ſome mode or other, *the expreſſions of love, or they are not*: If they *are*, they are ſpiritually good; they are acceptable to God through Jeſus Chriſt. Whether we eat, or drink, or whatſoever we do, if it be done *to the glory of God*, this is *godlineſs*. The actions performed may be ſimply natural, but the end to which they are directed, and which determines their nature, denominates them ſpiritual. On the other hand, if they *are not*, there is no poſſibility of their being any other than ſinful. The want of love is itſelf a ſin, it is a ſinful defect relating to principle; and whatever is done otherwiſe than as an expreſſion of love, let it wear what face it may, it is a ſinful action. We ourſelves eſteem nothing in a fellow-creature which is not in ſome mode or other the expreſſion of love. If a wife were ever ſo aſſiduous in attending to her huſband, yet if he were certain that her heart was not with him, but gone after another, and that no part of her aſſiduity was the effect of love to him, he would abhor her very endeavours to pleaſe him, and nothing that ſhe did would be acceptable in his ſight.

Inſtead of its being a queſtion, whether God requires any thing of carnal men which is ſpiritually good, it is evident both from ſcripture and the nature of things, THAT HE REQUIRES NOTHING BUT WHAT IS SO. It has been alleged that the obedience which God required of Iſrael by the Sinai covenant was merely *external, and did not extend to the heart*. Their government, it is ſaid, was a theocracy: God acted towards them under the character of a civil governor; and if ſo,

ſo, it is ſuppoſed, he muſt forbear to take cognizance of the heart, which is beyond the province of creatures to inſpect. That God acted towards Iſrael as a civil governor is admitted, and that it belongs not to a civil governor, in his *executive* capacity, to take cognizance of the heart, is alſo admitted. In the beſtowment of rewards and puniſhments, he muſt act from what is *apparent* in the lives of men, having no other medium by which to judge of the temper of their hearts: But it is not ſo with reſpect to *legiſlation*, or the formation of the laws. No civil government upon earth will *allow* its ſubjects to hate it in their hearts, provided they do but carry it fair in their conduct. The ſpirit of all laws, in all nations, requires men to be *ſincere friends to their country*; but as there is no medium for mortals to judge of the heart, but that of an *overt act*, it is fit that this ſhould be the eſtabliſhed rule for the diſpenſation of rewards and puniſhments. It was thus, I conceive, in the government of God over Iſrael. Every precept contained in the Sinai covenant required the heart, or, which is the ſame thing, ſome genuine expreſſion of it; but under its adminiſtration puniſhments were not always inflicted, nor rewards conferred according to what men really were, but what they appeared to be, or what they would have been judged to have deſerved if a fellow-creature had ſat in judgment upon them. It was on this principle that Ahab's puniſhment was averted on his humbling himſelf before God. So far was the Divine Legiſlator from *requiring* mere external obedience by the Sinai covenant, that the grand preliminary to that covenant was thus expreſſed: "*If ye will obey my voice* INDEED, *and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people**. And what is meant by obeying his voice *indeed* is ſufficiently evident by the ſubſequent addreſſes of Moſes, Joſhua, Samuel, and others; in many of which it is obſervable, that though the bleſſings promiſed were external, yet the proviſo on which the promiſes were made was nothing leſs than *a heart ſincerely devoted to God*.—"*If ye will hearken diligently unto my commandments*, TO LOVE THE LORD YOUR GOD, AND TO SERVE HIM WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, *I will give you the rain of your land in his ſeaſon; the firſt rain, and the latter rain, that thou mayeſt gather in thy corn and thy wine, and thine oil.—Take heed to yourſelves that your* HEART BE NOT DECEIVED, *and ye turn aſide, and ſerve other gods, and then the Lord's wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yield not her fruit, and leſt ye*

* Exod. xix. 5.

periſh

perish quickly from off the good land which the Lord giveth you.—Take diligent heed to do the commandments which Moses the servant of the Lord charged you, TO LOVE THE LORD YOUR GOD, AND TO WALK IN ALL HIS WAYS, AND TO CLEAVE UNTO HIM, AND TO SERVE HIM WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL!—ONLY FEAR THE LORD, AND SERVE HIM IN TRUTH, WITH ALL YOUR HEART: *For consider what great things he hath done for you* *." If *external* obedience were all that God required by the Sinai covenant, why was he not satisfied with the goodly professions which they made during that solemn transaction, saying, " *all these things will we do*;" and wherefore did he utter that cutting exclamation, " *O that there were* SUCH AN HEART IN THEM, *that they would fear me, and keep all my commandments always, that it might be well with them and their children for ever!*"

Lastly, If the foregoing principles be just, instead of being a question whether ministers should exhort their carnal auditors to any thing spiritually good, it deserves to be seriously considered, *whether it be not at their peril to exhort them to any thing short of it.* If all duty consist in the genuine operations and expressions of the heart, it must be utterly wrong for ministers to compromise matters with the enemies of God, by exhorting them to mere external actions, or to such a kind of exercise as may be performed without the love of God. It is disloyalty to God; betraying his just authority over the heart, and admitting that in behalf of him which we should despise from a fellow-creature if offered to ourselves. Nor is it less injurious to the souls of men, as it tends to quiet their consciences, and to cherish an opinion that, having complied with many of the exhortations of their minister, they have done many things pleasing and acceptable to God; while, in fact, *every thought and imagination of their heart has been only evil continually.*

It may be thought these things bear hard upon the unconverted sinner, and reduce him to a *terrible* situation: But if such in fact be his situation, it will not mend the matter to daub it with the untempered mortar of palliation; on the contrary, it will render it still more terrible. The truth is, there is no way for a sinner to take, in which he can find solid rest, but that of returning home to God by Jesus Christ. And instead of trying to render his situation easy, it ought to be our business as ministers, to drive him from every other resting-place, not for the sake of plunging him in despair, but, if it please God to bless our labours, that he may be necessitated to

* Deut. xi. 13, 14. Joshua, xxii. 5. 1 Sam. xii. 24.

betake

betake himself to the *good old way, and find rest unto his soul!* We ought solemnly to assure him, that do what else he will, he sins; and is heaping upon his head a load of guilt that will sink him into endless perdition. If he pray, or frequent the means of grace, his *prayer is an abomination to the Lord;* if he live in the omission of these things, it is worse. Whether he eat or drink, plow the soil, or gather in the harvest (like the supposed ship's company before mentioned *, who with all their regularity continued in their rebellious course), all is iniquity. "Incense is an abomination: It is iniquity, even the solemn meeting." To die is to be plunged into the gulph of destruction, and to live, if he continue in enmity to God, is worse, as it is heaping up wrath, in an enlarged degree, against the day of wrath.

What then, it will be asked, can sinners do? If they go forward, destruction is before them; if on this hand, or that, it is the same. Whither can they go, and what must they do? All the answer which the Scripture warrants us to make is included in the warnings and invitations of the Gospel: "*Repent, and believe the Gospel!*"—"*Repent, and be converted, that your sins may be blotted out!*"—"*Believe in the Lord Jesus Christ, and thou shalt be saved.*"—"*Deny thyself, take up thy cross, and follow me, and thou shalt have treasure in heaven!*" If the answer be, "We *cannot* comply with these things; our hearts are too hard; advise us to any thing else, and we will hearken;"—if this, or something like it, I say, should be the answer, the servant of God, having warned them, that what they call their *incapacity*, is no other than a wicked aversion to God and goodness; that they judge themselves unworthy of everlasting life; and that their blood will be upon their own heads; he must there leave them. His soul may weep in secret places for them; but it is at his peril to compromise the matter. If, seeing they *cannot* find in their hearts to comply with the invitations of the Gospel, he should offer any directions which imply that their inability is of such a kind as to afford them any excuse; any directions which imply that it is not their immediate duty to repent and turn to God by Jesus Christ; any directions which may descend within the compass of their inclinations; let him look to it: They may be pleased with his advice, and comply with it; and, considering it as about the whole that can reasonably be expected of them in their present circumstances, they may be very easy; and, persisting in such a spirit, they may die in it, and perish for ever; but *their blood will surely be required at his hand!*

I am, my dear friend, yours very affectionately,

GAIUS.

* See our Number for April, page 141.

THOUGHTS ON THE CHARACTER OF CHRIST AS THE FRIEND OF MAN.

WHATEVER is tender, generous, and conſtant in friendſhip, Jeſus felt and exemplified. He gave not goodly words merely, but his life for his friends. He pitied our miſerable, and gave himſelf for our guilty world. He beheld us ſtripped, wounded, half dead. He did not paſs by on the other ſide. With all the melting of a brother's heart he ran to our relief, bound up our wounds, and amply provided for our recovery. He endured unnumbered inſtances of indignity for us. For us he lay in the manger; for us he groaned in the garden; for us he expired on the croſs! "Hereby perceive we," ſays John, "the love of God, becauſe he laid down his life for us!" Now mark, my Chriſtian brother, the concluſion drawn from it—"and we ought to lay down our lives for the brethren." Oh to feel the inſpiring, elevating influence of the Saviour's love!

He loved the unlovely. The fair image of divine holineſs, which had been originally drawn on the heart of man, was effaced, and the perfection of moral uglineſs and deformity ſuperinduced in its place. When man was thus "caſt out in the open field, to the loathing of his perſon," Jeſus paſſed by, and ſeeing him "polluted in his blood, ſaid unto him, Live;" when by the righteous ſentence of God's law he had been expoſed to death. "He thus commended his love towards us, in that, while we were yet ſinners, he died for us." So diſintereſted and generous may our love to others be; to them who have no amiable diſpoſitions yet, with which to draw and ſecure our friendſhip!

He reſted in his love. No new objects could alienate his heart from his diſciples. Their own indocility and cowardice ſerved but to prove the ſtrength and ſteadineſs of his attachment. His friendſhip, neither the terrors of divine wrath, nor the ſhame of the croſs could ſhake. Before he would ſurrender himſelf to the band of ſoldiers who came to apprehend him, he provided for the ſafety of his friends who ſtood around him: "If ye ſeek me," ſaid he, "let theſe go their way." Peter, with a degree of inconſtancy which ſtrongly marks the weakneſs of human reſolution, openly denied him; but the love of his maſter, whom he denied, could not be moved. No ſooner, therefore, was he riſen from the dead, but, anxious to ſcatter his fears, and give him aſſurance of his abiding affection, he ordered the woman at the ſepulchre, to return and tell his diſciples *and Peter*, that he was alive and on his journey be-

fore them to Galilee. When he aſcended to heaven, and took poſſeſſion of the glory which was the reward of his humiliation, he was not forgetful of his friends whom he had left behind him in this world. The chief butler, in Joſeph's ſtory, after his reſtoration to former dignity, remembered not the poor Hebrew youth, to ſpeak favourably of him in the ears of Pharaoh, that he might be brought out of priſon. The ſplendour and eaſe of the Egyptian court made him ſoon to forget the gloom of the dungeon, the ſadneſs of his countenance on the morning after his dream, and all his profeſſions of gratitude to Joſeph for interpreting it. But this was not the manner of our Redeemer with his friends. He left them with his eyes of love fixed on them, while he bleſſed them; and all the glories of heaven were unable to turn them off. According to his promiſe he ſent his Holy Spirit to be their comforter and guide. He gave a manifeſtation of himſelf at the Father's right hand to the firſt martyr. By his ſpirit and providence he attended his diſciples in all their journies, perſecutions, and deaths. At the day of judgment he will publicly diſplay the inviolable conſtancy of his friendſhip, by admitting his faithful followers to heaven, where they ſhall be for ever with the Lord. May this mind be in us which was in him! Fickle are thoſe friendſhips which affronts can ſhake, and even injuries deſtroy. Not ſo loved the Son of God, or we ſhould never have heard of his love.

But who can deſcribe the hallowed fervour of his friendſhip? He bled, he groaned, he died for his friends. The cedar of Lebanon ſhrunk into a tender ſickly ſapleſs plant for us. For us, He, in whom the Father was ever well pleaſed, ſubmitted to be deſpiſed and rejected of men. For us, He, who clothed the neck of the horſe with thunder, was weary and oppreſſed.

Bleſſed Jeſus, be thou the friend of my ſoul, and it will not move me, though all nature look black upon me, though every earthly friend forſake me. In thy favour is life, and thy loving kindneſs is better than life. A. W.

ON HUMILITY.

Humble yourſelves under the mighty hand of God.
1 Peter, v. 6.

THERE is no temper on which, perhaps, greater ſtreſs is laid in the ſcriptures, than on *Humility*. It is there repreſented as of eſſential importance, and the reaſon for this is

is obvious. Humility conſiſts much in low apprehenſions of ourſelves, and theſe are indiſpenſable. If we think what we are; if we contraſt ourſelves with what we ought to be, and more eſpecially with an holy God with whom we have to do; humility is the only proper diſpoſition. And then its connexion with real religion makes it of great moment. It is the ground out of which religion ſprings, it is the ſoil in which it flouriſhes. With this diſpoſition Chriſtians will reſemble what they ought to be; but where this is wanting, that which will corrupt a profeſſion, and injure the vitals of religion, muſt occupy its place.

Many are the reaſons why ſuch creatures as we are ſhould be humble. The ſtate of things within us—the aſpect of the times—the circumſtances of things around us, call loudly for humiliation—for *perſonal* humiliation. But if one conſideration can be urged more powerful than another, it is this—our being *under the mighty hand of God.* This is a conſideration that is now addreſſed to us with peculiar energy. Generally ſpeaking, the mighty hand of God hath never been more felt by perſons now living than at this period. The appearance of things reminds us of the hand that with ſo much terror was ſeen writing on the wall.

By the authority of Heaven, perſons in general, and profeſſing Chriſtians in particular, under preſent circumſtances, are called upon individually to humble themſelves under the mighty hand of God.

As the divine diſpenſations are adapted to moral and ſpiritual purpoſes, it is worth while to conſider the grounds for humiliation which the above paſſage of ſcripture, and the ſtate of things within us, may furniſh.—The exhortation ſuggeſts the ideas of power, of mighty power, chaſtening us. The idea of *power* firſt occurs—The *hand of God.* This is nothing ſhort of omnipotence: a Power that can as eaſily ſend judgments as beſtow mercies; nay, that can as eaſily deſtroy a world of beings as create them. And then if we follow the train of thought, we muſt conſider *chaſtiſement* in *connexion* with power. The hand of God is a mode of expreſſion that commonly denotes affliction.

The awful events in providence, recorded by hiſtory, ſhow how much the chaſtening judgments of God have abounded. The mind at once recollects the dreadful conflagration of Sodom and Gomorrah—the deſtruction of the world by a flood—the firſt-born of Egypt cut off in one night—the annihilation of Jeruſalem—the overthrow of empires—the abounding of peſtilence, famine, &c. The ſufferers by ſuch events might all

ſpeak feelingly of the mighty hand of God. And are not circumſtances at this moment ſuch as lead *us* to do the ſame? Our ſituation is affecting. If we have not the ſight, we have the knowledge, of a vaſt abundance of human blood being ſhed—of thouſands of ſouls being launched into eternity—of all the conſequences of war that ſucceed; and when we look forward, if (without painting things in an improper light) we conſider what link there may be in the ſame chain of events, the ſituation of things will be found affecting. We know the great deſigns of Providence muſt have their accompliſhment; and what *ſecurity* have we from *perſonal* or *united* goodneſs? Open profaneneſs abounding—infidelity ſpreading—inſenſibility and formality prevailing amongſt us. Chriſtian profeſſors will do little to avert the chaſtiſing hand of God. If we reflect that the Goſpel hath ſhone with a glorious luſtre upon our land, yet how great our darkneſs; if we conſider the many Sabbaths with which we have been favoured, and the means of religion to which we have been called to attend, with eternity in view; if we think that every opportunity for gaining or for doing good was a talent to be improved, and then examine *how* they have been regarded; we ſhall ſee and feel our ground for humiliation.

The judgments of God are going abroad in the earth; but ſtill we have not been dealt with after our ſins; he hath not been ſtrict to mark iniquity. What his conduct in future may be, our foreſight is not ſufficient to determine. The Church, we know, ſhall ſtand; but it may be ſhaken, it may be purified as with fire.

From the ſtate of things, we are called upon to humble ourſelves, on the one hand, that we have been *no more affected*, and on the other, that we have often been very *improperly* affected. That we have been no more affected with the ſtate of things, is a loud call upon us for perſonal humiliation. Our *feelings* are ſhocked at the calamities that prevail, at outward judgments that deſolate the nations; but unhappily we are little moved, little agitated, by what is ſo ſhocking *within* us—the ſtupidity, the inſenſibility, the eaſe in Zion that prevails. How little have we feelingly thought of *ſin* as the cauſe of the divine judgments! How little have we mourned over ſin, when the calamities ariſing from it ſo loudly called for godly ſorrow! When we have heard of enmities exiſting abroad, love hath not increaſed at home. Inſtead of this, iniquity abounding, the love of many hath waxed cold. When we have heard curſing and ſwearing, and ſeen what might provoke the divine judgments, have we with renewed ardour engaged in prayer?

When

When we have either ſeen or ſuſpected lukewarmneſs to prevail, have we doubled our diligence? When ſin hath been ſported with, how little have we expoſed the danger! When a dear Redeemer hath been trifled with, inſulted, and rejected, how coolly have we eſpouſed his cauſe, and vindicated his honour!

In this reſpect we have been extremely deficient. On the other hand, we have often been very *improperly* affected. We have liſtened attentively to what hath been ſaid of events, great events that are daily occurring, with very little, if any, thought of God. We have not in *words* ſaid there was no firſt cauſe, but in *practice* we have been looking at ſecond cauſes, and have ſcarcely ſeemed to regard them as *agents*, but as *principals*. By all this we have approached very near to the point of ſaying in our hearts—there is no God!

And then, one wrong ſtep leading on to another, the temper of mind towards God becomes very improper. By forgetting *his* government, we want *gratitude* when it ſhould be felt, and are *fretful* when we ſhould be reſigned. We are only ſatisfied, and then but for the moment, when things run in the train we have marked out for them.

With reſpect to the attention we pay to *things*, it is improper. We *over-rate* ſome, and *undervalue* others. The conſequence of this is, that we give to things of a worldly nature only, that attention which ſhould be reſerved for things of greater moment. How much is this the caſe, for inſtance, with reſpect to political matters! How much are they the topic of converſation, whilſt the kingdom of Chriſt, and the intereſt of religion, are little thought of and ill ſupported! Beſides this, the temper is ſoured, bitter paſſions are excited, friendſhip is often interrupted, and, what is ſtill worſe, the mind is unhinged for duty. Paſſions, when raiſed, are not eaſily allayed. They accompany to the houſe of God, and even in addreſſes to the Divine Being, when prayer ſhould be the exerciſe, it is poſſible for politics to corrupt the whole and deſtroy devotion.

Profeſſing Chriſtians! in ſuch circumſtances, humiliation under the mighty hand of God is not only the ſuitable but the neceſſary temper of mind to cheriſh. If this is felt and promoted, ſomething may be hoped for—even that *God will exalt us*. The way to political reformation is by that which is *moral*. Let us then make theſe things *perſonal*. One *heart* reformed will be a bleſſing to ſociety—will ſtrengthen the church—will be joyful to angels—will glorify God. Chriſtians! as far as we

are

are ourſelves concerned, it becomes us to copy the humility of the publican, and the penitence of David; as it reſpects our *country*, to be as Abraham in prayer on its behalf.

H. S. J.

MR. BENJAMIN LINTHORN'S SOLEMN SURRENDER OF HIMSELF TO GOD.

THE following may probably be gratifying to ſome of our readers. It was lately found among the papers of a perſon who lived and died a reſpectable member of an Independent church at Poole, in Dorſetſhire; being written by him when he was about eighteen years of age, on the day when he made a ſolemn ſurrender of himſelf to God. Covenants of this kind were more frequent in thoſe days than at preſent, and were recommended by perſons of the firſt eminence for learning and piety. Among others, Dr. Doddridge has given us the form of one in his *Riſe and Progreſs of Religion in the Soul.*

O MOST dreadful God! for the paſſion of thy dear Son, I beſeech thee accept of thy poor prodigal, now proſtrating himſelf at thy door. I have fallen from Thee by mine iniquity, and am by nature a ſon of death, and a thouſand fold more the child of hell by my wicked practice. But of thine infinite compaſſion thou haſt promiſed grace to me in Chriſt, if I will but turn to thee with all my heart. Therefore, upon the call of thy Goſpel, I am now come in, and throwing down every weapon, ſubmit myſelf to thy mercy. And becauſe thou requireſt, as the condition of my peace with thee, that I ſhould put away my idols, and be at defiance with all thy enemies, which I acknowledge I have wickedly ſided with againſt thee; I here, from the bottom of my heart, renounce them all, firmly covenanting with thee not to allow myſelf in any known ſin, but conſcientiouſly to uſe all the means that I know thou haſt preſcribed for the death and deſtruction of all my corruptions. And whereas I have formerly and idolatrouſly let out my affections upon the world, I do here reſign up my heart to thee that madeſt it; humbly proteſting before thy glorious Majeſty, that it is the firm reſolution of my heart, and that I unfeignedly deſire grace from thee, that, when thou ſhalt call me hereunto, I may practiſe this my reſolution,

to

to forſake, through thy aſſiſtance, all that is dear to me in this world, rather than to turn from thee to the ways of ſin; and that I will watch againſt all its temptations, whether of proſperity or adverſity, leſt they ſhould withdraw my heart from thee; beſeeching thee alſo to help me againſt all the temptations of Satan, to whoſe wicked ſuggeſtions I reſolve, by thy grace, never to yield myſelf a ſervant. And becauſe my own righteouſneſs is but as filthy rags, I renounce all my confidence therein, and acknowledge that I am of myſelf a hopeleſs, helpleſs, undone creature, without righteouſneſs or ſtrength. And foraſmuch as thou haſt of thy bottomleſs mercy offered moſt graciouſly to me, wretched ſinner, to be again accepted through Chriſt, if I would accept of thee; I will call heaven and earth to record this day, that I do here ſolemnly avouch thee for the Lord my God; and with all poſſible veneration, bowing the neck of my ſoul under the feet of thy moſt ſacred Majeſty, I do here take thee the Lord Jehovah, Father, Son, and Holy Ghoſt, for my portion, and my chief good; and ſo give up myſelf, body and ſoul, to thy ſervice; promiſing and vowing to ſerve thee in holineſs and righteouſneſs all the days of my life. And ſince thou haſt appointed the Lord Jeſus Chriſt, the only mean of coming unto thee, I do here, upon the bended knees of my ſoul, accept of him, as the only new and living way by which ſinners may have acceſs to thee, and do hereby ſolemnly join myſelf in marriage-covenant to him.——O bleſſed Jeſus, I come to thee hungry, poor, wretched, and miſerable; a blind and naked, a moſt loathſome polluted wretch; a guilty and condemned malefactor, unworthy for ever to waſh the feet of the ſervants of my Lord, much more to be ſolemnly married to the King of glory; but ſince ſuch is thine unparalleled love, I do here, with all my power, accept thee, and do take thee for my lord and huſband, for better, for worſe, for richer, for poorer, for all times and conditions, to love, honour, and obey thee before all others, and this to the death. I embrace thee in all thy offices: I renounce my own worthineſs, and do here avow thee to be the Lord my righteouſneſs; I renounce my own wiſdom, and do here take thee for my only guide; I renounce my own will, and take thy will for my law. And ſince thou haſt told me I muſt ſuffer if I will reign, I do here covenant with thee, to take my lot, as it falls with thee; and, by thy grace aſſiſting, to run all hazards with thee; verily ſuppoſing that neither life nor death ſhall part between thee and me. And becauſe thou haſt been pleaſed to give me thy holy law, as the rule of my life, and the way in which I ſhould walk

walk to thy kingdom; I here willingly put my neck in thy yoke, and ſet my ſhoulder to thy burden; and ſubſcribing to all thy laws, as holy, juſt, and good, I ſolemnly take them as the rule of my thoughts, words, and actions; promiſing that though my fleſh contradict and rebel, yet I will endeavour to order and govern my whole life according to thy direction, and will not allow myſelf in the neglect of any thing I know to be my duty. Only, becauſe through the frailty of my fleſh I am ſubject to many failings, I am bold humbly to proteſt, that unallowed miſcarriages, contrary to the ſettled bent and reſolution of my heart, ſhall not make void this covenant, for ſo thou haſt ſaid.—Now, Almighty God, ſearcher of hearts, thou knoweſt that I make this covenant with thee this day, without any known guile or reſervation; beſeeching thee, that, if thou ſpieſt any flaw or falſehood therein, thou wouldſt diſcover it to me, and help me to do it right. And now, glory be to thee, O God and Father (whom I ſhall behold, from this day forward, and look upon as *my* God and Father), that ever thou ſhouldſt find out ſuch a way for the recovery of undone ſinners. Glory be to thee, O God the Son, who haſt loved me, and waſhed me from my ſins in thine own blood, and art now become my Saviour and Redeemer. Glory be to thee, O God the Holy Ghoſt, who by the finger of thine almighty power haſt turned about my heart from ſin to God. O dreadful Jehovah! the Lord God omnipotent! Father, Son, and Holy Ghoſt! thou art now become my covenant-friend; and I, through thy infinite grace, am become thy covenant-ſervant. Amen, amen. And this covenant, which I have made on earth, let it be ratified in heaven!

BENJAMIN LINTHORN.

1723-4. Age 18 years.

REMARKS ON THE PARABLE OF THE UNJUST STEWARD.

THE ſeveral replies made to *Indagator*'s queſtion on our Lord's inference from the parable of the unjuſt ſteward, though very pertinent and uſeful, ſeem not to have exhauſted the ſubject, or to have precluded the propriety of making ſome further obſervations upon it.

"The Lord commended the unjuſt ſteward, becauſe he had done wiſely." The injuſtice of his expedient was glaring, but the

the policy of it was admirable; and his conduct in this particular was propoſed by Chriſt, to his profeſſed diſciples, as worthy of their imitation: And indeed the conduct of worldly men, "in their generation," may commonly ſuggeſt uſeful inſtruction and reproof to the children of light in their moſt important purſuits. The ſteward, perceiving that his truſt was expiring, and diſtreſs about to ſeize upon him, formed a plan, at his lord's expenſe, to ſecure to himſelf a maintenance, when deprived of his preſent reſources. We are all ſtewards; all we have and are, as the rational creatures and ſubjects of God, is entruſted to us, and an account will ſhortly be required of the uſe to which we have applied it. We have all waſted our Lord's goods, and death will ſpeedily deprive us of our ſtewardſhip; and if we die under the condemnation we have merited, the doom of the rich man, mentioned in the ſubſequent part of the ſame chapter, will be ours. But we live under a diſpenſation of mercy through our divine Mediator; in whom, when we believe, we are freely juſtified by faith, made the righteouſneſs of God in him, and heirs according to the hope of eternal life. This juſtifying faith, however, is an active principle, and influences proportionably our whole conduct. When we firſt believe the teſtimony of God concerning the wrath to come, and the refuge provided for us; faith principally works by fear, deſire, and hope. When our views become more diſtinct, and we poſſeſs an habitual confidence that "Jeſus hath delivered us from the wrath to come, by bearing our ſins in his own body on the tree;" faith principally "works by love;" by admiration of the excellencies of Chriſt; longings after near and intimate fellowſhip with him; gratitude for inexpreſſible obligations received from him; zeal for his glory; love of his cauſe and people; and a cordial deſire that all around us, and all men every-where, if it might be, ſhould know, love, honour, and be bleſſed in him and his ſalvation. The ſame principle of living faith overcomes the world and purifies the heart; and when ambition, avarice, ſenſuality, malignant and ſelfiſh affection, are crucified, and the fears of reproach, contempt, and perſecution are overcome, through our "glorying in the croſs of Chriſt, by whom the world is crucified to us, and we to the world;" then we are proportionably brought under the "conſtraining influence of love to Him who died for us and roſe again," and induced to imitate him, who, "though he were rich, for our ſakes became poor, that we, through his poverty, might be made rich!" And under the teaching of the Holy Spirit, whoſe in-dwelling is the ſeal of our juſtification by

faith, to exercise the wisdom of using things temporal in subserviency to our eternal good, by improving them as talents to the glory of the Lord, the comfort of his people, and the good of mankind. Thus our present use of the things entrusted to us, will conduce to our advantage, when death shall terminate our stewardship; for then especially the word will be fulfilled, "to him that hath shall be given, and he shall have abundantly; but from him that hath not shall be taken away, even that which he seemeth to have." This indeed will in no sense be the reward of any *merit* in our obedience: Yet it will not only evidence our faith to be *living*, but it will ascertain the proportion of our future felicity; for the Lord loves and recompenses the fruits of his own Spirit; every vessel of mercy will certainly be full, but all will not be found equally capacious; the exercise of holy affections conduces greatly to the increase of them; and liberal love, above all other things, expands and enlarges the heart.

With these observations before us, let us examine the Scripture in question—"The mammon of unrighteousness" denotes those riches in the getting, hoarding, and spending of which so much iniquity is committed, that ungodly men seem to worship a cruel idol, whilst piety, truth, integrity, and mercy, their own bodies and souls, yea their children and relatives, as well as their neighbours, are laid as bleeding sacrifices on the altar of *Mammon*. Yet in the use of these very riches (which as the creatures of God are good in themselves) professed Christians are exhorted "to make themselves friends;" in allusion to the steward's having made himself friends by disposing of his master's property: For that portion of a man's wealth, which from love to Christ is expended in works of piety and charity, not only supplies the wants of the saints, and excites them to praise God, but it also reminds them to pray for their benefactors in cordial love, which is one of the most desirable proofs of true friendship (2 Cor. ix. 10—15.); and as many persons of this description, after having received the most important good, through the liberality of their brethren, may go before them to glory; so we may conceive of them as standing ready to welcome their benefactors into everlasting mansions, when flesh and heart, and all earthly resources fail them.

Let us fix our thoughts on some one of those distinguished few, whose liberal love to man for Christ's sake, persevered in for a long course of years, among other acts of beneficence, hath sent the word of life to tens of thousands whom they never saw, and were thus instrumental to the salvation of numbers.

bers. May we not imagine we ſee the ſpirits of thoſe righteous perſons, to whom the liberality of ſuch a believer was life from the dead, waiting the moment of their benefactor's diſſolution, and his laſt expiring groan, to welcome him into everlaſting habitations, with ſhouts of triumphant joy, and fervent thankſgivings, whilſt they ſee him receive a full reward of "his work of faith and labour of love, and patience of hope in the Lord Jeſus?" Nor can a more ecſtatic, rapturous feeling be conceived, than muſt thrill through every ſoul on ſuch an occaſion; except we think of the believer's beholding, face to face, that tranſcendently greater Benefactor, who hath loved him and waſhed him from his ſins in his own blood.

But turn the glaſs, and behold a profeſſor of the Goſpel, who, poſſeſſing wealth, hath ſpent it in oſtentation and luxury, or hoarded it in covetouſneſs, ſaying to the poor diſciples of Chriſt, "Depart in peace, be thou warmed or clothed." Conceive of this man, when turned out of his ſtewardſhip—what an awful reverſe! The abuſe of his talent proves that his faith was dead, his hope preſumption, and his profeſſion hypocriſy. Chriſt's deſerted cauſe, his neglected diſciples, and his violated commandments, concur in proving that he loved the mammon of unrighteouſneſs more than the Saviour of the world; that he reſembled Judas or Ananias, more than any other of the primitive profeſſors of the Goſpel; and that he copied the injuſtice, and not the wiſdom, of the ſteward in the parable.

But few of the diſciples of Chriſt are rich: Therefore he adds, "He that is faithful in that which is leaſt, is faithful alſo in much." Faithfulneſs in a Chriſtian, who conſiders himſelf as a ſteward, implies a practical conviction that he is bound by every tie, but moſt by that of love and gratitude, to employ his talent according to the will of his Lord, as far as he knows it. In proportion as a man acts from this principle, and by this rule, he meets with a gracious recompence for the meaneſt ſervices: The widow's two mites, expreſſing her fervent love, are as acceptable as the moſt coſtly oblations beſtowed from an adequate meaſure of the ſame love, and far beyond ſuch as ſpring from another ſource. And as all we poſſeſs is the Lord's, we rob him when we employ it contrary to his will; and this injuſtice in the uſe of a little, ſhows the ſame bad ſtate of the heart, as when great affluence is thus abuſed. Nothing we have of this world is properly our own, or given for our own ſake excluſively; nothing of this kind can make us truly rich or happy; but grace is our own, and terminating in

glory, conſtitutes the true riches, unalienable and ſufficient to our everlaſting felicity. Now on what grounds can we ſuppoſe that we partake of the grace of God, or ſhall at length be admitted into the manſions of the bleſſed; if we do not find our hearts diſpoſed to improve our talents to the glory of God and the benefit of mankind, from faith in Chriſt and love to his name, cauſe, and people.—In ſhort, we may either ſerve God or Mammon, but we cannot ſerve both. Every juſtified believer aims to ſerve God in the uſe of his worldly ſubſtance, be it more or leſs; every ſervant of Mammon aims at ſome worldly advantage, even by his profeſſion of the Goſpel, and his religious duties. Thus the characters of believers and unbelievers may be diſtinguiſhed, and according to this diſtinction will be the recompence of every individual.

ENNOMOS CHRISTO.

AN ANSWER TO W. B.

Was the Fall of Adam FORE-DETERMINED, *or only* FORESEEN *by God?*

THE concern which the decrees of God have with the fall of man, has often been the ſubject of inquiry. I do not ſee the reaſon, however, why this particular fact ſhould be ſingled out from others. There is nothing revealed, that I know of, concerning the fall of man being an object either of the divine foreknowledge or decree. The Scriptures declare, in general, that God knoweth the end from the beginning; from which we may conclude, with certainty, that he knew all the events of time, all the cauſes and effects of things, through all their multiplied and diverſified channels. The Scriptures alſo aſk, *Who is he that ſaith, and it cometh to paſs, when the Lord commandeth it not?* which intimates that the providence and purpoſe of God are concerned in whatever cometh to paſs. The volitions of free agents, the evil as well as the good, are conſtantly repreſented as falling under the counſels and conduct of Heaven. Never did men act more freely, nor more wickedly, than the Jews, in the crucifixion of Chriſt; yet in that whole buſineſs they did no other than what *God's hand and counſel determined before to be done.* The delivery of Chriſt into their hands to be crucified, as performed by Judas, was a wicked act, yet was he *delivered according to the determinate counſel and foreknowledge of God.* The proof of the fall of man

man being an object of divine foreknowledge, is merely *inferential*; and from the same kind of proof we may conclude, that it was, all things considered, an object of predetermination.

That this subject is deep and difficult, in the present state, is admitted; and wicked men may abuse it to their own destruction; but the thing itself is no less true and useful, if considered in the fear of God. There is a link, as some have expressed it, that unites the purposes of God, and the free actions of men, which is above our comprehension; but to deny the fact, is to disown an all-pervading Providence, which is little less than to disown a God. It is observable, in one of the foregoing passages, that Peter unites *the determinate counsel and foreknowledge of God* together, and seems to have had no idea of admitting the one without the other. It is also worthy of notice, that in his manner of introducing the subject, it appears to have no tendency whatever to excuse men from guilt, by throwing the blame on the Almighty: On the contrary, it is brought in for the purpose of conviction, and actually answered the end; those to whom it was addressed, being *pricked in their hearts, and crying out, Men and brethren, what shall we do?*

The decrees of God seem to be distinguishable into *efficient and permissive*. With respect to moral good, God is the proper efficient cause of it. This James teaches, *Every good and perfect gift is from above, and cometh down from the Father of lights*; particularly the blessing of regeneration, which contains all moral good in embryo, as it follows, *Of his own will begat he us with the word of truth*. With respect to moral evil, God permits it, and it was his eternal purpose so to do. If it be right for God to permit sin, it could not be wrong for him to determine to do so, unless it be wrong to determine to do what is right. The decree of God to permit sin, does not in the least excuse the sinner, or warrant him to ascribe it to God, instead of himself. The same inspired writer who teaches, with respect to good, that *it cometh from above*, teacheth also in the same passage, with respect to evil, that it proceedeth from ourselves: *Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed.* And as if he considered the danger of mistaking on this profound subject, he adds, by way of caution, *Do not err, my beloved children!* James, i. 13—18.

GAIUS.

ANECDOTE.

SOON after a cordial friendſhip commenced between Mr. Whitefield and Mr. Kinſman, their hearts being united in the ſame glorious cauſe, Mr. Whitefield paid Mr. Kinſman a viſit at Plymouth, and preached as uſual to large auditories, with great acceptance. On the Monday morning after breakfaſt, "Come," ſays he to Mr. Kinſman, "let us go to ſome of the poor and afflicted of your flock, and ſee if we can adminiſter to them any conſolation. It is not enough that we labour in the pulpit; we muſt endeavour alſo to be uſeful out of it." Mr. Kinſman readily conſented. Mr. Whitefield not only gave them counſel and advice, but ſupplied their neceſſities with a liberal hand, till he had given to a tolerable amount, as they called at ſeveral places. Mr. Kinſman, knowing by ſome means that his finances were low, was ſurpriſed at his liberality, and, at his return, gave him a hint, as if he thought he had been too bountiful. Mr. Whitefield with ſome degree of ſmartneſs, replied, "It is not enough, young man, to pray, and to put on a ſerious countenance: True religion and undefiled is this, to viſit the fatherleſs and the widow in their affliction, and to adminiſter to their wants. My ſtock, it is true, is nearly exhauſted; but God, whoſe ſervant I am, and whoſe ſuffering ſaints we have this day been relieving, will, I doubt not, ſoon ſend me a freſh ſupply." The matter thus reſted for the remainder of the day. In the evening, while they were at prayer in the family, a gentleman came to Mr. Kinſman's houſe, and deſired to ſpeak with Mr. Whitefield: He was ſhown into a room, and as ſoon as Mr. Whitefield was diſengaged, he waited upon him. "Sir," ſays the gentleman, "I happened to be here yeſterday, and with great pleaſure heard you preach: You are on a journey, I find, as well as myſelf, and travelling is rather expenſive:—Will you do me the honour to accept this?" putting, at the ſame time, five guineas into his hand. Mr. Whitefield thankfully accepted the preſent; and, returning to the family, with a ſmiling countenance, and the money in his hand—"There, young man," ſays he, to Mr. Kinſman, "God has ſoon repaid what *I* beſtowed! Let this in future teach you not to withhold, when it is in the power of thine hand to give. The gentleman to whom I was called, is a perfect ſtranger *to me*;—his only buſineſs was to give me the ſum you here ſee."

Though

Though I was pleaſed with the account of Mr. Whitefield's liberality, and his lively faith, which ſeemed to promiſe a ſure and ſpeedy return, yet I was much more ſurpriſed when the perſon's name was mentioned to me by whom he received the money: He was one whom I well knew; reputed to be worth ten thouſand pounds; but known to be ſo very penurious, as ſcarcely to allow himſelf or thoſe about him what was really neceſſary: And on a journey he was equally parſimonious; ſo that he was ſeldom a welcome gueſt at any of the inns he frequented. I never think of this part of the ſtory, but it reminds me of the beautiful hymn in the Olney Collection—*Elijah fed by Ravens.* J. G.

RELIGIOUS INTELLIGENCE.

Reſolutions of Miniſters at Maidenhead, reſpecting the intended Miſſionary Society.

AT a meeting of miniſters held at Maidenhead on Thurſday in the Eaſter week, the ſubject of Miſſions (ſo frequently noticed in the Evangelical Magazine) was conſidered; and their reſolutions were,---That they moſt cordially approved of the deſign; ſhould be much rejoiced in realizing the practicability of the object; and that, after the intended ſociety is formed, by a general meeting in London *, and the plan fixed, they purpoſe to exert themſelves to the utmoſt to contribute toward ſo benevolent a deſign; which muſt be conſidered highly commendable, whatever may be its ſucceſs.

Society at Leeds.

WE have the pleaſure to inform our readers, that a number of young perſons, at Leeds in Yorkſhire, wiſhing to devote their early days to ſome particular purpoſe of religious uſefulneſs, lately agreed to form themſelves into a SOCIETY *for promoting religious Reading among the Poor in that Town and Neighbourhood.*

Their intention is, to publiſh extracts from the works of authors not within the compaſs of the labouring poor, to be diſtributed *gratis* by the members of the ſociety.

The ſociety is to conſiſt of at leaſt a hundred members, each to pay one ſhilling on his admiſſion, and the ſame ſum quarterly in advance; for which he is to receive ſix copies of each publication, and thirteen if he double his ſubſcription. One tract is to be publiſhed every ſix weeks or oftener, not exceeding ſixteen pages: And, to render the collection more

* We underſtand that a meeting for this purpoſe is to be held in London, about the middle of Auguſt or September next. It will be compoſed of ſuch evangelical miniſters, in town or country, as chuſe to attend, either as delegates, or in their own individual capacity, and all ſerious perſons of every denomination, who intend to be ome ſubſcribers. The conference will probably laſt two or three days; and ſeve alſermons will be preached on the occaſion.

valu-

valuable, all the numbers are to be uniformly printed, to compose complete volumes, if preserved with care. A committee of thirteen members, annually chosen to manage all the concerns of the institution, are to meet in the vestry-room of Salem chapel, at seven o'clock, the first Monday evening after the appearance of each paper, where all meetings of the society are to be held, and where subscriptions and donations will be received.

As they disclaim all views of a party spirit, and pledge themselves to have nothing to do with controversial writings (being desirous of promoting the eternal welfare of men, without any regard to names and characters), they invite their Christian neighbours, in general, cordially to unite with them in this honourable design; and earnestly request the contributions of those friends of religion, whose convenience it may not suit to become members.

We cannot withhold our approbation of so laudable an institution. We should be happy, were similar societies to be established in every town in the kingdom.

ORDINATIONS.

FROM our Correspondents in the country, we have received the pleasing account of the ordination of no less than FOUR evangelical ministers, in the course of one month. As the mode of ordaining dissenting ministers is generally the same, there must necessarily be a great likeness in our accounts, were we in every instance to descend to particulars. The service is usually opened with prayer, and reading the Scriptures: This is followed by an introductory discourse; and the minister, who delivers it, receives the account of the proceedings of the church; a recognition of their call of the candidate to be ordained; an acknowledgment of his acceptance of the same; and likewise his confession of faith. To this succeeds the ordination prayer: A charge is then given to the minister; a sermon is delivered to the people; and the service is concluded, as it began, with prayer. These several parts are divided, more or less, among the ministers, agreeably to a previous arrangement. Select hymns are always sung, at proper intervals.

ON Wednesday, April 8, 1795, the Rev. Richard Alliot, late of Stratford upon Avon, was ordained pastor of the Independent church at Castlegate, Nottingham. The various exercises of the day were conducted by Mr. Kirk, of Sutton; Mr. Brewer, of Sheffield; Mr. Moody, of Warwick; Mr. Burder, of Coventry; Mr. Gill, of Market Harborough; and Mr. Calvert, of Chesterfield. Mr. Burder gave the charge from John, xxi. 16. "Feed my sheep." Mr. Gill preached to the people from 1 Thess. iii. 8. "Now we live, if ye stand fast in the Lord." In the evening there was a lecture: Mr. Boden, of Hanley, prayed; and Mr. Brewer preached from 2 Cor. xiii. 11. "Live in peace, and the God of love and peace shall be with you."

At the request of the church, the ordination service is intended to be printed.

THE day following, the Rev. Mr. Sugdean was set apart as pastor of the Independent church at Moor-Green, in the same county, when Mr. Brewer, of Sheffield, gave the charge, from 1 Cor. iv. 2. "Moreover, it is required in stewards, that a man be found faithful." Mr. Calvert,

of Chesterfield, addressed the people from John, xiii. 34. "A new commandment I give unto you, that ye love one another." Mr. Wood, of Rowel; Mr. Gill, of Market Harborough; Mr. Boden, of Hanley; and Mr. Milward, of Mansfield; were severally engaged in the other departments.

ON the 15th, at the ordination of the Rev. Robert Lovegrove, to the pastoral office of the Baptist church, maintaining strict communion, at Wallingford, in Berkshire; Mr. Price, of Waddesdon, in Buckinghamshire, introduced the service by prayer, and reading a portion of the Scriptures. Mr. Swaine, of Walworth, proceeded as far as to the ordination prayer, which was offered up by Mr. Dyer, of Devizes. As Mr. Davis, of Reading, was prevented from attending by a severe illness, Mr. Swaine delivered a most faithful, affecting, and weighty charge, from 1 Tim. vi. 11---14. "But thou, O man of God! flee these things, and follow after righteousness, &c." Afterwards, Mr. Dyer addressed the church and congregation in an able, bold, and animated discourse, from Acts, ix. 31. "Then had the churches rest, &c." There were several ministers present, and a crowded auditory. The whole was conducted with that seriousness and solemnity, which afforded general pleasure and satisfaction.

ON the 22d the Rev. Benjamin Cracknell, A. M. minister of the Independent denomination, was ordained at Wareham, in Dorsetshire. After Mr. Lamb and Mr. Wilkins, of Weymouth, and Mr. Wise, of Christchurch, had been severally engaged, Mr. Ashburner, of Poole, gave the charge from 2 Tim. iv. 2. Mr. Sedcole, of Swannage, prayed; Mr. Lewis, of Ringwood, preached from 2 Cor. xii. 19. and Mr. Tapprell, of Beaminster, concluded. In the evening, he preached an excellent sermon from the last clause of Acts, xiii. 26.

OBITUARY.

Severe Conflict and final Triumph of Joseph Hobbs.

JOSEPH HOBBS, the subject of this memoir, was born at Bethnal-Green, London, in the year 1773. His parents were both eminently pious; but he, from his infancy, discovered a stubbornness of temper scarcely to be equalled; being deaf to the counsel of his friends, and determined to pursue the bias of his carnal mind. But his parents, who chiefly attended at the Tabernacle, Moorfields, were careful that he should attend with them upon the means of grace, the benefit of which he afterwards experienced. His parents being removed by death, he was left in the care of some pious relations, who continued to expostulate with him, but apparently in vain, until the voice of the Lord, which is mighty in operation, reached his obdurate heart, and a visible change soon took place; his stubbornness was removed, so that he listened with eagerness to hear the word of life, and his great inquiry was, how he might obtain salvation. His ungodly companions were now entirely forsaken, and he desired only to be found among the excellent of the earth. The social prayer meetings of his Christian relatives were precious seasons to his

ſoul: His conſcience became very tender: He could not bear any lightneſs in himſelf or others: He was ſcarcely ever ſeen to ſmile; and was under almoſt continual apprehenſions of deceiving himſelf, by taking comfort from thoſe promiſes which he feared did not belong to him. Theſe fears increaſed in his laſt illneſs, which began about December 1790, and continued until April 1791, during which time I viſited him frequently, being a near relation, and particularly as he wiſhed to converſe with me reſpecting the concerns of his ſoul. In the firſt part of his illneſs, his language generally was, "Oh that I could pray to God with ſincerity! Oh what a hard heart have I! Oh that I could be aſſured my ſins were pardoned! Oh pray for me! Beg of God to give me an evidence in my ſoul, by the witneſſing of his Spirit, that I have an intereſt in the Lord Jeſus Chriſt! How eaſy ſhould I be then, under my bodily ſufferings *! Oh! how ſhould I rejoice, could I but ſay, My beloved is mine, and I am his!" He generally ſeemed more eaſy, when any Chriſtian friend was ſing ng with, or praying for him. One hymn, in particular, he frequently repeated:

"Riſe, my ſoul, and ſtretch thy wings!
Thy better portion trace!" &c.

After he was confined to his bed, which was about three weeks before his death, he was buffetted in a moſt grievous manner by the great adverſary of his ſoul, inſomuch that he frequently groaned under the burden he felt: Yet, bleſſed be God! who left not himſelf without a witneſs; but was graciouſly pleaſed ſo to impreſs his mind with a ſenſe of the ſufferings of Chriſt, as cauſed him to break out in the following words: "Oh! what drops of blood did Jeſus ſweat! what agonies did he endure for ſinners! Lord, I am a ſinner! ſprinkle me with thy blood! I know one drop is ſufficient to atone for me,—to cleanſe me, though the chief of ſinners, the vileſt wretch out of hell! Lord, ſuffer me not to doubt of thy love!

"I know one tender glance from Thee
Will ſet my burden'd ſpirit free!"

The Lord, in infinite compaſſion, now ſet at liberty the captive exile, by enabling him to lay hold of the gracious promiſes of the Goſpel. Then he uttered the following words:

"My ſoul is on thy promiſe caſt;
And lo! I claim my part!
The univerſal pardon 's paſt;
'Tis ſeal'd upon my heart!"

After this gracious manifeſtation of the love of Jeſus, Satan was permitted again to attack him with redoubled force. On the Friday ſe'nnight before he died (being very weak, and ſcarcely able to ſpeak), he juſt ſaid, "Lord, unlooſe my ſtammering tongue, and teach me how to pray!" and immediately ſtretched himſelf out, and lay for a conſiderable time as one dead. When he recovered, he groaned exceedingly. Diſtreſs and horror appeared in his countenance. He ſtrove to ſpeak, but was unable for ſome time to vent his grief. At laſt he cried out, in great agony, "I am loſt! I am loſt! I have received the ſentence of condemnation! I ſhall ſoon be in hell!" Again he groaned in ſpirit, and

* Theſe were very great: He deſcribed his complaint, as being like an hot iron applied to his ſtomach, which cauſed a violent ſickneſs, and rapid waſting of his fleſh.

lay

lay for a while ſpeechleſs. Suddenly his countenance changed; a flood of tears burſt from his eyes; and he cried, with a loud voice, "Lord, Lord! I am yet the living to praiſe thee!" He then ſung part of ſeveral hymns, and prayed fervently, and deſired I might be ſent for. When I came to him, he informed me of the conflict he had paſſed through, and deſired me to join with him in praiſing God, who had delivered him; and added, "I ſhall ſoon be with my Saviour!" He likewiſe requeſted me to preach a funeral ſermon for him, from Pſalm cxvi. 7. "Return unto thy reſt, O my ſoul! for the Lord hath dealt bountifully with thee*!" After this, I left him; and on the Monday following viſited him again, when he told me Satan had been permitted to buffet him: "But," ſaid he, "I can now believe—

"I ſhall behold his face;
I ſhall his power adore;
And ſing the wonders of his grace
For evermore!"

He was afterwards ſeveral times aſſaulted by Satan; but his conſtant language was, "Oh! thou Friend of ſinners! ſave me in the trying hour! Bring down Satan under my feet! Only tell him I am thine, and he can ne'er prevail." The laſt conflict he endured, was the day before his departure, in which he was tempted to diſbelieve the reality of the work of grace in his heart; but out of this the Lord delivered him. He then broke out in ſinging the following lines:

"Lord, I believe thou haſt prepar'd
(Unworthy though I be)
For me, a blood-bought, free reward—
A golden harp for me."

On Saturday morning, April 9, 1791, his gracious Lord delivered him from all his trials and temptations, and gave him, I truſt, a crown of life. His laſt words were,—"All the church doth acknowledge Thee to be the Lord! Now I know that my Redeemer liveth! Lord! into thy hands I commend my ſpirit! O thou God of truth and faithfulneſs——."

I fear I have exceeded the limits you allow to pieces of this kind; but as many of the Lord's people are in bondage through the fear of death, I have caſt in this mite, with a view to their conſolation and encouragement. May the great Head of the Church make it effectual to this purpoſe!

Chatham, April 4, 1795. J. H.

Death of John Hobſon.

ON Sunday, Feb. 1, 1795, died, at Maſbrough, near Rotheram, Yorkſhire, John Hobſon, for ſeveral years a member of the Independent church in that place; who adorned his religious profeſſion by an uniform and holy life, walking wiſely to thoſe without, and affectionately to thoſe within. Many of his ſerious friends remember with what holy fervency and humility he poured out his ſoul to God in prayer, and how frequently they have been bleſſed while he has been engaged in that delightful exerciſe. He was confined to the houſe a few days only previous to his

* This I did, the evening after his interment.

diſſolution: During which time, ſome religious acquaintances calling on him, and inquiring the ſituation of his mind, he told them he was quite reſigned to the will of God, and had no doubt as to the ſafety of his ſtate. Not long before he breathed his laſt, he requeſted his ſon to reach him the Bible; but having read a verſe or two, he was obliged through weakneſs to lay it down, and, ſhortly after, his happy ſoul took its triumphant flight to the realms of endleſs felicity.

The word of God, which had been the man of his counſel in life, was peculiarly precious to him in his laſt moments, as containing truths which were the only baſis of his hope, and the richeſt cordials of his mind, in the ſolemn article of death. His ſweetneſs of temper and unaffected humility conciliated the affection and eſteem of all who knew him; ſo that he lived much reſpected, and died greatly regretted. May all, who name the name of Chriſt, be careful, as he was, to maintain good works; and to evidence the reality of religion in the heart, by a converſation becoming the Goſpel!

Sudden Death of Mrs. Anne Mends.

[In a Letter from Plymouth, dated April 20, 1795.]

THE human body is juſtly ſtyled an "earthly houſe and a tabernacle." This building, however wonderfully made and curiouſly wrought, muſt fall into ruins. Sometimes it decays *gradually*, and ſinks into its original duſt almoſt inſenſibly: At other times, a ſudden blaſt overturns it at once, and in a moment it tumbles to the earth. This remark is verified in the ſudden death of *Mrs. Anne Mends*, wife of the *Rev. Chriſtopher Mends*, of *Plymouth*. She had, indeed, arrived at the 71ſt year of her age; yet had been favoured with a good degree of health and ſpirits, until the moment of her ſeizure. On Monday evening, about eight o'clock, while aſſiſting Mr. M. into bed (who had been confined to his chamber for ſome time before), ſhe fell by a paralytic ſtroke, without the ſmalleſt previous indiſpoſition, and remained wholly deprived of ſpeech and of all ſenſibility for the ſpace of two hours and a half, when ſhe breathed her laſt, and bid an adieu to her aſtoniſhed family, and to all the ſcenes of mortality.

On Friday morning, the mortal remains were depoſited in the family vault, in the place of worſhip in Batter-ſtreet. The funeral ſervice was performed by the Rev. Philip Gibbs; and, on the enſuing Lord's-day, the Rev. Iſaiah Birt preached a ſermon on the ſolemn occaſion, from Pſalm ciii. 16. "For the wind paſſeth over it, and it is gone; and the place thereof ſhall know it no more."

This awful providence ſpeaks aloud to us all: "Watch, therefore, for ye know not the day nor the hour when the Son of Man cometh."

> "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 thus to make
> Welcome, as ſafe, our port from ev'ry ſtorm."
>
> YOUNG, *Night III.*

REVIEW

REVIEW OF RELIGIOUS PUBLICATIONS.

Dr. Bryce Johnston's *Commentary on the Revelation of St. John.*

[*Concluded from our laſt Number, page* 205.]

IT would be great injuſtice to withhold from our author the character of an able divine. Although he does not often indulge in a diſſertation on what are called the *ſedes doctrinarum*, he ſometimes favours us with a few theological remarks; and when he does, we always perceive the energies of a mind that has ſtudied the Scriptures with care, and has meditated profoundly on divine truths.

While with unfeigned pleaſure we pay the tribute of merited approbation, we humbly ſubmit the following remarks on what appear to us blemiſhes in this uſeful work; or, rather, on points wherein our ſentiments differ from thoſe of the author.

Many of Dr. J.'s readers will probably think it a ſtrong objection to his ſcheme, that he dates the riſe of Antichriſt at too late a period. Every adept in eccleſiaſtical hiſtory muſt acknowledge that Antichriſt was come; or, in other words, that ignorance, error, ſuperſtition, and church tyranny had prevailed, in a very conſiderable degree, long before the year 756, when Pepin gave the civil government of the Roman ſtate to the biſhop of Rome. Nor does the Pope's becoming a temporal prince, and reigning over a narrow diſtrict in Italy, appear to us a matter of ſo much conſequence as Dr. J. and ſome other commentators would repreſent it. It is the tyranny exerciſed by him over the church, which confers his *name*, and marks his character.

Another conſiderable fault of Dr. J.'s ſyſtem is, that he does not allow a ſufficient portion of time for the deſtruction of Antichriſt, and the converſion of the world to the Chriſtian faith. Things are to continue, according to this Author, nearly in their preſent ſtate till the year 1999; and then, in the ſpace of *a ſingle year*, all the wonderful and important events ſhall take place which are to introduce the Millennium, or glory of the latter days, over the face of the whole earth in the year 2000. But neither Scripture, nor probability, nor the appearance of things, ſeems to confirm this ſuppoſition. There is, we think, far more wiſdom and truth in the opinion of the great *Preſident Edwards*, that two hundred years are not too large a ſpace of time to intervene between the beginning of Antichriſt's fall, and the full glory of the latter days. During this period he ſuppoſes the following events will take place: The Antichriſtian church will be deſtroyed, and pure religion prevail in every part of Chriſtendom; the Jews will be converted; the Mahometan kingdoms will be brought to the knowledge of the truth as it is in Jeſus; the Pagan nations will be enlightened with the beams of the Goſpel; and all the diſtant iſlands which are ſcattered over the mighty ocean be brought to ſubmit to the croſs of Chriſt. Theſe things will, according

cording to him, furniſh ample employment for 200 years; and then at the concluſion of them, in the year 2000, the Millennium will every-where commence in all its glory; *and the knowledge of Chriſt cover the earth as the waters cover the ſea.*

We could not help remarking the manner in which Dr. J. ſpeaks of Conſtantine, the imperial convert, and his zeal diſplayed in "the *legal and ſpirited abolition of the heathen worſhip and temples, and the legal eſtabliſhment of the Chriſtian religion.*" That is, he employed his power, as emperor, to make the Pagans profeſs themſelves Chriſtians, and to endow the Chriſtian clergy with the emoluments and ſplendour of the Pagan prieſts. Many have been greatly delighted with the *ſpirited* efforts of this firſt Chriſtian prince, and the vaſt ſhoals of Pagans that glided into the Chriſtian church. Biſhop Newton's imagination is ſo dazzled with the glory of the ſcene, as to conſider it to be the fulfilment of that ſublime deſcription, given by the Spirit of God, Rev. vii. 9, to the end. But, however ſingular the opinion may be, we cannot help viewing the converſion of Conſtantine, as emperor, and his employing his power as emperor, in the cauſe of Chriſtianity, as the greateſt curſe that ever befel the kingdom of the Redeemer. The boundaries of the church were conſiderably extended, and myriads of Pagans called themſelves Chriſtians; but, in order to win them over, and to pleaſe them afterwards, Chriſtianity was aſſimilated to Paganiſm, and the purity of the Goſpel was loſt amidſt an immenſe maſs of heatheniſh ceremonies and rites. And from that time the church of Jeſus Chriſt, inſtead of being a *ſpiritual kingdom*, not of this world, became a *worldly corporation*, ſavouring of the things of earth and ſenſe, and drinking deep of the medicated cup of avarice and ambition.

Dr. J. has ſome fanciful interpretations; as, for example, in the qualities of the third living creature: But, in ſo large and extenſive a work, allowance muſt be made for a few extravagancies.

Some groſs errors in aſtronomy and geography ſurpriſed us much. When the Doctor ſays, that miniſters of Chriſt are called *Stars*, becauſe the ſtars derive their light from the ſun, he certainly holds an untenable ſyſtem. And when he deſcribes the vallies of Piedmont as lying between the Alps and the Pyrenees, he has miſplaced them; and, beſides, does not conſider that theſe two ranges of mountains are hundreds of miles diſtant from each other.

The language is, on the whole, perſpicuous and forcible; but more careleſs than it ought to have been in ſo valuable a work.—When a man is to appear in a dignified ſituation, we ſhould not think it too much trouble to pull up his ſtockings, and put on his beſt coat.

We conclude our account of this valuable book by remarking, that our author was led to the publication from having expounded the Revelation in the courſe of his miniſtry. It is cuſtomary in Scotland to have an expoſition (which they call lecturing) in the Lord's-day morning ſervice, inſtead of a ſermon. This exerciſe, when well conducted, is highly beneficial to the people; and it is exceedingly uſeful to the miniſter, as it leads him to an accurate ſtudy of the ſacred Scrip-

Scriptures, in the meaning of the words and phraſes, and in their ſcope, connexion, and ſpirit. We wiſh it was more practiſed in England, and beg leave to recommend it to the attention of our younger brethren, as we can aſſure them, from long experience, that they will find in it much benefit and pleaſure.

Candid Reaſons for renouncing the Principles of Antipædobaptiſm. By Peter Edwards, *ſeveral Years Paſtor of a Baptiſt Church at Portſea, Hants. 8vo. 192 pages. Price 3s. ſewed. Printed for the* Author: *Sold by* Chapman, S. Conder, T. Conder, Button, Matthews.

It is perhaps impoſſible to review a book of a controverſial nature, without giving offence to one ſide or other of the queſtion; even though the greateſt care may be taken to offend neither: And beſides, it is more than probable, that an honeſt reviewer may have an opinion of his own on the ſubject. However, keeping that out of ſight, as far as poſſible, we ſhall endeavour to give a juſt repreſentation of the reaſons here aſſigned for renouncing the principles of Antipædobaptiſm. The writer ſeems to be thoroughly acquainted with the nature and extent of his ſubject, and to have a clear view of all the conſequences that may ariſe from the various arguments urged either for or againſt infant baptiſm; and has certainly given a new turn to the controverſy, while he has brought forward ſome new, and much important matter, in ſuch a form, as undoubtedly calls for the very ſerious attention of thoſe gentlemen who oppoſe infant baptiſm. He writes with great perſpicuity, and reaſons with much force, and with no little effect. He fairly ſtates thoſe intereſting points, which are equally admitted on both ſides,—ſuch as theſe; that the baptiſm of believing adults is right and proper—that every individual, who believes, may and ought to be baptized—that infants are not capable of believing. The queſtion then is not concerning the baptiſm of *adults*, nor the baptiſm of *believers*, nor yet, whether *infants are capable of faith*; for in theſe matters all are agreed; but the queſtion is ſolely this, Are *infants* to *be baptized*, or *not*? That our common readers, for whoſe benefit we chiefly write, may underſtand this ſtatement of the ſubject, and our author's mode of reaſoning, we ſhall ſet before them the following ſpecimen. The Baptiſts ſay, The Scriptures require faith and repentance in order to baptiſm. Mr. Edwards ſays, Granted freely. The Baptiſts affirm, That infants have not faith or repentance. Mr. Edwards anſwers, Granted freely. The Baptiſts then urge, That infants, therefore, are not proper ſubjects of baptiſm. Mr. Edwards denies this aſſertion and rejects it, becauſe no one ever urged baptiſm on the faith of infants, and becauſe the faith of infants enters not at all into the queſtion: And, were it neceſſary, Mr. Edwards would further illuſtrate the ſubject, in the following manner:—The Baptiſts attack the Jews, and ſay, The Scriptures required faith in order to circumciſion. The Jew anſwers, Granted freely. Then the Baptiſts ſay, But male infants of eight days old had not faith. The Jew anſwers again, Grant-

Granted freely. The Baptiſts then go on, and ſay, Male infants of eight days old, therefore, were not proper ſubjects of circumciſion. The Jew anſwers with ardour, and juſtly too, I deny that aſſertion, becauſe none ever reſted circumciſion on the faith of an infant eight days old, nor does the faith of infants at all enter into the queſtion. Here then it evidently appears, that, if neither circumciſion nor baptiſm was ever grounded on the faith of infants, the arguments for or againſt the right of infants to theſe ordinances muſt be drawn from ſources that have nothing to do with their faith.

The queſtion therefore is, Are infants to be baptized, or not? The Baptiſts ſay, No; and then aſſign their reaſons: All of which Mr. Edwards reduces to two: Firſt, That *a perſon, who has a right to a poſitive inſtitute, muſt be expreſly mentioned as having that right; but infants are not ſo mentioned, and therefore have not that right.* This argument Mr. Edwards conſiders as a mere aſſumption;—as not allowed by any claſs of men,—nor owned by the Baptiſts themſelves, as of any real force, in admitting women to the Lord's Supper. Here ſome things are introduced, reſpecting the controverſy as managed by Mr. Booth, which certainly require an explicit anſwer.

Their ſecond argument is,—That *the Scriptures require faith and repentance as requiſite to baptiſm; but as infants cannot have theſe, they are not proper ſubjects of baptiſm.* That faith and repentance are required, in order to baptiſm, Mr. Edwards allows; but "I aſk," ſays he, "of whom? The anſwer muſt be—Of adults; for the Scriptures never require them of infants, in order to any thing. The argument then will be this—The Scriptures require faith and repentance of adults, in order to baptiſm. Now, you ſee, infants are gone; they have nothing to do with the argument." Then Mr. Edwards goes on to ſhow that the argument is altogether fallacious, and points out wherein its fallacy conſiſts; and this, we think, he has completely done, whether he ſupports his main hypotheſis or not. The whole force of the argument, and its conſequences, he expreſſes in a few words: "Infants," ſay the Baptiſts, "muſt not be baptized, becauſe infants have not faith. 'He that believeth, and is baptized, ſhall be ſaved.' Something is ſaid of baptiſm that cannot agree to infants;—faith goes before baptiſm; and as none but adults are capable of believing, ſo no others are capable of baptiſm." But "If infants muſt not be baptized," ſays Mr. Edwards, "becauſe ſomething is ſaid of baptiſm which does not agree to infants; then, by the ſame rule, infants muſt not be ſaved, becauſe ſomething is ſaid of ſalvation which does not agree to infants. As none but adults are capable of believing, ſo (by the arguments of the Baptiſts) none but adults are capable of ſalvation: For—He that believeth not, ſhall be damned." But the whole of Mr. Edwards's reaſoning, on this point, merits all attention.

However, the queſtion ſtill remains, Are infants to be baptized? Mr. Edwards ſays, Yes; and aſſigns the following reaſons: Firſt,

God

God has conſtituted, in his church, the membership of infants, and admitted them to it by a religious rite. This is ſhown at large from the Jewiſh diſpenſation; and it is granted by the Baptiſts themſelves, that infant children were admitted members of the Jewiſh Church. Next, The church membership of infants was never ſet aſide, either by the authority of God, or of inſpired men; but continues in full force, under the ſanction of God, to the preſent day. This Mr. Edwards proves by a variety of clear and authentic arguments, which will both inſtruct and entertain the reader; while he will find that the right of infants, in this reſpect, under the Chriſtian diſpenſation, is acknowledged both by our Lord and his Apoſtles. And to talk of their excluſion, without expreſs and poſitive language, would be very abſurd indeed, in a caſe, where ſo much ſtreſs is laid upon poſitive and expreſs language. Here Mr. Edwards puſhes home his reaſoning: "As God has conſtituted infants church members, they ſhould be received to membership, becauſe God has conſtituted it. And ſince infants muſt be received to membership, they muſt be received without baptiſm, or with it: But none muſt be received without baptiſm; and therefore, as infants muſt be received according to a divine command, they muſt of neceſſity be baptized. Hence it is clear, that, under the Goſpel, infants are ſtill continued, exactly in the ſame relation to God and his Church, in which they were originally placed under all former diſpenſations, and particularly under the Jewiſh Church."

After Mr. Edwards has cloſed his main arguments, there follows an Appendix, containing "A Short Method with the Baptiſts." Here it muſt be naturally expected, that ſome of the foregoing arguments will be introduced again, for the ſake of the Short Method. It would therefore be abſurd to make it an objection againſt his book, that Mr. Edwards repeats his arguments.—He does ſo, with great propriety, with deliberate deſign, and for a ſpecial end. Till thoſe arguments, which he has repeated, be clearly refuted, the pointleſs darts, thrown by feeble arms, are not worth regarding.

It has been intimated by ſome, that Mr. Edwards, in animadverting on the writings of Mr. Booth, uſes language too ſevere and harſh, and that he has recourſe to unjuſt repreſentations. There is no accounting for the different feelings of men, in points that reſpect more things than they chuſe to own, and wherein they are much intereſted. We preſume not, therefore, to decide on charges of this kind. If Mr. Edwards has indulged himſelf in improper ſeverities, Mr. Booth's anſwer will acquire reputation by a fair and juſt ſtatement of ſuch follies. If Mr. Edwards has really ſaid any thing that is not true, or has been unjuſt in his repreſentations, Mr. Booth, ſo far as his own arguments are concerned, is obliged to him; for his taſk, in anſwering, will be rendered much eaſier, and his refutations cannot fail of being acceptable to a virtuous public. At all events, an anſwer will be expected from Mr. Booth, or ſome of his friends.

Chriſtianity the only true Theology; or, an Anſwer to Mr. Paine's Age of Reaſon. By a Churchman. Printed by Vaughan Griffiths. *Price* 1*s.* 6*d.*

Allowing for ſomewhat more, perhaps, than a laudable attachment to the eſtabliſhment to which he belongs, and which manifeſts itſelf in various parts of his work; the *Churchman* hath ſhown himſelf to be no contemptible advocate on the ſide of Revelation againſt the violent attacks of Mr. Paine. His motive for undertaking a reply to the *Age of Reaſon* is highly commendable, and which he thus expreſſes in a very modeſt apology: "When Mr. Paine's publication fell into my hand, I read it with that contempt which its futility deſerves, but with that horror with which the popularity of the Author, and the miſerable tendency of ſuch a production (introduced into vulgar circulation), would naturally inſpire every friend to the intereſt of man. Religion has nothing to apprehend from ſuch attacks; but the faith of the multitude is unſtable and eaſily ſhaken. I thought of their weakneſs, and it grieved me that they ſhould fall a prey to a deceiver, that they ſhould tamely ſurrender the friend of their youth and the ſtaff of their age to the enemy of their peace. Upon this principle I entered the liſts with Mr. Paine not an unwilling adverſary. I pretend not to have added any new ſupport to the evidence of Revelation. But if I have expoſed his ſophiſtry, and detected his arts of deluſion; if I have confirmed one doubting mind, or reclaimed one proſelyte which his pamphlet might have gained; I ſhall account my time well ſpent, and my trouble amply recompenſed."

Agreeably to theſe ſentiments, he follows Mr. Paine very cloſely over the ground, on which he hath preſumed to combat Chriſtianity, and in a fair and candid manner oppoſes argument to argument, to ſhow the impotence of the infidel's arrows. We could have wiſhed the *Churchman* had not employed ſo large an exordium as he has done on a matter which muſt be conſidered to be altogether irrelevant to his ſubject—in pointing out the connexion between deiſm and republicaniſm. Perhaps his ideas on this point may be ill-founded; and if ſo, his reaſoning upon it will fall to the ground. But even if otherwiſe, Mr. Paine's preſent work, *the Age of Reaſon*, hath no poſſible reference to his former publications on politics. And the reaſon is ſufficiently obvious why matters ſo foreign to each other ſhould ever be kept aſunder. Beſides the ill effects of this unnatural coalition, the digreſſion from the main point becomes injurious to the cauſe. Our *Churchman* is too ſkilful a polemic not to have known that brevity, next to ſtrength of argument, is the object always to be deſired in controverſy. And a few luminous obſervations, compreſſed within the cloſeſt circle, which might throw a clear light of conviction on the reader's mind of Mr. Paine's incompetency of reaſoning, would have operated more than as many pages, where the length of the remarks fatigues, rather than intereſts the underſtanding in the attention neceſſary to be paid to them.

We

We cannot take our leave of this writer without paying him the juſt compliments due to his manner of expreſſing himſelf on ſeveral important ſubjects of theology. His ideas of the baneful effects of ſin, conſidered as a breach of the divine law; his apprehenſions of the juſtice of puniſhment following the commiſſion of it; his notions of the incompetency of repentance, conſidered as the means of propitiation; and his ſentiments of the vicarious ſatisfaction made by Chriſt for human guilt; are all extremely pertinent, and very happily expreſſed. We can only plead our uſual apology, of the narrow limits neceſſarily to be obſerved in this part of our Magazine, for not going further into the review of the Churchman's pamphlet. To thoſe who have read Mr. Paine's Age of Reaſon, we would recommend it as fully calculated to refute many of his arguments.

Eſſays on the moſt important Subjects in Religion. By Thomas Scott, *Chaplain of the Lock Hoſpital. 1793. 12mo. Pages* 326. *Price* 2*s.* Jordan, Mathews, Vernor.

Of the various methods adopted for diſſeminating error, none have been more ſucceſsful than the circulation of pamphlets, eſſays, and periodical publications. The labours of Socinus and Crellius would have been probably neglected, and their names conſigned to merited oblivion, had not their ſpeculations been *retailed* to the world by their "humble admirers." On the other hand, the friends of evangelical truth have leſs to hope from the learned folios of an Owen, and the laboured productions of a Waterland, than from "little tracts on the moſt important ſubjects of religion, widely circulated at a moderate expence."

Induced by conſiderations of this nature, Mr. Scott has publiſhed the Eſſays before us. From the ſubjects ſelected for diſcuſſion, and the method in which they are arranged, this little work may be very properly termed an uſeful and compendious body of divinity. The firſt eſſay treats of the divine inſpiration of the Holy Scriptures; after which, the importance of truth; the duty and manner of ſearching the Scriptures; the Scripture character of God; the uſes of the law; a brief expoſition of the ten commandments; the condition of man as a ſinner; the deity of Chriſt; the atonement; juſtification by faith; regeneration, &c. are particularly conſidered. The general outlines of Chriſtian doctrines and duties are ably drawn, and the connexion between evangelical principles and practice is clearly repreſented. In defending religious truths, Mr. S. is not a looſe or inconcluſive reaſoner; he ſtates his arguments candidly and judiciouſly, and preſſes them on his adverſaries in a pointed and forcible manner. The practical part of his work appears to be the beſt; he has evidently derived his knowledge, not, like certain moraliſts, who boaſt of the name of Chriſtianity, from the crude ethics of heathen philoſophers, but from the ſublime and ſpiritual inſtructions of Him, who is eminently ſtyled "the Wiſdom of God." Regardleſs of many of the ornaments of lan-

guage, he principally aims at conveying his ſentiments with clearneſs and energy: And if on ſome occaſions his ſtyle be unneceſſarily verboſe, it is generally plain, manly, and forcible, and adapted to the capacity of every deſcription of readers.

It will afford us no ſmall pleaſure to hear that theſe valuable Eſſays have met with a reception ſuitable to their merit. We ſincerely wiſh them an extenſive circulation, as they are, in our opinion, admirably calculated to anſwer the deſign for which they were written. We may add, that this is one of the moſt cheap and uſeful publications which have for ſome time paſſed under our review.

The Chriſtian Doctrine of Juſtification by Faith not deſtructive of the Principles of Natural Virtue; being an Eſſay, by the Rev. W. Deacon, B. A. *of Trinity College, Cambridge.* Richardſon, &c. *4to. Pages* 23.

The writer of this pamphlet ſeems to entertain very obſcure and inconſiſtent ideas of the important doctrine which he attempts to explain. The reader may eaſily gueſs at the general ſentiments of the author from the following remarks on the atonement of Chriſt:

"Chriſt died," ſays he, "indeed, to atone for the ſins of the whole world; but he died more particularly to make perfect by his own ſufferings, the obedience of ſuch as may have been almoſt inadvertent or caſual ſinners."

His repreſentations of ſome of the principles of the Calviniſts are totally falſe, and his inferences from ſome of their doctrines are equally unjuſtifiable. The periods, we confeſs, are rounded with a tolerable grace; but, in an eſſay of this nature, men of ſenſe will look for ſolidity of reaſoning, rather than harmony of language, and facts inſtead of *ill-founded* ſurmiſes.

The Paſſions taught by Truth: an Allegorical Poem. By Thomas Beck, *Miniſter of the Goſpel, Bury-ſtreet. 8vo. 64 pages. Price* 1*s.* Chapman. 1795.

In circumſtances where praiſe may appear ſuſpicious, and cenſure can be communicated privately, with as little difficulty as through a public channel, it will not be expected that we ſhould enlarge on the character of a publication. It appears to us, at the ſame time, an indiſpenſable act of juſtice to introduce this poem to our readers, as one from which we think they may derive conſiderable entertainment and advantage. The excellence of evangelical truth, in its application to the paſſions and intereſts of mankind, is clearly demonſtrated, and is embelliſhed with much fertility and vivacity of imagination. The apparent defects are fewer than might be expected in a piece of the ſame extent, in which a rhyme is required about every fifth word. The author obſerves, that it was begun as matter of amuſement, and ſwelled inſenſibly to its preſent ſize. He has uſed different kinds of verſe, to prevent a diſguſting ſameneſs. He ſpeaks modeſtly of its recommendations, but "hopes

for

for the forbearance of the man of genius, while he wiſhes for the approbation of the man of piety; and expects that the leſſons of truth will be patiently attended to, while borrowing the aid of poetic fiction, by thoſe who might be terrified from liſtening to its undiſguiſed gravity."

Having thus left Mr. B. to ſpeak for himſelf, we ſhould gladly leave our readers to form their own judgments by a proper extract, were we not precluded from doing ſo, in almoſt every caſe, and peculiarly (where it ſeems moſt deſirable) in poetry, by the narrowneſs of our limits. The work is printed in a neat and elegant manner.

A Letter from the Aſſociated Diſſenting Miniſters of Cambridgeſhire, recommending a Plan for the further Extenſion of the Goſpel in that County: Addreſſed to their reſpective Churches, and the Public in general. Pages 29. *Price* 6*d.* Cambridge, Flower, and F. and M. Jennings; London, Chapman and Knott.

In our Magazine for January laſt, we intimated that, at the ordination of the Rev. Mr. Pyne, at Duxford, in Cambridgeſhire, twenty miniſters, of various denominations, who were then preſent, unanimouſly reſolved to call a general meeting of their brethren, with a view to enter into an aſſociation, for the purpoſe of further diſſeminating the knowledge of the Goſpel in that county. We are happy to learn, by the pamphlet before us, that, on the 2d of February, this Aſſociation was formed at Cambridge, and an excellent plan, for the regulation of their united exertions, adopted. With peculiar reference to the object in view, they agreed to recommend to their congregations, the firſt Monday evening in every calendar month for a prayer-meeting. They likewiſe reſolved, that two circulating charity-ſchools ſhould be inſtituted, and that two itinerant preachers ſhould be appointed to miniſter in thoſe parts of the county where their labours may be deemed moſt neceſſary. For theſe purpoſes, beſides ſubſcriptions of individuals, annual collections are to be made among their own congregations; and ſuch as wiſh to encourage their undertaking, are requeſted to ſend donations to Mr. John Audley, of Cambridge (whom they appointed treaſurer), or to Robert Maitland, Eſq. King's-arms Yard, Coleman-ſtreet, London. Should there be a ſurplus, after defraying the annual expenſes, they mean to apply it to the uſe of a *Society for ſending the Goſpel among the Heathen.* The Rev. Mr. Douglas, who was choſen ſecretary, was requeſted to draw up this circular letter, to recommend the object they have in view to the Public, and more eſpecially to the churches in their own county. Their next general meeting is to be held at Cambridge on the 16th of June next; and, in the interim, thoſe miniſters, who are not yet members, are to be invited to join them.

As "the profits of this publication will be appropriated to the cauſe it is intended to promote," we wiſh it ſucceſs: But, independ-

ent of this circumſtance, it is certainly entitled to general attention. It is written with ſuch ſerioufneſs, perſpicuity, and animation, as reflect no ſmall credit on the author; and is well calculated to impreſs the mind of every reader with the important object he ſo earneſtly recommends.

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. *2d edition, reviſed and corrected.* 8*vo. Pages* 292. *Price* 3*s.* 6*d.* Chapman.

Our readers will recollect the obſervations we made on the firſt edition of this work, in our Number for February 1794. As we then gave our opinion at large reſpecting the merits of this uſeful publication, it would be ſuperfluous to add any thing to our former recommendation; except it be, that it is again preſented to the Public with ſome emendations, and the addition of the author's portrait.

The Cauſe of National Calamities, and the certain Means of preventing or removing them; a Sermon, on 1 Samuel, xii. 14, 15. *(Intended to have been preached on the 25th of Feb.* 1795, *the Day appointed for a General Faſt; but not delivered on that Day, on account of the Author's Indiſpoſition.) By* D. Taylor. 8*vo. Pages* 40. *Price* 1*s. Printed for the Author, No.* 22, *Mile-end-road. Sold by* Button, Knott, Marſom, Aſh, London; and Pollard, Quorndon, Leiceſterſhire.

Faſt-day ſermons are very ſeldom intereſting to the Public, as the ſubjects they generally treat on are nearly the ſame in almoſt every congregation. If they make a good impreſſion on the minds of thoſe to whom they are particularly addreſſed, it is as much as can be reaſonably expected. Here and there, indeed, a production of genius may attract a more than ordinary degree of attention, and even deſerve the notice of *poſterity*. But the bulk of them, though valuable, and printed at the ſolicitation of friends, muſt be content to paſs ſilently down the ſtream of oblivion.

The preſent performance, however, has ſomething to plead for being uſhered into the world through the medium of the preſs; ſince the author's indiſpoſition prevented him, on the faſt-day, from communicating, from the pulpit, the ſerious inſtruction which he had induſtriouſly prepared. It will be read, of courſe, by his own congregation, and may be peruſed with advantage by others, who wiſh to be reminded of the abounding iniquities of their "native country," and the neceſſity of national reformation.

POETRY.

POETRY.

SPRING.

" *AS the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth; ſo the Lord God will cauſe righteouſneſs and praiſe to ſpring forth before all the nations.*" Iſaiah, lxi. 11.

THOUGH pauſing oft, and ling'ring long,
Stern Winter tardily retires;
His rigid reign, with tempeſts ſtrong,
And piercing blaſts, at length expires.

The blitheſome lark, at early morn,
Aſcends with herald voice to ſing;
Inviting to the grove forlorn
The cheerful minſtrelſy of Spring.

The floods, of late ſo ſtrongly bound
In icy chains, now freely flow;
And ſpangled flowrets deck the ground,
Of late array'd in dazzling ſnow.

The trees their ſwelling buds unfold,
And ſoon ſhall ſpread their foliage gay;
Their ſilver bloſſoms deck'd with gold,
And gems of various hues, diſplay.

See, from beneath the teeming earth,
Each flow'r and plant lift up its head!
Some ſpring, from ſcatter'd ſeeds, to birth;
And ſome are riſing from the dead.

The vales, freſh cloth'd in living green,
With countleſs blades of corn are fill'd;
And, to our hope, a joyful ſcene
Of future plenteous harveſts, yield.

Thus renovated Nature proves
The conſtant influences of Heav'n;
And ſhows how God his creatures loves;
How much to thankleſs man is giv'n.

With truth unfailing, He'll fulfil
His mighty promiſes of grace;
The barren ſouls of ſinners till,
And righteouſneſs on earth replace.

Thus, when converting pow'r is felt,
The cold and dreary winter flies;
The icy heart begins to melt,
And blooming plants of grace ariſe.

With healing beams, bright Sun divine!
The winter from my ſoul diſpel!
On me, with genial influence, ſhine!
And make the buds of glory ſwell!

ALIQUIS.

VERSES,

WRITTEN BY THE LATE MRS. CHESTERTON, JAN. 10, 1785,

" *The Anniverſary of the Day on which my beloved Siſter put off Mortality, to be clothed with Immortality.*"

ANOTHER year its reſtleſs courſe has run,
Since my lov'd Siſter's endleſs life begun:
Ah, fatal day! that all my woe renews!
Its riſing beams on me no joy diffuſe!
With each return my griefs their force regain;
And the ſad parting hour renews its pain.
The laſt, fond, kind adieu I ſeem to hear;
Each tender accent vibrates on my ear.
Heav'n's beſt and choiceſt gift to me ſhe prov'd;
Sweet was our friendſhip!—fervently we lov'd!
Oft, when her precious, lovely name I hear,
Struggling, I try to check the ſtarting tear.
—But this ſad day I will indulge my woe;
And my fond tears without reſtraint ſhall flow.

O Thou, whoſe words the raging waves control,
With pity view the anguiſh of my ſoul!
Thou, only Thou, my ſorrows canſt remove,
And my rebellious will ſubject to heav'nly love!

A CONSOLATORY ELEGY ON THE DEATH OF A LADY.

FROM theſe lone, dreary ſcenes, where mortals weep,
And wait uncertain of the paſſing day;
Where fleeting hours, like rapid torrents, ſweep
The joys of earth, and all its cares away:
From theſe lone, dreary ſcenes, I turn mine eyes,
And upwards look, to meet more cheerful light;

Bear

Bear me, bright *Faith!* to thy paternal skies;
On thy swift wings, to regions of delight!
There, on a throne of love, IMMANUEL smiles,
And bids the terrors of his saints begone;
His gracious presence ev'ry grief beguiles,
And downward bends to hear a mortal's song:
And downward bends to hear his *chil'dren* sigh;
To look with soft compassion on their woes;
And the sweet balm of *promises* apply:
There will I rest me,—there will I repose.
Hark!—what a burst of joy responsive rings!
All heav'n, new-strung, in melody unite!
Another angel 'mid th' assembly sings,
Safe landed in the blissful realms of light!

From the dear bosom of her fam'ly fled,
With joy triumphant she attends her God:
Immortal glories shine around her head,
And Seraphs hail her to the high abode.

Soft slept the saint, and smil'd to leave her clay,
Herself too happy—heedless of a groan—
She saw her SAVIOUR beckon her away,
And Cherubs waiting to convey her home.

Say, O insatiate Death! where is thy sting?—
Where is thy victory, O relentless Grave?
The saints redeem'd, thy vanquished terrors sing,
Triumphant, through Immanuel's pow'r to save.
Safely arriv'd where joys ecstatic spring,
No evils reach them, and no fear alarms;
They mighty spheres survey on Angels' wing,
Or rest transported in a SAVIOUR'S arms.

Exquisite raptures beam from ev'ry eye!
Fain would I join adoring with the throng!
—Ah! child of dust, I cannot reach the sky:
Frail are my efforts, languid is my song!
What means this solemn knell?—this weeping train
Which bends toward the mansions of the dead?
Hath not our SOV'REIGN there a captive lain,
And chang'd the turf into a downy bed?
Cease, ye fond tears,—ye rising sighs, forbear,—
Lo! 'tis the voice of JESUS bids her come:
To-morrow's dawn, *we* may behold her there:—
To-morrow's dawn, *we* may be safe at home.

Farewell ye dreary scenes, where mortals weep!
With outstretch'd wings, I wait the word for flight.
Low ye may lay my relics when I sleep,
Soon to rejoin in regions of delight.

SERENA.

SEEKING THE LOVE OF GOD.

THY love, O God! I cannot claim,
No worth do I possess;
Yet still at that my wishes aim,
Nor can I rest with less.

'Tis true, by crimes so odious made,
Thy hatred is my due:
And yet for love I humbly plead,
For love divine I sue.

Press'd hard, at times, by hopeless fears,
I think the suit is vain;
But yet I judge, till love appears,
I'd best the suit maintain:

For should I still pour out my cries,
Without one glimpse of love,
And ne'er obtain the wish'd-for prize;
Yet still the suit I'd move.

For one so vile to seek thy love,
I own the aim is high;
Yet since Thou dost the aim approve,
I cannot let it die.

Besides, the Mediator's grace
Supports my earnest plea;
I cannot to despair give place,—
But hope Thy love to see.

T. K.

COMPARISON OF HOPES.

Dum spiro spero!—Dum expiro, spero!

"THERE still is hope," the *Worldling* cries,
"*Whilst* there is life and breath!"
The *Christian* looks *beyond* the skies,
And hopes for life—in *death!*

IOTA.



REV. JOHN TOWNSEND,

Rotherhithe.

THE

Evangelical Magazine,

FOR JULY, 1795.

THE VERY PROBABLE SUCCESS OF A PROPER MISSION TO THE SOUTH SEA ISLANDS.

[As this is a ſubject of the greateſt magnitude, and occupies at preſent the attention of a conſiderable part of the religious world, our readers will, we doubt not, be better pleaſed with the following Letter, than with any Biography we could preſent them.]

DEAR SIR,

I REJOICE that God hath ſtirred up the hearts of others, as he has my own, to think of thoſe ſouls who, hitherto, no man hath cared for, and to endeavour to ſpread the glorious Goſpel of the bleſſed Lord, where the name, that is worthy to be had in everlaſting remembrance, hath never yet been heard. O for a mighty out-pouring of the Spirit upon the attempt! May every plan be framed in wiſdom, and men full of the Holy Ghoſt be found as agents and inſtruments for the work! We know that the reſidue of the Spirit is ſtill with Him who is at the right hand of God, and if He will work none ſhall let.

As the ſubject has for ſeveral years paſt deeply occupied my mind, I wiſh, through the channel of your Magazine, to ſubmit a few thoughts to the attentive conſideration of our brethren who intend to become members of the *Miſſionary Society**, reſpecting the very great probability of ſucceſs, if, among other objects that may claim our attention, proper perſons were ſent, with the glad tidings of ſalvation, to the poor, benighted inhabitants of the *South Sea Iſlands*.

On frequent reflection upon all the circumſtances of theſe iſlands, ever ſince their diſcovery, I have been ſtrongly per-

* We are happy to ſay a meeting for eſtabliſhing this Society will be held in London, on the 22d, 23d, and 24th of September next.

ſuaded, that no other part of the heathen world affords ſo promiſing a field for a Chriſtian miſſion: Where the temper of the people, the climate, the abundance of food, and eaſy collection of a number together for inſtruction, beſpeak the fields ripe for harveſt. No-where are the proſpects of ſucceſs more flattering, or the dangers and difficulties of the Miſſionaries leſs to be apprehended, except, as the worthy Admiral Bligh informed me, ſuch as may ariſe from the faſcination of beauty, and the ſeduction of appetite.

When I ſee our Moravian brethren hazarding their lives, and bleſſed in their labours, among the frozen mountains of Greenland, and feeding on whales' fleſh to carry the Goſpel into the hut of the ſavage Eſkimaux; when I follow them, in their travels to Mount Caucaſus on the one hand, or mark them purſuing the wandering tribes of American Indians in their various migrations; and even reconciling themſelves to the cabin of a filthy Hottentot, in order to make them know the power of Jeſus's blood; I bow before ſuch ardent zeal, and feel the ſharp rebuke of my own lukewarmneſs. I reverence their miſſionaries, and love the people that thus love the ſouls of men for the ſake of Him, who loved us unto death, even the death of the croſs. But if their labours in ſoils ſo little promiſing have been abundant, and the great and afflictive loſſes they have ſuſtained in the work, ſo far from diſcouraging them, have but the more animated their exertions, ſo that where miſery and death have thinned the ranks of the noble combatants, others have inſtantly ſtepped forth over their graves, to devote life, health, and comfort to the ſervice of the poor Heathen; if thus perſeveringly increaſing they have purſued the bleſſed work,—what reaſon have we not to hope, that with a like ſpirit, leſs danger, and fairer opportunities, much more might be done for the glory of Chriſt, and the good of ſouls! The work indeed is wholly divine; but ſome nations appear in a ſtate more ready than others for the introduction of the Goſpel. The caſts of Indoſtan, the government as well as pride of the Chineſe in their attachment to eſtabliſhed forms, raiſe barriers terrible againſt the admiſſion of the Chriſtian doctrines: Whilſt the very uncivilized ſtate of the South Sea iſlanders gives ſuch a high ſuperiority to whatever Miſſionaries from us can be ſent among them, as cannot fail to ſecure them reſpect. Shocking to tell, they have offered us at one place divine adoration! and more ſhocking to tell, it has been accepted! Will no man rend his clothes like Paul, and ruſh in among them, to teach them the know-

knowledge of the true God, and Jesus Christ whom he hath sent?

We have discovered them, and in a sort have brought them into existence; but I read with *pity*, that we have hitherto only excited their curiosity to admire our ships, and the colour of our skin; with *grief*, that we have contaminated them with our vices, and with *indignation* behold them perishing with diseases communicated by those who bear the Christian name, without an effort to inform them of the truths which lead to salvation, or to impress them with a sense of moral obligation. When we have brought away some of the inhabitants, we have returned them more wicked than we found them. The foolish Omiah was an expense more than would have maintained a mission to the island. Not so much as an attempt was made to give him any knowledge tending to the saving of his soul: He was led about to stare, and be stared at, at our public places, and be as abandoned as those that frequent them; and in the presence of all the officers his introduction at Huahine, the place of his settlement, at his return, was celebrated by an offering to the Eatoa!

It is surely high time that some attempt were made to bring these poor souls out of darkness into marvellous light, and to communicate to them the things which make for their eternal peace. If we have any knowledge of the value of our own souls, we cannot be indifferent about theirs; and if only he that believeth shall be saved, we stand chargeable with a measure of their blood on our heads if we continue to neglect the means which we possess of plucking them as brands from the burning.

When the time, fixed in the eternal purpose for the execution of his merciful intentions towards the lands that be in darkness and the shadow of death, shall come, He only knows who hath written it in his book: But we know that the fulness of the Gentiles is determined; that the signs of the time give every reasonable hope that it is near, even at the door; and providential openings point the way for the execution of what every true Christian is praying and hoping God in his tender mercy will hasten. We must be cold-hearted indeed, and unworthy the name we boast, if we do not feel interested in the great event.

According to the best information I have been able to gather, I will communicate to you the scene of the Mission I propose; the state of the people; the steps most promising of success among them; the difficulties to be encountered; the expense attending the attempt; and the glorious prospects that arise

ariſe from a well-directed and perſevering effort to ſave them in their nobleſt intereſts.

I. *The Scene of a propoſed Miſſion.*

The vaſt body of water which ſeparates America from Siberia, Japan, China, Borneo, Mindanoa, the Iſles of New Guinea, the vaſt extent of New Holland and New Zealand, as any eye caſt over the map can diſcover, has been in general termed the great South Sea. In the circumnavigation of various adventurers round the world, it hath been croſſed, but was never thoroughly explored, till the reign of his preſent Majeſty; when various expeditions, under that moſt able and courageous commander Cook, have brought to light countries immenſe, and iſlands innumerable, occupying a vaſt ſpace acroſs the Southern Ocean, and ſtill but partially known.

Among theſe, ſurrounded with a cluſter of iſlands alike beautiful, riſes as the Queen, Otaheite, which has been the principal reſort of our navigators; and, if any thing could realize the fable of the gardens of the Heſperides, it ſeems to be this favoured ſpot.

Its tropical ſituation gives it always a genial ſun; whilſt ſurrounded by the ſea, the heat is tempered with thoſe refreſhing breezes which alternately blow to and from the land; and where the viciſſitudes of heat and cold in the extreme are not known, clothes are of no uſe, but for the calls of decency, and theſe fabricated from the mulberry-tree, ſufficient for every purpoſe of the climate.

Otaheite riſing into high land in the centre (and many others reſemble it, though ſome iſlands are nearly flat,) contains a beautiful border all around of level ground highly fertile, and beautifully cultivated, with little expenſe of labour, and abundant increaſe. Nature has ſpontaneouſly provided a ſupply of food for the inhabitants in the trees that ſhade their habitations; particularly the bread fruit-tree and the coco. The amazing produce of both is well known: The firſt offering a variety of diſhes of admirable reliſh, and the latter adding the moſt cooling and delicious beverage to the moſt grateful and nouriſhing food; beſides all the various fruits natural to a tropical climate, and ſome peculiar to theſe iſlands: So that for vegetable food, the moſt ſalutary to the human frame, and peculiar to that climate, it may be eſteemed without a rival.

Nor is the profuſion of ſweet-ſcented flowering ſhrubs and trees leſs admirable. The air is literally perfumed with fragrance, and they afford ornament as well as perfume to the beauteous inhabitants.

The

The labour required for the cultivation of the land, is rather exercise than toil in that fertile spot, and necessary to amuse and beguile the hours.

Hogs and fowls were the only animals for food in general, and these in abundance; and their mode of cookery rendered them as delicious and savoury as it was singular. At present they have goats and other animals, and poultry of various sorts.

The sea abounds with fish, which is a great part of their food: Fishing is their daily employment, and their ingenuity in catching them is remarkable.

Under these delightful groves the inhabitants have erected their habitations, each distinct, and formed according to the state of the occupier and his family.

From every survey of this pleasing abode, a Mission would, without the least difficulty, find ample means of subsistence; and the great calls of first necessity, food and raiment, be easily and abundantly supplied. How different from the inhospitable shores of frozen Greenland, the seal's oil of the Eskimaux, and the scanty supply of a wandering Indian hunter!

II. *The State of the People.*

In political arrangements, there seems a difference at different islands. Some have an hereditary king; a number of nobles, almost independent in their several districts; free men; and the inferior class, servants; very like our ancient feudal system. Others approach more to an aristocratical form, the head warriors having the chief weight in their general councils: And a particular society has been found of a singular kind, consisting of men of rank and war, who live in a course of feasting from island to island, attended by a crowd of females, all whose children are destroyed. Much are they to be pitied, however much to be condemned, for practices which ignorance and superstition have consecrated, such as the horrid custom of human sacrifices, the feeding on the flesh of their enemies slain, and the most unblushing impurities.

Before our arrival their diseases were few; fearfully have we infected them with some of the direst scourges of humanity, though their genial climate tends to soften the ravages usually consequent on the infection.

Their assemblies are frequent; and their beautiful nights spent in interludes, dances, and songs, by torch-light from splinters of a resinous wood. Nor would Missionaries find any difficulty in collecting an audience, if once they were

maſters of the language—an attainment, I am aſſured, of no great difficulty; as my informant remembered one Gibſon, a corporal of marines, during the three months he ſtayed there, able to converſe familiarly with the inhabitants; nor is there a doubt but one year's abode would enable an attentive man to ſpeak fluently. Difficulties of this ſort muſt await every attempt of converſion among the Heathen; but leſs in theſe mild regions, where the language is more ſoft, and full of vowels, than elſewhere. The guttural roughneſs of a northern ſavage, and the clack of an Hottentot, are difficulties almoſt inſurmountable; as well as among the more poliſhed Chineſe, the immenſe number of their characters.

Their manners are mild and gentle; the ſtrongeſt marks of affectionate attachment are manifeſted; and their ſorrow for the loſs of relations is written literally in tears of blood, their faces and limbs being ſtruck with an inſtrument of ſhark's teeth on this occaſion, that wounds them deeply.

As is uſual in the ſtate of uncivilized men, their females are held in a ſtate of inferiority, and not ſuffered to eat with the men. Yet it is ſaid, their attachment to their huſbands, and love to their children, is exemplary; however, previous to marriage, they have been looſe in their amours; and I am aſſured, their women have been faithfully attached to thoſe who have taken them as wives during their ſtay on the iſland, and bitterly afflicted at parting.

On the whole, they appear intelligent, and capable of inſtruction; mild, and eaſy of acceſs; with abundant leiſure for information, and each apparently at liberty to pay attention to whatever a Miſſionary may have to communicate.

III. *The Steps which ſeem moſt likely to be attended with Succeſs among them.*

As a conſciouſneſs of the ſuperiority of Europeans, makes them look up to us with admiration, bordering ſometimes on idolatry, it would be prodigiouſly in favour of our Miſſionaries, that they would be received with certain reverence of their allowed ſuperior intelligence. And as the knowledge of many of our common arts, as well as the tools to perform them, would render us peculiarly ſerviceable to them; in aſſiſting and inſtructing them in theſe, an excellent opportunity would be afforded of introducing Chriſtian inſtruction, and awakening their attention to the great concern of their ſouls, even whilſt helping or teaching them the common arts of labour: Hence a carpenter, a blackſmith, or a gardener, ſeems the propereſt perſon to unite Miſſionary talents with manual labour: I am perſuaded

perſuaded all the learning of the ſchools would not be of half the efficacy of a good artizan, with a heart touched with real grace, and well informed of divine truths, diſpoſed to communicate them with zeal and patient perſeverance.

Four, at leaſt, or more, ſhould go together; whether they ſhould be married men, or ſingle, or both united in the work, deſerves mature deliberation. A gracious women would be of moſt excellent uſe among the females, if ſuch could be truſted in the country without particular danger of exciting the paſſions of the iſlanders. If ſingle men went, which probably will be moſt deſirable to begin, they would do well to form matrimonial connexions with the firſt converts of the natives, eſpecially with thoſe connected with the ſuperior families; who would thus, receiving them into their boſom, be more engaged to protect them. And if the labours of the Miſſionaries were not crowned with immediate ſucceſs in the converſion of many, a very few families eſtabliſhed would offer a ſeed to be brought up in the nurture and admonition of the Lord, and probably equally taught both the language of father and mother.

The ſtrict obſervance of the ſabbath—daily exerciſe of devotion, to which the natives might be admitted—ſinging, and if attended with muſic perhaps the more attractive—careful obſervance of the ſtricteſt purity of conduct—faithful watchfulneſs over each other—the cloſeſt union of heart, and fraternal love and mutual forbearance—perſevering endeavours to impreſs the conſcience and inform the underſtanding of the natives—unwearied efforts to teach the children to underſtand, to read, and write our language—ſeizing every opportunity to ingratiate themſelves with the natives by every ſervice they can offer them, in order to gain more attention to the truths they wiſh to communicate—theſe ſeem eſſential ſteps.

The Miſſionaries ſhould be able to bleed; and if ſome little knowledge of medicine and ſurgery could be obtained, it would be a great acquiſition.

IV. *The Difficulties to be encountered.*

No doubt they will be many and great. It is not in diminiſhing them that perſons ſhould be engaged to undertake the work; but in viewing them under every aſpect, to feel courage to ſurmount them, counting well the coſt, and reckoning their lives not dear unto themſelves, that they may finiſh their courſe with joy.

If I may credit all the information I have endeavoured to procure, I am led to believe that the perſons of the Miſſionaries would be perfectly ſafe, without improper conduct of their own, or ſuch valuables in their poſſeſſion as would tempt the rapacity of the natives; and that they might be placed under the protection of ſome Tayo, or friend, in the firſt line of influence as would ſecure them. Yet the dangers of a long navigation—of abode amidſt ſtrangers, where no ſuccour is near—and the dependance which muſt be placed on the pacific diſpoſitions of the natives—are to be well weighed. Indeed no perſon is fit for ſuch work, but he who counts life only dear as it may be devoted to the glorious ſervice, and as he can ſpend and be ſpent for immortal ſouls; where no danger diſcourages, no difficulties diſmay: But faith ſays, Who art thou, O great mountain? before Zerubbabel thou ſhalt become a plain.

It will demand time and patience to attain ſuch a competent knowledge of the language, as will be neceſſary to communicate their ideas; to this, therefore, they muſt apply themſelves, and not be diſcouraged with the neceſſary application, but help each other, and the moſt ready take pains with the reſt, as ſome have a facility in acquiring languages, which others obtain with great difficulty.

I ſhould hope alſo there would be found Engliſhmen, whoſe long reſidence among the natives has given them complete knowledge of their language. Shocking and afflictive as was the caſe of the Bounty tranſport; yet God can over-rule human wickedneſs for purpoſes of his own glory: And Chriſtian and ſome of his aſſociates, who are ſtill to be met with at ſome of the iſlands contigious to Otaheite, may be reſerved in the myſterious ways of Providence for furthering the great event of communicating divine truth to the natives, either as interpreters to the Miſſionaries, or inſtructors in the language: Or if God, who has in his hands the hearts of all men, give them repentance, by becoming themſelves witneſſes for that truth which hitherto their conduct has ſo diſhonoured.

The bad cuſtoms and inveterate habits—the jealouſy of ſome—and the ill-will of others—muſt be encountered in the purſuit of this ſervice; and much patience, and meekneſs, and forbearance, muſt be exerciſed: Nor ſhould diſcouragement relax their efforts, though for a while they ſee little or no fruit of their labours. It is only by patient perſeverance, that they can hope to ſucceed.

As no men are fit for this work, or I preſume would wiſh to engage in it, but ſuch as are prompted by ardent zeal for

for God our Saviour, and fervent love for immortal ſouls; they muſt, with the ſacrifice of their connexions here, and the view of every danger to be encountered, feel a willingneſs to be offered on the ſervice and ſacrifice of their faith. Their Redeemer is mighty; can make them ſtrong out of weakneſs, and more than conquerors through his love.

V. *The Expenſe attending the Attempt.*

That it would be conſiderable is to be expected, and provided for; which I am perſuaded will be the leaſt difficulty; if the Lord provide the inſtruments fit for the work, he will aſſuredly open the heart and the hand to ſay, "the gold and the ſilver are thine." How much may be neceſſary for a firſt attempt, I cannot aſcertain. The perſons ſhould be furniſhed with every thing judged neceſſary for their comfort and ſucceſs. A conveyance muſt be procured; and I ſhould wiſh a regular communication ſecured. Nor, I apprehend, would this be a difficult or very expenſive matter, if we could get the government to approve our endeavours. I once drew up a petition intended for the Miniſter, and I doubt not we ſhall find friends in office to ſecond us, as we do not deſire to put the government to a ſhilling expenſe; we only beg to ſtand in the ſame predicament as thoſe tranſports which they are conſtantly employing; and I hope they would think it a favourable occaſion for the unhappy convicts to be attended on their paſſage by men, who would thus begin their miſſion from the day of their embarkation.

My idea is, that our ſociety ſhould have a tranſport ſhip, chartered to carry convicts to Norfolk Iſland or Botany Bay, and to have a home freight from China on account of the India Company: This on the uſual terms. From Norfolk Iſland to Otaheite, the voyage to China would be very inconſiderably lengthened. The Miſſionaries might be fixed at their ſtation, with a recommendation to the ſuperior of the iſland, and an aſſurance of the return of the ſhip, or another, as ſoon as the voyage was completed. By this means, the expenſe of conveyance, beyond the profit of the voyage, would be trifling; perhaps ſome advantage might be obtained for the advancement of the work: And the certainty of a regular return within a ſhort ſpace, would be a very ſtrong ground of ſecurity and reſpect for the Miſſionaries left behind; while all riſk of ſhipwreck might be covered by inſurance.

Perhaps

Perhaps ſome among us are more ſkilled in theſe matters than I am, and could ſuggeſt how beſt to put this plan into execution, or offer a better.

VI. *The Proſpects of Succeſs.*

That the proſpects of ſucceſs, if once this plan was carried into effect, are flattering, will, I hope, be evident, when we conſider how much good has been done by others, under circumſtances apparently leſs favourable. But I mean not to enlarge, nor be reproached as ſanguine; the attempt is noble and Chriſtian; whatever be the iſſue, which we deſire to leave in the hands of the great Head of the church, who doth whatſoever pleaſeth him, amidſt the hoſts of Heaven and the inhabitants of the earth. He works by inſtruments; he can make the meaneſt and weakeſt effectual for the greateſt purpoſes. Cowardice, coldneſs of heart, and envy, are always raiſing objections againſt the efforts of zeal. But every thing muſt have a beginning, and it is not from the wiſdom of men, nor the influence of power, that ſucceſs can be ſecured, but by my ſpirit ſaith the Lord; and I truſt we are conſcious, O Lord the Spirit, that our eyes are unto thee: Enlighten, direct, enable, and bleſs theſe feeble efforts to the ſpread of the everlaſting Goſpel of the crucified Jeſus!

T. H.

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

THE happy day was now rapidly advancing, when the powers of darkneſs were to feel an irremediable overthrow; and the ſuffering cauſe of Chriſt enjoy a long repoſe. But previous to the conſummation of ſo deſirable an event, the great enemy of mankind determined to make one laſt and mighty effort to ſave the total annihilation of his kingdom in this world. To give effect to this purpoſe, he inſpired the minds of his ſubjects with more than common fury; and rouſed them to the perpetration of deeds the moſt ſanguinary and horrible.

DIOCLETIAN,

Who had hitherto intimated no particular averſion to the Chriſtians, nor rendered them any conſiderable injuries, was now violently urged by the Pagan prieſts, to employ his power and authority to ſave their threatened cauſe from impending ruin. The emperor, from a love of eaſe, and an averſion to bloodſhed, reſolutely withſtood the

the force of ſolicitations. GALERIUS, one of the *Cæſar's**, a man of a moſt ferocious mind, by the uſe of every diabolical art excited him to looſe the demon of perſecution upon the defenceleſs flock of Chriſt.

The day was fixed, and on the 23d of February 303 the dreadful ſcene began. At *Nicomedia*, where DIOCLETIAN and GALERIUS reſided, in preſence of the emperor and his Cæſar, the officers of the city entered the Chriſtian churches, brought forth the ſacred books and utenſils, and threw them into the fire. The next day, an edict was publiſhed, excluding the Chriſtians from the protection of the laws; commanding their churches to be demoliſhed, and ſubjecting their perſons to death. Too well was the execution of the ſame attended to. No reſpect was paid to age, to ſex, or order. Tortures which defied the malice of hell were invented. Some were tied up by their heels, and ſuffocated over ſlow fires. Others were broiled upon gridirons. Some had ſharp reeds thruſt up under their nails. Melted pitch was poured upon the naked bodies of others. Some had their fleſh torn off their bones with pincers; whilſt others had it ſcraped off with ſharp ſhells: Beſides other refined modes of giving and prolonging miſery, at the bare recollection of which human nature ſickens.

Under a pretext of clemency, the Chriſtians had their ears, their noſes, and their hands cut off; ſome had an eye burnt out, and a leg diſabled by torturing inſtruments, and then ſent to the mines, to drag out an exiſtence infinitely worſe than the moſt cruel death.

In conſequence of the long repoſe which the church had previouſly experienced, their numbers had increaſed to an incredible degree; from whence we may infer ſome eſtimate of the multitudes of thoſe who had been victims to the rage of their enemies throughout all the provinces. Religion, as uſual, acquired additional ſplendour from the fury of its adverſaries; and evinced its own divine nature amidſt the ſufferings of its illuſtrious confeſſors. The power and preſence of that God whom they ſerved, enabled them *to glory in tribulation; and rejoice that they were counted worthy to ſuffer for the name of Chriſt.*

Human nature, always frail, lamentably evidenced its weakneſs, in the conduct of ſome, who, in order to eraſe the imputation of Chriſtianity from their names, and thereby ſhun the ſufferings to which they were expoſed, delivered up their religious book. Their conduct was ſtrongly condemned by the real friends of the Goſpel, who marked them with the name of *Traditores*. Such were the effects produced by this terrible perſecution, that the *very name* of chriſtianity

* The ſupreme government of the empire was in the hands of DIOCLETIAN and MAXIMIAN, who had reſpectively choſen two deputies, CONSTANTIUS CHLORUS and GALERIUS, who were called CÆSARS.

ſeemed

seemed endangered; and in some inscriptions, it was proudly testified, THAT THE NAME AND SUPERSTITION OF THE CHRISTIANS HAD BEEN UTTERLY DEFACED, AND THE WORSHIP OF THE GODS RESTORED. But he who is in heaven had them in derision; laughed at all their feeble designs to oppose the accomplishment of his purpose; and was now preparing better days for his faithful servants. GALERIUS, the soul of all this cruelty, was arrested by the hand of God, and called to give an account of his unparalleled wickedness, after having endured in this life the most grievous afflictions. His inward parts were seized with insufferable pains. Ulcers and cancers spread themselves into his very bowels. The bottom of his belly was consumed, and his bowels laid open. He was preyed upon by vermin; and the whole mass of his body turned into rottenness. His upper parts were exhausted and dried like a mere skeleton; whilst his lower parts were swelled like bladders, &c. &c. Together with the pains occasioned by his disorder, he felt the horrors of a guilty conscience, for his conduct towards the Christians; and hoping that his miseries might be alleviated by their intercession with their God, he published an edict in their favour; and after lingering under the violence of his disorder a considerable time, this impious wretch expired, in the year 311.

DIOCLETIAN, who had been compelled by GALERIUS to resign the imperial dignity, retired to his native obscurity, where he lived long enough to see his wicked designs blasted, his ambitious views all frustrated, and his authority trampled in the dust. Under the agony of the severest disappointments, and the power of the vindictive hand of Heaven, he could neither eat nor sleep, but sighed and groaned, and tumbling on the ground, was racked with a thousand miseries; and last he died in madness, affording another proof, *how fearful a thing it is to fall into the hands of the living God.* This happened in the year 312.

CONSTANTIUS CHLORUS.

Who, upon the accession of DIOCLETIAN and MAXIMIAN, attained to the government of the empire with GALERIUS, was peculiarly beloved by his subjects, and deservedly esteemed as a friend of the Christians; dying at York, his son CONSTANTINE, by the intervention of an invincible Providence, succeeded him in the government.

CONSTANTINE,

For near seven years, had shown no attachment to any religious principles; but in the year 312 he appeared a favourer of Christianity, and after some time proved himself a professed disciple of the LORD JESUS.

The

The circumſtance to which his converſion has been attributed is ſo famous, as to deſerve a particular detail.

In conſequence of the cruelties of MAXIMIAN, who had attempted to regain his former dignity, and to govern in the Eaſt, and thoſe of his ſon MAXENTIUS who governed at Rome, the empire groaned under the greateſt calamities. Againſt the latter of theſe, CONSTANTINE marched with an inconſiderable army, addreſſing himſelf to that God whom his father revered, to aſſiſt him in his undertaking. On the 27th of October, early in the afternoon, there appeared in the heavens a luminous croſs, on which was this plain inſcription: ΤΟΥΤΩ ΝΙΚΑ—*In this overcome.* Whilſt the mind of CONSTANTINE was in doubt what this ſignified, in a viſion at night our Saviour appeared to him, commanding him to make a ſtandard in the form of the croſs which he had ſeen, and bear it with him in battle, and victory ſhould crown his attempts: All which being done, he advanced againſt MAXENTIUS, whoſe army was totally defeated, and his perſon drowned in the *Tyber*, by endeavouring to eſcape.

Learned men are much divided in their judgment concerning this miraculous croſs. It is in vain for us to attempt to aſcertain a doubtful matter, at a period ſo very remote from the event: Certain it is, that ſuch a device was upon the ſtandard and ſhields of CONSTANTINE's army; and alſo upon ſeveral coins, extant at this very day.

LETTERS ON SANCTIFICATION.

WRITTEN TO A FRIEND.

LETTER I.

On the Importance and Nature of Sanctification.

DEAR FRIEND,

YOU deſire my thoughts on *Sanctification*. Surely no ſubject of greater *importance* can ever employ our thoughts, our tongues, or our pens. It is recommended to our moſt attentive conſideration, moſt affectionate regard, and un-

wearied purſuit, by the glorious character of God himſelf, "whoſe nature is all holineſs; by the perſonal perfection and ſpotleſs example of Jeſus Chriſt, who, even in *our world*, was "holy, harmleſs, and undefiled," and whoſe greateſt excellence it was to be ſo. To this intereſting point all the means of grace invariably tend. This is the merciful aim of all the diſpenſations of religion and providence towards the church. From its aptneſs to promote our ſanctification is faith itſelf ſo uſeful and excellent.—*Purifying their hearts by faith.* Acts, xv. 9.

Indeed the ſubject on which you requeſt my thoughts is powerfully recommended, as of the utmoſt moment, by the conſideration of our *true happineſs*. *Purity of heart* and real *bleſſedneſs* are inſeparable companions. By ſanctification the ſoul is led to, and qualified for, the happineſs of heaven. And while it reſtores to us the moral image of our Maker, it ſerves as a bleſſed medium of communion with him, both now and to eternity. If we expect this privilege and attainment in any eminent meaſure, let us ever liſten to the voice of God ſounding in his word, and in our hearts—*Be ye holy, for I am holy.* i. Pet. i. 15, 16.

But though the importance of ſanctification be evident, there is no ſmall danger in miſtaking its *nature*. Not only the world in general, but many profeſſors of godlineſs, are quite miſtaken about it. The Scriptures that treat of it are but too often miſinterpreted; and the beſt of men, while off their guard, have been biaſſed in their opinions on this head, as on many others, according as they have connected it with ſome peculiar favourite ſentiment.

The ſubject, therefore, being important, and the danger of miſtaking its nature great; your requeſt and my compliance appear fully juſtifiable, in attempting to form and communicate clear and ſcriptural ideas upon it. But as this doctrine is one of the *deep things of God*, I am ſenſible that ſucceſs in treating it, as well as the bleſſing in purſuing it, depends on the Father of lights, *the only wiſe* God our Saviour. Let us both look up to him, then, that he would impart to our minds that ray of wiſdom which may diſpel our ſinful darkneſs, and favour us with that *unction* which teacheth all things—*Who teacheth like him?* He can prepare the mind, and form the diſpoſition, as well as impart the real truth. He has the key of all valuable knowledge and experience; nor is he ever back-

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ward in communicating the bleſſings we need, until we are firſt wanting to ourſelves in ſeeking.—*Seek and ye ſhall find.*

For a profitable view of the ſubject under conſideration, there ſeem to be two principal queſtions that claim attention: *What is evangelical ſanctification in itſelf?* and, *What is the moſt effectual and direct method of obtaining it, as far as our duty is concerned?* The former of theſe queſtions, though very important, does not require much room on my paper; but the latter, becauſe it refers to duty and daily practice, and enters into the very heart of experimental religion and a life of communion with God, will require a large ſpace. Happy ſhall your correſpondent feel himſelf, if he can offer any thing to your ſatisfaction on theſe points, from the word of God and his own experience.

To *ſanctify* is to *ſet apart for God*: And the nature of that ſeparation for God is principally determined by the nature of the *ſubject* ſo ſet apart. To ſanctify a place or thing, as the tabernacle or temple and their furniture of old, and to ſanctify the ſoul, differ as much as the natures of thoſe things differ one from another. The one is external and ceremonial; the other internal and ſpiritual. In a word, to *ſanctify* is to *make holy:* but that holineſs, which is effected, is as different in its nature, as the *capacity* of the ſubject which is made holy, and the *deſign* of God in effecting it. The ſanctification which you inquire after, is that of the human ſoul; that which is *evangelical*, and not ceremonial or merely legal; that which is the work of the Spirit, and not the offſpring of nature; that which is wrought in God's elect, and not the partial change of apoſtates or phariſees; that which makes no pretenſions to abſolute perfection in this life, but always admits of improvements in the uſe of means. And this may be defined, in brief. "A gradual reſtoration of a ſinful ſoul to the image of God."

On this definition permit me to make a few remarks. You perceive it pre-ſuppoſes, that the ſoul is previouſly in an *unholy* and depraved ſtate; and, that there is a gracious *proviſion* made to effect its reſtoration.—When I ſay *gradual*, it is to diſtinguiſh it from *regeneration*, which is inſtantaneous, as all who attend to the ſacred oracles, and the nature of the change, well know. The one is the *communication* of life; the other its *advancement*. The one ſuppoſes the ſubject *wholly* paſſive; the other both paſſive and active: As the *advancement* of our

natural life depends partly on the ſovereign will and agency of God, and partly on our own uſe of means through his aſſiſtance, while its *origin* depends wholly and excluſively on God.

Thus, my dear friend, the *nature* of ſanctification is, I hope, ſufficiently plain to you. And you will eaſily perceive, that, when the Scripture ſays, "This is the will of God, even your ſanctification," the meaning is, It is the will of God that you ſhould be ſeparated from ſin and the world, made holy, or gradually reſtored to his moral image; conformed to his law, will, and holy nature, by *loving* him *above* all, and *in* all; and *ſerving* him faithfully, diligently, and conſtantly. For this end is the ſacred *word* given, and all *ordinances* appointed. For this end Chriſt came into our world, and loved the church to the death of the croſs, *that he might ſanctify and cleanſe it, and preſent it to himſelf a glorious church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh.* For this end were the elect choſen, that they *ſhould be holy and without blame before him in love; through ſanctification of the Spirit and belief of the truth.* For this the ſaints have ardently panted and prayed, that their *whole ſpirit and ſoul and body might be ſanctified wholly, and preſerved blameleſs.*

But the grand point which demands our chief attention is, *the method of obtaining it;* or, as before ſtated, "What is the moſt effectual and direct method of obtaining it, as far as our duty is concerned?" This is the holy *art*, if you will excuſe the expreſſion, to which we ſhould bend our utmoſt efforts. And we ſhould be exceedingly cautious not to reſt in it as a *theory*, or mere ſcience, however ſublime its end, or excellent its nature. The limits of this letter, however, will not permit me to proceed at preſent; but if you will indulge me with the freedom, on ſome future day, you may expect my thoughts on that very intereſting queſtion. In the mean time, let us be looking, with ardent and growing pleaſure, to the uncreated ſource of life and holineſs, that we may be making conſtant progreſs in this great work, according to the knowledge we have attained.

I remain yours, &c.

B——m, May 1795. E. W

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LETTER

From the Rev. PHILIP HENRY, *to* HENRY ASHURST, *Esq. Merchant in London.*

ON FAITH.

SIR, *Sept.* 2, 1687.

IN my laſt I began concerning Faith; my Sabbath-ſubject was, Acts, xi. 21.—"The hand of the Lord was with them: And a great number believed, and turned unto the Lord." In this I ſhall acquaint you, the ſubject being the ſame, with the heads of what was then ſpoken, after my plain country manner. The preachers here were ſuch as had been ſcattered by the perſecution, after the death of Stephen, Acts, viii. which ſcattering was intended by the devil and wicked men for hurt to the church; but God turned it for good, as he often does, and we ourſelves have had experience of it: It was like the ſcattering of ſeed or ſalt, whereby more were ſeaſoned. It ſeems then that the hand of the Lord may be with us, when the hand of man is againſt us: Preachers diſowned and perſecuted by worldly powers, may be owned and bleſſed in their labours by the God of heaven. The place was Antioch, where theſe converts were, the firſt that took the honourable and ſweet name of Chriſtians. At Antioch, not at Rome. If Chriſtians ſhould own one place more than another, as the mother church of all churches, methinks it ſhould be that, rather, where they firſt had their name. The preaching was Jeſus: They preached the Lord Jeſus, and then *the hand of the Lord was with them.* We are then moſt likely to have the hand of the Lord with us, in our preaching, when we preach Jeſus: Not when we preach ourſelves; but when we preach Jeſus, and ourſelves your ſervants for Jeſus's ſake. By the hand of the Lord with them, is meant the Lord himſelf, according to his promiſe; Matt. xxvii. 20. Lo! I am with you. He aſſiſted them in their preaching; made way for the word into the hearts of thoſe that heard it; gave it the ſetting on there: And this is always all in all; no hand of the Lord with the preachers, no believing, no turning among the people, for faith is the gift of God.—Unto you it is given to believe.—Turn thou me, and I ſhall be turned. *A great number* believed: Sometimes God is pleaſed to enlarge his hand, in the converſion of many, by the miniſtry of the word—not a fiſh or two, but whole ſhoals caught in the net of the Gospel. Oh that it might be ſo at this day! Your love to ſouls, I know, will ſay Amen!

But for believing: To believe, has three things in it. (1.) Aſſent to what is ſpoken, as true, either from the evidence of the

the thing itſelf, or upon the account of the veracity of him that ſpeaketh it. (2.) Application of it to myſelf: I muſt look upon myſelf as concerned in it, and ſay, This belongs to me. (3.) Anſwerable affections and actions, according as the thing is that is ſpoken: Without this my believing is nothing. Noah believed and feared, Heb. xi.—The devils believe and tremble, James, ii. If one tell me the houſe is falling, and I believe it, I'll fear and run out of it; or, there is a pot of gold hid in ſuch a place, and I may have it for digging for it, if I believe, I'll dig. Now there are, amongſt many others, four great truths revealed in the word of God, the belief whereof, ſuch a belief as hath in it the three things before mentioned, doth always accompany converſion and ſalvation. (1.) That a ſinful condition is a miſerable condition: That it is ſo is certainly true; thou art wretched and miſerable, under the wrath and curſe of God, liable to all miſeries. But, do we believe it? *i. e.* aſſent to it? With application: I am the man ſinful, and therefore miſerable; and are we thereupon afraid—brought under a ſpirit of bondage? and doth that fear ſet us upon glorious inquiries?—What ſhall we do to get out of it?—If ſo, ſo far is well. (2.) That Jeſus Chriſt is ordained of God, to be Prince and Saviour; that he is able and willing to ſave, to ſave even to the uttermoſt. Do we aſſent to this, this faithful ſaying? and do we apply it?—He is able and willing to ſave me: And are we ſuitably affected thereunto? and do we act accordingly?—come to him, cloſe with him, accept of him, as he is offered to us in the Goſpel? If ſo, we are believers; and if believers, then the ſons of God, juſtified by that faith, at peace with God, and heirs of heaven: And to that alſo we muſt aſſent, with application, and be affected, and act accordingly; rejoicing always with joy unſpeakable, and abounding always in the work of the Lord. (3.) The abſolute neceſſity of an holy heart, and an holy life—that we muſt be new creatures, or we cannot enter the new Jeruſalem—born again, or we cannot ſee the kingdom of God: That we muſt deny all ungodlineſs, and worldly luſts, and live ſoberly, righteouſly, and godly in this world, if ever we mean to be happy in another world. Do we believe this, *i. e.* aſſent to it? Is it not plain in the word of God, written there as a ſun-beam, ſo that he who runs may read? But do we apply it?—I muſt be regenerated; if I be not, I ſhall not be ſaved. My civility and moral honeſty, my profeſſion and outward form of godlineſs, will not ſerve my turn: I muſt put off the old man, and put on the new. And doth there follow ſuitable affection and action?—do I love the word, as a regenerating word?—pray for, and receive the Spirit, as a regenerating Spirit?—ſet myſelf in the uſe of all God's appointed means, to the great work of crucifying the fleſh, with all the affections and luſts, walking in all the commands of the Lord

Lord blameleſs? *This* is believing. (4.) The certainty and reality of future rewards and puniſhments; that there is another life after this, and that it is to be a life of retribution: That as ſure as there is an earth which we tread upon, ſo ſure there is an *hell* under it, a place of eternal torments: So ſure as there is an outward *heaven* which our eyes ſee, ſo ſure there is another heaven beyond it, a fixed ſtate of everlaſting bleſſedneſs. Are theſe things ſo? Certainly they are; for the mouth of the Lord hath ſpoken it, no room for doubting. But will one of theſe be our place ſhortly? for certain it will. I muſt, *I*, even *I* be ere long either in hell miſerable, or in heaven happy; Oh then! how ſhould I be affected? how ſhould I act? ſhould I not fear that place of torment, and fly from it? make ſure that place of happineſs, and rejoice always in the hope of it; having my converſation there; laying up treaſure there? This is believing. The ſame may be ſaid in reference to every other truth of God; precept, promiſe, threatenings. There are quarter believers, and half believers, but the whole believer is he that aſſents, applies, is affected, and acts according to what he ſays he doth believe. Now, the good Lord, work this whole belief in all our hearts, fulfilling in us all the good pleaſure of his goodneſs, and this, this work of faith with power. Amen!

Sir, I have begun the diſtribution of your laſt appointed alms, and ſhall finiſh it with all ſpeed, as I have opportunity, ſome living at ſome diſtance from me. It is accepted with all thankfulneſs, and the Lord, I hope, hears prayers and recompences them, and will do it more and more to you and your's one way or other, in kind or kindneſs. Amen.

EXTRACT

Tranſlated from "L'Hiſtoire Abregee des Martirs Francois du Tems de la Reformation." Amſt. 1684. *p.* 58, *& ſeq.*

IN the year 1543, Briſſonet, the biſhop of Meaux, ſtood forward as a friend to the reformation in his dioceſe; but finding oppoſition and difficulties in the way, his reſolution failed, and he preferred his own apparent advantage to the cauſe of truth. However, there were ſeveral who having experienced the enlightening influence of the Goſpel, remained firmly attached to it, and carefully cultivated the holy ſeed which they had received. For this purpoſe they determined to incorporate themſelves into a church after the example of that which had been formed a ſhort time before at *Straſburg*. Being then aſſembled to the number of fourteen or fifteen, they

they proceeded, firſt of all, to the election of a miniſter, who might preach the word of God, and adminiſter the ſacraments to them. After ſpending ſeveral days in faſting and prayers, they choſe PETER LE CLERC, a woolcomber, a man well verſed in the Holy Scriptures which he had diligently read and ſtudied in ſuch French verſions as were then extant. They then fixed upon the houſe of *Stephen Mangin*, a citizen of property in Meaux, and a man rather in years, as a place to meet in.

They now regularly met together every Sabbath-day, and at other leiſure times, to hear the Scriptures read and explained; to offer up their prayers; to ſing pſalms and hymns, and to receive the Lord's Supper, which they celebrated two or three times.

Theſe ſacred aſſemblies daily increaſed in number, ſo that they were often as many as three or four hundred, who came not only out of the city, but from the country round about, to the diſtance of five or ſix leagues. Meetings ſo large could not long be kept ſecret. They were diſcovered; and the magiſtrates informed, that the meeting was to be held on the 8th of September at ſeven o'clock in the morning, when the lieutenant of the city, the provoſt, and a number of officers, came to *Mangin's* houſe; and entering the meeting-room, they found *Le Clerc* expounding a paſſage in the Firſt Epiſtle to the Corinthians. The lieutenant aſked, "Why ſo many people were met together?" Le Clerc replied, "that he might know, if ye would have patience till they were done."—The lieutenant then ſaid, "that they muſt go to priſon.—Let us go," ſaid Le Clerc, "whereſoever the Lord will." He then ſuffered them to fetter him, without offering the ſmalleſt reſiſtance. About ſixty more were alſo taken, of different age and ſex, who went ſinging pſalms into a place where they well knew the cruel treatment they were to experience.

After this, informations were filed againſt them, in which the monks did not fail to inſert their calumnies. The whole number of priſoners were then taken to Paris, where they were condemned upon theſe informations, by the parliamentary chambers of vacations in the following manner:

Fourteen to be burnt alive, after being put to the torture to make them diſcover their accomplices. One to be hung up by the body while the others were burning; then to be whipped and impriſoned for life in a convent, at the expenſe of the biſhop of Meaux. Four to aſſiſt at the execution with a rope about their necks; and then to be whipped; two of them

them once through all the ſquares of Meaux, and the other two three times for three ſucceſſive days; and the others to do the *amende honorable*, a ſort of ignominious and torturous penance. Four women were diſmiſſed with ſtrict charges and threats againſt the like conduct in future; and ſix females were unconditionably ſet at liberty.

After this ſentence, the enemies of the Goſpel did all in their power to ſhake the conſtancy of thoſe who were to be burnt, but without effect; though they had been ſeparated, to prevent them from encouraging each other. Thus they were all taken back to be executed at Meaux according to their ſentence.

On the way from Paris to Meaux, a remarkable circumſtance took place. As they were going through the foreſt of Livry, a weaver called *Couberon*, came towards the waggons in which the priſoners were, and exhorted them to ſuffer with conſtancy for the truth; but finding that he was not heard by them all, he lifted up his hands, and cried with all his might, "My brethren, remember him who is in heaven!" The guards ſeeing this action, had no doubt of his being a Lutheran; they ſeized him, fettered him like the reſt, and put him among thoſe whom they judged the moſt criminal. This man was very inſtrumental towards the conſolation of the others: His exhortations gave them new ſtrength to ſuſtain the torments to which they were ſoon put, and which they all ſupported with great conſtancy and courage above admiration.

Among the fourteen who where to ſuffer, there were two ordered to be drawn to the ſtake upon hurdles, *Peter Le Clerc*, the miniſter, and *Stephen Mangin*. The latter had his tongue cut out when he left the priſon; yet he made two or three ſucceſsful efforts to ſay diſtinctly enough to be underſtood, "Bleſſed be the name of the Lord!" Seven others had their tongues cut out. God enabled every one of them to perſevere with firmneſs to the laſt, in the confeſſion of his truth, notwithſtanding the tortures which they endured.

The names of the ſufferers were, Peter Le Clerc, Stephen Mangin, Michael Caillon, James Bouchebee, John Briſebane, Henry Hutinot, Francis Le Clerc, Thomas Honnore, John Bandouin, John Fleſche, John Pequeri, Peter Pequeri, John Matiſſon, Philip Petit.

ANSWER TO HOLMSDALE.

"*WHAT is the true meaning of thoſe parts of the New Teſtament which declare the Goſpel to have a powerful operation in the ſouls of men, eſpecially in believers; ſuch as Rom. i.* 16; 1 *Cor. i.* 18. 24; 1 *Theſ.* ii. 13? *And is the power of the Goſpel in any ſenſe to be diſtinguiſhed from the power and influence of the Holy Ghoſt; or are they always connected, or do both include one and the ſame divine operation?*"

THAT the Goſpel of Chriſt has an influence on the ſouls of of men, cannot be denied: It is a mean naturally adapted to this end. Even where it is not cordially believed, it is often known to operate powerfully upon the mind and conſcience. It is natural to ſuppoſe it ſhould do ſo: The human mind is ſo formed, as that words, whether ſpoken or written, ſhould influence it. We cannot read or hear a diſcourſe of any kind, if it be intereſting, without being more or leſs affected by it; and it would be very ſurpriſing if the Goſpel, which implies our being utterly undone, and relates to our everlaſting well-being, ſhould be the only ſubject in nature which ſhould have no effect upon us. The Goſpel alſo being indited by the Holy Spirit, the influence which it has upon the minds of men is aſcribed to him. It was in this way, *that is*, by the preaching of Noah, that the Spirit of Jehovah *ſtrove* with the antediluvians. It was in this way that he was *reſiſted* by the Iſraelites, that is, they reſiſted the *meſſages* which the Holy Spirit ſent unto them by Moſes and the prophets. Hence the expreſſive language in the confeſſion recorded in Neh. ix. 30. *Many years didſt thou teſtify againſt them* BY THY SPIRIT IN THY PROPHETS; and the pointed addreſs of Stephen to thoſe who rejected the Goſpel of Chriſt, *Ye do always reſiſt the Holy Ghoſt: As your fathers did, ſo do ye.* Acts, vii. 51. This for aught I can conceive, may with propriety be called the *common* operation of the Spirit of God.

As the Goſpel has an effect upon the minds and conſciences even of many who do not cordially believe it, much more does it influence thoſe who do. In them it works *effectually* (1 Theſ. ii. 13.), tranſforming them into its own likeneſs. Their hearts are caſt into it as into a mould, and all its ſacred principles become to them principles of action. The grace, the wiſdom, the purity, the juſtice, in a word, the glory of it, powerfully ſubdues, melts, and attracts their hearts to love and obedience. The *power* of God had often been exerted by various means and to various ends.

ends. Thunder and ſmoke, blackneſs, and darkneſs, and tempeſt, as diſplayed on mount Sinai, were the power of God unto conviction; overwhelming floods, and devouring flames, in the caſe of the whole world, Sodom and Gomorrha, were the power of God unto deſtruction: Nor were theſe means better adapted to their ends, than is the Goſpel to be the power of God unto ſalvation. It has ever pleaſed God by this mean, weak and deſpiſed as it is in the account of men, *to ſave them that believe. This is the victory that overcometh the world, even our faith.*

The above is offered as an anſwer to the former part of the queſtion. But it is inquired, "Is the power of the Goſpel (upon believers) in any ſenſe to be diſtinguiſhed from the power and influence of the Holy Ghoſt?" That the power of the Goſpel in the hearts of believers is the power of the Holy Spirit, is admitted. All that the Goſpel effects is to be attributed to the Holy Spirit, who works by it as a mean. It is called *the ſword of the Spirit* (Eph. vi. 17.); its influence, therefore, is as much the influence of the Spirit, as that of a ſword is of the hand that wields it. That obedience to the truth by which our ſouls are purified, is *through the Spirit*, 1 Pet. i. 22. Indeed all the means, whether ordinances or providences, or whatever is rendered ſubſervient to the ſanctification and ſalvation of the ſouls of men, are under the direction of the Holy Spirit. The influence, therefore, which they have to theſe ends, is reckoned *his* influence. But it does not follow from hence "the power of the Goſpel is in *no ſenſe* to be diſtinguiſhed from the powers of the Holy Ghoſt; or that the one is *always* connected with the other; or that they both neceſſarily, and in all caſes, include one and the ſame divine operation." The contrary of each of theſe poſitions appears to me to be the truth. All the paſſages produced by *Holmſdale* ſpeak of the influence of the word upon thoſe, and thoſe only, who believe; but query, How is it that a ſinner is brought to believe? The word of God cannot, in the nature of things, operate effectually *till it is believed*; and how is this brought about? Here is the difficulty. Belief, it may be ſaid, in other caſes is induced by evidence. This is true; and if the hearts of men were not utterly averſe to the Goſpel, its own evidence, without any ſupernatural interpoſition of the Holy Spirit, would be ſufficient to render every one who heard it a believer. But they are averſe; and we all know that evidence, be it ever ſo clear, will make but little impreſſion upon a mind infected with prejudice. The Scriptures ſpeak of *ſanctification of the Spirit*, and *the belief of the truth*, as diſtinct things; and as if the one was antecedent to the other, 2 Theſ. ii. 13. They tell us alſo that *the Lord opened the heart of Lydia, and ſhe attended to the things which were ſpoken by Paul.* We are ſaid to *belive according to the working of his mighty power which he wrought in Chriſt when he raiſed him from the dead*, Epheſ. i. 19, 20. It would not require

more power to cauſe a man to believe the Goſpel than any other ſet of truths, if his heart were but in harmony with it: but as it is not, it becomes neceſſary that a new bias of heart ſhould be given as a preparative to knowing or embracing it. The Scriptures not only ſpeak of knowledge as a mean of promoting a holy temper of heart, but of an holy temper of heart as the foundation of true knowledge: *I will give them an heart to know me, that I am the Lord, &c.* Jer. xxiv. 7.

If it be objected that *faith* is ſaid to *come by hearing, and hearing by the word of God*—I anſwer, faith, it is allowed, muſt have an object, or it cannot exiſt. The word of God is the objective cauſe of faith; but does it not follow from hence that it is its ſole, or compulſive cauſe. Eating cometh by food, and food by the bleſſing of God upon the earth. Food may be ſaid to be the objective cauſe of a man's eating, ſeeing that he could not have eaten without food; but it does not follow from hence that food was the impulſive or ſole cauſe of his eating: For had he not been bleſſed with an appetite, he would not have eaten, though ſurrounded by food in the greateſt plenty.

If it be further objected that we can form no rational idea of the influence of the Holy Spirit any otherwiſe than as through the medium of the word—I anſwer, we can form no idea of the influence of the Holy Spirit at all, either with or without the word; but merely of its effects. We may, indeed, form an idea of the influence of truth upon our minds; but we cannot conceive how a divine influence accompanies it. Nor is it neceſſary that we ſhould, any more than that we ſhould comprehend *the way of the Spirit* in the quickening and formation of our animal nature, in order to be ſatisfied that we are the creatures of God. It is ſufficient for us that we are conſcious of certain effects, and are taught in the Scriptures to aſcribe them to a divine cauſe.

GAIUS.

LETTER FROM THE SYNOD OF NEW YORK.

REV. SIR,

YOU will perceive the intercourſe that ſubſiſts between your country and ours, is naturally productive of a connexion between the churches in Britain and thoſe in America: This connexion becomes more enlarged and important, as this intercourſe increaſes.

Here-

Heretofore the Preſbyterian churches in this country have been principally connected with the church of Scotland, and the churches of the ſame denomination in Ireland. From both theſe we have received very worthy men, who have been bleſſings to our country; and ſome of a different character. This rendered it neceſſary to be upon our guard, with reſpect to the principles and morals of the men we admitted among us, as preachers of the Goſpel, or ordained miniſters; as well as the authenticity of the teſtimonials certifying their licenſure or ordination.

In conſequence of this the late ſynod of New York and Philadelphia (of which the preſent ſynod of New York and New Jerſey was a part) found it neceſſary, many years ago, to require from the gentleman offering himſelf to any of our judicatures for miniſterial communion, not only a certificate of his regular licenſure, if only a preacher, or of his ordination, if an ordained miniſter; but ſome *recent* teſtimonials of his good ſtanding, in the churches he had left, by letters or otherwiſe. And experience has taught us, in repeated inſtances, the neceſſity and utility of this guard.

It is wiſhed and expected that the collateral teſtimonials may be full and explicit, with reſpect to the attachment of the perſon certified to the great doctrines of grace. And it may not be improper here to inform our brethren in *England*, who may not have had an opportunity of knowing our ſentiments, that the Preſbyterian churches in this country profeſs a ſtrict attachment to the doctrines of the reformed churches, as they are explained in the Weſtminſter Confeſſion of Faith, and their Larger and Shorter Catechiſms: And that they conſider the ordination of a miniſter, by any aſſociation of men regularly ordained themſelves, as ſcriptural and valid, whether that aſſociation be called a Preſbytery, or by any other name.

We perceive, by the teſtimonials that have been preſented to our judicatories, that our brethren in England, who are ſtyled *Independents*, have a different mode of certifying their licenſures and ordinations, from that in uſe among us; which is the ſame with that practiſed by the Preſbyterian churches in Scotland and Ireland. We do not wiſh, however, to preſcribe to our brethren on this head; we only requeſt ſatisfactory evidence of the authenticity of ſuch teſtimonials, in the way they may think beſt calculated for this purpoſe.

You will pleaſe to impart the information and requeſt contained in this letter to thoſe miniſters, or bodies of miniſters

will

with whom you may be connected, and whose duty and inclination it may be to contribute to the furtherance of the design thereof: This, you will readily perceive, is the purity of our churches; and together with this, the easy and reputable introduction of those worthy ministers, who may choose to emigrate to our country.

May grace, mercy, and peace, from God our Father, and from our Lord Jesus Christ, be multiplied to you and the churches with which you are connected.

Signed by appointment of the Synod of New York and New Jersey, convened in the city of New York.

Oct. 21, 1794. JOHN RODGERS, stated Clerk.

The Rev. Dr. Williams,
Birmingham.

THE HIDDEN MANNA.

REV. ii. 17.

CALVINUS sapuit, quia non scripsit in Apocalypsin, said Scaliger; *i. e.* Calvin was wise, because he did not write on the Revelations. Dr. Whitby says, it was for want of wisdom that he did not write on that book; not having, as he thought, sufficient judgment to discern the dark prophecies therein contained. What such men have modestly declined, the writer of this paper does not think himself competent to undertake; but is happy to observe, that in this mysterious book of the Revelations, there are many weighty, and interesting matters, sufficiently obvious. It has shallows, in which a lamb may safely wade, as well as depths, in which the elephant may swim. But at the same time let it be remarked, and remembered, that the *spirituality* of the plainest parts is an inexplicable mystery to every carnal mind. The hidden manna, like the new name in the white stone, is only known by those to whom it is given. The spiritual food of that man who is alive to God, is as great a mystery to him who is dead in sin, as the darkest parts of unaccomplished prophecy can possibly be to any one. What saith the Scripture? The Scripture saith, "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."

By the hidden manna may be intended those sacred and delicious pleasures, which true believers enjoy through faith in Christ in this world, and shall enjoy in infinite perfection for ever in heaven. These enjoyments may be so called, in allusion

alluſion to that wonderful and miraculous food, which a bountiful and compaſſionate God cauſed to fall in abundance with the dew of heaven round the Hebrew tents, for the ſpace of forty years together in the wilderneſs; an omer of which, by divine appointment, was put into a golden pot to be preſerved by the ſide of the ark for many generations; and that as a memorial of God's unmerited mercy to a murmuring and ungrateful people. Jeſus Chriſt, that interpreter of infallible judgment and unqueſtionable integrity, hath taught us, that the manna was typical of himſelf. The agreement and diſparity between ſuch type and its anti-type, have been beautifully illuſtrated by many learned and excellent writers. They have remarked, that Jeſus Chriſt, like the manna, came from above, and is a free and unmerited gift to poor, fallen, loſt, periſhing ſinners. God ſo loved the world, that he gave his only-begotten Son, that whoſoever believeth in him ſhould not periſh. Jeſus, when talking with the woman of Samaria, ſtyled himſelf *the gift of God.* All believers may ſay, with truth and with one voice, as Paul to Titus, "*He gave himſelf for us.*" And with the ſame apoſtle, every one individually for himſelf may ſay, "He loved me, and gave himſelf for me." Had the Lord dealt with the murmurers according to their demerits, he would have ſent fire to conſume them in the wilderneſs, rather than food to preſerve their lives: And were he now to deal with us after our ſins, and reward us according to our iniquities, inſtead of a Chriſt, he would ſend us a curſe. Again, the manna was ſweet, pleaſant, wholſome, and nouriſhing to every one, whether male or female, old or young; and ſo of Jeſus Chriſt it may be ſaid, that he is the ſweet and nouriſhing bread of life, to every hungry, ſtarving ſoul. The ſoul muſt be fed, or it will ſtarve to eternal death. It cannot take its eaſe, eat, drink, and be merry, with earthly goods, as the rich fool, mentioned in the Goſpel, vainly imagined. It is ſpiritual in its eſſence, and muſt have ſpiritual things for its ſubſiſtence. Many ſpend their time and talents, for that which is not bread for their ſouls. They labour for that which ſatisfieth not. Of the world they aſk bread, and it gives them a ſtone: They aſk a fiſh, and it gives them a ſerpent. "In vain they ſtrive with earthly toys to fill an empty mind." But when once the prodigals, periſhing with hunger, and finding it utterly impoſſible to fill themſelves with huſks, come to the glorious Goſpel feaſt, of which Jeſus himſelf is the rich proviſion, they find bread enough and to ſpare. He, in his perſon and mediation; in his blood and righteouſneſs; in his offices, his names, and his characters; in his doctrines, and graces, and every thing

belonging to him, is found delicious and ſubſtantial food. Whether they be Greeks, or Jews, Barbarians, Scythians, bond or free, male or female, old or young, Chriſt is all in all to them. He as much exceeds their expectations, as the world fell ſhort of them. In him they have all things, and abound. Moreover, the manna not only came down in abundance for every one, but alſo was to be gathered by all the Iſraelites every day, the Sabbath excepted. By which we may learn, that it is not ſufficient for us merely to know that there is full ſalvation in Jeſus Chriſt for the chief of ſinners, but we muſt actually for ourſelves receive out of his fulneſs; and muſt continue daily and diligently to uſe the means of grace, till we come to the everlaſting ſabbath, where we ſhall have the full, immediate, and uninterrupted enjoyment of Chriſt in his glory, and that to the endleſs ages of a boundleſs eternity. But it is worthy of obſervation, that there is a diſparity as well as a compariſon between this typical food, and Jeſus Chriſt typified thereby. Neither manna, nor any thing elſe could ever fully ſet forth his matchleſs beauty and ſupreme excellency. The people who fed on the manna in the wilderneſs did not live for ever. Jeſus ſaid to the Jews, "Your fathers did eat manna in the wilderneſs, and are dead." Jeſus is the living bread which came down from heaven, and of which whoſoever eats ſhall live for ever. Happy ſouls who feed on Chriſt! on them the ſecond death ſhall never have dominion.

Jeſus is not only manna, but *hidden* manna: He is only enjoyed by his hidden ones, as the ſaints are called, Pſa. lxxxiii. 3. The life of him who lives by faith on the Son of God, is a hidden life. The ſacred influences of the divine Spirit, in revealing the things of Chriſt to the believing ſoul, are altogether unknown to the unbelieving world. The world, ſaith the apoſtle John, knoweth us not. Believers are not only pilgrims, but likewiſe *ſtrangers* on the earth. They are a wonder to many. Their ſpiritual birth from above is only known to God, and ſuch as themſelves. The actings of the divine life are only known to thoſe who have divine life in them. They have fears and hopes, joys and ſorrows, ſweets and bitters, with which ungodly men are wholly unacquainted. They know ſomething of one another, for the multitude of them that believe are of one heart and of one ſoul. They therefore can ſympathize with, and edify one another. Reader, what is thy condition? Does thy ſoul hunger for, or does it loathe the heavenly manna? If the latter, what a wretch art thou! From this moment loathe thyſelf, for loathing Chriſt.

Fly

Fly to the arms of his mercy, before he arraign thee at the awful bar of his tribunal. He receiveth ſinners: Has he graciouſly received thee? Doſt thou believe on the Son of God? Doſt thou behold his beauty, and taſte his ſweetneſs? Theſe are but the beginning of thy joys. Look forwards and upwards to heaven the moſt holy place, where thy Jeſus, as typified by the golden pot of manna, is for thee entered! There thou ſhalt, ere long, be with him, be like him, and for ever and ever ſee him as he is! There ſhalt thou eat the hidden manna in perfection! There ſhall thy joys be full!

S. B.

AN EPITAPH

Inſcribed on the Tomb-ſtone of the Rev. JOHN BERRIDGE, M. A. *late Vicar of Everton, in Bedfordſhire.*

HERE LIE
The earthly Remains of
JOHN BERRIDGE,
Late Vicar of EVERTON,
And an itinerant Servant of JESUS CHRIST;
Who loved his Maſter, and his Work,
And, after running on his Errands many Years, was caught up to wait on him above.

Reader!
Art thou born again?
No Salvation without a NEW BIRTH!

I was born in Sin, FEBRUARY 1716.
Remained ignorant of my fallen State till 1730.
Lived proudly on Faith and Works for Salvation till 1754.
Admitted to EVERTON Vicarage 1755.
Fled to JESUS alone for Refuge 1756.
Fell aſleep in CHRIST, JANUARY 22, 1793.

SELECT PASSAGE

From Archbiſhop LEIGHTON'S *Works.*

THE church hath ſometimes been brought to ſo low and obſcure a point, that, if you can follow her in hiſtory, it is by the track of her blood; and if you would ſee her, it is by the light of thoſe fires in which her martyrs have been burnt. Yet hath ſhe ſtill come through, and ſurvived all that wrath, and ſtill ſhall, till ſhe be made perfectly triumphant.

SIMILIES.

AS the Roman generals, after a complete conqueſt, firſt entered the city privately, and, having obtained licence of the ſenate, made their triumphant entry with all the magnificence and ſplendour becoming the greatneſs of their victories: So, after a faithful Chriſtian has fought the good fight, and is come off more than a conqueror, he enters privately into the celeſtial city; but, when the body is raiſed to immortality, he ſhall then, in the company, and with the acclamations of the holy angels, have a glorious entry into it.

As a talent of gold, however valuable, would accelerate the deſtruction of a man when ſinking in the ſea, rather than afford him aſſiſtance: So *ſpeculative knowledge* alone, in whatever degree it may be poſſeſſed, will but aggravate the final miſery of thoſe who depend upon it.

As the eye that has gazed upon the ſun admits not directly any other object: So the mind that contemplates the glory of God, in the face of Jeſus Chriſt, has no room for any thing elſe to enter.

RELIGIOUS INTELLIGENCE.

Ordination of Mr. Coles.

ON Wedneſday the 22d of April, was ordained at Greenacres, nine miles eaſt of Mancheſter, the Rev. Mr. Coles. This gentleman was nouriſhed up in the words of truth and ſound doctrine, under the paſtoral care of the Rev. Mr. Moody, of Warwick. Being devoted to the Chriſtian miniſtry, he was ſent for education to a miniſter who kept a ſmall academy at Newcaſtle under Line. His firſt labours were at Uttoxeter, in Staffordſhire; but the heat of oppoſition was ſo great in that place, that the people were deterred from attending his miniſtry, and he thought it his duty to remove. He then put himſelf under the direction of Mr. Scott, and was employed at Market Drayton, in Shropſhire, and ſeveral other adjacent places. Greenacres being deſtitute of a ſtated paſtor by the removal of Mr. Hale to Hichmondwicke, a place celebrated in Yorkſhire as a fountain which has enriched the garden of the Lord, Mr. Coles received a unanimous invitaiton, and thought it his duty there to ſettle. The ordination was attended with great ſolemnity. The ſpirit of religion was kept up to the end, though the ſervice was long; as this ſervice muſt be in the nature of things, as it obtains among the Diſſenters. The indroductory duties of the day were performed by the Rev. Mr. Blackburn, of Saddleworth Delph, who received a confeſſion of faith from the Miniſter, ſtrictly orthodox and well expreſſed. Mr. Handlezark, of Stockport, in Cheſhire, prayed the ordination prayer with great fervency of mind. Paul's miniſtry, as related by himſelf to the elders of Epheſus, was urged by the Rev. Mr. Cockin, as a pattern to the ſucceeding ſervants of God. And the Rev. Mr. Hale enforced the great duties of a congregation, in a pathetic addreſs, from

from Phil. ii. 16. We were honoured at dinner with the company of two very ſenſible and ſerious Moravian miniſters, and the converſation very agreeably turned upon the beſt methods of promoting religion in our own congregations and in the diſtant parts of the world.

Halifax, May 20, 1795. EUMENES.

Reſolution of the Aſſociated Miniſters in Kent.

ON Wedneſday the 10th of June, the Aſſociation of Independent Miniſters in the county of Kent, had their annual meeting, at the Rev. Mr. Leggett's meeting-houſe at Strood. The Rev. Mr. Buck, of Sheerneſs, preached the uſual lecture on the preceding evening, from 2 Tim. i. 12, In the morning of the 10th, the Rev. Mr. Ralph, of Maidſtone, preached on adoption, from 1 John iii. 1. "Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God;" and in the evening, the Rev. Mr. Townſend, of Ramſgate, preached on juſtification, from Rom. v. 18. "Juſtification of life." The buſineſs of the day was conducted with great propriety, and the preſence of God was apparently with the people. Among other things it was reſolved, that a monthly meeting be appointed in each congregation, for prayer to God, to ſpread the truth and ſucceed his Goſpel, not only in this country, but particularly in foreign parts, where miſſionaries are intended to be ſent. Two delegates (Mr. Townſend and Mr. Ralph) were choſen to attend the general meeting in London, to communicate to them their intention of forwarding the grand work. It was alſo reſolved, that a letter ſhould be drawn up, and ſent to the reſpective miniſters and congregations in the county of Kent, to excite them to come forward in ſupporting ſo noble a cauſe.

General Meeting for forming a Miſſionary Society.

WE have the pleaſure to ſay, that on the 22d, 23d, and 24th of September next, a meeting will be held in London to form the Miſſionary Society ſo frequently referred to in our Magazine. Several particulars relative to this meeting, the members who are to compoſe it, the miniſters who are to preach on the occaſion, and the order to be obſerved at each day's conference, we hope we ſhall be able to lay before our readers in our next Number.

OBITUARY.

Character and Death of Mrs. Andrews.

MRS. Mary Andrews, of Olney, in the county of Bucks, widow, departed this life, March 9, 1795. By her death, a numerous acquaintance have loſt an affectionate friend, and her family a tender relative; the poor a ſympathizing benefactor, and her religious connections a ſteady and kind ſupporter.

Her ſerious concern about religion (as the writer of this account has repeatedly learned from her own mouth) commenced at a very early period of life. A

ſermon ſhe heard from the Rev. G. Whitfield, when ſhe was ſo young as to be held in the arms of the nurſe during the time, impreſſed her mind in a remarkable manner. Before ſhe was nine, or even ſeven years of age, ſhe frequently attended the miniſtry of the word with a peculiar degree of pleaſure. Soon ſhe contracted a warm friendſhip for cloſet duties of a ſpiritual nature. Reading and prayer in retirement were exerciſes in which ſhe much abounded, and was often very happy. But though, in future ſtages of life, ſhe would ſometimes reflect upon herſelf for unhappy degrees of ſpiritual declenſion in ſome ſucceeding years, and mourn that her mind was too much led away by the follies and vanities that are ſo enſnaring to youth, yet ſhe ſeems to have been abundantly more ſenſible of this herſelf, than any of her connexions around. Indeed, thoſe who are duly watchful over their own hearts, will often have cauſe to lament ſecret departures from God, and acuſe themſelves of manifold defects, which will never be perceived by ſurrounding ſpectators.

She poſſeſſed and diſcovered a high eſteem for all who appeared to love Chriſt, and gave ſuitable evidence of the ſincerity of their profeſſion, by a becoming walk. But in the exerciſe of private judgment for herſelf, ſhe was a Proteſtant Diſſenter, and from conviction approved of that denomination called Calviniſtical Baptiſts; yet, through her whole life, ſhe never united in full communion with any of their ſocieties.

For many years, particularly in the latter part of life, ſhe would frequently complain of much darkneſs as to pleaſing views of intereſt in Chriſt, and that ſhe enjoyed but little pleaſure and comfort in religion. Yet ſhe was occaſionally indulged with happy intervals of a contrary kind. Her affection to the houſe of God was exceeding fervent; and her attendance there, often with great bodily difficulty, as diligent. During a total confinement of more than ſeven months in her laſt illneſs, this circumſtance did often much affect her ſpirits, and was a peculiar trial of her patience. On the morning of a Lord's-day, when as many of her attendants as could be ſpared were about to go to public worſhip, ſhe would expreſs her earneſt concern that aſſiſtance might be enjoyed, and a bleſſing experienced, in a manner that will not ſoon be forgot, by ſome who were preſent. An omiſſion of any opportunities of ſocial worſhip, either occaſionally enjoyed through the week, or ſtatedly upon the Sabbath, but eſpecially on the morning of that holy day, was what ſhe knew not how to bear. With peculiar grief ſhe would lament over ſuch neglects, when ſhe obſerved them in any of her connexions. When in any tolerable degree of health, ſhe made it a point to riſe ſooner on the Lord's day, than on any other. To indulge ſleep on the morning of that day, which is ſacred to religious exerciſes, longer than is ordinarily done the reſt of the week, was a practice ſhe could not endure.

Her laſt afflictions were exceeding heavy. Her agonies, through pain of body, at times were great indeed; yet nothing diſtreſſed her ſo much as the fear of diſhonouring God by impatience. As to the ſtate of her mind, here was truly a remarkable contraſt to what it had uſually been for many years. When firſt confined, ſhe complained of darkneſs, but the ſcene ſoon changed. Her views of intereſt in Chriſt were clear, and her fears of death removed. While her afflictions abounded, ſo did her conſolations. Her comforts and joys carried her often above her pains and diſtreſſes. Frequently ſhe exhauſted the feeble remains of bodily ſtrength, in the moſt tender and animated addreſſes to thoſe around her. Her deſires to depart, and be with Jeſus and his ſaints above, were fervent. And if in any inſtance ſhe diſcovered impatience, it was in thinking the time long, ere the hour of her releaſe arrived. Often with a peculiar pleaſure would ſhe repeat thoſe lines, wrote by the pious Mr. Maſon, of Water-Stratford near Buckingham.

"My deareſt friends, they dwell above,
Them will I go and ſee;
And all my friends in Chriſt below
Shall ſoon come after me.

Surely

Surely this inſtance of the Lord's goodneſs, of his truth in fulfilling his word, that he will never leave nor forſake his people, ſhould encourage ſuch as fear his name, and hope in his mercy, calmly to leave their all with him, and cheerfully to conclude, that he will be their help in a time of need; that as their day, whether in life or death, their ſtrength ſhall be.

To conclude: Undoubtedly, every character, when attentively examined, ſtands diſtinguiſhed by ſome peculiar *trait*. That of the deceaſed, was *privacy* in the exerciſe of *charity*. Whether this diſpoſition, amiable as it is in itſelf, may not be carried to an exceſs, is what we ſhall not now determine. Certainly our Lord forbids doing our alms to be *ſeen* of men, Mat. vi. 1. And yet he commands us ſo to let our light ſhine before men, that they *may ſee* our good works, and glorify our Father in heaven, Mat. v. 16. Hence it appears, that the end we propoſe, in what we do before men, is the thing immediately deſigned. Perhaps there is a deſirable medium between ſtudiouſly *concealing* and oſtentatiouſly *ſhowing* what we do in the ſervice of God and religion. But, happy is that character, which, while endeavouring to ſhun an error on one hand, never plunges into its oppoſite on the other!

Death of Miſs Radford.

On Monday, May 18, died Miſs Letitia Radford, of Coventry, aged 18. She had conſtantly attended the means of grace, and was a dutiful, diligent, and deſirable child to her parents. She had not made any particular profeſſion of religion before her illneſs, having been rather cloſe and reſerved in her temper. Yet there was reaſon to hope, from the manner in which ſhe attended to the preached word, her regard to private prayer, and her love of the Bible, that "the root of the matter" was in her. Her diſorder, which was a conſumption, commenced about Chriſtmas laſt; and ſhe entertained little expectation of recovery from the firſt. Her views of approaching diſſolution quickened her diligence, and made the Bible peculiarly precious. Her converſation with miniſters and others, during the laſt weeks of her life, was very pleaſing and ſatisfactory. She appeared perfectly reſigned to the will of God, and expreſſed a lively hope founded "only on Chriſt crucified, her dear Redeemer." On the morning of her diſſolution her behaviour was ſtriking. She called to her bed-ſide, a female acquaintance, and taking her by the hand, and fixing her eyes upon her, ſaid "*Betſy look at me. I am dying.*"—After pauſing a few ſeconds, with a view, it ſhould ſeem, of impreſſing her mind with her deathly appearance; and at the ſame time evidently offering up an ejaculation for the Lord's bleſſing on what ſhe was going to ſay; ſhe added, "You ſee what it is to die. You muſt die. You are now purſuing the world. It will do you no good. Don't mind dreſs. It will do you no good. Dreſs plain and neat. Leave the world. Mind your Bible. Mind prayer. Mind what you hear on the Lord's day. Seek an intereſt in Chriſt. That will make you happy." She pauſed and aſked, "Now, *will* you mind?" The young perſon, being affected, did not immediately anſwer. She aſked again, "*Will* you mind? She then ſaid, "I will." "Then do;" ſhe replied: "Now I have done." And ſhortly after ſaid, with a ſmile, "My dear Jeſus!" She then called for one of her ſiſters, and gave her ſimilar advice. She was frequently very earneſt in prayer, and among other petitions, offered this, "Bleſſed Lord, if my heart is not changed, O change it. If there is any thing wrong, Lord make it right." Being aſked if ſhe had any deſire for life, ſhe replied with a ſmile, "Not the leaſt. I would not live for a thouſand worlds, but to glorify God." I thought from the firſt I ſhould not recover, but I wiſhed to be as the Lord pleaſed." Afterwards ſhe ſaid, "I am a vile ſinner, but my dear Redeemer can ſave me." A friend then ſaid, "You have a comfortable hope that he *will*." She replied, "O yes, yes." Being aſked juſt before her departure, "Is Chriſt precious to you now?" ſhe anſwered with great affection, "O yes, I love him *ſo* much!" She appeared to have ſtrong deſires after the ſpiritual good of her dear relations, eſpecially her brother and ſiſters.

ſiſters, her dying exhortations to whom, we truſt, will make a laſting impreſſion on their minds. Being aſked "Whether ſhe would wiſh that, in conſequence of her death, any thing ſhould be ſaid to young people, in hopes it might be uſeful to them? ſhe anſwered, "O yes; I would not have that omitted by any means." Her ſtrength declining apace, ſhe was aſked, "Whether ſhe could join with us in prayer." She ſaid, "Yes." And while we were committing her to God, ſhe became apparently inſenſible, and ſoon after took her leave of this ſinful world, to be with Chriſt for ever and ever.

Happy Death of Miſs Maria Webb, late of King-Street, Covent-Garden, who died April 8, 1795, in the 18th Year of her Age.

THOUGH Miſs Webb was favoured with a religious education, and as to her outward demeanour, was in every reſpect moral and amiable; ſo far from reliſhing the faithful preaching of the word, ſhe, like too many other young perſons, rather ſlighted than received it, until the Lord was pleaſed to lay her upon a bed of ſickneſs, and then ſhe was happily made to hear the voice of God in the ſeaſon of affliction.

At the deſire of her mother, a ſerious friend called upon her on Friday, April 3, and was greatly, but agreeably ſurpriſed (as he had never before obſerved any attention to experimental religion in her,) to find her much affected and melted under a ſenſe of her ſins. On aſking her how ſhe found herſelf, ſhe anſwered, "My ſins have expoſed me to the wrath of God." Wiſhing to be thoroughly ſatisfied as to the reality and depth of her convictions, her friend ſaid, "But you are young in years, and have lived morally and ſoberly; don't you think too ill of yourſelf."—"No," ſhe replied, "the vileſt ſinner has not got a worſe heart; and though I am young in years, I am as great a ſinner, as time and opportunity would permit." On this her friend began to ſpeak of the unſearchable riches of Jeſus, and of the fulneſs and freeneſs of his ſalvation; and it pleaſed the Lord to give it a peculiar bleſſing.

When the phyſician came, and intimated that there was no hope of her life, ſhe ſaid, "I want a phyſician for my ſoul, more than for my body; and Chriſt is my good phyſician." With much energy ſhe then repeated part of that hymn, "Jeſu, lover of my ſoul;" and ſpent much of the Friday night in prayer, and in hearing, at intervals, particular paſſages of Scripture read to her.

Among other pleaſing evidences of the work of God upon her heart, were her ardent thirſt for the word of life, and her anxious concern for the ſalvation of thoſe around her. To all who came to her dying bed, ſhe ſpake of their need of Jeſus, and of his willingneſs and ability to ſave them if they returned unto him.

On the Saturday before her death, ſhe deſired to ſee a miniſter of the Goſpel, who accordingly came, and whoſe converſation and prayer were made a great refreſhment to her ſoul. In the morning, ſhe was ſeized with a fit, and lay for ſome time after, as if ſhe was really dead; but, while a friend was at prayer with her afflicted mother, ſhe revived again, and ſaid, with a ſmile on her countenance,

"Did

"Did you think I was gone?—No; the Lord, I believe, has ſomething more to do for me before I go hence." She then deſired that her two younger ſiſters might be called, and having given each a token of remembrance, exhorted them with much ſerioufneſs and affection to attend to inſtruction, and be dutiful to their mother. In the evening, ſhe had each of the ſervants of the family to her dying bed, and addreſſed them more like a mother in Iſrael, than a perſon of her years; concluding with theſe expreſſive words: "Think on my ſerious circumſtances, and do not deſpiſe the advice which I have given you, becauſe it comes from ſo young a monitor!" To a friend, who ſat up with her that night, ſhe ſaid, "My pains are inexpreſſible; but let me think on the patience of Job, or rather on what the Lord Jeſus Chriſt endured, when he ſweat great drops of blood for my redemption!"

On the Sunday previous to her death, hearing one ſay that a certain great Perſonage was come to this country, ſhe ſaid to her parents, "I do not envy a Princeſs, for I ſhall ſoon have a crown of glory, that fadeth not away." At another time, waking out of ſleep, ſhe ſaid, "Mother, I always told you I ſhould learn muſic; I have got a harp prepared, but I ſhall not play upon it till the curtain drops!" meaning, no doubt, not till the ſcene of time was cloſed, and her diſembodied ſpirit was admitted amongſt the heavenly harpers in the immediate preſence of the Lamb. Before her departure, ſhe was enabled to ſay that death had no terrors for her; and, when a friend who came to viſit her, ſaid he wiſhed her not to alarm herſelf with fearful apprehenſions, as he hoped ſhe would yet recover, ſhe anſwered, "Sir, you miſtake me; I am not afraid of death, nor do I wiſh to live: I can ſee no fitter time to die than now!" In this humble waiting frame of ſpirit ſhe continued till the afternoon of Wedneſday, April 8; and then reſigned up her ſoul to God, and ſweetly ſlept in Jeſus. Let me live the life and die the death of the righteous, and let my laſt end be like hers! K.

June 1, 1795.

REVIEW OF RELIGIOUS PUBLICATIONS.

An Hiſtorical View of the Engliſh Bibilical Tranſlations: The Expediency of reviſing by Authority our preſent Tranſlation; and the Means of executing ſuch a Reviſion. By William Newcome, D. D. *Biſhop of Waterford.* 8*vo.* *Pages* 438. *Price* 6*s.* Dublin, Exſhaw; London, Johnſon.

WHATSOEVER is deſigned to extend the knowledge or illuſtrate the meaning of the ſacred Scriptures, deſerves the attention of Chriſtians. The degree of approbation due to every attempt of this nature, is proportioned to the importance of the particular aim propoſed, and the fitneſs of the method purſued.

Tranſla-

Translations of the Bible, which might render it accessible and intelligible to the people at large, were justly considered, by the first reformers from Popery, as objects for which it became them, not only to occupy, but even to sacrifice their lives. We believe it is not generally known, that William Tyndal, who made one of the first and best English translations of the New Testament, and part of the Old, was persecuted to death on the account by Henry VIII. And it is a striking instance of God's sovereignty over the minds of men, that the same monarch, equally capricious as sanguinary, the year preceding Tyndal's martyrdom, A. D. 1535, authorised a new but similar version of the whole Bible, by Miles Coverdale.—The great end and the most arduous task were *then* accomplished. The numerous attempts that have since been made to *improve* upon these translations claim, though not equally, a portion of our gratitude and applause. Among *these* is to be reckoned the translation *now* in common use; which was the joint production of forty-seven learned men, most of them, either at that time or afterwards, dignitaries of the Established Church. King James I. who interested himself greatly in the execution of this work, appointed it to be used in churches; and it has, in consequence, not only come into universal notice, but excluded every former version from the general remembrance, and every latter one from a probability of extensive usefulness. Yet the same reasons, which rendered it expedient for King James's translators to revise and correct the labours of Tyndal within eighty years after he wrote, might be expected, in the course of time, to make a similar improvement of *their* performance equally desirable. This, however, has not been executed through the space of almost two centuries; although the remonstrances of learned divines upon the subject have been constantly increasing in number and force.

The merit of the volume before us consists in furnishing, at one view, the opinions of many respectable writers, concerning the point in question, and collecting together whatever may assist the reader to judge for himself. The first chapter treats of the progress of our English versions; the manner of conducting them; and their effects on the minds of men. It contains the substance of Lewis's well known work, with occasional observations from the author. The next consists of extracts from numerous authors, in commendation or censure of the version now in general use. In the third, the principal objections that have been made, chiefly by Dr. Knox, against a new translation, are examined by the author, and answered mostly in the words of others. In the fourth chapter, he proposes to subjoin his principal reasons in support of a corrected English translation; but their force appears considerably less, by having been partly anticipated in the preceding discussions. The changeable course of living languages, in proof of which some instances are cited from our common Bible; the importance of the STYLE of a bibilical version; the numerous corrections of the original,

nal text, which have been obtained by the collation of manuſcripts; and the great advantages for its interpretation, which have been drawn from oriental literature ſince the date of our authoriſed verſion; are the foundation of Dr. N.'s arguments. He inſerts, in the fifth chapter, the rules by which he thinks an improved tranſlation ſhould be conducted. They are the ſame which he publiſhed ten years ſince, in the preface to his work on the Minor Prophets; with ſix additional canons reſpecting ſtyle, which are not peculiar to the immediate ſubject. The defects of the common verſion in ſome of theſe requiſites have been pointed out by late writers, and the author ſhows that in others of them modern tranſlators have come ſhort. The volume cloſes with a copious though incomplete liſt, with dates, and late or preſent poſſeſſors, of tranſlations and editions (excepting thoſe of our authoriſed verſion), of the whole or ſeparate parts of the Holy Scriptures. It is copied from a catalogue firſt printed in 1778, and enlarged by Dr. N. as correctly as his remote ſituation admitted, to the period of his own work.

The author, who is lately promoted to the archbiſhopric of Armagh, is well known to have devoted himſelf long ſince to the advancement of ſacred literature. His candour and modeſty are no leſs remarkable than his diligence and information. Theſe reſpectable qualities are conſpicuous in his preſent performance, although ſo ſmall a part of it is original. We do not heſitate to concur with him, both as to the expediency of an improved verſion of the Scriptures, ſanctioned by public authority; and as to the propriety, with very few exceptions, of his rules for conducting it. We know that many pious people are alarmed at the proſpect, diſtant as it appears, of ſuch an innovation. But we conceive their apprehenſions to be ungrounded, and diſhonourable to revealed truth, although excited by a jealouſy for its intereſts. Plain truths and ſimple facts are in all caſes ſtubborn things; and, however the Scriptures may be warped by controverſial commentators, we apprehend they would admit of no *dangerous* diſguiſe from any tranſlator who is at all concerned for his literary credit. The rock upon which Chriſt's church is founded will receive no material alteration from the moſt ſkilful and laborious ſculptor. Conſiderable light might now be thrown upon ſome paſſages which have ſeemed the moſt obſcure; metaphorical expreſſions, which are at preſent either wholly loſt or greatly diſtorted, might be made to yield the higheſt gratification to perſons of ſpiritual taſte; and the plaineſt reader might find benefit from the exchange of ambiguous or obſolete expreſſions, for ſuch as are familiar and clear.

The preſent ſtate of public affairs is ſtill far from promiſing the ſpeedy acquiſition of an improved *authoriſed* verſion: But a field of uſefulneſs is open for the exertion of individuals who are capable of contributing to the improvement of fellow-chriſtians in the knowledge of the ſacred Scriptures; and happy are they who have both the means and diſpoſition to avail themſelves of every help to ſo deſirable an attainment. It is with much pleaſure that we find the

work of reviſing and correcting the common tranſlation of the New Teſtament has been undertaken by a Clergyman* of eminent abilities and zeal; and that, from the progreſs already made, the Public may ſhortly expect to reap the benefit of his labours in this important line, as they have long done in the miniſtry of the Goſpel of Chriſt.

Paine's Age of Reaſon meaſured by the Standard of Truth: Wakefield's *Examination of, and* A Layman's *Anſwer to the Age of Reaſon; both weighed in the Balance and found wanting. By* Michael Nath, *Author of 'Gideon's Cake of Barley Meal.' Price* 1s. 6d. Matthews, Strand; and Jordan, Fleet-ſtreet.

Mr. Naſh introduces his *meaſure* and his *weights*, for the purpoſe of trying the real value of the works of the ſeveral authors mentioned in his title-page, with a preface; in which he aſſigns the motives of his publication. The *incompetency of the anſwers given to Mr. Paine*, according to his opinion, *is the ſole reaſon for which he comes forward to enter the liſts with the reſpective champions of infidelity*; and, under this impreſſion, he preſents the Public with his *meaſure* and *weights*, in order to aſcertain their value. Mr. Naſh, however, would have carried on this diſpute more in character, according to his profeſſion in the title of his pamphlet, if, inſtead of talking of *ſhields and bucklers, and drawing out the ſpear, and ſtopping the way againſt them*, he had purſued the man of trade throughout, and never loſt ſight of *his meaſures and his weights*.

We are ſorry to obſerve, however, that Mr. N. is but ill qualified, even in this character which he hath aſſumed, to make a good theological ſhopman, in aſcertaining the ſpecific quality and value of the wares he examines. Unfortunately for his cauſe, as well as for the clear apprehenſion of his readers, by *meaſuring* and *weighing* all together in one undiſtinguiſhed maſs (contrary to all the rules of arithmetic,) he hath ſo confuſed himſelf, and involved thoſe who look on in obſcurity, that it is ſometimes difficult, if not utterly impoſſible clearly to diſcover what is every man's property, much leſs the reſpective value or inſignificance belonging to each. As reviewers, we are free to confeſs, that Mr. Naſh's performance is too unintereſting to engage our attention ſo far as to undertake the drudgery of ſeparating and examining the heterogeneous lump: We readily give him credit for the goodneſs of his intentions; but while we thank him as he deſerves for this, we cannot compliment him with having contributed any thing to the ſupport of the cauſe he hath undertaken.

A Brief Sketch of the ſeveral Denominations into which the Chriſtian World is divided; accompanied with a Perſuaſion to Religious Moderation. By John Evans, M. A. *Paſtor of a Congregation in Worſhip ſtreet. Pages* 80. *Price* 1s. Crosby. 1795.

To emancipate Chriſtians from the chains of uncharitableneſs and bigotry, is the profeſſed deſign of this pamphlet, which is drawn

* Rev. T. Hawels, of Aldwinkle.

up

up in a neat and animated ſtyle. With this view, a brief abſtract is given of the diſtinguiſhing ſentiments of the moſt remarkable ſects on the ſubject of religion. Atheiſts, Deiſts, Socinians, Arians, Trinitarians, Sabellians, Arminians, Calviniſts, Antinomians, Papiſts, Univerſaliſts, Swedenborgians, &c. &c. with men of all the various opinions in church government, are drawn up before us, and, as they paſs, give a confeſſion of their faith. But it is exceedingly brief, and will ſcarcely furniſh thoſe who are ignorant of theology with a ſufficient knowledge of their ſeveral tenets.

More than one half of the pamphlet is occupied by reflections deſigned to inculcate moderation and charity towards thoſe of a different creed, and to point out the criminality of branding them as heretics, and conſigning them over to everlaſting perdition. Whether the intended illuſtrations and proofs of the ſeveral reflections carry light and conviction with them will be with many a matter of doubt.—*Moderation* and *charity* are two very pretty words: To be an advocate for them has ſomething impoſing in its air; and to hunt down bigots and zealots (who are fair game) is generally accounted a very laudable employment. On the other hand, to ſtand up againſt theſe beautiful names, is an ungracious taſk. But truth is our great object; nor have we a doubt but that moderation and charity will be found in her train; while thoſe who have aſſumed their habit and their title, on being confronted in the light, will be convicted of impoſture, and, when ſtripped of their robes, will ſtand confeſſed as the daughters of lukewarmneſs and indifference. What Mr. E. means by moderation and charity, we acknowledge ourſelves ſuch dolts that we can ſcarcely tell: This, however, we will venture to ſay, that they do not convey the ideas deſigned by theſe terms in the ſacred Scriptures. By playing upon the words, the pamphlet acquires a conſiderable degree of plauſibility: But were any idea, that the author chuſes to convey by them, fully expreſſed each time that the words are uſed, the reaſoning would appear futile and ridiculous; were the ſcriptural meanings annexed, it would be abſurd and monſtrous. If Mr. E.'s mode of arguing be juſt, God has not revealed his will clearly on the moſt important ſubjects, ſuch as "the object of worſhip, the office of the Mediator, the way of acceptance with God," &c. or elſe man is not endued with faculties capable of perceiving the truth. The Calviniſt, likewiſe, is a bigot, if he doubts of the ſalvation of the Socinian, who reduces the Saviour to the condition of a mere fallible man; or of the Antinomian, who judges a principle of holineſs unneceſſary, and that he can travel to the manſions of bliſs as ſafely in the neglect, as his neighbour in the obſervance of the divine commands.

To paſs by many ſimilar propoſitions, the ſtrain of reaſoning here diſplayed evidently leads (though we believe it was not intended) to this concluſion,—that there are no eſſential principles in Chriſtianity. The ſeparation of a good life, from juſt views of the Goſpel, is, to ſay the leaſt of it, extremely unphiloſophical; and

we conſider Prieſtley and Belſham among the Socinians, who inſiſt on the importance of religious truth, to be ſuperior, in the philoſophy of their ſyſtem, to Robinſon and his followers, who think a perſon's ſentiments of no conſequence to the acceptableneſs of his conduct before God.

We are ſorry to appear thus ſevere: It is painful to ourſelves. If we be not miſtaken, we are not deſtitute either of moderation or charity for Mr. Evans: We wiſh him well; we wiſh him the poſſeſſion of truth and happineſs. And we take our leave by informing him, that, to the authority of the Biſhop of Landaff, which is here triumphantly adduced, we oppoſe the authority of the apoſtle Paul, who thus delivers the mind of Chriſt, Gal. i. 7, 8, 9. "There be ſome that trouble you, and would pervert the Goſpel of Chriſt. But though we, or an angel from heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again unto you, if any man preach any other Goſpel unto you than that ye have received, let him be accurſed." And of the Apoſtle Jude, verſe 3, "Beloved, when I gave all diligence to write unto you of the common ſalvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints."

The glorious and peaceful Tendency of the Chriſtian Religion. A Sermon, preached on the Faſt-day, 1795, at the Meeting in Jamaica-Row, Bermondſey. By John Townſend. *8vo. 54 Pages. Price* 1*s.* Chapman, Matthews, Prieſtley, Aſh, and Knott.

Mr. T. limits his deſign in this publication to the gratification of his friends; ſome of whom, after having heard the diſcourſe, earneſtly ſolicited him to commit it to the preſs. He even profeſſes that, beyond that circle, he has no deſire for a ſingle reader. In ſuch an inſtance, it would indeed be hard, if the critic, whoſe recommendation is not deſired, ſhould obtrude his cenſure. But the bounds which the author's modeſty has ſet to his wiſhes, for the circulation of his ſermon, are, in our judgment, by much too narrow. It appears to us adapted for extenſive uſefulneſs; eſpecially at a ſeaſon when ſerious perſons, however they may differ in political ſentiments, are, we apprehend, in general, agreed, that God has a controverſy with us as a people. A contraſt here is formed between the leading features of the Goſpel diſpenſation (deſcribed in the text, Luke ii. 14.) and thoſe of our own character and conduct, which is well ſuited to promote humility, repentance, and ſupplication; whilſt the hope that is derived from the Lord's overruling Providence, and his revealed deſign of terminating all human events in his own glory, and the univerſal peace and benevolence of mankind, affords ſtrong conſolation to thoſe who ſincerely lament our national calamities and ſins.

Re-

Reflections on Death; a Sermon delivered at the Old Chapel, Dagger-lane, Hull, on September the 14th, 1794. By Mr. Robert Green, A. M. *Occaſioned by the Death of his beloved Son, G. M. Green, Surgeon, &c.* 31 *Pages. Price* 1*s.* Kingſton upon Hull, Printed by D. Innes and A Gray, 1794.

This ſermon was preached, as the title-page indicates, under very peculiar circumſtances, when the mind of the author was more than uſually affected with the great importance of his ſubject.

The text is taken from 2 Sam. xii. 19—23. After ſaying ſome good things on what death is, and likewiſe on the ſubjects, cauſes, and properties of death, he "enforces the phraſes, *I cannot bring him back again; I muſt go to him, but he cannot return to me.*"—"But on this point (ſays he) I muſt be exceedingly brief; and that for ſeveral reaſons: Firſt, Becauſe my time is almoſt elapſed for being employed in this exerciſe. Secondly, Becauſe my feelings come to be extremely keen, eſpecially when the object to whom my diſcourſe has peculiar relation, comes, as it were, more immediately before my view. And thirdly, Becauſe I am afraid of being too much overcome by the ſubject-matter which I muſt be more immediately engaged in. I have thus far kept him as much out of my view, throughout the whole of my diſcourſe, as I poſſibly could; and I am pretty well perſuaded that you, who have been attentively engaged at the time, muſt certainly have obſerved that I have been moſt wonderfully ſupported through the whole of my preſent exerciſe, even beyond my own expectations; and I think I may venture to ſay, far beyond moſt part of yours. But, as ſomething is to be ſaid on this moving ſubject, and as none elſe can ſupply my place at preſent, I ſhall ſtill venture to proceed in the Lord's ſtrength.

"*I cannot bring him back again. No!* The bands of death cannot be looſed; the gates of death cannot be unbarred; the decrees of death cannot be reverſed. *I cannot therefore bring him back again. I muſt ſoon go after him; but he cannot return to me.* I have many times been extremely near to the gates of death,—yea, in ſome inſtances, even to my own view, ſeemed to have paſſed almoſt through, and, to the view of others, ſeemed actually to have made my tranſit. But in all thoſe inſtances, the ſoul muſt not have been entirely ſeparated from the body; and, therefore, in a little time it revived again. But this is not the caſe with the dear object of my preſent diſcourſe: He is gone from whence he cannot return; and therefore I cannot bring him back again. I have, moreover, thought many times, that I ſhould certainly have been the firſt of the family or relatives, who would have paſſed out of this life into another; but this has not been what the Lord ſaw meet. But there is one called upon for this debt, full of life, full of bloom, full of youth, full of health, and juſt coming up to the prime of age, ſtrength, and vigour. But this is the Lord's doing; therefore it becomes us, who are left behind, to ſay with the holy Pſalmiſt, *We muſt be dumb, and not open our mouths, becauſe the Lord hath done this.*"

To

To the ſermon are ſubjoined two poems, of the merit of which our readers may form a tolerable notion from the following extract:

"George is for ever gone; his ſpirit fled
Hath put immortal on; his body dead.
Soon death's cold hand hath ſeiz'd his blooming form,
And made his fleſh repaſts unto the worm."

Evangelical Benevolence recommended, in a Sermon on 1 *Theſſ.* 1. 8. *preached at Worceſter on the 25th of March* 1795, *before the Worceſter Evangelical Society, and the Aſſociation of Independent Churches in Worceſterſhire, and publiſhed by their Deſire. By the Rev.* Thomas Beſt, *Miniſter of the Chapel at Cradley, near Stourbridge. Pages* 28. *Price* 6*d.* Birmingham, Edward Jones; London, Chapman, Prieſtley.

This ſermon being highly approved by the Aſſociated Miniſters before whom it was delivered, Mr. Beſt was deſired to publiſh it; that it might be diſtributed among the members of their reſpective churches inſtead of the annual circular letter.

The preacher having intimated that the text preſents to our view a noble inſtance of public-ſpiritedneſs, and that the Worceſter Evangelical Society, and the Worceſterſhire Aſſociation, deſire to do what the members of the church at Theſſalonica, under the influence of primitive zeal, *actually did*,—"The object we have in view (ſays he) is not to ſpread around us the licentious principles, nor the corrupt manners of a degenerate age; not the diſcordant dictates of proud reaſon, nor the political principles of a party; not the dogmas of the man of ſin, nor the arbitrary deciſions of any eccleſiaſtical power; not the reveries of the wild enthuſiaſt, nor the minutiæ of religious difference among brethren; not the uſeful diſcoveries of ſcience and philoſophy, nor yet the mere rules of found morality: The object we purſue is, to bring periſhing ſinners to underſtand, believe, and act under the influence of the fulneſs of the bleſſing of the Goſpel of Chriſt—an object as benevolent as it is ſublime: It is like that glorious luminary the ſun; the more it is conſidered, the more its unparalleled utility muſt appear.

"Now to ſtir up our minds by way of remembrance, and to invigorate our ardour in this laudable purſuit, I would briefly conſider the word of the Lord in its *divine evidence, benevolent tendency*, and in its *vaſt importance*."

Theſe ſeveral topics are briefly but pleaſingly illuſtrated; and throughout the whole diſcourſe, there appear ſuch evident marks of modeſty, zeal, and good ſenſe, that every reader, when he comes to the concluſion, will probably feel, as we did, no ſmall regret, that the author had not treated his ſubject ſomewhat more diffuſely.

POETRY.

POETRY.

BIRTH-DAY REFLECTIONS.

AGAIN the anniverſary returns,
Of the important day that gave me birth;
But why important?—can a life obſcure,
Mark'd by no great events, diſcoveries rare,
Or painful courſe of duties well diſcharg'd,
Be deem'd important? Ceaſe thou reas'ning worm:
Does not the GREAT FIRST CAUSE call into being,
From the imperial monarch on his throne,
At whoſe nod nations tremble and ſubmit,
To the poor villager, whoſe mud-built cot
Beſpeaks him foreſt-born, and hardly fed?
Dream not blind Chance aſſigns their different ſtates; [lot,
But own the ſovereign Lord has caſt their
Where, as it pleaſes him, *it muſt be beſt.*
And, tho' to views ſo limited as ours,
The higher ſtation ſeconds liberal thought
With opportunities of ſucc'ring worth,—
All is comparative:—He renders much,
Who thankfully receives what Heaven beſtows;
And anxious only how to ſpend a life
Held but by courteſy, and much too ſhort
To waſte on Folly's errands, ſo as beſt
May prove his ſenſe of the great Giver's bounty.
Think, then, my ſoul, nor let ſuch reas'ning tire;
This world poſſeſſes nor amidſt its ſtores
Sufficient food for the immortal mind;
Which, howſoever ignorant and fall'n,
Seeks to regain that ſtate from whence it fell, [known:
And pants for happineſs, her ſource un-
Still diſappointment mocks he cloſe purſuit,
And oft the blund'rer graſps an empty ſhade. [deluſions,
E'en then, while wandering in our own
And "compaſs'd round with ſparks of our own kindling;" [derives
The gracious LORD, from whom the ſoul
Its various pow'rs, nay, even its exiſtence,
Removes the veil that long hath interpos'd
Between the ſelf-exiſtent Source of good,
And creatures vainly ſeeking its enjoyment.
That call once heard and *felt*, which the glad *few* [faith
Receiv'd from God's own lips, as we by
"Come all ye weary, come to me for reſt,
"My yoke is eaſy, and my burden light!"
How ſoon the ſoul is drawn from nature's gloom, [WORLD,
To walk in light celeſtial!—Then the
Its trifling vanities, and carking cares,
Are felt no more; or only felt to prove
The power of *grace*, which quickly overcomes them.
One ſweet ſenſation occupies the mind,—
The feeling ſenſe of a REDEEMER's love;
To live for him who ſpent a toilſome life,
A life of grief, reproach, and indigence,
Crown'd by a ſhameful death, to purchaſe ſouls.
Author of bliſs! can *ſinners* render aught
For love ſo vaſt, love ſo unmerited?
Ah! Mercy infinite demands it not;
And Juſtice, ſatisfied, requires alone
Thankful acceptance of th' appointed means.
HAIL, HOLY JESUS! may my ev'ry hope
Depend on thine atonement, all my ſtrength [word
Deriv'd from Thee and treaſur'd in thy
Beſtow this birth-day gift, *increaſe of faith*;
Faith to perceive thy righteouſneſs imputed
To the heart emptied of its own acquirements,
And ſunk in ſelf-abaſement; add to this,
The ſanctifying influence of thy Spirit,
Working thro' faith an evidence of love!
Theſe gifts beſtow'd be thine th' unerring iſſue;
And, when diſſolving nature feels the ſtroke
Of the laſt enemy, *receive thine own*—
Thine by creation, by redemption *thine*:
Then, glorious triumph! "Where's thy victory, Grave?
And where the ſting of Death?"—By CHRIST ſubdued,
Their power prevails not;—LOVE has cancell'd all!

Be this my hope, thro' ev'ry added year;
And while an heir of heaven, my office here
Is but of little moment;—ſcenes of grief,
Or weary poverty, would only ſerve

To

To brighten expectation, ſtrengthen faith,
And cheriſh in the ſoul divine communion.
When tott'ring kingdoms make the world-
ling's heart [ſmile
" Shake at a falling leaf," a FATHER'S
Cheers the believer, who can humbly boaſt
An intereſt with the RULER of the ſtorm.

HARRIETT CHRISTIANA.

THE RESIGNED CHRISTIAN.

A FRAGMENT.

LORD, at thy footſtool here I lie,
Willing to live, content to die;
Ever prepar'd to meet my doom,
To tarry here, or travel home.
Whate'er's thy will, ſhall be my choice,
" Reſign'd"—I ſing, with cheerful voice;
If thou this night my ſoul ſhould'ſt claim,
Lord, 'tis thy will, my will's the ſame.
Whene'er thy call commands me home,
Father, thy will, not mine, *be done*:
Or if thou lengthen out my ſpan,
My echoing ſoul replies, " Amen!"
Cloth'd in the armour of my Lord,
My captain, ſhield, and great reward;
My feet with goſpel-ſandals ſhod,
Shall march in triumph to my God.
No threat'ning foe ſhall e'er ſurpriſe,
While faith beholds the heav'nly prize;
I'll fear no dangers in the way,
May I at length but conqu'ror prove, and
reign in endleſs day.

LUDOVICUS.

A BLESSING SUPPLICATED ON THE APPROACHING HARVEST.

"*Thou prepareſt them corn.*" Pſ. lxv. 9.

LORD of the earth, and ſeas, and ſkies,
Thou ſov'reign Source of all ſupplies,
Now thy preparing hand employ,
Our hearts to fill with food and joy.

Let not our ſins before thee ſtand,
To blight the produce of the land;
From all our follies hide thine eye,
And paſs our vile tranſgreſſions by.

Let not deſerved wrath deſtroy
Our high-rais'd hopes of harveſt joy;
Thy care o'er ev'ry crop extend,
And all the fruits of earth defend.

May rip'ning ſuns, and fertile dews,
Their genial influence diffuſe;
And each kind element combine,
Our hearts to cheer with corn and wine.

May hill and valley join the field,
Their life-preſerving ſtores to yield;
And ev'ry riſing rip'ning ear
Laden with fineſt fruits appear.

Thus may the heav'ns and teeming earth,
Bring their moſt precious treaſures forth;
While crops in vaſt profuſion riſe,
To wave their homage to the ſkies.

Lord of the harveſt, thee we own!
Pour a redoubled bleſſing down!
Say, as in ancient days*, " I'll give
" More than your garners can receive."

Ye ſons of need, with fervour pray,
To ſee a bleſt in-gath'ring day:
Then ſhall our joy-inſpiring lays
Shout "*Harveſt home*," in ſongs of praiſe.

And while we plead for earthly bread,
That ev'ry creature may be fed;
O let eternal thanks be giv'n,
For *Chriſt*—th' immortal bread of heav'n.

L. T.

AN EVENING HYMN.

LORD! when I lay me down to ſleep,
Thine arm ſupports my head;
And whilſt thro' worlds unknown I ſtray,
Thy mercy guards my bed.

I wake, and lo! the morning light
Salutes my waking eyes;
Thy *love* defends me all the day,
Where thickeſt danger flies.

The never-reſting ſun retires
Behind the weſtern hills;
Thy love like heav'nly rain deſcends,
Like heavenly dew diſtils.

From night to day, and day to night,
I lean upon thy love;
Lord! let thine eye direct my feet
Up to the worlds above:

Above, where ſaints and angels dwell,
Where love inſpires the ſong;
Love ever new attunes their harps,
And falls from ev'ry tongue.

YOD.

* Mal. iii. 10.



REV. Mr. GROVE.

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THE

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FOR AUGUST, 1795.

BIOGRAPHY.

MEMOIRS of the Rev. RISDON DARRACOT, Minister of the Gospel at Wellington, in Somerset; who died March 14, 1759, *aged* 42.

THIS very excellent man was the son of a Dissenting Minister in the Isle of Purbeck, in Dorsetshire, where he was born Feb. 1, 1717. He received an academical education at Northampton, under the care of the pious Dr. Doddridge, and began his ministerial course in 1738, at Penzance, in Cornwall. Here he continued little more than two years, being obliged, by the loss of large quantities of blood from his stomach, to leave an affectionate people. Under this alarming affliction he spent about half a year among his friends in Devonshire, where his own father had lately been a fervent and useful preacher, and where he died about the age of forty. Upon the death of the Rev. Mr. Berry, an aged and excellent minister of Christ at Wellington, in 1741, Mr. Darracot had an unanimous invitation to succeed him. He found the congregation small, and the number of communicants but twenty-eight. His ministrations drew a large concourse of hearers from the neighbourhood, many of whom had never before made any profession of religion, and were at first brought to Wellington out of mere curiosity. His meeting-house was soon insufficient to contain the hearers, and was therefore somewhat enlarged; but after that, it was usual for many to be obliged to stand without the doors. In proportion to the number of his stated hearers, Mr. Fawcet, who preached his funeral sermon, says, "He never knew any congregation which appeared to have so many instances of abiding religious impressions;" and he adds, "I have good reason to believe that his ministry was owned to the effectual conversion of *many hundreds* of souls."

In conſequence of this remarkable ſucceſs, he left behind him more than *two hundred* communicants.

Mr. Darracot requeſted, by a letter he wrote on the day he died, that his dear brother Mr. F. would preach his funeral ſermon, but he inſiſted upon it that he ſhould not ſay a word in his praiſe. Under ſuch a reſtriction Mr. F. could not *directly* draw his admirable character; but when he depicts the man of God in the following words, his hearers could not but recognize their deceaſed paſtor:

"If a Goſpel Miniſter has a heart ever glowing with love to Chriſt, and love to immortal ſouls; if this love makes him abundant in labours, fervent in ſpirit, and glad to ſpend and be ſpent for the people committed to his care: If by this love, he is evidently ſuperior to ſelfiſh views, above the influence of filthy lucre, full of anxious concern to convince and convert ſinners, and edify ſaints, ready to every good word and work, and yearning with bowels of compaſſion towards the ignorant, the ſtupid, the profligate, the doubting, the diſtreſſed, the weak and feeble-minded, the poor and mean: If this love not only pours out a continual torrent of faithful, affectionate, heart-ſearching miniſtrations from the pulpit; but opens his houſe at all times as a common refuge for the diſtreſſed; if this love opens his way into the houſes of all his friends and neighbours, in order to bring eternal things home to their immediate attention; if this love leaves him no idle moment, and ſhows him moſt of all in his element when moſt directly promoting the proſperity of the church: In a word, if in conſequence of this love, he *lives*, and beſt of all enjoys himſelf, when his people *ſtand faſt in the Lord*:"—Is there not a beauty and excellence in ſuch a character which forces eſteem, and obliges even the enemies of godlineſs to admire it *?

At length, the time approached, when this excellent man was to cloſe his life and labours; when, through a tedious illneſs of three months, and with intervals of excruciating pain (ariſing from five ſtones found in his left kidney), nothing was heard from his lips but continual expreſſions of praiſe. Expecting his diſſolution, he gave in writing particular orders with reſpect to his funeral: "It is my will and deſire, that I be buried about the fourth or fifth day after my deceaſe, about one of the clock in the morning; that the time be kept ſecret from all, but ſuch as are hereafter mentioned."

* Was not this the meaning of what a profane gentleman once ſaid to his friend as they met Mr. D. going to his meeting-houſe on a week-day—"There goes a man that ſerves God as if the devil was in him."

He

He alſo deſired that the Rev. Mr. V— ſhould be preſent with thoſe perſons, and ſpend half an hour in prayer in his parlour, before they carried his corpſe away. "At the grave," ſays he, "I would have nothing ſaid, but let them commit my body to the duſt, in cheerful hope of a reſurrection to eternal life; and let them all be concerned to give me a joyful meeting at the great day." In the paper before mentioned, he ſays, "Before this will be communicated, I ſhall be gone to my Judge; and I can, and do, rejoice, that he is my Saviour. I have *good hope through grace*, and I have once more ſeriouſly tried the foundation of it, and I find it will ſtand in the proſpect of eternity. I am *able*, bleſſed be God, and I would not for all the world be unable, *to give a reaſon of the hope that is in me*. And to my *Scripture Marks* *, I refer as the ſolid evidence of my intereſt in Chriſt, who in point of all dependance, love, and eſteem, is, and has been for more than twenty years, my all in all."

Some of his dying expreſſions were theſe: "I am going to Jeſus, whom I love, and whom I have ſo often preached:" It was then Lord's-day morning: "Come Lord Jeſus, come quickly." At another time, "O what a mercy is it to have ſuch a rock to build on as the Lord Jeſus Chriſt! I have found him to be a firm rock that will never fail. What a mercy it is to have a covenant God to fly to! A covenant that is ordered in all things and ſure, which is all my ſalvation and all my deſire. I have found him to be a covenant-keeping God." He ſaid to his wife, "My dear, do you ſpeak of the goodneſs of God towards me, for I want a tongue to do it. I do not want a heart a praiſe him, ſure I don't."

At another time, he ſaid, "How good is God! He is all praiſe, all love, all goodneſs!" Then added to thoſe about him, "Hold on to the end. I truſt I have begotten you in Chriſt Jeſus. May the Lord pour down plentifully of his Spirit upon you!" He then ſaid, "What attendants have I got! Jeſus is with me. Angels are my guardians. The bleſſed Spirit is my comforter and ſupporter: And you, my dear Chriſtian friends, waiting on me: And my dear wife. But don't think highly of me; for if you have ſeen a great deal of grace in me, you have alſo ſeen a great deal of corruption." When he was at dinner, he ſaid, "Bleſſed be God for this meal." And to a friend who came in, "I have often ſat with you at the table of the Lord here, but I am now going

* A ſmall cheap tract of his, which has paſſed through ſeveral editions in England and Scotland.

to ſit around his board above. Thoſe were days in which I took great delight."

The Monday before he died, he awoke very calm, and deſired to know what the apothecary thought of him; and when he gave but little hopes, Mr. Darracot replied, "All is well. Bleſſed be God, *I know whom I have believed*, and can rely on the promiſes. They are all mine, eſpecially that, *I will never leave thee nor forſake thee*, and I am ſure he will not."

The night before he died, he ſaid, "O what a good God have I, in and through Jeſus Chriſt! I would praiſe him, but my lips cannot. Eternity will be too ſhort to ſpeak his praiſes." He then deſired that his tongue might be looſened, to ſpeak the praiſes of God; and the Lord heard him. He was in a delightful frame, full of heavenly joy. The apothecary coming in, he ſaid to him, "O Mr. K. what a mercy is it, to be intereſted in the atoning blood of Jeſus! you tell me I am dying; how much longer do you think it will be?" It was anſwered, that it was uncertain as to a few hours. "Will it be to-night?" It was anſwered, he might ſurvive the night.—"Well," ſaid he, "all is well! I am ready. This, Sir, is agreeable to the doctrine I have at all times preached, that I now come to the Lord as a vile ſinner, truſting in the merits and precious blood of my dear Redeemer. O grace, grace, free grace!"

One of his Chriſtian friends came to ſee him, to whom he ſaid, "O, I am glad to ſee you. You are ſome of the firſt fruits of my labours. Never fear. *Your labour ſhall not be in vain in the Lord.* O, could I tell you what I now feel! No tongue can tell what I now enjoy! I want to be gone! O, glory, glory, glory!" He then begged to ſee his dear people, to talk to them of Chriſt and his grace. But he was intreated to forbear, that he might not hurt himſelf. "Well," ſaid he, "you muſt ſew up my lips, or tie my tongue, if I muſt not ſpeak of Chriſt. If you will not let me ſee my dear people, be my trumpeters to tell them what God has done for my ſoul. I told you in my *Scripture Marks*, that my laſt work on earth ſhould be praying for my people; and now would I pour out my whole ſoul in ardent prayer to God for them." He then offered a few petitions, but his ſpirits failed.

The morning he died his wife ſaid to him, "My dear, you are juſt on the borders of glory." He replied, "I could not have thought it, had not the Doctor and Mr. K. told me ſo, the paſſage is ſo eaſy." She again ſaid to him, "How will you behold the dear Lord Jeſus, when you come to glory?" He anſwered, "I ſhall behold him face to face." He then lay

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in a ſlumber, while all around thought him dying. About twenty minutes after he awaked, and aſked, "Is Mr. K. come?" Being anſwered that he was, "My dear friend," ſaid he, "did not you tell me laſt night, that I was dying?" "I did," replied Mr. K. "Surely," ſaid he, "it cannot be, it is ſo eaſy. What a mercy is it to be in Chriſt! O precious, precious Jeſus! Now I am hoping and believing, rejoicing and triumphing too." He then called for his wife and children, and took his leave of them with the utmoſt compoſure and ſerenity of mind. Obſerving them weep, he ſaid to his wife, "My deareſt, why do you weep? You ſhould rejoice. Rely on the promiſes. God will never forſake you. All his promiſes are true and ſure. Well, I am going from weeping friends, to congratulating angels, and rejoicing ſaints in glory." He then threw abroad his arms, and ſaid, "He is coming! he is coming! But ſurely this can't be dying, can't be death! O how aſtoniſhingly is the Lord ſoftening my paſſage! Surely God is too good to ſuch a worm! O ſpeed thy chariot wheels! Why are they ſo long in coming? I long to be gone." His laſt words were, "Faith and hope."

LETTERS ON SANCTIFICATION,

WRITTEN TO A FRIEND.

LETTER II.

On the Requiſites and Means of Sanctification.

MY DEAR FRIEND,

IN my former epiſtle concerning *ſanctification*, on which you requeſted my thoughts, I made ſome remarks, tending to ſhow *what it is in its own nature*; and promiſed to reſume the ſubject in reference to another queſtion of the utmoſt moment, viz. *What is the moſt effectual and direct method of obtaining it, as far as our duty is concerned?* In other words, What is that method which Divine Wiſdom preſcribes, and the beſt experience of the ſaints approves, as the moſt ſure and ſpeedy for obtaining evangelical ſanctification? And truly glad ſhall I be, if any remarks of mine prove in any meaſure ſerviceable to you, on a ſubject ſo intereſting. But as the method of communicating our ideas by words ought, in ſome caſes, to reſemble thoſe works, in which what is firſt and principal in deſign is laſt in execution, excuſe me if this mode be now

adopted, which, no doubt, will eventually prove more to your satisfaction than any other.

If we would be holy in our *obedience*, it is indispensably requisite that we *love* it in all its branches. Love is the grand principle of all acceptable and holy service. The real character and denomination of all outward observances and works must be sought from the inward principle; and nothing short of love can be acceptable. To perform a service without a love and liking to it, is truly slavish; it is to perform it from selfish motives, or for ignoble ends. Can any thing but love make the yoke of Christ easy, and his burden light? Can any thing short of this render his commandments, otherwise than grievous? Is there any thing but love, that can make us take up our cross daily, with sweet submission and holy cheerfulness? It is our *duty* to approve of and acquiesce in all the divine dispensations concerning ourselves and others; in all the trials imposed, in all the precepts enjoined, and in all the sufferings endured: But can any thing without love, enable us to bear those trials and sufferings, or thus to acquiesce and approve? It is our *duty* to rejoice in tribulations; but is there any probability that this will take place, if the heart be not influenced by love? And, indeed, to suppose otherwise, is to contradict all reason and analogy. If any one offered to render you the service of a friend, and you knew it was for sinister ends or from selfish motives, would you be pleased with his pretensions? Surely not: His offers would be despised, and his hypocritical pretensions detested.

Again; as all obedience that is holy and acceptable must proceed from love to the duties themselves, so it must be founded on love to the *lawgiver*, or institutor of those duties. All duties being ultimately of God's appointment, love to *them* implies love to HIM, who made them to be what they are. The reason why duties are loved, if loved aright, is, *because* they are *holy*, *just*, and *good*; answering to and commensurate with the law, which bears that character. But if so, the Lawgiver himself must be loved supremely, *because* he is supremely excellent, holy, just, and good.

Moreover; as *holy* obedience implies love to God, because truly and supremely excellent, so it implies that this love has for its object *every thing* in God, or done by him. For he *has* nothing which is not infinitely excellent; and he *does* nothing which is not worthy of himself. His operations in grace, providence, and nature, are good in themselves, in their tendency, motive, and end. Therefore he must be loved, not only in his goodness and mercy, but also in his power, justice, judg-

judgments, works, and ways; in all we *ſuffer* from his appointment, as well as all we *enjoy* from his bounty. This, my friend, is a difficult leſſon to learn while we are in the preſent ſtate; and yet nothing can be more true (as plainly follows from what was now ſaid), than that the man, whose real experience does not anſwer to it, is in the ſame degree *unſanctified*.

From hence it is plain, that in order to a right performance of theſe holy duties, and to be evangelically ſanctified, we muſt *poſſeſs* what the Pſalmiſt prayed for—*a clean heart, and a right ſpirit*. The human mind, ſince the original apoſtaſy, is *carnal*; the carnal mind is *enmity* againſt God, and therefore is not *ſubject* to the law of God, nor indeed can be. And this implies that it is averſe from ſpiritual duties, which the law preſcribes and requires, and will not perform them farther than ſelf is gratified and ſerved. Whereas there muſt be, as before ſhown, a pleaſure and holy delight in the ſervice itſelf, to render our obedience acceptable. In proportion as a man is truly ſanctified, he can ſay from genuine experience, *I delight in the law of God after the inward man*. Rom. vii. 22. The ſin of our nature is a tree *deeply rooted*, and grows with widely ſpreading branches; and to aim at evangelical ſanctification by the performance of a few or even all outward duties, without this inward principle of renovation, is equally unſucceſsful as an attempt to root up a ſturdy oak by lopping off its branches. It is to expect a large and fair crop from barren ſoil; grapes from thorns, or figs from thiſtles; or, if you pleaſe, a burning focus from the moon. Firſt, then, *make the tree good*, before you expect that the fruit will be ſo.

Now the queſtion remains, What are the divinely appointed *means* which we are to uſe for obtaining this divine principle? St. Peter anſwers (2 Pet. i. 4.), *To us are given exceeding great and precious promiſes, that by theſe ye might be partakers of the divine nature*. He was here addreſſing the Jews, who had been long favoured with the promiſes, as recorded in the Old Teſtament, but who did not fully underſtand their nature, uſe, or preciouſneſs. And the promiſes he refers to, more eſpecially, are thoſe which relate to the Meſſiah, the gifts and graces of the Spirit, and life eternal. The *end* of all diſpenſations and means of grace in the preſent ſtate, is *a participation of a god-like nature*, righteouſneſs and true holineſs; and this end is accompliſhed only by receiving Chriſt, the Spirit, and immortal life conveyed by the promiſes. And their preciouſneſs ariſes principally from the value of the bleſſings conveyed; the advantageous and eaſy terms on which

theſe are to be enjoyed, *viz.* by faith; and the certain, ſolid, and bleſſed *effects* produced by them in the believer. But to *whom* are theſe promiſes given? *To us*,—to you and me, my friend. *To us* are given Chriſt, and all his benefits: *To us* God *hath* given, and ſtill *giveth*, eternal life, in and with his Son, by way of grant; not *becauſe* we *are* ſanctified, but that thereby we *may be* ſanctified.

The Scripture aſſures us, that by *believing* on the Lord Jeſus Chriſt we ſhall be *ſaved*. Now ſalvation implies and includes holineſs and ſanctification. Without holineſs and purity of heart none ſhall ſee God, or be ſaved; but by believing we ſhall be *ſaved*, and therefore *ſanctified*. Now believing on Chriſt being but *one* uniform continued act and exerciſe of the mind and heart, and not divers, it muſt be neceſſarily underſtood to mean *ſuch* a believing as derives *virtue* from him. "*Abide* in me," ſays Chriſt; that is, continue to *believe* in me. To what end?—That you may bear fruit; that *hereby* you may derive life, the conſtant influence of my love and grace; that *hereby* you may become ſtrong and vigorous, comfortable in your own ſouls, and fit to promote my glory. If faith apply not to him for this very purpoſe, it remaineth *alone*, as a barren ſpeculation. If it ſeek only *happineſs* as the *end*, whatever that happineſs be called,—ſalvation, everlaſting reſt, glory, &c. and not *ſanctification* as the means for attaining it; no other evidence is neceſſary to prove that the ſuppoſed faith is not a ſaving grace, but ignorant preſumption. That cannot be the faith of God's elect, and what the Goſpel requires, which inverts the divine order. Beſides, Chriſt is made to us *ſanctification*,—the procuring and *influencing* cauſe of it, no leſs than righteouſneſs.

I muſt not cloſe my epiſtle without obſerving, that, as by the promiſes Chriſt and all his benefits are conveyed, and received by faith, for the expreſs purpoſe of ſanctification in order to future glory; ſo faith muſt regard Chriſt with the expreſs deſign of being habitually *united* to him as our living head. Becauſe all vital acts in us preſuppoſe vital influence from Chriſt, and proceed from it; and all vital influence preſuppoſes a myſtical union with Chriſt. To receive influence is a part of communication, which cannot be without previous union. "I am the vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit: For without me ye can do nothing." John, xv. 5. Faith, as a *ſanctifying* principle, therefore, unites the ſoul to Chriſt.

At preſent I muſt conclude, with ſincereſt wiſhes and earneſt prayer that you, and all the diſciples of Jeſus, may have

have a daily increaſe of that faith, which receives from his fulneſs all mercy to pardon and grace to help. On ſome future occaſion, you may expect my thoughts on the *manner how* faith ſeeks union to Chriſt, and ſanctification from him. In the mean time, I remain,

Yours, &c.

B——m, May 1795. E. W.

THOUGHTS ON FAITH, AND THE ASSURANCE OF FAITH.

WE may eaſily conceive of a tree without fruit, but the idea of fruit is naturally connected with that of ſome tree or ſhrub which produces it. In this ſenſe, aſſurance is of the eſſence of faith; that is, it ſprings from true faith, and can grow upon no other root. Faith likewiſe is the *meaſure* of aſſurance. While faith is weak, (our Lord compares it in its firſt principle, to a grain of muſtard ſeed), aſſurance cannot be ſtrong.

Jeſus Chriſt the Lord is a complete all-ſufficient Saviour. His invitation to the weary and heavy-laden is general, without exception, condition, or limitation. He has ſaid, Him that cometh unto me, I will *in no wiſe* caſt out. God not only permits but commands us to believe in the Son of his love. The Apoſtle affirms that he is able to ſave to the *uttermoſt*, all that come unto God by him. When Moſes raiſed the brazen ſerpent in the wilderneſs, the direction to the wounded Iſraelites was very ſhort and ſimple;—it was only, Look, and live. Thus the Goſpel addreſſes the ſinner,—Only believe, and thou ſhalt be ſaved.

Why then does not every ſinner, who is awakened to a ſenſe of his guilt, danger, and helpleſſneſs, and whoſe deſires are drawn towards the Saviour, believe with full confidence, even upon his firſt application for mercy? Is not the remedy fully adequate to the malady? Is not the blood of Jeſus able to cleanſe from all ſin? Is not the word of the God of truth worthy of entire credit? Yet with ſuch a Saviour exhibited before the eyes of his mind, and with ſuch promiſes ſounding in his ears, he continues to heſitate and fluctuate between hope and fear. Could he rely as firmly on the word of God, as he can on the word of a man, who, he thinks, means what he ſays, and is able to make good his promiſes, he would immediately be filled with joy and peace in believing. But experi-

ence and obſervation may convince us, that, however rational and eaſy this aſſurance may ſeem in theory, it is ordinarily unattainable in practice, without paſſing through a train of previous exerciſes and conflicts.

It is true, young converts are often favoured with comfortable impreſſions, which lead them to hope that their doubts and difficulties are already ended, when perhaps they are but juſt entering upon their warfare. They are brought, as it were, into a new world; a ſtrong and lively ſenſe of divine things engroſſes their attention; the world ſinks into nothing in their eſteem; the evil propenſities which diſcouraged them are overpowered for a ſeaſon, and they hope they are quite ſubdued, and will trouble them no more. Their love, gratitude, praiſe, and admiration, are in vigorous exerciſe. An aged experienced Chriſtian may recollect, with a pleaſing regret, many ſweet ſenſations of this kind, in the early ſtages of his profeſſion, which he cannot recal. But he now knows that the ſtrong confidence he felt in theſe golden hours was not the aſſurance of faith;—it was temporary and tranſient;—it was founded upon what we call a good frame. Though his comforts were ſtrong, his faith was weak; for when the good frame ſubſided, his fears returned, his hope declined, and he was at his wits' end. Then, perhaps, he wondered at his own preſumption, for daring to hope that ſuch a creature as himſelf could have any right to the privileges of a believer. And if, in the warmth of his heart, he had ſpoken to others of what God had done for his ſoul, he afterwards charged himſelf with being a hypocrite, and a falſe witneſs both to God and man. Thus, when the Iſraelites ſaw the Egyptians, (who had purſued and terrified them), caſt up dead upon the ſhore of the Red Sea, they praiſed the Lord, and believed. They were little aware of the wilderneſs they had to paſs through, and the trials they were to meet with, before they could enter the promiſed land.

But ſtrong faith, and the effect of it, an abiding perſuaſion of our acceptance in the Beloved, and of our final perſeverance in grace, are not neceſſarily connected with ſenſible comfort.—A ſtrong faith can truſt God in the dark, and ſay with Job, "Though he ſlay me, yet will I truſt in him." Yet it is not to be maintained without a diligent uſe of the inſtituted means of grace, and a conſcientious attention to the precepts of the Goſpel. For notions of truth, deſtitute of power, will not keep the heart in peace. But this power depends upon the influence of the Holy Spirit; and if He is grieved by the wilful commiſſion of ſin, or the wilful neglect of the precepts,

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he hides his face, ſuſpends his influence, and then confidence muſt proportionably decline, till he is pleaſed to return and revive it. There are likewiſe bodily diſorders, which, by depreſſing the animal ſpirits, darken and diſcolour the medium of our perceptions. If the enemy is permitted to take advantage of theſe ſeaſons, he can pour in a flood of temptations, ſufficient to fill the moſt aſſured believer with terror and diſmay. But, ordinarily, they who endeavour to walk cloſely and conſcientiouſly with God, attain, in due time, an aſſurance of hope to the end, which is not eaſily nor often ſhaken, though it is not abſolutely perfect, nor can be, while ſo much ſin and imperfection remain in us.

If it be inquired why we cannot attain to this ſtate of compoſure at firſt, ſince the object of faith and the promiſes of God are always the ſame?—ſeveral reaſons may be aſſigned.

Unbelief is the primary cauſe of all our inquietude, from the moment that our hearts are drawn to ſeek ſalvation by Jeſus. This inability to take God at his word, ſhould not be merely lamented as an infirmity, but watched, and prayed, and fought againſt, as a great ſin. A great ſin indeed it is; the very root of our apoſtaſy, from which every other ſin proceeds. It often deceives us under the guiſe of humility, as though it would be preſumption, in ſuch ſinners as we are, to believe the declarations of the God of truth. Many ſerious people, who are burdened with a ſenſe of other ſins, leave this radical evil out of the liſt. They rather indulge it, and think they ought not to believe, till they can find a warrant from marks and evidences within themſelves. But this is an affront to the wiſdom and goodneſs of God, who points out to us the Son of his love, as our wiſdom, righteouſneſs, ſanctification, and redemption, without any regard to what we have been, or to what we are, excepting that broken and contrite ſpirit which only himſelf can create in us. And this broken ſpirit, though unbelief perverts it to our diſcouragement, is the very temper in which the Lord delights, and a ſurer evidence of true grace than thoſe which we are apt to contrive for ourſelves. It is written, He that believeth not the record which God hath given of his Son, maketh him a liar. Why do we not ſtart with horror at the workings of unbelief, as we ſhould do at a ſuggeſtion to commit murder, or the groſſeſt outward enormity?

Again, our natural *pride* is a great hindrance to believing. If we acknowledge ourſelves to be ſinners, and are ſenſible of our need of mercy, we are not eaſily brought to ſee that we are ſo totally depraved, ſo exceedingly vile, ſo utterly deſtitute of all good, as the word of God deſcribes us to be. A ſecret dependance

pendance upon prayers, tears, reſolutions, repentance, and endeavours, prevents us from looking ſolely and ſimply to the Saviour, ſo as to ground our whole hope for acceptance upon his obedience unto death, and his whole mediation. A true believer will doubtleſs repent and pray, and forſake his former evil ways, but he is not accepted upon the account of what he does or feels, but becauſe Jeſus lived and died, and roſe and reigns on the behalf of ſinners, and becauſe he is enabled by grace to truſt in him for ſalvation. Further, pride leads us into that ſpirit of vain reaſoning, which is contrary to the ſimplicity of faith. Till this is renounced, till we become in ſome meaſure like little children, and receive the doctrines of Scripture *implicitly*, becauſe they are from God, requiring no farther proof of any point than a *Thus ſaith the Lord;* we cannot be eſtabliſhed in our hope. Naaman was very deſirous to be healed of his leproſy; but if the Lord had not mercifully over-ruled his prejudices, he would have returned a leper as he came. Before he went to Eliſha, he had conſidered in his own mind, how the prophet *ought* to treat him; and not having the immediate attention paid to him that he expected, he was upon the point of going away; for his reaſon told him, that, if waſhing could effect his cure, the waters of Syria were as good as thoſe of Jordan. "It ſeems," to uſe the words of a late ingenious writer, "that the Goſpel is too good to be believed, and too plain to be underſtood, till our pride is abaſed."

It is difficult to determine by the eye, the preciſe moment of day-break: But the light advances from early dawn, and the ſun ariſes at the appointed hour. Such is the progreſs of divine light in the mind: The firſt ſtreaks of the dawn are ſeldom perceived; but, by degrees, objects, till then unthought of, are diſcloſed. The evil of ſin, the danger of the ſoul, the reality and importance of eternal things, are apprehended, and a hope of mercy through a Saviour is diſcovered, which prevents the ſinner from ſinking into abſolute deſpair.—But for a time all is indiſtinct and confuſed. In this ſtate of mind, many things are anxiouſly ſought for as pre-requiſites to believing, but they are ſought in vain, for it is only by believing that they can be obtained. But the light increaſes, the ſun ariſes, the glory of God in the perſon of Jeſus Chriſt ſhines in upon the ſoul. As the ſun can only be ſeen by its own light, and diffuſes that light by which other objects are clearly perceived; ſo Chriſt crucified is the ſun in the ſyſtem of revealed truth; and the right knowledge of the doctrine of his croſs ſatisfies the inquiring mind, proves itſelf to be the one thing

thing needful, and the only thing neceſſary to ſilence the objections of unbelief and pride, and to afford a ſure ground for ſolid and abiding hope.

Once more: We cannot be ſafely truſted with aſſurance, till we have that knowledge of the evil and deceitfulneſs of our hearts, which can only be acquired by painful repeated experience. The young convert, in his brighter hours, when his heart is full of joys, and he thinks his mountain ſtands too ſtrong to be removed, may be compared to a ſhip with much ſail ſpread, and that has but little ballaſt. She goes on well while the weather is fair, but is not prepared for a ſtorm. When Peter ſaid, Thou haſt the words of eternal life, we believe and are ſure that thou art the Chriſt, and when he proteſted, Though all men ſhould forſake thee, yet will not I, he undoubtedly ſpoke honeſtly; but the event ſhowed that he did not know himſelf. His reſolution was ſoon and ſorely ſhaken in the hall of the high-prieſt, ſo that he denied his Lord with oaths and imprecations. He was left to fall, that he might learn he did not ſtand by his own ſtrength. The parable of the Prodigal may be accommodated for an illuſtration of this point. The Scripture ſays, Then ſhall ye know, if ye follow on to know the Lord. But we often want to know at firſt, and at once; and ſuppoſe,—If I was but ſure that I am right, and accepted in the Beloved, I could go on with more ſpirit and ſucceſs. Many rejoice greatly when they ſeem to obtain this deſire, but their joy is ſhort-lived. They ſoon reſemble the Prodigal; they become vain, raſh, and careleſs; they forſake their father's houſe; their attention to the means of grace is ſlackened; they venture upon ſmaller deviations from the preſcribed rule, which, in time, lead them to greater. Thus their ſtock of grace and comfort is quickly exhauſted. They begin to be in want; and, after having been feaſted with the bread of life, are reduced to feed upon ſuch huſks as the world can afford them. Happy, if at length they are brought to their right minds! But oh! with what pungent ſhame and humiliation do they come back to their Father! He, indeed, is always ready to receive and forgive backſliders; but ſurely they cannot eaſily forgive themſelves for their ingratitude and folly. When he has healed their broken bones, and reſtored peace to their ſouls, it may be expected that they will walk ſoftly and humbly to the end of their days, and not open their mouths any more, either to boaſt, or to cenſure, or to complain.

For a man, who poſſeſſes a ſcriptural and well-grounded aſſurance in *himſelf*, will evidence it to *others* by ſuitable fruits.

He will be meek, unaſſuming, and gentle in his conduct before men, becauſe he is humbled and abaſed before God.—Becauſe he lives upon much forgiveneſs, he will be ready to forgive. The proſpect of that bleſſed hope aſſuredly laid up for him in heaven, will make him patient under all his appointed trials in the preſent life, wean him from an attachment to the world, and preſerve him from being much affected either by the ſmiles or the frowns of mortals. To hear perſons talk much of their aſſurance, and that they are freed from all doubts and fears, while they habitually indulge proud, angry, reſentful, diſcontented tempers, or while they are eagerly graſping after the world, like thoſe who ſeek their whole portion in it, is painful and diſguſting to a ſerious mind. Let us pity them, and pray for them: For we have great reaſon to fear that they do not underſtand what they ſay, nor whereof they affirm.

July 11, 1795. OMICRON.

OBSERVATIONS ON THE INOCULATION OF TREES.

AS the proper ſeaſon for the inoculation or budding of fruit-trees is now approaching, the following obſervations may probably be acceptable.

1. That every twig of a fruit tree, or even the bud, will admit of no other juice into its fruit but what is ſuitable to the production of the ſame fruit with that of the tree from which it is taken; and that, though the ſcent of the leaves and their taſte may be changed by infuſions into the ſtock, yet the fruit cannot. This is fully proved by Mr. Ray's experiments.

2. That when fruit-trees are tranſplanted from their native ſoil and climate to one that is unſuitable, the fruit of ſuch trees will degenerate; and that it will be improved by being tranſplanted into a ſuitable ſoil, and by proper cultivation.

3. That the fruit of many trees and plants is often carried by birds to a great diſtance from the place where it grew, that when they have eaten the fruit, they leave the ſeeds. Hence we find various kinds of fruit-trees in woods and in the hedges, where they, by growing wild and without cultivation, and alſo from receiving the male farina from other uncultivated trees, greatly degenerate.

4. That,

4. That, ſuppoſing the fruit of a tree to receive its male farina from itſelf, or from another of the ſame kind, ſo that it would produce the ſame fruit with that by which it was produced, yet it will often be twenty or thirty years before it will produce any fruit from its native ſtock; as is the caſe with the walnut, &c.—that this is the reaſon why the art of budding was practiſed in former ages, and even where the trees had never been removed out of their native ſoil and climate. They found that a bud, taken from an old tree, which had formerly been fruitful, though it might have grown in a wood or hedge, would preſently bear fruit, when inſerted into a young and thriving ſtock, raiſed from the ſeed. This is certainly the caſe with the orange and lemon, and I ſuppoſe alſo with the olive; for they will have bloſſoms for fruit the very next year after that in which they have ſhot from the bud; the natural branches being cut off, that the bud may have a plentiful ſupply from the ſtock, and that it may not be injured by them. I alſo add, that the art of budding was known before our Saviour's time; for Virgil, in his Georgics, tells us when we ſhould bud our fruit-trees, in theſe words, *Oculos inſerere*, i. e. Inſert your buds. We hence learn, that, in the countries where their fruit-trees grew on their native ſoil, they grafted or budded them only to gain time; whereas we graft to improve the fruit, putting a good apple into a crab-ſtock, and ſo in other kinds of fruit. We hence alſo learn, that the Apoſtle Paul was better acquainted with budding when he wrote his Epiſtle to the Romans, than many of his commentators have been, as appears from Rom. xi. 17. "If ſome of the branches were broken off, and thou, being a wild olive tree, wert grafted in among them (or for them, or in their room), and with them partakeſt of the root and fatneſs of the olive tree, (*i. e.* the good olive tree), boaſt not againſt the branches &c." The Apoſtle here compares the Gentiles to an olive tree, which for want of cultivation was rendered almoſt wholly incapable of bringing forth fruit, their degeneracy increaſing from age to age. The Jews are compared to the natural branches of a tree which had been favoured with the richeſt cultivation, and yet were unfruitful; that therefore its natural branches were cut off, and the buds or cyons of the old uncultivated tree inſerted in their place, that ſo good fruit might be ſpeedily expected from them. The Apoſtle then exhorts the Gentile converts to the Goſpel, not to boaſt againſt the Jews, (ver. 18.) becauſe they did not bear the root, but the root them. And ſuppoſing they ſhould ſay, the natural branches were broken off that they might be grafted in,

he replies, Becauſe of unbelief they were broken off; they had not ſuch a faith as produced the fruits of holineſs. The Gentile converts are therefore exhorted to take care that this ſhould not be their own caſe; for if God ſpared not the natural branches when unfruitful, they had no reaſon to expect that he would ſpare them if they were ſo *unfruitful*, but that he would caſt them out of his vineyard, as he had already done by the greateſt part of the Jewiſh nation.

R. S.

N. B. That Virgil and Mæcenas, (who invented ſhort-hand writing), lived in the reign of Auguſtus Cæſar, during our Lord's minority; and we are told he had ſo ſtrong an affection for Mæcenas, that fretting at his death haſtened his own.

From Dr. Mayer's Works.

STATE OF RELIGION IN NORTH AMERICA, ESPECIALLY IN KENTUCKY.

[Extract of a Letter from a Gentleman reſiding in Kentucky, to a Correſpondent in England.]

Burbon County, Kentucky,
July 30, 1794.

REV. AND DEAR SIR,

TO give a particular account of the ſtate of the church in the *United States* would be a Herculean labour. Upon the whole, it is a dead diſcouraging period in Sion throughout North America in general, eſpecially toward the *Eaſt*, in Boſton, New England, New Jerſey, &c. From correſpondents I learn that little more than the form of religion prevails; and a lamentable departure from the power and practice of godlineſs! And from the beſt information, there is no expectation or dawn of a refreſhing ſeaſon of grace from the preſence of the Lord; but pride, luxury, and every ſpecies of impiety, prevail to a lamentable degree. Notwithſtanding theſe *eaſtern* States are ſupplied with the beſt and moſt pious characters in the Goſpel miniſtry, of various denominations, yet there is reaſon to fear that the churches they ſupply have loſt their firſt love, and that zeal and warmth of living piety, which are ſo neceſſary to promote the welfare of Sion's kingdom.

In the back part of Pennſylvania, commonly known by the name of the *Monongahela Settlement*, religion has prevailed for about the ſpace of 12 years. In that diſtrict, there are about *eight counties*, ſupplied perhaps with as large a number of the warmeſt, moſt

moſt diligent, faithful miniſters of the Preſbyterian claſs, as any part of equal bounds on the continent. Preſbyterianiſm in general prevails; other profeſſions have little influence among them. I lived about eighteen months among them; in which period there was the power of God under my own miniſtry, and ſeveral of my brethren. It ſtill continues warm; and, from the beſt of information, the Goſpel is the power of God, and the wiſdom of God, to the ſalvation of many. The revival has reached an academy at Hannanſburgh, where, I have the happineſs to inform you, there are above *fifty ſtudents* truly pious, and, like a nurſery, watered with the dew of grace, preparing to ſupply our vacant churches. The Monongahela is a peculiar ſpot, choſen and favoured by God, with raiſing up many to ſerve him.

The inhabitants of *Kentucky* are a collection from every part of the habitable world. We have *two* ſocieties of the Roman Catholic religion. We have *four* miniſters, Univerſalians, who preach a general reſtoration both of men and devils. We have Methodiſts and Baptiſts almoſt without number. The two denominations laſt mentioned have had the prevailing influence over the inhabitants of this diſtrict. About two years ago, Preſbyterianiſm began to take footing. Some miniſters of this order had ſettled early in this country; yet, being few in number, they made no great progreſs, as the people were prejudiced againſt the Preſbyterian tenets, and unacquainted with government or diſcipline. Since the time above mentioned, we have increaſed in number, and the Lord has been pleaſed to revive his work amongſt us.

I am beſt able to give an account of my own paſtoral charge. We have had, for two years paſt, ſome conſiderable ſtir, and I cannot think the Lord has yet forſaken us. This ſummer has been a ſolemn ſeaſon. I have appointed certain days to converſe with my young people on practical and experimental religion. I recollect one day above ſeventy attended; and I muſt ſay it exceeded all the days I ever ſaw for ſolemnity. I muſt alſo obſerve, that the poor African ſlaves in my congregation appear ſomewhat impreſſed with a ſenſe of religion. I have, for ſome time, appointed evenings to meet them at my houſe, and have ſince got them to appoint certain ſeaſons to meet by themſelves for ſocial prayer, which appears to be ſucceeded with the bleſſing of God's Spirit and grace. Beſides attending ſocial meetings, and preaching on the ſabbath, I preach twice in the week, and ſometimes thrice.

The harveſt in Kentucky is truly great, and the labourers are few. The number of Preſbyterian miniſters in this diſtrict

is *twelve*, and about as many young men on trial; ſome of whom are very promiſing, and much engaged in the Redeemer's cauſe. We have *forty-five vacancies*, or congregations, depending on Preſbytery for ſupplies. I ſuppoſe there never was a place more needy of Goſpel miniſters than we are; nor, perhaps, greater encouragement for the ambaſſadors of Chriſt to be inſtant in ſeaſon and out of ſeaſon.

My dear Sir, I wiſh you all ſucceſs; and that the Lord may make you abundantly uſeful in the Goſpel miniſtry; that we may love one another living, and pray for one another dying, and meet in glory as monuments of the rich overflowing grace of God in Chriſt, is the earneſt prayer of

Your affectionate and unworthy brother
In our common Lord,
ROBERT W. FINLEY.

P. S. I requeſt that the firſt opportunity you will improve the correſpondence, and let me know the ſtate of religion in Europe, and particularly in England. We labour in Kentucky under great diſadvantage, for want of books to propagate knowledge and promote learning: I ſhould be glad to know *how books can be obtained with you.*

AN ACCOUNT OF AN OLD HALL.

[In a Letter from the late Rev. R. H. to Mrs. L.]

DEAR MADAM,

WANDERING mentally about for a ſubject, like an indigent beggar for an alms, I, at laſt, lighted on an old *fabric* or HALL, ſome account of which may not be altogether unentertaining to you; and the more ſo, as every thing I ſhall relate reſpecting it, though ſomewhat ſingular, yet is founded on fact. It is ſaid to be the property of a noble Lord, which he purchaſed ſome time ago; it having been, as is reported, a part of the ancient family inheritance, but had been ſold, or rather mortgaged, for more than it was worth; having gone to decay, and being ſadly out of repair, as moſt places are when it is doubtful to whom they belong. It was, indeed, inhabited; but the reſident, *Mr. Oldman,* was quite careleſs of it, and, with other inmates, ſeemed as if determined to take it down by piecemeal, as many old houſes are, for fuel. However, it appears that his Lordſhip had a mind for it, and ſo paid off the mortgage; and, in the ſummer ſeaſon, has repeatedly

peatedly paid it a viſit though he ſeldom tarried long, as the ſituation is exceedingly diſagreeable; and was once, as it is ſaid, rather worſe than it is now. Why my Lord ſhould ever honour it with his preſence, and be at ſo much coſt and labour about it, is wonderful. There is no reaſon can be aſſigned, that I know of, unleſs it be ſimilar to what Naboth mentioned to Ahab, *viz.* It was my father's.—You will, Madam, I fear, ſcarcely credit me, when I tell you what ſort of a place it was and is, never having met with any thing ſo extraordinary in the whole Hiſtory of England. However, as I have been long acquainted with it, in ſome ſmall degree, and have often ſurveyed it, as well as I knew how, I ſend you the following obſervations which I have made upon it, and what I have been credibly informed reſpecting it.

It ſtands on the north ſide of a very high mountain, in a low, dirty, marſhy place. How it came to be placed in ſuch a diſagreeable ſituation is matter of diſpute. You have heard, Madam, of what the Papiſts ſay about Lady Mary's houſe being carried over the gulph of Venice to Loretto: Well, that of which I am ſpeaking was originally in a delightful ſpot, ſurrounded with fine gardens and pleaſant walks, and commanding a moſt extenſive and charming proſpect; but, by the influence of ſome inviſible agents, perhaps devils, it was brought into the ſituation aforeſaid. The mountain was ſo high, and the houſe ſo near it, that the ſun never ſhone upon the *Hall* for ſeveral years; but for the ſake of the houſe, his Lordſhip was determined to remove the mountain, though it is larger by far than any of the peaks in Derbyſhire; and, what is very extraordinary, his ſervants more than intimate that it is their Lord's deſign to make a fine plain before the *Hall*, and carry the mountain, by degrees, into the midſt of the ſea, though it is above ſixty miles from the ſhore. The mountain is, I believe, conſiderably lower; for in ſummer, the ſun, in fine weather, ſhines upon the *Hall* for ſeveral hours together, which it did not at all, or very little, for above ſeven years after the taking down of the mountain began, which is, I think, thirty-eight years ago laſt May.

What renders the proſpect from the *Hall* more dreadful, is a number of ſtupendous rocks, in an awful, projecting poſition, ready in all appearance to roll down the amazing precipice, and lay the whole fabric in ruins, which makes me think that ſurely the devil had a hand in fixing the *Hall* in ſuch a ſituation. However, Madam, ſome of theſe hideous rocks are happily removed, which you will own is a great work, and an inſtance of wonderful kindneſs and amazing power. Moreover, on the north

ſide

ſide of the houſe, inſtead of a ſheltering wood, or fine nurſery of evergreens, was a moſt dreary waſte, over-run with brambles and noxious weeds, wherein were concealed a vaſt variety of hurtful creatures. His Lordſhip condeſcended, however, to take a view of it, which he did with grief, and reſolved to cultivate the barren deſert, coſt what it might. In order to which, the firſt ſtep he took, if I remember right, was to ſet fire to the brambles and rubbiſh which ſurrounded the dwelling. This, to thoſe who knew not his Lordſhip's deſign, was extremely alarming. I was on the ſpot at the very time, Madam, and cannot determine whether the ſight or the ſound was moſt dreadful. For the numerous creatures, who were quiet and ſtill before, now, through the fire which moleſted them, and threatened their deſtruction, made a moſt horrid noiſe. I know not that I was ever ſo frightened in all my life, as at that time; for the flames were ſo fierce there was no eſcaping through them. I then, as I ſtill remember, often thought of hell, which it ſeemed to reſemble; and thoſe words, Who can dwell with everlaſting burnings? were deeply fixed in my mind. I expected the *Hall* would be certainly conſumed; and ſure it was no leſs than a miracle that it was ſaved, for the flames caught hold of it in ſeveral places, and being very dry, and all the materials of which it was compoſed of a combuſtible nature, it burnt with fury, particularly in the centre. However, it was happily extinguiſhed by his Lordſhip's order. But though the *Hall* was preſerved, yet from that time it has been found a ſhocking place to reſide in; for the reptile race, you know, would naturally make to the houſe in conſequence of the fire. Some think they were bred there, and, being diſturbed, would therefore retire to their native abode: It is poſſible they might; but by the light of the fire, and ſince of the ſun, they are ſeen there in great abundance; they crawl about in every room, not one is free; the lower rooms, in particular, are ſo over-run with them, that they are diſguſtful to behold. Various methods have been taken to deſtroy them, but hitherto in vain; they have got into the old walls, eſpecially about the foundations, in ſuch a manner that ſome think the houſe muſt be taken down, and ſet in a new place, in order to get rid of them. This, I verily believe, is poſſible to be done, as the chief part of it is framed-work, after the manner of building in old time. We, in this country, ſometimes wonder, as the houſe muſt come down, that his Lordſhip does not remove it, inſtead of the mountain; which, I dare ſay, would be done in leſs than a day by his Lordſhip's numerous workmen, if he was to give orders for that purpoſe. However,

my

my Lord has a right to do with his own as he will. It is certain that his Lordſhip would be greatly renowned, if the work he has begun were finiſhed: It will be the world's wonder, and perhaps the admiration of angels. Beſides, ſuch a vaſt work being carried on, employs a great number of hands, which, in theſe hard times, would not know what to do. They could not have any where ſo good a maſter, for he is very generous, and there is no end of his riches. I have known ſome of his labourers, who were not worth a groat when taken into his ſervice, yet in a few years have obtained greater riches than your famous city would fetch if it were put up to ſale before an aſſembled world; nay, ſome have riſen to ſuch dignity as to become the approved aſſociates of the moſt renowned princes. However, I doubt not but my Lord has ſufficient reaſon for what he does. And farther, there are thoſe who have long inſpected his conduct moſt narrowly, and are good judges of propriety, who have often ſaid, "He does all things well."

What adds to the diſmal ſituation of the houſe is, the inhabitants have got it into their heads that there are mines of immenſe value about the ſkirts of the hill, and the dreary waſte afore-mentioned, and accordingly have been employed a long time in digging for them: Though they have never ſucceeded, yet they were ſo infatuated as to continue the fruitleſs ſearch; on which account they have acquired the ſurname of earthly-minded. Many deep caverns have thus been made by them; in which there is frequently collected foul, ſtagnated, ſulphureous air, which took fire at the time before referred to, and made a dreadful exploſion, which cauſed the very earth to tremble. There are frequently awful noiſes ſtill heard from thence, eſpecially in the night, and in very ſtormy weather. I ſhall ever remember that being frightened almoſt out of my wits, I was reſolved, if poſſible, to make my eſcape; but it being dark, in a hurry, I fleeing for my life, ſoon, alas! fell into one of theſe pits. I lay for ſome time without a gleam of light, or ray of hope. Evil ſpirits are ſaid to haunt theſe diſmal abodes. I am perſuaded the devil was there when I was; the noiſes were horrible; the ſulphureous ſmell intolerable. I often heard the doleful ſound, "Damnation, damnation;" which pierced me to the heart. I could find no way of eſcape, the air was ſo ſulphureous, I could ſcarcely breathe, much leſs cry. I heard, when there, the ruſhing of mighty waters. By the ſound of them I perceived the partition was very thin between them and the place where I was. I dreaded its breaking every moment, and if it had, I muſt have rolled down with them to the central deep. The bottom of this doleful cavern was mire

and clay, in which I continued to ſink deeper every day; at laſt, when ready to expire, a guſt of freſh air made its way to me, I knew not how, but ſo it was; and being revived a little, I was enabled to cry, which I did with my whole heart, but very feebly, for, alas! my ſtrength was ſmall; but behold, at that inſtant, my Lord happened to be paſſing by; I am apt to think he knew I was there, and kindly came on purpoſe that way; however, ſo it was, that hearing my moan, he looked down, and ſpoke to me with accents of kindneſs, bidding me fear not, for that he was able to ſave to the uttermoſt. Upon which he let down a cord: The darkneſs was ſuch I could not ſee him; but hearing his voice, I felt for the cord, as he directed, and eagerly laying hold of it, he drew me up out of the mire and clay. I was much afraid the rope would have broke, for a load of filth ſtuck to me. Had not his Lordſhip been uncommonly ſtrong, he could never have drawn me out, for I am perſuaded the ſtrength of a Sampſon was not ſufficient to have moved me. When delivered, I was almoſt overcome with the amazing change, and fell at his feet as dead; but upon his giving me ſome reviving drops, I was brought to a ſtate of vivacity, and then I ſang and leaped for joy, bleſſing him again and again with my whole heart, which I found cleave to him, as it had never done to any one before. The very place of his feet was precious to me, and I deſired to be wholly devoted to his ſervice, and entreated with tears that he would ſuffer me to be about his houſe; I cared not what he employed me in, if even to waſh the feet of the ſervants of my Lord, ſo that I might be honoured with a place in his family. He kindly granted my requeſt, and gave orders firſt to waſh me from my filth, and that I ſhould be new clothed, for I was a moſt filthy creature, and my own garments, which were at beſt but very mean, were now ſo defiled that it would have been a ſhame to appear in them. Having clothed me with change of raiment, which he charged me to keep clean, he gave me inſtructions, about what I ſhould be employed in, and for what end, &c. I then, with my Lord's leave, went to examine the cord, with which he drew me out of the horrible pit; for as it ſeemed to me ſoft, and not at all to hurt me, I wondered at its ſtrength, that it did not break. On due inſpection, I found it to be of ſilk, each fold very ſtrong, but being twiſted was the more ſo. I then remembered to have heard of ſuch a one, and with a kind of rapture, ſaid, "A threefold cord is not eaſily broken." My Lord even gave it me to keep, as a token of his kindneſs, and memorial of my great deliverance. But I have wandered from my ſubject, yet I hope, Madam, you will pardon the digreſſion, for when I reflect

reflect on that deliverance, I am ready to forget what I am about, like one that dreams.

I was ſpeaking, I think, of the ſad ſituation of the houſe; to which I may add, the want of water. There is, indeed, a river runs juſt by, which breaks out of the mountain aforeſaid, but it is of a brackiſh taſte, and very black, as if mixed with the aſhes of conſumed matter. It runs with great fury, and is by ſome called *De'el's Water*. It makes every thing dingy that it touches. It is therefore no wonder that they who uſe it ſhould be of a ſwarthy complexion. Beſides, drinking of it is often attended with very pernicious effects. But, Madam, my Lord has digged a well, and has hit upon a fine ſpring indeed, which has made an happy alteration; it will take out any ſtain; yea, make the moſt impure like ſnow; nay, I queſtion whether it will not, by frequent uſe, make a blackamore white; and it has a great ſpirit in it, being more reviving than new wine. Its medicinal virtues are aſtoniſhing, infinitely ſuperior to thoſe of which the waters of Briſtol and Bath can boaſt. But as it pukes and purges thoſe whoſe ſtomachs are very foul, many, therefore, diſlike it, and give a preference to the *De'el's Water* aforeſaid.

I may add, that I hear his Lordſhip deſigns to make a fine navigable canal, to be ſupplied by the well aforeſaid, which I believe will be quite ſufficient for the purpoſe, for it overflows in abundance, and many think that he will carry the cut to the main ocean. Methods are already taken to ſtop the courſe of the *De'el's Water*, and turn the current another way. All this is done for the ſake of the family that reſides in the *Hall*, for the purpoſe of cleaning, repairing, and preſerving the dwelling for his Lordſhip's uſe.

Mentioning the family, you will perhaps wonder, Madam, how any that are decent and cleanly dare live in ſuch an houſe. It is indeed ſomewhat ſtrange, but ſo it is, for even one of his Lordſhip's peculiar favourites is ſent to reſide there. His name is Mr. *Newman*, a relation of his Lordſhip's. To make way for Mr. *Newman*, warning was given to Mr. *Oldman* to quit. This was repeatedly given, both by word and writing, according to law; but *Oldman* would regard no diſcharge, being determined to continue for life; yea, complains of ill-uſage for being diſturbed, having kept a quiet poſſeſſion for many years. Several ejectments have been ſerved upon him in the King's name; but he regards no law, neither will he acknowledge his Lordſhip's right to the *Hall*, or pay him the leaſt homage. Yea, to prevent *Newman*'s taking poſſeſſion, the old raſcal barricaded the door, ſtopped up the windows, and provided himſelf with

arms of various kinds, in the uſe of which he trained his family, dependants, and relations, who are very numerous. However, through proper aſſiſtance from my Lord, Mr. N. got poſſeſſion: Some ſay it was gained by a *coup de main*, or ere the *Oldman* was aware. However, he and his family continue to reſide there, as well as Mr. N. and his, which likewiſe is very large. The *Old Man* has been more than once apprehended, but he is as ſubtil as his father, one *Old Nick*. He has ſo many tricks in evading his purſuers, and eſcaping when apprehended, that ſome think he has dealings with the devil, which I verily believe he has. However, Mr. N. has orders to be upon his guard, night and day, to keep always well armed, and to have no intimacy with Mr. O. or any of his; to oblige him in nothing, but to mortify him as often as poſſible; for you muſt know, Madam, there has been a hearing of his caſe above, and ſentence of death is paſſed upon him, and all his, having been found guilty of high treaſon. Mr. N. ſincerely wiſhes his deſtruction, as every other good man does. But Mr. O. has ſtudied the art of war, and makes terrible reſiſtance: Sometimes they are at it all day long, and few days paſs without blows. *Newman* generally maſters in the day-time, but the old rogue frequently prevails in the night.

To attend to the contrary diſpoſition and conduct of theſe two, would far exceed the bounds of a letter; yea, I am perſuaded, would fill a volume. Suffice it therefore to ſay, Mr. N. is of a religious turn; loves reading, praying, preaching, holy converſation, and heavenly meditation, &c. The *Old Man* has an hatred to each, and is a dear lover of all kinds of diſſipation, as cards, plays, balls, &c. He loves all vain aſſemblies, and has a way of repreſenting every thing ſerious as mean and low, far beneath the notice, except by way of ridicule, of every perſon of ſenſe, eſpecially of *young people*, and more particularly thoſe in high life. Though *Oldman* is a poor deformed wretch, yet he has a way of gaining the attention, and frequently the affections of young ladies in a ſurpriſing manner. Nevertheleſs, he can put on a profeſſion of religion, if needed, and is commonly a pleader for *good-works* without lively principles, or elſe for *free-grace* in a way that ſhall ſupport a licentious conduct. He will attend either church or meeting, but contrives ſomething to take off the attention from what, in a ſolemn manner, is ſaid; and will play upon the fancy and imagination of his intimates, ſo as to make them ſmile and titter at one another. In a word, he has a head, and a hand, for every thing but what is good. The old fellow is extremely fond of new faſhions, of which he is ſaid to

be

be the chief inventor, and wiſhes his adherents to follow them to the uttermoſt; and loves dearly to ſee religious people, or thoſe in connexion with them, leading the van. Finally, he has cauſed Mr. N. many a groan, and many a tear. It was he, I am inclined to think, who made Paul, while in our world, with bitterneſs cry out, "O wretched man that I am, who ſhall deliver me?" which is often the language of,

Dear Madam,

Arnſby, Leiceſterſhire, Your obliged humble ſervant,
Dec. 21, 1778. R—— H——.

SELF-RELIGION DANGEROUS.

DEAR SIR,

I HAVE often ſeen the book advertiſed to which you refer. "The Principles of Religion drawn from the Heart alone," if I remember right, is the title of it. But, what a *title* for a book to be written, and what a *book* to be read and received, by a chriſtian man! If the contents anſwer the title, which by your account ſeems to be underſtood, permit me freely to ſay, that nothing ſhort of eternal danger can attend embracing them; for, if my religion flows from my heart as its ſource, then my Bible becomes an uſeleſs book, and the Holy Spirit's teaching is a thing of nought.

Look at our ſtate of *innocence*. Did the nature, the object, the end, of religious worſhip proceed from man? It would be as modeſt, it would be as true, to ſuppoſe his exiſtence to be *of himſelf* as his religion; for, in that caſe, all the revelation which the Creator might chooſe to make of himſelf, or of his will, to his creature, would at once be ſuperſeded by the previous *ſelf-ſufficiency* of man. It may not be intended by the author of your book, but, if allowed, this would be carrying the principle of *Deiſm* to its higheſt pitch indeed; for, if my heart be the fountain of religion, then all my ſupernatural revelation comes too late for my ſervice. Yes, it is even more than this—it is *Atheiſm* in embryo; for, if my religious principles be drawn from my heart, and not from his perfections and his will, then the moſt high God can be neither the efficient nor directing cauſe of the worſhip I offer him. And though, by preſent ſuppoſition, I am not tainted with ſin, and therefore my ſoul and all its powers are at full liberty to offer him the beſt and the higheſt which a creature can produce; yet, can any man ſoberly ſuppoſe that the *ſelf-originated* religion of a creature, even though innocent, can poſſibly be ſuitable to the majeſty, the goodneſs

goodneſs of God; to the holineſs of his nature, the wiſdom of his government, and the riches of his grace? The idea, if admitted, ſupplants his exiſtence altogether. I have long believed, nor is it hard to prove, if any argument can be made concluſive, that the true object of worſhip is eſſentially and infinitely ſuperior to the holieſt and happieſt of all his worſhippers; that all worſhip, which is worthy of and acceptable to him, muſt neceſſarily proceed from himſelf; and that, therefore, it is the province of the creature to *receive from him*, and not *deviſe from his own heart*, the principles of his religion. The higheſt end of man is to glorify God and enjoy him for ever. But this cannot poſſibly be experienced, unleſs the bleſſed God be HIMSELF the ſole efficient and directing cauſe of our religion, both in principle and practice. If, therefore, the heart of man, when innocent, cannot be the ſuppoſed origin of religious worſhip, without ſuch dangerous abſurdities and conſequences, what is to be expected of him now he is a fallen creature? A moment's reflection will inform us.

That he is a *fallen creature* has been virtually confeſſed by heathen moraliſts, and is openly declared in the ſacred page; and ſtands confirmed by the conſtant evidence of experience and of fact. Can ſuch principles of religion as are acceptable to God be educed from an underſtanding that is totally ignorant of him; from an heart that is at enmity againſt him? This ſuppoſition, if poſſible, is more dangerous than the former; for this idea ſuppoſes him to *approve* that which is not only contrary to his *word*, but alſo contrary to his *nature!* Look at the *Pagan*, the *Mahometan*, the *Papal* religion, and you will ſee what principles the heart of man produces ſince the fall. Perhaps it will be ſaid, "This book was written for *Proteſtants*." Be it ſo. A very ſuperficial view of the religion, even of Proteſtants, will afford us abundant proof that its principles, as drawn from the heart of man, are in *friendſhip* with every vice, and with every error; but in *oppoſition* to every doctrine of Goſpel truth, and all experience of its gracious power. And yet, let his creed and his conduct be as they may, what Proteſtant does not conſider himſelf a good Chriſtian? Nor is the deception, however alarming and awful, at all ſurpriſing; becauſe *the heart* of every man, the ſuppoſed origin of his religion, *is deceitful above all things*, and *deſperately wicked; who can know it?* Jerem. vi. 9. It *calls evil good*, and *good evil; puts darkneſs for light*, and *light for darkneſs*. But there is a *woe* denounced on the man that is governed by ſuch a principle, which ſhall not fail of its execution, Iſai. v. 20.

You

You will ſay, "The author does not imagine that good principles of religion can be had from the dregs of mankind, but from *reaſon*, which is our guide in religion." Let this be ſuppoſed. Muſt we be determined by *your* reaſon or *mine?* You add, "I mean that *reaſon*, or *light*, which God gives to every man, and which every one ought to uſe for himſelf.—'Tis from hence that his religious principles are to be drawn to direct his ways." I would beg leave to aſk here, How is it then, that this *reaſon* diſbelieves, that this *light* denies, the leading truths of revealed religion, if it be of God? Can God implant in man a principle to oppoſe himſelf? But, where is the man, who walks by this ſaid *light* or *reaſon*, that receives the Scripture account of original ſin? By whom is not the croſs of Chriſt eſteemed fooliſhneſs? 1 Cor. i. 18. Who approves the things of the Spirit of God? 1 Cor. ii. 14. Why ſhould an avowal of the diſtinguiſhing doctrines of grace be deemed bigotry, and a practical profeſſion of them become offenſive? And yet, do you not *know*, do you not *feel*, that theſe things are facts? But what, I would wiſh to know, what has *reaſon* ſubſtituted in the room of theſe divine truths? what religious principle that is capable of healing a guilty conſcience,—of ſupporting the ſoul in the ſtruggles of a dying hour,—of giving boldneſs in the tremendous day of judgment? What ſalvation, what Saviour has it provided? What regard has it ſhown for the honour of God in ſaving ſinners? Or, are there no ſinners to be ſaved? Or, is not God to ſave them? Theſe queries deſerve an honeſt, an earneſt attention.

But you inquire, "Is not every man at liberty to form an opinion for himſelf, and to act upon it when he has ſo done?" I anſwer—(1.) No man is lord of his neighbour's conſcience; and therefore every man is at liberty to judge for himſelf; for *every one of us ſhall give account of himſelf to God*, Rom. xiv. 12. But—(2.) Opinion is not a religious principle: If it be, then there muſt not be only diverſe, but contradictory principles of religion; which is abſurd and diſhonourable to God, and therefore cannot be admitted. If the heart of man, his *reaſon* or his *light*, be deſigned of God to be the fountain whence his religious principles are to be drawn, how is it that the capital doctrines of the Goſpel are either denied, or candidly concealed, or explained away, for fear of conſequences? As to *God*, what diſhonour can ariſe to him from a cordial reception of *all* his word? As to *ourſelves*, how can a ſuitable practice be ſupported, or even exiſt, without experience? And what ſort of religious experience muſt that be, which is not founded on a gracious knowledge of divine truth? The deity and ſatisfac-

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tion of Chriſt,—the perſon and work of the Holy Spirit,—electing, ſanctifying, and perſevering grace; no more enter into the religion of ſome profeſſors, than ſeven ſenſes into the human frame. You may as eaſily perſuade them to receive the one for truth as the other. Again, (3.) If men act on their own opinions, eſpecially as they are ſo various and inconſiſtent, they muſt, in fact, reject the Scriptures as a *ſtandard* of truth, and the bleſſed Spirit as a *teacher* of truth; becauſe he is not yea and nay. This, you ſee, brings us to the thought with which we began. And it is a truth which none can overturn, that, if the Bible be not the man of our counſel deciſively, and the Holy Spirit our interpreter without appeal, our religion will not profit us in the day of wrath. As a guide to vital religion, our *light* or *reaſon* is blind, impotent, fooliſh. It never ſhows us our real ſtate as ſinners,—the importance and neceſſity of the ſalvation of Chriſt; nor the certain, eternal happineſs of thoſe who are partakers of it. No, my friend, it never leads the man out of *himſelf* for an object of truſt and dependance; and therefore his hope is loſt, and his thoughts periſh for ever, Pſ. cxlvi. 4. Prov. xxviii. 26. Jerem. xvii. 5. Here, you obſerve, the God of truth, without apology, declares ſuch a man to be a *fool* and *accurſed*. How awfully dangerous is it then to ſend a man to his own *heart* for his religious principles; where nothing but darkneſs and deſtruction are found! "What! (ſay you,) muſt *my light and reaſon* be ſubject to faith?" Yes, and faith itſelf muſt be ſubject to the word and ſpirit of God, or you will be for ever a ſtranger to the enjoyment of his preſence. At all events, therefore, my ſoul has a more ſolid ground of hope than yours; for my reaſon is the ſcholar, not the tutor. And, if my tutor be an infallible guide, and you cannot prove it is not, then I am *ſafe*; but *where* are you? You exiſt, but *where?* Whither has your *light* led you? *If the light that is in thee be darkneſs, HOW great is that darkneſs!* And you know who ſaid, *Take heed, therefore, that the light which is in thee be not darkneſs.* See Matt. vi. 23. Luke, xi. 35. The fact is, that religion, whoſe principles are drawn from the human *heart*, is altogether repugnant to the word of God, wholly derogatory to the character of Chriſt, and perfectly oppoſite to the experience and hopes of a gracious man. This, by the way, is no mean proof, in its place, that the Bible is not of man, but of God. Happy the man who is enabled to deny himſelf, and to reſt his whole ſalvation on a juſt and gracious God in Chriſt Jeſus. May this be *your* religion and *mine!* I am,

MINOR QUAM NIL.

RELIGIOUS INTELLIGENCE.

Weſtern Aſſociation of Miniſters.

ON Wedneſday, the 17th of June, the *Weſtern Aſſociation of Calviniſtic Miniſters* was held at Plymouth, in the place of worſhip belonging to the Rev. Meſſrs. Mends. Agreeable to the cuſtom obſerved by the Aſſociation, a ſermon was preached on the evening preceding, by the Rev. J. Giles, of Exeter, on the ſubject of adoption, and the Rev. R. Crook, of Kingſbridge, engaged in prayer.

On the morning of the 17th, divine ſervice began at half after ten o'clock; and the worſhip was opened by the Rev. W. Chaplin, of Totneſs, with prayer, and reading the Scriptures. The Rev. J. Hook, of Beer, engaged in prayer; and the Rev. J. Small, of Axminſter, delivered the *doctrinal* ſermon from 2 Tim. iii. 16. *All Scripture is given by inſpiration of God:* The ſubject of which was *the evidences of divine revelation*; which, according to a rule of the Aſſociation, was appointed at their laſt annual meeting. Mr. Small ſhowed himſelf well acquainted with his ſubject, and diſcovered a conſiderable degree of reading and reflection. This diſcourſe met with univerſal approbation, and was eſteemed peculiarly uſeful in the preſent day, in which the foundation of Chriſtianity is attacked with all the rage of licentious infidelity. After the ſermon, the Rev. J. Saltren, of Bridport, read the *circular letter*, which he had drawn up at the *requeſt of the Aſſociation*, addreſſed to the reſpective churches connected with this inſtitution. In this letter, (which is to be printed), Mr. Saltren gave a brief but ſtriking and comprehenſive view of the arguments in favour of Chriſtianity; and cloſed with a ſerious and affectionate addreſs to profeſſors of religion, eſpecially to the *young*, exhorting *them* to ſtudy the evidences of the Goſpel, and to pray for an experimental acquaintance with thoſe important truths, that they may be the better qualified to ſtem the torrent of oppoſition, and give a reaſon of the hope that is in them with meekneſs and fear. Mr. Saltren alſo read an account of the *ſtate of religion in the reſpective Aſſociated churches*; by which it appears that vital godlineſs was conſiderably on the revival. Many ſerious members were added; and it was announced, and received with peculiar pleaſure, that ſeveral *new places of worſhip* had been raiſed, and that others were *now riſing* in this part of the kingdom.

After this, *the firſt part* of the public ſervices of the day was cloſed by the Rev. S. Rooker, by prayer and the benediction.

The evening ſervice began at ſix o'clock. The Rev. A. Inglis, of Newton, engaged in prayer; and the Rev. J. Lamb, of Weymouth, preached the *practical* ſermon from 2 Cor. v. 14. *The love of Chriſt conſtraineth us.* This ſermon contained a very ſerious and affectionate exhortation to the cultivation of experimental religion, enforced by the irreſiſtible power of the love of Jeſus. The public ſervices of the day were cloſed by the Rev. J. Stoat, of Aſhburton.

At ſeven o'clock in the morning, and alſo during the interval of worſhip, the miniſters having met for ſerious converſation and prayer, and to tranſact the neceſſary buſineſs of the Aſſociation; the following reſolutions were unanimouſly paſſed. That the evening of the firſt Monday in every calendar month be ſet apart for the expreſs purpoſe of praying for the more extenſive ſpread of the Goſpel of Chriſt, and for the proſperity of the attempts now making for carrying the welcome tidings of ſalvation to the heathen nations. And that the Rev. J. Small, the *Moderator* of the

Aſſembly, be appointed to correſpond with the Committee in London, on the ſubject of ſending Miſſionaries abroad, and to expreſs the earneſt deſire of this body for the proſperity of this deſirable undertaking, and ready concurrence in the ſupport of every plan, which may be adopted, calculated to promote this noble cauſe.

Miſſionary Society.

WE have no doubt but our readers will be gratified by the information we are at preſent able to give, in addition to that in our laſt Number, relative to the Meeting intended to be held on the 22d, 23d, and 24th of September next. The Rev. D. Bogue, of Goſport; the Rev. G. Burder, of Coventry; the Rev. S. Greatheed, of Newport-pagnell; the Rev. T. Haweis, of Aldwinckle; the Rev. J. Hey, of Briſtol; and the Rev. R. Hill, are to preach on the occaſion. The places judged to be moſt convenient for the accommodation of the congregation are, the Rev. Mr. Steven's meeting-houſe, Crown-court, Covent-garden; Spa-fields Chapel; Surry Chapel; and the Tabernacle. The public ſervice of the firſt day will begin at Spa-fields chapel, at eleven o'clock: At four in the afternoon, preciſely, a meeting will be held, for the purpoſe of introducing the buſineſs, and appointing a committee to produce the general plan for diſcuſſion on the following day. It has been reſolved that the ſociety and committee for forming the plan may be compoſed of miniſters and laity. The place of meeting for buſineſs will ſhortly be determined upon, notice of which will be inſerted in the Evangelical Magazine for September.

ORDINATIONS.

ON Wedneſday the 3d of June, the Rev. John Atkinſon was ſet apart to the paſtoral office in the Independent church, at Ulverſtone, Lancaſhire.

Mr. Gray, of Bootle, prayed, and read ſuitable portions of Scripture. Mr. Charrier, of Lancaſter, engaged in the interceſſory prayer, delivered a ſhort introductory diſcourſe, and received the confeſſion of faith. Mr. M'Quhae, of Blackburn, engaged in the ordination prayer, and gave an excellent charge from Col. iv. 17. "*And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.*" Mr. Grimſhaw, of Forton, preach d a very ſuitable diſcourſe to the people from 1 Theſſ. ii. 12. "*Walk worthy of God, who hath called you to his kingdom and glory.*" Mr. Collins, of Kendal, concluded with prayer. Mr. Charrier preached in the evening. The attention and behaviour of the audience were highly becoming the ſolemn exerciſes of the day.

THE Independent church, at Kilſby, Northamptonſhire, after having been ſeveral years deſtitute of a paſtor, unanimouſly choſe the Rev. Stephen Morrell, late ſtudent at Homerton, who was ſet apart June 9, 1795.

The ſervice of the day was opened by Mr. Summers, of Wellingborough. Mr. Knight, of Yelvertoph, read the hymns. Mr. Grundy, of Lutterworth, propoſed ſome pertinent queſtions, and received the confeſſion of faith. Mr. Saunders, of Coventry, offered up the ordination prayer. Mr. Gill, of Market-Harborough, gave the charge, from 1 Tim. iv. 16. And Mr. Moody, of Warwick, preached to the people from Rom. x. 1. The ſervice was conducted with much propriety, and the whole crowned with a ſuitable diſcourſe in the evening, by Mr. Toller, of Kettering, from 2 Peter, i. 5—9. inclusive.

ON the 18th of June, the Rev. Richard Pearſall Allen was ſolemnly ſet apart to the paſtoral office over the church of Chriſt, at Stonehouſe, by prayer and the impoſition of hands. The Rev. J. Stoat opened the ſervice of the day, with prayer and reading the Scriptures. The Rev. A. Inglis delivered the introductory or ordination diſcourſe.—The Rev. R. Tapprell, of Beaminſter, aſked the uſual queſtions, received the anſwers and the confeſſion of faith, and prayed the ordination prayer. Mr. Allen delivered his ſentiments on the grand doctrines of the Goſpel, which he intended to make the ſubject of his future miniſtry, with great ſerioufneſs, and a becoming firmneſs. Theſe ſentiments were perfectly conſiſtent with the great doctrines of the Reformation, and what are ſtyled ſtrictly orthodox. The charge to Mr. Allen was given by the Rev. C. Mends, grounded on 2 Cor. ii. 16. *Who is ſufficient for theſe things?* The Rev. H. Mends engaged in the interceſſory prayer. The exhortation to the church and congregation was delivered by the Rev. J. Saltren, from Jer. xxxi. 12. *And their ſoul ſhall be as a watered garden.* And the Rev. J. Small cloſed the ſolemnities of the day.

The whole was conducted with the greateſt ſerioufneſs and propriety; and every mind appeared to be deeply impreſſed with the importance of the work in which they had been engaged.

It is a circumſtance highly gratifying to the pious mind, to reflect on the progreſs of the Goſpel in this town, which is ſituated between Plymouth and Dock. A few years ſince, the number was very ſmall of thoſe who reliſhed evangelical truths, and a great degree of immorality prevailed through the inhabitants of the town. Theſe conſiderations induced the Rev. Meſſrs. Mends to commence a lecture in a room rented for the purpoſe. Soon a ſignal bleſſing attended the word, and many more than the room could contain were inclined to attend. This encouraged the friends of the Goſpel to erect a place of worſhip for their accommodation, and which is the *firſt* ever built in that town for the uſe of Proteſtant Diſſenters. The congregation is now conſiderably increaſed, and the labours of Mr. Allen, who has now accepted the paſtoral charge of this infant ſociety, have been abundantly owned by God, and a proſpect of a moſt pleaſing nature opens to our view.

ON Friday evening, July 24, 1795, the Rev. John Griffith was ordained at Spa-fields chapel, in the late Counteſs of Huntingdon's connexion, after reading Ezekiel, xxxiv. and 1 Timothy, iii. chap. The Rev. Lemuel Kirkman, aſſiſtant miniſter, engaged in prayer, and delivered an introductory diſcourſe. Mr Griffith then gave a ſhort account of his experience, of his call to the miniſtry, and the reaſons of his decided preference to labour in the above connexion. He read alſo the articles of faith publiſhed by the Seceſſion. The Rev. Joſeph Kerby engaged in the ordination prayer. Mr. Griffith was afterward ſolemnly ſet apart by impoſition of hands. The Rev. Thomas Carter delivered a charge from Rom. xv. 30, 31. and cloſed the ſervice with prayer.

OBITUARY.

Peaceful Death of Mr. Bull, of Portſea.

ON Monday evening, March 16, 1795, died, at the advanced age of ſeventy-two, Mr. Benjamin Bull, many years foreman of the labourers belonging to his Majeſty's Victualling Office, Portſmouth; in

which capacity, it may truly be ſaid, he acted with ſingular diligence and integrity. He had made a public profeſſion of Chriſt among the Particular Baptiſts for near fifty years; and though "a man ſubject to like paſſions with others," yet, during that length of time, he walked as became the "doctrine of God his Saviour." Some years before his death, finding his health impaired, he withdrew from the public ſervice; and was afterwards greatly afflicted with a nervous diſorder, which intermittingly attacked him with great violence. This complaint occaſioned at times exceſſive dejection, which rendered him the more vulnerable to the fiery darts of the adverſary; yet, over every temptation, he was enabled to come off "a conqueror, through Him that had loved him." His diſeaſe, at laſt, terminated in an aſthma and dropſy. As his diſſolution drew near, he enjoyed much ſerenity of mind, being fixed, as he expreſſed it, "on the Rock of Ages;" and no ſubjects were ſo grateful to him, as thoſe of death, and a bliſsful immortality: The laſt words he was heard diſtinctly to ſay, were,—"A crown of life." Afterwards he lay in an inteſtible ſtate for ſome hours, and then departed to the enjoyment of that which he had long anticipated. His remains were decently interred in Kingſtone church-yard, near Portſea, on the Wedneſday evening following.

T. W. Jun.

Comfortable Death of Mrs. Mary Welch.

ON Saturday, the 13th of June, died, at Colebrook-row, Iſlington, in the 70th year of her age, Mrs. Mary Welch, the laſt ſurviving immediate deſcendant of the late celebrated Mr. Thomas Bradbury. She was an excellent Chriſtian, of the good old Puritanical caſt;—a term which is intended to expreſs the higheſt reſpect for her memory. It had pleaſed God to endue her with a remarkable calmneſs of temper, which true religion adorned and ſanctified. In cloſet devotion, and the peruſal of the excellent practical writings of the divines of the laſt age, ſhe ſpent much of her time. By theſe means, united to a moſt regular and exemplary attendance on public worſhip, ſhe roſe to a very remarkable eminence in the divine life. Every relation which ſhe filled, received from her conduct a ſtriking exhibition of its peculiar duties. To her partner in life, who now laments her loſs, under the influence of Chriſtian principles, ſhe was a moſt affectionate companion. By the family of her deceaſed ſiſter*, ſhe was beloved and revered as a ſecond mother. Her other relations and her Chriſtian friends, looked up to her as a pattern of piety. No moroſeneſs ever clouded her brow: Her religion was all of the mild and inviting kind. By her death the poor have loſt a generous friend; the church to which ſhe belonged, a moſt ornamental member; and the Chriſtian world in general, one of thoſe lovely examples, in which the greateſt affability and the moſt determined ſerioufneſs are happily combined.

A gradual decay of nature brought her gently down to the grave.—Gratitude, reſignation, and hope, adorned her countenance, and animated her expreſſions during this affecting ſcene. A few minutes before her death, reaſon and faith appeared, (as had been the caſe through her illneſs,) in full exerciſe. At length, in the moſt peaceful manner, ſhe breathed her ſoul into the hands of her Saviour, and had an abundant entrance into the joy of her Lord. May the many, who revere her memory, be followers of her, and of all thoſe who through faith and patience inherit the promiſes!

* The late Mrs. Winter, of Hammerſmith.

Peace-

Peaceful Departure of Mrs. Mary Bryſon, Wife of the Rev. Thomas Bryſon.

[Copy of a Letter to a Friend from T. B.]

MY DEAR FRIEND, *June* 25, 1795.

I EMBRACE the earlieſt opportunity, after the firſt paroxyſms of my grief, to tranſmit you ſome particulars relative to the happy deceaſe of my late dear ſpouſe.

At the age of *fifteen*, it pleaſed God to convince her of the nature and neceſſity of true religion, by the peruſal of Dr. DODDRIDGE's Treatiſe on the *Riſe and Progreſs of Religion in the Soul.* This prepared her for the candid hearing of the Rev. Jonathan Scott, who at that time officiated at Lancaſter, and to whom ſhe generally attributed the honour of being her ſpiritual father. A diſcourſe of that Gentleman's, on 1 Pet. ii. 7. proved the happy mean of freeing her from that diſtreſs which generally ariſes from ſound conviction of ſin. She afterwards joined the church at Lancaſter, and continued an ornamental member thereof, under the miniſtry of the Rev. Mr. Burder, now of Coventry. The moſt honourable teſtimony was preſented in favour of her life and converſation, by the church at Lancaſter, upon her joining that of which I am the unworthy paſtor. And, during the period of almoſt *ten* years in which we were united, I have perceived with pleaſure every proof of genuine Chriſtianity in her principles and practices. But what ſhone with peculiar luſtre were her meekneſs and patience. Faults ſhe doubtleſs had; but I have forgot them all, and can remember only my own.

Conſtitutionally conſumptive, her health for years had evidently been upon the decline, eſpecially in the *ſpring* ſeaſon of the year. Laſt ſpring, after ſuckling, (far too long,) a fine boy, ſuch a ſudden and alarming change took place, as ſeemed to indicate a rapid approach towards diſſolution. However, by an immediate removal into the country, and proper attention, ſhe recovered a conſiderable degree of ſtrength; which continued until the very wet ſeaſon which ſucceeded the hard froſt, when again her health was very much affected by the wet and damp with which our houſe was very much incommoded. The ſtate of the weather, and the rapid increaſe of her weakneſs, were ſuch as rendered a removal into the country impracticable. Nothing remained but her acceptance of the kind invitation of ſome Chriſtian friends, whoſe houſes were free from our inconveniences. During her abſence, (well knowing her ſtrong attachment to home), no time was loſt in rendering the houſe as ſafe and ſuitable for her as poſſible. A new kitchen was erected, the former raiſed, and every precaution uſed againſt what might prove injurious to her health. She returned much weaker, alas! than when ſhe left; and, in ſpite of the beſt medical advice, and of "all the balmy bleſſings which nature lends to ſuccour frail humanity," ſhe became weaker and weaker, until her diſſolution. Eaſily believing what we fondly wiſh, I entertained hopes of her recovery, till within a fortnight of her death. But about that time, ſuch a change took place, as effectually deſtroyed my hopes, and, for a period, left me in ſuch diſtreſs, as is much eaſier conceived than expreſſed. "How bleſſings brighten as they take their flight!" I was, however, mercifully ſupported, and, agreeable to her wiſh, was almoſt continually with her. What materially contributed to my relief, was the uncommon ſerenity of mind with which ſhe was indulged, with very little interruption, during the whole of her illneſs. For ſeveral months before her death

death she seemed to possess a premonition of its near approach, and her frequent expression was, that "she should never get up *May hill*; that her mother died in that month; and she expected to die in it too." After receiving the ordinance of the Lord's Supper, on the 3d ult. upon my return into the house, I found her in tears. Upon inquiring the cause, she replied, that "though she was mercifully freed from all fear of death, yet she could not help being affected by the consideration that this was the last time she should ever commune with the people of God on earth;" but added, that "she doubted not, but that she should, ere long, meet them again in heaven, never more to separate." On the 6th ult. from a back parlour, casting her eye on the meeting, "I shall never" said she, "see the inside of that place any more." I expressed my hope that, if so, she would then be in the heavenly sanctuary above. "Yes, blessed be God!" she returned, "I confidently hope I shall! Free mercy and sovereign grace, through Christ alone, is the sole ground of my hope; and I know it cannot fail." She then proceeded to lament, with considerable emotion, that, for some time, her affections had not been so spiritual and fervent as they should have been. "Oh! the vast difference," she observed, "between a *near* and a *distant* view of death! Were my time to come over again, I think it would be more devoted to God and my eternal concerns, than it has been. But, though *grieved* on the account of my backslidings, blessed be God! I am not *discouraged*; for my great High-priest hath fully atoned; and to his dear hands I have committed my eternal all a thousand and a thousand times, and I know all is safe." She then proceeded, with astonishing composure, to give a circumstantial account of the manner in which she wished to be interred.

In the evening, for the last time, I carried her up to her bed; where her peaceful confidence in the divine mercy through a Redeemer continued, in general, with her to the last. The very short intervals of doubt which occurred, served only to excite fresh application to the sources of general consolation, where she was never disappointed.—"I rest my eternal all on Christ!" were her frequent expressions; "I wish for no other, I need no other than him. While I have life and sense, my continual employ shall be, by constant faith, committing and leaving my soul in his dear hands, as my loving and faithful High-priest; and if I perish, it shall be at his feet,—but I know it is impossible to perish there. I shall shortly meet my dear children in heaven; but, above all, see Him, in whose presence is fulness of joy. O! what a wonderful and happy change shall I very soon undergo! O! what could I now do without Christ, and the promises of his word! What would the whole world avail me now! Blessed for ever be God, for Christ and his Gospel!"—with much more to the same purport. Notwithstanding my efforts to suppress the grief which often wrung my heart, she sometimes discovered it, and tenderly rebuked me; alleging, that it occasioned her more uneasiness than any thing she found in herself. And, indeed, I believe it to be almost impossible for any believer to languish more easily into life than she did. To my frequent inquiries whether she felt any considerable degree of pain, her constant reply was, "No, not in the least. I am quite easy; and, blessed be God, my mind continues quite comfortable." She was often surprised herself, at her freedom from all pain: "Never, never, surely," said she, "was ever a poor, unworthy, sinful creature, so tenderly dealt with in this world, as I have been, by an infinitely gracious God. O! praise him for me. I sometimes fear that this peace and ease are too great to last long, and that I shall have a sharp conflict at last." Against this fear, every religious and reasonable opposition was made;

and

and ſhe appeared to be peacefully reſigned to the divine will. My almoſt conſtant employ, when ſhe was awake, was either reading or repeating ſuch divine promiſes as were conſidered to be ſuitable to her circumſtances, and expatiating a little upon them. Select paſſages out of certain authors were alſo read to her; and particularly ſeveral inſtances of peaceful and eaſy deaths, out of *Burnham's Pious Memorials*. It affords me occaſional ſatisfaction to recollect the attention paid to both her mind and body.—My ſiſter-in-law, with great tenderneſs and experience, attended her, much to her ſatisfaction, during her laſt illneſs. The night before her departure, with peculiar ſolemnity, ſhe ſaid, "My eternal ſtate will very ſhortly be decided; and what if I ſhould be found miſtaken in my hopes at laſt!" In replying, I found peculiar freedom of thought and expreſſion, in pointing out, from Heb. vi. 16—20. the everlaſting ſecurity of all who have fled to the refuge which the Goſpel preſents. She preſently reſumed her former confidence, and with great modeſty and earneſtneſs affirmed, "If it were at all poſſible to know what paſſed in the mind, and the operations which it performed, ſhe was *ſure* ſhe had fled for refuge to that hope, and that her whole dependance ſtill was, and, through divine grace, ſhould ever be there.—And why then ſhould I fear? "My God is faithful to his ſaints, is faithful to his Son."

After a ſhort ſeparation, returning by her requeſt early in the morning, I learned that ſhe had been a little reſtleſs in the night, and apprehenſive that her departure was juſt at hand. I reminded her of ſeveral conſolatory truths and precious promiſes, and ſhe ſoon regained her former tranquility, and, at intervals, ſlept with compoſure, and converſed with religious pleaſantry. About nine o'clock we ſat down to breakfaſt, by her deſire, at the foot of the bed, juſt having been informed, that "ſhe was quite eaſy, and her mind very comfortable; that Chriſt was her eternal all, and her everlaſting portion." Shortly after, inquiring if ſhe continued eaſy, ſhe replied in the affirmative, but thought ſhe ſhould be eaſier ſtill if ſhe were turned on her other ſide. This was immediately done; and "Now," ſays ſhe, "I am quite eaſy!" She then went into a gentle ſlumber, and would certainly have ſlipt out of life unperceived, notwithſtanding my ſiſter and ſelf ſat obſerving her, had I not laid hold of her pulſe, and found, to my extreme diſtreſs, that it had ſtopped. After this, ſhe breathed ſhorter and ſhorter, till, without the leaſt motion whatever, ſhe breathed her laſt.

By her deſire, the Rev. Mr. Morton performed her funeral ſervice; and her remains now lie in our family vault, in the midſt of her four children, two on each ſide of her; and my frequent employ is ſhedding a tear of ſorrowful remembrance over them; while my little ſurviving girl waters the willow which weeps over their bones, and uſes a prayer I have taught her for grace to prepare her for a peaceful death, and a happy immortality.

With affectionate regard, I remain,

Your diſconſolate friend and brother, T. B.

DIED, July the 1ſt, the Rev. J. Dowers, aged 76; and 38 years paſtor of the Baptiſt church, Little Aylhffe-ſtreet, Goodman's-fields.

ON Tueſday, July 14, at Hackney, of a decline, the Rev. William Love, A.M. late of St. Saviour's, Southwark; Lecturer at St. Michael's, Wood-ſtreet; and one of the ſtated contributors to the Evangelical Magazine:——On Sunday, July 26th, between twelve and one in the morning, after a few weeks illneſs, that venerable ſervant of Jeſus Chriſt, the Rev. William Romaine, M. A. late Rector of St. Ann's, Black-friars; and Lecturer of St. Dunſtan's in the Weſt: Of whom ſome farther particulars may be expected in a future Number.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Triumph of Faith. *By* W. Romaine, M. A. 12*mo.* 286 *pages.* *Price* 2*s.* 6*d. ſewed.* Prieſtley, Chapman, Pridden, Matthews. 1795.

IN giving an account of this work, we are aware of peculiar occaſion to diſtruſt our own judgment. On one hand, it ſeems almoſt impoſſible to decide, with ſtrict impartiality, upon a book that comes recommended to us by the long experience, and the extenſive uſefulneſs, which have ſo conſpicuouſly diſtinguiſhed the venerable Author. On the other hand, if, in ſome things, we might incline to think and expreſs ourſelves differently from ſuch a writer, we ſhould ſtill be more diſpoſed to heſitate than to diſpute

Mr. Romaine's qualifications for handling this ſubject are undeniably eminent. Verſed, perhaps ſingularly, in the exerciſe of faith on Goſpel promiſes, and long habituated to the enjoyments which are its proper fruits; he is now rapidly advancing towards the mark, to poſſeſs the prize of his high calling. Thoſe who are familiar with his mode of preaching or writing, know that he has, from the firſt, invariably adhered to the ſame doctrinal principles, and has purpoſely made them the conſtant theme of his labours, whether from the pulpit or the preſs. With a ſtriking ſameneſs of matter and expreſſion, he has, however, the unuſual talent of giving diſtinctneſs, and even variety, to his diſcuſſions. We cannot conceive a caſe in which this would be attended with more difficulty, than in the work before us. The *Life*, and the *Walk* of Faith, (which are well known as the ſubjects of three former volumes by Mr. R.), ſuggeſt ideas different from that of the preſent volume, which is deſigned as a ſequel to them. But the author probably had not formed his whole plan when he publiſhed the preceding part of it; and it is therefore not ſurpriſing, that, in either, or both of them, the preſent treatiſe ſhould have been in ſome reſpects anticipated. In topics ſo intimately connected, and neceſſarily branched in the practical application, ſimilar reflections, and the ſame texts of Scripture, will naturally recur in the ſeveral volumes and reſpective chapters. But we acknowledge that the tautology we have ſometimes met with, in a peruſal of the whole, only reminds us of what is obſervable in the ſacred Scriptures themſelves. The ſame views of Chriſt, and the ſame affections towards him, may, ſurely, be reiterated, without diſguſting a ſpiritual mind. Yet, if the mode in which the believer's triumph over the defilement, guilt, and dominion of ſin, is treated in this volume, calls to mind ſome parts of the Life and Walk of Faith; the victory over infirmities of age, and attacks of death, is conducted with a novelty and force which evidently reſult from mature experience and brightening hope. The work is alſo

diverſified

diverſified with frequent and beautiful quotations from other writings, which have excited our wiſh to know the ſources whence ſome of them were drawn; but references, even to Scripture, are uſually, and, we ſuppoſe, purpoſely omitted.

The venerable author is ſtill *unus et idem*, not only in faith and hope, but in the ſimplicity, perſpicuity, and livelineſs of his ſtyle and manner. He evidently writes from the heart; there is an eaſe in his language not to be imitated by ſtudy; and the vigour of his deſcriptions ſhows them to have been taken from the life.

Mr. R.'s works, and this in particular, are doubtleſs beſt adapted to the uſe of perſons who have already attained to ſome eſtabliſhment and comfort of faith in Chriſt. To render *them* "ſtedfaſt and unmoveable, abounding in the work of the Lord," that view of the Goſpel, which is here preſented, is admirably ſuited. But thoſe believers who are moſt ſenſible of their *weakneſs*, have no reaſon to apprehend that the ſubject is beyond their ſphere. "Herein," ſays the author (p. 219), "conſiſts the triumph of the Chriſtian: In every ſtep of his work and warfare he is led from ſelf to Chriſt —kept humbled in his own eyes, that he may exalt the Saviour,— emptied of ſelf, that he may live upon the fulneſs of Jeſus, and may thereby be taught to reſt his heart on him at all times, and for all things."

To thoſe who have no ſerious concern for ſalvation, and no conviction of the neceſſity of faith in the ſacrifice and righteouſneſs of Chriſt, this work is not addreſſed. Yet the peace and joy that are diffuſed throughout, might rationally lead the moſt ſceptical and worldly-minded reader to conſider whether the objects of his dependance and purſuit are productive of any thing that will bear a compariſon. He cannot rank this performance among the flights of tranſient enthuſiaſm, or ignorant dogmatiſm. The principles here maintained have ſupported the author through an unuſual courſe of years ſpent in exemplary piety, and a very ſucceſsful miniſtration of the Goſpel. To which we may add, that the ſolid learning and ſcriptural reſearch, ſo well known to belong to Mr. R., are diſcernable, through the veil of the ſimpleſt language, and in the accuracy with which the texts of Scripture, every-where interſperſed, and often beautifully paraphraſed, are generally applied.

If we were to characteriſe, in one word, this work, and thoſe connected with it, we ſhould be inclined to uſe a term as old-faſhioned as the form in which they are printed: They may be called the *Marrow* of divinity; whether for the richneſs of the food they preſent to the ſpiritual taſte, or for the importance of the truths which they enforce to the health and vigour of Chriſt's body on earth. They do not ſet aſide the need of other proviſion, although ſome diſreliſh for it may poſſibly be occaſioned: So the veins, the muſcles, or the bones of the human frame are not leſs valuable, on the account that their uſefulneſs is dependant upon the unction by which the latter are ſuppled and preſerved.

An expoſtulatory Letter to the Rev. W. D. Tatterſal, A. M. in which the bad Tendency of the Admiſſion of Stage Amuſements, in a religious and moral Point of View, is ſeriouſly conſidered. *By* Rowland Hill, A. M. 8*vo.* *Pages* 44. *Price* 6*d.* Matthews, London; Bulgin, Briſtol; Raikes, Glouceſter; Bence, Wotten Underedge. 1795.

About five years ſince, Mr. Hill publiſhed "Aphoriſtic Obſervations reſpecting the Propriety of admitting theatrical Amuſements into country manufacturing Towns." He now reſumes the ſubject on a particular occaſion. It appears that Mr. T. the vicar of Wotten Underedge in Glouceſterſhire, had, with the concurrence of one other gentleman only, petitioned the magiſtrates to admit a company of actors into the town, during the hard weather, and the conſequent ſufferings of the poor, laſt winter. A counter petition, from almoſt all the reſpectable inhabitants, failed, through delay. Notwithſtanding this expreſſion of the ſenſe of the town, and even the Biſhop of Glouceſter's advice to Mr. T. againſt the ſtep; notwithſtanding the licence ſeems to have oppoſed the act of parliament on the ſubject, and to have been obtained in an illegal mode; notwithſtanding the cities of Glouceſter and Hereford had excluded the ſame party of players, on account of the general calamity and diſtreſs; and the ſmall town of Wotten Underedge had *before* ſeverely felt the baneful effects of a ſimilar viſit; yet theſe diſſolute and pernicious vagrants gained a footing there again, under the ſole patronage, and by the zealous exertions of the clergyman, appointed, by the laws of the land, to the cure of ſouls at that place.

In expoſing the inexcuſable conduct of this gentleman, Mr. H. mingles with ſerious remark the vein of humour which he naturally poſſeſſes. The abſurdity of the common arguments by which play-houſes are vindicated, is very ſtrongly pointed out. As the pamphlet, though relative to a local and temporary matter, applies to a ſubject of extenſive importance, we heartily wiſh it may be read by all who are under the temptation, either of attending theatrical performances, or of allowing others to do ſo. It will aſſiſt them in judging whether ſuch exhibitions are beſt entitled to the character of moral and innocent amuſements, or to the cenſure of archbiſhop Tillotſon; who called the play-houſe, "The Devil's chapel, the place of debauchery, the ſchool and nurſery of lewdneſs and vice;" and added, concerning parents who lead their children to ſuch places, "They are monſters,—I had almoſt ſaid, devils."

Miſericordia; or Compaſſion to the Sorrows of the Heart. *By* Robert Hawker, D. D. *Vicar of Charles of Plymouth, &c.* 12*mo.* *Pages* 198. *Price* 1*s.* 3*d.* Nettleton, Plymouth.

The pious and benevolent Author of this uſeful tract uſhers it into notice by a modeſt preface, an extract from which will ſerve to explain the deſign of this charity, and will afford a pleaſing ſpecimen of the overflowing compaſſion of the author's heart.

"The

"The Miſericordia (from whence this humble work borrows its name) is a charitable inſtitution lately opened in Plymouth, for the expreſs purpoſe of relieving the wants of the forlorn and diſtreſſed *ſtranger*. In every large town there may be found numbers of this deſcription; and not merely among ſuch as come forward to public notice by knocking at the door to aſk alms,—but much more ſo in thoſe retired places, where, from peculiar conſiderations, either in the feelings of the mind, or through fear of offending the law, and incurring the diſpleaſure and puniſhment of a pariſh, modeſt poverty too often ſecretes itſelf; preferring rather to ſuffer all the accumulated horrors of ſolitude in want and miſery, than to make its caſe known.

"In ſuch abodes of human woe, are ſometimes diſcoverable, beings of more real wretchedneſs than the imagination can well conceive; at once contending, amidſt all the preſſing neceſſities of nature, accompanied very often with ſickneſs and pain, againſt every ſorrow to which the heart of man is acceſſible; without a friend to conſole, and not unfrequently without all ſenſe of religion, to ſoften the ſeverity of the gloom around!

"To explore ſuch haunts of wretchedneſs, and to extend the friendly hand towards characters ſo truly meriting commiſeration,—in adminiſtering to their wants both in body and mind, by blending religion with humanity; *theſe* are the profeſſed objects of the *Miſericordia*. The very name of the charity manifeſts at once the intention of it: That it is formed to help the wretched, and the wretched of *every* deſcription. In diſpenſing its comforts, it knows no reſtriction of ſect, or party, or perſuaſion; but folds within its benevolent arms, the diſtreſſed ſtranger of every country. That the perſon diſcovered is a human being, and that he is in miſery and want—as theſe are ſufficient reaſons to claim compaſſion, ſo are they the *only* recommendation required. For though the finances of the *Miſericordia* may oblige the proportioning the relief given, according to its ability—its good wiſhes to relieve are circumſcribed within no limits; and even where its power cannot extend, it ſtill feels for all."

We have the pleaſure to find that this excellent inſtitution, which was ſet on foot under the immediate patronage of Dr. Hawker, is countenanced by many inhabitants of Plymouth.

The author divides his book into ſeveral converſations, which are ſupported in a familiar ſtyle, ſuitable to inſtruct the moſt ignorant mind. Each concludes with a prayer.

The *firſt* converſation ſuppoſes that the man of religion and humanity has diſcovered in one of thoſe haunts of woe, where miſery hides itſelf, "A POOR STRANGER;"—"and having made himſelf acquainted with all the circumſtances of his wants, and provided for them according to the rules of the Miſericordia, and as his own diſcretion ſhall have directed him; aſſuming now the privilege and freedom of a real friend, is ſeated by his bed-ſide (if miſery hath not laid him lower), and endeavours to attract his attention to the

important concerns of religion and the care of the ſoul."—In this converſation the author endeavours to awaken the mind to a ſerious attention to the preſent ſtate of the ſoul, as it relates to the important concerns of eternity. This ſubject is treated with a ſimplicity well calculated to make a deep impreſſion on the minds of the poor and the afflicted; and, at the ſame time, with an animated ſeriouſneſs, highly adapted to awaken the attention of readers of every claſs.

In the *ſecond* converſation, the Doctor endeavours to aſſiſt the diſtreſſed object of his affectionate addreſſes, in forming "juſt conceptions of God and of himſelf;" rightly judging, that from thence alone can juſt conceptions be formed of thoſe duties which are incumbent on man towards his Creator.

The mind of this poor ſtranger being awakened to the moſt lively anxiety reſpecting his eternal ſtate, the Doctor proceeds, in the *third* converſation, to anſwer the moſt important of all inquiries,—"*What muſt I do to be ſaved?*"

Having, in the preceding converſations, endeavoured to prepare the mind for the reception of the grand truths of the Goſpel; in the *fourth* and laſt, the author brings forward the ſcheme of ſalvation by Jeſus Chriſt. And in this part of the ſubject he diſcovers an experimental acquaintance with the great truths of the Goſpel, and the moſt affectionate deſire to promote the eternal welfare of his fellow-creatures.

A *fragment* is added, in which the pious writer throws out a few judicious hints, to guide the anxious inquiries concerning the everlaſting welfare of our friends at their departure from the body.

On the whole, notwithſtanding the eye of the critic may diſcern ſeveral marks of *haſte* in the compoſition, and negligence in the language; yet we readily acknowledge, that we have received much pleaſure in the peruſal of this valuable tract, and moſt cheerfully recommend it to miniſters of every denomination, as well as to thoſe private Chriſtians who may be in the habit of viſiting the abodes of miſery and of ignorance. And we moſt ardently join in the deſire that the divine bleſſing may reſt upon it, and give it an extenſive circulation, as "*the profits ariſing from the ſale of this tract are to be applied to the carrying on the benevolent purpoſe of the Miſericordia in Plymouth.*"

The Moral Law conſidered as a Rule of Life to Believers. Deſigned as an Antidote to Antinomianiſm. By Samuel Burder. *Small* 8vo. *Pages* 79. *Price* 1s. Button, Matthews, Chapman, Prieſtley, Murgatroyd, London; Luckman and Merridew, Coventry; and James, Briſtol.

Wherever it pleaſes God to carry on his work in any eminent degree, the enemy of ſouls is ever watchful for an opportunity to reſiſt its progreſs, by the introduction of *enthuſiaſm* or *antinomianiſm*. When the Goſpel, being ſent to a place, is ſo accompanied by the power of God, that many perſons are awakened, it has been uſual for this ſubtle adverſary to take an advantage of their zeal; to lead them into

into ſome extravagancies which may excite prejudice, and bring upon them reproach or perſecution. As religious knowledge increaſes, undue fervour abates; and their holy and uſeful lives remove prejudice, and conciliate eſteem. By temperance and induſtry, which always accompany genuine piety, they procure wealth; and feeling their obligations to their teachers, who have endured much oppoſition for their ſakes, they cheerfully recompenſe their labours of love, by communicating to them of their ſubſtance. What was once the poſt of danger, now attracts the notice of avarice and ambition. Perſons of low extract and mean occupations, quit their ſtalls or their garrets, and thruſt themſelves into the Chriſtian miniſtry, allured either by the bait of popularity, or the hope of gain. To gratify their ſordid paſſions, they commence zealous advocates in a cauſe they dare not have eſpouſed, if attended with perſecution or poverty. The more effectually to carry their purpoſe, they revile the faithful ſervants of God, pretend to pity their coldneſs and ignorance, and arrogate to themſelves ſuperior degrees of zeal and illumination. Having no love for holineſs, they are careful to repreſent thoſe who endeavour to promote its intereſts as *legal and unſound*. They dwell with great fervour on the doctrines of grace, not in the manner in which they are ſet forth in the Scriptures, but ſo as to quiet an unſanctified conſcience. Such preachers are ſure to meet with encouragement from a certain ſet of profeſſors, who, perceiving the temporal proſperity of many religious characters, and the confidence repoſed in them even by the profligate parts of mankind, join their ſocieties with a view of acquiring credit and extending their buſineſs, or to form matrimonial connexions with their wealthy widows or daughters. When theſe perſons have obtained their end, they either throw off the maſk and turn apoſtates, or blunt the feelings of conſcious guilt with the pleaſing opiate of antinomianiſm. While the real Chriſtian rejoices that Chriſt hath redeemed him from the curſe of the law; they exult in being told from the pulpit and the preſs, that they are freed from all obligations to obey it, as though obedience, ſo ſweet to holy angels and redeemed men, were the very curſe from which *they* deſire to be delivered.

Arguments will have little effect on minds thus blinded; and therefore, we may venture to tell Mr. Burder, that, ſo far as they are concerned, he hath laboured in vain. But as there may be ſome well-meaning perſons who have *doctrinally*, but not practically, rejected the moral law as a rule of life, from a miſtaken apprehenſion that by ſo doing they magnify the riches of free grace; to them his well-written pamphlet may be of great utility. His *explication*, or general view of the ſubject, is clear; his *diſtinctions* and *cautions* are proper; and his *arguments* convincing: The objections that may be urged againſt what he advances, he takes care to obviate; the *danger* and *abſurdity* of antinomianiſm he briefly expoſes; and concludes his treatiſe with a practical, and, we may add, with a ſuitable *addreſs*.

Spiritual

Spiritual Songs for Children; or Poems on ſeveral Subjects and Occaſions. By J. Wright. *Sixth Edition, corrected and enlarged, with occaſional Notes and Illuſtrations, by the Author of "Pleaſing Melancholy," &c. Pages* 58. *Price* 6*d.* Chapman. 1794.

A note ſubjoined to the firſt page of this ſmall republication ſtates, that "as the Poems are beſt known to the world under this title, the editor would not alter it;" however, we cannot but think, as the principal ſubjects of theſe poems are above the comprehenſion of *young* people, the author muſt mean the children of *God*. We think the title ſhould have been changed, in order to remove the poſſibility of deception: But if any of our readers ſhould have purchaſed it by miſtake, and, in conſequence, laid it down with diſpleaſure, we would adviſe him to take it up again, and give it an attentive peruſal; as we think he will find it profitable for himſelf, although not ſuitable for his children. By the pithineſs of ſentiment, and the uncouthneſs of verſification, which moſtly characteriſe theſe pieces, we ſhould have ſuppoſed them productions of the laſt century; but internal marks fix their date at an early part of that which is now cloſing. A ſhort account of the author might have thrown light upon ſome of the ſubjects.

*The mournful and pleaſing Viciſſitudes of Life. A Sermon preached at St. Thomas's *, Jan.* 1, 1795, *for the Benefit of the Charity School in Gravel Lane, Southwark. By* Robert Winter. 8*vo. Pages* 28. *Price* 6*d.* Knott, Lombard-ſtreet.

The charitable inſtitution to which this diſcourſe relates, appears to have been the firſt ſchool ſupported by Diſſenters, and was founded in 1687, with the view of counteracting the influence of a Jeſuit, who ſet up a ſchool to educate the poor in the Popiſh religion. The moſt indigent children are prepared for uſeful and creditable ſtations in life; and the number of ſcholars has been gradually increaſed from 40 to 180.

The text of this ingenious diſcourſe (Eccleſ. i. 4.) is well adapted, both to its immediate deſign, and the ſeaſon of its delivery; and it contains a variety of profitable and intereſting obſervations, tending to promote ſerious reflection and charitable exertion. Theſe, however, would, in our judgment, have derived an important acceſſion, both of force and beauty, by a leſs ſparing application of the peculiar motives deducible from the Goſpel of Chriſt. A frequent recurrence to the doctrines of grace is, indeed, attended with difficulties, in diſcourſes that have particular points of practice for their objects. But the apoſtles have furniſhed us with excellent patterns for our conduct in ſurmounting theſe obſtacles; and we ſurely give up our moſt eſſential advantages for uſefulneſs, if we ſuffer a large proportion of our exhortations to ſtand upon a par with the morals of a Seneca, or the baſeleſs philoſophy of a modern Deiſt.

* As this title is not likely to belong to a Diſſenting place of worſhip, it is indefinite.

POETRY.

POETRY.

"I said not unto the seed of Jacob, Seek ye me in vain." ISA. xlv. 19.

SAY, O desponding Christian, why these fears? [sigh?
Why heav'd thy bosom with that swelling
What source of care ejects those falling tears, [eye?
Which dim the lustre of that sprightly

Hath God withdrawn his cheering beam of light, [mourn?
And left thy soul the dreary change to
Are all thy prospects lost in sable night?
And will the morning rays no more return?

Think'st thou that heav'nly Grace regardless views
The seeking suppliant before his throne,
And will his suit in Jesus' name refuse?
Since time began the thing was never known.

Ask under heav'n of saints that dwell below, [morning shines,
From those bright regions where the
Far as remotest climes that mortals know,
Down whose fair skies the setting sun declines.

Inquire of generations now no more;
Consult the writings of the pious dead;
Peruse, with care, their faithful hist'ry o'er,
And hear the ancients speaking as you read.

Could sleeping saints wake from the dusty tomb, [eyes;
And here present themselves before our
Indulge the thought,—Behold! I see them come,
I see the venerable fathers rise!

Amid the throng stand men of high renown,
Heroic champions in religion's cause;
Their various acts in sacred story known,
Have gain'd them endless honours and applause.

To this illustrious crowd the living join,
Then put the interesting question plain;
Ye num'rous seed of Jacob's praying line,
Did ever sinner seek the Lord in vain?

Methinks I hear the gen'ral answer,—No!
In peals reiterated, long and loud;
Like roar of waves when winds tempestuous blow,
Or thunders rolling in the distant cloud.

But hear Jehovah speaking from his word,
And on that truth repose thy fainting mind; Lord,
He there declares that all who seek the
Without exception, his salvation find.

And sooner than that gracious word shall fail, [light;
Day's brilliant orb shall lose its golden
Primeval darkness shall again prevail,
And blot the splendours of the queen of night.

Hills shall depart, and mountains flee away,
And hide their heads beneath the liquid main;
Heav'n's azure arch in ruins shall decay,
And ancient chaos once return again.

EUGENIO.

LINES

On the Death of Miss MARIA COOPER WEBB, *by a female Friend, who was Witness to her dying Testimony for the Truth of Jesus.* [See Obituary of the last Number.]

IN vig'rous youth her heav'n-born spirit fled, [dead!
But *seventeen*,—and number'd with the
But,—calm my soul, she's Heav'n's peculiar care,
Her sun soon sat, but sat to rise more fair.

The lovely maid, meet for celestial joys,
With kindred saints her noblest pow'rs employs; [praise,
Now tunes her golden harp in grateful
Now sings of Jesu's love, and sov'reign grace.

Transcendent comforts in that love she found,
And gladly spread its savour all around;
She pray'd, she prais'd, exhorted, edify'd,
And, all absorb'd in love,—rejoyc'd and dy'd!

Most

Moſt happy ſoul, highly belov'd of Heav'n,
And ye, to whom ſo rich a boon was giv'n!
But Heav'n demands, and you the boon reſign,
She was but lent,—but for a ſeaſon thine.

O! could I be indulg'd, my wiſh ſhould be,
In heav'n to ſit, my deareſt girl, with thee:
To join the rapt'rous throng in concert ſweet,
And lay our crowns at the Redeemer's feet!

With eeſtacy his lovely face we'd view,
And drink in pleaſures ever, ever new;
Delights ineffable! by love prepar'd,
For the dear objects of his high regard.

Hail happy ſouls! diſlodg'd, and gone before,
And ſafely landed on the heav'nly ſhore;
The joys you feel, and ſhall for ever know,
Nor eye hath ſeen, nor heart conceiv'd below!

E. W.

SELF DEDICATION.

ALL that the world calls good, or great,
I would reſign at Jeſu's feet;
And there, from ſin and ſelf ſet free,
Experience that he died for me.
May I adore his charming name,
And find it ſet my powers on flame;
Jeſus, whoſe blood has purchas'd peace,
Jeſus, my only righteouſneſs!
When loweſt in the duſt I lie,
Jeſus can raiſe me to the ſky;
Can bear me hence, on wings of love,
To dwell with him and ſaints above!

MARA.

"*And they with one conſent began to make excuſe.*" LUKE, xiv. 18.

GOD makes a feaſt, and bids his creatures come;
But ſtrange excuſes keep the moſt at home.
Some are too *buſy* to partake the treat,
And ſome too *idle* e'en to riſe and eat.
Some too *well ſettled* to ſeek endleſs reſt,
And ſome too *happy* to be truly bleſt.
Some are too *learned* to be really wiſe,
And ſome too *rich* the pearl of price to prize.
Some are too *knowing* Wiſdom's voice t' attend,
And ſome too *ſtupid* truth to comprehend.
Some are to *bold* the God of heav'n to dread,
And ſome too *timid* duty's path to tread.
Some are too *good* free mercy to receive,
And ſome too *bad* their wickedneſs to leave.
'Tis yet too *ſoon*, ſays youth in vig'rous bloom,
To waſte my time in dull religious gloom.
While buſtling manhood pleads for ſhort delay,
'Tis *time enough*,—I'll ſeize a future day.
E'en wither'd age ſtill aſks a longer date,
And then exclaims, Alas! 'tis now too late.

Happy the *youth* to early zeal inclin'd,
Whoſe God delights and awes his op'ning mind:
The *man* who firſt purſues the world above,
Then leaves the reſt to his Creator's love:
The *hoary* ſaint, with honour'd age oppreſt,
Who quits his load, and wings his way to reſt.
Who timely comes, the meaneſt and the leaſt,
Shall find a welcome to the Goſpel feaſt.

ALIQUIS.

A FREE PARAPHRASE ON THE LORD'S PRAYER.

OUR Father, who in heaven art!
Whoſe grace to woe doth joy impart,
O hallowed be thy name!
May thine eternal kingdom come:
And, when I ſtand to meet my doom,
Preſerve my ſoul from ſhame.

Through the ſhort ſpace that time ſhall run,
On all the earth, thy will be done
E'en as in heav'n above:
Give us this day our daily bread;
And while our mouths are richly fed,
O fill our hearts with love.

Our every treſpaſs, Lord, forgive;
And the ſame grace ſhall men receive,
Who againſt us offend;
O keep us from the trying hour;
And when oppreſs'd by Satan's power,
Thy gracious ſuccour ſend.

For thine's the kingdom, mighty God!
(O happy ſtate, O bleſt abode!)
The power and glory's thine:
And when the bounds of time are paſt,
Thy kingdom ſhall for ever laſt,
Eternal and divine.

JUNIOR.



REV. Mr. NICHOLSON,

Chesham.

THE

Evangelical Magazine,

FOR SEPTEMBER, 1795.

BIOGRAPHY.

MEMOIR of Mr. THOMAS BUDDEN, Junior, of Blandford, Dorset, who died on Monday, December 22, 1794, in the 35th Year of his Age.

[In a Letter from his Brother.]

NUMEROUS engagements prevented me from tranſmitting, as ſoon as I could have wiſhed, the following narrative reſpecting my deceaſed Brother. Such as it is, I ſubmit it to your candid inſpection, and hope, if you think proper to lay it before your readers, it will be a mean of ſtirring up ſome, and encouraging others to hold on in the ways of the Lord.

Though he was naturally of a tender and delicate conſtitution, yet upon the whole he enjoyed a tolerable good ſhare of health, till about eight or nine years previous to his departure; when ſome alarming ſymptoms of a diſorder appeared, which had about a year before proved fatal to one of our dear ſiſters; who, though cut down in the bloom of youth, died, we truſt, in the Lord, March 6, 1785. By the advice of his phyſicians and friends, he went to the Hotwells, Briſtol, in hopes of obtaining relief; and after a few weeks continuance there, he returned home, much improved in health and ſpirits. Taking notice of this excurſion in a diary which he always kept, he ſays, "If it be the will of God, may the means that I am uſing be bleſſed to the reſtoration of my health and ſtrength! or, if he has otherwiſe determined, may I be prepared for all events, eſpecially for the great and important change; and be willing to leave the world, whenever it ſhall pleaſe God to call me hence! knowing and firmly believing that his time is the beſt." About two years after his former complaint returned, attended with a cough, night ſweats, and other unfavourable appearances; but he was enabled to bear up under it with amazing fortitude

and compoſure of mind; and frequently did he expreſs his entire reſignation to the will of his heavenly Father. Lamenting in his diary his inattention to the providential favour of God towards him, in returning him from the Hotwells two years before in health and ſafety, "O how ſoon," ſays he, "does a ſenſe of the mercies of God wear off my mind! How do they

——— lie,
Forgotten in thankfulneſs,
And without praiſes die!

Perhaps God is again afflicting me in the ſame way, to convince me of my ſin of ingratitude. I deſire to take ſhame to myſelf, and bewail it before God. I would likewiſe reſolve in future, in a humble dependance upon the grace and ſtrength of Chriſt and the aſſiſtance of his Holy Spirit, (for I find my own reſolutions and ſtrength will not do), to live more to the glory of that God, who has done ſuch great things for me." From this indiſpoſition alſo it pleaſed God to reſtore him and for ſome months he continued in the enjoyment of his uſual health. In May 1790, he was viſited with a ſevere fever which confined him to his room above a fortnight; but, through the goodneſs of God, he was again, in a great meaſure, recovered. Theſe repeated inſtances of divine favour he records with peculiar thankfulneſs:—"Verily God is a God hearing and anſwering prayer. I have experienced him to be ſo in numberleſs inſtances, through the courſe of one and thirty years. May this encourage me to truſt in him at all times, to pour out my heart before him, and make him my refuge and my portion!"

In the month of June 1791, we received an account of the death of our only ſurviving ſiſter, which was attended with many very affecting circumſtances. She went to Briſtol for the recovery of her health: On her return home, attended by her dear partner, on account of her extreme weakneſs, ſhe was unable to proceed, and was obliged to be taken out of the carriage to the firſt convenient inn; where, the next morning, ſhe breathed her ſoul, we hope, into the hands of that Jeſus in whom ſhe truſted. The laſt words ſhe was heard to ſpeak, were thoſe with which that truly devout and pious man, the Rev. James Hervey, cloſed the ſcene of life—*preciouſ ſalvation!* This awful providence affected my brother very much. In recording it, he ſays, "I truſt ſhe had upon earth experienced what a precious ſalvation *begun* means; and that ſhe now experiences what a precious ſalvation is, *perfected* in eternal glory." His health being very precarious, he was adviſed by his relations and friends to relinquiſh buſineſs entirely; which, after ſolemn and earneſt prayer to God, he determined to do. In removing

moving to another dwelling he thus expreſſed the pious diſpoſition of his mind: "I deſire to enter on this new habitation with fervent prayer to God, that his preſence may reſt upon us, as it does upon the habitations of the juſt. O may the glory of this ſecond houſe exceed the glory of the firſt! may it be a Bethel, a houſe of God; and a Proſeucha, a houſe of prayer, in which the Lord of Hoſts delights to dwell." The ſtate of his health ſtill continued very fluctuating. He complained much of ſhortneſs of breath, attended at times with a violent pain in his ſtomach. But he was chearful; and though the outward man decayed from day to day, the inward man appeared to grow ſtronger and ſtronger. He had ſo familiarized himſelf to the thoughts of death, that he frequently converſed on the awful ſubject with great compoſure and ſerenity. A week or two before Chriſtmas laſt, there was a viſible alteration in his countenance for the worſe, and his cough became exceeding troubleſome. But ſtill he walked about as uſual, and on the laſt Sabbath but one before he died, filled up his place in the houſe of God, where he delighted to dwell: There it was his earneſt wiſh to have ſpent his laſt Sabbath, had not his cough been ſo painful, that he thought it prudent to refrain. He deſired, however, that no one of his family might abſent himſelf on his account. On this day, while he was confined at home, a friend from the country called to ſee him; upon which he came to the door, and converſed cheerfully and familiarly with him. Neither himſelf, nor any of his friends apprehended his diſſolution was ſo near. But in the evening it was remarked, that he exhorted his children with peculiar earneſtneſs to attend to the concerns of their ſouls. "My dear children," ſays he, particularly addreſſing himſelf to his two eldeſt boys, "remember the Sabbath day, to keep it holy; this is God's day—a day which he has peculiarly ſet apart for his own ſervice: Be conſtant in your attendance on the means of grace." Taking up the Bible which lay on the table, "This," ſaid he, "is God's Book—this is a precious book; eſteem it above all others: This is able to make you wiſe unto ſalvation." Many other expreſſions, of a ſimilar kind, he uttered with great affection and tenderneſs. At his uſual time he retired. About ſix o'clock the next morning, December 22, his wife finding him reſtleſs, and his breath very quick, aſked him if he found himſelf worſe. He replied "No;" and added, that, "he ſhould be much better could he diſengage the phlegm from his throat." Again ſhe inquired, if he was in much pain; he replied, "Bleſſed be God, in no pain." Finding a viſible alteration in him, ſhe deſired to know if the

children

children might be introduced. He aſſented. On their approaching his bed-ſide, he extended his arms towards them; and, having placed his hands on the head of each of his two eldeſt boys, with eyes lifted up to heaven he pronounced his emphatic benediction; "The Lord bleſs thee, and keep thee—the Lord make his face to ſhine upon thee, and be gracious unto thee—the Lord lift up his countenance upon thee, and give thee peace*!" Theſe were the laſt words he was heard diſtinctly to utter: For when his wife returned from the children, who had left the room, ſhe found him juſt departing; and, in a few moments, his happy ſpirit took its flight to the regions of immortality.

Such was the peaceful end of one who feared the Lord from his youth: And may not the words of the Pſalmiſt be truly applied to him, *Mark the perfect man, and behold the upright, for the end of that man is peace* †.

What encouragement and conſolation muſt a devout ſoul receive, on viſiting the dying chambers of thoſe who have thus given themſelves up to the Lord! With great propriety does Dr. Young ſay, in the moſt ſtriking and beautiful manner of expreſſion,

> "The chamber where the good man meets his fate,
> Is privileg'd beyond the common walk
> Of virtuous life—quite on the verge of heav'n."

How muſt it animate the Chriſtian to go forward, and perſevere in the good ways of God, when, ſtanding by the bed of a dying ſaint, he beholds him reſigning, with compoſure, his departing ſoul into the hands of Jeſus; ſaying, with the Apoſtle, "I know whom I have believed; and I am perſuaded that he is able to keep that which I have committed unto him againſt that day ‡." Though the children of God do not alway enjoy ſuch confidence when walking through the valley of the ſhadow of death, yet truly it ſhall be well with the righteous. Grant therefore, O Lord, that I may be a ſincere profeſſor of religion, and a partaker of thy grace; that, when it ſhall be my turn to combat with the king of terrors, I alſo may be victorious!

On the morning of the 28th of December, the firſt Sabbath after his deceaſe, the mortal remains of my dear brother were committed to the ſilent tomb. Two moſt excellent and ſuitable diſcouiſes were delivered on the occaſion, by his worthy paſtor, the Rev. Mr. Field. The morning diſcourſe was from, Pſalm xii. 1. "Help, Lord, for the godly man ceaſeth; for the faithful fail from among the children of men." And that in the afternoon, from Phil. i. 23. "For I am in a ſtrait betwixt

* Numb. vi. 24—26 † Pſalm, xxxvii. 37. ‡ 2 Tim. i. 12.

two

two, having a deſire to depart, and to be with Chriſt, which is far better." The Church of Chriſt at Blandford, have reaſon to mourn his loſs, being deprived of a truly valuable member. They are witneſſes of his earneſt and affectionate prayers with them and for them; his ſolicitous concern for the revival of religion among them; and the pains he took to promote the cauſe and intereſt of the dear Redeemer in that ſociety to which he belonged. In a letter received from him, dated December 15, but one week before he died, relating ſome matters which had been recently diſcuſſed at a veſtry meeting, he thus expreſſes himſelf, "I hope that all circumſtances reſpecting us, as a church and congregation, will be ordered in infinite mercy, and that there will be no diviſions among us, but that we may be perfectly joined together in the ſame mind, and in the ſame judgment. It is my earneſt prayer, that whatever means be made uſe of for increaſing the congregation,—for adding to the church, and bringing ſouls to Chriſt; that the Goſpel may ſpread far and wide, that the kingdom of Chriſt may be advanced, and that the number of real converts may every where increaſe." In the latter part of this letter, mentioning the indifferent ſtate of his health, he adds, "My health continues very poorly; my breath is ſo very ſhort, that it is with difficulty I can walk up to my chamber. May God, in whoſe hand my breath is, fit me for his whole will! We have all ſomething here, to teach us this is not our reſt. May we ſeek that reſt which remains for the people of God!" I quote this to ſhow the conſtant diſpoſition of his mind. Very few letters I received from him, but were interſperſed with ſerious reflections; and, I hope, I have reaſon to bleſs God for the valuable remarks they contain. I have been favoured with a ſight of a correſpondence he maintained with a Mr. James Simms, of Bridport, Dorſet, who died in the Lord about nine years ago. The letters that paſſed between them are truly valuable; and diſcover that genuine ſpirit of vital Chriſtianity, and real ſavour for the things of God, which will be more or leſs manifeſt in all thoſe who are truly renewed by divine grace. On the 1ſt of January 1782, he drew up a covenant or written dedication of himſelf to God, which concludes thus, "Being, through the divine goodneſs, entered on the beginning of a new year, on full conſideration and ſerious reflection, I have this day entered into covenant with God, the Father, Son, and Holy Ghoſt, as my covenant God and Father. May this covenant, which I have made on earth, be ratified in heaven!"

ECCLESIASTICAL HISTORY.

STATE OF CHRISTIANITY IN THE FOURTH CENTURY.

SECOND PART.

CONTSTANTINE, CONSTANTIUS, AND CONSTANS,

SUCCEEDED their Father, CONSTANTINE, in the Empire, 377, and like him proceeded in the demolition of Pagan ſuperſtition and idolatry.

JULIAN, THE APOSTATE,

Nephew of CONSTANTINE THE FIRST, commonly called the *Great*, upon the death of the three brothers was declared Emperor. He had been educated in the Chriſtian religion, but like too many apoſtatiſed from it, and exerciſed all his power to reſtore the faded glory of expiring Polytheiſm. Under the profeſſion of moderation he attempted to ſap the foundation of Chriſtianity; encouraging thoſe who had brought diſhonour upon the Goſpel; and by every machination that inſidious malice could invent, he attempted to foment the diviſions which obtained among the Chriſtians. But a deſign, the moſt formidable that ever was deviſed, emphatically marked the character of this man as an enemy of Chriſt. After having revoked the honours and revenues which had in the preceding reigns of his uncle and couſin been granted to the miniſters of the church, as well as fining and baniſhing others, he exerted himſelf for the purpoſe of deſtroying all their religious books; and cauſed the chriſtian name to be changed to that of *Galilean*. Still there remained one triumphant monument of the truth of the Goſpel, to confound every bold oppoſer. The deſtruction of the temple at Jeruſalem had been foretold by JESUS and the *Prophets*; and JULIAN reſolved to give the lie to their predictions by effecting its reſtoration.

By this experiment the great ſtruggle between ſuperſtition and Chriſtianity muſt be determined. He committed the conduct of this deſign to one ALYPIUS, who had formerly been a lieutenant in Britain; who vigorouſly ſet himſelf to the execution of this mighty project. Every aſſiſtance had been rendered neceſſary to give ſucceſs; but what a fruitleſs thing is it for man to ſtrive with his Maker! "Horrible balls of fire breaking out near the foundations, with frequented and reiterated attacks, rendered the place from time to time inacceſſible to the ſcorched and blaſted workmen; and the victorious element continuing in this manner, obſtinately

and

and resolutely bent, as it were, to drive them at a distance, ALYPIUS thought best to give over the enterprise*;" thus he, whose counsel SHALL stand, *made the wrath of man to praise him*; and eternized the Gospel of his Son, in the indelible disgrace of the daring opposer.

Though defeated, yet not fully discouraged, he determined to persevere in his design of exterminating the Christian cause; but in an expedition against the Persians, his folly was repressed, and all his impious designs frustrated by his death. He was shot in battle to the heart with an arrow; when, catching the blood which issued from the wound in his hand, the enraged victim threw it up towards heaven, exclaiming, "*Vicisti, O Galilæa.*" *Oh Galilean, thou hast overcome me!*

It is mentioned that about this time, one *Libanius* meeting a Christian Schoolmaster at Antioch, asked him in derision, What the carpenter's son was now doing? "*The carpenter's son,*" replied the schoolmaster, "*is making a coffin for your hero.*" The event proved the truth of this prediction.

JOVIAN, VALENTINIAN, &c. &c.

Succeeded JULIAN, who all professed Christianity, and employed themselves in the design of eradicating Paganism, and giving stability in the earth to the Gospel of truth; so that towards the close of this century the splendour of superstition, by its lengthened shadows, indicated its irrecoverable decline.

THE DESTRUCTION OF ROME.

The time had now commenced, which had been marked out by him, who disposes of kings and kingdoms according to his own will, when proud Rome, who had sat as a queen, impatient of a rival, and enforced her authority throughout the world, must be brought down, and sit in the dust.

Those people, who by the terror of their name had insured victory wherever they appeared, were now enervated by oppression. From the days of that mighty tyrant, JULIUS CÆSAR, they saw the consequence of a *Roman Citizen*, which hitherto had been the glory of the empire, declining to a mere shadow. There was nothing to contend for. Unconscious of that patriotic energy, which had urged them on to prodigies of valour, they fell at last an easy prey to the power of a numerous and determined foe.

The reduction of this mighty people was destined for ALARIC, *King of the Goths*. For some time he had opposed the Roman power with various success. He learned wisdom from his enemies;

* Ammianus Marcellinus.

and was taught to conquer by his defeats! and always, after a diſcomfiture, returned more formidable to the charge. Having preſented himſelf to the aſtoniſhed inhabitants, at the gates of Rome, he was bought off at an immenſe price. However the receſs was but of ſhort duration; returning, he beſieged and took the city. His ſoldiers were indulged in the *dreadful privilege* of pillage, which continued in an unbounded manner for three days. How myſterious are the ways of Providence! So ſacred was the Chriſtian name eſteemed by theſe fierce invaders, that with rigid ſcrupuloſity they ſhunned every appearance of the moſt remote hoſtility towards thoſe who bore it. How ſtrangely was the ſtate of things reverſed! The Pagans, who formerly, with ſavage joy had rioted in chriſtian blood, now applied to them for protection. Thoſe illuſtrious monuments of art and learning, which periſhed amidſt the indiſcriminating fury of a barbarous and triumphant enemy, will ever be the ſubjects of regret. Rome itſelf ſtill exiſted, though but for a little time. It *was* to be deſtroyed. The execution of which was effected by GESNERIC, *King of the Vandals*. For fourteen days did his ferocious ſoldiers proceed, with implacable fury, in the deſolation of that place, which had long been the terror and aſtoniſhment of the whole world: Scenes of ſlaughter were there exhibited, too horrible to relate. Babylon fell, never to riſe again.

In the caſe of this great people, we ſee how uncertain are all ſublunary things. If wiſdom, if proweſs could have given ſtability, Rome would never have been inſulted in her ruins. *The glory of this world paſſeth away*. How infinitely more enviable is the character of the meaneſt ſubject of the Prince of Glory, than an Emperor of Greece or Rome. *His citizenſhip is in heaven, Phil.* iii. 20. Deſpiſed and rejected like his Divine Maſter, he *may* be, he *will* be, amongſt men; yet he was born to ſhine. With pious heroiſm he is willing to endure hardſhips; but in a little, a very little time, he ſhall break forth reſplendent as the ſun travelling in his ſtrength. His enemies confounded ſhall ſtand amazed at the greatneſs of his ſalvation; whilſt he, emancipated from the hand of every enemy, ſhall for ever dwell "*high in ſalvation and the climes of bliſs*."

Z.

ETER-

ETERNITY OF FUTURE PUNISHMENT.

DEAR SIR, *Kett. May* 29, 1795.

HAVING a little leiſure, I now attend to the requeſt of *Brightonenſis*, who wiſhes to ſee a "Scriptural and reaſonable defence of the eternity of hell torments, in oppoſition to the notion of the final redemption of both men and devils, from eternal fire to the enjoyment of God in glory."

If this correſpondent wiſhes to ſee the ſubject thoroughly diſcuſſed, he ſhould read Dr. *Edwards's* Anſwer to Dr. Chauncey upon it. I know nothing that I can offer more ſuitable to the preſent occaſion than the copy of a letter which was addreſſed to a miniſter now living, who had embraced the univerſal ſcheme.

"MY DEAR FRIEND, *K*——, *Feb.* 14, 1793.

"It has afforded me ſome painful concern to hear of your having embraced the ſcheme of univerſal ſalvation. When you was at K——, you appeared to me to be of a ſpeculating diſpoſition. I have long thought ſuch a turn of mind to be very advantageous, or very dangerous: Perſons of this deſcription either make great advances in truth, or fall into great errors. I cannot, in this letter, enter deeply into the controverſy; nor is there any neceſſity for it, as I am told that Dr. Edwards's Anſwer to Dr Chauncey is in your hands. I earneſtly wiſh you may read that piece with care, impartiality, and openneſs to conviction. I think you ought to have read it before you advanced your change of ſentiment; and I greatly wiſh you had: For though I do not queſtion your openneſs to conviction, any more than I ſhould that of any other perſon in your ſituation, yet I know ſomething of what is in man: I know it is a very rare thing *when we have once openly diſavowed a ſentiment, to return to it, and openly avow it again.* There are many inſtances of people changing their principles, and there may have been inſtances of the other, but I do not recollect any. Falſe ſhame, ſupported by miſtaken pride, forms here a very powerful temptation. The dread of being accuſed of verſatility and indeciſion, inſenſibly obtains ſuch a dominion over the mind, as to blind it to one ſide of the argument, and to give efficacy to every thing that looks like an argument, or the ſhadow of an argument on the other.

"It is certainly a very ſerious matter that we *do not err* in our miniſtrations. Error in a miniſter may effect the eternal welfare of many. I hope I may preſume upon the friendlineſs of

of your temper, while I expoſtulate with you upon the ſubject. I will not be tedious to you, but let me intreat you to conſider the following things:

"First, Whether your change of ſentiment has not ariſen from an idea of endleſs punithment being in itſelf *unjuſt*. If it has, conſider *whether* this does not ariſe from diminutive notions of the evil of ſin; *whether* you be not too much infected by ſin yourſelf to be a proper judge of its demerit; (a company of criminals would be very improper judges of the equity and goodneſs of a law which condemns them); *whether* you do not hold a principle, from which it will follow, that millions will be finally happy who will not be indebted to either the grace of God, or the death of Chriſt, for their happineſs, and conſequently muſt have a Heaven to themſelves, not being able to join with thoſe who aſcribe theirs to God and the Lamb. For if endleſs miſery be *unjuſt*, exemption from it muſt be the ſinners *right*, and can never be attributed to *mercy*; neither could a mediator be needed to induce a righteous God to liberate the ſinner, when he had ſuffered his full deſert. In fine, conſider, whether you do not contradict your own experience. I think you have told me of your great diſtreſs of ſoul, ariſing from a conſciouſneſs of your deſerving to be caſt out of God's favour, and baniſhed for ever from his preſence. Can you *now* ſay, that you did not deſerve this? Do you not deſerve it ſtill? If you do, why not others?

"Secondly, Conſider *whether the genius of the ſentiment in queſtion, be not oppoſite to that of every other ſentiment in the Bible.* The whole tenor of Scripture *ſaith to the righteous, it ſhall be well with him, and to the wicked it ſhall be ill with him:* But univerſal ſalvation ſaith not only to the righteous, but to the wicked, it ſhall be well at laſt with him. Do conſider whether you can find any one Scripture truth that reſembles it in this reſpect. What doctrine, beſides this, can you find in the Bible, that affords encouragement to a ſinner going on ſtill in his treſpaſſes, and which furniſhes ground for hope and joy, even ſuppoſing him to perſevere in ſin till death? Inſtead of ſiding with God againſt a wicked world, as a ſervant of God ought to do, is not this a ſiding with a wicked world againſt God, and encouraging them to believe, what they are apt enough to believe without encouragement, that *they ſhall have peace, though they add drunkenneſs to thirſt? Wo is me*, ſaid an Apoſtle, *if I preach not the Goſpel! If an angel from Heaven preach any other goſpel*, he is declared to be *accurſed!* Do ſeriouſly conſider whether the doctrine of univerſal ſalvation will not render your preaching *another Goſpel.* The Goſpel of Chriſt

Chriſt is *good tidings to the meek, healing to the broken hearted,* and *comfort to them that mourn;* but muſt not yours be good tidings to the proud and the impenitent, and comfort to thoſe whom the Scripture declares under condemnation and the curſe? The Goſpel of Chriſt is a ſyſtem of holineſs, a ſyſtem entirely oppoſite to every vicious bias of the human heart, a ſyſtem, therefore, which no unrenewed heart embraces—*he that believeth that Jeſus is the Chriſt, is born of God:*—But the good news which you muſt publiſh requires no change of heart that it may be embraced, being juſt ſuited to the wiſhes of an abandoned mind.

"Thirdly, Conſider whether your miniſtrations, on this principle, will not favor of his, who taught our firſt parents, *Ye ſhall not ſurely die.* If you ſhould raiſe the hopes of the ungodly part of your audience, that though they ſhould live and die in their *filthineſs*, yet they ſhall not *be filthy ſtill*; though they go down to the *pit*, yet it ſhall not prove *bottomleſs*; though the worm may prey upon them, yet at ſome period or other it ſhall *die*; and though they may have to encounter devouring fire, yet they ſhall not dwell in *everlaſting* burnings: If, I ſay, you ſhould raiſe ſuch hopes, and if all at laſt ſhould prove a deception, think how you will be able to look *them* in the face another day; and what is ſtill more, how you will be able to look HIM in the face who charged you to be *pure from the blood of all men*, and to ſay *unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him!*

"My dear friend! do not take it unkindly. My ſoul is grieved for you, and for the ſouls of many around you. How are you as to peace of mind, and communion with God? Beware of the whirlpool of Socinianiſm. From what I underſtand of the nature and tendency of your principles, it appears to me you are already within the influence of its deſtructive ſtream. All who hold this ſentiment, I know, are not Socinians; but there are few, if any Socinians, who do not hold this ſentiment, which is certainly of a piece with their whole ſyſtem. It would greatly rejoice my heart to be able to acknowledge you, as heretofore, my brother, and fellow labourer in the Goſpel of Jeſus Chriſt. Do let me hear from you, and believe me to be

Yours, very affectionately, &c. &c."

N. B. The writer of this letter was never indulged with an anſwer. If it may be thought of any uſe, you are at liberty to inſert it in the Evangelical Magazine.

From yours,

GAIUS.

THOUGHTS ON THE IMPORTANCE OF RELIGION.

WHOEVER has a tolerable acquaintance with the world, and has paid a particular attention to the behaviour of men in general, muſt acknowledge that *religion* is, by a great part of mankind, too much diſregarded, and *practically*, at leaſt, ſlighted as a thing of no moment or importance. By the Infidel it is *ſpeculatively* rejected, and all pretenſions to it ridiculed; and by multitudes of others, who are ready, in general terms, to acknowledge its importance, it is *practically* diſregarded, and their conduct ſhows that they have it not at *heart*. But ſhall we, with the Goſpel revelation in our hands, treat the great and gracious author of it with ſo much contempt, and be ſuch enemies to ourſelves, as to join with the deluded, unthinking multitude, and reject religion as a fable, and live without hope and without God in the world? God forbid! Let me, reader, affectionately exhort thee to conſider it as the *one thing needful*, and diligently to ſeek an experimental acquaintance with it. Genuine religion, be aſſured, whatever the Infidel or the profane may ſay to the contrary, has its *peculiar* and *diſtinguiſhing* excellencies. For inſtance, it alleviates the ſorrows of this life. "Man," ſays an inſpired writer, "is born to trouble, as the ſparks fly upward," Job v. 7. All perſons who have reſided for any length of time in this world, find, that troubles of various kinds attend them in their journey through this life. The ſorrows which accompany mankind are various and complicated, and ſometimes ſharp and pungent. Genuine religion is the only balm to heal the bleeding heart, the only ſolid and permanent ſupport to the ſinking mind. Religion ſupports the mind in adverſity upon the *nobleſt principles*, and upon principles common to all that have an experimental acquaintance with it. There is a wide difference between that *ſtoical apathy* which ſome perſons diſcover under trouble, and that genuine tranquillity of mind which the religion of the Goſpel is calculated to inſpire; the former may be called only a *ſtupor* or *inſenſibility*, which has neither *reaſon*, nor *ſound* philoſophy, nor Scripture, to countenance it; while the latter is a *calm* and *ſteady ſerenity* of *mind*, founded on the *nobleſt* principles, and therefore highly conducive to the honour of God, and the happineſs of him who enjoys it: This *tranquillity*, with which religion inſpires us under affliction, is alſo a *diſtinct* thing *from* and *greatly ſuperior to*, that *natural fortitude* of mind, which it is the privilege of ſome perſons to poſſeſs, and which often ariſes

ariſes from great ſtrength of conſtitution, from health and unbroken ſpirits. So great is the *natural* ſpirit of ſome perſons, that it ſuſtains the greateſt infirmities and diſappointments of human life. But this ſtate of mind, valuable as it may in ſome reſpects be, is greatly inferior to that ſweet *ſerenity* and *compoſure* of ſpirit which religion produces, as the reſult of a firm faith in the *providence* and *grace* of God, and a quiet and unfeigned ſubmiſſion to his will, as the ſovereign and wiſe diſpoſer of all things. Beſides, it ſhould be remembered, that it is not the privilege of all perſons to enjoy ſo much *natural* fortitude of mind: There are thouſands and tens of thouſands in the world, who have weak conſtitutions, infirm bodies, tender and languid ſpirits: What are perſons of this caſt to do without the benefit of religion? Alas! they would ſink under their troubles, were it not for the conſolations of the Goſpel, for the ſupports which they derive from the religion of Jeſus; this, however, ſupports and comforts their ſouls, and enables them, not only patiently to bear, but ſometimes even to *rejoice* in tribulation. "True ſays the afflicted Chriſtian, "I meet with a variety of troubles in my journey through life; but there are many conſiderations which afford relief to my mind, and induce me patiently to bear them. My Bible teaches me to believe that all my concerns are in the hands of God; that God to whom I have ſolemnly and cheerfully committed *myſelf* and *mine;* that God whom I have choſen for my all-ſufficient portion; and who, I have reaſon to hope, is my father, and will be my unchangeable friend in Chriſt Jeſus. My trials are all under his direction, and he deſigns my good by them. A ſtate of affliction, when ſanctified, is favourable to the intereſts of piety in the heart; for tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed; becauſe the love of God is ſhed abroad in my heart by the Holy Ghoſt. Rom. v. 3, 4, 5. By theſe means, God is alſo weaning my affections from this world, weakening my attachment to created enjoyments, and drawing my heart nearer to himſelf; hereby he is alſo gradually meetening me for a better world; and the harder my labour is here, the ſweeter will reſt be hereafter; the ſharper my ſorrows here, the more exquiſite and delightful will be the joys of the celeſtial world."

Again, religion, reader, *ſweetens* the enjoyments of this life, and gives an *additional* reliſh to its pleaſures.

There is not a more falſe and deluſive, though perhaps not a more common idea of religion entertained by its enemies than this, that it is a gloomy, melancholy thing, and lays a

reſtraint upon all pleaſure and enjoyment. Religion, indeed, forbids all *ſinful* pleaſures; pleaſures which have a tendency to diſhonour God, impair the vigour of the body, diſſipate and carnalize the mind, and make it prevailingly inattentive to its *real* and *eternal* intereſts: But it forbids no rational or beneficial pleaſure; the ſubſtance of all the precepts of the Goſpel being (as Dr. Doddridge well obſerves) "do thyſelf no harm;—promote thy own intereſt." The man of religion may and does enjoy all the rational pleaſures of life in common with others; the advantages of ſociety, the endearments of friendſhip, and thoſe delights which ariſe from conjugal, parental, or filial affection: He enjoys his family, his friends, his property, and all the comforts of life which God has given him in common with others; and with this peculiar ſweetneſs, that he conſiders them as bleſſings from God, and his heart is led by them to adore and love the great and gracious giver of them: He is led from his enjoyment of the creature, to the great Creator, the ſource of all bliſs, the fountain from which flow all the ſtreams of comfort he experiences in created enjoyments.

Further, religion confers upon the poſſeſſor of it many pleaſures, *peculiar* to itſelf, pleaſures to which others are *perfect ſtrangers*.

The man of religion is frequently enabled to rejoice in that *victory* which the grace of God enables him to obtain over his *paſſions* and *corruptions*. He has the pleaſure to find (and an unſpeakable pleaſure it is) that he is, by the aids of the divine Spirit, making *real* and *gradual*, though it may be ſometimes *ſlow*, improvement in the virtues and graces of Chriſtianity; thoſe virtues and graces which are the brighteſt ornaments of human nature, which render men bleſſings to ſociety, and comforts to themſelves: He greatly rejoices in being enabled, under the influences of Heaven, to add to his faith virtue, and to virtue knowledge, &c. &c. &c. 2 Pet. i. 5, 6, 7. None, I conceive, but thoſe who are experimentally acquainted with this ſubject, can form any juſt or adequate idea of that *noble* and *exalted pleaſure* which every true Chriſtian feels, when conſcious, that, under the influences of divine grace, he is making real advancement in the divine life and likeneſs, and growing in every branch of the Chriſtian temper. He is enabled, alſo, to rejoice in that communion with God, which he ſometimes enjoys; in a ſenſe of his love of Chriſt Jeſus; and in the lively hope of endleſs felicity. The holy and bleſſed Spirit, the comforter, takes up his reſidence in his heart, and fills him with all joy and peace in believing, cauſing him to *abound* in hope. Rom. xv. 13. At theſe happy ſeaſons he

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can view himſelf as among the number of thoſe Chriſtians, to whom the Apoſtle Peter addreſſes himſelf, when he ſays, in relation to the Lord Jeſus Chriſt, "Whom, having not ſeen, ye love, and in whom, though now ye ſee him not, yet believing, ye rejoice, with joy unſpeakable and full of glory." 1 Peter 1. 8. What pleaſures, I would aſk, can the Infidel, the profane, or the ſenſualiſt boaſt, comparable with theſe? Theſe are real, ſubſtantial, and refined pleaſures; pleaſures ſuited to the nature of man, as an immortal creature, and formed for endleſs felicity.

But I muſt not omit another of the diſtinguiſhing excellencies of religion, and that is, that it takes away the *terror* of *death*, and the *gloom* of the grave.

The brighteſt proſpects of human life are, in the minds of thoſe who are ſtrangers to religion, darkened and rendered gloomy by the thoughts of death and the grave. One quarter of an hour's cloſe meditation on death would ſpread a gloom over the mind, and mar all the pleaſures of the careleſs impenitent ſinner. But the Chriſtian can contemplate this ſolemn ſubject with a *cheerful ſerenity*; he can view the hour approaching, when he ſhall take a final farewell of all ſublunary enjoyments, without any gloom upon his mind, or diſmay in his countenance; yea there are ſome happy moments, when, like our Lord with his diſciples on the mount of transfiguration, he can converſe with his Chriſtian friends on the ſubject of his deceaſe, with a ray, not merely of *lively hope*, but of *triumphant joy*, beaming on his countenance; and there have been many inſtances, in which it is evident, that theſe have been the Chriſtian's views and ſenſations, not only while the king of terrors has been at a diſtance, but alſo on his near approach: He has found the efficacy of religion, not merely to *ſupport* the mind, but to raiſe it to a very elevated degree of holy joy and triumph, while actually conflicting with this tremendous tyrant; the conſolations of religion have actually triumphed over the pangs of expiring nature; and the views and ſenſations of the departing ſaint, when paſt the power of utterance, have realized to his ſurrounding friends the affecting ſentiment of our excellent Poet, as expreſſive of his experience at that important moment:

Thus while ye hear my heart ſtrings break,
How ſweet my minutes roll;
A mortal paleneſs in my cheek,
And glory in my ſoul.

Canſt thou then, reader, be content without an acquaintance, an experimental acquaintance, with real religion?

How valuable, how inexpreſſibly excellent muſt that be, which can thus ſupport and comfort the mind, when every other ſource of comfort will utterly fail.

Finally, Religion, reader, forms and meetens the poſſeſſor of it for *future, endleſs* felicity. Its benign influences are not confined to this world, but extend to a future, eternal world. It is the work of religion, to form in the ſoul thoſe habits of virtue, piety, and holineſs, in the preſent world, which ſhall be improved, ſtrengthened, and perfected in that which is to come. The hour is coming, when the ſolemn ſentence will *(virtually*, however, if not *actually)* be pronounced: "He that is righteous, let him be righteous ſtill; and he that is *holy*, let him be *holy* ſtill." It is a ſentiment that cannot be too deeply engraven on our minds, that death makes no real alteration in the characters of men, it only *improves* and *perfects* the character already formed before our departure out of this life. The character of the *ſaint* then being formed by the power of omnipotent grace in this world, it ſhall be improved and perfected in the realms of glory: On his departure out of this life, he ſhall be admitted to the beatific viſion and the full enjoyment of that God and Saviour, whom in this world he has loved, and whom it has been his delight to ſerve; and there ſhall he love him with the pureſt and moſt ardent flame, and ſerve him without *imperfection* and without *end*.

Would you then, reader, live happily, die ſafely and comfortably, and be formed and fitted for everlaſting felicity in another world, ſeek an acquaintance with genuine religion; however a gay and carnal world may affect to deſpiſe and ridicule it, depend upon it, the hour is coming when it will be found to be, *emphatically*, the *one thing needful*.

PARVUS.

ON CHRISTIAN BROTHERLY LOVE.

LOVE to one another is an eſſential part of the Goſpel ſyſtem, and a leading feature in the Chriſtian character.

To underſtand, and to exerciſe it aright, are matters of vaſt importance! When rightly exerciſed, it ennobles and exalts the ſoul. It unites it not only unto man but unto God. "He that dwelleth in love, dwelleth in God, and God in him."

A few ſtrictures on a ſubject ſo intereſting, will not, I preſume, be deemed unworthy of a place in a publication that has the Goſpel for its title, and propoſes the good of mankind as its end.

But,

But, in order to contribute a little to an end ſo laudable, I muſt endeavour to be *underſtood* by my readers.

It is poſſible, that many reckon this happy diſpoſition to be much more univerſal, than it *really* is.

You are not to ſuppoſe yourſelves to be poſſeſſed of it, becauſe, on ſome occaſions, you find yourſelves ready to *pity*, and *relieve* your indigent brethren.

I allow, indeed, that he who hath received that loving and charitable frame of mind, recommended by Chriſt and his Apoſtles, will be endued with that liberal heart that deviſeth liberal things.

But a man may give much away; may ſeaſonably feed and clothe many; be applauded highly by thoſe whom he has relieved, and by the world at large, as a truly *good man*; while at the ſame time, he is a ſtranger to the *virtue* under conſideration.

The Apoſtle makes a diſtinction between our beſtowing much on the poor, and charity, or rather, as more agreeable to the to the original, *love*, and ſhews that the one may be practiſed without the other, when he ſays, "Though I beſtow all my goods to feed the poor, and give my body to be burned, and have not *love*, it profiteth me nothing."

You are not to ſuppoſe, that you are poſſeſſed of this temper, becauſe you reſpect highly your benefactors, and make it your ſtudy to requite them, in the beſt manner in your power; and becauſe you are affectionate to thoſe that are related to you. "If you love them that love you, what reward have you?" Wherein do you hereby diſtinguiſh yourſelves from heathens? "Do not the publicans the ſame?"

All this length you may proceed in doing good to your fellow men, and yet be deſtitute of that *love* to them that will meet with the divine approbation.

There are two great points neceſſary to conſtitute this kind of love. It muſt flow from a *divine* ſource, and extend *to all mankind*. Our love *to man*, if of a right kind muſt proceed from *love to God*. We, *as chriſtians*, ought to love mankind, not becauſe they are of the ſame ſpecies with ourſelves, but becauſe we love their and our God; we ſhould love them, as thoſe who love certain children for their *Father's ſake*. We ſhould love them becauſe our merciful heavenly Father has ſtamped his *divine image* upon them; becauſe he is *their* creator and preſerver, as well as *ours*; becauſe he has provided a Redeemer for thoſe that are enabled to believe on him; and becauſe they either *are* or *may be* united to this Redeemer, in faith and love, by the grace of God.

Thus then, we muſt *love mankind* becauſe we *love God*; becauſe *we* love what he loves. Whatever our exertions of benevolence are, unleſs they flow from the ſource I have mentioned, they will

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by no means prevent our being condemned at the laſt, by our great Judge, who has aſſured us, that the beſt external actions will not, from him, bring a favourable verdict to their author, unleſs they proceed from good motives, who tells us, that we cannot bear fruit unleſs we abide in him, and that if a man abide not in him, he is caſt forth as a branch, and is withered, and hence men gather them and caſt them into the fire, and they are burned.

As to the *objects* of this virtue, it muſt *not* be confined to our *relations* and to thoſe whom we reckon to be our *friends*.

We are required by the higheſt authority, both by the precept and example of our bleſſed Lord, to love even our *enemies*. We are not indeed required to love them, ſo as to *approve* of their injuring us; but we are to love them ſo as to *forgive* them, even though they ſhould be ſo far loſt to all ingenuity, as neither to acknowledge their offence, nor ſolicit our pardon; to *love* them, ſo as to intereſt ourſelves in their temporal and eternal welfare, ſo as to pray for both; *to love* them, ſo as not to loſe any opportunity that may occur of rendering them good for evil.

But while treating on this ſubject, there is one *claſs* of people that muſt not be forgotten; I mean thoſe *that appear* to be good men—"Iſraelites indeed."

We ſhould, in an eſpecial manner, love good men, where ever we meet with them, though they ſhould be connected with us by no other tie but that of our being *brethren* according to the Chriſtian faith: Nay, this connection ought to be conſidered as a *ſtrong* tie; it is ſurely one of the *ſtrongeſt* that can bind the heart of man to man.

Though you may love other men, yet you cannot love their *practice*. Though you may rank them among the number of your *acquaintance*; yet you dare not, you muſt not, make them your *companions*. This diſlike to their practice lays your love under a painful reſtraint; it keeps it always low and languid. But when you have before you a good man, you can give your love *full ſcope*. To regard him with a generous kind of affection is not enthuſiaſm; it is rational and manly, becauſe it is founded on approbation. "As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſehold of faith." O that this preference to a truly religious character, that the Apoſtle recommends, were more carefully obſerved. A ſenſe of this high relationſhip, that he ſpeaks of, ſhould prevail above all things with us.

What matter what the rank or ſtation of ſuch a man is? Is he, *Chriſtian*, in this reſpect, thy *inferior*? Is he in a ſtate of *obſcurity*? Is he *poor*? Is he *covered with rags*?

Notwithſtand-

Notwithſtanding all theſe circumſtances, remember he is nearly related to thee; he is thy *brother*, a branch of the ſame family with thyſelf; an *heir* of the ſame glory; and remember that thou and he will *ſoon* be, and for ever continue *to be*, fellow citizens in the Jeruſalem above.

Fearing, however, that my *paper* may take up more room, than may be convenient to allow for it, I muſt draw to a concluſion ſooner than I at my ſetting out intended.

But, that I may not write altogether in vain, permit me to remind my readers that this diſpoſition of mind is one of the *fruits* of the holy Spirit.

If any of you then ſuſpect yourſelves to be without it, pray that the divine Spirit may do for you what *no man*, no *miniſter*, no *angel* can—that he may *implant* and continually *nouriſh* it. Let thoſe, who are praiſing God for having already received ſuch a valuable bleſſing as this is, look up to the ſame Spirit for its *increaſe*.

And while looking up to, and depending on, the ſanctifying influence of this Spirit, let me entreat you to uſe your *beſt endeavours* to promote this grace, both in yourſelves and others.

Be courteous in your deportment to thoſe around you. Give no cauſe of offence to any man. If a brother ſhall take an offence, when none was meant, or expected by you, be not above the convincing of him of his miſtake, without delay.

Should he *take* an offence when none has *been given* or *deſigned* by you, and while no ſuch a thing can, with any reaſon, be *ſuppoſed* by him; ſhould he become ſullen, neglect you, and even treat you with contempt, without any fault on your ſide; ſhould he behave in this manner, for no other reaſon than that of your being bleſt with ſome *ſuperior* advantages, or of your being *better treated*, by the world while he thinks himſelf *your ſuperior*, or wiſheth the world to eſteem him *as ſuch*:—Should he *even* go to all this unaccountable length, never treat him in the ſame manner. Rather than retaliate, mention to him wherein you think he is blameable; but with ſuch *privacy*, in ſo *diſpaſſionate*, in ſo humble, and at the ſame time ſo *ſtriking* a manner, as may be likely to convince without offending. If after all, he ſhall remain incorrigible, *pity*, *pray for*, and forgive him. Never ſecretly wiſh him ill, or do him the ſmalleſt injury; nay, neglect not any opportunity of doing him good.

When he makes any approaches towards a reconciliation, and theſe he likely will make ſooner or later, meet him with as much cheerfulneſs as if you had never received any injurious treatment from his hand. With all that cheerfulneſs diſplayed by the

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father to his prodigal ſon, as recorded in a certain beautiful parable.

Hereby you ſhall nobly diſtinguiſh yourſelves, from a malicious, a revengeful world, as the children of your Father who is in heaven; who maketh his ſun to riſe on the evil and on the good, and who ſendeth rain on the juſt and on the unjuſt; and as *the followers* of the *meek*, the *lowly*, the *forgiving* Jeſus, whoſe whole life was a continued ſeries of doing good to *ſinners*, and therefore *his enemies*; and whoſe dying moments were employed in praying and apologiſing for his *very murderers*. Amen.

PRESBUTEROS.

THIRD LETTER.

(Second Letter loſt,)

From the Rev. PHILIP HENRY, *to* HENRY ASHURST, *Eſq.*

Dated September 28, 1687.

ON FAITH.

SIR,

YOUR continued kind acceptance is ſtill my encouragement to perform this monthly ſervice to you, wiſhing I could do it better, to your ſoul's advantage and edification. The grace of faith, which was the ſubject of the two laſt letters, is indeed the grace of all graces. (1.) The grace that God hath moſt honoured, in making it, whether the condition or the inſtrument, I am ſure, the means of our juſtification, reconciliation, acceptation, and ſalvation. Of all graces, faith doth moſt abaſe the creature, and lift up God; it is a ſelf-emptying and a God-advancing grace; and, therefore, of all graces, God doth moſt advance and lift up faith: For ſo is the word that he hath ſpoken, "Them that honour me, I will honour." (2.) The grace that, of all graces, we do live by; for "The juſt ſhall live by faith." *Hab.* ii. 4.--than which, I think, there is ſcarce any one paſſage in the Old Teſtament more often quoted in the New; and good reaſon, for it is the mar-

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row of the Gospel. We live by faith: (1.) Spiritually, as to justification, sanctification, consolation; in which three things stands our spiritual life.—we are *justified* by faith, *Rom.* v. 1. *Acts*, xiii. 39.—justified from the guilt of sin, the curse of the law, and the damnation of hell; in the want of which justification we are but dead men, *i. e.* under a sentence of death. So that, in that sense, by faith we live; we live by it as we are made just by it,—The just by faith shall live. —We are *sanctified* by faith, *Acts*, xxvi. 18. as by it we receive the spirit of sanctification, who finds us dead in trespasses and sins, as to our spiritual state, and then breathes into us the breath of spiritual life, whereby we become living souls, alive to God through Jesus Christ our Lord.—We are *comforted* by faith, *Rom.* xv. 13, and that comfort is our life, 1 *Thess.* iii. 8. Now we live, (*i. e.* now we are comforted,) if ye stand fast in the Lord. *Non est vivere, sed valere vita.*— Faith comforts as it applies the promises, which promises are our breasts of consolation, at which the believing soul sucks and is satisfied;—and there are two of them, one concerning the things of the life that now is, the other concerning the things of that which is to come; for godliness hath both, and hath need of both, in order to comfort upon one occasion or other, every day. They are also called well-springs of salvation, and, as such, faith is the bucket by which we draw water from these wells. If the well be deep, as good no well as no bucket; So as good no promise as no faith. (2.) As we live spiritually by faith, in all these three great concernments of the spiritual life, so we live our life in the flesh by the faith of the Son of God. *Gal.* ii. 26. he means, his life of conversation in the world, for that is the life that he lived then in the flesh. We walk by faith, 2 *Cor.* v. 7. not by sight. If by sight be meant heavenly sight; we walk not as glorified saints do in heaven by immediate vision; how then? by faith:—If earnal sight be meant; we walk not as the men of the world do, who look only at the things which are seen with bodily eyes; how then? by faith: So that faith is a principle of living quite different both from the one and the other. 'Tis far short of living by heavenly vision; but it is infinitely above and beyond living by carnal sense.—The life of reason which a man lives is not more above and beyond the sensative life which a brute lives, than the life of faith which a saint lives, is above and beyond the life of carnal reason, which men as men live. For 'tis by faith and no otherwise that we set the Lord always before us, and see him that is invisible, and what influence that hath upon the

converſation, to make it what it ſhould be, they can beſt tell that have tried.—'Tis by faith and no otherwiſe that we cloſe with the word of God as our rule and ſquare, by which we regulate and order our converſation; the commandments are to be believed, *Pſalm* cxix. 66. as well as the promiſes. —'Tis by faith that we fetch ſtrength from the Lord Jeſus, for the doing of what we have to do every day in every thing, for without him we can do nothing, *John* xv. 4.—'Tis by faith that we look at the recompence of reward, which is like oil to the wheels, making us lively and cheerful in our obedience both active and paſſive, for as much as we know our labour ſhall not be in vain in the Lord. (3.) Then for the next thing which is life eternal, as we look at it by faith; ſo by faith it is, that we have a title to it; he that believeth ſhall be ſaved, *Mar.* xvi. 16. whoever believeth ſhall not periſh, but have everlaſting life. *John* iii. 16. we are all the children of God by faith in Jeſus *Gal* iii. 26. and if children then heirs, heirs of God, and joint heirs with Chriſt, of an inheritance incorruptible, undefiled, and that fadeth not away. If all this be true of faith, and not the one half has been told you, then there is good reaſon why it ſhould be called precious faith; it cloſes with a precious Chriſt, and to them only that believe he is precious; it embraces precious promiſes, and it ſaves precious ſouls. Is Chriſt our all in all? So in a Senſe is faith our all in all—Oh! faith, (but that alſo muſt be taken with a grain of ſalt), thine is the kingdom, the power, and the glory; not thine to reſt with thee, but thine to hand to him whoſe it is. Amen.

THOUGHTS ON THE DEATH OF THE REV. MR. ROMAINE.

EVERY event in the diſpenſations of Providence affords ſubject of improvement to the Lord's people. To them *whoſe ſenſes are* ſpiritually *exerciſed to diſcern both good and evil*, there is no one circumſtance of life which can occur, either of joy or ſorrow, but what comes divinely commiſſioned, and laden with a bleſſing. The Apoſtle Paul, when upon a particular occaſion he was enumerating the privileges of the faithful in Chriſt Jeſus, carries this argument ſo far, as to aſſert, that they have an intereſt in all things. "*All things* (ſays he) *are your's, whether Paul, or Apollos, or Cephas, or the world*, (that is miniſters or people) *or life, or death, or things preſent, or things to come; all are your's.*" 1 Cor iii. 22. So that what hath been feignedly ſaid of the power of alchymy; that it poſ-

poſſeſſes the happy art of tranſmuting bodies into gold; may, with ſtrict truth, and in a much higher ſenſe, be aſcribed to the property of the bleſſed goſpel of Jeſus: for it teaches the ſacred ſcience of converting all things into a ſource of advantage to the believer. The moſt unpromiſing, and ſeemingly the moſt calamitous events, are by means of it changed into good. Nay even death itſelf, whoſe very name carries in it terror, and whoſe moſt diſtant approach damps all the proſperity of ſinners, to the regenerated and faithful chriſtian becomes a bleſſing. And while men of the world behold it always as the miniſter of evil, and the fatal hand to put a ſtop to all their comforts; to his better view death appears as the meſſenger of ſanctification and mercy, bringing with him light and happineſs.

It behoves faithful ſouls, training under grace, upon every renewed occurence of this world's mutability, to be always prepared with divine help to extract good from any apparent evil; and, from being accuſtomed to behold objects through the inverted medium, with the eye of enlighted chriſtians, to ſee things as they really are, and to gather from them as much as poſſible, the gracious deſigns of the Redeemer's love in their appointment: Perfectly convinced of this unqueſtionable truth, that as the Lord cannot poſſibly miſtake, ſo neither can he poſſibly order any event, but with a view to their final happineſs. *All things*, how unpromiſing ſoever they may appear, ſhall certainly *work together for good to them that love God.* Rom. viii. 28.

The recent death of that much beloved, and highly honoured inſtrument in the Lord's hand, Mr. Romaine, opens, to the true believer's mind, a very conſiderable ſubject of contemplation for the exerciſe of his duty. When a general in the holy army dies the common death of all men, no ſoldier in the field of battle, while reſting upon his ſpear to contemplate the event ſilently to adore, and as ſubmiſſively to bend to the divine decree, but will be led humbly to explore the gracious intentions of God in the appointment. The ſubject will no doubt employ the ſerious ſtudy, and exerciſe the pen of many a ready writer among the Lord's people. We cannot but expreſs our hopes that this may be the caſe. So bright a luminary, and which through the gracious indulgence of our God hath ſhined ſo long, amidſt the darkneſs of our hemiſphere, ought not ſurely to go down unnoticed, and unattended with our grateful acknowledgements, while we behold his orb of uſefulneſs now ſet, never to riſe again upon this opaque earth which we at preſent inhabit. We would follow him in the moment when the information of his deceaſe

is firſt made known to us, with thoſe reflections, which ſuch an event awakens; and which we offer not as the reſult of much ſtudy, but rather the ſpontaneous effuſions of the mind, in the paroxiſm of ſerioufneſs induced by the event. May the Lord render them profitable by his grace, both to writer and reader!

The firſt idea which croſſes the mind, on the conſideration of a faithful ſoul's departure from the body, will perhaps (generally ſpeaking) be in relation to the good man himſelf. For him we drop no tear. The exchange in every point of view muſt be to his account. When *the righteous is taken away from the evil to come*, for him *no man taketh it to heart*. With ſuch *to live is Chriſt*, and *to die is gain*. Particularly reſpecting *him* of whom we now ſpeak. *Coming to his grave as he hath in a full age, like as a ſhock of corn cometh in its ſeaſon*; long ripe for glory; why ſhould we mourn, becauſe the harveſt is houſed? Could he now commuicate with his friends as heretofore, what think ye, would be his language, but ſimilar to that of the dear Redeemer's: *If ye love me ye would rejoice, becauſe I go unto the Father*. John xiv. 28.

The death of our venerable friend, calls forth the improving reflection, not ſo much on his account, as on our own. How far the intereſts of religion are concerned, and national evils may be induced by it, become the ſerious enquiry. And how far the divine goodneſs may overrule the ſeemingly calamitous event to good, challenges the attention of all his faithful people. The church of Chriſt hath ſuſtained in the death of this man, we will not ſay an irreparable injury; for we perfectly know, that God can raiſe up whatever inſtruments he ſees neceſſary to accompliſh the purpoſes of his will; and rather than the intereſts of his Zion ſhall ſuffer, *things which are not ſhall be choſen, to bring to nought things that are*. But certainly the church of God loſt a valuable ſervant upon earth, when Mr. Romaine died. And when a ſpirit ſo gracious and beneficent took its flight to the upper world; all that felt warmth and nouriſhment under his wings may well mourn his departure. While he continued here below, the *effuſions* of God's grace upon his ſoul ſupplied a ſource for *refreſhing* his church and people. Thoſe prayers, and tears with which he daily watered the redeemer's flock, committed to his charge, are now ceaſed, or rather have followed him to glory. And muſt not that flock mourn when ſuch a paſtor under the great ſhepherd no longer lives, to lead them to the *ſtill waters* of comfort? It was probably ſomewhat of a ſimilar event which David mourned over, when he ſaid, *Help Lord for the godly man ceaſeth, the righteous fail from among the children of men*. Pſalm xii. 1.

But

But in how especial a manner ought the ministers of the sanctuary *to mourn between the porch and the altar*, when so great a man is taken from their head to day? the hands and hearts of all God's faithful servants in the ministry are united, or supposed to be, in never ceasing night and day in their supplications to the throne of grace for blessings on Zion. When the Lord therefore separates by death *one*, and that so eminent a one, from the praying congregation, what an increase of fervour ought to animate the devotions in the remnant that are left. When God makes a breach among those who stand in the gap; surely the voice of a supplication must be lifted higher, that the chasm may be again filled by a pastor after the Lord's own mind, whose *law of truth may be in his mouth, and iniquity not found in his lips.*

Neither is religion alone, and its awful concerns, all that is interested in the lives of God's faithful ministers. The nation to which they belong derives the most beneficial influence from their very existence and example. *Surely except the Lord of Saboath had left us a seed, we had been as Sodom and been made like unto Gommorah.* The stability, the welfare, the very preservation of a kingdom, are blessings it owes to the prayers of the faithful. Every gracious soul in the community is like the ark of God in the house of Obed-edom; for it is said that *the Lord blessed the house of Obed-edom, and all that pertained unto him, because of the ark of God*, 2 Sam vi. 22. Faithful ministers in particular, are descendants of those disciples whom Jesus declared to be *the light of the world*, and *the salt of the earth.* They illuminate the general darkness, and they act as preservatives from universal putrefaction. Every removal therefore by death, is by so much a loss of this enlightening and purifying principle; and the nation at large have cause to deplore the sad event. It would open a very serious, though unquestionably an highly improving subject, if the death of Mr. Romaine, (happening as it doth, just at the present period, when religion is with too many in a declining state, and its interests visibly decaying), was to call forth a more awakened inquiry into the purposes of the divine mind concerning it. Whether our little improvement under the long services of this laborious servant of God; our unthankfulness for the mercy, and our continued obstinacy in walking in darkness, while blessed with the light of his shining; are not among the causes for which God hath been pleased to remove *the candlestick out of its place.* These would furnish out much room for serious examination. But we desire not to anticipate by these remarks, the solemn investigation; neither shall we add any thing further by way of practical improvement to what we have offered. The above observa-

tions are thrown out, rather to ſtimulate the pen of ſome able writer, to raiſe ſpiritual inſtruction from this event, for the Lord's people, than to ſupercede the neceſſity of it. We hope the tomb of our dear departed friend will be plentifully ſtrowed with offerings of this kind; and our very fervent prayers will we hope be called forth, while we cannot but confidently truſt God for the gracious anſwer to them, that both, as it concerns miniſters and people, this afflicting diſpenſation will, by His allwiſe and gracious providence, *fall out rather to the furtherance of the Goſpel;*

RELIGIOUS INTELLIGENCE.

Sunday Schools.

A General Meeting of the Society for the ſupport and encouragement of Sunday Schools, was held at the Paul's Head Tavern, Cateaton-Street, London, on Wedneſday the 8th of July 1795, Thomas Boddington, Eſq. V. P. in the chair.

The Committee reported, "That from the commencement of this inſtitution in 1785, the ſociety have diſtributed 91,915 ſpelling-books, 24,232 Teſtaments, and 5,360 Bibles; which have been applied for the uſe of 1,012 ſchools, containing about 65,000 ſcholars; and that ſince the laſt general meeting, the ſociety's aſſiſtance had been extended to the eſtabliſhment of ſeveral new ſchools."

The Committee farther reported "That a legacy of 200l. Bank Stock, had been bequeathed to the ſociety, by John Jackſon, late of the pariſh of St. Pancras, in the county of Middleſex, Eſq."

"That this ſociety has been inſtrumental, either directly or remotely, of affording the means of inſtruction to 65,000 perſons, chiefly children; who, probably without its aid, had remained ignorant and uninſtructed; is ſurely a reflection that muſt awaken the moſt pleaſing ſenſations in every boſom that rejoices in the happineſs of its fellow men! for by the benevolent exertions of the friends of this inſtitution, children, apparently doomed to ignorance and vice, have had the bleſſings of divine revelation opened to their view; and many, there is reaſon to believe, have been ſucceſsfully taught, that "Wiſdom's ways are ways of pleaſantneſs, and her paths, paths of peace."

The Committee farther obſerved, "That notwithſtanding theſe happy effects, they are ſenſible that there are multitudes, in almoſt every part of the kingdom, that yet remain ignorant and untaught reſpecting the duty they owe to their Creator, to their fellow-creatures, and to themſelves; and were the queſtion now aſked, What ſhall we do to promote their happineſs? the anſwer would be, Inſtitute and encourage Sunday Schools amongſt them: Theſe will not fail, under the divine bleſſing, to teach that fear of the Lord which is the beginning of wiſdom; and ſteadily inculcate the duties of ſobriety, induſtry, temperance, and ſubordination, as well as a due regard to, and obſervance of, the Chriſtian Sabbath; being perſuaded that theſe important truths, duly improved, will have a powerful tendency to ſtem the abounding torrent of vice and prophaneneſs which

which ſo generally prevails; and have a benign influence on the preſent and future happineſs of mankind."

"Actuated by theſe conſiderations, the Committee look forward with confidence to the friends of this inſtitution for a continuance of their approbation; that, encouraged and ſupported by their benevolence, they may ſtill be enabled to offer aid and aſſiſtance to thoſe perſons, in every part of the kingdom, who are deſirous of eſtabliſhing Schools upon the plan of the Society. Inſtitutions like this claim the regard of the friends of mankind."

A donation of ten guineas conſtitutes a Governor for life; and a ſubſcription of one guinea per ann. a Governor during the continuance of the ſubſcription.

Subſcriptions are received at the following Bankers:

Meſſrs. Barnet, Hoare, Hill, and Barnet, Lombard-ſtreet; Dorriens, Mello, Martin, and Harriſon, Finch-lane; Dorſet, Johnſon, Wilkinſon, and Bernets, New Bond-ſtreet; Down, Thornton, Free, and Cornwall, Bartholomew-lane; Drummonds, Charing-Croſs; Fuller, Son, and Co. Lombard ſtreet; Martin, Stone, and Foot, Lombard-ſtreet; by the Members of the Committee; and by the Secretary at the Society's Office, No. 47, Cornhill, where a plan of the Society, an account of the ſchools, printed extracts of letters received, &c. may be had.

Attendance Tueſdays, Wedneſdays, Thurſdays, and Fridays, from twelve till two o'clock.

By order of the Committe,
THOMAS PESTILL, Secretary.

Miſſionary Society.

WE underſtand, that the Rev. Thomas Haweis, L. L. B. will preach the firſt ſermon at Northampton Chapel, Spa-Fields, on Tueſday the 22d of September, at 10 o'clock in the morning; and that the buſineſs of the meeting will be introduced immediately after the ſervice is ended. In the evening a ſermon will be preached at Mr. Steven's Meeting-houſe in Crown-Court; and two ſermons on each of the ſucceeding days. The Miniſters, and other friends to the intended inſtitution, will meet at the Caſtle and Falcon, Alderſgate-ſtreet, on Monday evening at ſix o'clock preciſely, to prepare the buſineſs for the enſuing days, when the attendance of as many as poſſible is particularly requeſted.

WE have the pleaſure to inform the public, that the Rev. Mr. Goode, near ten years curate to the late Mr. Romaine, is, at the requeſt of the pariſh, preſented by the Chancellor to the rectory of Blackfriars.

ORDINATIONS.

ON May 13, 1795, Henry Paice was ordained to the paſtoral office in the Particular Baptiſt church at Waddeſton-hill, near Aylesbury, Bucks. Mr. Clement of Tring prayed. Mr. Sharman of Chenies opened the buſineſs of the day; received an account of the leadings of Providence, which brought on the connexion, and the confeſſion of faith. Mr. Sleap of Cheſham, prayed the old nation prayer. Mr. Pilley of Luton gave the charge from 1 Tim. iv. 16. "Take heed unto thyſelf, and to thy doctrine; continue in them, for in doing this thou ſhalt both ſave thyſelf and them that hear thee." Mr. Wake of Leighton preached the ſermon from Heb. 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." Mr. Hunt of Watford concluded in prayer.—Suitable hymns were ſung at intervals.

Met again in the evening. Mr. Hunt prayed, and Mr. Hughs of Dunſtable preached from 2 Theſſ. iii. 1. "Finally brethren pray for us, that the word of the Lord may have free courſe, and be glorified, even as it is among you." The meeting-houſe was crowded with people from different places round the country. All heard with attention, and moſt with apparent pleaſure and ſatisfaction.

ON Tueſday, May 26, 1795, the Rev. John Gould was ſolemnly ſet apart to the paſtoral office over the church of Chriſt at Horneſham, in the county of Wilts, by prayer and impoſition of hands. The Rev. Mr. Sibree of Froome opened the ſervice of the day by prayer and reading the Scriptures. The Rev. Mr. Dunn of Bradford delivered the introductory diſcourſe, propoſed the queſtions, and received the confeſſion of faith. The Rev. Mr. Stevenſon of Trowbridge praved the ordination prayer. The Rev. Mr. Edwards of Wilton gave the charge from John xxi. 15, 16, 17. The Rev. Mr. Ball of Weſtbury engaged in the interceſſory prayer. The Rev. Mr. Jackſon of Warminſter preached to the people, from Col. ii. 6. And the Rev. Mr. Denham of Froome cloſed the ſolemnities of the ſervice with prayer.

ON Thurſday, July 23, were ordained, by prayer and the impoſition of hands, to the office of deacons, in the Baptiſt church, Unicorn Yard, Southwark, Mr. Fell, Mr. Jackſon, and Mr. Meeke. At the ſame time, the Rev. Mr. T. Hutchings was ordained to the paſtoral office. The ſervice was introduced by Mr. Sowerby: The queſtions propoſed, the confeſſion received, and the ordination prayer, by Dr. Stennett: The charge by Mr. Martin, from 1 Cor. iv. 1. "Let a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God." The general prayer by Mr. Button: The ſermon to the people by Mr. Booth, from 2 Theſſ. iii. 16. "Now the Lord of peace himſelf give you peace always by all means, and the Lord be with you all. The diſmiſſion by Mr. Timothy Thomas.

ON the 4th of Auguſt, Mr. Buck, late a ſtudent at Hoxton, was ordained over the church of God at Sheerneſs, co-paſtor with Mr. Shrubſole. An unforeſeen circumſtance having occurred, to prevent a great body of the ſhipwrights, &c. attending in the morning, Mr. John Townſend preached a ſermon from Micah vi. 9. A ſeaſonable diſcourſe upon the preſent gloomy providences. In the evening at half paſt five, Mr. Ralph of Maidſtone began with reading and prayer. Mr. Bryſon of London introduced the ſervice, and requeſted Mr. Buck to make a declaration of his faith, which he delivered extempore, in a ſerious and collected manner. Mr. Simpſon his tutor prayed over him, and afterwards delivered a warm and faithful charge from 1 Tim. iv. 16. Mr. Shrubſole then delivered a ſhort judicious diſcourſe to the people from 1 Theſſ. v. 12, 13. And Mr. Leggett of Strood concluded the ſervice in prayer. It was pleaſing to behold the number and attention of the people at this new and unprecedented ſcene in that part of the county of Kent; and conſidering the numbers that ſtatedly attend the preaching of the word, the goodly company who have felt its ſaving influence, the large, ſubſtantial, and neat building for the ſervice of God; we could not but feel and join in the chorus of the laſt hymn ſung on the occaſion, "What has God wrought!"

This

This place is an encouraging example to the miniſters and people of God, not to deſpair, or be caſt down, at the day of ſmall things. The ſeed of prayers is ſometimes a long time ſpringing up. There has been a religious ſociety, at Sheerneſs, for 70 years paſt, which met in a ſmall room, after the afternoon ſermon, on a Lord's day, for reading, praying, and ſinging. In 1751, the Tabernacle preachers viſited them, and continued their labours till 1758. The ſociety kept on as uſual, and increaſed after theſe viſits ceaſed. In 1762 they built a meeting on the upper ſtory of a large brick houſe, and in 1766 choſe Mr. Shrubſole to preach to them; they continued increaſing 'till 1784, when the preſent place, called Bethel Chapel, was erected. Great ſucceſs, after this, attended the Word. The ſociety ſoon doubled in number, ſo that, in 1786, it was found neceſſary to enlarge it. The addition and alterations, with the original building, has coſt 1100l. Their miniſter having preached gratis, the money collected from the pews, and the collections obtained in London, and other places, have entirely paid the debts. May theſe encouraging appearances revive the ſpiritual energy of their ancient paſtor, and be a powerful ſtimulus to his younger brother in the miniſtry, to labour much in the Lord. *Sic Speremus.*

On Wedneſday Aug. 5. the Rev. William Gould, (brother to the before-mentioned John Gould) was ſet apart to the paſtoral office, over the church of Chriſt, at Ebſbourne, Wilts, by prayer and impoſition of hands. Mr. Warlow of Wincanton, prayed, and read ſuitable portions of Scripture. Mr. Morley, of Tetbury, delivered the introductory diſcourſe; propoſed queſtions, and received the confeſſion of faith. Mr. Merchant, of Shafteſbury, prayed the ordination prayer. Mr. Adams, of Saliſbury, gave the charge from 1 Tim. iv. 16. Mr. Loder, of Fordingbridge, engaged in the interceſſary prayer. Mr. Edwards, of Wilton, preached the ſermon to the people, from 2. Cor. viii. 23, 24. And Mr. John Gould, of Horneſham, cloſed with prayer.

AT the Scots meeting houſe, London-wall, on Thurſday the 20th of Auguſt, at eleven in the forenoon, the Rev. Dr. Tenant (late a preacher in Scotland), was ordained with a view to his going to the Eaſt Indies, in character of a chaplain to the 101ſt regiment. The ſervice was conducted after the form of the eſtabliſhed church of Scotland. The Rev. Meſſrs. Lorimer and Steven began and concluded with prayer. Places of ſcripture, ſuited to the occaſion, were read by the Rev. Mr. Rutledge. The Rev. Mr. Todd preached the ordination ſermon, from Mat. ix. 37, 38. The Rev. Mr. Love prayed the ordination prayer, which was accompanied with the impoſition of hands. A very excellent charge was given by the Rev. Dr. Hunter, from 1 Timothy, iv. 16.

It may perhaps afford information to the Engliſh reader, to inſert the form of queſtions put to the candidates for ordination, agreeably to the uſage of the Scots church. Theſe were nearly in the following words:

Do you believe the Scriptures, of the Old and New Teſtament, to be a revelation from God, given by infallible inſpiration, and the rules of faith and obedience?

Are you perſuaded, that the Weſtminſter confeſſion of faith is agreeable to the Holy Scriptures, and founded thereon; and does it contain the confeſſion of your faith?

Do you promiſe to conform to the order of worſhip, government, and diſcipline, of the eſtabliſhed church of Scotland, being perſuaded that it is agreeable to the Holy Scriptures?

Do you promiſe meekly to ſubmit to the admonitions of your brethren in the miniſtry, and to avoid all ſuch practices, as tend to diſorder and diviſion in the Church?

Are not a regard to the glory of God and concern for the ſalvation of immortal ſouls, the grand governing motives which induce you to enter into the office of the holy miniſtry?

Do you promiſe to devote yourſelf faithfully to the work of this miniſtry, ſo long as Providence gives you opportunity, and to continue in it, notwithſtanding whatever reproach or perſecution you may meet with?

To all which he intimated his aſſent.

OBITUARY.

Copy of a Letter to the Rev. Mr. H. on the death of Mrs. Jones, who departed this life 25th of June, 1795. [wife of the Rev. Mr. Thomas Jones, one of the ſix Students, formerly expelled the Univerſity of Oxford, for praying, reading, and expounding the Scriptures.]

Dear Sir,

AS Mrs. J. made no choice of a ſubject for her funeral, ever wiſhing to be hid from public notice, I have choſen 1 Tim. i. 15. "This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief."

Grace, rich grace, the great Apoſtle ardently deſired and longed to make known to ſinners, from the moment of his converſion, through the whole of his life, and through the whole of his writings, eſpecially in the words before us. Though he was more abundant than any in faith and in zeal, his ſoul ever burning with love to his Saviour, he had nothing more to ſay reſpecting his attainments, than "by the grace of God I am what I am." He had the deepeſt ſenſe of his former wickedneſs, and he had the moſt pungent ſenſe of his remaining depravity and unworthineſs. All his hopes ſprang from mere mercy, the atoning mercy of God in Chriſt—mercy for the chief of ſinners.

This was the creed, this the only ſource of comfort to the dear departed ſaint.—In early life, the Lord was pleaſed, of his grace, to ſeparate her from the world, and make her his own. And all who knew her can teſtify reſpecting her, that mighty grace preſerved her ſoul from that period to the laſt moment of her life, cleaving to her Lord as all her ſalvation, and all her deſire. But her praiſes are here forbidden. She wiſhed to give God all the praiſe. Her theme on earth was, "I the chief of ſinners am; but Jeſus died for me." She had the moſt profound view of her own unworthineſs and remaining depravity, and was ſenſible that nothing but boundleſs grace could obliterate the imperfection of her beſt deeds. Her only refuge, her comfort, and joy, was the boundleſs love of God the Father; the redemption of God the Son; and the ſanctifying operations of God the Holy Spirit; diſpoſing her whole ſoul to rejoice in Chriſt Jeſus, having no confidence in the fleſh.

To this refuge ſhe was taught to flee under her firſt religious impreſſions; and here ſhe ſought, and found ſafety, under all the imperfections, and in all the viciſſitudes of her life; being enabled to

rejoice in the words of one of her favourite hymns, "Jesu, lover of my soul, let me to thy bosom fly," &c. The Lord was gracious to her, and did not disappoint her faith and hope in him. He enabled her, through the whole of her pilgrimage, and particularly through the whole of her long and painful illness, to declare to the praise and glory of God, "She had a good hope in the grace, and faithfulness, and love of God to her;" and that, though she was not blest with singular comforts, or manifestations of the Lord's favour, she was happy, truly happy in the belief, and in expressing that belief to her friends, that she was a sinner saved by grace, and commonly called upon them to unite with her in the words of the hymn, "The fountain of Christ assist me to sing, the blood of our Priest, our crucified King," &c. Hence her end was placid, resigned, satisfying to her own soul, and a source of delight to her friends left behind to lament their loss.

A little before her departure she talked much with me respecting herself, her sins, and infirmities, from her youth up, and of the Lord's dealings with her; in the retrospective view of the whole, admiring the wisdom and justice of all his dispensations: While she saw, in clearer views than ever, that Scripture which had often engaged her serious attention through life, "Why doth a *living man* complain for the punishment of *his sins*," she declared "she never before had seen it so forcibly true, that all her sufferings in the body were the natural consequence of *her* sins, which she had a full view of." But here she adored the Lord, for his goodness and tenderness to her, who enabled her, in this view of herself, with comfort, to commit herself, with all her unworthiness, to his mercy, exulting, "Mercy! Mercy! this is the total sum!" singing "This God is the God we adore, our faithful, unchangeable friend, whose love is as great as his power, and neither knows measure nor end. 'Tis Jesus, the first and the last, whose spirit shall guide us safe home; we'll praise him for all that is past, and trust him for all that's to come."

She was ever a close attendant upon the house of God, and she enjoyed a present reward there. There the Lord was peculiarly gracious to her on the Sabbath before she ascended to glory. Literally on that day, a day never to be forgotten by them who heard her relation of it, she found it to be to her the gate of heaven. She heard, and she feasted three times that day on the word preached to her; returning each time from the Lord's house, manifesting she had fellowship with her God. And in the conclusion of the day, she said that the whole of the service of that day seemed to have been one gracious plan and design (not of the preachers, for they had no thoughts of her attendance, but) of her God; uniformly tending to remove her doubts, confirm her hopes, and inspire her with joy unspeakable and full of glory, in the view of her own particular interest in the complete and hastening blessedness of redeeming love. The morning text was Hos. ii. 14. "Behold I will allure her, and bring her into the wilderness, and speak comfortably unto her." The afternoon text Col. i. 3—6. "We give thanks to God, and the Father of our Lord Jesus Christ (praying always for you; since we

heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints), for the hope which is laid up for you in heaven, whereof ye heard before in the words of the truth of the Goſpel, which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth." The evening text, Jer. xxxi. 25. "I have ſatiated the weary ſoul, and have repleniſhed every ſorrowful ſoul."

Her expreſſions, and the manner in which ſhe made them, were ſtrikingly great, glorious, and heavenly; awfully ſolemn, ſpiritual, and almoſt angelic. "The preaching, the prayers, the preachers, and her own enjoyment under them, appeared more glorious and heavenly than any ſhe had ever before been witneſs to—all appeared new and tranſporting. She had a proſpect, and an enjoyment of the hidden myſteries within the vail; and was already treading upon the BORDERS of the celeſtial regions, viewing the ſhining harpers harping the praiſes of redeeming love, while a ſmall impediment only prevented her ſtepping into the full completion of her joys."

The laſt prayer ſhe expreſſed, an hour before ſhe cloſed her eyes, was, "Lord, have mercy upon my ſoul;" that, ſhe ſaid, was all. But, inſtantly recollecting herſelf, added, "Yes, there is one thing more; Lord, have mercy upon my body." And, after deſiring me to lay her eaſy, ſaid ſhe was faint, aſked for a little water, which having drank, without a ſigh, in a few minutes, entered into reſt.

Now, bleſſed be God, that bar is broken by death which, on her laſt Sabbath here, ſhe ſaid, kept her out of glory. Her bands are now burſt aſunder, burſt for ever, and her bleſſed ſoul is ſinging amidſt the heavenly choir, ten thouſand times ten thouſand, and thouſand of thouſands, "To him who loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father, to him be glory and dominion for ever and ever. Amen."

Now ſhe has a perfect enjoyment of what throughout her pilgrimage ſhe taſted by the way; which, by faith anticipating, ſhe perpetually ſang in the words of Mr. Cowper,—

There is a fountain fill'd with blood, drawn from Immanuel's veins;
And ſinners, plung'd beneath that flood, looſe all their guilty ſtains.
The dying thief rejoic'd to ſee that fountain in his day;
And there have I, as vile as he, waſh'd all my ſins away.
Dear dying Lamb, thy precious blood ſhall never loſe its pow'r,
Till all the ranſom'd church of God be ſav'd, to ſin no more.
E'er ſince, by faith, I ſaw the ſtream thy flowing wounds ſupply,
Redeeming love has been my theme, and ſhall be till I die.
Then, in a nobler, ſweeter ſong, I'll ſing thy pow'r to ſave,
When this poor liſping, ſtamm'ring tongue lies ſilent in the grave.
Lord, I believe thou haſt prepar'd (unworthy tho' I be)
For me, a blood bought free reward; a golden harp for me!
'Tis ſtrung and tun'd for endleſs years, and form'd by pow'r divine
To ſound, in God the Father's ears, no other name but thine.

That you and I, dear ſir, may ever partake of this bleſſedneſs, living and dying, is the prayer of

Your unworthy Brother in the Goſpel,

T. J.

A HYMN *compoſed on the Occaſion, and ſung after the Funeral.*

Dear Martha! tho' long preſs'd with care
Has now outſtripp'd the winds!
Her ſoul is fled to regions fair;
Where Jeſu's love ſhe ſings.
His face, which bliſs to *angels* yields,
She doth, unveil'd, behold!
His praiſes, thro' the heavenly fields,
She ſings to harps of gold!
This bliſs, thro' time, inflam'd her heart,
Tho' temper'd with alloys;
And *now* her ſoul doth e'er impart
The ſong of all her joys.
"*My Father* and my God! My All!
"Who wrought all for *my good!*
"Bleſt *Spirit*! Thou my ſoul didſt call,
"To waſh in cleanſing blood!
"*Jeſus*! my Saviour, and my Lord!
"Who wipes away my tears;
"The fount, I ever will record,
"Which baniſh'd all my fears.
"The wonders of redeeming love!
"A ſinner ſaved by grace!
"The theme of ev'ry ſaint above,
Our dear Immanuel's praiſe!
"Eternal love! Eternal love!
"Eternal will it be!
"I ſing eternal was his love,
"Thro' all eternity!"
While thus, in *accents loud*, but *ſweet*,
Her love, her Lord, ſhe ſings!
All heav'n fall proſtrate at his feet!
All ſtrike their golden ſtrings!
O may the Lord our ſouls inſpire,
To run this heav'nly road!
That we may join her bliſsful lyre,
To praiſe our Saviour, God!
Glory, honour, praiſe, and power,
Be unto the lamb for ever!
Jeſus Chriſt is our Redeemer!
Hallelujah! Praiſe ye the Lord!

Account of the Death of Mrs. J. B.

DIED June 8th, 1795, at——, near Edinburgh, Mrs. J. B. aged 36. From her early youth ſhe was called by the grace of God, and was then much employed in ſecret prayer, and committing to memory Watts's Hymns, Erſkines's Sonnets, and the precious book of David's Pſalms of the Scotch verſion. The following Scriptures were comfortable to her through life, "I have loved thee with an everlaſting love, &c.—Becauſe I live, ye ſhall live alſo.—I will ſatiate every ſoul.—So ſhall we be for ever with the Lord.—With gladneſs and rejoicing ſhall they be brought; they ſhall be brought into the Kings palace.—Truth Lord, yet the dogs eat of the crumbs.—What wilt thou I ſhould do unto thee? He is faithful who hath promiſed; I will ſee you again, and your hearts ſhall rejoice.—Turn to your ſtrong holds, ye priſoners of hope." *She uſed to remark*, that in hearing or reading ſermons, it was the word of God contained *in them*, that did her good. She loved thoſe ſermons beſt, that were ſearching, and were full of offers of Chriſt and his grace. In hearing the Goſpel ſhe uſed to attempt to receive Chriſt and ſalvation. She was at much pains with her children and ſervant, as to religion, and uſed ſecretly and ſeriouſly to adviſe them in a modeſt manner. She prevailed on ſeveral of her own ſex to ſet up praying ſocieties. During her laſt illneſs, which was a gradual decline, ſhe was compoſed and reſigned, and always expected her diſſolution. She then complained of her corrupt heart, and would lay her hand upon her breaſt and ſay, "O if you knew what is here!" She declared, in the view of eternity, ſhe wiſhed to venture on free grace, and on the Lord Jeſus in the promiſes; but added, "O I wonder how one with ſuch an unholy heart can ever enter heaven!" The following Scriptures were peculiarly comfortable to her in her weakneſs: "If ye believe, ye ſhall ſee the glory of God.—I will not leave you comfortleſs; I will come unto you.—Simon, Simon, Satan hath deſired to have you, that he may ſift you as wheat, but I have prayed for you" One obſerving to her ſhe had a fight; "yes," ſays ſhe, "but there remaineth a reſt." And her obſerving that notwithſtanding her weakneſs ſhe might recover, ſhe replied, "If it be for the glory of God, and I get grace to glorify him here, I have no objection; but I had rather be yonder." She declared to a near relation, that this diſtreſs had been the beſt of all the troubles ever laid on her, by an holy Providence; that ſhe had ſeen more in it than ever; and farther, that though ſhe had no temptation to be weary of the world, yet ſhe had long ago been made willing to leave all. When ſhe could not ſleep, ſhe uſed to repeat to herſelf the Pſalms of David, with the Poems of Craig, Watts, and Erſkine; particularly ſhe repeated the following lines:

He

He doth give ſtrength when he on bed
Of languiſhing doth mourn;
And in his ſickneſs ſore, O Lord,
Thou all his bed wilt turn.

SCOTCH VERSION.

Look gently down, almighty grace,
Priſon me round in thine embrace;
Pity a ſoul which would be thine,
And let thy power my love confine.

WATTS's LYRICS.

Long nights of darkneſs dwell below,
With ſcarce a glimmering ray;
But the bright world to which I go,
Is everlaſting day.

WATTS's HYMNS.

Two days before ſhe died, ſhe deſired a near relation to write out a liſt of promiſes for her, particularly ſome of theſe remarked in her Bible; this ſhe deſired, becauſe, through a remarkable deafneſs, ſhe could hear but little that was ſaid to her. Theſe ſhe often read, and would ſay, "O what a ſweet promiſe this and that is, particularly theſe words, "*The eternal God is thy refuge, and underneath are the everlaſting arms—I will never leave thee nor forſake thee.*" A few minutes before ſhe died, ſhe again read over the liſt of promiſes, and with a peculiar pleaſure ſaid, "Hath he ſpoken them, and will he not do them? hath he promiſed, and will he not perform? He is not a man that he ſhould lie." A near relation then aſked, Do you truſt in theſe promiſes? She anſwered, "Through grace I deſire to truſt in them." Does Satan now trouble you? She replied not much;" and then in a very ſhort time went home to that Lord, in whoſe preſence there is fulneſs of joy.

LATELY died on the Friars, Exeter, the Rev. William Clarke, M. A. for ſeveral years paſtor of the Particular Baptiſt church in that city, and formerly miniſter of the church of the ſame denomination, in Unicorn-yard, Tooley-ſtreet, Southwark.

AUGUST 16, died at Hoxton, aged 73, the Rev. John Beaſly, who, for fourteen years, had been paſtor of the Particular Baptiſt congregation at Wantage, Berks; but for the laſt nineteen, was incapaciated for public ſervice.

TUESDAY Morning, Auguſt 25th, died, at his houſe, at Muzwell-Hill, near Highgate, after a ſhort illneſs, the Rev. Dr. Samuel Stennet, miniſter of the Particular Baptiſt denomination, in Little Wild-ſtreet, Lincoln's-inn-fields.

REVIEW OF RELIGIOUS PUBLICATIONS.

A Tranſlation of the New Teſtament from the Original Greek: Humbly attempted with a view to aſſiſt the unlearned with clearer and more explicit views of the Mind of the Spirit in the Scriptures of Truth. By T. Haweis, L. L. B. 8*vo. Price* 6*s.* Chapman. 1795.

WE have already found occaſion to declare our opinion that a new verſion of the Scriptures is, in a general view, deſirable; and the opportunity which we had met with, of inſpecting a part of Mr. H.'s

H.'s work, induced us to announce it in a favourable manner, when closing our remarks on Archbishop Newcome's view of English Biblical Translations. It is true that the New Testament has been published, in our own language, much more frequently than the Old, especially since the middle of the present century. Dr. Doddridge's version, extracted from his Family Expositor; Mr. John Wesley's separated from his notes; and Mr. John Worsleys, printed 1770, in a volume similar to Mr. H.'s, were executed in a style adapted for usefulness, and appeared in commodious, and pleasing forms. Had any of these obtained, from serious Christians, the attention it deserved, the necessity of the present work would have been in some measure diminished. But, after a careful examination of Mr. H.'s performance, and a collation of several of its parts with almost every English version, ancient or modern, that has preceded it, we do not hesitate to give it, upon the whole, our decided preference.

In the author's preface, he observes that, "As the words of the Spirit contain one precise meaning, and to communicate his mind is the intention of Revelation, it must be our endeavour not to leave them equivocal, but to fix a clear and determinate idea to each, in exact conformity to the original, that the true sense may be understood, which can be but one." "That I have endeavoured (he proceeds) to obtain this knowledge, it is no presumption to affirm. During forty years and upwards, this blessed book of God hath been continually in my hands; never a day hath passed, in which it hath not been matter of my meditation; I may venture to say I have read it over more than an hundred times, and many of the passages much oftener. I have consulted the works of the most godly and ingenious of the dead, and often conversed with some of the ablest and most experienced ministers of Christ among the living. I have at two different times of my life translated and transcribed the whole of the New Testament, and considered every word, and phrase, and passage, with attention: Indeed the leading object of my whole life hath been to discover and communicate to mankind the truth as it is in Jesus; and every day have I bowed my knees to the Divine Interpreter, who giveth understanding to the simple, that he would lighten my darkness, and shine into my heart, to give the light of the knowledge of the glory of God, as it is manifested in the face of Jesus Christ."

If this extract raises the serious readers expectations, from Mr. H.'s version, we trust they will not be disappointed in a perusal, if it be made with a disposition in any degree resembling that of the pious and laborious author. But, surely, it should have a farther effect upon such as have, like him, professedly devoted themselves to the ministry of the Gospel. It affords a comment, that must be understood, and should be felt, upon Paul's exhortations, 1 Timothy, iv. 15. "Meditate upon these things, give thyself wholly to them (εν τουτοις ισθι), that thy profiting may appear to all."

Although the author's consciousness of the rectitude of his aim and the diligence of his application have led him to speak, in the paragraphs

graphs we have quoted, with a manly and Chriſtian confidence, he expreſſes himſelf in a very modeſt and candid manner, reſpecting the reſult of his efforts. He cordially invites amicable criticiſm, and welcomes real information, ſhould it even be accompanied with undue ſeverity. Had we room we would gladly furniſh our readers with extracts of a ſufficient length, to become the ground of their own immediate judgment, or ſupply them with references to his variations from the common tranſlation, numerous enough to anſwer the ſame purpoſe. But we muſt confine ourſelves, as uſual, to general character; and ſhall attempt impartially, however imperfectly, to point out what appear to us the chief merits or defects of the work. The latter, however, are obviouſly not the effect of a want of aſſiduity or information: And all that we mean to ſuggeſt relative to them, is a difference of opinion in ſome caſes, which we leave to be rejected or accepted as the author and his readers may upon reflection deem moſt proper.

The diſtinguiſhing caſt of this verſion is pointed out by the following words of the preface: "I have endeavoured to render every paſſage with the moſt literal exactneſs—to uſe the moſt forcible and clear expreſſions, corresponding with the original—not to omit a particle—preſerving the participles—and following, as much as the genius of our tongue will permit, the exact order of the Greek words, perſuaded that, thus placed, the ſenſe often receives clearneſs and energy." Of this we are equally perſuaded: But the difficulty of accommodating the idioms of two languages, ſo different from each other, muſt obviouſly be very great. We think that, on the whole, Mr. H. has rather exceeded than come ſhort of a proper adherence to the principles here laid down. The ſtyle of his tranſlation might, we apprehend, have been more familiar, and ſometimes more perſpicuous, had he deviated from them more frequently. A compariſon with the original has convinced us, that, beſides the objects abovementioned, Mr. H. has likewiſe aimed at variety of expreſſion. When the ſame Greek word recurs, he commonly ſubſtitutes for it different Engliſh terms, nearly ſynonimous. The authors of our common verſion ſeem, by their preface and their practice, to have been of the ſame opinion; in oppoſition, we believe, to the mode recommended for their adoption. The argument is ſtated by Archbiſhop Newcome, in his eighth rule for conducting an improved tranſlation. We ſhall only ſuggeſt, that *repetition* of the ſame words and phraſes is a ſtriking feature of the ſimplicity which characterizes ancient writings, whether oriental or claſſical; and the excellent tranſlation of Homer, by Mr. Cowper, affords a proof that it may be preſerved with advantage in our own language. The cordial deſire, which the author expreſſes for friendly correction, induces us alſo to intimate our wiſh, that, in future editions, he may define the beautiful metaphors of Scripture in ſome inſtances more diſtinctly. In 1. Tim. vi. 10. he has judiciouſly reſtored *one* figurative expreſſion, of the original, by ſubſtituting "wandered away" for "erred;" but he has ſuffered the Engliſh reader to remain under

under the miſtake, that the verb tranſlated "to covet," relates to the word "money," for which there is no ſeparate term in the original. Had ιλαργυρια been Engliſhed by a ſingle word, as "avarice," and the definite article been omitted, as it is in the Greek; ορεγομενος been tranſlated literally, by "graſping at," and περιαπειραν by "pierced around;" the continuation of the metaphor might have been as evident as it is correct and elegant; and the covetous profeſſor of faith in Chriſt, might have been ſtruck with his reſemblance to a traveller, who, for the ſake of ſome alluring but noxious fruits, the produce of a root that grows amidſt the ſhrubs at ſome diſtance from his path, wanders from this, and, graſping at the ſeducing object, finds himſelf tranfixed all over by the ſurrounding thorns, that afford ſo lively a picture of the numerous griefs to which avarice ſubjects its votaries. It ſeems ſtrange that the accuracy of Coverdale, and the Rhemiſts upon this remarkable metaphor, ſhould not have been imitated by ſucceeding tranſlators. Similar obſervations might be made upon 1 Cor. ix. 26, 27. A paſſage, which, through mere inattention to the continuation of the metaphor, has been not only groſsly miſtaken by moſt, but abuſed by many, to their preſent miſery, and we fear to their everlaſting diſappointment. Dr. Doddrige's verſion comes nearer to the original in this place, than any other we have met with.

With very few other exceptions we have the pleaſure to give Mr. H.'s work our warm approbation, and we heartily wiſh it a far more extenſive ſphere of uſefulneſs, than what appears to have fallen to the ſhare of his predeceſſors in the undertaking. It is our firm perſuaſion, that an attentive peruſal of this tranſlation, and a compariſon, wherever it appears to be neceſſary, with that in common uſe, may be of more ſervice in aſſiſting ſerious Chriſtians to obtain a conſiſtent idea of the meaning of the New Teſtament, than one half of the numerous and voluminous commentaries which have been written upon it.* The form of this publication is adapted, perhaps, better than any other, to general uſe. The print is large enough for almoſt any ſight, which is a matter of ſome importance in a work of this nature. Room is ſaved by the introduction of double columns on the page. The ſeparations between the *verſes* unhappily adopted by our Genevan tranſlators, and copied by others, are exchanged for paragraphs determined by the meaning and connection of the text; and, although real advantage would have accrued, in this view, by removing the breaks between the common *chapters* alſo, the retention of theſe will be found, by common readers, a great help in referring to particular paſſages. Such as are capable of giving a more critical attention, would, we apprehend, be eſſentially obliged to the author for the early publication of an edition, in which the

* In correſpondence with this opinion, ſee an excellent ſentence from Biſhop Coverdale's preface to his tranſlation, quoted by the Rev. Clement Cruttwell, in the preface to his invaluable edition of the Bible, (with the various renderings, and Biſhop Wilſon's notes,) publiſhed for the benefit of a charitable inſtitution.

diſtinctions of chapters and verſes ſhould be wholly ſuppreſſed; the inſpired writings arranged according to the beſt aſcertainment of their dates; the corrections of the original text, adopted by Grieſbach, inſerted, where they ſeem well grounded; and the whole printed in a ſingle column, and perhaps, in a ſize more generally portable.

We cannot conclude without expreſſing our own acknowledgments for the tranſlator's diſintereſted and indefatigable exertions on this ſubject, and our opinion of the taſte as well as information diſcovered by him. His variations from the common verſions are more numerous than in moſt others. Where he has adopted the amendments of predeceſſors, the ſelection uſually proves his diſcernment. But we have been often ſtruck with the propriety of a correction, which appears to be entirely new. The ſimilarity of his improvements, in frequent inſtances, with thoſe adopted by Dr. Macknight, in his learned and laborious work on the Epiſtles, juſt publiſhed, appears to us highly creditable to both theſe gentlemen, and is an evidence, not only of their ſtudious reſearch, but (as there is probably no ſmall difference between their doctrinal ſentiments,) of the impartiality with which it has been conducted.

Dogmatiſm expoſed, and Sophiſtry detected; or a Confutation of "Paine's Age of Reaſon." To which is prefixed, a brief Account of the Replies already publiſhed. By Daniel M'Neille, A. M. London; Printed for T. Chapman, 1794. 1*s.* 6*d.*

Mr. M'Neille hath introduced his pamphlet to the notice of the public with a ſhort dedication of the work, to the Fellows, Scholars, and Students of Trinity College, Dublin; in which he pays them a handſome compliment, "by aſcribing all the merit of thoſe exertions by which he hath been able, under Providence, to combat the errors of Deiſts and Sectaries with any ſucceſs, to the excellent ſyſtem of education eſtabliſhed in the Univerſity of Dublin." This addreſs is followed with a preface, in which he points out, according to his apprehenſion, the incompetence of the former replies made to Mr. Paine's Book of the Age of Reaſon, and the motives which led him to the attack. Whether he has ſucceeded or not in the attempt, his pamphlet is certainly entitled to ſome attention, from the very modeſt manner in which he ſpeaks of his performance: "How far (ſays he) I have ſucceeded, it is not for me to affirm: But if I have failed, the blame is not to be imputed to the ſubject, but to the writer."

We have to regret, that the manner in which Mr. M'Neile arranges his ſubject, prevents his readers from having that clearneſs of apprehenſion which becomes neceſſary to the diſcovery of the merits of his work. But, indeed, he aſſigns a reaſon for it, which we confeſs is but too well founded,—"that there is ſo little method obſerved by Mr. Paine, and ſo looſe and deſultory are his arguments, or rather his aſſertions, that it is not eaſy to reduce them to any order."

As

As a ſpecimen of M. M'Neille's ſtyle and manner of reaſoning, we ſubjoin the concluſion of his preface, which will at leaſt ſerve to ſhow the ſincerity of his labours. "I cannot conclude (ſays he) this preface, without intreating all who profeſs to believe in Chriſt to be diligent in ſearching the Scriptures, for they contain *the words of eternal life*. Life and immortality have been brought to light by the Goſpel. Let us walk honeſtly in the light. Chriſt has foretold, that before his ſecond coming, there will be a great falling away. This prophecy we ſee now fulfilled: Deiſm, Arianiſm, and Socinianiſm, have made a fearful progreſs, and there is reaſon to apprehend they may extend farther. Woe to the inhabitants of the earth and of the ſea, for the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time, Rev. xii. 12.

"Another ſign of the times is the appearance of "falſe Prophets and falſe Spirits." But Chriſt ſays, "Immediately after the tribulation of thoſe days, will be the appearance of the Son of Man coming in the clouds of Heaven with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather his elect from the four winds, from the one end of heaven to the other. Matt. xxiv. 24. to the end."

"In that day, when we ſhall appear before the judgment ſeat of Chriſt, may all who call on his name, be preſented without ſpot or wrinkle, in the white robes of righteouſneſs, waſhed in the blood of the Lamb, ſlain for the ſins of the whole world before the foundation thereof: He which teſtifieth theſe things ſaith, Surely I come quickly. Amen. Even ſo come, Lord Jeſus!"

An Eſſay on the Uſe and Abuſe of Reaſon in Matters of Religion. Tranſlated from the Latin of Hermana Witſius, D. D. By John Carter. *8vo.* 31 *Pages.* Norwich, printed by Crouſe, &c. 1795.

The right exerciſe of our reaſon in religious concerns is of the utmoſt importance. Through the neglect of it, much that might be underſtood and enjoyed, concerning the Lord's will and ways, is loſt even by ſincere believers; and by extending it beyond a proper ſphere, many have made ſhipwreck of their own faith, and have become very injurious to the faith of others. The great *Witſius* left, among the ſhort exercitations which compoſe his *Miſcellanea Sacra*, one which Mr. C. profeſſes to have tranſlated for his own amuſement. He intimates, that the publication of it is chiefly deſigned for the uſe of his friends. Whether on their account, however, or that of others, into whoſe hands it may fall, we could wiſh that he had previouſly given it a careful reviſion. The tranſlation is very cloſe, and uſually faithful, but in ſeveral parts obſcure, and in ſome, we think, miſtaken. In ſections 17, and 18, Mr. C. repreſents *Socinus* and *Smalcius* as confeſſing that the incarnation and atonement of Chriſt are frequently written in the Scrip-

tures; whereas Witſius's quotations from thoſe Heretics only aſſert, that if it were ſo, they would not receive the expreſſions in their literal import. The univerſity ſpoken of by the author in ſection 25, was that of *Leyden* not *Lyons*, as the tranſlator has called it, miſtaking *Lugdunum Celtarum* for *Lugdunum Batavorum*. Cocceius is alſo repreſented, in the tranſlation, as having written on the *fifth* verſe of Pſalm 131, which has but three verſes: Witſius referred to the 5th ſection of Cocceius's Commentary on the Pſalm, In the quotation of a line from Heſiod, εν is ſubſtituted for δε. The periods are uſually much too long, by throwing ſeveral of the original into one of the tranſlation.

We take the liberty of making theſe remarks, becauſe we think it an injury to an author, if, through mere negligence, he is preſented to perſons who are ſtrangers in an unbecoming dreſs. We doubt not Mr. C.'s ability to have done more juſtice to the excellent piece of argument which has paſſed through his hands, and is publiſhed very much in ſeaſon. His language, though deſtitute of the luminous ſtyle of an original, is moſtly correct, and not inelegant: and, in its preſent form, we do not heſitate to recommend the publication to our readers. If another edition is called for, we hope Mr. C. will make it more compleat. The concluding paragraph affords the reſult of the author's inveſtigation: "Hence it appears, that the uſes of human reaſon are many, and very excellent, in knowing, diſtinguiſhing, proving, and defending the myſteries of revelation, with truth and force of argument; not only as it ſignifies *a faculty of the mind*, but alſo as it notes certain *known principles and axioms:* Yet it ought not to be conſidered as a perfect ſtandard by which all the myſteries of religion muſt be meaſured before they are received by faith."

Huſbandry moralized, or pleaſant Sunday Reading for a Farmer's Kitchen. On the religious Advantages of the Inhabitants of Great Britain: ½d each. The Beggarly Boy, a Parable. Daniel in the Den of Lions: 1d. each. Hints to all Ranks of People, on the Occaſion of the preſent Scarcity; or the Story of our Saviour's miraculouſly feeding 5000 Perſons with five Barley Loaves, and two ſmall Fiſhes. Price 1½d. Sold by J. Marſhall, London; S. Hazard, Bath; Printers to the Cheap Repoſitory for Moral and Religious Tracts.

Theſe very cheap and profitable tracts are the fruits of an inſtitution extremely laudable in its principle, and highly promiſing in its progreſs. Its deſign may be beſt underſtood from an account circulated by its patrons, to which we ſhall be glad to call the attention of ſuch as are hitherto unacquainted with it:

"The immediate object of this inſtitution is the circulation of religious and uſeful knowledge, as an antidote to the poiſon continually flowing through the channel of thoſe licentious publications which are vended about our cities, towns, and villages, chiefly by the means of hawkers, of whom above 20,000 are ſuppoſed to be employed, more or leſs, in this pernicious traffic.

"When

"When it is conſidered what vaſt multitudes there are whoſe reading is, in a great meaſure, confined to theſe corrupt performances, which conſiſt principally of immoral ſongs and penny papers, and what invention and pains are uſed to tempt people to the peruſal of them, by hanging them on walls, exhibiting them at windows, as well as offering them to paſſengers in the ſtreets, and at the doors of houſes, it muſt be obvious, that it is become a point of no ſmall conſequence to correct ſo great an evil, which is not likely to be done effectually without condeſcending to ſupply tracts equally cheap, and adapted in like manner to the capacity of the common people. And ſince the poiſon which is to be counteracted is but too palatable, it is the more material to endeavour that the antidote ſhall be made pleaſant alſo. A variety of harmleſs allurements will be uſed, in order to invite a peruſal: The tracts will, in general, be ſhort; and they will be diſtinguiſhed, as far as may be found practicable, by a neat and agreeable appearance. When it is recollected what numbers have been lately taught to read by means of Sunday Schools, an additional motive is furniſhed for endeavouring to ſupply the lower part of the community with ſome profitable reading. Being well aware that ſermons, catechiſms, and other grave and religious tracts may be had from ſome exiſting ſocieties, it is not intended to furniſh in general from this inſtitution the ſame kind of didactic pieces. Inſtructive and entertaining ſtories, lives, deaths, remarkable diſpenſations of Providence, and moral ballads, will form a conſiderable part of the intended publications; and whatever is enthuſiaſtic, ſuperſtitious, or abſurd, will be carefully avoided. It may be proper to add, that the cauſe of no religious party is intended to be ſerved; and that the endeavour will be to promote general Chriſtianity on practical principles."

It is obvious, that to accompliſh the end propoſed, the bulk of ſuch publications muſt not treat directly of religion. It has been, however, very properly determined, to ſet apart one out of three tracts, publiſhed monthly, for ſubjects entirely religious; and they are called "Sunday Readings," to point out the uſe for which they are peculiarly adapted. We have given the titles of thoſe already printed, and add our teſtimony to the propriety and utility of the manner in which the ſubjects are treated. The doctrinal principles are thoſe of the genuine Goſpel of Chriſt. The moſt ſimple mode of illuſtration is generally the beſt, and, here, the only one to be kept in view. The tracts before us are by no means cenſurable in this reſpect; but would, perhaps, admit of improvement from a cloſer imitation of the different excellencies of Mrs. Barbauld and Mrs. Trimmer. A few expreſſions that we have met with in theſe, and in ſome of the moral pieces, induce us ſtrongly to recommend to the benevolent and pious writers to guard, in the moſt careful manner, againſt the intruſion of political opinions. In the ferment of the public mind, of the continuance of which there are ſtill too many proofs, this would be found the bane of every plan that requires aſſociated ſupport or extenſive acceptance. It is true, indeed,

indeed, that the ſtricteſt neutrality, and the profoundeſt ſilence, will not exonerate from the cenſure of bigots. We have found it ſo on either hand; and nothing has afforded us more ſatisfactory evidence of our own conſiſtency with the maxim we at firſt adopted, and are now recommending to others, than the contradictory nature of the clamours that have induſtriouſly been excited againſt us. Whilſt, therefore, we are favoured with the ſucceſs which we deſire for the praiſe of Chriſt, and the benefit of fellow creatures, and which we humbly aſcribe to the bleſſing of God upon our endeavours, we venture to adviſe a ſimilar conduct in others, who have likewiſe a ſingle aim at the moſt important intereſts of mankind.

Sermons on various Subjects, by John Bidlake, B. A. Chapman, 1795. *P.* 319. 8*vo*. *Price* 5*s*.

We are firmly perſuaded, that the duties of morality ought to be often inculcated from the pulpit and the preſs. If, however, they are not enforced on the pure principles of the Goſpel, we believe that in general they will be but little regarded. Unleſs the *grace* of God be repreſented as the ſource of all genuine obedience, the philoſopher and the divine will amuſe us with eſſays and ſermons in vain. No arguments produce ſuch conviction, nor have any motives ſuch influence, as thoſe which are derived from the croſs of our Lord Jeſus Chriſt. Moral truths viewed through any other medium than that of the Goſpel, may excite a kind of cheerleſs admiration, like that produced by the contemplation of the glittering luminaries of night; but, as they communicate no vital heat, we may be frozen to death while we are gazing.

Had the author of the volume before us poſſeſſed ſentiments of this nature, his ſermons would probably have appeared to much greater advantage. Though we are pleaſed with many excellent ſentiments they contain, and the neatneſs of the ſtyle in which they are written, we can neither conſider them as evangelical, nor recommend them as calculated to ſerve the cauſe of real virtue and religion.

Evangelical Providences; or the Deſtruction of Antichriſt, demonſtrated to be the Tendency and Deſign of Divine Providence in modern Changes and Revolutions; and the Duty of a profeſſing People in the preſent Criſis. Illuſtrated with hiſtoric and prophetic Proofs. By the Rev. Richard Leggett. Chapman, 1794. *Price* 1*s*. *P.* 67. 12*mo*.

Mr. L. endeavours to prove in this pamphlet, that the important events which are now occuring, are deſigned to introduce the complete overthrow of Popery. In illuſtration of this, he mentions the conduct of Providence, as it related to the church in paſt ages, which he confirms by many prophecies, which ſeem to favour his views: Hence he ſtimulates profeſſing Chriſtians to united ſupplications for the ſpeedy approach of a period ſo glorious. Though the author does not enter very deeply into the ſubject, his obſervations are adapted to animate the hopes and the prayers of thoſe who long for the deſtruction of Papal ſuperſtition and tyranny.

POETRY.

POETRY.

THE REFUGE.

LORD! Thou doſt all my wants ſupply,
Still I am needy grown;
Neceſſities ſtill multiply,
And keep me near thy throne!
Where, O my Saviour, can I go,
To find a friend like thee,
Whoſe benefits unbounded flow,
And flow divinely free?

I have a warrant from my Lord,
To aſk and to obtain;
I have the promiſe of his word,
And cannot aſk in vain:
But were it at ſome great man's door,
Where I had *often* been,
I ſhou'd not dare to aſk for more,
Though want was 'ere ſo keen.

Not ſo with Thee, my gracious Lord!
I cannot weary Thee!
Thou never wilt my ſuit diſcard,
For importunity!
Such needy beggars Thou doſt love,
Who truſt not human aid;
They ſhall thy loving-kindneſs prove,
And Thou wilt not upbraid!

Treaſures the world can nee'r beſtow,
Diſpenſ'd by Thee alone,
From thine exhauſtleſs ſtorehouſe flow,
From treaſures all thy own.
Such faith as was in Abr'ham found,
Give me, O Lord, I pray;
In wiſdom let my ſoul abound,
To tread the narrow way!

With ſteady hope to run my race,
Nor faint when I am try'd;
Each day I live to grow in grace,
Taught by my heav'nly guide,
Through ſelf-denying force, to part
With the beſetting ſin;
Thy ſpirit, Lord, to cleanſe my heart,
And keep it pure within.

Theſe, and a thouſand wants are mine,
And *daily* mine they are;
But ev'ry gift thy pow'r divine
Will grant to fervent pray'r.
And, Lord! if Thou theſe gifts beſtow
On a poor worm like me,
How ought my thankful heart to glow
With gratitude to Thee.

CECILIA.

PLEASURES OF RELIGION AND THE COUNTRY.

HOW pleaſant and happy our lot!
How free from each heart-rending care!
Our humble and peaceable cot
Is far from all hurry and fear.
No foes to our quiet without,
Aſſail with their horrible din;
And joy and contentment, no doubt,
Make every thing pleaſant within.

The lark, the ſweet herald of morn,
Awakens, and bids us ariſe,
To taſte all the ſweets of the dawn,
While ſinging, ſhe mounts to the ſkies:
With her, too, we join our glad ſong
To heav'n, for ſafety and reſt;
For ſure to our keeper belong
All praiſes that can be expreſt.

Thus early, with appetites good,
We need no incentives to eat,
But gratefully reliſh the food,
Prepar'd in our happy retreat.
No gift from our heavenly Friend,
Unthankfully would we receive;
Theſe bountiful bleſſings all tend
To comfort and make us believe!

We know that the Lord does provide
His ſervants a plentiful feaſt;
And this we are certain, beſide,
Unworthy we are of the leaſt:
But mercies unmerited ſhine
In all his kind actions to man,
And above ev'ry bleſſing divine,
REDEMPTION! that wonderful plan!

'Tis

'Tis *this* fills each mind with delight,
And foothes all our ſorrow and care.
'Tis our theme from the dawning of light,
'Till the ſhadows of ev'ning appear;
And when, in the regions above,
Our ſouls full enjoyment ſhall have,
We ſhall ſtill ſing the wonderous love
That ranſom'd our ſouls from the grave.
Haddenham. W. B.

ON THE INTENDED MISSION.

"*O ſend out thy light and thy truth.*
PSALM xliii. 3.

BRIGHT as the Sun's meridian blaze,
Vaſt as the bleſſings he conveys,
Wide as his reign from Pole to Pole,
And *permanent* as his controul:

So, Jeſus, let thy kingdom come!
Then ſin and Hell's terrific gloom
Shall, at its brightneſs, flee away,
The dawn of an eternal day.

Then ſhall the Heathen, fill'd with awe,
Learn the bleſt knowledge of thy law;
And Antichriſt, on every ſhore,
Fall from his thrones, to riſe no more.

Then ſhall thy lofty praiſe reſound
On Afric's ſhores, through India's ground;
And iſlands of the Southern ſea
Shall ſtretch their eager arms to Thee.

Then ſhall the Jew and Gentile meet
In pure devotion at thy feet;
And earth ſhall yield Thee, as thy due,
Her fulneſs, and her glory too.

O! that from *Britain* now might ſhine
This heavenly light, this truth divine!
Till the whole univerſe ſhall be
But one great temple, Lord, for Thee!
JUNIOR.

THE RAVEN.

MY thoughts upon the raven's towr'ing wings
Shall trace the azure regions of the ſky;
To learn from whence the ſable parent brings.
Her hungry brood a regular ſupply.
She neither ſows nor reaps, nor has ſhe where
To lay up ſuſtenance for future uſe;
Yet, without barn or ſtorehouſe, thought or care,
Her loaded beak does conſtant food produce.
'Tis God who hears the callow neſtlings cry,
And infant lions roaring in the wood:
To him each creature looks with longing eye,
His bounteous hand gives all their proper food.
How much ſuperior, then, am I in worth,
To fowls of gaudy plume or pleaſant ſong;
For whom the great Creator form'd this earth;
To whom the various animals belong.
Sure, if a uſeleſs ſolitary bird
Croaks not in vain, but conſtantly is fed;
Believe, my ſoul, that thou art always heard,
When thou doſt humbly pray for daily bread.
Then let me to my heav'nly Father look,
As did the Tiſhbite; and the raven's wing
Which fed Elijah by the chryſtal brook,
Leaving her young, ſhall my proviſion bring.

THE DAWN OF MERCY.

ISA. xii. 1, 2.

WHEN firſt ſweet Mercy's gentle beam
Shone in upon my mind,
How alter'd did all nature ſeem,
What raptures did I find.

The low'ring gloom which veil'd the ſkies,
Then vaniſhed from my ſight,
And all that met my raviſh'd eyes
Was beautiful and bright.

I praiſe thee, Lord, and I adore
Thy grace divinely free;
Thou wilt be wrath with me no more,
But bleſs and ſolace me.

My ſins thy vengeance did provoke;
I well deſerv'd to bleed;
But thy own Son ſuſtain'd the ſtroke,
And thus my ſoul is freed.

Salvation's come to me at length,
I'll truſt, and will not fear:
The Lord Jehovah is my ſtrength
My Saviour ever near.

Great were my fears, and more my guilt,
And hell my rightful doom;
But Jeſus his own blood has ſpilt
In the vile ſinner's room.

Juſtice can *aſk* no higher price,
No more cou'd mercy *give*;
Sinners could *need* no more than this,
Nor creatures more *receive*.

Satan can have no ſtronger foe,
Nor I a firmer friend;
My praiſe ſhall, like his mercy, flow,
And never know an end.
Aug. 1786. R.



REV. JOHN CONDER, D.D.

Published by T. Chapman, 13, Pall Mall Street, Oct. 1796.

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BIOGRAPHY.

MEMOIR of the late Rev. JOHN CONDER, D. D.

THIS Gentleman deſcended from anceſtors, who were not remarkable for ſhining abilities or extraordinary atchievements; they made no figure in church or ſtate, nor is the name of one of them to be found in the annals of hiſtory: But what is abundantly more excellent and honourable, they were diſtinguiſhed by the grace of God, enabled conſiſtently to preſerve their Chriſtian character, were uſeful in their day and ſtation, and when removed hence, were had in laſting and affectionate remembrance, by their ſurviving friends and neighbours.

Of theſe, the firſt of whom any account is preſerved, was Richard Conder, who was a dairy farmer, at Croydon-*cum*-Clapton, in Cambridgeſhire, who had one ſon alſo named Richard Conder, who ſucceeded him in the farm. This *Richard* had three ſons, Jacob, Jabez and Joſhua, and a daughter Rhoda. Jabez had only one child, a ſon, John, the ſubject of this memoir.

Concerning Richard Conder, ſenior, the following intereſting anecdote is preſerved, which was related to Dr. Conder in the early part of life, by an old gentleman who remembered, when a boy, to have heard it from Mr. R. Conder himſelf:— "I uſed (ſays he) when young, to accompany my father to Royſton market, which Mr. Conder alſo frequented. The cuſtom of the good men in thoſe days was, when they had done their marketing, to meet together, and ſpend their penny together in a private room, where, without interruption, they might talk freely about the things of God; how they had heard on the ſabbath-day, and how they had gone on the week paſt, &c. I was admitted to ſit in a corner of the room.

One day when I was there, the converſation turned upon this queſtion, *By what means God firſt viſited their ſouls, and began a work of grace on them.* It was your great grandfather's turn to ſpeak, and his account ſtruck me ſo, I never forgot it. He told the company as follows: "When I was a young man, I was greatly addicted to foot-ball playing; and, as the cuſtom was in our pariſh and many others, the young men, as ſoon as church was over, took a foot-ball and went to play. Our miniſter often remonſtrated againſt our breaking the ſabbath, which however had little effect, only my conſcience checked me at times, and I would ſometimes ſteal away and hide myſelf from my companions. But being dextrous at the game, they would find me out, and get me again among them. This would bring on me more guilt and horror of conſcience. Thus I went on ſinning and repenting a long time, but had no reſolution to break off from the practice; till one ſabbath morning our good miniſter acquainted his hearers, that he was very ſorry to tell them, that by order of the King (James I.) and Council, he muſt read them the following paper, or turn out of his living. This was *The Book of Sports*, forbidding the miniſter or church-wardens, or any others, to moleſt or diſcourage the youth in their manly ſports and recreations, on the Lord's day, &c. While our miniſter was reading it, I was ſeized with a chill and horror not to be deſcribed. Now, thought I, iniquity is eſtabliſhed by a law, and ſinners are hardened in their ſinful ways! What ſore judgments are to be expected upon ſo wicked and guilty a nation! What muſt I do? whither ſhall I fly? How ſhall I eſcape the wrath to come? And God ſet in ſo with it, that I thought it was high time to be in earneſt about ſalvation: And from that time I never had the leaſt inclination to take a foot-ball in hand, or to join my vain companions any more. So that I date my converſion from that time; and adore the grace of God, in making that to be an ordinance for my ſalvation, which the devil and wicked governors laid as a trap for my deſtruction."

"This" ſaid the good man, "I heard him tell; and, I hope, with ſome ſerious benefit to my own ſoul."

Richard, his ſon, Dr. Conder's grandfather, lived and died in the ſame farm, and partook of the ſame ſpirit with his father: Inſomuch, that on the reſtoration of Charles II. and the ejection of the nonconforming miniſters, he joined himſelf to a congregational church, gathered by Mr. Francis Holcroft and Joſeph Oddy, in Cambridgeſhire.

Theſe two good men preached, as they had opportunity in private houſes—in woods, and fields, in the night, when they could not by day; for which practice Mr. Holcroft was impriſoned twelve, and Mr. Oddy ſix years, in Cambridge caſtle. But the keeper of the jail favoured them, and often let them out on Saturday evening, after it was dark, and they returned on Monday morning, before day-light. In this practice they were never detected. (See *Palmer's Memorial of ejected Miniſters.*) The grandſon of the jail-keeper, whoſe name was *Prophet*, was in the ſame office, and attended on Dr. Conder's miniſtry, when he lived at Cambridge.

After the Revolution, liberty of conſcience being allowed, Mr. Holcroft's church ſeparated into ſmall communities, and choſe paſtors from among themſelves. Mr. Richard Conder, was one of this number, who preached and adminiſtered in his own hall, gratis, to a little congregation, till removed by death, at the age of 69, 1718.

Near his houſe was a fine ſpring, and a pleaſant grove. Here, in the ſummer time, his flocks ſat down in companies, ate their morſels, which they brought in their pockets, drank of the fountain, and converſed of the things they had heard. The meeting continued ſome years after, under a *Mr. Dixey*, till about 1725, when *Mr. Jabez Conder*, ſecond ſon of Richard, who was ſettled in a farm, at Wimple, and a member of the church, fitted up a meeting-houſe at Croydon, where he preached, and became their paſtor. Under his miniſtry, this little intereſt conſiderably increaſed. But alas! in a few months after his ordination, he was taken off by death. Two or three miniſters were invited by the people, who having never been uſed to contribute any thing for the ſupport of the Goſpel, could not maintain their miniſter; till at length Mr. Matthew Dutton, aBaptiſt miniſter, coming among them, made ſome converts to his opinion: In conſequence of which, the church divided; the part, who embraced his ſentiments, eſtabliſhed a Baptiſt intereſt at Great Granſden; and the remaining part of the church at Croydon was ſcattered, and the church diſſolved.

Mr. Jabez Conder married Elizabeth, the eldeſt daughter of William Linkern, a farmer, at Everton, Bedfordſhire, by whom he had one ſon, John, born June 3d, 1714. He was baptized by his grandfather, who with tears kiſſed him, and ſaid, "Who knows what ſad days theſe little eyes are likely to ſee,"—things wearing at that time a threatening aſpect, relative to diſſenters. But in two months after, the clouds broke with Queen Anne's death, and fair days ſucceeded.

"So

" So that (as Dr. C. remarked, upon mentioning the above circumſtance) theſe eyes have, for more than ſixty years, ſeen nothing but goodneſs and mercy follow me and the churches of Chriſt, even to this day."

The death of Mr. Jabez Conder, was occaſioned by an awful providence. On the 28th of October 1727, he and Mrs. Conder rode over to Potton, to viſit their mother, Mrs. Linkern, and their ſon John, who boarded with her, and went to ſchool to a Mr. Hicks, a clergyman in that place. Leaving Mrs. Conder there, Mr. Conder went forward to Biggleſwade, where his brother in law, Mr. Linkern, junior, reſided. With him he dined. In the afternoon, as he was returning to Potton, on a gallop, a cow, which it ſeems had only one eye, hearing the noiſe of the horſe, ſtarted ſuddenly acroſs his path: The horſe ran againſt her, fell over her, and threw Mr. C. off with ſuch violence, as occaſioned a large contuſion over his eye, and gave ſuch a ſhock to his whole frame, as broke a blood veſſel within him. A neighbour that was with him recovered his horſe, and ſetting him upon it, conducted him, in this wretched condition, to Mrs. Linkern's, perfectly ſenſible, but ſo weak that he expired within a quarter of an hour.

Doctor Conder, who was from home when he arrived, returned juſt time enough to ſee him breathe his laſt. Then (as he has often obſerved) he firſt knew, that leſſer ſorrows produce tears, but greater ones ſtun and ſtupify. This event, which happened when he was between 13 and 14 years old, made a very deep impreſſion on his mind; and was indeed a ſtriking inſtance of the truth of this obſervation, that *we know not what a day may bring forth.*

Mr. Conder died inteſtate; his widow was diſconſolate, being left in a very encumbred ſituation. For Mr. Conder, being an active intelligent man, and taking delight in aſſiſting the widow and fatherleſs, had engaged as executor to ſeveral of his neighbours, and as guardian for their children. And Mrs. Conder, being of a tender delicate conſtitution, found herſelf incapable of attending to theſe things properly, in conjunction with the buſineſs of her own farm. But after a while, a relation of Mr. Conder's came, and managed affairs for her, and helped her through her difficulties. In about four years after, ſhe married again, to Mr. George Hawkes, eldeſt ſon of Mr. Stephen Hawkes, a reſpectable farmer near Claverring, Eſſex.

When ſhe was about forty, ſhe was ſeized with a painful knot in her breaſt, which proved the ſtone cancer. Lord Oxford and the Duke of Portland, calling one morning at the door,

door, and hearing her complaint, kindly invited her up to town, to try the famous Dr. Ward's ſkill, who was then in high repute. She went and ſtaid near a twelvemonth under his care, taking his pill and drop, which ſo haſtened the diſorder, that her breaſt was reduced to a deplorable condition indeed. The celebrated Mrs. Stevens, (who afterwards obtained 6000l. by a vote of Parliament, for divulging her medicine for diſſolving the ſtone,) dreſſed her breaſt a long time. This old lady took great notice of Mrs. Conder's ſon, who uſed often to viſit his mother, as he was then living at Clerkenwell, under the tuition of Mr. Parſons. Mrs. Stevens courted him much to go to St. Omers for education, which ſhe promiſed him ſhould be all gratis, and with a full ſupply for the pocket, &c. by which it appears what religion ſhe was of, and how diligent the Papiſts are to gain proſelytes. But he was helped to make Moſes's choice, chuſing rather to ſuffer affliction with the people of God, then enjoy the pleaſures of ſin for a ſeaſon. Poor Mrs. Conder, after eleven or twelve months thus ſpent, returned home; and died about a week after, aged 41.

But to return to our more immediate ſubject. From his birth, it ſeems, his father conceived a ſtrong deſire and withal a ſtrong impreſſion on his mind, that he ſhould be a miniſter, and therefore determined, as he grew up, to give him al the learning he could, knowing the want of it himſelf. With this view, he placed him with Mr. Hicks, of Potton, as before mentioned, to learn Latin under him; he made but little progreſs, having unfortunately contracted an acquaintance with ſeveral young perſons of a wild turn, who enticed him into the habits of idle goſſiping, card-playing, and other vanities, which prevented his mind from being properly fixed on the acquirement of learning. But the death of his father occaſioned his removal to Hitchin, to an excellent grammar ſchool, called the *Biggin*, under the care of that able inſtructor, Mr. John Newman.

Thus was he taken from theſe dangerous connexions; and though the event of his father's death was ſo very ſorrowful and diſtreſſing to the family, he was led in riper years, to ſee that it was to him the greateſt mercy.

At Hitchin, he firſt boarded with a Mr. Francis Robinſon, a draper; with whom he lived more than a year, very pleaſantly, for Mr. Robinſon was a cheerful, facetious man, and became much attached to him, but he was taken off by the malignant ſmall-pox, and a fortnight after, young Conder was ſeized with the ſame diſorder. However, the Lord dealt mercifully

with him. He ſoon recovered, and removed into Mr. Newman's family. At firſt, he did not reliſh ſtrict confinement, and cloſe application to books. His head ran much after going home, and being a farmer; which his mother was much againſt, urging that it was his father's purpoſe, he ſhould be a ſcholar, and ſhe was reſolved to fulfil his will. However, Mr. Newman perſuaded her to take him home for the harveſt, and adviſed her to work him hard, and he would then be glad to come to ſchool again when it was over. But he was loth to return; though after a while he was brought to conſent, upon her promiſing that if he continued ſo averſe to it, he ſhould come home again, and be the farmer.

On his return, Mr. Newman behaved with much tenderneſs, and then he applied with cheerfulneſs, and never wanted to leave his ſtudies more. He continued in this ſituation, between three and four years, during which he made conſiderable proficiency. In the mean time, his mother was married to Mr. George Hawkes, as before mentioned; ſoon after which, in 1732, the Rev. Richard Pain, paſtor of the church in Petticoat-lane, London, being on a viſit to Mr. Stephen Hawkes, father of the above Mr. George Hawkes; and mentioning a ſociety newly eſtabliſhed, called *the King's Head Society*, for educating ſerious young men for the miniſtry; Mr. Hawkes recommended him as a candidate.

Upon this he was ſent for to Royſton, that Mr. Pain might have an opportunity of converſing with him. But Mr. Pain, being in great haſte to return to town, and unable to wait his arrival, directed him to write an account of his experience, and ſend it by poſt to London. He returned home that evening, full of diſappointment and concern, never having entertained the thought, that he had experienced the grace of God in truth. But as the letter muſt be written, he was put upon very cloſe thought and examination. What indeed he had to ſay was, in integrity of heart; and this was ſo little, that he perſuaded himſelf, that upon Mr. Pain's receiving his letter, the old gentleman would quite deſiſt, judging he was not fit to be countenanced by the ſociety.

He had, however, to write, that he made conſcience of ſecret prayer, and hearing the word; that ſometime before, the Rev. Robert Wright had preached at Hitchin, from Luke xiii. 5. "I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh," which came home to his heart with a convincing power; and that when he came over to Royſton, Mr. Pain preached from the ſame words, which he judged to be a particular voice of God to him, as the meſſage was thus repeated.

repeated. Some texts of Scripture, which gave him relief under his convictions, were added, as Iſa i. 18. "Come now, and let us reaſon together, ſaith the Lord: Though your ſins be as ſcarlet, they ſhall be as white as ſnow; though they be red like crimſon, they ſhall be as wool." John vi. 37, "All that the Father hath given me, ſhall come to me; and him that cometh to me, I will in nowiſe caſt out." So the letter was ſent, and by return of poſt, an order came, requiring him to come, and be converſed with by a committee.

He went with much fear and trembling, and was examined by the Rev. John Sladen, Mr. Jonathan Rowlet, treaſurer, and Mr. Hartgrave. They reported favourably—He was admitted, and ordered to repair, as ſoon as convenient, to the Rev. Samuel Parſons's care in Clerkenwell. Sometime after, he was received as a member of Mr. Pain's church. But after two or three ſacrament days, Mr. Pain, unhandſomely left his church, and retired into the country and died. This event was matter of great diſcouragement to his mind, as he ſuppoſed, that the Lord hereby rebuked him, for his precipitation.

After the failure of Mr. Pain, he removed to Mr. Hill's church, which met near the Three Cranes, and was admitted a member, May 29th 1737, being then a ſtudent under Mr. Parſons, at whoſe houſe he boarded, at Clerkenwell. Upon his death, he was a ſhort time under Dr. Ridgley, and afterwards attended the lectures of Mr. John Eames, in Moorfields, who was formerly the continuator of the Abridgment of the Philoſophical Tranſactions, begun by Jones and Lowthorp, and was a man of great knowledge, and a very able tutor. Under him were bred many young men, who afterwards became eminently diſtinguiſhed, for learning and abilities. Among them were the late Mr. Perry, of Cirenceſter, the late Dr. Furneaux, Dr. Gibbons, and Dr. Price.

He boarded at that time at a houſe in Jewin Street, with Mr. James Webb, who was likewiſe attending upon the lectures of Mr. Eames, with whom he contracted a moſt intimate friendſhip, which continued as long as he lived. They likewiſe promiſed, that the ſurvivor of them ſhould preach the other's funeral ſermon, which promiſe Mr. Webb performed.

He began his miniſtry in 1738, and preached his firſt ſermon in Mr. Hill's meeting-houſe, from Rom. i. 16. "For I am not aſhamed of the Goſpel of Chriſt; for it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek." Soon after being invited occa-

finally, to preach at Cambridge, he received a call from the people there, to be their paſtor, which he accepted, and was ordained September 27th, 1739.

Here he continued about ſixteen years, with acceptance and uſefulneſs. In particular one elderly woman, who had unprofitably attended on the preaching of Mr. Huſſey, was, by his means awakened, and afterwards expreſſed her admiration, that ſhe, who ſo long remained unmoved under the diſcourſes of ſuch an experienced and able old man, ſhould be at laſt rouſed from her ſtupidity by ſuch a ſtripling. The following anecdote, will furniſh an additional inſtance, of the ſucceſs attending his labours in early life:

During his reſidence at Cambridge, having taken a ride to Peterborough, for the benefit of the air, on his return he ſaw a Gentleman, in a private lane, at ſome diſtance, ſtanding by his horſe. As he approached, the ſuppoſed gentleman mounted and coming up to him demanded his money. The Doctor (then Mr Conder) immediately recognized him as a former inhabitant of Cambridge, but thought it prudent to conceal his knowledge. Not ſatisfied with receiving all his caſh, to the amount of ſeveral guineas, the highwayman aſked him for his watch. This being a family piece, he pleaded hard to retain it: But the man perſiſting in a menacing tone, in his demand, he ſurrendered it, though not without ſtrong ſymptoms of reluctance.

The Doctor was a man of tender ſympathy. This amiable quality ſoon ſuppreſſed all concern for perſonal ſafety, and the property thus violently wreſted from him, and led him to commiſerate an unhappy man, whoſe evil practices were leading him, in haſty ſtrides, to the chambers of death, and to attempt to reclaim him. He immediately addreſſed him with great civility, inquired what way he was going, and propoſed, if agreeable, to ride in company; aſſuring him at the ſame time, that he need not entertain the leaſt fearful apprehenſion upon his account. His obliging manner won upon the highwayman, and opened the way to a familiar converſation.

During the robbery itſelf, the man, with all his aſſumed courage, could not conceal the agitation of his mind. From this circumſtance the Doctor took occaſion to ſuggeſt, that his preſent mode of ſubſiſtence, ſeparate from its moral turpitude, was both unwiſe and dangerous; as the ſmall ſums generally collected at one time, in theſe adventures, were inadequate to the riſk, as they required the frequent expoſure of his perſon, and muſt ſubject him to perpetual alarms. The robber urged the common plea of neceſſity. The Doctor repreſented, that

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it was an unpleaſant, and commonly a fatal neceſſity, as it was not only a treſpaſs upon the rights of ſociety, and the authority of God, but would ſubject him to a dreadful penalty in the life that now is, as well as in that which is to come. Here he intreated him to deſiſt from theſe pernicious habits—urged him to repentance, aſſuring him that there was forgiveneſs through Jeſus Chriſt, for the moſt atrocious offenders, and that he did not doubt, if he implored direction from above, but Providence would ſo direct his way, as to enable him to "provide things honeſt in the ſight of all men."

This converſation appeared to make a deep impreſſion, the immediate effect of which was, the robber took the watch and returned it to him, ſaying, "he conducted himſelf ſo much like a gentleman, that he could not think of retaining it." The Doctor replied, that he greatly valued the watch, and received it with pleaſure; but acknowledged that he had a higher object in view, than the reſtoration of his property.

As they continued their diſcourſe, he took the money out of his pocket, and tendered that alſo to the Doctor, ſaying, "that his conſcience would not permit him to keep it." But the Doctor abſolutely declined receiving it, begging him not to conſider it as forced from him, but as the gift of benevolence to a neceſſitous man. At this inſtance of generoſity, he appeared additionally affected.

Coming nearer to Cambridge, the robber told him, "he was under a neceſſity of leaving him," and on parting wept conſiderably, ſaying, "he hoped he ſhould attend to his advice." He then took a croſs road, on the ſkirts of the town. But having previouſly committed other robberies in the neighbourhood, was almoſt immediately identified and ſeized. The Doctor leiſurely continued his ride, and on his arrival at Cambridge, was greatly ſurpriſed to meet him in the ſtreet, in the cuſtody of the perſons who apprehended him. On his commitment to the caſtle, he ſent for his ſpiritual monitor, who found him in very great diſtreſs. During his confinement, both before and after trial, he made him repeated viſits, which were rendered eminently uſeful, and at his execution, he had every reaſon to believe, he died a real convert.

On the 8th of March 1744, he married the daughter of Mr. John Flindell, of Ipſwich, who ſurvived him, and died, January 7th 1788.

While at Cambridge, he was acquainted with ſeveral young men, belonging to the univerſity, who uſed to viſit him; particularly the three following, whom he lived to ſee ſucceſ-

ceſſively, biſhops of Cheſter, Dr. Edmund Keene, Dr. William Markham, the preſent archbiſhop of York, and Dr. Beilby Porteus, the preſent biſhop of London, and with whom he was more intimately acquainted.

He continued here, after his marriage, near ten years, when having publiſhed a little piece, intituled, "A ſerious Addreſs to all ſober Chriſtians," on the ſubject of the Goſpel miniſtry, it met with ſuch acceptance in London, that after he was diſcovered to be the author, (it being publiſhed without a name,) the managers of the King's-head Society, gave him an invitation to become the tutor of their academy, about to be removed from Plaiſterers-hall, London, to Mile-end, a vacancy then being in the tutorſhip, by the death of Dr. Marriott. This he accepted, and accordingly removed from Cambridge, in October 1754.

October 3d 1759, he was choſen one of the preachers of the Merchant's lecture, at Pinners-hall. While at Mile-end, he preached only occaſionally, till 1760, when Mr. Richard Winter, aſſiſtant to Mr. Thomas Hall, at the meeting on the pavement in Moorfields, being called to the co-paſtorſhip, with Mr. Thomas Bradbury, he was invited to ſucceed him, and was accordingly ſettled as co-paſtor with Mr. Hall, May 21ſt 1760; and on Mr Hall's deceaſe, in 1762, became the ſole paſtor of that church. In this capacity he continued till May 27th 1778, when Mr. William Bennett was ordained co-paſtor with him. In April 1762, the Univerſity of Aberdeen, without his knowledge, conferred on him the degree of Doctor in Divinity, of which the diploma was ſent him in the moſt reſpectful manner. This token of honour and eſteem he accepted with a modeſty and decency becoming the Chriſtian.

In January 1769, it pleaſed God to viſit him with a very ſevere trial, by the ſudden death of his ſon William, in the twentieth year of his age, which ſo much affected him, as to give a ſhock to his conſtitution, which he never recovered. From that period we may date his declining health, though it was more viſibly ſo in the two or three laſt years of his life.

In September 1770, he removed with the academy to Homerton. But Dr. Walker, the claſſical tutor, dying ſoon after, and Dr. Fiſher being choſen his ſucceſſor, he left the charge of boarding the ſtudents to Dr. Fiſher, and removed to Mare-ſtreet, Hackney, at Lady-day 1772, where he continued till his death.

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It was the conſtant object of his miniſtrations, to recommend Chriſt, in his perſon, offices, and grace, to poor ſinners. There have been few, in any age of the Chriſtian church, who were more deeply acquainted with the things that accompany ſalvation, or could more ſkilfully divide the word of truth. He would frequently declare his ſtedfaſt belief of that Goſpel which he had preached, and his unreſerved dependance upon Chriſt alone for ſalvation. Though he did not enjoy thoſe raptures, which ſome have experienced in dying circumſtances, yet he poſſeſſed a tranquility of mind, a reſignation to the divine will, and a comfortable hope of a bleſſed immortality, through the mediation and interceſſion of the great Redeemer.

Thoſe words, 1 Theſſ. v. 24. "Faithful is he that calleth you, who alſo will do it," which were the ſubject of his funeral diſcourſe, were a great ſupport to him under his heavy trials, and in the approaching views of death and judgment. He alſo expreſſed a ſtedfaſt and unſhaken aſſiance in the grace, faithfulneſs, and love of a covenant God in Chriſt Jeſus.

Some months before he was laid aſide from his public work, converſing with Mr. Bennett on the great importance of evangelical doctrines, with a peculiar degree of emphaſis and affection he told him, "he had attained a full aſſurance of faith; for after ſearching the Scriptures with the cloſeſt attention and care, he had not a doubt or ſcruple reſpecting the truth of thoſe great and fundamental doctrines, he had preached, and lived upon;" at the ſame time, exhorting him "to continue immoveable in them, as he was ſure nothing elſe could build up the church of Chriſt, or adminiſter ſupport to his own ſoul."

To a friend, at another time, he ſaid, after having recovered from an illneſs in which he had been confined, "hitherto the Lord hath helped, and bleſſed be our rock. He ſeems to be ſending a poor unprofitable weak worm to take another little turn in the wilderneſs; for what farther ſervice in the family or church of God, I deſire to leave to his allwiſe diſpoſal; and I bleſs his name, he has favoured me with a calm reſigned frame through this viſitation. Nature's enemy ſeems to work by ſlow and ſecret efforts, and not by apparent violence: But I would be dumb, and not open my mouth; God's time and ways are beſt. I ſubmiſſively wait till my change come, and believe that all will be well."

About ſix weeks before his diſſolution, it pleaſed the Lord to afflict him with a paralytic ſtroke, which entirely diſabled him from public ſervice. Mr. Bennett going to ſee him ſoon after,

after, and being much affected at his ſituation, he ſaid to him, "Well, my dear brother, it is now over with me for this life. I muſt leave you to take care of the church, and doubt not but the Lord will be with you. How long I may have to ſuffer in this way, e're I get my diſmiſſion, I cannot ſay: I deſire to leave it. But I bleſs God I can ſay with Dr. Groſvenor, *that I have no doubt but that all things are rightly ſettled between me and my maſter; and all that I am now concerned about, is to take a decent farewell of the world.*"

At another time he ſaid, with his uſual cheerfulneſs, that "had he his life to ſpend over again, he would preach the ſame Goſpel, for it was the truth of God, and that he would neither change Goſpel nor ſtate with any one." Frequently alſo, when Mr. Bennett inquired about the frame of his mind, he told him that, "though he did not enjoy thoſe bright manifeſtations with which ſome had been favoured, he had an unwavering confidence in God, as his God, was carried above all doubts reſpecting his intereſt in the love of Chriſt, and had no fears as to the conſequence of death, though he often dreaded the pains of dying."

He frequently exhorted his children, to think of thoſe words, "God is our refuge and ſtrength, a very preſent help in trouble;" ſaying, "I have found him ſo, and if you fear and truſt him, you will find him ſo to you." To which he added, "thoſe who eye Providence, ſhall never want a Providence to eye."

On the Monday before his death, one of his ſons being with him, he deſired him to ſing a hymn, entitled, "*The longing Soul*," as expreſſive of the ſtate and frame of his mind.

On the morning of the day in which he was ſeized with the immediate ſtroke of death, hearing the bells of Hackney ringing, he aſked "why they rung ſo?" and being anſwered, "it was the reſtoration day," he ſaid, "who knows but it may be my reſtoration day." About an hour after, he was attacked with another paralytic ſtroke, which entirely deprived him of his ſenſes, and from which he never recovered. After this, he never ſpoke, but continued motionleſs till a few minutes after one in the morning of the 30th of May, 1781, when he fell aſleep in Jeſus.

He was interred in nearly the centre of the new ground, in Bunhill-fields, on the Tueſday following. Mr. Bennett delivered the addreſs at his interment; and on the following Sabbath Mr. James Webb preached his funeral ſermon to a crouded auditory.

Soon

Soon after a neat ſtone was erected to his memory, over his grave, with the following inſcription, the latter part of which was compoſed by himſelf:

H. S. E.
JOANNES CONDER, S. T. P.
Præco Evangelicus.
Paſtor,
Annos ſexdecim CANTABRIGIÆ,
Deinde,
LONDINI unum et viginti.
Inter Fratres Diſſentientes
Præſes Academicus,
Vici HOMERTONENSI.
Natus eſt agro CANTABRIGIENSI,
A. S. 1714.
Obiit HACKNEY, XIX die Maii, 1781.
Ætat ſuæ lxvii.

Peccavi.
Reſipui—Confidi.
Amavi——Requieſco.
Reſurgam.
Et ex gratia Chriſti,
Ut ut indignus,
Regnabo.

(In Engliſh)
Here is interred.
JOHN CONDER, Profeſſor of Divinity.
A Preacher of the Goſpel.
Paſtor
Of a Church at Cambridge ſixteen years:
And afterwards
Of one in LONDON, one and twenty.
Preſident of the Diſſenting Academy,
At HOMERTON.
He was born in CAMBRIDGESHIRE,
In the year of our Salvation, 1714.
Died at HACKNEY, 30th day of May, 1781.
In the 67th Year of his age.

I have ſinned.
I have repented.——I have truſted.
I have loved.——I reſt.
I ſhall ariſe.
And through the Grace of Chriſt,
However unworthy,
I ſhall reign.

A LETTER

From the late Mr. JOSEPH WILLIAMS, *of Kidderminſter, to the late Rev.* RICHARD PEARSALL, *at Taunton.*

[As this Letter contains the moſt circumſtantial account of Mr. WILLIAMS of any that has been given to the public, we hope it will not be an unacceptable preſent to our readers.]

MY DEAR AND MUCH HONOURED BROTHER,

YOUR ſweet letter of February 2d, has often, and greatly refreſhed my ſpirit; and not mine only, but that of many others. No matter who are the inſtruments, if ſo be the work of the Lord be really going on. They will take no honour to themſelves; but it is a very great honour he puts upon them; for indeed the work is honourable and glorious.

I think I do eſteem it a greater honour to be a worker, together with God, in bringing home precious ſouls, who are as ſheep going aſtray, to their great ſhepherd and biſhop, than to be the king's ſon-in-law. This is an honour the Lord has not altogether denied me. Though I cannot ſay he has made me the inſtrument of converting *one* ſoul; I truſt he has made

my poor endeavours ſome way ſerviceable, in connexion with more excellent labours, towards the converſion of ſeven young ones in my own family, within theſe few years. I have the joy to ſee all my children walking, I truſt, in the truth, and ſervants ſerving the Lord Chriſt.

But alas! I have been a very unprofitable ſervant: Many talents have been put into my hands for improvement, and ſtill more and more talents, and yet I have not a heart nor zeal to improve them as I ought. I am ſenſible many blame my too great forwardneſs, and too much zeal about the affairs of religion: But my own conſcience tells me it is too little, and that I am too apt to hide my talent in a napkin.

Oh, pray for me, that God would ſhow me what he would have me to do, and give me courage, reſolution, and unwearied diligence to do it. And yet to the praiſe of his rich, free, glorious grace be it ſpoken, he is exceeding kind and gracious, and ever indulgent to me. I may truly ſay as you do,—I know none he has beſtowed greater favours upon, and I know none that have ſlighted them more than myſelf.

To look over the various ſcenes of his providence and the methods of his grace, for forty years paſt, towards a poor, worthleſs, ſinful worm, is quite amazing, and ſhows me to myſelf a monſter of ingratitude. What a gay, giddy, unthinking creature was I! prone to all manner of vanity, and averſe to every thing of a ſerious religious nature; though I had a religious education, and had religious principles early and diligently inſtilled into me.

But how rich and adorable was that grace, which ſaw me labouring to break aſunder the bonds of education, and making proviſion for the fleſh to fulfill the luſts thereof,—ſaw me, and pitied me; and ſometimes by a threatening providence; ſometimes by a ſeaſonable word of counſel, caution, or reproof from a pious parent or friend; ſometimes by a rouſing ſermon, at other times, by the reaſonings and reflections of my own mind, when ſolitary; and once or twice by a reproof from a playfellow, much more wicked than myſelf, who would aſk me, Whether my father, who was a remarkably grave and pious man, taught me this or that, which he either ſaw or heard in me? I ſay by theſe, and a much greater variety of methods, the Lord often checked, controled, reſtrained my eager career in ſin and vanity, and made me think ſeriouſly of my immortal intereſts and everlaſting concerns. Well do I remember the times and places, when taking a ſolitary walk, almoſt forty years ago, and converſing with myſelf about preſent and future things, I had ſuch an affecting ſenſe given me, of the emptineſs

neſs and inſufficiency of all created comforts, and the vaſt importance of inviſible realities, that it ſwallowed up all my thoughts, all my ſoul; made me for the preſent, quite dead to every thing here below, fixed my reſolution, whatever became of me here, to make the immortal crown, the object of my main purſuit; and cauſed me one time, under a rick, another time behind a buttreſs of the ſteeple, under a buſh, or into an hedge corner, to pour out my ſoul with ſtrong cries and floods of tears to him that ſees in ſecret, that he would ſave me from the ſins and follies of giddy youth, draw me to Chriſt, and give me an inheritance among them that are ſanctified, through faith that is in Chriſt Jeſus.

Well I remember the morning, it was a Lord's day morning, ſometime after this, when awaking pretty early in ſummer-time, and reflecting with bitterneſs on my inconſtancy in religion, and the unevenneſs of my walk, it was ſtrongly and ſuddenly impreſſed upon my mind, to riſe and put the grand important concern out of doubt. Accordingly I aroſe, my heart was hot within me: All the while I was dreſſing, I reſolved to be the Lord's: I bowed my knees before the God and Father of our Lord Jeſus Chriſt, and made a ſolemn dedication of myſelf, ſoul and body, with all that I have and am, to God, the Father, Son, and Holy Ghoſt; and begged his divine aid to confirm my reſolution. I roſe from my knees, made a new book, and wrote down as the Lord was pleaſed to enable me, my ſolemn covenant with God, my renunciation of every ſin and luſt, the dedication of myſelf to his ſervice, and reſolution through grace to be the Lord's, on his own terms. I then determined to call myſelf to an account every evening, how the ſeveral parts of the day had been ſpent, and the ſeveral duties of it performed, and to record what obſervations I made. Thenceforward I was filled with ſuch a reverential awe of the divine majeſty, as in ſecret prayer ſwallowed up all my thoughts; ſo that I have hardly been conſcious of a wandering thought, while I have been praying a quarter of an hour or more.

Thus did my gracious God and Father reſtrain and guide my giddy youth: And whereas I felt but little comparatively of my abſolute need of a Saviour, but truſted too much in my early piety, and the ſenſible and viſible change in my heart and life, the goodneſs of my frame, &c. &c. he took occaſion by degrees, from my many falls and backſlidings, to lead me to Chriſt, and to truſt in him alone for ſalvation, and for every thing preparatory to it.

My hopes and fears after this prevailed by turns, for many years; though generally hope had the aſcendancy. For now

and then the Lord was pleaſed to lift up the light of his countenance upon me, and give me peace and joy in believing; and one time, about the year 1718, this continued with little interruption, by the ſpace of a month or more.

But in the year 1724, having been married then many years, and the Lord having bleſſed me with conſiderable increaſe from a ſmall beginning, covetouſneſs began to prevail. I was aware of it, and not wholly inſenſible of the danger; and yet ſuch was the ſweetneſs of gain, that I obſerved my firſt and laſt thoughts were apt to run very much upon it.

One Lord's day afternoon, after the ſecond meeting, having been reading in a very ſearching book, a Treatiſe of the Affections, by one Mr. Fenner, I was led to a cloſe examination of myſelf. I was willing to be tried to the bottom; but the more I compared my heart and life with the rules laid down, and the more I drew concluſions, the more reaſon I ſaw to fear, I was but an almoſt Chriſtian. I went on, nevertheleſs; and at laſt my conſcience convinced me that I was but an hypocrite, and I was filled with dreadful fears, that all I had done in religion had been done in hypocriſy, and that all my comforts had been deluſions of ſatan. I had now been a communicant for 13 years; and I concluded, if after all, I had been a hypocrite, a hypocrite I ſhould live and die.

Oh, what a conſternation did it put me into! my fleſh trembled for fear of God, and I was afraid of his judgments.

Having occaſion to come down ſtairs, walking through the kitchen, my dear and pious wife, when I returned, obſerving my countenance changed, followed me into the place of my retirement, and with penſive looks, "My dear," (ſhe aſked) "what is the matter?" My heart was ſo ſwollen with grief and anxiety, I could not anſwer a word, but begged of her to leave me to myſelf. She was not to be ſo put off, but, in the moſt endearing yet preſſing manner, urged me to tell her, what was my grief? My heart was ready to burſt: I would fain have been excuſed from publiſhing even to her my ſhame.

But when ſhe would by no means be ſatisfied, without knowing what had altered me ſo, I gave vent to my ſorrow, and owned to her, I was afraid I was an hypocrite. She, poor-heart, thereupon ſaid all ſhe could to comfort me; told me of many good marks of ſincerity ſhe had obſerved in me, and ſome even of late: But it was all nothing to me; "the heart knoweth its own bitterneſs," and with a heavy heart I went at five o'clock to the laſt meeting.

Good Mr. Spilſbury, who has been in heaven theſe twenty years, uſed to expound ſome portion of Scripture in the evening.

He

He knew not of my caſe, but the Lord had directed him to a paſſage the moſt ſuitable of any in the whole book of God. He expounded the laſt verſes of the 57th chap. of Iſaiah. While he was reading the firſt verſe, "For the iniquity of his covetouſneſs, I was wroth and ſmote him, I hid me and was wroth, and he went on frowardly in the way of his own heart," Oh! thought I, this is for me; this is my very caſe: He went on, "I have ſeen his ways and will heal him, I will lead him alſo, and reſtore comforts unto him, and to his mourners." Oh! thought I, there is help, there is yet hope. I ate up all his words as they fell from his lips. I perfectly hung upon his lips, through the whole of the ſermon. He arrainged me, he condemned me, and then he pardoned me. I came home cheered; my ſpirit was greatly refreſhed. I could ſay with Jeremiah, "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart."—After this I went on comfortably for a while, but not without ſome mixture of fear. The next ſpring, having accuſtomed myſelf to devote the firſt hour of every day, to reading, meditation, and prayer, and being then upon Mr. Baxter's "Saints everlaſting Reſt," when I came to that part, where he gives particular directions in the work of ſelf-examination; Now, thought I, will I give diligence, to make my calling and election ſure. He adviſes us, in this important work, in order to diſcern the truth of our ſtate Godward, not to multiply marks, but to clear up theſe two points:—Have I, in my practical judgment, choſen God for my portion? and then, Have I, in my practical judgment, choſen Chriſt for my Saviour?

In this matter, I took abundance of pains from morning to morning; ſearching and ſifting both my heart and life, and begging earneſtly that God would ſearch and try me, and diſcover me to myſelf; and this for ſeveral weeks. Still my ſoul hung in doubt; ſometimes hope and ſometimes fear prevailed. But hope had generally the aſcendancy: And I am convinced more and more, that though it be every Chriſtian's duty, to give diligence to make his calling and election ſure, it is not in his power to accompliſh it. It is God alone, can give us, on the behalf of Chriſt, to believe; as well as it is he alone can give us to ſuffer for his ſake.

Well, when the Lord had convinced me I could not do it, with all my diligence and labour, (but he will have us to labour for it), he took the matter in hand himſelf, and did it for me preſently in his own way. He brought me into the wilderneſs, and there he ſpake comfortably unto me. He brought me into ſudden and deep adverſity, ſo that, whereas I had begun the

the world with a little more than—and in five or ſix years, had gained twice that ſum, he at one ſtroke, took away one third from me, and at another ſtroke, three months after, another. The ſtock I had to begin with, ſtill remained with me; but I began to think, as in Job's caſe, all was gone; and, which was the moſt humbling trial of all, my character was ſeverely cenſured, and my good name, though very unjuſtly, trampled in the dirt. I had now no refuge but the Rock of Ages; I could appeal to him, with humble confidence; I fought him more than ever; I redeemed time every evening for ſolemn meditation, to converſe with God and my own ſoul. He did not fail to meet me.—He, who joined himſelf to the travellers going to Emmaus, did not withhold his preſence from a poor ſuffering worm. It is pleaſant ſtill at the diſtance of twenty-two years, to ſurvey the private walks I then took in the twilight, and one particular hedge under which I had many ſweet tokens of his preſence. By this time my joy was ſuch as a ſtranger intermeddleth not with. I had loſt two thirds of the little I had poſſeſſed, but I had found the pearl of ineſtimable price. My heart was dead to the world, (and, bleſſed be his name, it has been ſo in a great meaſure ever ſince), and I could no longer doubt whether God was my portion; for I found enough in him to fill all my wiſhes, and ſatisfy all my deſires. I found I could enjoy all in God, though I were ſtripped of all. Oh! how good, how kind was he to ſinful duſt and aſhes! He might have juſtly withheld his preſence, left me to ſtruggle with my difficulties alone, and have abandoned me to contempt and deſpair. But as a father pitieth his children, ſo the Lord pitieth them that fear him: He gave me beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs. To this day, I always reflect on that humbling ſeaſon, with pleaſure and praiſe.

And having cured me of covetouſneſs, the next year he more than made up all my loſſes; and ever ſince has given me proſperity enough, and has given me to enjoy him in all.

For ever bleſſed and adored and loved be his name, for what he has done for a worthleſs unprofitable ſervant, and is ſtill doing. He has called me ſince that, to encounter greater trials; but he is always before hand, with the gifts of his bounty, and the tokens of his love; ſo that I could pretty well conjecture, when any ſharp trial was coming, by the ſweet manifeſtations he firſt made of his love to my ſoul. O magnify the Lord with me, and let us exalt his name together!—But, indeed, I did not intend to fill up ſo much of my paper with an account of myſelf.

Pray

Pray write to me again, and ſend me all the particulars you can of the Lord's way of working on particular ſouls. The Lord fill you more and more with his preſence, and increaſe your joy of faith. Commend me with dear reſpect to every lover of Chriſt Jeſus. Pray, and ceaſe not to pray for your unworthy, though happy brother, in the kingdom and patience of Chriſt,

J. WILLIAMS.

ON THE ABUSE OF TERMS.

NUMBER IV.

ANOTHER abuſe of terms occurs to my mind, which I will make a few remarks upon. The terms I mean are found in uſe, when a perſon informs his friend, of the death of one known to them both. In ſuch a caſe, it is uſual to ſay, "that ſuch a one has paid *the debt of nature.* This I conſider, as ſpoken without conſideration, and in thoughtleſs conformity to general uſage. But the terms will not bear good examination: When a man dies, he does not pay the *debt of nature*, but *the debt of ſin*; for, not to inſiſt on a man's having no agency in this caſe, I aſſert, that to die is the moſt unnatural thing that can happen to a man; for natural operations are eaſy, but this is a rending the man in ſunder, and violently ſeparating the two natures that conſtitute the man, againſt which violence he ſtruggles with all his might, and plans and deviſes with all his ſkill to avoid it. It may, indeed, be ſaid, that it is paying the debt of *our fallen nature*: But this ſaying, though true in ſome reſpect, had better be changed for the phraſe, *he hath paid the debt of ſin*; for the wages of ſin is death. Such an obſervation would be profitable, and lead our minds back to that fatal breach with God, for which we are condemned to die, to be parted from our bodies, and they reduced to their original duſt. But to take it in the common ſenſe, tends to hide our original ſin from us, and carries in it a tacit reflection on God, for framing us in ſuch an imperfect manner, that by our very nature and conſtitution we are ſubjected to miſery, pain, and death: But we ſhould not have ſuch an opinion of our heavenly Father, as to think him capable of ſo forming the human nature, that it neceſſarily ſhould bring miſery and diſſolution into the world with its being. Let us render him all praiſe for his goodneſs to his creatures, and take the ſhame of our miſery and death on ourſelves; by acknowledging, that when we die, we owe that violence and diſſolution to our ſins, and not to the cruelty of the moſt benevolent God of Nature.

PROBUS.

ON SEARCHING THE SCRIPTURES.

THE following Rules are very uſeful:—Firſt, No part of Scripture appears mean, if it be rightly underſtood. 2d, Though there be a moſt lively and alluring ſimplicity, in the true explication of Scripture, yet nothing but ſpiritual experience can make that evidence rightly underſtood. 3d, As a paſſage of Scripture, truly underſtood, under the illuminating influence of the Holy Ghoſt, doth, by its own light and power, manifeſt itſelf to be the true mind of God, it is not ſafe to deal too *much* in *criticiſms*; as they are apt to lead men into uncertain ſpeculations. 4th, If a truth be manifeſted to our conſcience, as clearly taught or enforced in many places of Scripture, we ought to hold it faſt, notwithſtanding many apparent difficulties, ſtill waiting on the Lord, till he ſolve them in his own time and way, (Prov. ii. 1 to 7.) 5th, Though every adult child of God be, in his own meaſure, enlightened in the knowledge of the Scriptures, by the Holy Ghoſt, all of them ought earneſtly to endeavour to obtain more and more of his illuminations. (Hoſſ. vi. 3. 2 Pet. i. 19. Prov. iv. 7.) 6th, As we muſt carefully beware of impoſing a meaning of our own upon any text of Scripture, ſo we ought to beware of confining its ſenſe, and ſo neglecting to dig farther into its meaning. In many caſes, a proper conſociation of parallel texts will be found of great uſe for explaining of the Lord's word, which is exceeding broad.

TIMOTHY.

EXTRACT of a Letter from a Gentleman, reſiding in America, to his Correſpondent in England.

Philadelphia, December 19th 1794.

REV. AND DEAR SIR,

BY the ſhip Pegou, I received two letters from you, the one of the date of the 1ſt, and the other of the 11th of September laſt; together with the book which you mention. For theſe favours, I now offer you my ſincere thanks. The pains you have taken to return me accurate anſwers to the inquiries propoſed, I eſteem a particular favour. From my local ſituation, the knowledge which you have communicated to me, on the topics to which the inquiries relate, is of conſiderable importance. I had ſuppoſed that the number of *Diſſenters* in England was greater than I find it. The *Monthly Reviewers* had likewiſe led me to imagine, that a *major part* of *them* were

Arians and Socinians *, and that the remainder were faſt coming over to thoſe ſentiments. I ſincerely rejoice that the *fact* is otherwiſe. In the eſtabliſhed church I was aware that of late years an evangelical ſpirit had, in ſome meaſure, revived; but I had believed that it was ſo otherwiſe among the diſſenters. The forms of the church of England are by no means to my taſte, and it has frequently been to me a matter of ſome ſurpriſe, that they have not been more laid aſide; but when the great doctrines of grace are received, and appear to have a practical influence on the heart and life, it is of little importance what forms are adopted, or by what names men are called. Every heart that loves the Redeemer will be glad to ſee the number of *ſuch* increaſe, though they belong not to the particular deſcription of Chriſtians with whom he has choſen to aſſociate.

But, on the other hand, it is extremely diſtreſſing to obſerve or hear, that vital piety is declining among a denomination of perſons, who had once been diſtinguiſhed as the lovers and examples of it. Such I have ever conſidered the Puritans in England, and thoſe who were perſecuted by the Act of Uniformity, after the reſtoration of Charles II.; and it gave me much pain, when, miſled by the reviewers, I thought that their deſcendants had become, or were faſt becoming, ſo unworthy of their anceſtors; for I never did conſider Socinians as having any juſt title at all to be denominated Chriſtians. I cannot indeed mention the particular part or page of any Review, where the idea I have mentioned is diſtinctly aſſerted as juſt, but the impreſſion I have mentioned is, I think, that which any perſon would receive, who ſhould derive all his information on this ſubject, from the writers concerned in that work. For a conſiderable length of time, I have made it a point to form an opinion of the religious tracts mentioned in the Review by the rule of contraries. Sometimes, indeed, they furniſh a quotation, which is of aſſiſtance in making up an opinion againſt their own. But when this is not the caſe, (and it often is ſo), I think there is little danger of error in ſuppoſing, that they condemn what is excellent, and approve what is vile. By your letter it appears alſo, that I am to extend this rule, not only to *books* but to *facts*, which relate to orthodox religion. Your eſtimate is, that at leaſt two thirds of the diſſenters are

* *Quere*: Whether Biſhop *Horſley*, in 1786, and *Mr. Foley*, of Stourbridge, in 1795, while they repreſent Calviniſm as almoſt extinct among Diſſenters, and that theſe are almoſt without exception Antitrinitarians, derived their information from the ſame *fallacious* ſource?

orthodox; they had certainly induced me to ſet them down as being three fourths Arians or Socinians.

FULLER's Letters I have read with great pleaſure. He has certainly taken hold of the ſubject by the right handle, and preſented it in a very clear and maſterly view. It is by ſuch appeals to common ſenſe and common obſervation, that important and practical truth is always beſt ſupported. An ingenious ſophiſt may ſuggeſt a thouſand ſpecious arguments in favour of a point which, after all, no candid mind will ever admit. If Mr. FULLER has not ſeen a diſcourſe of Dr. WITHERSPOON's, entitled, "The trial of religious Truth by its moral Influence," I could heartily wiſh he might peruſe it; and if he would conſent to publiſh it, in connexion with his letters, in caſe a third edition is called for, I think it might be of uſe. The point is there formally eſtabliſhed, that the teſt to which Mr. FULLER appeals is, of all others, the beſt and moſt deciſive. I expect that an edition of theſe letters will be printed in this city before next ſpring, and I ſhall endeavour to have this ſermon connected with it. The demand which exiſts for the book is a circumſtance favourable to religion, as well as flattering to the author.

Dr. PRIESTLEY is, I believe, diſappointed in his expectations from this country. He has republiſhed a number of his ſmaller tracts, and in a new preface to his "Serious Addreſs" ſays, that, in point of liberality, we are not equal to the people of Britain. He will be perfectly free from political perſecution, or inconvenience among us; but if he continues to be the active apoſtle of hereſy, he will probably lead as uneaſy a life on this ſide the Atlantic as he did on yours. If he ſought quiet and repoſe, he ſhould have known that, in order to it, a reſignation of controverſy is eſſential. The Univerſaliſts are building a new houſe of public worſhip in this city, in which, it is not improbable, he will occaſionally officiate, as every ſet of ſentiments, on their plan, is equally good.

In America, at preſent, infidelity greatly prevails. The enthuſiaſm which has ſeized on the popular mind, in favour of the cauſe of the French, has reached from their political to their religious, or rather, their irreligious ſentiments. PAINE's book (*Age of Reaſon*) has had a conſiderable currency; and though it is a compound of falſehood, ignorance, and ribaldry, yet it is, on that very account, better calculated to ſpread contempt of religion among the ignorant, and thoſe who wiſh to be free from the reſtraints of conſcience. In the midſt of theſe unpromiſing appearances, however, there are ſome of a more

favourable kind. The friends of religion have viſibly become more active and zealous, within the ſpace of a year or two, than they were before. One proof of this you will ſee in a plan for a concert in prayer, which accompanies this letter. The plan is already ripe for execution, and in the ſpace of a year I have no doubt that it will be very general throughout the continent. This is certainly an important and favourable circumſtance. In ſeveral congregations, likewiſe, in different parts of the country, there have been revivals of vital religion. A very remarkable one has taken place under the miniſtry of Dr. ROBINS, to which he alludes in a letter he wrote to the agents for the concert. In many places there is a more general and engaged attention to public worſhip, than there was ſometime ſince. On the whole, we have much cauſe to lament that true religion is ſo little prevalent, and yet much reaſon to hope that God is about to ariſe and plead his own cauſe.

On ſome future occaſion I hope for an opportunity of returning your favour; and in the mean time, let me requeſt of you, if it will not be too much trouble, to ſend me the publications of Dr. WILLIAMS, which you have mentioned, I own his Abridgement of OWEN on the Hebrews, and eſteem it highly. His piece entitled "Antipædobaptiſm Examined," I am particularly deſirous to ſee.—If the publication of any thing in my letters can be of the leaſt ſervice to religion, you are welcome to make that uſe of them. They are, through neceſſity written in haſte, but on the facts which I ſtate you may unreſervedly rely. Requeſting a remembrance in your prayers, and wiſhing you much conſolation and ſucceſs, in your miniſterial teſtimonies for our dear Redeemer, I am, with much reſpect,

Your friend and brother,

ASHBEL GREEN.

P.S. PROPOSALS are now made for printing by ſubſcription, a Magazine, entitled "The Chriſtian Herald; or, The Union Magazine;" inſtituted as an aid to the plan of general concert in prayer, now preparing, and to be entered upon the firſt Tueſday of January 1795. The deſign of this Magazine is, to report to the churches, from one quarter of the year to another, the ſtate and progreſs of the propoſed concert—to convey information reſpecting the ſtate of religion in general, and in reſpect to particular churches, where ſuch information may tend to the edification of Zion at large; and eſpecially of all concerts for prayer, in theſe and in foreign parts—to ſerve as a vehicle for ſhort and nervous diſcourſes, on the ſubject of

the promiſes and prophecies, which reſpect the glory of the latter day &c.—to preſerve an hiſtory of the proceedings of the different judicatories of the church of Chriſt on this ſubject, &c.—to open a door for the reception of the literary and pious communications of all Chriſtian miniſters and people, on the ſubject of religion, that a foundation may be laid for the moſt perfect concord and cordiality in the eſſentials of our holy religion, among all branches of the Redeemer's kingdom—to contain ſuch reviews of publications, printed in Europe or America, as any of our literary or Chriſtian brethren may be diſpoſed to forward for publication.

N. B. This magazine is to contain 80 pages, well executed, to be delivered, one number in each quarter of the year, at one quarter of a dollar per number. Thoſe who obtain 12 ſubſcribers, and are willing to be anſwerable for the amount, ſhall receive the 13th *gratis*. Subſcriber's names will be publiſhed in the concluding number of each volume, and thoſe who enter for the firſt year will be continued, unleſs the agents are notified to the contrary. The names of ſubſcribers may be returned, by poſt, to the Rev. WALTER KING, Norwich, Connecticut; or to the Rev. DAVID AUSTIN, Elizabeth Town, New Jerſey. The neat profits of this Magazine are to be applied to the promotion of the intereſts of the concert, and of religion in general.

ACCOUNT OF MR. JOHN COOK, OF BARTON-HILL, NEAR BRISTOL.

MR. JOHN COOK was ſon to the Rev. Mr. Cook, paſtor of the Baptiſt church, at Perſhore in Worceſterſhire: He was either born *deaf*, or loſt his hearing while a very young infant; ſo that he had never any idea of ſound, but he appeared to have a very good capacity, and was a very ſprightly, active lad. His father died while he was a child, and had uſed frequently to mourn over him, lamenting that "poor Jackey will never hear the joyful ſound;" however, there was afterwards full evidence, that God had given him the knowledge of the Goſpel, without hearing. He was a very intelligent perſon, and, if he did but ſee the ſpeaker's lips, could tell the meaning of almoſt every thing that was ſaid, being very ready to apprehend news, and fond of learning it. Before his converſion, he was greatly addicted to ſport and fun; but the alteration produced in him by religion, was very conſpicuous to all who knew him, and his ſubſequent conduct very conſiſtent and exemplary.

The

The following account is taken from a letter written by the Rev. John Tommas, paſtor of the Baptiſt church, in the Pithay, Briſtol, dated October 17th, 1764, juſt after Mr. Cook had joined the church:

"He came to me ſometime in Auguſt 1764, and made me to underſtand, that he had a deſire to be baptized. That I might have all the ſatisfaction that his circumſtances would admit, (beſides his conſtant attendance on the word, and being at times evidently affected under it, which I and others had obſerved for ſome years paſt), I aſked him how long he had prayed? He told me ever ſince the year 1750, and had continued it to that time; and then he referred me to the following Scriptures which had been good to him:

"Mic. vii. 7. Therefore will I look unto the Lord, I will wait for the God of my ſalvation, my God will hear me.

"Matt. xi. 28. Come unto me all ye who labour and are heavy laden, and I will give you reſt.

"Eph. iii. 9. And to know the love of Chriſt, which paſſeth knowledge.

"Phil iii. 8, 9. Yea, doubtleſs I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſs which is of the law, but the righteouſneſs which is of God by faith.

"Pſa. cxix. 5. O that my ways were directed to keep thy ſtatutes.

"Iſa, i. 18. Come now, and let us reaſon together, ſaith the Lord: Though your ſins be as ſcarlet, they ſhall be as white as ſnow, &c.

"Pſa. lxiii. 1. O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land where no water is.

"After he had referred me to the texts, I aſked him the following queſtions, by writing and by action:

1. "Are you willing to part with all ſin? He anſwered by actions expreſſive of deteſtation, and referred me to Hoſea xiv. 2. Take away all iniquity, and receive us graciouſly: Particularly pointing to thoſe words, "take away all iniquity."

2. "I aſked him, Do you love holineſs? He anſwered by putting his hand upon his breaſt, as expreſſing how good it was in his eſtimation, and referred me to Pſa. li. 2. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin.

3. "I aſked him, Do you love the word of God? He anſwered by putting his hand upon the Bible in ſuch a manner, as expreſſed

preſſed how good it was to him, and referred me to Pſa. cxix. 97. O how love I thy law, it is my meditation all the day.

4. "I aſked him, Do you love prayer? He anſwered by putting his hand in a praying poſture, with the greateſt indications of pleaſure, and referred me to Pſa. lxxiii. 28. But it is good for me to draw near to God.

5. "I aſked him, Do you love good men? He anſwered by action declarative of his regard for them, and referred me to Pſa. xvi. 2, 3. My goodneſs extendeth not to thee, but to the ſaints who are in the earth, and to the excellent, in whom is all my delight.

6. "I aſked him, Do you love Jeſus Chriſt? He anſwered by action that declared the moſt affectionate regard for him, and referred me to S. Song, v. 16. His mouth is moſt ſweet, yea, he is altogether lovely! This is my beloved, and this is my friend, O ye daughters of Jeruſalem.

7. "I aſked him, If he expected his prayers would ſave him? He anſwered No, by actions, and referred me to Titus iii. 5, 6. Not by works of righteouſneſs, &c.

8. "I aſked him, if ever he had been afraid he ſhould go to hell? He anſwered by actions that he had, but referred me to Pſa. ciii. 3, 4. which had been comfortable to him.

9. "I aſked him concerning baptiſm: He referred me to Matt. iii. 13. 16. and to Matt. xxviii. 19. and expreſſed his deſire to be baptized.

10. "I aſked him, if he wanted to eat and drink at the Lord's table. He anſwered me by action, and referred me to Pſa. xxvii. 4. One thing have I deſired of the Lord, that will I ſeek after, &c. and to Pſa. lxxxiv. 1. How amiable are thy tabernacles, O Lord of Hoſts, my King and my God!"

He was 23 years old when he was baptized, and had begun to pray and fear God 13 years before. He died in July 1789, aged 48 years.

His laſt illneſs was lingering, in which he diſcovered great ſupport and reſignation. He was eager, as long as he was able to get out, to ſee the word preached; and, towards his end, he ſignified to a friend, that he was bound down now with pain, but he ſhould ſoon be up above, where he ſhould be free from all ſuffering and ſorrow.

Mr. Tommas told me lately, (January 1795), that he well remembers going to ſee Mr. Cook, in a former illneſs, ſometime before his death, when he found him rolling on the floor, with the moſt excruciating pains of the cholic, but upon ſeeing Mr. Tommas, he made ſigns to him, to pray by him, which he did, and his pain preſently abated, on which Mr. Cook

Cook ſeemed filled with an ecſtacy of joy, and an overwhelming ſenſe of the divine goodneſs.

Mr. Tommas alſo obſerved, that Mr. Cook would readily diſtinguiſh the difference between evangelical preaching, and diſcourſes of a different ſtamp, and whenever he perceived the truths of the Goſpel to be oppoſed, or greatly neglected, he would turn his back on the preacher, and ſhow his diſlike by frowns and other geſtures.

EXTRACT of a Letter from the late Rev. ROBERT HALL, *of Arnſby, Leiceſterſhire, to a friend under peculiarly perplexing trials.*

"SINCE I ſaw you, I have thought much on your difficulties. I feel great concern for you, that you may be kept in a calm, ſerene, ſpiritual ſtate of mind; and hope the Lord will lead you through them with *profit*, which, when experienced will afford *pleaſure* and excite *praiſe*. IF all things *work together for good*, muſt not the Chriſtian, when in his right mind, ſurvey his *many* trials as a perſon of conſequence does his vaſt number of workmen, employed in his ſervice, and conſider the *greateſt* of them as able, ſtout, dextrous ſervants, whoſe employment will turn to vaſt account? And may not the *conſtancy* of trials be compared to the diligence of ſervants? And if ſo, may you not take pleaſure in yours, who are no loiterers, but vigorous and conſtant; not making many holidays, as we ſay, but are at it every day? And if things are ſo, then may we not infer, that in proceſs of time you'll become a *very rich man?* In the mean time, there is a domeſtic handmaid of yours that *ought* to be retained in your ſervice, whom I am afraid you ſhould at any time in a pet diſmiſs; without her, I am ſure you will not do well, till all your other numerous ſervants have completed what they are about. Then, indeed, and not before, you and ſhe may amicably part. She is a ſtill, quiet creature, as any you have about you, and is an enemy to none but ſuch as are ſo to you; and if ſhe were diſmiſſed, theſe would gain an undue aſcendency over you. Therefore for the ſake of your *child*, *yourſelf*, and *all* that is *dear* to you, by all means retain her in your ſervice. Her language is ſimilar to David's, *Put not thy ſervant away in anger*. You have need of *patience*. Let *patience* have her perfect work."

ANEC-

ANECDOTES.

Happy Deliverance of a young Man, who had been long under Divine Convictions.

"AT laſt" ſays he, "when I had loſt all hope, theſe words were deeply impreſſed on my mind; Believe on the LORD JESUS CHRIST, and thou ſhalt be ſaved. I cried out in an agony, What is Believing? What is real Scriptural faith? LORD teach me! I know nothing! I can do nothing! If thou ſave me not, I periſh! It was then brought to my mind—Caſt all thy care upon him. I cried, LORD, the burden of my ſin is all my care, and may I caſt this upon thee? Wilt Thou receive ſuch a ſinner? I know Thou art *able* to ſave me, and thy blood is ſufficient to atone. But art Thou indeed *willing*? It came into my heart—Only Believe. I felt a riſing hope, and cried, I will: But my ſins ſtared me in the face, and I thought, O it is impoſſible! My ſins have been ſo ſecret, ſo complicated. It came to me again—Only believe. I thought, it cannot be *now*. I muſt repent more, be more in earneſt. It is impoſſible he ſhould be ſo merciful, to forgive all my ſins *now*. It was applied a third time—Only Believe. I ſaid, LORD, help me to believe, and to caſt my ſoul upon thy free mercy! Let me know, that I am indeed born of Thee; that I do believe to the ſaving of my ſoul. I have nothing to plead; but JESUS came to ſave ſinners, even the loſt. I am loſt! Thou haſt ſaid, Come unto me, all ye that are weary and heavy laden, and I will give you reſt. *I* am weary and heavy laden; *I come*; therefore the promiſe is for *me*. Whilſt I was thus pleading, I was enabled to venture my ſoul upon the Redeemer, with an aſſured confidence in his promiſes. Then I was happy indeed: His love was ſhed abroad in my heart; and thoſe precious words were applied,—He that loveth, is born of GOD. Now, if I had a thouſand ſouls, I could have truſted him with them all. I found a real change in my heart: I was a new creature,—I was a child of GOD.

AN aged miniſter having aſked a young preacher, if ever he ſought the bleſſing of God on his learning, he having anſwered, that he had not, he told him, with an auſtere look, that "unſanctified learning had done much miſchief to the church of God." His words leaving a deep impreſſion on him, he afterwards, when in any ſtrait, prayed for the Lord's help and bleſſing.

RELIGIOUS INTELLIGENCE.

Miſſionary Society.

HAVING for ſeveral months directed the attention of the public, to the deſirableneſs and neceſſity of ſending Chriſtian Miſſionaries to the pagan world, we rejoice that the various pieces which have appeared in the Evangelical Magazine, have contributed in an eminent degree to the formation of *a Miſſionary Society*. It is with infinite ſatisfaction and joy unſpeakable, that we *now* inform our anxious readers that *their wiſhes* are not only gratified, but *our own expectations* far, very far exceeded. Never did we think that our eyes would behold a ſcene ſo pleaſing as that which has on this occaſion been preſented! The dear Friend of Sinners has put our unbelief to the bluſh, and ſhown that his arm is not ſhortened, nor his ears inattentive to the united cries of numerous religious ſocieties, aſſembled in this kingdom and America, to pray for the ſpread of the everlaſting Goſpel at home and abroad. Happy ſhould we be, in attempting to detail the proceedings of the conference, could we diffuſe the ſame ſperit among our readers, that animated the multitudes who attended the public ſervices on this occaſion.

Monday morning, September 21ſt, the London, and as many of the country miniſters as were come to town, met at the Caſtle and Falcon, Alderſgate-ſtreet, to arrange the proceedings of the conference; and, to ſhow their devotedneſs to this ſublime object, opened a ſubſcription among themſelves to the amount of 740l. donations, and about 50l. annual ſubſcriptions.

In the evening, the firſt *general* meeting was held at the above place, at ſix o'clock.—This was attended by ſo reſpectable a number of miniſters, and well-known friends of the Goſpel, that it was evident the religious public only waited for the ſignal to unite their efforts in this benevolent purſuit. Sir Egerton Leigh, Baronet, being voted into the chair, Mr. Boden, of Hanley-green, opened the meeting with a ſhort but impreſſive prayer; Mr Steven, of London, next ſtated, what ſteps had been taken to rouſe the public attention, and to aſſemble the general meeting.

A circular letter, which had been ſent to miniſters throughout the kingdom, was read by the chairman: Mr. Love, of London, read many letters from miniſters in the country, aſſuring the London committee of their hearty concurrence, and their individual and united determinations to co-operate in every meaſure that had a tendency to promote *a Miſſion to heathen and unenlightened countries*. Encouraging letters from Scotland were alſo read, and the company viſibly affected when informed, that praying ſocieties had reſolved to engage in interceſſions at Glaſgow, at the very time the miniſters and their friends were aſſembled in London. Thus it is manifeſt, that in different parts of this iſland, the hearts of Chriſtians were "actuated by that one ſpirit, who animates the one body of the church of Chriſt." Mr. Haweis, next read letters from ſeveral perſons who had tendered their ſervices, as Miſſionaries in this glorious cauſe.

It was then reſolved, and with perfect unanimity, That *it is the opinion of this meeting, that the eſtabliſhment of a ſociety, for ſending Miſſionaries to the heathen and unenlightened countries is highly deſirable.*

The thanks of the meeting were unanimouſly voted to thoſe aſſociated and individual miniſters, who had favoured the ſociety with their communications or preſence, and the ſecretary was requeſted to make them, and

through them, their congregations, acquainted with this reſolution. About nine o'clock the meeting was adjourned in the moſt perfect harmony, with the higheſt expreſſions of ſatisfaction with the proceedings of that evening.

Books of ſubſcription were immediately opened, and the liberal contributions and annual ſubſcriptions of that evening ſufficiently demonſtrated, that this excellent cauſe would never fail for want of pecuniary aſſiſtance.

Tueſday morning, ten o'clock, a numerous and reſpectable congregation aſſembled at Northampton chapel, Spa-fields, including about two hundred miniſters of various denominations. Prayers were read by Mr. Kirkman, Mr. Sabree, of Froome, gave out the 2d of the *Miſſionary Hymns* *; Mr. Haweis prayed; Mr. Leggett, of Strood, gave out the 8th hymn; Mr. Haweis preached from Mark xvi. 15, 16. "And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned." Mr. Cook, of Maidenhead, read the 23d hymn; and Mr. Lambert, of Hull concluded the ſervice with prayer.

Immediately after, all perſons deſirous of becoming members of the ſociety, were requeſted to aſſemble in the area of the chapel. Mr. Kingſbury, of Southampton, being choſen moderator, introduced the buſineſs of the ſociety with prayer; Mr. Eyre gave a conciſe hiſtory of Miſſions; a committee, conſiſting of the Rev. Meſſrs. Bogue, Eyre, Greatheed, Haweis, Hey, Hill, Kingſbury, Lambert, Love, Reynolds, Saltern, Steven, and Waugh, were appointed to bring forward the plan of the ſociety. During their abſence Mr. Wilkes gave out the 11th hymn, and delivered a ſhort congratulary addreſs to the miniſters. On the return of the committee, the following plan was preſented and approved; and about three o'clock, the meeting adjourned.

PLAN OF THE SOCIETY.

I. *The Name*—THE MISSIONARY SOCIETY.

II. *The Object*—The ſole object is to ſpread the knowledge of Chriſt among heathen and other unenlightened nations.

III. *The Members*—Perſons ſubſcribing one guinea, or more annually; every benefactor making a donation of ten pounds; one of the executors, on the payment of a legacy amounting to fifty pounds, or upwards; and miniſters, or other repreſentatives of congregations in the country, which ſubſcribe or collect for the uſe of the ſociety five pounds annually.

IV. *General Meetings*—To be held annually in London on the ſecond Wedneſday of May, and oftner if neceſſary, to chuſe a treaſurer, directors, ſecretary, and collectors, and to receive reports, audit accounts, and deliberate on what farther ſteps may beſt promote the object of the ſociety.—— At every ſuch meeting one ſermon, or more, ſhall be preached by one or more of the aſſociated miniſters, and notice given as is uſual on ſuch occaſions; the preſident for the day ſhall open and conclude the meeting with prayer, and ſign the minutes of the proceedings.——All matters propoſed ſhall be determined by the majority of the members preſent.

V. *The Direction*—To conſiſt of as many directors annually choſen out of its members as circumſtances may require.——At the firſt meeting twenty five ſhall be elected, with power to aſſociate with themſelves ſuch an additional member, as may be judged by them expedient, when the extent of the

* Miſſionary Hymns, compoſed and ſelected for the ſervice of the conference, were printed, by order of the committee, and ſung at the different places of worſhip. Sold by T. Chapman, No. 151, Fleet-ſtreet; price, Two-pence.

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ſociety is aſcertained.——Three-fifths, and no more, of theſe Directors ſhall reſide in or near London; where all monthly meetings ſhall be held for tranſacting the buſineſs of the ſociety.——Not leſs than ſeven ſhall conſtitute a board.——For greater facility and expedition they may ſubdivide into committees, for managing the funds, conducting the correſpondence, making reports, examining miſſionaries, directing the miſſions, &c.; but no act of theſe committees ſhall be valid till ratified at a monthly meeting.—— No expenditure exceeding 100l. ſhall be made without conſulting all the Directors, or 500l. without calling a general meeting of the ſubſcribers.—— Annual ſubſcribers of 10l. or upwards, and benefactors of 100l. and more, may attend, if they pleaſe, with the directors, at any of the monthly meetings.——On any emergency the directors ſhall call a general meeting of the ſociety, to whom their arrangements ſhall be ſubmitted: Nor ſhall they enter upon a new miſſion till they obtain the general concurrence.

VI. *The Funds*—Ariſing from donations, legacies, ſubſcriptions, collections, &c. ſhall be lodged as ſoon as collected, in the hands of the treaſurer——The directors ſhall place in the public funds all monies ſo paid, whenever they exceed 300l. until they are required for the uſe of the miſſion; excepting it appears to them prejudicial to the intereſts of the ſociety.

VII. *Salaries*—The ſecretary ſhall receive ſuch a ſalary as the directors may appoint: But the Directors themſelves ſhall tranſact the buſineſs of the ſociety without any emolument.

In the evening of Tueſday, the worſhip was conducted in Crown Court Meeting-houſe, Covent-garden. But before the commencement of the ſervice, it was crowded to ſuch a degree, as to prevent a conſiderable number of miniſters from gaining acceſs to the doors. Mr. Hey, of Briſtol, began with the third hymn,—Mr. Waugh, of London, prayed,—Mr. Hey then gave out the fourth hymn,—Mr. Burder, of Coventry, preached from Jonah iii. 2. "Ariſe, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee,"—after which the eleventh hymn was given out by Mr. Hey; and Mr. Parſons, of Leeds, concluded with prayer.

Service being ended, Mr. Kingſbury was again choſen moderator,—Mr. Burder read the plan of the ſociety, and the committee was appointed to nominate gentlemen to fill up the direction. About nine o'clock the people were diſmiſſed.

So great was the preſſure of the people, as to excite apprehenſions, that Mr. Burder would be unable to proceed; but to our agreeable diſappointment, he had no ſooner began his diſcourſe, than the moſt ſerious and pleaſing attention, pervaded the whole congregation.

On Wedneſday morning, the ſecond day of the conference, the people aſſembled at ten o'clock, at Haberdaſher's Hall Meeting-houſe. Mr. Lowell, of Woodbridge, began with a ſhort prayer, and reading the 110th Pſalm and the 10th Chapter of St. Luke. Mr. Sloper, of Devizes, read the 115th hymn; Mr. Saltern, of Bridport, prayed; Mr. Herdſman, of South-Petherton, gave out the 7th hymn; Mr. Greatheed, of Newport-Pagnell, preached from Luke 10th, and the laſt clauſe of the 29th verſe, "And who is my neighbour?" Mr. Sinelle, of Great-Grimſby, gave out the 16th hymn; and Mr. Whitridge, of Oſweſtry, concluded with prayer.

After ſervice, Dr. Hunter being choſen Moderator, the miniſters proceeded according to the regulations of the plan, when, having diſcuſſed ſeveral ſubjects relative to the Miſſion, and nominated twenty-five directors, they adjourned about three o'clock, The meeting was begun and cloſed, by the moderator with prayer.

A vaſt congregation aſſembled in the evening, at the Tabernacle, an hour before the appointed time. Thouſands are ſaid to have gone away, unable to get in. The front ſeats of the four extenſive galleries, containing room for an hundred and fifty perſons, were occupied wholly by miniſters; beſides whom, many others were diſperſed through the congregation; Mr. Slatterie, of Chatham, offered up a ſhort prayer, and read the 11th Chapter of Iſaiah; Mr. Ralph, of Maidſtone, read the 14th hymn; Mr. Jay, of Bath, prayed; Mr. Rooker, of Gold-hill, gave out the 10th hymn; Mr. Hey, preached from Eph. i. 10. "That in the diſpenſation of the fulneſs of times, he might gather together in one, all things in Chriſt, both which are in heaven, and which are on earth, even in him." The 5th hymn was then read by Mr. Beaſoy, of Town-Sutton; and Mr. Townſend, of Ramſgate, cloſed with prayer.

After the ſervice, Mr. Wilks announced the names of the intended directors.

On Thurſday morning the miniſters aſſembled, between eight and nine o'clock, in the ſchool-room adjoining to Surry Chapel, and gave in their names and abode. Thoſe delegated from aſſociations or particular churches, ſat by themſelves, and communicated the probable extent of the pecuniary aſſiſtance, which their reſpective conſtituents might be able to contribute. It was afterwards reſolved, that their firſt Miſſionary efforts ſhould be directed to the South-Seas.

Public ſervice began at ten o'clock, and conſiderably more miniſters attended than the front ſeats round the gallery could contain.---Prayers were read by Mr. Percy, of London.---The 18th Hymn was read by Mr. Wood of Rowell.---Mr. Griffin, of Portſea, prayed.---The 12th hymn, by Mr. Audley of Cambridge.---Mr. Rowland Hill preached from Matt. 24, 14. "And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations; and then ſhall the end come."---the 24th hymn, by Mr. Douglas, of Newmarket.---Mr. Ray, of Sudbury, Suffolk, prayed.---Mr. Hill then gave out the 25th hymn of the Surry Chapel collection.---After this Mr. Haweis, in a ſpeech of conſiderable length, aſſigned various reaſons for making the firſt miſſionary attempt among the inhabitants of the South-Sea Iſlands. The ſervice concluded about two o'clock, with a doxology, "Praiſe God from whom all bleſſings flow, &c."

The laſt public ſervice was at Tottenham Court Chapel, on Thurſday evening. Here alſo the congregation was immenſely great.---The firſt ſeats round the gallery, and the ſecond ſeat in the front gallery, were occupied by miniſters. Prayers were read by Mr. Edwards, curate of the chapel.---Mr. Jefferſon, of Baſingſtoke, gave out the 21ſt hymn.---Mr. Cook, of Maidenhead, prayed.—Mr. Golden, of Croydon, read the 19th hymn.---Mr. Bogue preached from Haggai 1, 2. "Thus ſpeaketh the Lord of Hoſts, ſaying, This people ſay, the time is not come, the time that the Lord's houſe ſhould be built:".---Mr. Threſher, of Abingdon, the 9th hymn.---Mr. Crole, of London, prayed; and Mr. J. A. Knight of London, cloſed with a ſhort exhortation.

Thus concluded the ſolemn ſervices of the conference, long, long to be remembered by thouſands; all appearing to unite in this ſentiment, *it was never ſo ſeen in our Iſrael.* Some of the miniſters preſent on Monday evening, finding ſo large an aſſembly paſs a reſolution with cheerful unanimity, that *a miſſionary ſociety was deſirable*, could not, for a time, proceed for tears of joy.

The grandeſt object that ever occupied the human mind,---the ſalvation of ſouls, was preſented in ſuch a variety of views, and in ſo ſtriking a

manner, by the preachers, that every ſerious perſon awoke as from a dream, filled with ſurpriſe that ſo noble a deſign had never before been attempted by them, and longing, by future exertions, to redeem loſt opportunities. Many miniſters, who before doubted whether the Lord's time for ſuch an attempt were come, are now completely ſatisfied, and join with equal ardour in a cauſe ſo glorious. The great number who attended as delegates from various parts of the kingdom,--the multitudes who thronged the largeſt places in London---the countenance and liberal donations of the wealthy---the appearance of ſo many miniſters in one place, and in ſo conſpicuous a ſituation, were grand and pleaſing.---The ſuitableneſs of the hymns, and the fervour with which they were ſung---and above all, the moſt evident and uncommon outpouring of the Spirit on the miniſters, in their ſermons, exhortations, and prayers, impreſſed the whole congregation with a ſolemnity and pleaſure, not uſual even in religious aſſemblies, and conſtrained them all to ſay, *This is a new Pentecoſt*; nor was it a doubt with any whether the Lord was among us or not.

Another conſideration that rendered theſe ſeaſons unſpeakably delightful, was the viſible union of miniſters and Chriſtians of all denominations; who, for the firſt time, forgetting their party prejudices and partialities, aſſembled in the ſame place, ſang the ſame hymns, united in the ſame prayers, and felt themſelve one in Chriſt. This ſentiment was ſo univerſal, that, when Mr. Bogue in the courſe of his ſermon, ſaid, "we are called together this evening to *the funeral of bigotry*, and he hoped it would be buried ſo deep, as never to riſe again," the whole vaſt body of people manifeſted their concurrence, and could ſcarcely refrain from one general ſhout of joy. Such a ſcene was perhaps, never before beheld in our world, and afforded a glorious earneſt of that nobler aſſembly, where we ſhall meet all the redeemed, and in the preſence and before the throne of the lamb, ſhall ſing, as in the laſt hymn of the ſervice, *Crown him, crown him, crown him Lord of All!*

On Friday evening, the whole body of the members of the ſociety, met at the Caſtle and Falcon, where ſeveral important reſolutions were paſſed, the plan finally ſettled, and about thirty gentlemen choſen directors for the preſent year.

We feel a ſtrong inclination to give an account of all the liberal donations, and annual ſubſcriptions, together with the affecting circumſtances with which many of them were made; but are prevented by the neceſſity of ſending our materials immediately to the preſs. In a future number, we may, perhaps, gratify our readers with the names of the directors choſen by the ſociety, and with the amount of our ſubſcriptions; and hope in the mean time, that their own liberal contributions will enable us to ſwell the ſum.

The ſix ſermons preached on the occaſion, with a minute account of the proceedings of the conference, are to be immediately printed by the deſire, and at the expenſe of the ſociety. The public are requeſted to guard againſt every ſpurious publication. That which we announce will be publiſhed by T. Chapman, the printer of this Magazine.

On Monday morning, 26 directors met at 10 o'clock, and immediately appointed two ſecretaries, the Rev. John Love of Hoxton; and Mr. W. Shrubſole, of Old Street Road. Mr. Love to manage all the correſpondence out of England.

ORDINATIONS.

ON the 8th of July 1795, at the ordination of the Rev. Charles Holmes, to the paſtoral office of the ſecond Baptiſt church, maintaining ſtrict communion, at Wantage, in Berkſhire, Mr. Holloway, of Wallingford, in the ſame county, after a hymn was ſung, engaged in prayer and read a portion of the Scriptures. Mr. Dyer, of Devizes, Wilts, ſpoke on the nature of a Goſpel church and on ordination, received Mr. Holmes's confeſſion of faith, (which was excellent), and delivered a lively, faithful, and affectionate charge to him, from 2 Tim. iv. 2. "Preach the word; be inſtant in ſeaſon, out of Seaſon."

Afterwards Mr. Lovegrove, of Wallingford, addreſſed the church in an animated and affectionate diſcourſe, from 1 Deut. part of 38th verſe, "Encourage him."

Several hymns were ſung at proper intervals, and the whole afforded general pleaſure and ſatisfaction.

ON Tueſday the 18th of Auguſt, the Rev. Mr. Oddy, was publicly ordained to the paſtoral office, over the diſſenting congregation at Bildeſtone in Suffolk. The Proteſtant diſſenting congregation at the above place, is of conſiderable ſtanding, and has at different periods enjoyed the labours of independent and Baptiſt miniſters. Their preſent paſtor is of the latter perſuaſion, but joins in communion with the independents. The ſervice of the day which was very ſerious, and managed with great propriety, was conducted by neighbouring miniſters of the independent and Baptiſt Denominations.—The Rev. Mr. Hickman, of Lavenham, began with prayer and reading the Scriptures.—The Rev. Mr. Wearing, of Rendham, aſked the queſtions, and received Mr. Oddy's confeſſion of faith, which was according to the good old orthodox plan, united with a ſpirit of candour, and containing cogent reaſons for his own conduct in preferring free communion.—The Rev. Mr. Lowell, of Woodbridge, engaged in the ordination prayer, which was conducted without impoſition of hands.—The Rev. Mr. Crathern, of Dedham, delivered the charge from Rev. ii. 10. laſt clauſe;—The Rev. Mr. Trivett, of Longham, preached the ſermon 1 Theſ. v. 12, 13. and the Rev. Mr. Bromily, of Needham-market, concluded with prayer. Though the ſervice continued about four hours, it was by no means tedious, and many united in calling it *a good day*.

OBITUARY.

Death of Benjamin Longley.

BENJAMIN LONGLEY, the ſubject of this brief memoir, who on the 7th of March 1795, quitted the tempeſtuous ocean of this world, for the deſired haven of perfect ſecurity and uninterrupted repoſe, was an intimate friend of J. Hobſon—an account of whoſe death was given in the magazine for June laſt: Theſe two, living not far from each other, and being partakers of "*like precious faith*," frequently converſed together, concerning what God had done for their ſouls—of the ſovereignty of that grace, which had ſubdued the native rebellion of their hearts, making them thereby to differ from many others, and of the obligations they were conſequently under, to live to *him* who died for them and roſe again: By which they proved fellow-helpers to each other, in the road that leads to

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the heavenly Jeruſalem; for—"as iron ſharpeneth iron, ſo does the face of a man his Friend."—The deceaſed was one of thoſe who adhered to the Rev. Mr. Thorp, when he left the methodiſt connexion, on account of having embraced the principles of calviniſm, and was choſen a deacon of the independent church at Maſbro, when it was firſt organized, which ſtation he fill'd with uſefulneſs and credit to the cauſe of Chriſt 'till death, the believer's covenant friend, removed him from the church *militant* to the church *triumphant*.

It pleaſed the Lord, before he took him hence, to viſit him with a complication of diſorders, with which he was ſeverely exerciſed, but was in general, enabled to bear his ſufferings with Chriſtian reſignation; perſuaded that the rod of chaſtiſement was in the hand of a kind father, who had his ſpiritual advantage in view, and that his *comparatively* light affliction would work out for him a far more exceeding and eternal weight of glory. He was not favoured with thoſe eſtatic joys, which ſome of the Lord's people experience with death in view; but was helped to believe and reſt upon the promiſe of an immutable God, and to ground his hopes for final acceptance on Chriſt Jeſus, that ſure foundation laid in Zion. The writer of this was with him a few days previous to his death, when he ſeemed very deſirous to depart and be with Chriſt—but was apprehenſive he ſhould linger a conſiderable time; however, contrary to his expectation, but purſuant to his wiſhes, the welcome meſſenger ſpeedily arrived, and his happy ſoul—

"Clapp'd her glad wings and tower'd away,
"And mingled with the blaze of day."

A funeral ſermon was preached by the Rev. Moſes Taylor, of Sheffield, from 1 Theſſ. iv. 16. 17. "The Lord himſelf ſhall deſcend from heaven," &c. &c. No fulſome panegyrics were heaped on the dead, but he was held up as an example worthy of imitation, in his uniform devotedneſs to God, and punctuality to man.—May the exemplary lives and the peaceful and happy deaths of good men, recommend the religion of Jeſus as a grand reality to the men of the world; be the means of cauſing many to declare themſelves on the Lord's ſide, and to become followers of them who through faith and patience are now inheriting the promiſes!

Memoirs of the late Mrs. Cobby, of Brighton, who died Saturday April 25th 1795.

IN the early part of her life her parents died, and ſhe was brought up with a religious aunt, who in the courſe of a few years died alſo.

She was then removed to ſome other relations, from whence ſhe was married when ſhe was about 21 years of age. Her huſband went to ſea, and ſhe was left alone. In this time of retirement, the Lord brought to her mind the ſerious converſation that paſſed between the people of God, at her aunt's houſe, in her child-hood, and ſhe was forcibly ſtruck with conviction that ſhe was a loſt ſinner, and could not ſleep for fear of waking in hell. The agonies of her mind was ſo great, that though it was in the depth of winter, ſhe ſweat for fear, till one drop followed another. But the Lord being gracious did not leave her long in that ſtate, but brought this paſſage of Scripture to her mind, "I will allure her, and bring her into the wilderneſs and ſpeak comfortably unto her." Hoſea ii. 14. Another portion of God's word was applied to her---"Look unto me, and be ye ſaved!" Iſa xlv. 22---which came with ſuch force that ſhe actually believed, ſhe was intereſted in the ſufferings of Chriſt, and viewed him by

by faith, ſo clearly, that her guilt was removed and ſhe was comforted; and from that moment, the Lord alone was her truſt and confidence, and though exerciſed with many trials, ſhe never loſt her hope in Jeſus. Sometime ago, ſhe ſaid to one of her daughters, "Keep cloſe to the Lord, my child, I have found him a refuge in ſix and in ſeven troubles, and there is no comfort but in him. At another time, ſhe was ſpeaking of the mercies of the Lord—," Bread has been given me, and my water has been ſure: yea the Lord does all things well."

She often repeated "Look unto the generations of old, and ſee. Did any ever truſt in the Lord, and were confounded? I have been young and now am old, yet I never ſaw the *righteous* forſaken, nor his ſeed begging their bread: She often repeated that Scripture, "Whoſo walketh in darkneſs and hath no light, let him truſt in the Lord, and *ſtay himſelf upon his God.*"

At another time her daughter ſaid, Mother how do you find yourſelf? Are you comfortable? She replied, I am for the moſt part comfortable. I am in the Lord's hands, and he has promiſed that none ſhall pluck me out of his hands; and his promiſes cannot fail. On a friend ſpeaking of the fleſh and heart failing, ſhe ſaid, "O, that the Lord may be the ſtrength of my heart and my portion for ever!"---She ſaid to the ſame friend, "The inhabitants above, no more ſay, I am ſick. Eighty-five years and five months I have travelled through this wilderneſs, but the Lord has hitherto helped me." "She prayed that the Lord would have mercy on this ungodly nation, adding "We have been partakers with a neighbouring nation in their ſin. I pray God we may not partake with them in their puniſhment;" She prayed fervently for the continuance of the Goſpel, at Brighton, and that England might be preſerved from the judgments of God.---On a friend ſaying, You would not change your ſituation with any in the world: She replied, "O, no! I would not." The ſame friend ſaid, You have not followed cunningly deviſed fables. She anſwered, "O, no! I have not."

The night before her death, ſhe ſaid, The Lord be praiſed for all his mercies, he hath brought me one day nearer home, On the morning ſhe died, ſhe prayed the Lord to ſtand by her to the end, and if it was his bleſſed will, to make her paſſage eaſy that ſhe might not diſhonour his holy name, which was her frequent petition. Soon after ſhe fell aſleep in Jeſus, as compoſed as a lamb; and thus, leaning on his boſom, found ſtrength equal to her day, and gained a complete victory over all her enemies by faith in Jeſus.

N. B, The above was communicated to the miniſter, then labouring at the Counteſs of Huntingdon's chapel, by one of her daughters.

Brighton, May 4th 1795. YOUNG TIMOTHEUS.

The happy death of Thomas Brown, of Knareſborough, who died 12th May, 1794.

THIS poor man became a monument of grace at the cloſe of his days, after a life of ſixty-one years ſpent in the ſervice of ſin and ſatan.

It ſhould ſeem, that ſeveral months before his illneſs, which brought him to the grave, he had felt the pungent accuſations of a guilty conſcience; and probably its clamourous, pointed, and powerful ſuggeſtions may beſt account for a tormenting ſenſation of mind, which he expreſſed by the words of—Having ſatan continually about him. This appeared however, to have a happy effect, as it evidently reſtrained him from ſome of thoſe evil practices, which by long uſe, had become habitual. But it was reſerved

ſerved for a waſting complaint of body, as a mean in the hands of God, to give him ſomething like a juſt ſenſe of his guilt and danger. Though far from intelligent, having been brought up in ignorance of every thing but juſt to get an honeſt livelihood, he did not want words to make us ſenſible that he found himſelf a wretched condemned ſinner, and that it was out of his own power to make himſelf otherwiſe. With this view of his caſe, his very ſoul was frequently oppreſſed and overwhelmed with ſorrow and fear; and though hardened and inſenſible in the extreme before, having little doubt of the ſafety of his ſtate, like many others, the moſt pleaſing ſigns of ſenſibility and genuine contrition of ſpirit now dropt from his lips, and ran in torrents from his eyes. He ſaw himſelf, to his own apprehenſion, for ever loſt; and begged night and day like a condemned criminal for his life, at the footſtool of divine mercy. The ſtubbornneſs and ſtout heartedneſs of his former days were indeed happily changed through grace, for that poverty of ſpirit and humility, and ſelf-abaſement of ſoul, to which ſo many promiſes are made, and which form ſuch ſatisfactory proof of a gracious work of God. It ſeemed impoſſible to give him relief, by endeavouring to perſuade him that his ſtate was leſs dangerous than he apprehended, or his iniquity leſs aggravating than what he repreſented it to be. His convictions were too ſpiritual and powerful to be overcome by ſuch vain and dangerous reaſoning, and his maladies too obſtinate to yield to ſuch feeble remedies; nothing but the pardoning mercy of God could ſatisfy his conſcience; and from this, his anxiety and concern were not to be diverted. His extreme weakneſs of body, and the load of affliction with which he was burdened, became notwithſtanding now and then ſtrong temptations to impatience and haſtineſs to thoſe about him; but ſuch was his tenderneſs and ſenſibility of conſcience, and his knowledge of the evil of ſin in what many would deem in ſuch circumſtances unavoidable human frailties, that if he were overtaken in this manner, his grief was proportionably renewed, and the anguiſh and bitterneſs of his ſoul concealed from none. He did, indeed, confeſs his tranſgreſſions and lament his ſin in the moſt unequivocal and humiliating terms. All this time he was a broken-hearted ſinner, and a diligent ſeeker of mercy, which was a period of about a fortnight or three weeks continuance. The knowledge of forgiving mercy was yet behind, of which theſe ſymptoms of contrition and repentance are the uſual and almoſt certain forerunners. A few days, however, before his deceaſe, it pleaſed God to hear his prayer, and to ſatisfy him in a manner he never ſuppoſed poſſible till now, that his caſe was not only not beyond the reach of mercy, but that his ſoul was accepted through the atonement of Chriſt for him, and his iniquity done away. Though much impropriety of language was mixed with his deſcription of this bleſſed change, it required very little penetration to perceive that it was no deluſion, and no impoſition. His ſimplicity and honeſty were more diſcoverable than he intended they ſhould be, while he told the pleaſant tale of a gracious viſit from the Lord; to one who had felt the ſame ſenſations, by an experience of the ſame grace, it could not fail to approve itſelf as genuine, and to revive ſome of thoſe reflections which had formerly ariſen from a ſimilar ſtate of mind, and had accompanied a ſimilar caſe. His heart was elevated with joy, in the meaſure in which it had been ſunk and depreſſed by the fear of deſerved wrath. The ſenſations of bodily pain were gone with his burden of conſcious guilt, and with the ſtrong and almoſt invincible temptations to deſpair; and the mourning ſinner was loſt in the joyous and happy ſaint. It may ſuffice to ſay, he had found all he wanted in the diſcovery of a gracious, all-ſufficient Saviour; and his joy on the occaſion could not be exceeded by that of a

condemned malefactor, at the news of a pardon under the fatal tree. It was alſo, not only abundant, but rational and well founded: It was pure, ſpiritual and full of glory. He knew the beſt comment on thoſe words of the Apoſtle, "*How much more ſhall the blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to God, purge your conſciences from dead works,*" and was enabled to preſerve and exemplify the ſweet influence of ſuch conſolatory ſentiments to a caſe like his, to the laſt. Previous to this, whenever he was reminded of his iniquity, his anguiſh of ſoul appeared unutterable; and now, every remark upon the love of Chriſt, in dying for ſinners like himſelf, affected him to the ſame degree, but in another form. He ſeemed at a loſs to make us ſenſible what a view he had of that ſurpriſing grace. When his wife, who was able to ſhare in his joy, by having gone through ſomething of the ſame ſcene, expreſſed her tender feeling for his afflicted body, his inſtant and unpremeditated reply ſhewed how little he thought about it, and how much his mind was otherwiſe engaged. "I have not enough ſuffering from Chriſt," ſays he, "I could bear as much again with pleaſure. He has been with me all the night, and I have prayed to him, and converſed with him as if he ſtood there," pointing to his bed ſide. To many pious Chriſtians, this language may ſeem to ſavour of enthuſiaſm; but what the writer of this article has experienced of the ſame kind, will warrant him to give it another name correſpondent with, if not illuſtrative of the words of the Pſalmiſt,—*The Lord is nigh to them that call upon him in truth.* He often attempted to deſcribe the preciouſneſs of Chriſt, and to ſpeak highly of him; but his language was too imperfect to be copied verbatim; and the ſentiments and ſenſations of gratitude, love, pleaſure, and peace, were perhaps better expreſſed in his countenance, than by his words. He ſaid more than once, he ſhould ſoon be with Chriſt, and he longed to be gone, that he might love him and praiſe him better; that he could give all his family up to the Lord, and leave them in his hands with great ſatisfaction. Being aſked juſt before his removal, how he felt his mind, he replied, Quite happy in Chriſt; and his very appearance teſtified the ſame. With this comfortable frame of mind he fell aſleep, and breathed forth his ſpirit into the hands of his gracious Saviour, without the leaſt viſible ſymptoms of pain or uneaſineſs.

It was particularly pleaſing to hear a man ſo exceedingly illiterate, able to ſay any thing intelligible on a ſubject ſo heavenly and ſublime, as the love of Chriſt ſhed abroad in the heart by the Holy Ghoſt; and not leſs ſo, for one that ſeldom ſpoke in his family with temper, to appear teachable, gentle, and meek as a little child. But what cannot the grace of Chriſt effect in the moſt unpromiſing ſubjects? And if theſe be not its effects, and the ſure tokens of a new heart thereby, what probable cauſe can we aſſign for them or in what way muſt we account for them? Has philoſophy ever been known to change a ſinner into a ſaint; or a proud, peeviſh, ill-natured being into a character the very reverſe? or rather to inſpire amiable tempers and Chriſtian graces, without the medium of reading, ſtudy, and erudition? I trow not ſo much: Then has the Goſpel the advantage of this idolized phantom, and the man that knows and feels it, though a way-faring man and a fool, the ſuperiority of a mere moral philoſopher:—

May but this grace my ſoul renew,
Let ſceptics gaze and hate me too;
Their boaſted, vain, and reaſ'ning ſcheme
Has no ſuch efficacious claim. W. H.

On

On Saturday Auguſt 15th, the following melancholy event happened at the Mill, near Weſt-lane, Rotherhithe.

AS John Barefoot was ſuperintending ſome part of the buſineſs of the mill, he was ſuddenly entangled by it, and literally torn to pieces before it could be ſtopped. He has left a wife and one child. His widow, who is again pregnant, is in neceſſitous circumſtances; and the gentlemen who own the mill are ſoliciting ſubſcriptions for her ſupport, till ſhe has laid-in, when ſhe means to go out to ſervice.

About a year and a half ago, as this young man was paſſing Mr. T—'s meeting, on the evening of a Lord's day, after having ſpent the other part of it in a careleſs, prophane manner; he was prompted by curioſity to go in. He no ſooner was ſeated, and began to liſten, than he ſuſpected Mr. T—'s eyes were principally directed towards him, and he was, he thought, confirmed in this idea, by the things ſpoken being ſo very applicable to his character and conduct. He was aſhamed to go out, and yet the addreſs which the miniſter was making to thoughtleſs ſinners in general, appeared ſo immediately directed to him, that he was much agitated, and aſhamed to look up. Service being ended, he haſted out of the place, and told ſome of his companions that he would never be caught in there any more. Notwithſtanding this ſtrong and haſty reſolution, the truths he had heard continued ſo powerfully to impreſs his mind, that he could not get rid of them, and the more he thought of them, the more his mind was affected by them; and on the return of the Lord's day, he found himſelf unable to reſiſt the deſire he had to attend worſhip again in the ſame place. He accordingly went, and ſo abundantly did the Lord bleſs the word to his ſoul, that he became an earneſt ſeeker after the kingdom of God, and his righteouſneſs, Matt. vi. 33; never more forſook the ordinances of God's houſe, but walked in the way of God, with growing comfort and delight, to the day on which God took him home to himſelf.

The morning on which this awful providence befel him, he was reading his Bible the whole time he was at breakfaſt: His breakfaſt finiſhed, and his Bible cloſed, he returned to the mill, little ſuſpecting that he was juſt upon the point of going to his father's houſe above. John xiv. 2.

ON Thurſday September 3d, died, aged 78, the Rev. Benjamin Beddome, M. A. near 60 years paſtor of the Baptiſt church, of the Particular denomination, at Bourton on the Water, Glouceſterſhire.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Friendly Monitor, or Advice to a young Man upon coming out of his Apprenticeſhip; in eight Letters. By R. L. *Maſter of the Orphan Working School.* 12mo. 21 *Pages. Price bound* 1s. 4d. Sold at the City Road, Button's, Conder's, &c. 1795.

AT a period of the world, when publications have become innumerable, nothing but utility ſeems a juſtifiable motive for adding to their multitude. The call for an attempt like that indicated

by the title of this article, cannot be disputed. The situation of the author was such, as, at the same time, would impress his mind with the desirableness of such a work, and might furnish him with useful reflections upon the subject. We give therefore our cordial approbation to his design, and are happy to add our testimony in favour of the manner in which he has executed it. He inculcates, together with the dictates of pure and undefiled religion, many excellent prudential maxims, well adapted to the various steps of the progress through life, which he notices in his several letters. In a word, we recommend Mr. Liddel's performance, not only as likely to prove an additional benefit to those who have received assistance from the admirable and well-conducted charity which is entrusted to his care, but to every person in the lower and middle classes of society, of the age, and in the circumstances of life referred to, which are, perhaps, of all, the most critical and important.

The consistent Christian; or Truth, Peace, Holiness, Unanimity, Stedfastness, and Zeal, recommended to all Professors of Christianity: The substance of five Sermons. 2d Edition, corrected, with an Appendix, on Self-examination 8vo. 100 *Pages, Price* 1*s.* 6*d.* Printed for the Author No. 20, Mile-end Road; Button, Knott, &c. 1795.

The author observes in his preface, that these pages contain, "the substance of five sermons, delivered in the year 1785, to the congregation at Wadsworth, in Yorkshire, among whom he spent the most active part of his life, and were published principally for their use."—"On a revisal, he is very sensible, that in style, composition, and method, they admit of much improvement; even to such a degree, as to make them appear a new work. As a new edition of them has for several years been much desired, rustic as their dress is acknowledged to be, he has at length consented to republish them, without any material alteration."

The piety, the candour, and the aims at practical usefulness, which characterize Mr. D. Taylor's other writings, will be found in this, by such readers as are not already acquainted with the performance The Appendix is very short:- It urges the importance of "proving our ownselves," and lays down some profitable directions for the duty.

Free Grace exalted, and the proper Use of the Moral Law evinced: In a Sermon, on Romans, viii. 3. 4. *By* W. Moore, *Minister of Glasshouse-yard Meeting, Aldersgate-street* 8vo. 31 *Pages. Price* 6*d.* Mathews and Stradford, London; Elliot, Falmouth. 1794.

No reason is assigned for the publication of this Sermon, but it is in our power to supply a very substantial one, as far as dependance may be placed upon our judgment, for we think it *deserved* to

be

be printed, and are only ſorry that it is printed incorrectly. The diſcourſe is a very good expoſition of the text, and has afforded us conſiderable pleaſure in the peruſal. After taking notice of man's moral inability expreſſed in the words, "What the law could not do in that it was weak through the fleſh," as the firſt head of his diſcuſſion, he introduces an application of it in the following terms:—"If there is any truth or propriety in what has been advanced, then it inevitably follows, that all thoſe who are ſeeking acceptance with God by any thing they are capable of doing, are juſt in the ſame ſtate the Jewiſh phariſees were in, *i. e.* "being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God." Rom. x. 3.—It is not enough to ſay that your obedience is evangelical obedience, becauſe the precepts you obſerve are found in the New Teſtament. It has been ſhown that the morality of the Law and the Goſpel are both one; and to render your obedience truly evangelical, you muſt have an evangelical faith, even faith in the blood and righteouſneſs of the Lord Jeſus Chriſt, which is to all and upon all them that believe. Your beſt obedience, without this, will amount to no more than thoſe "deeds of the law by which no fleſh living ſhall be juſtified." You will never attain a juſtifying righteouſneſs this way; "becauſe you ſeek it not by faith, but as it were by the works of the law." We cannot help ſubjoining his next reflection: "How exceedingly wrong are thoſe teachers who repreſent Jeſus Chriſt as no more than a reformer of mankind, a teacher of morals." The ſcripture ſays, "He came not to deſtroy men's lives but to ſave." Luke ix. 56. But, if he be no more than a teacher of morality, I would ſay he came not to ſave but to deſtroy, at leaſt to torment them before their time: For, to enlarge upon the ſubject of duty, to perſons circumſtanced as we have ſeen all men are, is no better than to mock their miſery, and to ſport with their diſtreſſes." It is evident from the reſt of the diſcourſe, that Mr. M. means here the teaching of *duty only*.

The Continuance and Conſtancy of the Friendſhip of God, as a Covenant God with his People. Conſidered in a Sermon, preached on Sunday Morning, Aug. 9, 1795, *in the Pariſh Church of the United Pariſhes of St. Andrew Wardrobe, and St. Anne, Black-friars; upon the Death of their late venerable Rector, W. Romaine, A. M. By* W. Bromley Cadogan, A. M. *Rector of St. Luke's, Chelſea; Vicar of St. Giles's, Reading; and Chaplain to the Right Hon. Lord Cadogan. P.* 39. *Price* 6d. London; Rivingtons, Mathews, Reading, Smart and Cowſlade, and J. Ruſhor.

Among the numerous ſermons preached on this occaſion, ſome of which have been publiſhed, this has the firſt claim to our attention, having been delivered at the particular requeſt of Mr. Romaine's family, in the church of which he was for ſo many years rector. Few perſons are better qualified to deſcribe either the ſentiments

or

or character of Mr. Romaine, than Mr. Cadogan himſelf, as the cloſeſt intimacy ſubſiſted between them for nearly twenty years paſt, and as their views in religion and philoſophy were perfectly ſimilar.

The text is ſelected from Pſalm xlviii. 14. "For this God is our God for ever and ever: he will be our guide even unto death." He acquaints his numerous auditory, that he was induced to make choice of this paſſage, by his having heard that they were the laſt words ſpoken by the deceaſed; a circumſtance which, he ſays, he has ſince had reaſon to doubt, but none for doubting that a better illuſtration of them was never produced than what is to be found in the life and death of this venerable man.

His explanation of the text is brief and pertinent, the far greater part of the ſermon being occupied with a deſcription of the life and character of Mr. Romaine, and a circumſtantial account of the ſerenity of his mind, and the triumph of his faith, from the beginning of his illneſs to the moment of his diſſolution. It concludes with a pathetic addreſs to the audience, particularly to thoſe who loved and attended his miniſtry.

Faith triumphant in Death. A Funeral Sermon occaſioned by the Death of the Rev. W. Romaine, A. M. Rector of St. Andrew Wardrobe, and St Anne, Black-friars, and Lecturer of St. Dunſtan's in the Weſt. Preached in the Pariſh Church of St. Dunſtan, Sunday Evening, Aug. 9, 1795. By the Rev. W. Goode, A. M *late Curate to Mr. Romaine, and Tueſday Evening Lecturer of St. Lawrence Jewry. P.* 51. *Price* 1s. Rivington's and Mathews

This, like the preceding, is an admirable ſermon in every point of view; whether we conſider the pleaſing ſtyle in which it is written, the manly ſenſe and evangelical inſtruction with which it abounds, or the faithful delineation it exhibits of the character of the deceaſed, as a ſcholar, a Chriſtian, a divine, and a preacher. Never was due reſpect more gracefully paid by a dutiful ſon to an affectionate parent, than that which is here preſented by Mr. Goode to the memory of his venerable rector and predeceſſor, whoſe praiſe, for more than half a century, has been in all the churches. With great propriety is Mr. Romaine aſſociated with the mighty dead recorded in the eleventh chapter of the Epiſtle to the Hebrews, from the thirteenth verſe of which the text is taken—"These all died in faith." After a judicious deſcription of faith in general, and a conſideration of its peculiar advantages in the hour of death, which cannot fail to pleaſe and edify every ſerious reader; views to which Mr. Goode informs us he was led from the well-known character of this eminent ſervant of Chriſt, and the peculiar circumſtances and progreſſive dealings of God towards him in his laſt affliction; we are favoured with a conciſe account of his uſeful life, from his entrance at college to his triumphant departure, including a period of about ſixty years.

Upon the whole, we are of opinion that this diſcourſe will not only be peruſed with ſatisfaction by the friends and family of the deceaſed, at whoſe particular requeſt it was publiſhed, but that it will be very acceptable to readers in general.

POETRY

POETRY.

AN ADDRESS TO CONTENT.

I ASK thy aid, O! gen'rous Power!
To paſs each precious fleeting hour
Free from corroding care:
Come, with ſweet peace, to my ſad heart
Thy chearing influence impart,
And all my paſſions dare.

Teach me to bear the ills of life,
To ſmile amid the tons of ſtrife,
Whilſt heav'nly joys are mine;
What e're's my lot beneath the ſkies,
Rule thou my heart; beam from thine eyes,
And o'er my features ſhine.

Should Heav'ns unerring hand ordain
Each adverſe fate, in difmal train,
To bend my drooping ſoul;
Do thou ſupport my fainting head,
Bid angels camp around my bed,
Impatient grief control.

And thus, as moments creep along,
Do thou dictate my conſtant ſong,
Heav'ns high beheſts, are right;
My earneſt wiſh, ſoft Pow'r, attend,
Bring cheerfulneſs to be my friend,
Thy firſt-born and delight.

But ſhould my God on me beſtow
Exemption from each ſcene of woe,
And bleſs with good in ſtore;
O! gen'rous Pow'r, ſtill ſway my ſoul,
And ev'ry needleſs wiſh control,
Nor let me covet more:

But in ſome calm retreat reſide,
Far from the world's deceit and pride,
With tendereſt paſſions bleſt;
Be it my care with heedful art,
Some happineſs to all t' impart,
And ſooth the woe-fraught breaſt.

To wipe the tear from ſorrow's eye,
To guide the troubl'd thoughts on high
To heav'n's all-acting pow'r;
While neat œconomy attends
My table, for my chearful friends
To paſs a ſocial hour.

Then O! my Saviour, to my heart,
Thy ſtore of love and joy impart,
And ev'ry grace increaſe;
Whilſt loving and belov'd, I glide
Down life's rude ſtreams, a ruffled tide,
And yield my ſoul in peace.

Contented at the hour of death,
I ſhall with joy reſign my breath,
A captive to thy love;
The ſinners refuge, Saints delight,
The Seraph's ſong, the glorious ſight,
Which joys the realms above.

SERENA.

HARVEST AFTER SCARCITY.

"*He reſerveth unto us the appointed weeks of the harveſt.*" Jer. v. 24.

THE months have urg'd their way with rapid wing,
And brought unnumber'd bleſſings in their train;
The winter's gloom and the reviving ſpring
Have left us now to ſummer's ſultry reign.

The vig'rous ſun in mellowing beams deſcends,
And ſcatters fire prolific all around;
With bluſhing fruits the burthen'd orchard bends;
With waving corn the vallies ſhine embrown'd.

Mild was the threatning, mix'd with words of peace;—
"Man," ſaid the Lord, "ſhall reap with ſweatful brow;
Yet ſhall not ſeed-time nor the harveſt ceaſe!"
And plenty ſtill ſucceeds the la'brous plough.

Now grateful earth the huſbandman repays
His patient toil, that hop'd for good to come;
And ruſtic mirth, or more religious praiſe,
Each village fills, with joyful *Harveſt-Home.*

From dewy morn till ev'ning ſhades appear,
The fields, the humble gleaner's hands employ;
Her wandring troop collect each ſcatter'd ear,
And bind their little ſheaves with heart-felt joy.

How

How chang'd our ſcene—What bleſſings fill the hand,
Whence thankleſs man his daily bread receives!
Pale famine threatn'd to devour the land,
But mercy, undeſerv'd, abundance gives.

Oh! Britons, mingle grief with cheerful ſtrain,
To God with penitential praiſes cry;
"We *look'd for peace, but trouble yet remains*;"
We dreaded want, but thou haſt ſent ſupply.

ALIQUIS.

THE FOX.

THE Fox, deteſted by mankind
For plunder and his odious ſcent,
Does, in a gloomy cavern, find
Secure repoſe and ſweet content.

Plumage and limbs promiſcuous lie
Thick ſcatter'd round his bloody den;
Preaching with grim ſolemnity,
Alas! how vain the care of men!

Slumber had ſeiz'd Agricola,
Unmindful of his henhouſe door,
When Reynard caught the cackling prey,
And home the farmer's poultry bore.

Thoſe wilder fowls which ſkim the air,
Truſting themſelves to God alone,
Into their lofty neſts repair,
Till glimm'ring day-break calls them down.

A ſtinking Fox a croaking Rook,
Is not ſo odious or ſo mean;
But God for each will lodgings look
Where they may reſt by man unſeen.

No more ſhall unbelief invade
My ſoul, or low'r upon my face;
A creature in his image made,
Will ever find a dwelling place.

What means this anguiſh that I feel?
An arrow has tranſ'x'd my heart;
More keen than any pointed ſteel,
More cruel than the Indian dart.

'Tis the remembrance of my Lord,
Who had not where to lay his head;
Could not the ſpacious earth afford
A room, or furniſh him a bed?

Yes; but the dear Redeemer choſe,
To feel the want of balmy reſt;
That when his children need repoſe,
Soft ſympathy might touch his breaſt.

Ye grateful paſſions all awake,
Tranſport me into ecſtacy!
Jeſus was humbled for my ſake,
He felt the midnight air for me.

THE SHORTNESS OF LIFE.

HOW *ſhort* is the lot of a man,
How ſoon his frail life muſt decay!
At beſt but the length of a ſpan,
And fade's like a ſhort winter's day.

In *youth*, how forgetful he ſeems
Of age, that's ſtill hurrying on;
At length he awakes from his dreams,
But ah! his beſt moments are gone!

Then hurried away with his cares,
His life is but labour and pain;
Old age is the garment he wears;
He wiſhes for *youth*, but in vain.

Now, cruſh'd with the load of his ſin,
He trembles at death's cold alarms;
But *juſt recollects* where he's been,
And yields to the conqueror's arms.

But reaſon no farther *can* go,
He ſtands at the *bar* of his God:
Now ſinks to the regions of *woe*;
Or heaven he makes his abode.

Let youth then no longer delay,
Since time makes ſo rapid a flight;
If you work while it's called to-day,
You may hail the approaches of night.

YOD.

THUNDER AND LIGHTNING.

WHEN bellowing thunders roar aloud
And lightnings flaſh acroſs the ſky,
Let ſinners know there reigns a God
Of ſov'reign power in worlds on high.

What, but an arm of ſtrength unknown,
Doth hang the clouds in empty air?
And pour their vaſt contents adown?
We hear and ſee, rejoice and fear!

Anon, (adore his mighty name!)
With forked fury *Lightnings* dart!
The ſkies are clad in ſheets of flame,
And terror ſeizes ev'ry heart.

But hark! --a ſlow, but awful ſound!
The *Thunder* grumbles through the ſpace!
It rends the vault, it ſhakes the ground,
While paleneſs broods in ev'ry face!

At that great, laſt, and dreadful day,
When flames ſhall wrap this mighty ball;
When yonder heav'ns ſhall paſs away,
Jeſus, be thou my hope, my all!

But ſee! --of import all benign,
It's form how grand, and dipp'd in heav'n!
Th' *ethereal Bow*,—a pledge divine,
Of wrath appeas'd, and ſins forgiv'n!

LUDOVICUS.



REV.D WILLIAM ROMAINE.A.M.

Late Rector of S.t Anns, Black Friars London.

[illegible]ed 26 July 1795. Aged 81.

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BIOGRAPHY.

The Rev. WILLIAM ROMAINE. A. M.

Late Rector of St. Andrew by the Wardrobe, and of St. Ann's, Black-friars, and Lecturer of St. Dunstan's in the West.

FROM the long standing and great reputation of Mr. Romaine in the church of God, it is natural to suppose that our readers will be led to expect a Biography of considerable length. We are sorry that the narrow limits of our publication, on the one hand, and his invariable regularity on the other, deprive us of the opportunity of being so copious as we could wish, and of embellishing this memoir with that variety which never fails to interest and gratify. We contemplate Mr. Romaine, not as a wandering comet, but as the majestic sun, who, while he diffuses unspeakable blessings, by pursuing an uniform course from day to day, affords less opportunity for novelty and speculation.

Names, in some instances, stamp celebrity on places, which would otherwise have remained obscure and unnoticed. This remark may not be inapplicable to Hartlepool, a small town on the coast of Durham, which gave birth to this very eminent member and minister of the established-church. His father, a pious man, an encourager of Gospel ministers, and an alderman of the above place, had two sons and three daughters, two of the latter of whom yet survive. His son William, the subject of this memoir, was born September 25th 1714, a year remarkable for the birth of several celebrated Divines *, raised up by Providence to be the instruments of reviving evangelical preaching in this country, and particularly in the establishment. He received the first principles of his education at Houghton-le-spring, in the bishoprick of

* Mr. Hervey, Mr. Whitefield, and about fifteen months after, Mr. Berridge.

Durham, at the grammar-school, founded by that distinguished character, the Rev. Richard Gilpin, M. D. who, for his great liberality, was called *the father of the poor*, and for his ministerial abilities, and indefatigable labours, *the Apostle of the North* *.

Being perfected in all those branches of education taught in the school at Houghton, he was removed to Hertford College, Oxford, and afterwards to Christ-Church College in the same university. Here the brilliancy of his genius, a thirst for knowledge, and an aptitude to acquire it, soon recommended him to the respect and confidence of some of the brightest literary ornaments of his day. Indeed the desire of mental improvement had gained such an entire ascendancy over him, as to render him inattentive to that decency of dress which generally distinguishes the clerical order. Passing by the apartments of the master of one of the colleges in his deshabille, a gentleman who was a visitant, asked, "What slovenly fellow is that with his stockings about his heels?" The master returned for answer, "That slovenly fellow, as you call him, is one of the greatest geniuses of the age, and is likely to be one of the greatest men in this kingdom."

Previous to an experimental acquaintance with the power of the Gospel, he entered largely into the study of elocution, and sometimes attended the performances of the late Mr. Garrick, to improve himself in the graces of oratory. From the testimony of a dignitary of the established church, who compares him to Cicero, the prince of Roman orators, it appears, that he had made considerable proficiency in this science.

"Nor Tully's eloquence forsake Romaine."

He was cotemporary at Oxford, with Messrs. Wesley, Hervey, Whitefield, and other pious young men; but it does not appear that he cultivated an acquaintance with them, or attended their devotional exercises. It may not be improper to observe, that there was at that time another description of students at the university, distinguished as admirers of the celebrated Hutchinson, who drank deeply into his philosophic and theological sentiments. This necessarily led them to a strict investigation of the Hebrew language, and the study of the Old Testament Scriptures. These were persons of a considerable share of learning and decency of morals, but strongly biassed in favour of high-church sentiments. Mr. Romaine, and several late dignitaries who have favoured

* Middleton's Biographia Britannica.

the

the religious world with their literary productions, were of this number.

In October 1736, and in the 23d year of his age, he was ordained to a curacy in Devonshire, and from thence removed to Windlesham, in Surry. He had not long entered upon the ministry, before he began to make his appearance in print. His first publication was a sermon in the year 1739, and the 25th of his age, before the university of Oxford, from Mark xii. 24. 27. in which the sentiments of Dr. Warburton, on the divine legation of Moses, are controverted. The next year he published a discourse from Judges xi. 30, 31. entitled "Jephtha's vow fulfilled, and his daughter not sacrificed;" and in 1741 a sermon, preached at St Paul's, before the lord mayor, from Romans ii. 14, 15. "On the impossibility of justification by the law of nature." In the subsequent year, from the same text, a discourse "On future rewards and punishments proved to be the sanctions of the Mosaic dispensation;" Though he had not, at that time, an intimate experience of the efficacy of the Gospel, yet his acquaintance with Hutchinsonian sentiments naturally led him into clearer views of evangelical truth than most of the clergy then entertained.

From Windlesham he came to London, strongly intrenched in notions of his own exalted abilities, and flattering himself that he required no other recommendation to a rapid preferment, in a city where talent was always admired and justly estimated: But God having intended to stain the pride of his nature, to make him acquainted with his own heart, and to confer on him the honour of reproach for the cross of Christ, disappointed all his sanguine expectations. It was his sovereign pleasure to make these mortifying dispensations subservient to the acquirement of that knowledge of the power of grace on his heart, so necessary to qualify him for those exalted services, which were always crowned with eminent success. To this circumstance he seems to refer in the following extract of a letter to an intimate friend:

"The Holy Spirit will glorify nothing but Jesus. He will stain the pride of all greatness, and of all goodness, excepting what is derived from the fulness of the incarnate God.

"I know one who learned this very slowly, but has had much pains taken with him; and to make what I have been saying more plain, I would illustrate it by his experience. He was a very, very vain proud young man; knew almost every thing but himself, and therefore was mighty fond of himself. He met with many disappointments to his pride, which

which only made him prouder, till the Lord was pleased to let him see and feel the plague of his own heart. At this time my acquaintance with him began. He tried every method that can be tried to give peace, but found none. In his despair of all things else, he betook himself to Jesus, and was most kindly received. He trusted in the word of promise, and experienced the sweetness in the promise. After this he went through various frames and trials of faith, too many to mention."

With the legal workings of his heart under convictions, and with the methods by which the Holy Spirit led him into the liberty and fulness of the Gospel of Jesus Christ, we have a circumstantial account in the following letter:

"I was in a sad taking about the account which I had sent you of myself, having never found any freedom to do it to any body living before; and I feared either it should be lost, or fall into any other person's hand. I am glad it is in your's. Now you know whereabouts I am, and what my present state is, it may be of some use to you to be informed how I was brought into it. God's dealings with me have been wonderful, not only for the royal sovereignty of his richest grace, but also for the manner of his teaching, on which I cannot look back without adoring my meek and lowly Prophet. He would have all the honour (and he well deserves it) of working out, and also of applying his glorious salvation.

"When I was in trouble and soul-concern, he would not let me learn of man. I went every where to hear, but no body was suffered to speak to my case. The reason of this I could not tell then, but I know it now. The Arminian Methodists flocked about me, and courted my acquaintance, which became a great snare unto me. By their means I was brought into a difficulty which distressed me several years. I was made to believe that part of my title to salvation was to be inherent, something called holiness in myself, which the grace of God was to help me to; and I was to get it by watchfulness, prayer, fasting, hearing, reading, sacraments, &c. so that, after much and long attendance in those means, I might be able to look inward, and be pleased with my own improvement, finding I was grown in grace, a great deal holier, and more deserving of heaven than I had been.

"I do not wonder that I received this doctrine. It was sweet food to a proud heart. I feasted on it; and to work I went. It was hard labour, and sad bondage, but the hopes of

of having something to glory in of mine own, kept up my spirits. I went on, day after day, striving, agonizing, (as they called it) but still I found myself not a bit better: I thought this was the fault, or that, which being amended, I should certainly succeed; and therefore set out afresh, but still came to the same place. No galley-slave worked harder, or to less purpose. Sometimes I was quite discouraged, and ready to give all up; but the discovery of some supposed hindrance set me to work again. Then I would redouble my diligence, and exert all my strength. Still I got no ground. This made me often wonder; and still more, when I found at last, that I was going backward. Methought I grew worse. I saw more sin in myself, instead of more holiness, which made my bondage very hard, and my heart very heavy. The thing I wanted, the more I pursued it, flew farther and farther from me. I had no notion that this was divine teaching, and that God was delivering me from my mistake in this way; so that the discoveries of my growing worse were dreadful arguments against myself, until now and then a little light would break in, and show me something of the glory of Jesus: But it was a glimpse only---gone in a moment.

"As I saw more of my heart, and began to feel more of my corrupt nature, I got clearer views of Gospel-grace, and in proportion as I came to know myself, I advanced in the knowledge of Christ Jesus. But this was very slow work; the old leaven of self-righteousness, new christened *holiness*, stuck close to me still, and made me a dull scholar in the school of Christ. But I kept on making a little progress; and as I was forced to give up one thing and another, on which I had some dependence, I was left at last stript of all, and neither had, nor could see where I could have, aught to rest my hopes, that I could call my own. This made way for blessed views of Jesus. Being now led to very deep discoveries of my own legal heart, of the dishonour which I had put upon the Saviour, of the despite I had done to the spirit of his grace, by resisting and perverting the workings of his love, these things humbled me. I became very vile in mine own eyes. I gave over striving; the pride of free will, the boast of mine own works, were laid low: And as SELF was debased, the Scriptures became an open book, and every page presented the Saviour in new glory. Then were explained to me these truths, which are now the very joy and life of my soul. Such as,

" First---The *plan of Salvation*, contrived by the wisdom of Jehovah Alehim, fulfilled in the divine person and work of Jesus, and applied by the Spirit of Jesus. The whole was so ordered, from first to last, that all the glory of it might be secured to the persons in Jehovah. The Devil fell by pride, and tempted and seduced man into pride: Therefore the Lord, to hide pride from man, has so contrived his salvation, that he who glorieth should have nothing to glory in but the Lord.

" Secondly---The *benefits of Salvation* are all the free gifts of free grace, conferred without any regard to what the receiver of them is; nothing being looked at by the giver, but his own sovereign glory. Therefore the receivers are the ungodly, the worst of them, the unworthy, the chief of sinners; such are saved freely by *grace*, through faith, and that not of themselves, it (namely, salvation by faith) is the gift of God, not of works, lest any man should boast.

" Thirdly---When I considered these *benefits*, one by one, it was the very death of self-righteousness, and self-complacency; for when I looked at the empty hand which faith puts forth to receive them, whence was the hand emptied---whence came faith---whence the power to put forth the empty hand---and whence the benefits received upon putting it forth? All is of God; he humbles us, that we may be willing to receive Christ; he keeps us humble, that we may be willing to live by faith upon Christ received; and, as it is a great benefit to have this faith, so it is,

" Fourthly---A great, inestimably great benefit *to live by faith*: For this is a life, in every act of it, dependent upon another. Self is renounced, so far as Christ is lived upon; and faith is the most emptying, pulling-down grace; most emptying, because it says, and proves it too, *In me, that is, in my flesh, dwelleth no good thing;* and therefore it won't let a man see aught good in himself, but pulls down every high thought, and lays it low in subjection to Jesus. It is called *the faith of the son of God*, because he is the author and the finisher of it; he gives it; he gives to live by it; he gives the benefits received by it; he gives the glory laid up for it; so that if I live to God, and in any act have living communion with God, it is by nothing in myself, but wholly by the faith of the son of God. When I want to do any thing commanded, (what they call *duties*) I found,

" Fifthly---*A continual matter for humiliation.* I was forced to be dependent for the will and for the power, and having done

done my best, I could not present it to God, but upon the golden altar that sanctifieth the gifts; not the worthiness, not the goodness of the gifts, but the sanctifying grace of the great high-priest alone can make them holy and acceptable. How low did this lay the pride of good works! since, after all, they were viler than dung, unless perfumed with the sweet incense of Jesus's blood and righteousness. Here I learnt to eye him in all my works and duties, the alpha and omega of them---the life and spirit of all my prayers, and sermons, and hearing, and reading, and ordinances; they are all dead works, unless done in and by the faith of the Son of God. Against this blessed truth, of which I am as certain as that I am alive, I find my nature kick. To this hour a legal heart will be creeping into duties, to get between me and my dear Jesus, whom I go to meet in them. But he soon recovers me from the temptation, makes me loathe myself for it, and gets fresh glory to his sovereign grace; and as all the great and good things ever done in the world were done by faith, so all the crosses ever endured with patience were from the same cause; which is,

"Sixthly---*Another* humbling lesson. I find to this moment, so much unbelief and impatience in myself, that if God was to leave me to be tried with any thing that crossed my will, if it was but a feather, it would break my back. Nothing tends to keep me vile in mine own eyes, like this fretting and murmuring, and heart-burning, when the will of God in the least thwarts my will. I read, *the trial of your faith worketh patience*, the trial of mine, the direct contrary. Instead of patient submission, I want to have mine own way, to take very little physic, and that very sweet; so the flesh lusteth: But the physician knows better, he knows when and what to prescribe. May every potion purge out this impatient, proud, unbelieving temper, so that faith may render healthful to the soul what is painful to the flesh. And as no cross can be endured without the faith of the Son of God, so,

"Seventhly, and lastly---There is no comfortable view of leaving the world, but by the same faith. *Those all*, who had obtained a good report in every age, *died in faith*. On their death-bed they did not look for present peace and future glory, but to the Lamb of God. Their great works, their eminent services, their various sufferings, all were cast behind their backs, and they died as they lived, looking at nothing but Jesus. He was their antidote against the fear and against the power of death. They feared not the cold death-sweat; Jesus's bloody sweat was their dependence.

" The dart lost its force on Jesus's side. The sting was lost in his corpse. Death stung itself to death when it killed him. There is life, life in its highest exaltation and glory, in not breathing the air of this world. This life, through death, Jesus entered on, and we enter on it now by faith; and when our breath is stopped, we have this life, as he has it, pure, spiritual, and divine. Because he lives it, we shall live it also. Yes, my dear friend, we, you, and I, after we have lived a little longer, to empty us more, to bring us more out of ourselves, that we may be humbled, and Jesus exalted more, we shall fall asleep in Jesus; not die, but sleep; not see, not taste death, so he promises us; but in his dear arms sweetly go to rest in our weary bodies, when our souls shall be with the Lord. And then we shall be perfect in that lesson, which we learn so very slow in this present world; namely, that from him, and of him, and to him, are all things, to whom be all the glory for ever and ever. Amen.

" These are the things which God himself has taught me. Man had no hand at all in it. No person in the world, not I myself; for I fought against them as long as I could: So that my present possession of them, with all the rich blessings which they contain, is from my heavenly Teacher alone. And I have not learned them, as we do Mathematics, to keep them in memory, and to make use of them when I please; no, I find in me to this moment, an opposition to every Gospel-truth, both to the belief of it in my head, and to the comfort of it in my heart. I am still a poor dependent creature, sitting very low at the feet of my dear Teacher, and learning to admire that love of his, which brought me down, and keeps me down at his feet. There be my seat, till I learn my lesson perfectly: That will soon be. There is nothing in his presence, but what is like himself. In heaven all is perfection. The saints are as humble as they are happy; cloathed with glory and cloathed with humility, with one heart and one voice, they cry, WORTHY IS THE LAMB. They look not at, they praise not one another; but the Lamb is glorified in his saints, and will have from them never ending praise and glory, for the glory which his sovereign grace has bestowed upon them.

" In a measure, I now feel what they do. My heart is in tune, and I can join that blessed hymn, looking at him as the giver of grace, (and grace is glory begun, *nota bene*) as they look at him the giver of glory. I can take the crown, most gladly, from the head of all my graces, as they

they do from the head of their glory, and cast it down at his loving feet. WORTHY IS THE LAMB. He is---he is---blessings on him for ever and ever."

After meeting with continual disappointments, he resolved to leave the metropolis; but at the instant of his departure was detained by the intervention of a remarkable Providence. Having sent his trunk on board, he was himself going to the water-side, when he was met and accosted by a gentleman, a total stranger, who inquired if his name was not Romaine. He replied, "It is." The gentleman, apologizing for the abruptness of his address, informed him, that having been many years ago acquainted with his father, and observing a striking likeness between them, he was induced to make that inquiry. After a little open conversation concerning his family and himself, the gentleman told him that the lectureship of that parish * was then vacant, and promised to use his influence on his behalf, if he was disposed to become a candidate. Mr. Romaine consented, on condition that he should not be obliged to canvass. He was successful. Thus, by an occurrence, in which the hand of God was strikingly apparent, he was detained, and became the instrument of kindling that flame of evangelical truth in the established churches of London, which, we hope, will never be extinguished.

About the year 1744 or 1745, he was appointed morning preacher at St. George's, Hanover-square. Here his light brake forth as the morning, and his path resembled that of the sun, which shineth more and more unto the perfect day. He now disrobed himself of the flowery dress of the orator, and put on the simplicity that is in Christ. His discourses were better adapted to the wants of the thirsty soul, than the whims of the curious hearer. The consequence was, his ministry was greatly attended by persons of all descriptions, and he was at last dismissed "under the glorious imputation of crouding the church †," but not before many souls were savingly converted ‡.

In the year 1747, he published, by subscription, the first and second volumes of a new edition of Calasio's Hebrew

* St. George's, Botolph-lane.

† "It was well observed by a nobleman, to one who made the complaint, that *he wondered such complaints should be made with respect to the house of God, by those who could bear to be much more incommoded at the play-house without complaint.*" Mr. Goode's sermon.

‡ One of whom was Mr. S——r, late his Majesty's state-coachman, a venerable Christian, now approaching to ninety years of age.

Dicti-

Dictionary and Concordance *, with great additions and emendations; and in the years 1748 and 1749, the third and fourth volumes of the same work. These productions gained him great literary fame. To this work he obtained the signature of every crowned head in Europe, his *Holiness* not excepted.

In 1749, he was chosen lecturer of St. Dunstan's in the West, and, to the edification of thousands, lived to go through an entire commentary on the Bible in his evening exercises. At that time there was no other like-minded with himself in all the established churches of London; so that he had to sustain the attacks of pharisaical and ecclesiastical opponents; but his blessed Lord and master made him stand as a brazen wall against all opposition, and gave him the pleasure of seeing nearly half the churches in the city, and more than half in the Borough, occupied in whole or in part, by ministers who preach the unsearchable riches of Jesus Christ.

At St. Dunstan's he was greatly harrassed by his parishioners, who engaged him in a law-suit; but he was at length relieved by the voluntary interposition of the late Bishop of London; who, remembering the familiarities of their youth at college, knowing him to be a man of approved abilities, of untainted morals, and a warm advocate for the established forms of worship, could not forbear to interest himself in his favour. Some time after he preached at Westminster-chapel; but was driven out by the Dean and Chapter. Though his stay here was but a few months, his labours were blessed to several well-known characters in London.

In the year 1753, he wrote an answer to Dr. Tucker's pamphlet in favour of the Jew-bill.

February 11, 1755, and in the forty-first of his age, he married Miss Price, of Shoreditch, a pious lady of genteel fortune, now his mournful relict. Only one of his children, Dr. Romaine, survives him, of whom he said, to several friends a few days previous to his death, on hearing him expound in the family, "O what a marvellous mercy it is, that I should have a son who is a son of God!" In the same year he was chosen Professor of Astronomy in Gresham College; but the ad-

* F. Marius de Calasio, was a Franciscan friar, professor of Hebrew at Rome, in the beginning of the seventeenth century, and composed an excellent Concordance of the Hebrew Bible, founded on the Concordance of Rabbi Nathan, printed in four large volumes folio, at Rome, 1621.

mirers

mirers of Sir Isaac Newton not relishing the philosophy of Mr. Hutchinson, nor the spiritual remarks with which Mr. Romaine's lectures were spiced, soon deserted him, and he resigned. In this year also he published several single sermons, and a volume, containing nine practical discourses on the 107th Psalm; and shortly after twelve sermons on *the Song of Solomon*, and twelve on *the Law and Gospel*.

The lectureship of St. Dunstan's was instituted by the will of Dr. White, who bequeathed to the lecturer eighteen pounds *per annum*, to preach two sermons a week for about eight months in the year. Mr. Romaine held no other situation than this in the church for the space of sixteen years. In the long vacation he frequently preached in the domestic chapels of the Countess of Huntingdon, from whom also he received a scarf. In this interval he had offers of livings in the country; and was applied to by the Rev. Mr. Whitefield, as we have been informed, to resign his lectureship for a situation in America, worth many hundreds a-year; but he declined all these proposals, not seeing it his duty; in the latter case, to leave the established church; nor, in the former, to retire from London, where he was set for the defence of the Gospel. His sentiments upon this subject may be collected from the following extract of his letter:

"As to what you mention about ——— I know not what to say. It is in the best hands. He knows what to do. Let him alone. Remember he is the head of the church, and he will look after his own matters, and well too. At present I see not my way clearly from London. Here my master fixed me, and here I must stay till he call me to some other place. When he would have me to move, he will let me know his will. Besides, what am I? What does it signify where I am? A poor dumb dog, the vilest, the basest, of all the servants of my Lord. If you could see what is passing for any one hour in my heart, you would not think any thing of me; you would only admire and extol the riches of Jesus's love." In another letter he expresses himself in this language: "*Would —— be worth my acceptance?* The worth of it does not come before me; but what my master expects of me. His will must be my rule. And it has been a long time as plain to me, as that two and two make four. I am stationed by himself. I am alone in London, and while he keeps me there, I dare not move; and when he has a mind to remove me, my way will be as plain from London, as it is now to abide in it. If I hearkened to self, and wanted to run away from the cross, I know

I know of no place so snug as ———; but would you have me such a coward, as to fly, and such an one to stand by me —*one*, who has kept me in many battles, and *one*, who, I trust, will presently make me more than conqueror?"

August 1764, not a year after the date of the above letters, he was chosen to the rectory of Black-friars; but, by the opposition of some, who were unfriendly to the Gospel, was kept out of the pulpit till early in the year 1766; when the Lord Chancellor, to the inexpressible joy of thousands, terminated the dispute in his favour. His election is said to have been principally owing to the influence of a publican. Mr. Romaine, being informed of this circumstance, we are told, waited on him to thank him for the zeal he had shown on that occasion. "Indeed, Sir," he replied, "I am more indebted to you, than you to me; for you have made my wife, who was one of the worst, the best woman in the world."

What effect his induction to this parish had upon him, may be learned by the following quotation from another of his letters:——"All the blessings of Jesus's love be with dear———. I was not in a hurry to answer your letter, because Mr. Berridge promised to make his acknowledgments to -------, and because the time was at hand when my Lord Chancellor declared he would end the affair of Black-friars. You have heard of the event. My friends are rejoicing all around me, and wishing me that joy which I cannot take. It is my master's will, and I submit. He knows what is best, both for his own glory, and his people's good. And I am certain he makes no mistake in either of these points. But my head hangs down upon the occasion, through the awful apprehensions which I ever had of the care of souls. I am frightened to think of watching over two or three thousand, when it is work enough to watch over one. The plague of my own heart almost wearies me to death; what can I do with such a vast number? Besides, I had promised myself a little rest and retirement in the evening of life, and had already sat down with a, SOUL, TAKE THINE EASE. And lo! my fine plan is broke all to pieces. I am called into a public station, and to the sharpest engagement, just as I had got into winter-quarters---an engagement for life. I can see nothing before me, so long as the breath is in my body, but war——and that with unreasonable men---a divided parish, an angry clergy, a wicked Sodom, and a wicked world; all to be resisted and overcome: Besides all these, a sworn enemy, subtle and cruel, with whom I can make

make no peace, no not a moment's truce; night and day, with all his children, and his host, is aiming at my destruction.

"When I take counsel of the flesh, I begin to faint; but when I go to the sanctuary I see my cause good, and my master is Almighty---a tried friend, and then he makes my courage revive. Although I am no way fit for the work, yet he called me to it, and on him I depend for strength to do it, and for success to crown it. I utterly despair of doing any thing as of myself, and therefore the more I have to do, I shall be forced to live more by faith upon him. In this view I hope to get a great income by my LIVING---I shall want my Jesus more, and shall get closer to him. As he has made my application to him more necessary and more constant, he has given me stronger tokens of his love. Methinks I can hear his sweet voice---*Come closer, come closer, soul! nearer yet; I will bring you into circumstances, that you cannot do one moment without me.*"

In the year 1764 he published that excellent treatise, *the Life of Faith*, and in 1771, *the Walk of Faith*. The former of these had an exceeding rapid and extensive sale.

During his thirty years residence in the parish of Black-friars, the utmost regularity pervaded all his proceedings. It had been his invariable custom, the last fifty years, to rise at five in the morning---breakfast at six---sup at eight, and retire at nine. He always entered upon the new-year, by preaching a sermon in the morning; and generally made a single significant word, such as Immanuel, Shiloh, Hosanna, &c. the subject of his discourse. This he designed to be a motto for the year. On Whit-monday he likewise preached to young people, on Tuesday to old people, and on the anniversary of his election to Black-friars, he commonly gave a short account of the state and progress of the Gospel in the kingdom. In one of these discourses he mentioned, that himself and three others agreed to spend one hour in the week, at a stated time, in prayer for the revival of the power of Godliness in the established-church. To so small a number were spiritual Clergymen reduced, that out of twenty thousand, there were not twenty who preached the truth as it is in Jesus; but before his death he had, in his possession, a list of more than three hundred. What an encouragement for the ministers and people of God, to devote a small portion of their time to supplicate the throne of grace for the extension of the kingdom of Jesus Christ! We are happy to say that the same spirit is now poured out upon a great number of evangelical societies, of all denomi-

nations in England, Scotland, and America; and hope the period is hastening

> "When Jesu's praises shall be sung,
> In every land---by every tongue."

Early in the present year he published his last work, entitled *The Triumph of Faith*; and in a few months after happily realized, in its fullest extent, the truth contained in that title.

On Friday, June 5th, calling on an intimate friend, as soon as seated, he said, without any introduction, "Set thine house in order, for thou shall die and not live." His friend asked him, if he had any particular meaning in reciting this Scripture; he said, "No, but the words are much impressed on my mind, and they are a proper admonition to us all." He slept that evening at the house of Mr. W-----, at Balaam-hill. He came down to breakfast next morning at six o'clock, presided as usual in family devotion, and prayed earnestly "that God would fit them for, and support them in, all the trials of that day, which might be many." After breakfast, being about to return to London, to prepare for the services of the next day, he was suddenly taken ill, but not so much indisposed as to prevent his immediate return to town. On his way he conversed very profitably, with pleasure and energy, on the approach of death, and the near prospect of eternity; and said, "O how animating is the view which I now have of death, and the hope which is laid up for me in heaven, full of glory and immortality."

As soon as taken ill, though sensible it was for death, there was that sweet reliance upon the promise and truth of God, the necessity of which he had so often inculcated. Hence arose that remarkable patience, that not one fretful or murmuring word ever escaped his lips. His only companion was his Hebrew Psalter, which lay close before him, and out of which he frequently read a verse or two, not being able to attend to more. The nature of his disorder was such that he could speak but little; and being asked if he could see some company, he replied, "I need no better company than I enjoy."

At various times he was asked how he was; his general answer was, "As well as I can be on this side heaven." At another time he replied, to the same question, by saying, "As well as possible while in this vile body, which plagues and torments me." A few days after his seizure, he said to those about him, "You are taking much pains to prop up this feeble body; I thank you for it, but it will not do now."

At another, in one of his lowest frames, being asked if God was with him, he replied, "Yes he is indeed, and he is *my* God." To another friend he observed, concerning the weakness of his body, "It is all mercy, all mercy." A person calling upon business, he took the opportunity of saying, he hoped he was better, and happy in his views. "Yes," replied he, "upon that point I have no doubt, for I have much of the presence of Jesus with me." To a brother in the ministry, who came to see him in his journey through London, he said, "I do not repent of one word that I have ever printed or preached on faith in Jesus; for I now feel the blessed comforts of that precious doctrine." At another time, he said, "I have been in deep waters, but I have enjoyed much comfort." After having been from home, upon his return Mr. Goode visited him, and found him a little revived, to whom he said, "I have lain long in the arms of death, and if recovering, it is very slowly; but this is but a poor dying life at best; however, I am in His hands who will do the best for me," and added, with peculiar energy, "I am sure of that; I have lived to experience all I have spoken, and all I have written, and I bless God for it."

To another friend he said, "I have the peace of God in my conscience, and the love of God in my heart, and that, you know, is sound experience;" and again, "I knew the doctrines I preached to be *truths*, but now I experience them to be *blessings*." He had been accustomed to say, in health, "I desire to die with the language of the Publican on my lips, "*God be merciful to me a sinner.*" In this his desire was fulfilled; for to an acquaintance he said, "I thank you for coming to see a saved sinner." At another time, stretching forth his arms, he said, "I shall soon be upon the Mount Sion that is above; there I shall dwell forever, and there I shall enjoy my everlasting rest." When he again left town, his strength rapidly decayed; but now, as his outward man perished, his inward man was renewed day by day. A friend, admiring his patience in the weak state to which his body was reduced, quoted that scripture, *My soul is even as a weaned child.* He replied "A child is sometimes cross when weaning." Mrs. R----- said, "Yes, but when weaned it is quiet;" thereby intimating that he had fully proved that he was as a weaned child. He frequently said, "O how good is God! what entertainments and comforts does he give me! O what a prospect I see before me of glory and immortality. He is my God through life, through death, and throughout eternity." A few mornings before his death, he read, in family worship, a chapter which records Hezekiah's sickness, and

said, "Now I should have none of this weakness and languishing, if I had no sin; but God be thanked for hope in death; yea, for life in death."

On the 23d of July, as he sat at breakfast, he said, "It is now sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation of Christ Jesus; and it has now pleased him to shut my mouth, that my heart might feel and experience what my mouth has so often spoken."

The next day, after he had been helped down stairs, he said, "O how good is God! what a good night he has favoured me with! O what a blessed prospect I now see before me!" requesting, as he had often done, that prayer, without ceasing, might be made for him, that his faith and patience might not fail. Mrs. R------ coming in, said, "I hope, my dear, you now find God your support, and his promises of life in Christ Jesus your comfort." "Yes," he replied, "now my heart, and flesh, and strength fail, my God is the strength of my heart, and my portion forever." He then spoke to her in language expressive of the most tender affection, and thanking her for all her care of him, said, "Come, my love, that I may bless you. The Lord be with you, a covenant-God forever to save and bless you!" He spake with the same tenderness and affection to his son.

The lady of the house on hearing this, said, "Have you not a blessing for *me*, Sir?" "Yes," said he, "I have. I pray God to bless you;" and so he said to every one that came to him. A person inquiring after his health, he replied, "My dear good friend, I am very weak and low." He was answered, "God is with you, and will never leave you, nor forsake you." He replied, "Yes, he is my God forever and ever, and will be my guide even unto death."

The night following he was rather restless; and not being able to come down stairs, when his friend returned from town, about three o'clock, and went up to ask him how he did, he answered, "Very well, I am glad to see you." He then shook hands with him and said, "Are you going to town again?" His friend replied, "No, but I am come to pray to God to bless you now with the comforts of his sweet salvation, and to give you the blessed possession and enjoyment of life everlasting:" Upon which he cried out, with solemnity, earnestness, and delight, "Amen, Amen, Amen!"

About an hour before he died, his friend and host went up to him, and said, "I hope, Sir, you now find the salvation of Jesus Christ precious, dear, and valuable to you." He replied,

replied, "Yes, yes, yes, he is precious to my soul;"---"More precious than rubies," said his friend?---"Yes, yes, yes, all that can be desired is not to be compared to him." "Now," said his friend, "he is the chiefest of ten thousand!" "Yes, yes, a tree of life."

The last words he was heard to utter were, "Holy, Holy, Holy, blessed Jesus, to Thee be endless praise!"

Unable any longer to articulate, he continued in the exercise of devotion; for his lips were seen to move, and his hands were so clasped as to indicate that his soul was in communion with God: And a little before one o'clock, on the sabbath morning, July 26th, he fell asleep in Jesus, and entered into that eternal rest which remains for the people of God.

On Monday, August 3d, his remains were brought from Balaam-hill, followed by about forty coaches. To prevent confusion, from the multitudes that thronged, the avenues to the church were guarded by the City Marshall and his officers; and about noon the corpse was interred in a vault appropriated to the deceased Rectors of that parish.

As a token of sincere respect, most of the pulpits of the Calvinistic Methodists, in London, were hung in black. His death was improved by many funeral discourses; and, as a testimony of their affection to his person, and regard to his memory, a monument will shortly be erected in Black-friars Church, at the joint expence of his particular friends.

Mr. Romaine was rather above the middle stature. His countenance was prepossessing, and, when discoursing on the excellencies of Jesus Christ, illuminated with a majestic and pleasing smile. His voice was weak, but clear and harmonious, and his pronunciation distinct. If ever he desired to conciliate the esteem of society, it was rather by the acquisition of useful knowledge, than by the outward decorations of dress; for in youth he was negligent and slovenly; and through the subsequent stages of life, unornamented. In the uninterrupted enjoyment of health he had been equalled by few. Till within a short time previous to his death, he was never interrupted in his delightful labours a single sabbath---he never brought glasses into the pulpit, and could walk with the erectness and celerity of youth.

His body was certainly the residence of a capacious and exalted mind. His understanding was strong and manly, his perception quick and penetrating, and his literary acquirements such as entitled him to superior respect among the wise and intelligent. By partial admirers he was made

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the standard of critical knowledge; but for our own parts we have been free to confess that some of his criticisms never appeared to us to merit a rank among his chief excellencies. However, he made all these point to the Lord Jesus Christ, the great object of his supreme confidence and affection. Had his conscience been pliant and accommodating, he certainly possessed those natural and acquired talents, calculated to accelerate his early preferment in the church; but in his adherence to truth he was firm and inflexible.

Considering his attachment to the Hutchinsonian philosophy, we can easily account for the singularity of his opinions on some parts of the Holy Scriptures.

As a *Divine*, he was a scribe well instructed in the kingdom of God. His public and private discourses; his publications and epistolary correspondence, sufficiently demonstrate the familiarity of his acquaintance with the plague of his own heart, the mighty influence of that faith which the Holy Ghost inspires, and the unutterable pleasure that results from an uniform dependence on the infinite merits of Jesus Christ. His subjects were the leading topics of the Gospel. On these he preached, wrote, and conversed with peculiar emphasis. No man of distinguished ablities ever preserved so great a sameness of subjects, or supported so great a variety in *discussing* those subjects. As these enter into the hopes and fears, the joys and sorrows, the trials and triumphs, the wants and supplies; in short, into the life and death of Christians, they were to his hearers ever new and ever sweet. This insured to him an unabated and distinguished popularity through a series of more than fifty years.

As a *Reader*, he was the best we ever remember to have heard. As a *Preacher*, he had the happy talent of saying much in a little. His text was generally explained in a few minutes, and the remainder of the time appropriated to the application and improvement of his discourse. His style was neither mean nor flowery, and was well adapted to the generality of a pious and Christian auditory. Few examples have occurred, of similar standing, diligence, and liveliness of address, to the end of his labours. No person in his congregation ever appeared to realize and feed upon the truths he proclaimed more than himself. Many divines have attempted to imitate his manner, but have invariably failed in the attempt. Indeed the talent was properly his own. It deserves to be noticed as a singular circumstance, that few, if any ministers, like Mr. Romaine, ever lived to complete

complete a commentary on the Bible, in a course of evening lectures, in one place.

As a *Christian*, his morals were uncontaminated. In his family he was revered and beloved; and though we cannot say, that he invariably possessed the mildness of insinuating address, yet in his friendships he was undeviating. As a *subject*, his loyalty was unsuspected---As a *member of the established-church*, he was regular and steady, and has preached in a greater number of her pulpits than any clergyman for a century past. In early life, his zealous attachment to her ceremonies and discipline betrayed him into some unguarded expressions against dissenters; yet in declining years he was not only become more moderate, but in several instances has exerted himself for the relief of some necessitous ministers of that description.

His works have been many, and will prove a treasure to the Christian world for ages to come.

Though his admission to the living of Black-friars was violently opposed, yet the purity of his doctrine aud propriety of his conduct conciliated the esteem of those who had taken the most decided part against him; and after his death, the whole parish petitioned the Chancellor to appoint Mr. Goode his successor. He was extensively and justly celebrated as a minister raised up for exalted services in the church of God, yet no man ever spoke or wrote in terms more expressive of conscious nothingness in himself.

As through a series of more than fifty years he proclaimed to others the grace and faithfulness of Jesus Christ, with peculiar emphasis and effect; so, in the struggles of dissolving nature, he found this faithfulness and this grace inspire his departing soul with "joy unspeakable and full of glory."

A LIST OF HIS PUBLICATIONS.

1753 An Answer to Dr. Tucker's Pamphlet for the Jew-Bill.
Nine Sermons on the 107th Psalm.
1756 Two Sermons at the University at Oxford.
A Sermon on the Parable of the Dry-Bones.
1757 Two Sermons at the University of Oxford, A Sure Foundation.
A Sermon on the Duty of praying for others.
1759 Twelve Sermons on Solomon's Song.
A Sermon for Mr. Hervey's Funeral.

A Sermon

1759 A Sermon on the Self-Existence of Jesus Christ.
1760 Twelve Sermons on the Law and the Gospel.
1762 A Sermon for the Rev. Thomas Jones, went through seven Editions in a few months.
1764 A Sermon on his obtaining the Rectory of St. Ann's, Black-friars.
Life of Faith.
A Treatise on the Sacrament, and an Admonition for Prayer.
1770 A Sermon to prevent Murders and Robberies.
A Sermon on the Benefit of the Holy Spirit of God to a man in his Journey through Life.
A Sermon, An Alarm to a Careless World.
A Sermon on the Duty of Watchfulness.
1771 Walk of Faith, 2 Vols.
1779 A Call to the Members of the Established Church, to set a part an hour every week for prayer.
1795 Triumph of Faith.

ON COVETOUSNESS.

WHAT is Covetousness? It is an easy besetting sin, from which few persons are entirely free; and it is eminently deceitful. It is decried and condemned in others, by multitudes who live in the habit of it themselves. It is very difficult to fix a conviction of this sin upon those who are guilty of it. Whether drunkards or profligates regard the warnings of the preacher or not, when he declares that they who persist in those evil practices shall not inherit the kingdom of God, they know at least their own characters, and are sensible that they are the persons intended. But if he adds, Nor the covetous man, who is an idolater---the covetous man usually sits unmoved, and is more ready to apply the threatning to his neighbour than to himself. If he is willing to entertain the ministers or friends of the Gospel sometimes at his table, if he now and then gives a few shillings to the poor, and a guinea or two to a charitable subscription, he cannot suspect that he is liable to the charge of covetousness.

There are two words in the Greek Testament, which are rendered *covetousness* in our version. The one literally signifies, *The love of money*; the other, *A desire of more*. The senses are indeed as coincident: For no man would desire more of that which he does not love; and as he that loveth

loveth silver, cannot be satisfied with the silver that he already possesses, he will of course desire more. Money is generally loved and valued at first, as a mean of procuring other things which appear desirable; but many who begin thus, are brought at length to love money for its own sake: Such persons are called misers. We meet with those, who, so far from being benevolent to others, are cruel to themselves, and though abounding in wealth, can hardly afford themselves the necessaries of life. But a man may be very covetous, though not being *yet* given up to this judicial infatuation, he may congratulate himself, and thank God, that he is not a miser.

I consider covetousness as the most generally prevailing and ensnaring sin, by which professors of the Gospel, in our commercial city, are hindered in their spiritual progress. A disposition deeply rooted in our fallen nature, strengthened by the habits of business, the immense circulation of cash, the power of custom, and the fascinating charm of a ballance sheet, is not easily counteracted.

If we are indeed believers in Christ, and partakers of the power of his resurrection, we are bound by obligation, and required by our rule, to set our affections on the things that are above, not on the things on the earth. He has called us out of the world, and cautioned us against conformity to its spirit. While we are in the world, it is our duty, privilege, and honour, to manifest that grace which has delivered us from the love of it. Christians *must* indeed eat and drink, and *may* buy and sell as other people do; but the principles, motives, and ends of their conduct, are entirely different. They are to adorn the doctrine of God their Saviour, and to do all for his glory. By his wisdom and Providence, he places them in different situations, that the power and sufficiency of his grace may appear under a great variety of outward circumstances. He gives them talents, to some more, to others less; but all to be improved for him. Whether they are rich or poor, bond or free, they are so by his appointment; with which, if they cheerfully comply, they shall, in due time, be sensible that he chooses better for them, than they could have chosen for themselves. The language of faith, when in exercise, will not be, "What is most conducive to my temporal ease and prosperity? but, What will give me the fairest opportunity ofglorifying him, who has bought me with his blood, and called me out of darkness into his marvellous light! Too much of my time has already been wasted; how shall I improve the little un-

certain remainder for his service? I am too short-sighted to judge for myself, but he has thus far determined it. I am where he has placed me: And the calling in which his mercy found me (if it be a lawful one) is that in which, for the present, I am to abide, as the best for me. When it ceases to be so, I may depend upon him to appoint me another. But till then, I desire to be contented with such things as I have, and to be thankful for them. He knows my frame, my feelings, my wants, and my trials; he permits, yea invites me to cast all my cares upon him; he assures me that he careth for me, and therefore I only wish to do or to suffer according to his will to-day, and to leave the concerns of to-morrow in his hands. While I live, may I live for him, and when I die, may I go to him! May his grace be sufficient for me, and all shall be well."

The Christian knows, or should know, that it is not necessary to be rich, or to be admired or envied by an unthinking world; but it is absolutely necessary for him to maintain peace of conscience, communion with God, and a chearful activity of spirit in his service. And as his gracious Lord accepts him, not according to what he actually does, but according to what he would do if he could, so that he who can only give a cup of cold water to a prophet, in the name of a prophet, should receive a prophet's reward; in this respect all his people, however differently situated, are exactly upon a par. Luke, xxi. 3, 4.

But alas! how many who profess to know and value the Gospel are far otherwise minded! The chief mark of their profession, is their attendance upon the ordinances of worship! At other times, and in other respects, they are not easily distinguished from the world. If their houses, furniture, tables, and other appendages, secure them from the suspicion of being misers, the manner in which they follow their business, sufficiently proves them to be covetous. If, when they can find leisure to speak of religion, they complain that their frames are low, and that they have but little comfort in the ways of God, this is the most favourable token we can find to encourage our hope, that in the midst of all their hurry, there may be a latent sincerity at the bottom. For how can it be otherwise, if they have a spark of life and grace in their hearts, while they attempt to look two ways at once, and to reconcile the incompatible claims of God and Mammon? The love of money, and the desire of more, are always in exercise. As to these, their frames seldom vary, from the beginning to the end of the year.

year. They rise early, take late rest, and eat the bread of carefulness, that they may be able to vie with the world in their outward appearance, and to lay up snares, and thorns, and incumbrances for their children. Often, when already possessed of a lawful business, which affords a competence for a comfortable support, if opportunity offers, they eagerly catch at some other prospect of gain, though they thereby double their anxieties, and encroach still more upon that time (too little before) which they could afford to allot to the concerns of their souls. Such opportunities they call providential openings, and perhaps say they are thankful for them; not considering that such openings of Providence, are frequently temptations or tests, which the Lord permits a man to meet with, to prove what is in his heart, and to try him, whether he will hold fast his integrity or not, and whether his affections be indeed set on the things above, or still cleave to the earth.

It is sometimes the pleasure of the Lord to give a servant of his what the world calls prosperity. He places him in a line of life suited to his turn and ability, prepares a plain path before him, and by a blessing upon his industry and œconomy, the man, perhaps from small beginnings, increases in wealth, almost imperceptibly, with little other solicitude on his own part, than a faithful attention to the duties of his calling from day to day. Such a person is a public benefit. The Lord, who gives him riches, teaches him likewise how to use them. He chiefly values the increase of his property and influence, as they enlarge his sphere of usefulness. He is ready and active to promote the cause of God in the world, and to relieve the wants and miseries of his fellow-creatures. He is eyes to the blind, and feet to the lame; the friend of the fatherless and the widow. Persons of this character are to be found amongst us; but compared with the bulk of professors, we may apply to them what the poet says of the fleet of Æneas after the storm:

Apparent rari, nantes in gurgite vasto.

A few still swim upon the waves, which have swallowed up many. For those who, as the Apostle expresses it, *will be rich*, who will strain every nerve to load themselves with thick clay, and to be found in the list of those who gain much money, or transact *much business*, may, and often do, obtain the poor reward they seek. As in the case of Israel, when not satisfied with bread from Heaven, they importunately clamoured for flesh likewise; God gives them

their desire, but sends withal leanness into their souls. They expose thsmselves to temptations and snares, to foolish passions and pursuits; and thus too many, who promised fair at their first setting out, are drowned in destruction and perdition. For it is written in the Scripture, that no covetous man, who is an idolater, shall inherit the kingdom of God; and the Scriptures cannot be broken.

At the best, if they do not finally perish, they are in great danger of erring from the faith, and certainly peirce themselves through with many sorrows; for the love of money is the root of all evil. We may err from the faith, without changing the form of our creed, or imbibing doctrinal errors. Faith is an active powerful principle; it realizes things unseen, it leads to the throne of grace, it feeds upon the word of life, it desires and obtains communion with God, and power from the Spirit of grace, by which it purifies the heart, works by love, and overcomes the world. These are the sure effects of faith; and he who does not in some measure experience them in himself, may have an opinion, a notion of the truths of the Gospel, and may be right in theory; but he is either an utter stranger to the faith of God's people, or has greatly erred from it.

Who can enumerate the many sorrows with which the covetous and worldly-minded professor is pierced! Especially if it be the Lord's pleasure to be gracious to him, and he purposes to bring him at last out of the snares in which he is entangled. Then sooner or later his schemes are broken; losses, crosses, disappointments, and anxieties, wear down his spirit. Improper connexions which he *would* form, because he *would* be rich, become thorns in his sides and in his eyes. He trusted in men, and men deceived him; he leaned upon a week reed, which breaks, and he falls. Thus he finds that the way of transgressors and back-sliders is hard. His distresses are aggravated by the voice of conscience, which *will* speak, and *will* be heard—"Hast thou not procured these things to thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way?"

Covetousness, or the love of the world, is one great cause of the many trials we meet with in life. The principle of this evil is so strong in us, and so powerfully nourished by almost every thing around us, that it is seldom suppressed but by a course of sharp discipline. Many persons have now reason to be thankful for those dispensations of Providence, which once seemed most severe. If the Lord had not season-

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ably defeated their plans of life, withered their gourds, broken their cisterns, and wounded them when they were most keenly sensible, they might, yea, they would have gone on from bad to worse. But losses are gains, and the heaviest trials are mercies, when sanctified to bring us to our right minds, and to guide our feet into the paths of peace.

If therefore, my dear reader, you wish to avoid trouble, and to pass through life as smooth as possible, take heed and beware of covetousness. If the Lord loves you, he will not lose you, and therefore he will beat you, as it were, in a mortar, if necessary, rather than permit that to remain in you which his soul abhors, and which, if it were to remain, would exclude you from his kingdom. He has said, and daily experience and observation confirm his aphorism, "A man's life (the real comforts of it) consisteth not in the abundance of the things which he possesseth." Gold cannot communicate peace of mind, nor compensate for the want of it. Surely they who are satisfied with a little of this world's goods, must be more happy than they who are not satisfied with a great deal. Remember likewise, that where much is given, much will be required; and seriously consider, what will it profit a man, if he should gain the whole world, and lose his own soul!

October 2, 1795. OMICRON.

A LETTER to a young Female Friend, cautioning her against the danger of an improper Connexion.

MADAM,

SOME apology would perhaps be necessary for troubling you with the following lines, did not the exigency of the case warrant me to trespass on your patience; and as it is on a subject which of all others most concerns your future welfare, I trust you will attend to what I have to say with deliberate composure, and weigh whatever arguments I may adduce in the scale of unbiassed judgment. But as it is requisite to make known the motives which induced me to interest myself in a cause which cannot any way affect me, I must premise, that, from my situation in life I cannot have the smallest interest, either directly, or indirectly, in the issue of any transaction of yours; and consequently must be exonerated from the most distant charge of sinister motives in the present case. I have for some years known you as a professor of Christianity, and may venture to say, have long respected you as a disciple of Christ; and though I can boast of an acquaintance with you, yet it is by no means pru-

prudent to myself to hazard a verbal conversation on the subject. With a view therefore to save you from destruction, I take up my pen to say it was with much astonishment I lately heard you were on the eve of a matrimonial alliance with Mr. ———. At first I considered it as the production of a slanderous tongue; but it has since been told me in so unquestionable a shape, that I am necessitated to give credit to a tale, I would gladly have believed to be untrue. You cannot be unacquainted, Madam, with the treatment the late wife of Mr. ——— received at his hands; as I am persuaded there are but few persons in ——— who knew that pair, but can witness he ruled her with a rod of iron. If this was experienced by a woman whose age was nearly parallel with his own, is it likely you will meet a milder fate, whose years are so disproportionate? Reflection must convince you there is no station in life where jealousy is more predominant than in the unequal union of the sexes, whether considered as to age or fortune.

Love is caused by a similitude in the dispositions amd affections, and must be cemented by a mutual confidence and esteem! but, is it probable that youth and age can experience the power of attraction, when their passions and pursuits are not the same? Surely not; and therefore such an union must be contrary to the laws of nature, and the moral precepts of the Deity. Mr. ——— is also a man whose debilitated habit of body renders him totally unfit to be the companion of a woman of sensibility; more than half the year he is afflicted with a disorder which often overbalances the tempers of the meek and patient; and if so, I leave to your own reflection what must be the experience of a man whose conduct is by no means such as should adorn the husband of a pious woman.---It cannot be unknown to you, that the family in general, so far from being professors of Christianity, evidently evince the depravity of their morals, by living in the open practice of iniquity, and declaring by their actions, that, if not professional, they are practical Atheists. As the younger branches of that family are (I believe) individually older than yourself, you will naturally imagine they are (and I know it to be the case), totally averse to the union in every point of view: What felicity can you then expect in your domestic concerns? Can your happiness center in a man, whose age is more than double your own? especially when you find yourself degraded and despised by his own kindred? Suppose for a moment, Madam, your partner taken off by death, yourself perhaps surrounded with an infant family, neglected by your husband's relations,

your

your offspring exposed to the insults and degradation of those who ought to protect them, and their mother forsaken and condemned by those whom she formerly called their friends, for the inconsiderate action which exposed them to misery and woe?

Can you believe, Madam, that a man who has hitherto lived in the practice of vice and immorality, will permit you to attend the ordinances of God with your accustomed regularity? Can you, dare you hazard the falling off from religious duties by subjecting yourself to the caprice of one who is a stranger to them? Or can you expose yourself to the indignation of a justly offended God, by uniting yourself with a man who has lived in open rebellion against him? I hope not; and e'er it be too late, would intreat you to reflect on the fatal consequences that would ensue, and avoid a step that must prove your inevitable ruin. As you value your immortal part, flee from the delusive dream, and by immediately dismissing him from your company, preserve your character from just censure, and your mind from the insupportable torture of self-reproach.

I fear you have fostered a serpent in your bosom, having reason to believe a female acquaintance (friend I cannot call her,) has endeavoured to forward the addresses of Mr. ------ by an artful concealment of his real character. If this be truely the case, remember that even religion may be a cloke for vice, and the specious mask of friendship may be used to deceive unguarded innocence.

For thus intruding on your patience, I think there is little cause to appologise, the writer having your welfare at heart, and being actuated by no other motive than your private good, and the preservation of your future peace. I will therefore close this epistle by recommending you in prayer to the interference and protection of the Almighty, that he may preserve and keep you from the impending danger. Whatever your present opinion may be of me, you will one day think me your friend, though at present,

UNKNOWN.

GALASHIELS 21st *March*, 1764.

A few Sentences indistinctly recollected from Mr. JOHN M'LEAN'S last Words, being part of an hour's conversation just before his departure.

"AS the physicians, no doubt, intend their medicines for healing the weak parts of the body, in like manner God

God has laid these aflictions on me, for healing the weak and disordered parts of the soul.

" Oh! how easy is it to bear the heaviest afflictions when Christ supports! and though I were to bear the greatest torture, it is nothing when compared with that weight of glory which is to be revealed. As the Lord in his providence disposed me to preach the Gospel, how shall I stand before Christ's judgment seat, if I have not preached him to sinners? I am a great sinner, and deserve nothing but eternal damnation, according to the tenour of the first covenant; but glory, glory to God in the highest, that there is peace proclaimed on earth, and goodwill towards the children of men: All my desire is to be found in Christ, and clothed with his righteousness; for in that, and that alone, can I stand before him with acceptance.---And now, O Lord, thou knowest, and I can appeal to thee, that I, while here on earth, have endeavoured to preach the unsearchable riches of Christ with great warmth, till my bowels were sometimes like to rent within me; and had I an eternity of time, it would all be too little to preach and praise Christ, who loved me, and gave himself for me---for me in particular. I see the gates of heaven opened; I see a cloud, and I see the guardian angels in the cloud, ready to carry me to glory. And now, O Lord, if these should say, chuse life or death, I would not exchange the views I have of death for ten thousand worlds, for ten thousand worlds, for ten thousand worlds, &c. &c."

He spoke of the vanity of the world, but could not be distinctly understood or heard, he was so low; and observing his sister weeping, he said, Are you mourning because I go to wear a crown? Know you not, that those who sleep in Jesus, will God bring with him! and though the body be brought to dissolution in the grave, it must be so, that it may be fashioned like Christ's glorious body in the morning of the resurrection.

He gave many advices to every one in the family, and particularly exhorted to secure an interest in Christ before death-bed sickness. He said, " God is love, and oftentimes at a throne of grace, I have been made to say, My Lord, and my God. Precious Christ, precious promises, and precious grace! Christ was precious to me while preaching him, and he is much more precious in dying.---Free grace,"---and with his last breath spoke another word, which was not understood.

N. B. Mr. John M'Lean died before he was ordained.

ANEC-

ANECDOTE.

Extract of a Letter to the Rev. Mr. BROOKSBANK, *of London, containing the following Anecdotes.*

"I THINK myself much obliged by your friendly letter, and the information you communicated concerning the proceedings of your Society, in which I feel myself deeply interested; and most ardently wish that the friends of the institution may be gratified with the sight of the idols, mentioned by Mr. Hill, of those poor people, as the happiest proof of the mighty influence of the all-conquering Gospel.

Castle-Heddingham. R. STEVENSON."

I am intimately acquainted with the surgeon who perperformed the last voyage to Otaheite, with Captain Blyth. He is the eldest son of Dr. Harwood, and has since his return paid several visits to his sister in this village. Among other accounts of the natives, he related to me the following anecdotes: Conversing with one of the chiefs, the Otaheitan was very inquisitive concerning the religion of this country. Mr. Harwood told him, "Our God came down from heaven, and lived three and thirty years upon earth, to teach us the way to heaven." "Did he," replied the Chief, "then what a scoundrel must *my* God be! for though we have worshiped him continually, we have never seen his face yet."

Captain Blyth took with him two young Otaheitans, who were employed to look after the bread fruit trees on board, in their way to the West Indies. On their passage, one of them was taken ill. After two or three days, he applied to Mr. Harwood for relief, who gave him some medicine, the good effect of which he was soon sensible of. "Now," says he to Mr. Harwood, "you shall be *my* God; for I have been praying to my God these three days to heal me, and he has not; therefore you shall now be *my* God."

RELIGIOUS INTELLIGENCE.

Account of the new Independent Academy at Rotherham.

[In a Letter from EUMENES.]

WHATEVER tends to the glory of God, in the salvation of man, may be considered as a subject worthy the view of the religious public. Confident of your inclination to insert in the Magazine what may be both pleasing and profitable, I beg leave to give some short account of the new

Independent Academy at Rotherham, in Yorkshire, under the care of the Rev. Dr. Williams. I do this the more cheerfully, as the institution was unanimously voted to appear in your periodical work, at a special meeting holden at Huddersfield, June 18.

To raise up ministers is the special work of our Lord Jesus Christ, and belongs to him as the Head of his church. He called men from the common employments in life, in the days of his flesh, and gave them a commission to go and preach his Gospel. With this commission was connected the necessary qualifications for the due discharge of their sacred functions, in an extraordinary way. Were it his pleasure, he could raise up men without the aid of human literature now, and make them eminently subservient to the advancement of his cause. But perhaps we have no good reason to expect it; and though it has been sometimes the case, it has by no means been common in any age of the church. The knowledge of the Gospel is obtained by the special teaching of God; but the knowledge of languages, by which we make that Gospel known; the decent attire in which it appears before the world; and especially if it is decorated with any ornaments, or strengthened with arguments taken from philosophy, must be the work of the schools of the prophets. It is therefore matter of joy that so many institutions for raising up youth, and sending them into the world with credit and reputation, are established; that so much good has been done by them, and that there is the pleasing prospect of still further usefulness.

By the blessing of God, we have had reason for thankfulness for an institution similar to this, in which many of the Independent ministers in this county, and some in others, received their education. Perhaps no institution of the kind, has been on the whole, and for the extent to which it went, more singularly blessed. The men who have come from thence have been, for the most part, both orthodox and experimental. They have preached what they have known of the word of life, and promoted the spirit and power of true religion. By their instrumentality, decayed congregations have been revived, and many new ones raised up. Of late years, indeed, the Almighty has frowned upon us, and we have found it necessary to ask his direction in the choice of a tutor, whose heart was set on the prosperity of Zion, and whose life was an ornament to his profession. We humbly hope that our proceedings in this business, have met with the approbation of the friends of the former institution; and, while we gratefully acknowledge their former favours, we beg leave to ask their continuance, and especially as the enlarged plan upon which we now go will require a much greater support.

The directions of Providence have been wonderfully seen in the several stages of this business hitherto. Where to turn our thoughts, or upon whom to fix as tutor, was difficult; nor was a suitable situation much less the object of our concern. After several special meetings, and much prayer to God, a committee was appointed; to whom we are under great obligation for their diligence and attention. Being much pleased with the correspondence of Dr. Williams, with his general character, and the great reputation with which he had discharged the office before; our friends mentioned him as a person eminently qualified, if he could be obtained. This proposal was universally approved. The Doctor has since seen it his duty to accede to the invitation as tutor to the academy; and also to comply with the request of the church at Rotherham, as their pastor. For the performance of both these important offices, we pray that he may be filled with all wisdom and spiritual understanding.

The constitution of the academy, in respect to religion, will perhaps be best understood by the sixth and thirteenth resolutions of the meeting holden at

at Halifax, September 11, 1794. Resolved,—That no person be chosen tutor, or sub-tutor, but such as are of most approved piety, learning, diligence, fidelity, and Calvinistic Independent dissenters; and if they who are chosen should afterwards depart from their once professed Calvinistic principles, the subscribers shall be at liberty to dismiss them.—That none but truly serious men be educated for the sacred ministry: Such as wish to enter the academy, shall bring a recommendation from the minister and church to which they belong, as persons who know the power of divine grace upon their hearts; that, along with this recommendation, they shall produce, in writing, reasons of the hope that is in them: And the committee shall then examine them, as to their religious and moral conduct, and qualifications for entering upon an education for the important work they have in view.

It is pleasing to see the appearances there are in the world for the advancement of the kingdom of Christ. With these we wish to join our humble efforts, and earnest prayers; hoping that God will make them subservient to the advancement of the general cause. To make our design the more effectual, it is earnestly desired that the several churches would pay a particular attention to the seriousness and character of the young men they recommend. Literature, however useful in other respects, can never inspire the heart with love to God, and a sincere concern for the salvation of men. Learning is no substitute for grace. It is not the honour and respectability of that particular party of Christians to which we belong, we have in view; but the conversion and edification of mankind in general: and we are fully convinced that these desirable ends will never be accomplished by an unconverted ministry. Unhallowed victims on the altar of God, are worse than none at all. It is hoped therefore that the public will strengthen our hands, and encourage our hearts, not only by their prayers and contributions, but also, and especially, by their diligent care, to bring forward such young men, as shall, by the blessing of God, be burning and shining lights in the Christian church. Thus shall we have the abundant pleasure to see our infant cause flourish; new resources will be opened in different places for its support; Zion will extend its boundaries; other churches will be raised, and old ones fed with the bread of Life; yea it will grow and increase with the increase of God.

Above all, let us in this affair still continue to acknowledge God, and pray for his blessing, without which our attempts will be vain. "Unless the Lord build the house, they labour in vain who build it." Have we not seen very splendid and promising beginnings, in this way, come to nothing? The united strength of literature, property, and exertion, have been found too feeble to support a cause not founded on the *Rock*. "He that honoureth not me," saith Christ, "honoureth not the Father." Brethren, what is it for which we come forward? Is it not that which is dearer to us than our lives? that which unites the happiness of man with the glory of God? Not the mere form of Christianity, but as containing its life and spirit. Christianity clothed with all its evangelical doctrines, fed and nourished with the constant supplies of experimental power, and exemplified in the ornaments of a meek and quiet spirit, and the practice of every moral virtue,—nothing less than this is our object. Attached to a cause so glorious in its nature, and so happy in its consequences, surely we may have the confidence to ask, and the encouragement to expect, the blessing of God, and the support of good men.

EUMENES.

EXCITED by a deſire for the ſpreading of the Goſpel, a number of ſerious perſons in Edinburgh, ſometime ago, agreed to join together in prayer for that purpoſe. Theſe meetings are now increaſed, and are conducted on ſuch a plan as not to interfere with the duties of the family or cloſet. They meet at 7 o'clock on Sabbath mornings, and continue about an hour and an half, during which time, three or four members uſually pray, after having ſung part of a pſalm, and read a portion of Scripture.—It were to be wiſhed that the people of God every where would adopt ſimilar meaſures. Who knows what may be the reſult? At any rate it might tend to increaſe our own eſteem for the ineſtimable bleſſing of the Goſpel of Peace.

MISSIONARY SOCIETY.

AGREEABLY to our promiſe in the laſt number, we inſert the names of the gentlemen already choſen directors.

Mr. John Alday, Carliſle-ſtreet, Soho.
John Audley, Eſq. of Cambridge.
Rev. James Boden, Hanley-green, Staffordſhire.
Rev. David Bogue, A. M. Goſport.
Rev. Joſeph Brooksbank, Newingtongreen.
Rev. George Burder, Coventry.
Robert Cowie, Eſq. Iſlington.
Mr. Robert Campbell, Marybone-ſtreet.
Rev. John Eyre, A. M. Hackney.
Samuel Foyſter, Eſq. Tottenham-ſtreet.
Rev. Samuel Greatheed, Newport-pagnell.
Joſeph Hardcaſtle, Eſq. Duck's-foot-lane, Treaſurer.
Rev. Rowland Hill, A. M. Surry-chapel.
Rev. Thomas Haweis, L. L. B. Aldwinkle.
Rev. John Hey, Briſtol.
Rev. George Lambert, Hull.
Sir Egerton Leigh, Bart. Warwickſhire.
Rev. Herbert Mends, Plymouth.
James Neal, Eſq. St. Paul's Church-yard.
Rev. W. F. Platt, Holywell-mount.
Rev. Edward Parſons, Leeds.
Rev. John Mead Ray, Sudbury.
Rev. John Reynolds, Hoxton-ſquare.
Rev. John Saltren, Bridport.
Rev. James Steven, Thornhaugh-ſtreet.
Mr. Robert Steven, Upper Thames-ſtreet.
Walter Taylor, Eſq. Southampton.
Rev. Alexander Waugh, Alſop's-buildings.
Daniel Weſt, Eſq. Southampton-row.
Rev. Matthew Wilks, Old-ſtreet-road.
Rev. Edward Williams, D. D. Rotherham.
John Wilſon, Eſq. Iſlington, Chairman.
Thomas Wilſon, Eſq. Wood-ſtreet, Deputy Chairman.
Joſeph Wilſon, Eſq. Milk-ſtreet.

For the greater diſpatch of buſineſs, they have divided themſelves into ſeveral committees. We learn that committees of examination ſit frequently. Several candidates have been already examined, ſome of whom have given great ſatisfaction. One of theſe is a gentleman of claſſical knowledge, and we are happy to learn it is intended, that, at leaſt, one of this deſcription ſhall be included in each miſſion. Others, of good natural abilities, well acquainted with divine truth, and of ſound experience, will, we underſtand, be accepted, tho' not poſſeſſed of a learned education. Some acquaintance with uſeful mechanical arts will be a further recommendation, to thoſe who are intended to be ſent into the moſt uncultivated countries. We hope that a laudable ambition of being ſo honourably employed for the bodies and ſouls of men, will diſcover itſelf among the churches; and that the number who tender their ſervices in this good work, will clearly evince that the ſpirit of primitive Chriſtianity is not wholly loſt.

We

We are informed that there are full *three thousand pounds* in hand and ſubſcribed. This amount, it is hoped, will form but a ſmall part of what will be brought into the miſſionary fund. The congregations in town, who favour the inſtitution, are now buſy in collecting among themſelves; and, if our information be correct, they are not leſs active in the country. The Rev. Mr. Kingſbury's church, at Southampton, has raiſed above *two hundred and ſeventy pounds*. Other congregations, leſs able, are equally zealous; in one of which a poor woman came to her miniſter, and ſaid, "Sir, here is ſixpence halfpenny; it is all the money I am poſſeſſed of; I can't be happy except you will receive it; and though I am without a morſel of bread, I will go and work for more."—A miniſter who had reſolved to ſubſcribe half a guinea a year to the ſociety, was ſo impreſſed at the public meeting, that he firſt encreaſed it to a guinea, then to two guineas annually, and ten guineas donation. Another, who had ſubſcribed one guinea only, begged that his ſum might be increaſed to ten; alleging, that his mind had been ſo informed, and his heart affected, that he ſhould be wanting in his duty, if he did not aſſiſt to the utmoſt of his ability. Several inſtances of a ſimilar nature have occurred.

At the ordination of the Rev. J. Waddell, an account of which we have given in this number, the Rev. R. Stevenſon, and the Rev. J. M. Ray, who were known to have been preſent at the late meetings of the Miſſionary Society, in London, were requeſted to give as full and particular an account as they could of what had paſſed. Having done which, Mr. Ray moved, and was ſeconded by Mr. Stevenſon—"That the objects of the Miſſionary Society are of the greateſt importance to the preſent and eternal welfare of mankind, and that the miniſters now aſſembled be requeſted to co-operate with the ſaid ſociety in promoting them."—The motion was carried unanimouſly, and the miniſters all declared their affection and zeal for a cauſe ſo glorious.

It has been recommended (and we ſuppoſe will be ſhortly adopted), to hold a circulating prayer-meeting, in London, on the firſt Monday in every month; and ſhould it be reſolved upon, we ſhall take the opportunity of announcing the particulars in a future number.

We are authorized by the Directors to ſay, that they intend to make the Evangelical Magazine the medium of information to the members and friends of the inſtitution, concerning the general affairs of the ſociety.

Such gentlemen and ladies who are diſpoſed to favour this undertaking by preſent donations, or annual ſubſcriptions, may forward them to the Treaſurer, or any of the directors, to either of the ſecretaries, or to the following banking-houſes: Meſſrs. Down, Thornton, and Co.; Hankey, and Co.; Welch, Rogers, and Co.; and Fuller, Son, and Co.; Birch, Chambers, and Hobbs, No. 152 Bond Street.

Should they be inclined to remember the inſtitution in their Will, the following is A PROPER FORM OF A DONATION TO THE MISSIONARY SOCIETY BY WILL.

Item, I A. B. do hereby give and bequeath the ſum of unto the Treaſurer, for the time being, of a voluntary ſociety, commonly called, or known by the name of, THE MISSIONARY SOCIETY, eſtabliſhed in London, in the year 1795; the ſame to be paid within months next after my deceaſe, out of my perſonal eſtate, in truſt, to be applied to the uſes and purpoſes of that ſociety.

AT a late meeting of the Warwickſhire aſſociation, the miniſters agreed to excite the attention of their reſpective congregations to the grand object of the Miſſionary Society; and to ſolicit ſubſcriptions and collections towards its ſupport, and pay the ſame to their treaſurer, at the next meeting at Birmingham, Nov. 24.

IT was also resolved, that, having, without effect, made much inquiry in the neighbourhood, for an itinerant preacher, to labour in the villages of the county, instead of their former itinerants, now settled with congregations; to request the assistance of their friends in other parts of the kingdom, in recommending a suitable person, should they be acquainted with such an one. Application may be made to the Rev. G. Burder, Coventry.

ORDINATIONS.

ON Wednesday, the 20th of May last, Mr. Joseph Slatterie, late student under the Rev. Robert Simpson, tutor at the academy at Hoxton, was ordained pastor of the independent church, at Chatham, in Kent. It was a very solemn season: there was a large congregation, and the service was conducted with great propriety. The Rev. Mr. Leggett, of Strood, began with reading and prayer. The Rev. Mr. Brookshank delivered some introductory remarks, and received the confession of faith, which Mr. Slatterie delivered with fortitude and perspicuity. While several ministers laid their hands on Mr. Slatterie, the Rev. Mr. Simpson prayed an affectionate and suitable ordination prayer, and afterwards delivered the charge from 2 Timothy iv. 2, 3, and 4. which was very warm and solemn. The Rev. W. Shrubsole, of Sheerness, concluded with prayer. The service was then adjourned to the evening; when the Rev. Rowland Hill exhorted the church, from 2 Cor. iii. 5, 6. to a becoming conduct towards their minister, and each other, with his usual zeal for the glory of God, the good of the church, and the interests of morality.

There has not been a resident pastor and organized church in that place for many years. The service has long been conducted by Mr. Harrison, a worthy person in his majesty's dock-yard, and by ministers procured from London, and elsewhere. The meeting has been lately purchased of the proprietor, and undergone a large repair. In doing this, the church was considerably assisted by the executors of the late John Simmons esq. of Faversham, who was many years surgeon at Chatham, and attended divine worship at that place. The society have now agreed to quit their former method of procuring ministers, to be formed into an independent church, and have called Mr. Slatterie to the pastoral office. He appears to be an able and zealous minister of Christ; and we trust will be a blessing to the town and places adjacent.

OCTOBER 20th.—was ordained the Rev. James Waddell, of Nayland, Suffolk. The service was introduced by Mr. Atkins, of Ipswich, with prayer and reading the Scriptures. A discourse on ordination, as practised in the primitive church, was delivered by Mr. John Mead Ray, of Sudbury; who proposed the usual questions, and received Mr. Waddell's confession of faith. Mr. Bass, of Halsted, engaged in the ordination prayer. Mr. W. B. Crathern, of Dedham, addressed a solemn exhortation to Mr. Waddell, from Rev. 2. 10. "Be thou faithful unto death, &c." Mr. R. Stevenson, of Castle-Heddingham, delivered an affectionate discourse to the church and congregation, from 2 Cor. 7. 1. "Having, therefore, these promises, dearly beloved, &c." The services of the day were concluded by Mr. Shepherd, of Wrentham, who fervently implored the divine blessing.—The hymns, which were all suitable to the occasion, were selected and read by Mr. Kemp, assisting minister in the congregation, under the pastoral care of Mr. Hobbs, of Colchester.

OBITUARY.

OBITUARY.

The peaceful Death of Mr. William Cuzens.

MR. Cuzens died at Portſea on the 4th of July, 1795, aged 84 years. His parents were godly people, united in Chriſtian fellowſhip to the diſſenting church at Portſmouth; whoſe pious inſtructions, being attended by the influence of the Holy Ghoſt, were bleſſed to him in early life; for though the work of God on his ſoul was gradual, it was very evident, as he was a man of real devotedneſs to God, and of an exemplary character.

He was an officer in his majeſty's dock yard at Portſea, near forty years; during which time, his conduct, as an officer, and a Chriſtian, was ſuch, as to gain the confidence of his ſuperiors, and equally to command the affection of his inferiors; for though few of either loved the religion he profeſſed, yet each was conſtrained to admire its effects. He was for many years a member of the ſame church with his parents: but when thoſe ſentiments which he had been accuſtomed to hear, and which he believed to be from God, and of the greateſt importance, were no longer preached, he united in Chriſtian fellowſhip with the church of Chriſt, in Orange Street, Portſea, then under the paſtoral charge of the Rev. William Dunn, of which he continued a member till his death. Mr. Cuzens was peculiarly favoured with nearneſs to God, in the exerciſe of communion with him. The laſt years of his life were almoſt ſolely devoted to God and religion: reading, meditation, and prayer, occupied moſt of his time. He was particularly attached to the works of Dr. Watts, by reading which, his ſoul was informed, eſtabliſhed, comforted, and often elevated to God, with holy joy and unfeigned gratitude.

Though he was highly favoured of God by the enjoyment of his preſence, he was not without trials from his Providence, nor the leſs oppoſed by Satan. He knew what inward conflicts and outward trials were; and what it was to feel *both* at the ſame time; yet he often ſaid, with humble confidence, "Though he ſlay me, yet will I truſt in him."

He was confined by illneſs, about three weeks previous to his death; through the whole of that time his experience was ſuch as confirmed the children of God, who had the happineſs of being frequently with him, in the faithfulneſs of God to his promiſes, and in the truth of that Scripture, "Mark the perfect man, and behold the upright, for the end of that man is peace;"—and muſt have conſtrained even an Infidel to ſay, had he heard his language, and witneſſed his compoſure of mind, "Let me die the death of the righteous, and let my laſt end be like his."—He was evidently reſigned to the divine will, but would often expreſs the moſt earneſt deſire to depart and be with Chriſt. On being aſked if he was deſirous of living longer, he anſwered, "Oh! no; I long to be in glory. O! the wonders of redeeming love. Whom have I in heaven, but thee? and there is none upon earth I deſire beſides thee." A friend coming to ſee him, and aſking him how he was, he replied, "Safe in Chriſt, a covenant God!" Another aſking him, "How do you find yourſelf?" he ſaid, "Strong in the Lord, and in the power of his might;" and when one of his family aſked him, "What further advice will you give us before

before we part?" he ſaid, with remarkable emphaſis, "*Walk with God.*" Some little time before he died he was aſked, if he was afraid of death; to which he replied, "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; for thou art the ſtrength of my heart and my portion for ever." The latter paſſage was the means of great conſolation to his mind for ſeveral years before his death.

This was the reaſon of his appointing it to be the ſubject of his funeral diſcourſe, which was preached by the Rev. J. Griffin, on the Lord's day evening, ſubſequent to his death. On this occaſion a conſiderable number, who had formerly ſtood connected with, and ſerved under him, as an officer, attended to teſtify their regard for him.

The meekneſs of his temper, the piety of his converſation, and the conſiſtency of his deportment, had gained him great eſteem, both among the people of God and the men of the world. His death was attended with ſuch pleaſing circumſtances, as afforded ſolemn and comfortable reflections to his relatives and friends; for his character was without ſtain, and his experience ſolid and ſcriptural. "Thus he came to his grave in a full age, like as a ſhock of corn cometh in, in his ſeaſon."

THURSDAY, the 8th of October, died, the Rev. Andrew Kippis, D. D. F. R. S. and A. S. Preſbyterian miniſter, for many years, at Long-ditch, Weſtminſter; a gentleman well known in the literary world.—On Tueſday, Oct. 27, died, the Rev. Roger Bentley, A. M. rector of Camberwell, Surry.

REVIEW OF RELIGIOUS PUBLICATIONS.

The Spiritual Register: or, An authentic Account of the Lord's Dealings with many Believers, who have lately departed in the Triumph of Faith. By Thomas Wills, A. B. *Miniſter of Silver-ſtreet, and the new Chapel, Iſlington, and formerly of Magdalene-Hall, Oxford. Vol. III. 12mo. Pages* 284. *Price 2s. 6d. in Boards.* Murgatroyd, London; Hazard, Bath; Mills, Briſtol.

THE two firſt volumes of The Spiritual Register, having been for ſeveral years in the hands of the public, there can be no neceſſity of any obſervations of ours, to enable our readers to form an opinion either of the nature or execution of this performance.

Sophiſtry detected; or, A Refutation of T. Paine's Age of Reaſon. By the Rev. Thomas Meek. Newcaſtle, printed by M. Angus, 1795. *Octavo.* 49 *Pages.*

THIS piece appears to come from the hand of a truly ſerious miniſter, well verſed in the evidence of Chriſtianity. He evidently aims to write for uninformed perſons, who alone indeed are thoſe

to

to whom Mr. P.'s production can be in the least dangerous. If Mr. M. has not detected *all* its sophistry, the limits of his own publication may apologize, as *that* task would require a perpetual comment upon the text of his antagonist, period after period, to the close of the whole. Such a commentary would, we apprehend, be the only complete reply to such a performance as Mr. P.'s, but it would occupy a bulky volume. If the respondent before us sometimes pursues an argument further, than, all circumstances considered, it was eligible for him to do, and does not everywhere express himself with precision, these imperfections ought not to depreciate a good deal of solid, and (we think) unanswerable reasoning against Mr. P.'s groundless assertions and contemptable quibbles. As the author now and then indulges himself in a Latin quotation, we shall avail ourselves of his example, in suggesting what seems to us a necessary hint. *Fas est ab hoste doceri.* He need not to have gone out of his way to fall upon mathematics. He may indeed easily have studied that subject more than Mr. P. ever did his bible: But the dispositions avowed by both parties, as connected with the attention given by them, were equally unlikely to be productive of satisfaction to their minds. Yet should Mr. M. be thought by any to have failed in this part of his argument, it is a comfort that those for whom he professedly writes, will receive as little injury from his failure, as they would have experienced of advantage from the most solid and profound investigation of such a topic. They may, however, derive real benefit from perusing by much the greater part of this Reply, if they have already found damage from the occasion of it. Of the style we shall furnish our readers with a specimen (from page 41), which may be useful in different views: "At the fatal stupidity of mankind I have often sighed in secret. While they deem five or seven years necessary to learn to make a table, a spoon, or a pair of shoes, they think no qualifications requisite for expounding the doctrines of divinity. A mechanic out of employment, with nothing to recommend him but impudence, equal to his folly, will abandon the hammer, and knock his head against the pulpit. Conscious that he will everywhere meet with as big fools as himself, he knows he must always find employment, while he can distend his gullet. What such a man is to the pulpit, Mr. PAINE is to the press, when he writes upon *Theology*."

If this should seem too severe to be just, we can vouch to those who have not read Mr. P.'s *Age of Reason*, that we have never met with any book of any kind that betrayed so astonishing an ignorance of the subject in which it was written. Those who have read it may rest assured that the falsehood of Mr. P.'s assertions is usually proportioned to their positivity.

A Discourse on the Nature of a Christian Church, by the Rev. J. Brewer; *a Charge, by the Rev.* G. Burder; *and a Sermon by the Rev.* G. Gill: *With the Confession of Faith, &c. delivered April 8th, 1795. at the public separation of the Rev.* Richard Alliott, *to the Pastoral Office, in the Independent Church, Castle-Gate, Nottingham. Published by desire of the Church. 8vo. 50 Pages. Price 1s.* Luckman, Coventry; Wilson, Nottingham; Smith, Sheffield; and Button, London.

THE provision of faithful and enlightened preachers of the Gospel, under whatever denomination, will be a subject both of prayer and of praise with all serious Christians, whose vital godliness is not corroded by the canker of bigotry. The accession of a minister of this description to the united wish of a respectable religious society, must be highly interesting to them, and therefore should not be indifferent to the people of Christ in general, as fellow-members of that body, of which he is acknowledged to be the head. To solemnize such an event by public devotion, an explicit avowal of distinguishing the important sentiments, and serious admonitions of respective duties, seems consistent with the principles of any class of sincere believers, and well adapted to mutual edification. It is true, that in transactions of this kind, which we have the pleasure so frequently to notice in our religious intelligence, little of novelty can be expected even by the immediate attendants, still less by the public when the discourses are committed to the press. Recollection, not information, appears to be their principal use; and this may be greatly promoted by printing the substance of such exhortations for the perusal of those who have listened to them with pleasure. More extensive advantages from publications of this nature obviously depend upon the manner in which the subjects are treated.

Mr. Brewer states his views of the rights, the offices, and the order of a christian church in a clear and energetic manner. The sentiments are those most usual among Independent Churches. It is not our province either to question their propriety, or to maintain their superiority. In a merely *critical* light we think the title of "*Pastor*," should not have been made use of, in preference to those of "elder" and "bishop," or overseer, without being vindicated or explained; as it is a figurative term, and sparingly used in the New Testament. Mr. Burder indeed gives a very pleasing and useful illustration of the *duties* of the pastoral office from John xxi. 17.; but this does not supersede the occasion of supporting, by proper authority, a term which seems to be *exclusively* adopted by all Independent Congregations. Mr. Brewer recommends to the minister, in a serious and affecting strain, a proper course of instruction, discipline, and exemplary conduct. His remarks

remarks upon the matter and the manner of preaching are highly worthy of general attention. Mr. Alliott's statement of his sentiments is brief, comprehensive, and consistent. The concluding exhortation to the church. from 1 Thes. iii. 8. by Mr. Gill, of Market Harborough, bears the stamp of the author's amiable and respectable qualities as a christian and a minister. The reply of Anaxageras to Pericles, "Those who have need of a lamp should take care to supply it with oil," is introduced from Plutarch's Life, very pertinently, in speaking of the attention that is necessary from a congregation to the temporal support of a minister.

We think it would be an improvement to prefix to discourses, published on similar occasions, a succinct narrative of the rise and progress of the society to which they relate. Where the services are not designed to be printed, we shall gladly insert an account, proportionable to our limits, that may be sent to us with the intelligence of the transactions.

The Gracious Presence of God, the Chief Joy of his People; considered in a Sermon occasioned by the death of the Rev. Samuel Stennett, D. D. late Pastor of the Church of Christ, meeting in Little Wild-street, London; who died August 25th, 1795. Preached at Abingdon, Berks, September 6th, by Daniel Turner, M. A. 8vo. *Pages* 26. *Price* 6*d.* Knot, Johnson, London; Watts, Abingdon.

THIS discourse is not merely or principally a tribute of respect and friendship to the memory of a worthy and eminent preacher of the Gospel. The views, in which the venerable author has displayed that fulness of joy which results only from the presence of God, are well suited to the support and delight of every spiritual mind. After having briefly and judiciously distinguished what is meant in his text (Psalm xvi. 11.) by the presence of God, he considers, it as giving a peculiar and most lively relish to every other enjoyment in *this* world, whether of the beauties of nature and art, of social connections, or of the exercises of devotion. He then dwells upon the complete fulness of this joy which is reserved to a *future* world, as it will there be absolutely pure and unmixed, will answer every want and desire of our natures, and fill the endless ages of eternity; being derived from, and supported by, the fulness of Christ. From such a view of things he infers how mean, wretched, and pitiable the sentiments and pursuit of the bulk of mankind appear; how great a change is necessary in our corrupted nature, before we can have this real and supreme enjoyment of the divine presence, and how invaluable a blessing the Gospel is. He concludes with an affectionate eulogium on his deceased friend, and suitable advice to all upon the occasion. To this analysis we feel a wish to add an extract, but prefer recommending the whole Sermon to the attention of our readers, as every part seems equally profitable.

Cheap

Cheap Repository. Sunday Reading. The Harvest Home. 22 Pages. Price 1d. or 4s. 6d. per hundred, Marshall and White, London; Hazard, Bath.

WE embrace the earliest opportunity of noticing again the productions of this excellent institution. The little pamphlet before us is a beautiful improvement of our preservation from immediate want, by means of a harvest, which, though not peculiarly abundant, has been much more favourable than it was, at one period, expected to prove. The great *Author* of the blessing, its largeness and its continuance, and our own and the general unworthiness are very profitably pointed out; and our dependence in the Lord, our gratitude to him, the diligent use of these mercies for his praise, and a proper estimation of *everlasting* blessings, are inculcated with simplicity and force. We especially recommend this cheap and useful tract to all persons connected with farming, as highly proper to be distributed among labouring people.

Having some reasons to believe that a hint, suggested to the benevolent supporters of the Cheap Repository, in our Review for September, has been misunderstood, we think a farther explanation requisite. The expressions, then alluded to, appeared to us no otherwise exceptionable, than in being *capable* of a construction that would endanger the usefulness of the undertaking. We are happy to find that the principle to which we have ourselves adhered, and which, in this instance, we presumed to mention as eligible, is perfectly congenial with the original design of the institution, and is meant to be kept in constant view.

The Duty of Frugality, and the Sin of Waste considered; with a View to recommend Christian Benevolence and good Works. By Basil Woodd, M. A. *Minister of Bentinck Chapel, St. Mary le-Bone, Lecturer of St. Peter's, Cornhill, and Chaplain to the Right Honourable the Earl of Leicester, 36 Pages, 12mo. Price 4d.* Watts, Rivington, Martin, Mathews, &c.

THIS address to the religious public was delivered by the author to his Congregations, in the form of a sermon, about the latter end of March, when there was such a melancholy prospect of scarcity as excited general alarm, and suggested to the minds of serious persons the necessity of devising probable means of lessening the evil, and alleviating the distresses of the poor. Frugality appeared best calculated to answer the purpose; the duty of which Mr. Woodd recommends by the example and authority of Christ, and enforces by a variety of arguments which carry conviction to every conscience. We sincerely hope that his labour of love will not be in vain; but that very many, who may peruse his little treatise, will be disposed, by the grace of God, to reduce it to practice.

POETRY

POETRY.

The following lines were composed by a respectable Minister of the Baptist denomination, who was present at the formation of the *Missionary Society*.

TO THE EDITOR.

Dear Friend,

I need not tell you what I felt this week, when attending at your solemn conference These lines will do it better, as they are chiefly the result of those pleasing sensations, which occupied the breast of

Your sincerely affectionate,
Brother in the Lord,

Sept. 26, 1795. *JOSEPH.*

THOUGHTS,

OCCASIONED BY THE MISSIONS TO INDIA, AFRICA, THE SOUTH-SEA ISLANDS, &c.

THE morning dawns on Zion, and the night
Hangs over Babylon. Her sun goes down,
And Jesus, the bright sun of righteousness,
Begins to tinge, with his celestial beams,
The distant shores. Bright on America,
More than an age, his vital rays have shone,
As happy thousands round the throne of bliss
Bear witness; and as thousands yet below
Give living proof, and hope to join them soon.
There the bold heralds of the Prince of peace
With fervent zeal, clear light, and rich success,
Have long proclaim'd salvation. May that zeal
Glow with increasing fervour! May that light
Shine with increasing evidence and strength,
And richer fruits of mercy crown their work,
Who labour there to make salvation known;
Our noble brethren of *Moravian* name
Have long endur'd the cross, to make it known;
'Midst Greenland snows, and on the dismal shores
Of barb'rous Esquimaux; Nor think it hard
To spend their lives with filthy Hotentots,
In hope of saving their immortal souls.
But oh! what groans does harden'd Europe hear (globe)
(Echo'd from one vast quarter of the
Unfeeling, though they sound from breaking hearts,
And rent relations of our kindred men!
Yet deeply as Oppression's iron gripe
Wounds those who feel it, a still darker cloud
Than savage ignorance, and slavish toil,
Involves our brethren of those burning realms.
The vast extensive coasts of Africa,
From Barbary to her most southern cape,
Have long remain'd a mental wilderness.
No seeds of life immortal have been sown,
Few plants of grace train'd up for paradise,
In those vast regions for long ages past,
Though, from her fruitful soil, a heavenly good
In rich variety and plenty springs,
Almost spontaneous. Though she shines with gems, [hid;
And golden treasures in her mines lie
Yet one rich jewel she has seldom seen,
The brilliant of inestimable TRUTH,
Beaming with rays of righteousness and peace;
Set graceful in fair mercy's diadem
By skill divine; and worn with equal grace
By him whose temples once were crown'd with thorns.
Oh, may the smile of Heav'n propitious rest [rica
On those, whose hearts with injur'd Afe
Feel sympathetic! who lament those wrongs [breast
They can't redress. Peace to the noble
Which glows with higher zeal to see her shores
Enrich'd with rivers of immortal bliss,
By the pure Gospel, whence salvation flows:
But may all blessings in one centre meet,
To crown their heads whose generous souls expand [ign,
With strong desire, and labour with design
By grace divine assisted, to convey
The joyful tidings of REDEMPTION there.
Ye social band of heralds, who proclaim

Near

Near England's centre, the Redeemer's grace,
Hail, few in number, but magnificent
In your benign designs! Though small your pow'r, [fail:
Not wanting in good-will, you cannot
Go on and prosper, for success is sure
To him who lifts the standard of the cross
With one design alone. Who wields the sword [sin;
Of truth divine, to smite the pow'r of
And draws his bow with this fair mark in view,

GLORY TO GOD--SALVATION TO MANKIND.

Already some bright beams of blissful hope [shores.
Reflect encouragement from Indian
And now, with zeal, which fears no obstacles, [man race,
And love which grasps at the whole hu-
Your eyes are turn'd to Afric's burning realms, [sons;
Your hearts are yearning o'er her captive
Fain would you free them from the chains of sin,
Fain would you send them Gospel liberty,
And teach the most enslav'd of all mankind
The highest freedom in the universe.
Our eyes have seen the men that pant to leave, [lov'd shores,
For burning sands, their native much-
Because much more they love the souls of men: [lips,
Our ears have heard the Gospel from their
Yea, more, our hearts have felt the sacred bonds
Of holy union to their heav'n-born souls.
Go then, ye champions of the king of kings, [but the friend
Leave your dear friends, and England;
Who loves you best, the friend whom most you love,
Confin'd within no limits, can attend
With his sweet presence, all your wat'ry path; [heav'n;
His smiles will make the ship a floating
His name like a strong tow'r, will keep you safe [harm
From every dangerous foe; for what can
The men whom God preserves? Oh may he bring [ground
Your joyful feet to tread on that *free*
Which long was known a mart of slavery *,

* Free-Town at Sierra Leone, where there is a baptist church, consisting of between fifty and sixty members, besides other Christian societies.

And grant you there, with those that love his name
A happy meeting, and a useful stay;
Till his wise Providence point out the steps [work.
Which lead you on to your more arduous
Then may the Lord, who suffer'd on the cross
To ransom sinners, fire your souls with [zeal,
And furnish you with wisdom and with might,
To lift his banners where the hosts of hell
Have long defended their infernal holds:
And make you valiant in his glorious cause,
And crown your noble effort with success.
But mark the force with which example shines:
Struck with the fitness of a work so good,
Fir'd with the zeal by which that work is wrought,
An host assembles—'Tis a glorious host;
From north to south, from west to east they come, [sight
And throng the gates of Zion. What a
Has grac'd our city, and made London seem
A new Jerusalem! The Lord of hosts
Is surely waging war with sin's domains,
When thus he calls his holy armies forth,
And marshalls them together. 'Tis the cause [unite;
Of God and Christ, in which they all
The sacred sword they draw is truth divine, [tence;
The pow'r that helps them is omnipo-
The end they seek is universal peace,--
Peace with the king supreme, and peace on earth,
Built on the basis of fraternal love.
Oh, let us aid them, saints of every name,
Oh, let us aid them in the glorious work!
'Tis not to form a party, but to spread
The strong cementing energy of love
Thro' the wide world, that these have join'd their pow'r. [such joy
Wisdom has grac'd their counsels, and
As mark'd the glorious day of Penticost,
Was felt in their assemblies; such in kind [Lord
Though in degree not equal. Sure the,
Was then among us! 'Twas the house of God,
The gate of Heav'n to our adoring souls.
May his approving smile who rules on high, [work
Shine on your efforts, and in this good
Your hearts encourage! May his spirit rest
On all your heav'n-illuminated minds,

The

The spring of wisdom, and the source of strength,
And may his wise and gracious providence [sin.
Supply you with an host, for war with
Our solemn meetings, when the Heathen lands
Excite our pity, and your grand designs
Enlarge our hope, become more solemn still. [voice,
We ask more boldly when we hear the
Which spake creation into motion first,
Summons the angels of the churches round, [vious reign,
And give them charge to spread the Sa-
Wide as the sun extends his useful beams.
With sacred awe, we turn those pages o'er, [days,
Where ancient prophecy points out these
And feel our hearts expand. "It is the Lord!"
Each glad disciple whispers to his friend:
Do we not feel our hearts within us burn
With something more than common fellowship?
"It is the Lord," that by his spirit moves
The heart of thousands! Do not Zion's gates [flock like doves,
With praise resound? While convert's
And crowd her windows, to escape the storm.
Oh! may the light of life diffuse its rays
O'er all benighted nations round the globe,
And love dissolve all kindreds into one!
The breath of prayer shall fill the gallant sails, [out,
By love unfurl'd, to bear your missions
And they, though few, while fervent, are an host,
Sufficient to alarm th' infernal pow'rs,
When they perceive what praying souls can do.
The multitude of Islands will be glad,
When once they understand the Saviour's name,
To cast their idols to the moles and batts,
And worship him alone, who died to save,
And lives to make his great salvation known.
The time is hast'ning when all shores shall ring
With loud Hossanna's to the Lamb of God:
All nations bend before him; Christ alone
Will be exalted. God will set his King
On Zion's Holy Hill; and all the world
Shall flow to his dominions, and become
The willing subjects of his righteous reign.
Thus sounds the sacred harp of prophecy;
And who can hear it, but must feel desires [check—
Within his bosom which no pow'r can
No bounds can circumscribe? He comes! He comes!
Big with anticipation; each glad heart
Sinks to itself; and inwardly exults
With blissful expectation. Ev'n the sound
Of his triumphal chariot-wheels awakes
Inquiry into God's revealed will.
He comes! he comes! The groans of Babylon, [ers
The shouts of Zion, and the fervent pray-
Of saints of every name in unity,
Join as one voice, and all proclaim, "He comes!"
Soon will all eyes with ecstacy behold,
In one exalted person manifest,
A reigning Saviour, and a smiling God.
Then for the morning of immortal day,
When the bright sun of righteousness shall rise, [light;
And bless the nations with his sev'n-fold
When Love, and Joy, and Holiness shall crown [years.
The fruitful seasons through a thousand

JOSEPH.

CHEERFUL VIEWS OF A FUTURE STATE.

(By SUSANNAH HARRISON, *Author of Songs in the Night, and never yet Published.)*

AT thy command, I meekly yield
My body to the dust;
Jesus, I trust alone in thee,
And know in whom I trust.

Fix thou the time---the time is fix'd,
In the divine decree;
Call when the time is fully come,
And I will answer thee.

My flesh and soul to thee I give,
In their united state;
And is it more to trust the Lord,
With each when separate?

I claim thy promise here below,
To come and dwell with thee;
And why not trust thy word that says,
"Where I am, thou shalt be?"

The

The glorious angels stood prepar'd,
Soon as the beggar dy'd,
His parting spirit to convey
To faithful Abraham's side.

In all my ways those morning stars
Have been my daily guard;
And will they not, when loos'd from clay,
Direct me to my Lord?

Soon as pale death hath clos'd my eyes,
Those radient sons of light
Are present to my mental view:
O what a joyful sight!

They'll bear me up in friendly hands,
To regions yet unknown;
And, wafted o'r ethe rial seas,
Safe land me near thy throne.

How glorious is thy gift of faith,
That cheers the darksome tomb,
And, thro' the damp and noisome grave,
Can shed a rich perfume!

Precious the faith that lifts the soul
Above desponding fear;
Joyful in hope of heav'n her home,
And longing to be there.

ON THE LATE MEETING OF MINISTERS OF DIFFERENT DENOMINATIONS IN LONDON, FOR THE ESTABLISHMENT OF A MISSIONARY SOCIETY.

"*And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.*" Luke v. 26.

"GREAT were the days, and great the joy,"
And be it now my pen's employ
To tell those joyful days;
When thousands, touch'd at *heathen* woes,
Assembled in the glorious cause,
To spread the Saviour's praise.

Another *Pentecost* we saw,
An heav'nly *Jubilee* below,
And all the scene confess;
New language seem'd divinely giv'n,
New faith conferr'd by gracious heav'n,
And newest joys exprest.

'Twas God that gave the god-like plan,
(As instrument he uses man)
To make his mercy known;
All climes and colours—bond and free,
The great Salvation now shall see,
And Jesu's name shall own.

Can doubt yet longer fill the mind,
As if 'twas not by heav'n design'd,
Nor *this* the time decreed?
See—heav'n itself has interpos'd,
Since party-variance now is clos'd
And "Bigotry is dead."

All-hail! those days of new felt joy!
An emblem of the blest employ,
When all in heav'n shall meet!
Send forth, Thou God of Mercy, send
Thy Gospel to earth's farthest end,
And thy designs complete.

IOTA.

REST IN CHRIST.

NOW my soul has found a rest,
Now the tedious search is o'er;
Gather'd to my Saviour's breast,
Never may I wander more!

Longer than enough I try'd
Solid peace elsewhere to find;
But could not be satisfy'd,
It was feeding on the wind.

Lying vanities be gone,
Fool was I to hear your call;
Happiness is here alone,
Jesus Christ is all in all.

Jesus is my love, my light,
He my life, my portion he;
May my soul in him delight,
May his soul delight in me!

Let my heart be closely knit,
To my dearest Lord alone;
Oh! let nothing sever it,
Lord, unite it with thy own.

Nothing would I wish beside
More experience of his love;
Here to live to him who dy'd,
Then to live with him above.

R.



REV. JOSEPH SWAIN,

Walworth.

Published by J. Chapman, 1799, Fleet Street Dec. 1.

THE

Evangelical Magazine,

FOR DECEMBER, 1795.

BIOGRAPHY.

SKETCH of the LIFE of JOHN HENRY NAIMBANNA, an African Prince.

IT may be proper to inform our readers, that about the year 1786, the numerous blacks that swarmed in the streets of London, excited the humanity of many gentlemen, and led to the resolution of settling them on some part of the coast of Africa. About four hundred, in company with sixty whites, mostly women of bad character and in ill health, were accordingly sent out at the charge of government to Sierra Leone. Sierra Leone is situate on the western coast of Africa, in about nine degrees north latitude, and twelve west longitude from London, in the territory of king Naimbanna.

The above gentlemen, many of whom were serious characters, formed themselves into a company, for the purpose, through the medium of lawful commerce, of exploring the interior of Africa---of promoting civilization---the abolition of the slave-trade, and diffusing the knowlege of Christianity among the miserable natives. To secure as much as possible these important objects, they obtained a charter in the year 1790, denominating them THE SIERRA LEONE COMPANY. Captain Thompson of the Navy, who carried out the first settlers, obtained for their use a grant of land to his majesty, from king Tom the neighbouring chief, and afterwards from king Naimbanna. This land, being about twenty miles square, his majesty was enabled to grant by act of parliament to the Sierra Leone Company; and it was also confirmed by a direct grant from king Naimbanna.

The Directors of the Sierra Leone Company, with a view to promote the general security and prosperity of the co-

lony, encouraged settlers from various parts of the world. But convinced that their objects would be best promoted by the introduction of persons of uncontaminated morals, they used the utmost caution to prevent the settlement of those of a contrary description. In religion and morals the natives were wholly uninstructed, perpetual feuds seem to have prevailed between families and their descendants, once hostile, and to carry off for slaves such as they could lay their hands on was a common retaliation. They are generally pagans, without priests, worship, or stated rites. They have some superstitions, but in general have no strong religious prejudices, and appear extremely desirous of all European improvements. They are polygamists; and, having no schools among them, give their children no education. One of the chiefs sent his son three hundred miles to Bisagos, to learn to read and write. King Naimbanna, whose territory is said to reach three days journey up the country, was of a mild and peaceable disposition, and was generally respected and obeyed by his subjects. He sent one of his sons to France for instruction; another is under a Mandingo teacher, a Mahometan. The eldest, John Henry * Naimbanna, the subject of this memoir, at the age of twenty-four, was induced by the suggestions of a free-black, belonging to the first body of settlers from London, to determine on coming over to England, with a view of acquiring an education; intending to commit himself to the liberality of an English gentleman, to whom he had heard that the free-black had been indebted for some degree of schooling. He was on the point of coming to an agreement with the master of a slave-vessel, who was to receive three slaves as the price of his passage, through the West-Indies hither, when a ship sent out by the Sierra Leone Company, to explore the country, arrived in Sierra Leone river. Having been brought by this vessel to England, he was placed under the care of two clergymen successively, who have furnished the chief part of the information concerning him.

A desire of knowledge was the predominant feature in his character. His instructors have mentioned that he would continually urge them to prolong the time employed in reading together. He was also forward in declaring his

* We understand he assumed the name of *Henry*, as a lasting remembrance of the gratitude he owed, both on his own account and that of his country, to Henry Thornton, Esq. M. P. the worthy, liberal, and disinterested chairman of the court of directors of the Sierra Leone Company.

obli-

obligations to every one who would assist him in the acquisition of useful learning: He would express regret if he had been led into any company where the time had passed away without improvement; and when it happened that he was left entirely to himself, he would employ not less than eight or ten hours of the day in reading. Though the disadvantages arising from the long neglect of his mental faculties, were apparent, he showed signs of very good natural sense; he had also a faculty at distinguishing characters; and his mind, as might naturally be expected, was ready to receive impressions from those persons of whom he had conceived a good opinion. He had few advantages of person, but he was uncommonly pleasing in his behaviour, showing much natural courtesy and even delicacy of manners. He was also of a kind and affectionate disposition. He was quick in all his feelings, and his temper was occasionally warm: Some degree of jealousy also entered into his character; in particular he was indisposed to answer questions put to him by strangers concerning the state of his own country; for he was apt to suspect that they meant to draw comparisons between England and Sierra Leone, unfavourable to the character of the latter; and he would therefore, on such occasions, turn the conversation, by remarking that a country so unfavourably circumstanced as Sierra Leone had hitherto been, was not to be supposed capable of having made any attainments worthy of being the subject of conversation in Great-Britain.

The following anecdote will show still more strongly the extreme sensibility which he felt when any circumstance arose which touched the honour of his country; and it will also explain the grounds of his peculiar jealousy on this subject.

The name of a person having been mentioned in his presence, who was understood by him to have publickly asserted something very degrading to the general character of the Africans, he broke out into some violent and vindictive language against this person. He was immediately reminded of the Christian duty of forgiving his enemies; upon which he answered nearly in the following words:—"If a man, said he, should rob me of my money, I can forgive him; if a man should shoot at me, or try to stab me, I can forgive him; if a man should sell me and all my family to a slave-ship, so that we should pass all the rest of our days in slavery in the West-Indies, I can forgive him; but, (added he, rising from his seat with much emotion,) if a man takes away the *character* of

of the people of my country, I never can forgive him." Being asked why he would not extend his forgiveness to those who took away the character of the people of his country, he answered, "If a man should try to kill me, or should sell me and my family for slaves, he would do an injury to as many as he might kill or sell; but if any one takes away the character of black-people, that man injures black-people all over the world; and when he has once taken away their character, there is nothing which he may not do to black-people ever after. That man for instance will beat black-men, and say,---*O! it is only a black-man, why should I not beat him?* That man will make slaves of black-people; for when he has taken away their character, he will say,---*O! they are only black-people, why should not I make them slaves?* That man will take away all the people of Africa, if he can catch them; and if you ask him, But why do you take away all these people? he will say, *O! they are only black-people, they are not like white-people; why should not I take them?* That is the reason why I cannot forgive the man, who takes away the character of the people of my country."

The improvement which he made during his residence in England, was in every respect considerable. Though at the time when he arrived, he laboured under the disadvantage of knowing but little of the English language, he learnt in the space of the year and half which he passed in England to read very fluently, and to write a letter without much difficulty. The alteration which, during the same time, took place gradually in his mind, was in the whole also very great. When he first landed, he had most of the same peculiarities of character which have been ascribed to the Africans in general; he believed in witchcraft, and he had no idea of forgiving injuries. He had even endeavoured, when he was in Africa, to make himself, as he expressed it, *as proud as he could*. Before his departure from England, his pride as well as his revengeful spirit had evidently subsided, and were become wrong and odious in his eyes. His belief of witchcraft had entirely left him, and he appeared to feel a considerable degree of fear and diffidence in respect to his own future conduct. His morals were pure; he had carefully abstained from drunkenness, even while he had lived at Sierra Leone; and he showed when he was in England a very strong abhorrence both of profane conversation and every kind of vice; as appeared more particularly about the time of his departure, from the evidence of some striking and

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undeniable facts. That his mind was impressed with religious principles, might be presumed in some measure from several of the preceding remarks. He paid great respect to the teachers of Christianity, whom he wished much to invite over to his country. He had also the utmost reverence for the Scriptures, with which he had become very conversant; and he would discourse on religious subjects with much openness and simplicity. He was at the same time free from enthusiasm, according to the account of the instructor with whom he passed the latter part of his time. He appeared to be improving in every respect, when the news of the death of his father king Naimbanna arrived, and called him away suddenly to Sierra Leone. If the deplorable situation of his country at the time he left it, together with the change which had now arisen in his own dispositions and views be contemplated, it must be evident that many new duties and obligations would be likely to suggest themselves to his mind, and to excite a peculiar degree of anxiety when he was on the eve of his return. A few days before his embarkation, he conversed much with some of his friends in England, concerning the line of conduct which it would be his duty to adopt after his arrival at Sierra Leone; and it appeared that there was no personal sacrifice, which, if the principles of Christianity required it, he was not prepared to make.

According to the information of a servant of the company, who sailed in the same ship with him, he had left Plymouth in perfect health; but as soon as he had reached a warm climate, he began to feel a slight complaint in his throat, and occasional pains in his head. His mind was at the same time anxious and uneasy; for he was evidently dismayed at the prospect of those difficulties with which he expected that he should have to combat after his return. Numberless were the plans which he amused himself with devising, for the purpose of preaching Christianity, and opening the eyes of his rude countrymen. But he seemed constantly to be tortured by the idea that something would obstruct his designs; and the dread of disappointment seemed to press upon him more strongly in proportion as he drew nigh to his native shore. The heat also began to affect him very violently, and a fever ensued, which was attended with a delirium. In one of his lucid intervals, he desired the person who gave this account to assist him in making his will, by which he entrusted his property to his brother for the use of a young child, his son; and he introduced into the

will an earnest request that his brother would exert every endeavour to put an end to the slave-trade. When he reached Sierra Leone, he was insensible of every thing that passed, and his life was despaired of. His mother, with some younger branches of the family, came down to the governor's house, where he was laid; and after a few hours attendance on his dying bed, they saw him breathe his last. Nothing could exceed the agitation and distress shown by his mother on the event of his death.

Thus died this amiable and enlightened African, from whose exertions, had he lived, not only the Company might have derived important services; but, under his government, Christianity might have found a fostering friend.

QUERY,

BY AN INQUIRER AFTER TRUTH.

"HOW may a man ascertain his election of God to the ministry of the Gospel? and what are sufficient qualifications for that important office?"

ANSWER.

I conceive an answer to the latter part of the question will enable a person to decide upon the former, it being a principle which may be taken for granted, that whoever possesses the essential qualifications for the Christian ministry, is called of God to exercise them. *Every man that hath received the gift* is commanded of God *to minister the same, as a good steward of the manifold grace of God.* Only let him take heed that *if he speak, it be according to the oracles of God.* 1 Peter iv. 10, 11.

Now the Scriptures are not silent on the qualifications of a bishop. See 1 Tim. iii. 1. 7. By a bishop I must be allowed to understand, not a lord in lawn, but a Christian pastor: And besides those requisites which belong to his moral and religious character, there are two things which appear to be absolutely necessary to the discharge of this sacred office; one is, that he have a true *desire after it,* and the other, *an ability for it.* The *first* of these qualifications is included in the terms, *if a man* DESIRE *the office of a bishop.* It is supposed that this desire shall spring from a pure motive; not from the love of ease, affluence, or applause; but from a concern to glorify God, and promote the salvation of men. It is necessary, in my judgment, that there should be a *special desire* of this sort; a kind of

fire

fire kindled in the bosom, which it would be painful to extinguish. The *second* qualification is contained in those expressive terms, APT TO TEACH. He must possess not only an inventive mind, but a kind of natural readiness in communicating his ideas.

Neither of these qualifications is sufficient in itself. A man may have a desire after the Christian ministry, and that desire may arise from the purest motives; and yet, having no competent ability for the work, he is certainly not called of God to be employed in it. I doubt not but that the Lord will take it well that it was in the heart of such persons to build him a house, though their desire may be never accomplished. Ahimaaz was eager to run, though he had no tidings ready; but his running answered no good purpose. On the other hand, a person may be not only a good man and judicious, but possess a readiness in communicating his ideas; and yet, having no special *thirst* after the work of the ministry, or of thus promoting the salvation of souls, he is unfit to engage in it.

Of the *first* qualification, every man must be his own judge; for who else can be acquainted with his desires and motives? Of the *last*, those with whom we stand connected. Whether we be *apt to teach*, is a question on which we ought not to decide ourselves; those are the best judges who have heard us, and been taught by us. When a congregation of Christians invite a person to serve them in the Gospel, it is a sufficient proof that they consider him as equal to the undertaking. If a person so invited be but clear as to the former qualification, I conceive he may leave the latter to the judgment of others, and conclude, that, so long as a door is opened for him to preach the Gospel, he is called of God to do so.

GAIUS.

QUERY,

BY ITALICUS ETRUSCUS.

"IN what sense is faith reckoned (Matt. xxiii. 23.) by our Saviour, among the weightier matters of the law?"

ANSWER.

I have no doubt but that a belief of the Gospel of Christ, even such a one as is connected with salvation, is required by the moral law, and is one of its most weighty matters:

For the moral law requires love to God with all the heart; and love to God would certainly lead us to embrace any revelation which he should make of himself, such a revelation especially, in which the glory of God is provided for in the highest degree. But the term *faith*, in Matt. xxiii. 23. I consider as synonymous with *fidelity* or *veracity*, being ranked with "judgment and mercy," which are duties of the second table.

GAIUS.

ALLEGORY.

MY DEAR FRIEND,

HAVING lately in my travels met on the road a person going the same way, conversation naturally commenced, and a growing acquaintance led my companion to relate some anecdotes of his life. What my fellow-traveller related, left so pleasing an impression on my mind, as I shall not easily forget; and the history of himself may be of singular utility to you, who I know to be a little valetudinary.

"Sir," said he, "I was exceeding ill, and my heart under the deepest oppression; I felt sunk in my spirit, and my body suffered by the distress of my mind: I truly groaned being burdened. The parson of the parish, to whom I made known my case, advised me to apply to a famous doctor who lived in the neighbourhood, and whose name was Dr. Do; to him I went, and he gave me promises of a speedy recovery. He ordered me, though I felt myself very weak, a regimen the most exact and severe, insisted on my sincere endeavours to follow it, and told me I must go on trying to get rid of the pain by closer adherence to his prescriptions; and that I must spare no expence if I would live. Accordingly I set about taking his medicines without delay, but after several months trial, the pain at my heart remained as bad as ever; and though I had nearly spent my all in following the doctor's orders, I was never the better, but rather the worse. My sores ran night and day, and ceased not; and were as disgustful to others, as they made my own life wretched.

"Despairing now almost of a cure, I happened to meet one day a rosy-cheeked man with a large wig, who observed how ill I looked; and when I described my complaint, the deep pain I had at my heart, the leprous eruptions on my skin, and the entire corrupt state of my blood, he smiled and said, I had been wholly wrong advised; that

Dr.

Dr. Do's prescriptions would never cure me. He felt my pulse, and assured me that if I took his medicines I should soon be well: He said his name was Dr. Easy, and that he had cured thousands in my case. He apprehended no danger. I must therefore go into cheerful and merry company, frequent the playhouses, and other innocent amusements, I think he called them, and not harbour such hard thoughts of the Deity, who was too merciful to make any man for misery; at least, that I had nothing to apprehend, whatever might become of others who were much wickeder than I had been; that the pain of my heart would soon abate, when I had cast out the gloomy ideas that haunted my imagination; and as for the spots on my skin, he could give me a varnish that would quite smooth it; and if I would admit him to bring me into the gay circle of such as had been his patients, I should find my spirits every day better, and my constitution quite repaired. So away I went with him; but, notwithstanding all his assurances that I had nothing to fear, and the good company he introduced me to, my heart remained as pained and miserable as ever. The varnish hid, indeed, some of the pimples; but they were breaking still out under my clothes, if I got rid of those on my face and hands; and my constitution was so far from amending, that I felt within me, however others complimented me on my better looks and certain speedy recovery, such a growing pain, such an increasing decay of strength, and such a cadaverous smell in my nostrils, as seemed the prelude of dissolution.

"In this state of misery and restlessness, where to go and what to do, I knew not; when, providentially, I saw an advertisement, that there was "balm in Gilead, and a physician there;" and that the cures he had wrought were as surprising as numerous. To him, therefore, I hasted, and knocking at the door, I was shown into a large room with a dome, an open book lay on the desk. The physician received me with a benignity that was truly paternal; he heard my complaints with attention, and said my state, no doubt, was very dangerous, and die I must infallibly under the regimen I had pursued. But he assured me that there was yet hope: So he took out a precious ointment; 'The grand ingredients of this,' said he, 'are blood, and the Lacryma Christi, and, when applied to the region of the heart, according to my directions, you will find the sharp pain you complain of greatly mitigated, and, probably, wholly

wholly removed; try this to-night, and come to me to-morrow."

"I dont know how, but the words of his lips seemed to drop like sweet smelling myrrh, and revived my hope when I was on the borders of despair.

"Applied according to his direction, the balsam procured instant relief; and it was one of the sweetest moments I ever enjoyed in my life. I then felt what I had remembered somewhere to have read, that the blood of Jesus Christ cleanseth from all sin. When I went again, as you may be sure I did, to thank him as soon as I awoke, he received me with a gracious smile, and, taking the book which lay on his desk, he said, 'My prescriptions are here written, and every patient, according as he attends to my directions, and most closely follows my regimen, enjoys a proportionable greater measure of health and soundness. You will observe certain sharp and unpleasant remedies; but they are absolutely necessary to remove some symptoms; and even when the most agreeable food is allowed, you will remember the bitter herbs to fortify the stomach. The object is not so much to please the palate, as to re-establish your constitution.' So I took the book, you may suppose, with a transport of joy, and felt a confidence my cure would be completed. 'Sir, said I, I can never enough repay you, what is your fee?' for all the doctors I had hitherto applied to, had always their hand behind them before they left the room. He looked upon me with a mixture of compassion and displeasure, and said, 'Friend, the ingredients I have given you, were too inestimably precious to be purchased; and all my patients find my doors open, without money and without price.'

"I was bowing to depart, when he called me back. 'You will grow better,' said he, 'under the course I have put you, every day; but I do not promise you a perfect cure whilst you reside here. When your business is completed that now detains you in this climate, too unfriendly to health, I would advise you to cross over to another land, where I generally fix my presence and abode; there the inhabitant no more saith I am sick. It is quite a new earth compared with this, and a far better country; where under the beams of a genial sun that never goes down, the citizens enjoy uninterrupted health and tranquillity, and as disease and death are never known, eternal life crowns their enjoyments.'

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"So I took the book, and am every day bound to bless him for the benefits I find; but I am winding up my affairs, and among the first of my enjoyments, I count the happy prospects which the book directs me to view; and with a plan of the country and a clear map of the voyage I amuse myself at every leisure moment, and feel a singular satisfaction that it is nearer than when I first received it, and that I am so very much better in health, and capable of undertaking it."

The relation was very pleasing to me. Having many complaints, I resolved myself to apply to the same physician, and to recommend him to all my acquaintance; and I can confidently attest from the most unequivocal evidence, that there was never a single individual within the circle of my knowledge, who ever trusted their health to his prescriptions, and followed the regimen he enjoined, but he healed them all. I own the narrative may appear to bear a little of the marvellous; but I solemnly declare, it is no more strange than true, and if any person doubts the facts, they may receive the most satisfactory information on the subject by applying to

T. H

Some Particulars concerning the Wonderful Conversion of MAHOMET PASSAN, Son to the Grand Aga of the Janizaries, at Constantinople.

[Found among the Papers of the late Rev. Mr. WHITFIELD, and subscribed with his own hand. We do not recollect that we have ever seen them in print.]

SOME few years since, the ambassador from France, residing at the Ottoman Court, concealed among his retinue, when he was called home by his sovereign, a youth who had endeared himself to his friendship by his earnest desires of becoming a Christian. He arrived safe in France with the young Turk, who immediately was put under proper tutors in order for his instruction in the principles of the Romish religion; and in a short time was baptized. But as he was the son of a person of great eminence, his disappearing so suddenly occasioned a great noise among his relations, and caused a strict inquiry to be made after him; and, by means, to which I am at present a stranger, the place of his retreat was discovered. Messengers were quickly dispatched to France, with positive orders not to return without him, whatever danger they might encounter in the execution of these

these orders. But as open violence could not be attempted in a country where all thought it their duty to oppose every thing of that nature, the messengers proceeded by fraud, and found means to accomplish their wicked designs. No sooner were they arrived at Constantinople, but, in an assembly of the young man's friends and relations, he was summoned to give a reason for his sudden departure; and, upon his declaring that it was on account of religion, he was told that he must immediately renounce that faith or be burned. Not discovering however the least concern in his countenance, nor betraying any fear of death or torments, he told them "he was resolved, by the grace of God, never to forsake the religion of Jesus Christ." After much entreaty and threatening, finding him immoveable, they gave orders for his execution; the apparatus for which, in order the more to terrify him, and to protract the time, were three days in preparing; during which interval no pains were spared to induce him to recant: At length, finding neither force nor flattery made any impression upon him, they again summoned their friends and relations to be spectators of the execution. Among the number of youths that were brought thither by their parents, to deter them from the like offence, was a son of the Aga of the Janizaries, and the person to an account of whom the foregoing particulars are only an introduction. The constancy of the behaviour of the young martyr, and the holy confidence he expressed in the all-sufficient merits of his Saviour, with an assurance of eternal happiness, so wrought on the heart of young Mahomet, that, from that time, he resolved to be a Christian. After many endeavours, to no purpose, to get instructions from an European Christian, (his high rank in life excluding him from any intercourse with trading people) he resolved at last to try what he could learn from a person in the family, who was of the Greek Church, and with whom he soon contracted an intimate friendship; and from him obtained the first glimmerings of light, and, among thick clouds of ignorance and superstition, first heard the welcome tidings of a Redeemer. But however blind his human instructor was, his spiritual unerring guide so blessed that weak instrument, as to make him the means of his conversion, and bringing him to the knowledge of the truth, as it is in Jesus. About twelve months ago his father sent him to Holland to his brother, who is a considerable merchant. With joy he received the welcome news from his father, of his going thither, and begged that his faithful Greek might accompany him. As the Aga

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suspected nothing of their correspondence, he agreed; and they both arrived in Holland some time last summer. Thinking himself near his long-expected happiness, of being not only almost, but altogether a Christian, he now grew less watchful in his conversation with his Greek, supposing there could be no danger in a Christian country; but, alas! he soon discovered his mistake; for his brother, who is a Turk, overhearing them converse of religious matters, in a great fury broke into the room, charged him with being about to apostatize from the faith, threatened to send him to his father, and, declaring that he never should see that vile Greek any more, he left the room, taking the Greek along with him. It is easier to imagine than describe the heart-breaking that this young man felt at loosing his friend for ever; but his brother's absence giving him a little time for reflection, he consulted not with flesh and blood, but immediately made his escape to the next port, where he found a packet-boat just sailing for England. The captain, on seeing his gold, without delay admitted him on board. He had fifteen guineas in his pocket, ten of which the vile captain cheated him of in the voyage; which, with the two he paid for his passage, reduced his stock to three. When he came on shore the captain conducted him to a lodging, where he made him believe he should have every necessary provided for him; but in the morning he found himself stript of his fine vest, rich scymiter, and the rest of his cash, except a single guinea, which he had concealed. The people, with a great deal of seeming civility, took him abroad, and in St. Paul's Church-yard left him to shift for himself as he could. Words would be here too poor to express the heart-breaking sorrow this poor young man must feel on being thus abandoned by those—I cannot tell what to call them. He wandered as far as Ludgate-church, upon the steps of which he remained for near a week, till a charitable gentleman and his spouse agreed to take him home, and endeavoured to find out who he was, and how he came so distressed; for which purpose they sent for the Rev. Mr. Moore, curate of St. Sepulchre's, who is a master of languages; for none could understand his, nor he ours. Mr. Moore, after a few months spent in teaching him English, in which he improved to admiration, has been with him to the bishop of London; who, astonished at his knowledge in the great truths of the Gospel-Scheme, said, "he was as truly a regenerate soul as ever was or could be," and desired Mr. Moore to give him the baptism he so earnestly requested, which was ad-

ministered at St. Sepulchre's in a full congregation, who were so much affected by the devout behaviour of the young Christian, that there was hardly a dry eye in the church. He is now at Mr. Jones's, Jeweller, in the Old Bailey, who was his Godfather, and uses him like a son. There are many more remarkable instances of God's care and providence over him, in order to bring him to the knowledge of himself; but time will not permit me to add any more.

February 4th. 1750.

THOUGHTS ON THE PROPHETICAL PART OF SCRIPTURE.

THE prophetical part of Scripture is very valuable. St. Peter declares the word of Prophecy to be more sure than an audible voice from heaven; for a voice may deceive, but the vision of Prophecy is true, and no lie. Known to God are all his works from the beginning of the creation; for God calleth the end from the beginning. He worketh all things after the counsel of his own evil; this counsel being always present to the Divine mind, it was easy for him, by his Holy Spirit, to inspire men to record whatever part of it he thought proper to lay before his people.

There was only one grand object that the mind of God was set upon, which was the exhibition of Redemption by his Son, Jesus Christ our Lord. This was the plan formed by the blessed Trinity, and perfected in the counsel of heaven. The Holy Scriptures take up this scheme; and the whole design in them, as Jesus says, is to testify of Christ.

The Holy Spirit is very brief on the creation, and on the interval between that and the fall of man. The Divine Author hurries on, as it were, to bring on a declaration of God's design to save man. Accordingly on the very evening of the first day of sin, the criminals were judged, and the prophetic epitome of the glorious Gospel was laid before the human sinners. In this prophecy the infinite mind and unbounded grace of God step over four-thousand years, and present the son of God and the son of Perdition conflicting for the souls of men; the head of the serpent was at that time to be bruised by the almighty heel of the Messiah, the promised seed of the woman.

This prophecy was the parent seed, from which other prophecies sprung, and successively discovered the great and gracious designs of God; which, in different periods of time, were revealed to the prophets by the holy Spirit; and begat

begat faith, love, hope, and joy in the hearts of God's people. By these means it was that Abraham saw Christ's day, and was glad; and thus also the Worthies, mentioned in the xith chapter of Hebrews, saw God's designs afar off, were persuaded of the truth of them, and embraced them in love, and resolutely turned their eyes from this wilderness unto a better country.

The punctual accomplishment of Old-Testament prophecies is an encouragement for us to expect the fulfilment of those respecting Gospel times; and the preservation of the Jews, as a distinct people, is a living evidence that God remembers what he has said concerning them, viz. "That the Redeemer shall come to Zion, and turn away ungodliness from Jacob."

The prophecies, like the other parts of the Scriptures, have a vast fulness in them, and admit of several gradations, or steps, before they arrive to their final issue. Thus, the first coming of Christ was included in the prophecies of the deliverance of Israel from Babylon, and his second coming is included in those prophecies which respect the destruction of Jerusalem; for neither the prophecies of vengeance against his enemies, or redemption to his people, will be fully accomplished until all his enemies are under his feet, and all his friends with him in glory.

Forbidding appearances in the affairs of this world should not weaken our faith in the prophecies. If we consider how God has worked in former times, we shall be convinced that there is no ground for unbelief on that account. The deliverances from Egypt and Babylon, and the state of things at Christ's coming, were exceedingly forbidding; yet the deliverance from Egypt was on the *self same day* that God foretold: The same may be said of the release from Babylon; and our Lord was sent forth as God's Son in the *fulness of time*. From hence we may justly infer, that when the time, set of God, shall draw near, every unpromising appearance in the affairs of the world shall be removed. The man of sin shall be consumed by the Spirit of God's mouth, and destroyed by the brightness of his coming: the Jews shall be converted, and be gathered to their own land, and the kingdoms of the world shall become the kingdoms of our God and his Christ, and he shall reign for ever and ever.

We may hope that the late assembling together of so many ministers of the Gospel, in London, of different denominations, for the purpose of deliberating on sending

missionaries to preach the Gospel to the Heathen, will be a leading circumstance towards the accomplishment of the latter-day prophecies, of the general spreading of the knowledge of Christ. There was never before such a respectable convention of the ministers of Christ among us; they were also of different denominations, but laid aside their prejudices, and were harmonious in the work. The Holy Spirit seemed to be poured out on this assembly and their committees; and the subscriptions entered into for the support of this undertaking, is a happy presage that some great event is drawing near; which the present convulsions in Europe, however impious, hostile, and bloody the agents may be, shall help forward rather than hinder.

PROBUS.

TO THE EDITOR.

REVEREND SIR,

I AM a constant reader of the Evangelical Magazine, and have been much edified and refreshed by the accounts of Christian experience, communicated through that channel from time to time. The benefit I have derived from these recitals, have excited me to throw my poor mite into the treasury, earnestly praying, that the God of all grace would be graciously pleased to make it useful to some one or other of his dear children.

About my 14th year, I was severely attacked with nervous complaints. This indisposition obliged me to give up my studies. My attention was now turned to an inquiry, what I should do to be saved? My views of Gospel truths were very obscure, and I set about establishing a righteousness of my own. I was punctual and strict in the performance of religious duty; but this refuge of lies was soon swept away by the prevailing blasts of various temptations; nor could I find any solid rest to my tossed mind.

But after a variety of painful steps and discouraging circumstances, the Lord was pleased to give me more clear views of divine truth, and enabled me simply to take refuge in the atonement finished on Calvary. And now for a considerable time I went on my way, rejoicing in God my Saviour. I had no doubt of obtaining complete Salvation through the Lord Jesus Christ. My great aim was, to live

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to *his* praise, *who* had delivered me from a fearful pit, and from the miry clay.---Like the Psalmist, I thought that my mountain stood strong, and that I should never be moved. But by and bye I found myself mistaken; for, as the sequel will show, the Lord was pleased to hide his reconciled face, and I was sorely troubled.

In the year 1786, I took a long ride in company with some others for the benefit of my health. In the midst of our journey, my animal spirits fell, almost instantaneously, low. The frame of my mind became greatly altered; doubts and fears about my personal safety gradually increased, till almost absolute despair racked and tore my troubled mind. I came at last to have no idea of the existence of truth, and was so incapable of attending to my worldly business, that I many a time resolved to give it up. In this awful situation I continued six years and nine months. I was reduced to a skeleton. My friends and neighbours thought I was hastening to my grave: This was also my own opinion. But, what was still more alarming, methought the lowest hell was the place of my destination.---But, O, wonderful to relate! that omnipotent Saviour, on whom the sinner's help is laid, and to whom I was enabled in days that were past to commit myself, was pleased to remember me in my low estate. He, by his sovereign power, calmed the storm, dispelled every thick cloud, and enabled me in patience to possess my soul.

I had been kept in a regular attendance upon the means of grace, though my attendance seemed to be in vain. It happened that the Lord's Supper was to be administered in April 1793, in the place where I lived, and I was appointed as an elder to officiate on the occasion. It was painful to me to appear as an office-bearer in the church, while I apprehended that I had neither part nor lot in the matter.---Just before I went out on the communion-sabbath morning, I stepped aside by myself a few minutes, and on my knees told the Lord, with tears, "That though I was a vile guilty wretch, and deserved to perish, yet I would look for salvation only through the blood and righteousness of his own Son." An impression was made on my mind, as if a voice had echoed back, "This is a foundation on which you may rest with safety."---For a little while my frame was exceeding pleasant, and I wondered at the unaccustomed tranquillity of mind I enjoyed. Though this delightful experience did not last till I reached the church, it was a stay to my mind all the day, and through the week, when I endured hard conflicts from the enemy of my peace, while he suggested that all I had

had met with, was nothing but delusion. But the Lord was graciously pleased to settle the point in my favour on the following sabbath, by a sermon from a stranger, on these ever-memorable words, Rev. xxii. 17. "Whoever will, let him take the water of life freely."---The truths I heard from these words were made spirit and life to my soul. I now received an establishment in the hope of the Gospel, which divine grace has maintained for me unshaken to the present moment.

"Bless the Lord, O, my soul, and let all that is within me bless his holy name! Who forgiveth all thine iniquities? Who healeth all thy diseases? Who redeemeth thy life from destruction? Who crowneth thee with loving-kindness and tender mercies? Return then unto thy rest, O, my soul! for the Lord hath dealt bountifully with thee. Into thine hands I commit my spirit; for thou hast redeemed me, O, Lord God of truth!"

SCOTLAND, 12th of *May*, 1795. W. G.

P. S. It may be proper to observe, that, previous to the depression of mind mentioned above, I was too apt to live upon my feelings: since that period, (though I wish to be thankful for a pleasant frame, when the Lord is pleased to indulge me with it) my trust is more simple upon the faithful word of a faithful God; and in my deadest seasons I am not without joy and peace in believing. Let such then, as walk in darkness, and see no light, be encouraged from the above to trust in the name of the Lord, and stay themselves upon the God of Salvation.

A CAUTION TO CHRISTIANS, TO TAKE HEED LEST THEY FALL.

THE doctrine of the final perseverance of the saints, is the joy and rejoicing of their hearts. They cannot bear the thought of drawing back, as they well know, that so to do would be their perdition. They are not of such, but of them that believe to the saving of the soul. They have in them those things which inseparably accompany salvation. Jesus hath said, "*They shall never perish.*" They are the *gift* of the Father, the purchase of the Son, and the *temples* of the Holy-Ghost. Their patient continuance in well doing is as certain as the same can possibly be made.

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It is effectually secured by the purposes, the promises, and perfections of God. Believers have many foes; and no wonder if they have some fears, even of falling away; but rather than they shall perish, mountains and hills shall be removed; yea, the sun, moon, and stars shall sooner rush from the skies.

> He that hath lov'd them bears them thro',
> And makes them more than conquerors too.

But, notwithstanding believers fall not finally, some of them do it shamefully. Since the fall of Adam, many have been the falls of saints. Those of Noah, Abraham, Lot, Moses, David, and Peter, swell the mournful catalogue. Benevolent was the design of recording them in the Scriptures. It was for the admonition both of that and succeeding generations. Similar is the design of the writer of this paper; and, in pursuance of which, he admonishes the Christian reader, that he now lives in a world of danger. He sojourns where sin and Satan have their strong holds, and where they have sometimes foiled great and eminent saints. He travels in a wilderness where many true pilgrims for a season have lost or missed their way; in a wilderness where he needs both a guide and a guard. Besides, his own heart is prone to wander. If left to himself, he will presently fall from his stedfastness. He will slide into the omission of known duty, and by degrees into the commission of known sin; than which, there is nothing more dreadful. There is something so good in the right performance of known duty, and something so shocking in sliding from it into the allowed practice of known sin, that surely, if angels tremble, it is at such a sight. As further cautions to prevent falls in real Christians,

Let them consider, that if they stumble and fall, essential damage will ensue. Their heavenly father will visit their transgressions with a rod, and their iniquity with stripes. If they fall, they must feel the smarting rod. They do not sin at so easy a rate as others. They know more of the evil and malignity of sin, more of the mercy and love of God in Christ. They have made greater vows, and are under greater obligations to please God in all things. If they be grieved when they behold transgressors, what must they be, when brought to repentance, in the review of their own transgressions? No wonder that Peter wept bitterly! No wonder that David cried out as of broken bones, "Surely the remembrance of such sins is grievous.

grievous, and the burden of them intolerable." But the injury done is not confined to themselves; they by their falls hurt others also. They have many eyes upon them for evil, watching for their halting; and when they see them act amiss, they are so like Satan, that their hearts rejoice in such iniquity. Being destitute of Christian love, they do not study to hide and cover a Christian's faults, but spread them far and wide. Such is the state of man, that a Christian's virtues are little-minded, compared with his faults. The former are not in so much danger of being magnified as the latter; nor are they likely to be so long remembered. In equal proportion as the knowledge of them spreads, and the memory of them is retained, the consequences of them are deplorable. There is joy, not only in the Church militant, but even in heaven among the angels, when a sinner repents; but, when a saint falls, how different is the case! When a brother falls, the fraternity feel as brethren. They well know that the scandalous offence of a brother, will bring a scandalous reproach on the brotherhood. Hereby the weak in particular, whose hands need strengthening, and whose feeble knees need confirming, will be very much discouraged, having such awful stumbling-blocks thrown in their way. They are subject to think too highly of those whose standing in the Church has been much longer than their own, and consequently to put too much confidence in them; it is therefore no wonder that they stagger, when those fall on whom they had so much dependence. But not only are the weak discouraged, and that which is lame turned out of the way, when saints do not make straight paths for their feet, but the wicked are thereby the more hardened in their wickedness. When the Christian's conversation is as becometh the Gospel of Christ, by his well-doing he puts to silence the ignorance of foolish men, who have spoken of him as an evil-doer. He makes them ashamed, who have falsely accused his good conversation in Christ. When his light so shines before men, that they may see his good works, the same may be productive of the happiest effects; but, when his conversation is inconsistent with his profession, and, instead of aspiring after God, he falls into sin, then he opens the mouth of the enemy to blaspheme. Nathan faithfully told David that by his evil deed he had given great occasion to the enemies of the Lord to blaspheme. There is indeed much blasphemy in slanderously reproaching religion for the sins of its professors, in condemning all as hypocrites for the misconduct of some, and in making the crimes of any one

one matter of rejoicing and ridicule. But as sinners will do so, saints must take good heed to give them no occasion so to do: On the whole, it is evident that the falls of professors are replete with mischief; not only to them that fall, and all who see and hear thereof, whether saints or sinners; but also to the good cause of God. What a pity that Christ should be wounded in the house of his friends! that his name and doctrine should be blasphemed through their instrumentality! How much better for them to adorn the doctrine of God their Saviour in all things! When others see their good works, they will glorify their heavenly Father. Herein is he glorified, that they bear much fruit.

To avoid the dire effects of falling, we must take heed lest we fall. We must be daily committing ourselves to him who is able to keep us from falling, and to preserve us to his heavenly kingdom: If he hold us up, we shall be safe, and not otherwise. By the power of God alone it is that we can be kept through faith unto salvation. If we attempt any thing in our own fleshly confidence, we shall prove like Sampson when shorn of his locks. Let us beware what places we frequent, and what company we keep. Evil communications corrupt good manners. Example, especially bad example, is exceedingly influential. Men, who wish to preserve the life and health of their bodies, carefully avoid places and persons infected with plagues. Let us walk with those whose labour is to hold one another up. Let us be much in prayer, and ever on our watch. That we may walk safely, we must walk circumspectly. If we would not offend, we must take heed to our ways. That the little child may not fall, the tender mother and careful nurse repeatedly tell it to mind its feet; so let God's children mind their steps, and not run or walk at random, lest they fall.

S. B.

TO THE EDITOR.

SIR, *Scotland.*

YOUR Magazines are highly esteemed in this country; the different essays in prose inform our judgments, and the various pieces of poetry warm our hearts. When we read the narratives at the beginning of each number, we feel a desire to live the life of the righteous; and, when we look at the dying sayings at the conclusion, it is impossible to

forbear saying, "And let our latter end be like his." The remarks which you make on religious publications, meet with general approbation; and, as to the intelligence which you give of the spread of the Gospel, it is as cold waters to our thirsty souls. We hope that the time is at hand, when God shall send his servants to the isles, even to them that have not heard Christ's fame, nor seen his glory; and they shall declare his glory among the Gentiles. If you think the following lines are worthy of being inserted in your miscellany, you may give them a place; if you think not, you may throw them aside.

LIST OF IMPROPER PHRASES SOMETIMES USED IN THE PULPIT.

1st. "God is reconcileable to sinners on Christ's account." *Improper.* God was RECONCILEABLE prior, in order of nature, to the engagements of his Son as our surety; now justice is fully satisfied, and God is ACTUALLY RECONCILED to our salvation: Hence in the Gospel he is revealed as a God of peace, and is represented as beseeching men to be reconciled to him. 2 Cor. v. 19.

2dly. "God excludes none from receiving Christ, but such as exclude themselves." *Improper.* Unbelief doth not exclude men from a RIGHT to receive Jesus in the Gospel-offer, but, by rejecting that offer, unbelief prevents our POSSESSION of what is given. According to Scripture, unbelievers have an equal RIGHT or WARRANT to believe with the best of saints. Prov. i. 22. 23.

3dly. "Sinners may hope in God for mercy, but they must not immediately appropriate him." *Improper.* View God as in Christ, and he is given to ALL who hear the Gospel: I am the Lord THY God is the preface to a law which EVERY man is obliged to obey: Its first commandment binds us to know and acknowledge God, not only as the true God, but as OUR God; nay, if sinners do not appropriate him, they are condemned for their refusal. Ps. lxxxi. 8—12.

4thly. "Many would take Christ as a priest for salvation, who refuse him as a king." *Improper.* The salvation which those persons desire, is not the SALVATION OF CHRIST, but a salvation in sin; nor is it SALVATION FROM HIM AS A PRIEST, but a deliverance obtained, in part, by their own works. Divine grace is most gloriously displayed, and the vileness of our own righteousness most evidently discovered, by the office of the priesthood; hence the man's

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OPEN enmity may be especially against Christ as a king, yet his STRONGEST secret hatred is at Christ as a priest. Rom. x. 3.

5thly. "Obedience to God's law, while out of Christ, is more than men are able to perform; but they should ask assistance from their Maker." *Improper.* Sinners are naturally under the law as a covenant of works, and in this form CHRIST HATH COMPLETELY FULFILLED IT. Every ATTEMPT therefore to OBEY, THAT WE MAY LIVE, is a virtual neglect of Christ's righteousness, and to pray for divine aid in such endeavours, must be SINFUL. Rom. ix. 30, 31, 32.

6thly. "Christ is freely offered to every penitent sinner who is truly sensible of his sins, but not to the unconcerned and self-righteous." *Improper.* It is a truth, that till men be convinced of their sin, they will not prize the Saviour; but Jesus is offered to ALL without exception. In the Gospel he is presented as the gift of God to the CARELESS and IMPENITENT, as much as to the most contrite or convinced. Indeed, were he not offered to sinners as such, penitent persons would absolutely despair; for who more hardened in their OWN reckoning than themselves? Isa. xlvi. 12, 13.

7thly. "Assurance is a rare attainment, and not to be looked for by every one." *Improper.* Assurance of sense, by which we are certified from feeling, that the work of God begun upon our soul is saving, is, I am afraid, a rare attainment; but a persuasion on GOD'S WORD, that God hath given to us eternal life, and that this life is in his Son, is a privilege, I hope, enjoyed by numbers. But why not LOOK for assurance? Why not PRESS AFTER both the assurance of faith and of sense? Paul and Peter, who attained assurance, met with great opposition from indwelling sin as well as we; and the commands obliging to seek assurance, are no less binding on us than they were upon them. Heb. x. 22. 2 Pet. i. 10.

8thly. "Men should conduct themselves in such a way as that they may neither be ashamed to live, nor afraid to die." *Improper.* The best of men, though they have no ground to be ashamed of the master whom they serve, or of the religion which they profess, yet have cause to blush on account of their OWN INACTIVITY AND UNSTEDFASTNESS. As to fears of death, I apprehend, that not a reflection on our own good conduct, but THE FAITH OF

CHRIST'S FINISHED ATONEMENT, must remove them. Luke xvii. 10. compared with Mat. xxv. 30. 1 Cor. xv. 55--57.

ZEBEDEE.

TO THE EDITOR.

SIR,

YOUR useful publication having been the channel employed by providence for diffusing over the island, not only much important information, but likewise many copious streams of divine knowledge, will you permit a stranger to avail himself of it, to convey a few thoughts on a subject which has for some weeks occupied the public mind, and which cannot be a matter of indifference to any person who feels an interest in the success, duration, and extension of the Redeemer's kingdom?

I had the satisfaction of attending the several meetings which issued in the formation of the *Missionary Society*. In the first instance, my attendance, I frankly ackdowledge, proceded from curiosity, perhaps form a worse motive: The truth is, I was under the influence of prejudice. I knew that some of the promoters of the design were men of enlarged capacity, men of wisdom, as well as men of piety and fervour. I was apprehensive of an ungracious collision between them and others of similar piety and fervour, but of inferior liberality and enlargement. Nebuchadnezzar's vision presented itself to my imagination. I beheld an ill-assorted mass of gold, silver, brass, iron, and miry-clay, huddled together in haste, and ready to fall in pieces before it had well assumed a form. But how agreably surprized was I to find metals of such various texture and quality happily amalgamating, and reduced to a state of common fusion by fire from heaven, transformed into a Corinthian brass more precious than gold itself. Imagination now transported me to a far different region, and presented me with a far different object. I felt myself conveyed to Jerusalem, and to the day of Pentecost; for I saw a *multitude of one heart and of one soul*; and I heard men of as various descriptions, almost, as those enumerated in the second chapter of the Acts of the Apostles, and in dialects as various as their faces, *speaking the wonderful works of* GOD, and embarking in the self-same glorious enterprise with the primitive Apostles of our Lord Jesus,

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that of *preaching among the Gentiles the unsearchable riches of Christ.* My apprehensions vanished, prejudice melted away, my heart caught the hallowed kindered flame, and I determined to *cast in my lot among them.*

Whatever success may attend this infant purpose, whatever effect providence may see meet to deduce from it in foreign and heathen lands, one thing is certain, much good has already actually been done at home—good which all the malice of hell is unable to undo. Is it not a *good* thing, and *a pleasant, for brethren to dwell together in unity?* Is it not pleasant to behold the Ministers of Christ sacrificing their little personal and party peculiarities to the great leading object of their ministry? Was no good done in a series of six solemn religious assemblies, consisting of many thousands of professing Christians of almost every denomination, engaged together in devotional exercises, conducted by Ministers possessing all the *diversity of gifts,* but together animated by *one* and the same *spirit?* Whatever may be the case with regard to others, *I testify what I do know* respecting myself: The recent transactions have instructed me to renounce the pitiful prepossessions I entertained in my ignorance, against the persons and opinions of some of my brethren, who, in their turn, are disposed, perhaps, to think more kindly of me than heretofore. We are mutually instructed, I trust, with the Apostle Peter, not to *call that common which God hath cleansed.*

Feeling as I do on the subject, I cannot help expressing my sorrow and astonishment at the absence of many whom I expected to find taking a lead in this business. Little support was to be hoped for from men cold or inimical to the doctrine of Christ's divinity; but what became of by far the greater part of our Independent brethren? Surely they cannot dislike the object! Surely they cannot think the worse of a good cause, because it is favoured by persons not exactly of their own description! Surely they are not actuated by the unworthy pride which induces some men to keep also from an interest of acknowledged importance, because they themselves were not the first to stir in it! Surely they are not meanly sitting still to watch the event, in order to declare themselves! I dare not presume to pronounce the curse of Meroz on any one. I am bound in charity to believe that our neutral brethren are satisfied with their own reasons for acting, or not acting, as they have done; but shall I be thought to have violated the obligations of charity, if I address them in part, and in the spirit of Mor-

Mordecai's message to Esther? "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place; and who knoweth whether thou art come to the kingdom for such a time as this?"

The public expectation is now highly raised. We are anxiously looking toward the issue; and multitudes in every corner of the united kingdoms, are making it the subject of their daily addresses at a throne of grace.

May he who sitteth in the circle of the heavens, who walks in the midst of the golden candlesticks, and holds the seven stars in his right hand, direct all the measures of the Society to an end so prosperous, as to exceed the expectations even of the most sanguine of its members!

I am, Mr. Editor,

Respectfully your's,

PHILANTHROPOS.

ANECDOTE.

FEMALE ORNAMENT RECOMMENDED.

THE word of life is to be preached *orally* in the pulpit, and *practically* in the conversation. The former is the province of Christian Ministers, the latter is the common business of all Christian professors. When the power of religion is known, love to Christ, and love to souls will constrain the believer to the practice of good works; that so, the doctrines of grace may be adorned; and that even "those who will not hear the word, may be won" by a holy walk. This idea will receive additional force by the following anecdote.

A married woman was called effectually by divine grace, and became an exemplary Christian. Her husband remained in the gall of bitterness, a lover of pleasure and of sin. When, spending an evening, as usual, with his jovial companions, at a tavern, the conversation happened to turn on the excellencies and faults of their wives. The husband, just mentioned, gave the highest encomiums of his wife, saying she was all that was excellent, only she was a d——d Methodist. "Notwithstanding which" said he, "Such is her command of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness."

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The company looking upon this merely as a brag, dared him to make the experiment by a considerable wager. The bargain was made, and about midnight the company adjourned, as proposed. Being admitted, "Where is your mistress?" said the husband to the maid-servant, who sat up for him. "She is gone to bed sir." "Call her up," said he, "Tell her I have brought some friends home with me, and desire she would get up, and prepare them a supper." The good woman obeyed the unreasonable summons: Dressed, came down and received the company with perfect civility; told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. The supper was accordingly served up; when she performed the honours of the table with as much cheerfulness, as if she had expected company at a proper season.

After supper, the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madam" said he "your civility fills us all with surprise. Our unseasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot approve of our conduct, give me leave to ask What can possibly induce you to behave with so much kindness to us." "Sir," replied she, "when I married, my husband and myself were both in a carnal state. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever; I think it therefore my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left an impression of great use on the husband's mind. "Do you, my Dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God I will change my conduct." From that time he became another—a new man, a serious Christian, and, consequently a good husband.

Married Christians—especially you who have unconverted partners, receive the admonition intended by this pleasing anecdote. Pray and labour for their conversion; for "*What knowest thou O wife! whether thou shalt save thy husband? or how knowest thou, O man! whether thou shalt save thy wife?*" 1 Cor. vii. 16.

The reader will now be at no loss to account for the title of this paper, or what that female ornament is which we pro-

proposed to recommend: It is *The ornament of a meek and quiet spirit, which is, in the sight of God, of great price.*

G. B.

A CAUTION.

PERSONS who attend crowded places of worship in London and its neighbourhood, should be very cautious, when coming out (especially in the evening), that they carefully secure what property they may have about them, as it is a lamentable fact, that a number of men and women, exhibiting a very *genteel appearance*, make it their business to visit places of worship just as the service is concluding, solely for the iniquitous purpose of picking pockets. D. E.

RELIGIOUS INTELLIGENCE.

MISSIONARY SOCIETY.

WE doubt not but our readers will be pleased, if we lay before them an abstract of the information we have received of the steps taken by the Directors of the Missionary Society, during the course of the last month, to carry into effect the grand object, so generally and cordially approved.

The gentlemen who composed the Committee of examination, have paid great attention to the important charge devolved upon them by the Society. Besides the numerous letters they have written, and the personal inquiries they have made, they have met together twice or three times in the week for the purpose of examining candidates. On the 9th of November they made a report to the whole body of Directors, assembled at their monthly meeting, recommending four persons, whose religious knowledge and experience had, on the most minute investigation, given perfect satisfaction. They likewise reported, that of the many others who had made application, some have been already partially examined, who appeared to be very promising; but, where so much depended on the character and abilities of persons sent out by the Society, they thought it a duty they owed to the public to proceed with the greatest deliberation. The Directors received with pleasure the report of their Committee, and the persons they recommended were finally accepted. Soon after, we understand, the Committee approved of another candidate of great seriousness; and as they are proceeding with the utmost diligence as well as caution, it is highly probable that the number of those who will compose the first mission to the South-Seas will be speedily completed.

An African mission, we apprehend, is the next object to which their attention will be directed; and happy shall we be to hear that some of our fellow-Christians, feeling for the injuries done to the harmless tribes of that vast country, by persons professing the Christian religion, and desirous of proclaiming to that benighted and long-neglected people, the glad tidings of salvation; are disposed to come forward, under the patronage of the Society, and generously devote themselves to the work,

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regardless of the difficulties they may have to encounter. Our Baptist brethren, actuated by Christian zeal, are already leading the way; and the Arminian Methodists, influenced by the same benevolent motives, are preparing for a similar attempt. Spacious is the field; arduous is the work; and blessed, thrice blessed the man, whose labours God shall honour with success!

Though it has been judged inexpedient for the Society to engage in any commercial concern, yet there are so many objections to the sending of missionaries in common trading-vessels, the crews of which are generally profligate and abandoned, that we presume several friends of the institution will procure a ship themselves, that those servants of God may be properly accommodated, and that their first entrance among the nations of Otaheite, may not be attended with disgusting and mortifying circumstances. A serious captain, constrained by the love of Christ, has already made a voluntary tender of his services; a man whom God hath peculiarly qualified for such an enterprize. Several pious sailors have offered themselves to navigate the ship: others, we doubt not, will soon follow their example. None but men of true godliness will be accepted. So favourable are persons in exalted situations to the undertaking, that we have every reason to hope protections for the seamen will be easily obtained. May our wishes, in this respect, be realized! and may a vessel soon float on the mighty waters, so manned with praying souls, and so freighted with heavenly treasure, as to present a new and solemn spectacle to the admiring view of men and angels!

The funds of the Society are gradually increasing. Several letters from town and country, we believe, have been received, giving accounts of sums collected; and, we hope, we shall soon have it in our power to lay the particulars before the public.

Ministers in the country, if we mistake not, might considerably assist the design of the institution, by seeking out, in their congregations and other connections, proper persons to become missionaries, or godly and skilful sailors, to navigate the vessel. An account of these should be immediately transmitted to one of the Secretaries.

None should be deterred from making application, by a mistaken opinion, that learned men alone are qualified for such an employment. Successful missions, to those heathen countries which have made little or no progress in arts and sciences, must, we presume, be chiefly composed of serious mechanics, whose means of subsistence must in a measure depend upon their own industry. Blacksmiths, whitesmiths, carpenters, gardeners, rope-makers, boat-builders, persons skilled in pottery and earthen-ware, and such as understand the smelting or fusing iron, might therefore, provided they have the gift of communicating religious knowledge by their good conversation, be eminently useful.

As many of the members of the Missionary Society have, in their attempts to procure subscriptions, &c. found it needful to explain the object of the Society to persons who have not read any of the missionary publications, a small address for that purpose, has lately been printed by the directors, proper to be put into the hands of such persons, and which may be usefully distributed in those societies, where subscriptions or collections are not yet made. Any Minister, wishing to have fifty, an hundred, or more of them, may be supplied gratis, by applying to Mr. Shrubsole, the Secretary.

The Society will also be thankful for any communications from Ministers concerning godly men in their respective congregations, who have expressed a desire to become missionaries. The number necessary for Ota-

heite is nearly compleated. Communications reſpecting other deſirable objects of the Society, and hints of inſtruction to the miſſionaries, or for their proviſion, will be eſteemed a favour.

As a ſelect library might be highly beneficial to the miſſionaries, gentlemen or ladies diſpoſed to favour the Society with ſuch books as they think will be moſt uſeful, are deſired to forward them to either of the Secretaries, or any of the Directors.

ON Wedneſday, the 9th of September 1795, a meeting of Miniſters was held at Wareham, in the county of Dorſet. The Rev. Thomas Pike, of Weytown; the Rev. George Harvey, of Sherborne; and the Rev. Joſeph Wilkins, of Weymouth, engaged ſucceſſively in prayer. After which the Rev. John Saltren, of Bridport, preached a ſermon on the importance of *union*, in our deſires, prayers, and endeavours to extend a knowledge of the truth, as it is in Jeſus, *Thy kingdom come* were the words which the preacher ſelected on this occaſion. The Rev. Henry Field, of Blandford, concluded the morning ſervice with prayer.

The evening ſervice began at 6 o'clock, when the Rev. William Sedcole, of Swanage, and the Rev. William Gray, of Stalbridge, engaged in prayer. The Rev. Edward Aſhburner, of Poole, preached from Iſa. ix. 3. "Thou haſt multiplied the nation, and not increaſed the joy: They joy before thee, according to the joy in harveſt, and as men rejoice when they divide the ſpoil." The Rev. Joſeph Lamb, of Weymouth, concluded with prayer.

Between the morning and evening ſervices the following reſolutions were unanimouſly agreed to: That the Proteſtant Diſſenting Miniſters, of the Independent denomination, now preſent, do form themſelves into an *aſſociation*.—That they meet annually, in the month of May, on the Wedneſday after the firſt Sabbath.—That a circular letter be addreſſed to their reſpective churches and congregations annually; and that the Rev. Richard Taperell be appointed to draw up a letter againſt our next meeting, *on the utility of religious aſſociations*.—That in our reſpective congregations we meet on the firſt Monday in every calender month, at ſeven o'clock in the evening, to pray for the ſucceſs of the Goſpel in the world.—That the Rev. Benjamin Cracknell, of Wareham, be choſen Secretary, and requeſted to invite ſeveral Miniſters in this county to join with us.—That our next meeting be held at Blandford; the Rev. Joſeph Wilkins and the Rev. George Harvey to preach.---That at this meeting, between the morning and evening ſervices, Miniſters bring forward ſuch plans as are adapted to promote the intereſt of religion in this county;--- and that the plan, which appears beſt adapted to anſwer this important end, be adopted.

Ordination.

ON September 30th the Rev. William Williams was ordained to the paſtoral office over the Church of the Independent denomination at Hitchin, Herts. The ſervices of the day were introduced by Mr. Carver, of Melbourne, with prayer and reading the Scriptures. Mr. Jennings, of Thaxſted, having briefly diſcourſed on the nature of Church government among the Diſſenters, at his requeſt Mr. Williams delivered a compendium of thoſe doctrines which he promiſed ſhould be the baſis of his future miniſtrations. Mr. Wickins, of Dunmow, offered up the ordination-prayer, which was accompanied with the impoſition of hands, and gave a ſuitable charge from Col. iv. 17. "And ſay to Archippus, &c." Mr. Criſp, of Hertford, engaged in the general prayer. The ſermon to the Church

Church and congregation, from Rom. xvi. 3. "Greet Priſcilla and Aquila, &c." was preached by Mr. Smith, of Bedford; and the ſervice concluded by Dr. Gordon, of St. Neots, with ſolemn prayer. Suitable pſalms and hymns were ſung at proper intervals. The place was crouded; and great ſerioufneſs and attention were viſible among the people.

OBITUARY.

The Dying Experience of Miss Hannah Goodman, of Eccles, who departed in the 20th year of her age, June 8th, 1792.

FRIDAY afternoon ſhe ſaid to me, "Siſter, I want to have ſome talk with you: I wiſhed to have ſhowed you how I would have my things ordered, particularly my papers. I did ſettle ſome part of them laſt Saturday; but I am ſo ill, that it is quite a toil to me: Perhaps I ſhall have a better day. Do you think I ſhall die at this time, ſiſter?" 'I cannot tell what to think,' ſaid I, 'God only knows; ſymptoms are favourable at preſent Mr. B—— ſays.' "I have been labouring," ſaid ſhe, "to get my mind into a more reſigned, patient ſtate; and, thank God, I have, I think, in ſome meaſure, attained ſo it. And this afternoon, O, how happy have I been! I have had for one hour ſuch near communion with God as I never knew before; I would not have exchanged that one hour for kingdoms. O! To know the love of Jeſus! But we can never know the inexpreſſible worth of a Saviour till we are deeply ſenſible of our exceeding ſinfulneſs; and then he will appear altogether lovely in our eyes. It has not yet impreſſed my mind that I ſhall die at this time; but if I do live, I hope my life will be ſpent in quite a different manner: The vanities of life will, I hope, have no more power over me. I have had deep convictions theſe ſix years paſt; but when I went into company, the vain trifling of the world always drew me aſide: But if, after this, I was to go on in the ſame way, my guilt would be greatly aggravated. O, that we could have the ſame ideas of things in health as in ſickneſs!"

On Sunday afternoon ſhe ſaid to me, "Dear ſiſter, ſing an hymn." I aſked her "What hymn?" Upon which ſhe ſung two verſes of "Chriſtians awake" herſelf. She then prayed, "Deign, O Lord, to viſit me, and leave me not a moment." I ſaid, My dear, I believe he does, and has viſited you. "Undoubtedly" ſaid ſhe, (with ſuch an emphaſis), "he is my Saviour, and ſhall ſtand at the latter day on the earth, and ſhall judge my cauſe in righteouſneſs. O, my ſweet Saviour! Shall you be grieved to part with me?" continued ſhe. 'Why do you aſk us, my dear?' ſaid I. "Why," ſays ſhe, "I think, I do not know, if I was in your place, if I ſaw them ſo happy in a rejoicing ſtate"—— 'You know,' ſaid I, 'A Chriſtian does not grieve as other men. "O, no!" ſaid ſhe, "quite different, quite different. My dear ſiſter, I told you I had a great deal to ſay to you; but it would take up a deal of time, and I have not ſtrength now; if I had but one tolerable day, I might ſhow you my mind, eſpecially concerning my writing; but I told you that I had ſettled ſome matters laſt Saturday, as you will ſee." She then aſked for Mr. B——, ſaying, ſhe wanted to ſee him and I alone; but he was gone four miles from home. She then proceeded to tell us how ſhe would have her things diſpoſed of after her decease with the utmoſt compoſure, and who ſhe would have at her funeral. Afterwards ſhe gave ſome excellent advice to us all ſeverally, with many uſeful hints for our future conduct in life. She particularly reminded us not to ſlight convictions,

and to be diligent in ſelf-examination; and prayed that thoſe remarkable diſpenſations of Providence towards us might have their due weight on our ſouls. She particularly charged me to enforce whatever ſhe ſaid to thoſe that were abſent, "with all the earneſt ſolicitude," ſaid ſhe, "that you know I ſhould in my particular ſituation if they were here." She, when Mrs. Bennet was come, aſked her to pray; after which ſhe ſung a verſe of "Awake, my ſoul." "My beloved friend, Mrs. Bennet," ſays ſhe, "you will, probably, not be long after me." She often expreſſed herſelf amazed at the goodneſs of God, who had ſo often ſpared her, and did now give her ſuch comfortable manifeſtations of his love, when ſhe had ſo often ſlighted her convictions, and conformed ſo much to the world. But, O! my thoughts are quite changed: I think differently of every thing. That we ſhould ever halt betwixt God and the world! What ſtrange infatuation! What a ſad thing is it for people to deceive a ſick perſon, and be afraid to tell him he is in danger! but thoſe are they who know not God; their hearts have not been changed. O, thank God!" continued ſhe, "that I have my friends about me, and Chriſtian friends too. Jane," ſaid ſhe, "do you grieve? I do but go a few years before you; and you ought rather to rejoice that I am taken away from the evil to come. You are all affected; but I have loſt theſe feelings: But I love you all, and my bowels yearn on you all; and if I had ſtrength, I could eaſe you."

On ſome occaſions I ſaid to her, 'Have you no doubts then, no fear of death?' "I cannot," ſaid ſhe, "abſolutely ſay that I have no doubts; but every fear brings freſh ſalvation." On Monday morning I went a little way with Mr. B——; but as ſoon as ſhe knew it, ſhe deſired they would fetch us again immediately, "if they would ſee me while I live," ſaid ſhe.

Whilſt we were away, the Rev. Mr. Suttliffe prayed with her; and ſhe talked with him in ſuch a manner as aſtoniſhed them all. As ſoon as ſhe ſaw me returned, ſhe ſaid, "Dear ſiſter, ſtay by me; do not leave me, if you wiſh to ſee a dying ſiſter." She aſked Mr. B——, (whom ſhe frequently expreſſed great affection for) to come to her; and, putting out her hand to him, "Am I almoſt done?" ſaid ſhe. "I know you all love me; but what can you do for me? My dear Mr. S." ſays ſhe, "farewell! Farewell my beloved friend Mrs. Bennet! My dear ſiſter B. farewell! Farewell ſiſter Betſy! Farewell brother Tom! Farewell brother Bennet! and farewell brother George! Farewell all my friends, and thank ye all." To her mother ſhe ſaid, "May the Almighty poſſeſs your ſoul, and be in you, and may the remainder of your days be conſecrated to his ſervice!" She likewiſe begged her forgiveneſs for any undutifulneſs ſhe might have been guilty of. After lying ſtill awhile, ſhe ſuddenly exclaimed, "My Saviour! my Saviour! come, come! I long to ſee thy beauteous face; I would kiſs thee with the kiſſes of my mouth! I want to lay hold on the lap of my beloved's coat; if I touch but the hem of his garment, I ſhall be whole." But this part ſeemed all rapturous confuſion. It is out of my power to expreſs the heavenly breathings of her ſoul, and the ardent love to her Saviour, which ſhe uttered at every ſentence: They, who were preſent, could only feel the ſcene, but never deſcribe it. O, might it ever live in our minds, with all the weight of its firſt impreſſion! She repeatedly called on her Saviour, and expreſſed her joy at the thoughts of ſinging his praiſes with the angelic choir. "See! ſee! ſee! Angels! glory! glory! glory!---My joy is ſo great," ſaid ſhe, "that I am ready to doubt whether it is real: But, no; it is no deluſion; deluſion could never give me ſuch peace as this I feel. Do I diſpute thy goodneſs, O my God? I have waited for thy ſalvation, O

kind

kind Father!" She offered a ſhort aſcription of praiſe to the Trinity. Once, after lying ſtill ſome time, ſhe ſuddenly repeated this verſe:

"Hark from the tombs a doleful ſound!
My ears attend the cry;
Ye living men, come, view the ground
Where you muſt ſhortly lie."

And then added, "And that is where I muſt ſhortly lie." Another time ſhe ſuddenly cried out, "The trumpet ſhall ſound, and the dead ſhall ariſe; and we ſhall be changed in a moment, in the twinkling of an eye: Now we ſee through a glaſs darkly; but then face to face.---In that hour Jeſus lift up his eyes to heaven, and ſaid, I thank thee, O Father, Lord of heaven and earth! that thou haſt hid theſe things from the wiſe and prudent, and revealed them unto babes: Even ſo, Father; for ſo it ſeemed good in thy ſight." Whenever ſhe ſpoke of her pain ſhe ſeemed to check herſelf by the remembrance of her Redeemer's ſufferings, Job, and others: "Mine dwindles into nothing; eſpecially when I conſider my guilt." She ſpent ſome time in ſpeaking of the works of creation and redemption: "But O!" ſays ſhe, "how do the wonders of redemption exceed thoſe of creation!" She then deſired ſome one to repeat a hymn on redeeming love. "O, repent!" ſays ſhe, "and turn to God, that your ſins may be blotted out; for though they be as ſcarlet, they ſhall be white as ſnow; though they be as crimſon, they ſhall be as wool." One of the laſt things ſhe ſaid was a caution to us all; but the particulars I cannot recollect. About two hours before her death, being told that Mrs. Bennet would wiſh her a good night, "What, old Mrs. Bennet!" ſays ſhe. After taking leave of her, ſhe ſaid, "Hold, ſtay, Mrs. B., leave me your bleſſing;" upon which Mrs. B. prayed for a bleſſing upon her, and at one particular ſentence ſhe ſaid, "Amen! even ſo Amen!" I do not remember that ſhe ſpoke ſenſibly, free from rambling any more; but, compoſed and eaſy to all appearance, ſhe fell aſleep. She drew her breath ſo eaſy, only moaning a little gently, that we could ſcarce tell when ſhe breathed her laſt: It ſeemed indeed to her what YOUNG calls the "ſoft tranſition;" in her death ſeemed to have loſt its terror. ADDISON'S words ſeemed conſtantly to ſound in my ears—

"Come, ſee with what pleaſure a Chriſtian can die."

ON Saturday, October 24th, died at his houſe, in the Tything, Worceſter, Mr. Timothy Gillam, aged 62, a gentleman well known, and univerſally reſpected, for his activity, order, and integrity in buſineſs, for his unaffected humility, benevolence, and tenderneſs in all the relative duties of life, and for his ſincere and ſteady attachment to the principles and practices of Chriſtianity.

He lived a great ornament and ſupport of the Proteſtant Diſſenting Church, meeting in Angel-ſtreet; and though diſabled from appearing much in public concerns, yet his head, and heart, and hands were conſtantly and ſucceſsfully engaged in promoting the great intereſts of truth, righteouſneſs, and charity. He has left a widow and five children, beſide a very numerous circle of friends, to teſtify his unaſſuming worth, and embalm his grave with heart-felt lamentation. Yet they ſorrow not as thoſe without hope; "for, relying on the great atonement, and caſting all his care on the Redeemer," without rapture and without fear, he committed his departing ſpirit to his God and Saviour, in the great, but aſſured, proſpect of immortality.

The writer of this long marked and highly eſteemed the character of this amiable and uſeful man; and, when he ſaw him ſinking into death, could form no better wiſh for himſelf and the bereaved family, than that of the prophet, "O, may our latter end be like his!"

REVIEW OF RELIGIOUS PUBLICATIONS.

Sermons preached in London, at the Formation of the MISSIONARY SOCIETY, *September 22d, 23d, and 24th, 1795. To which are prefixed, Memorials respecting the Establishment and first Attempts of that Society. By Order of the Directors. Published for the Benefit of the Society. 8vo. Pages* 184. *Price* 2*s.* 6*d.*—Chapman.

THE author of one of these sermons concludes his discourse with expressing a hope that the present year, and particularly the formation of the Missionary Society in September last, may constitute an epoch in the History of Man. In this hope we cordially concur; and honourable shall we deem it for the British Metropolis, and for the promoters of this piously-intentioned institution, if thence, as from a source, a fresh tide of saving knowledge shall issue to enrich, in all directions, the nations which are now "barren and unfruitful in the knowledge of our Lord and Saviour Jesus Christ." Nor will such hope appear totally groundless, when, in connection with the magnitude of the object, we take into consideration the singular unanimity which prevailed, in a series of deliberative assemblies, very variously composed, respecting the adoption and pursuit of it, the ardour of spirit manifested in devotional exercises, both private and public, for a continuation of days, and the munificence of pecuniary contribution, towards carrying into effect the benevolent design.

To the sermons, six in number, is prefixed a well-written and impressive memorial, containing an account of the steps which led to the formation of the Society, and of its still infant progress, in sketching a plan, forming a board of directors, and electing the proper and necessary committees, and officers. In the discourses themselves, the discerning reader will observe considerable diversity of gift, but wonderful co-incidence of spirit; as will appear in the following short analysis of them in the order of their being delivered, and their correspondent arrangement in the publication.

The Rev. T. Haweis, L. L. B. Chaplain to the late Countess of Huntingdon, and Rector of All-Saints, Aldwinckle, Northamptonshire, takes the lead in this respectable series. He entitles his sermon, *The Apostolic Commission*, founded on Mark xvi. 15, 16. The pious and learned author, though professedly and actually a member of the Church of England, with a liberality that does him honour, congratulates himself, and his splendid and numerous audience, in the prospect of "merging, that day, the petty distinctions of names and terms, the diversities of administrations and modes of Church order, in the greater, nobler, and characteristic name of CHRISTIANS." Having forcibly stated the opposition to be apprehended from the derision of the infidel, the carelessness of the indifferent, and the worldly-mindedness of the mere formal professor of Christianity, from the aspiring churchman and interested dissenter, from proud priests and frozen sectaries; he proceeds to unfold the *Apostolic Commission* still in force, arranging it in the following method.

1. "Where

1. "Where we must go." *Into all the world.* Beginning his survey at home, Mr. Haweis takes a rapid glance of the globe, along the burning sands of Africa, from the pillars of Hercules to the Cape of Good-Hope: he passes to Asia, and dwells for a moment on the populous empire of China, said to contain no less than 300 millions of souls; he expatiates along the banks of the Ganges, where a company of British merchants have acquired the sovereignty of ten millions of subjects, without making a single effort to christianize them; he penetrates into the vast regions within and without the Ganges, Tartary, Siam, Pegu, and Japan, and into the islands scattered over the Indian ocean; he passes over to the new world lately emerged to view, New Holland, New Zealand, and the innumerable populous islands of the Pacific Ocean. Such is the ample field presented to the cultivating industry of evangelical missions.

2. "Whom shall we send, and who will go for us?" Mr. Haweis expresses a belief that men properly qualified for the work, are already prepared of Providence, ready to appear the moment that they hear a door is opened for them; and exhibits a detail of what he deems the necessary qualifications, and then proceeds to his

3. Inquiry, "What must the missionary preach? THE GOSPEL.—the pure, powerful, unadulterated Gospel of the great God and our Saviour Jesus Christ." For ascertaining this, Mr. Haweis refers to the doctrinal articles of his parent Church, to the Helvetic Confession, and the Assembly's Catechism; and inveighs, with temperate severity, against modern corrupters of Christianity, who "pretending high veneration for the Gospel, yet dare to *deny the Lord who bought us* with his blood." The

4th and last particular of the plan of this discourse, is to display "the result and consequences of the proposed missions." *He that believeth and is baptized shall be saved, and he that believeth not shall be damned.* The import of this awful alternative the preacher justly considers as the most powerful stimulus to employ immediate, energetic, and unremitting endeavours to convey the light of the Gospel to Heathen lands.

Mr. Haweis is followed, on the evening of the same day, by the Rev. George Burder of Coventry, who takes for his subject *Jonah's Mission to Nineveh,* contained in Chap. iii. of his prophecy, v. 2.—After a modest introduction, declaratory of diffidence in his own ability, but, at the same time, of ardent zeal in the cause, Mr. Burder proceeds to suggest from the passage under review, what he, in the spirit of humility, terms "Hints of instruction, adapted to the present undertaking." They are as it follows:

—"When God has designs of mercy to a people, he will send a messenger to them to call them to repentance.

—"When difficulty and danger attend the delivery of God's message, his servants are too apt to decline the task.

—"God is greatly displeased with those who shun his work, because of its danger; and, in fact, we expose ourselves, by disobedience,

obedience, to far greater dangers than those which we would avoid."

These *hints* are suitably illustrated and enforced. Other *ideas* are deduced from the text, and amplified; such as,—"A real friend to missions must *know* the Gospel, and *love* it.—The judgments of God must be denounced, *Cry against Nineveh.*—The great subject of the Missionary preaching—*The Gospel.*—*The Gospel of God.*—*The Gospel of Christ.*—*The Gospel of Salvation.*—*The glorious Gospel.*—*The everlasting Gospel.*—"The *greatness* of Nineveh, urged by Jehovah himself as an inducement to the prophet to undertake and execute the mission."

From this last suggestion Mr. Burder takes occasion to display a very affecting view of the wretched condition of the Heathen world, in respect of civilization, of superstition, of ignorance, of immorality, as so many motives to attempt the melioration of their state. He further urges the encouraging argument of *success*, in the instances of *Elliot*, *Brainard*, the *Mayhews*, the Danish Missionaries, and the Moravian brethren: and the pious author very properly concludes with warmly recommending to his audience, to make the cause, in which they had embarked, the subject of *incessant and earnest prayer.*

The third discourse in this series was delivered on the morning of September 23d, by the Rev. Samuel Greatheed, of Woburn, Bedfordshire, and is entitled, *A Mission to the Heathen, founded upon the moral law*; and is suggested by the question put to our Saviour, by a certain lawyer, *And who is my neighbour?* The answer to which is given in the instructive history of the good Samaritan, recorded in the tenth chapter of Luke's Gospel. The preacher strenuously insists that both the spirit and letter of the second table of the law, *Thou shalt love thy neighbour as thyself*, bind on Christians, as an indispensable duty, persevering endeavours to convey the knowledge of the Gospel to heathen nations. He notices distinctly the PRINCIPLE to be adopted; the EXTENT of its application, and the EXERCISE of it which the present occasion demands. The *principle* is that most comprehensive term supplied by language, LOVE; for John emphatically declares that GOD IS LOVE. The *extent* embraces "the whole human race," near and remote, friend and enemy, known and unknown, absorbing all personal party, national distinction, and animosity. A humane, compassionate, relenting Samaritan, shewing mercy to a miserable perishing Jew, is the pattern for imitation held up by the Saviour of mankind. The *exercise* of love, demanded on the present occasion, must be regulated by the measure of *ability*, by *opportunity*, and by the *necessity* of the miserable object. This last topic leads Mr. Greatheed into an animated and interesting exposition of our Lord's reply to the lawyer, in a light which strongly reflects on the Missionary Institution; and he concludes with forcibly inculcating the practical application of the subject made by Christ himself, GO YE, *and do likewise.*

Our review of the sequel of this valuable publication must be deferred till our Magazine for next month. *A Defence*

A Defence of the Church of England, in a Series of Discourses, preached at Old-Swinford, in Worcestershire, on Ephes. v. 27. *By the Rev.* Robert Foley, M. A. 8*vo.* 136 *Pages. Price* 6*s.* Rollison, Stourbridge; Pearson, Birmingham; Longman, Rivington, London, &c. 1795.

THIS volume contains ten sermons, of which the first was preached on Advent Sunday last year. The author begins with some remarks upon that *chosen* period, then assigns his reasons for the undertaking, illustrates his context, and lays down the plan of the ensuing discourses. He observes, that the text "most clearly relates to the members of Christ, or the aggregate body of Christian people, wheresoever dispersed over the surface of the globe." "But," says he, "in the application of these words, I must confine the term to its more limited sense: my design being to shew you, that the Church of England is in fact possessed of those qualifications which Saint Paul declares to be characteristic of the Church of Christ in the more extended sense; or that it is, as far as the imperfections of every merely human institution will admit, *a glorious Church, not having spot, or wrinkle, or any such thing.*" To these inspired words we acknowledge ourselves unable to affix any other meaning than that of entire freedom from all imperfections whatsoever.

In the second and third discourses Mr. F. gives a concise, and, we think, a fair account of the state of Christianity from its earliest age to that of the reformation. Whether the Church of England stopped precisely at the proper point of deviation from the Church of Rome, or whether other reformed Churches were commendable in going farther, is not a subject for *our* discussion. The next three sermons maintain the doctrine of the Divinity of Christ. Whilst we have the pleasure to give our hearty concurrence to the author's sentiments on this important truth, and our approbation of the rules he suggests for a plain inquirer to obtain satisfaction respecting it, our readers will probably have anticipated a remark which we think it necessary to subjoin; *viz.* that this part of the plan relates merely to those opponents of the Church of England who deny the Divinity of Christ. But what will every well-informed person conclude, when he finds that Mr. F. assigns it as a reason for making this argument a principal part of his work, that "the dissenters of this day almost universally reject it?" It is well known that the reverse of this position would have come much nearer to the truth.

After the author has involved all *Sectaries* indiscriminately in this charge, and directed it accordingly, he seems inclined, in the seventh discourse, to reduce the supposed limits of Unitarianism to "the *Presbyterians* in *that* part of the kingdom." But, with the confusion and inconsistency which strongly characterize his performance, he considers the general or particular objections which *dissenters* make against the government and ritual of the established

Church, as being "*strictly presbyterians.*" The last four sermons in the book are designed to answer these; which, however, he observes before-hand to be mostly "trifling captious cavils, scarce worth noticing; and some upon matters totally indifferent." If so, it was surely a damage to devote four Sundays to the investigation of them. Whether entitled, or not, to the censure Mr. F. has passed, we do not consider them as of a nature sufficiently important to occupy a place in this Magazine.

Before we take our leave of the author, it seems proper, by a *doctrinal* quotation, to enable our readers to judge whether he is better acquainted with the opinions of the founders of the Church of England, than he is with those of her opponents. In the sixth sermon he informs us, that "The Christian religion is founded on a mutual covenant between the Creator and the creature. Faith and good works are the conditions, salvation the reward of obedience, damnation the punishment of disobedience." In the foregoing discourse, Mr. F. had told those of his hearers who were "utterly unable to read at all," that "*their* faith, not being grounded on knowledge, must be taken up on trust." That they "can but have the word" of their *pastors* for doctrines of which they "press upon them the implicit belief." Happily, the use of illiterate worshippers in parochial churches is not *so* deplorable. By the advantage of having the Scriptures statedly, read on seasons of public worship (an advantage which we wish may be speedily extended to every *dissenting* congregation) he who cannot *read* may *discern* when the desk is at variance with the pulpit. And if such a person, on hearing Mr. F.'s explanation of Christianity, should recollect that St. Paul says, in the very epistle from which the text was chosen, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast;" we presume it would not be his duty to take upon trust this flat contradiction to the Scriptures of truth.

A true State of the Case; or a Vindication of the Orthodox Dissenters, from the Misrepresentations of the Rev. Robert Foley, M. A. &c. *in five Letters, addressed to him: Wherein the important Subjects of Sebism, the Divinity of Christ, and Obedience to civil Government, are considered. By* Thomas Best, *Minister of the Chapel at Cradley, near Stourbridge.* 8vo. 52 *pages. Price* 1s. Rollason, Stourbridge; Pearson, Birmingham; Longman, Priestley, &c. London.

IT is so uncommon to find the Christian temper preserved in a controversial publication, and so peculiarly pleasing to see it maintained on one part where egregious provocation has been given from the other, that we cannot help presenting our readers with the following quotation from Mr. B.'s introductory letter. "That you, Sir," says he to Mr. F., "have misrepresented the Sectaries, as you are pleased to call them, and have said many things of the dissenters, which will not apply to them as a body, it is one design of these

these letters to prove: And when I say, I cannot believe a person of your moral character would intentionally charge innocent persons with such criminal things, I am obliged to believe the accusations in question are owing to the want of information. Busily employed in discharging the parochial duties of a large and very populous parish, and frequently secluding yourself from the hurries of active life, to enjoy the sweets of learned reflection, you have not had an *opportunity* of taking an accurate view of the present state of the religious world. Hence your mistake: To rectify which, and to prevent the injurious consequences, is the *principal* design of the following sheets: And though, Sir, I am much inferior to you as to family connections, the advantages of education, situation in life, and the veneration due to advanced age; yet, I hope, the above candid remarks will afford a sufficient apology for addressing you again upon this important subject."

In the second letter, Mr. B. collects almost all the opprobrious epithets which Mr. F. had lavished upon dissenters indiscriminately, and they are not few, nor small. In the third, he endeavours to vindicate the dissenters from the charge of *Schism*. It is certain that the primitive Christian writers expressed themselves on this subject in language very different from that of many good and great men since the reformation. But there is an obvious difference between the state of Christianity in the former and in the latter ages, and both may have erred in extremes. Mr. B. apologizes for those who have been educated as dissenters, and for those who have been involuntarily excluded from opportunities of preaching under the banners of the establishment. It is evident that a very numerous and respectable class of dissenters must be vindicated upon a different ground. For this purpose Mr. B. appeals to the scriptural use of the term εκκλησια, and supports his opinion by that of Mr. Locke. The fourth letter defends dissenters, as a body, from the charge of *Unitarianism*; and, in answer to Mr. F.'s assertion respecting the Presbyterians in *his* neighbourhood, affords us information that the number of Unitarians in the Presbyterian congregation at Stourbridge are but few; and that the Rev. James Scott, who presides over that which meets at Cradley, entertains no such sentiment. Of these facts Mr. Best is probably at least as good a judge as Mr. Foley. The closing letter warmly controverts the reflections scattered through Mr. F.'s sermons, concerning general *disloyalty* among the dissenters. The respondent's arguments on this head would have derived no disadvantage from the same equanimity which adorns his former letters; but his indignation is certainly justified by the dangerous tendency of such insinuations at the present crisis, and the insidious manner in which the preacher had conducted this part of his attack. We are happy to be able from our own knowledge to vouch that the accusation is, in a great measure, ungrounded, and, we believe it to be, absolutely untrue.

Ten Minutes Recommendation of private Prayer, considered as to its Pleasures and Advantages. By Robert Hawker, D. D. *Vicar of* Charles, Plymouth. *Pages* 88. *Price 6d.* Nettleton, Plymouth; Hazard, Bath; Deighton, Cambridge; Trapp, Terry, Matthews, &c. London.

WHEN an author at once possesses evangelical piety and eminent abilities, it is extremely pleasing to find so happy an union of qualifications for usefulness improved with remarkable *industry*. We know no writer of the present day to whom this observation is more justly applicable than Dr. H. It affords us also much satisfaction to see him, after having acquired high reputation as a controversialist, repeatedly directing his labours to practical edification, and the spiritual and temporal advantage of helpless ignorant fellow-mortals. Nor do we think it a small merit in a writer, whose genius is obviously exuberant, when he subjects himself to the pains of condensing and confining his performances within bounds which are generally accessible to private Christians. The impartiality of these remarks will be acknowledged, we apprehend, by most who have attended to the several publications of Dr. H. which we have already had the pleasure to notice; but we have reason to believe that these are far from being *all* the fruits of this author's diligence, benevolence, and zeal.

In our Magazine for last May, we had an opportunity of recommending a little tract, called, *Five Minutes Advice to prayerless Persons and Families*; of which we are glad to see a fourth edition advertised. The present publication may be considered as a sequel to that. It supposes the reader to be attentive to social worship, but less so to familiar intercourse with God in private. We believe this case is not unfrequently reversed; and that householders, who cannot pass a day without pouring out their hearts before the Lord, give way, notwithstanding, to an unreasonable and hurtful diffidence, or to some other impediment to family worship. But we also know others, of the character here addressed by Dr. H. perhaps, indeed, those who regularly conduct domestic devotion, or who merely unite in it, especially if repeatedly with different branches of the family every day, are under greater temptation than others to neglect separating themselves for intercourse with the Lord. *Many* topics are equally proper for domestic, and for private prayer; and *others* are too likely to be disregarded, except when a lively and constant sense of the plague of a man's own heart, and a proper attention to his own grief and his own sore, are prevalent. Some of our readers will probably here recognize their own situation. We earnestly recommend to their early and serious perusal, this very valuable and very cheap tract. All who feel their need of admonition, encouragement, or direction, for perseverance and fervency in private prayer, may derive important advantage from it. We cannot promise that it will not call for more than ten minutes of their attention; but it will profitably occupy, and amply reward, a larger portion of their most serious and secluded hours.

Israel;

Israel; a Juvenile Poem. By Serena. *In 2 vols. Under the Auspices of the Countess Dowager Powlett. 8vo. Pages* 264. *Price* 5*s.* Cruttwell, Bath; Scatcherd, London.

LONG have we observed with pleasure the tuneful daughters of our land, in increasing numbers, cultivating an acquaintance with the muses. Every species of poetry, the *epic* excepted, is probably more congenial with their disposition and genius, than with the feelings and powers of men; and were a suitable degree of attention paid to their mental improvement, many might be added to the number of those illustrious characters who have burst the cloud of obscurity, and appeared as the ornament of their sex, by the exertion of superior abilities. Nor would useful knowledge prevent them from being excellent matrons. Still attentive to their domestic concerns, their enlightened minds might sometimes transport them beyond the limits of their families, to instruct and delight the world with their literary productions.

Though the poems before us cannot be ranked among works of the greatest celebrity, yet are they very far from being contemptible. But the subject which Serena has chosen, is unfavourable for the display of her eminent talents. As poetry frequently delights to soar into the regions of fiction, *historical narrative* is not adapted for poetical efforts. In subjects especially taken from the records of Scripture, surrounded by the sacred and inviolable boundary of truth, few writers have ever succeeded. The history of the Israelites is familiar to every one. If a poet confine himself to an accurate detail of facts, he will be anticipated by the reader in all his descriptions; or if he endeavour to embellish his poem by fiction, his profane additions to the sacred testimony will be sure to create disgust. Labouring under these disadvantages, this amiable lady discovers a considerable portion of genius in her attempts. We perceive in the introduction two or three masterly strokes. The verses on the government of Providence are, with an exception or two, admirable; the picture of the ambitious man is very well drawn; and the cruel sacrifices of the Egyptians, in the fourth canto, are described in an interesting manner. Notwithstanding many defects in this Juvenile Poem, we could with pleasure favour our readers with a few extracts, but we refer them for a specimen of Serena's poetical talents to the beautiful elegy which appeared in our Magazine for June, and to another ode, but of inferior merit, which we inserted in September.

Walworth Hymns. By J. Swain. *24mo. Pages* 186. *Price* 2*s.* Mathews, Button, Gurney, London.

DEVOTIONAL poetry has very much contributed to the comfort and edification of the people of God. The poetical labours of Dr. Watts have probably been as useful as any uninspired productions which

which have ever appeared. Every singer in Israel indeed has not the harp or the skill of David; but we are much indebted to the pious and ingenious endeavours of all, whose compositions have aided the devotions of our solemn assemblies.

In this little volume there is a vein of piety and poetry united, which will render it very acceptable to serious persons. Though the hymns are unequal in merit, none of them are beneath mediocrity; several of them are truly excellent. The rhymes, perhaps, are not always sufficiently exact for a species of poetry, from which ornaments are oftentimes necessarily excluded. A few other imperfections now and then occur; but these are so slight as scarcely to deserve notice. The book is small and neatly printed; and though principally designed for the use of the author's own congregation, may be profitably adopted by any other society of the Baptist denomination, as several of the hymns are peculiarly suited to their mode of administering the ordinance of baptism.

Independent of this circumstance, they have sufficient merit to entitle them to their approbation, and to recommend themselves to the esteem of all *experimental Christians* who are fond of religious poetry.

Experimental Essays on Divine Subjects, in Verse and Prose. Second edit. with additions. By J. Swain. 24*mo. Pages* 156. *Price* 2*s.* Mathews, &c.

THE greater number of these essays are written in prose. The longest, though not the best, of the poetical pieces is a versification of the well-known history of *Poor Joseph.* An ode on "seeking an absent God," and another on "the person of Christ," are the most valuable. All of them are entitled to general praise.

Poetry, however, is Mr. Swain's *forte.* His compositions in prose display a spiritual mind and a lively imagination; and contain many just and important observations. His periods often abound with metaphors and similies; but they are not in every instance judicious; nor can it be said his diction is always neat and accurate. We can, nevertheless, assure our readers, that on perusing this little performance, we found it both entertaining and useful.

ERRĀTA in last Month's Review.

Page 473, line 12, *for* contemptable, *read* contemptible.
—— 474, —— 19, *for* the, *read* or.
—— —— —— 3 from bottom, *for* Brewer, *read* Burder.
—— 475, —— 7, *for* Anaxageras, *read* Anaxagoras.
—— —— —— 50, *for* charge, *read* change.

POETRY.

POETRY.

PRAISE TO THE DIVINE HUSBANDMAN FOR A PLENTIFUL HARVEST.

"*That he that soweth, and he that reapeth, may rejoice together.*" John, iv. 36.

WHILE such bright scenes of harvest joy,
Our gladden'd hearts and tongues employ,
Let Britain now an altar raise,
The all-providing GOD to praise.

His eye beheld our fear and dread,
Lest he should break the staff of bread;
He saw our wants, he heard our cry,
And sent the land a full supply.

The fertile hill and burden'd field,
Their fruits in vast profusion yield;
Nature luxuriant proudly pours
Beneath our feet her golden stores.

May our replenish'd land adore
Such rich displays of love and pow'r!
While all the churches join, and pray
To see a nobler harvest-day.

Great Husbandman, let Zion see
The whit'ning fields grow ripe for thee;
And golden ears innum'rous stand,
Th' eternal produce of thy hand.

From the Redeemer's death and toil,
(Thrice precious, all-prolific soil!)
Abundant crops of grace shall rise
To fill the garner of the skies.

O what a harvest will appear,
When ripe, and perfect ev'ry ear,
And not a tare or weed is found,
On the *peculiar, chosen* ground.

Then *harvest-home*, with shouts of praise,
Shall tune our harps, and fill our lays,
And harvest of eternal joy,
Sower* and reaper shall employ.

L. T.

* "He that soweth the seed is the Son of Man." Matthew, xiii. 37.

THE FALL OF THE LEAF.

[By the late pious Dr. HORNE, Bishop of Norwich.]

"*We all do fade as a leaf.*" Isaiah, xliv. 6.

SEE the leaves around us falling,
Dry and wither'd to the ground,
Thus to thoughtless mortals calling
In a sad and solemn sound.—

"Sons of Adam once in Eden
Blighted when like us he fell,
Hear the lecture we are reading,
It's, alas! the truth we tell.

"Virgins, much, too much presuming
On your boasted white and red;
View us, late in beauty blooming,
Number'd now among the dead.

"Griping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

"Sons of honour, fed on praises,
Flutt'ring high in fancied worth,
Lo! the fickle air that raises,
Brings us down to parent earth.

"Learned sophs, in systems jaded,
Who for new ones daily call;
Cease at length, by us persuaded
Every leaf must have its fall.

"Youths, tho' yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to Autumn place.

"Venerable sires, grown hoary,
Hither turn th' unwilling eye;
Think, amidst your falling glory,
Autumn tells a winter nigh.

"Yearly in our course returning,
Messengers of shortest stay;
Thus we preach the truth concerning,
Heaven and earth shall pass away.

"On the Tree of life eternal,
Man, let all thy hopes be staid,
Which alone for ever vernal
Bears a leaf that shall not fade."

A MIS-

A MISSIONARY HYMN.

FATHER of all! we bless thy name,
We sing thy condescension, Lord,
That put it in the heart of man,
To spread the glories of thy word.

England's high favour'd happy isle
Shall not alone thy mercy see;
Millions, the barb'rous and the rude,
Shall stretch their hands abroad to thee.

Thanks to thee, Lord, thy word declares
That of one blood all nations are;
We hail the num'rous sons thy tribes,
And their salvation is our pray'r.

O, may our souls with rapture glow!
See thousands list'ning to the voice,
That sweetly sounds the happy news
Of our Immanuel's wondrous cross!

Joyful they throng, and bless the day
That dawn'd with tidings on their coast,
Tidings of pardon by the blood,
That Jesus shed for sinners lost.

The Blessed Spirit owns the work;
And seals the solemn truths within;
The rude barbarian drops the tear,
And heathens mourn the guilt of sin.

Lord, we implore thy matchless pow'r;
Send faithful labourers soon, we pray;
And, by the splendours of thy truth,
The midnight darkness turn to day.

A HYMN,

Composed for the Use of the Congregation and Sunday School Children, belonging to the Rev. Mr. Ashburner's Meeting, Poole, Dorset.

Children. COME let our voices join,
To sing a song of praise;
For favours so divine
Our grateful notes we'll raise.

Congregation.—To God alone
His praise belongs,
The love demands
Your noblest songs.

Children.—When wand'ring far astray,
In paths of vice and sin,
You kindly pointed out
The danger we were in.

Congregation.—To God alone
Be all the praise,
Who turns your feet
From sinful ways.

Children.—Now we are taught to read
The Book of Life divine:
Where our Redeemer's love
Thro' all the pages shine.

Congregation.—To God alone
The praise is due,
Whose sacred Book
Is sent to you.

Children.—Within this sacred house
Our youthful feet are brought,
Where prayer and praise abound,
And heav'nly truths are taught.

Congregation.—To God alone
Your praises bring,
And in the church
His glories sing.

Children.—For favours such as these
Our grateful thanks receive;
Lord, here accept our hearts,
'Tis all that we can give!

Congregation.—Great God accept
Their infant-songs:
To thee alone
The praise belongs.

Chorus.—Lord, let this glorious work
Be crown'd with large success!
May thousands yet unborn
This institution bless.
Then shall thy praise
Be sounded high,
Throughout a vast
Eternity.

W. B.

GOD MY PORTION.

WHILE the moments swift are flying,
Still are thoughtless sinners crying,
(Tho' eternity's in view)
"Let us take our full of pleasure;
Worldly honour, joy, and treasure,
Are the objects we pursue."

But the world, deceitful, smiling,
Tens of thousands is beguiling,
With its false alluring charms;
When the present scene is over,
Cheats its poor deluded lover,
Flies for ever from his arms.

My ambition rises higher;
Quite unbounded *my* desire;
Nought can satisfy *my* soul,
Till I be the blest receiver
Of my God's eternal favour;
Having this, I have the whole.

Oft the world, the flesh, the devil,
Would persuade me 'tis no evil,
Now to share with thee my heart;
But thro' thy rich grace prevailing,
It shall be thy Spirit's dwelling,
Never, never more to part.

H.



REV. JOHN NEAL LAKE, A.M.

Published by T. Chapman, 151, Fleet Street, Dec.1st 1795.

SUPPLEMENT

TO THE

Evangelical Magazine,

FOR DECEMBER, 1795.

EXTRACT OF A LETTER,

Written by a School-Divine, at Stockholm, in Sweden, (who formerly had studied at Halle) to Dr. Francke, Professor of Divinity at Halle, dated August 5, 1756.

[Found among the papers of Mr. Whitfield.]

IN the year 1752, a little Moor, of seven years of age, was brought to me, whose whole education I was to take care of, at the request of a person of high rank, who had taken him up as an orphan. The captain of a ship who had brought him hither, 1751, gave him out to be a prince; and his father may well have been a person of distinction: But be that as it will, he kept the name of a prince. He was a child of fine and excellent parts; and though at first he was somewhat savage, yet, by his natural sincerity, he rendered himself superior to our children in many things. In the space of a year he learned perfectly the Swedish language, and could speak it when he was committed to my care. He learned also to read it in one year's time, and understood his catechism, and another summary of the Christian faith and duties, entitled, the *Rule of Salvation*. Besides this, he got pretty well by heart the histories of the Bible, published by John Hubner, and delighted much to relate them on all occasions to his school-fellows. He was very attentive to what he heard and read, and would reprove those who offered to play with him in the church, telling them they ought to hear the sermon with attention, otherwise the priest would preach in vain: And indeed he was always mindful of the word of God, and taught and admonished others, with great simplicity, to do the same.

To mention an instance or two of it. He came once to a place, where different persons were at dinner. At his open-

ing the door, some of the female sex were frightened, on account of his black colour; but after hearing him speak, they could not but confess, that he had received grace, and was a blessed youth. One of the company asked him this question, Which of the little ladies who were at the table he liked most? He replied, "I do not care for any thing save the word of God." Again he was asked, how he came to be so black? He answered, "I am white also." "How can you say so?" replied one of the company, "look at your hands! our hands are white, and your's are black?" He answered, "That is but outwardly; turn ye within, and then you will see how you look there." Upon which tears came out of their eyes, and one of the guests began to discourse upon these words: "*They shall come from the east and from the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out.*"

Last summer, about this time, he was called to go with me to some persons of high rank. One of them asked him, why he had not stayed in his native country? He answered, "I could not be saved there." "Why not?" said the same person, "Because," replied he, "I had not God with me." Another person of eminence asked, what course of living he would chuse to take? He answered, "Such as pleases God." Being asked again, whether he would chuse this or that? He said, with a cheerful countenance, "As the Lord pleaseth." But as he did not know what other answer to return to such questions, I asked him, what then he would wish most for in this world? Upon which he replied, "I will die." This answer appearing somewhat strange, I proceeded to inquire where he would go when he died? He answered, "Into Heaven." I asked him how he knew that he should go into heaven? He gave for answer, "Because I believe in Jesus." These, and other circumstances, which occurred in the course of the conversation, gave occasion for two other young Moors, of the age of ten or twelve, who came hither from Holland, to be committed to my care. These were but just come to me, when the other fell sick: Neither he nor they had been, as yet, baptized. The physicians gave us hopes of his recovery; but, keeping my eye upon all the circumstances of his disease, I desired not to defer his baptism any longer. The archbishop, who was then in the city, gave his consent without any hesitation, though the youth, in consequence of his sickness and shortness of breath, was

not

not very able to give an account of himself. As soon as he was baptized, he experienced an exceeding great joy; and spoke much, though I could not hear him articulate more than these words, "*I have put off the old man, and put on the new man.*"

When he was in health, he frequently spoke of a *spiritual baptism.* A maid-servant said once to him, she would not eat with him out of the same dish, because he was not baptized. He gave for answer, "He was baptized in some respect." She asked how? He answered, "I am baptized *spiritually.*" She asked how it appeared that he was baptized spiritually? He replied, "If I was not baptized spiritually, I could not have had faith in Jesus." Being at church a little before his sickness, there was sung at the end of divine service a verse out of a Swedish hymn, to this purpose, I am certain, and rely on it, that neither death, nor life, shall separate me from my Jesus; at which he smiled. I asked what he laughed for? He said, "My laughing is not earthly." What then? I asked. "I rejoice," said he, "that I can be saved."—O! what joy is excited by the redemption from sin, death, and hell; and how admirable that great salvation, of which he enjoyed a foretaste! and concerning which the Lord Jesus said to his disciples, "*Rejoice, because your names are written in heaven.*"

Every one loved his company; he was dear and acceptable to God and men. His conversation will be remembered with pleasure by all who knew him. He was a sweet savour of Christ wherever he came. If, at any time, silly people teazed him on account of his blackness, he gave only for answer, "I am the work of God." A woman asked him, "When shall you be white?" He replied, "Sometime hereafter I shall become white, when *the righteous shall shine forth as the sun, in the kingdom of their Father.*" Scripture passages flowed from his lips like living water. Whatever he heard or saw amiss in wicked children he reprehended; especially he was grieved, if his Jesus, whom he tenderly loved, was not spoken of with due reverence. His Jesus was all in all to him. In his last sickness, though he was very weak, yet he was much pleased to hear such texts as contain something of Jesus; got them instantly by heart, and recited them with joy; particularly, *As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.* He prayed also in his own words, sometimes longer, sometimes shorter. He thanked God more especially for having brought him out of the *wilderness,*

derness, (as he expressed it) to the light of the Gospel, and made him his child. Before he was baptized, he prayed under his sickness in the night, "Lord Jesus! thou dwellest in my heart, and I long for thy glory." Though, on account of the pain in his breast, he could not speak for three or four weeks, yet in the night before his death he recovered his speech, prayed fervently, and spoke so clearly and distinctly, as he had not done in his health. In the morning the nurse set him upon the chair; and telling her at last that he was chilled with cold, she laid him in the bed again; upon which he suddenly expired, on December 14th 1754. Blessed be the Lord, who has given and taken according to his pleasure!

Thus far the letter; upon which Dr. Francke justly exclaims, "O! how wonderful is God in his ways, who has led out such a child from the midst of heathen darkness, and prepared him, as a vessel of mercy, for glory."

THE GOSPEL METHOD OF SALVATION,

HONOURABLE TO GOD AND SAFE TO MAN.

CREATION is a vast theatre, in which the eternal Jehovah displays his glory. "The heavens declare the glory of God, and the firmament showeth his handy work." His *wisdom*, his *power*, and his *beneficence* shine in every beam of the sun, in the milder rays of the moon, and "his rich glories sparkle in every rolling star." The thunders, the lightnings, the tempest, and the flames, as well as the gentler scenes, all proclaim the *existence* and the *attributes* of Deity---of that stupendous BEING, who created, and *upholds all things by the word of his power!* Jehovah brought intelligent beings, such as angels and men, into existence, chiefly for the purpose of beholding, contemplating, (and therein of enjoying) the boundless perfections of this GREAT FIRST CAUSE. From the *archangel* to the *worm*, all live, move, and have their being in HIM; and thus is his glory displayed!

But when we turn our eyes from nature to grace, from creation to redemption, wonders more sublime, mysteries more inexplicable, arrest the attention, and awaken all the faculties of the soul.---

> "Here in thy Gospel's wond'rous frame
> Fresh wisdom we pursue;
> A thousand angels learn thy name,
> Beyond whate'er they knew." WATTS.

Come

Come then, O my soul! and survey the wondrous scheme; trace the surprizing steps by which this salvation has been completed, and the result of thy reflections will be, that the method of the redemption of a guilty world, by the agonies and the death of the *Lord of glory*, is not only replete with the noblest wonders that can engage the attention of men or angels, but that it is *glorious in itself*, and *glorious in its effects*.

It is glorious in itself. It is indeed truly astonishing, that the abasement of the Son of God should be the advancement of the glory of deity. But so it is; this is the mystery of godliness. "What if God had thrown open the gates of heaven, and given the world a prospect into that glorious palace, there to have seen the throne of Majesty, and his glittering attendants---ten thousand flaming spirits ready to execute his will, cherubim and seraphim flying as swift as lightning within those boundless roofs, would not this have been *more* expressive of God's glory, than thus to imprison the *Deity in clay*? To expose HIM, who was GOD, to the miseries of wretched *Man*, to an ignoble and cursed death? The manger in which he lay, and the cross on which he hung, were not places of any glorious appearance *." True, but we are justified in saying, that there was *no other* method, in which so much glory would redound to God, as by the incarnation, the sufferings, and death of the Son of God; because

The infinite *wisdom of God* was glorified. This was a contrivance which could never have entered the breast of the highest order of intelligent beings. Angels are continually expressing their wonder and astonishment; they are bending forward with an inquisitive eagerness to learn of the *Church* the manifold wisdom of God. The Gospel is the *wisdom of God in a mystery* †.

The difficulties attending the salvation of one sinner were great. Man, having violated the laws of God, had incurred the penalty of death: *Justice* therefore pleads the enormity of the crime, and demands the execution of the sentence, as necessary to vindicate the veracity of God. *Mercy* steps forward, arrests the uplifted arm of vengeance, and pleads---"Spare the rebel---let not mercy be excluded.---Is there no method by which Justice might be satisfied, and yet man redeemed?"---Here is a most important struggle---and the whole assembly of angels attend in a melancholy silence.

* Bishop Hopkin's works, p. 636. † 1 Cor. ii. 7.

They wished to save the sinner, but dared not undertake the arduous work. At length, the ETERNAL FATHER speaks, "My Son shall become man, and shall give his life a ransom for many; thus the claims of justice will be answered, and mercy triumph in the salvation of the sinner." How did the arches of heaven re-echo applause, while the shining inhabitants shouted, *O the depth of the riches both of the wisdom and knowledge of God!*

The infinite *love of God* was glorified. This divine attribute was the *first* moving cause in the redemption of man---the first wheel that moved in this stupendous machine. *God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life* *. Here *mercy* first appeared. *The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day* †. Mercy was not suffered to interpose on *their* behalf. What reason can then be assigned why *man*, a race far inferior to that of angels, should have terms of reconciliation offered to him? and that his salvation should be accomplished by no less a person than the *eternal Son of God*?---No other solution can be offered than this---*so it seemed good in thy sight, O God!*

But we must add, that although love and mercy shine and triumph through the whole, yet it is guarded by *inflexible justice*. This is one of the essential attributes of Jehovah.

"The Lord God, holy and pure, cannot save the sinner but in a method perfectly consistent with his justice and purity; for "there is no salvation without righteousness, and wherever there is the righteousness of God, there shall be his salvation: All those, and those *only*, that are justified and sanctified, shall be glorified ‡."

And the salvation of the Gospel secures the honour of God's justice and purity; for the Lord Jesus entered the world, assumed our nature, submitted to the law, bore our sins in his own body, and, in the *same* nature that had offended, bled and died on the cross, and thus has obtained eternal redemption for us.

And we may venture to affirm that, by the sufferings and the death of the Son of God, justice was more fully satisfied, than it would have been by the utter destruction of the

* John iii. 16. † Jude vi. ‡ Henry's Expos.

sinners

sinners themselves. Therefore, God is *just*, as well as *merciful*, in justifying the ungodly who believe in Jesus.

This method of salvation also glorifies the *infinite power of God*. Obstacles dreadfully formidable opposed the redemption of the sinner; justice, inexorable and injured, demanded satisfaction---the *purity* of God tarnished---his authority resisted---his allegiance thrown off;---the violated *law* must be repaired and made honourable, and the veracity of God fulfilled. The powers of darkness, thrones, dominions, principalities and powers, and spiritual wickednesses in high places, these strongly opposed the salvation of man. Let it also be observed, that the depravity, and enmity, and obstinacy of the human heart, raised an insurmountable obstacle in the way of the application of the purchased redemption: All these difficulties must be removed---all these enemies must be vanquished before the rebel man could obtain mercy. Therefore, nothing less than *Omnipotence* could effect this arduous task. Hence then arises the necessity that the Saviour of man should be the MIGHTY GOD, as well as PRINCE of PEACE.

But notwithstanding this doctrine is supported by the strongest arguments drawn from the word of God, yet we are aware that very plausible objections are raised against the idea of the *vicarious sufferings* of Christ, and a satisfaction being rendered to divine justice by the appointment of a *Mediator*. But we ask, and ask with confidence, are there not arguments much more powerful against the *opposite* sentiment? Is it not utterly inconsistent with all the ideas we are led to entertain of the nature and the perfections of an holy God, to shew himself favourable to, or wholly indifferent about, the conduct of his creatures, and suffer the wilful violation of his sacred laws to escape with impunity? The sentiment is highly dishonourable to God, and cannot be supported without an impeachment of the justice, the purity, and the veracity of God.

But we add, in the next place, that the Gospel method of salvation is *glorious in its effects*. It not only glorifies all the attributes of God, but also

It effectually secures the salvation of man. It has opened a charming scene, and mercy has triumphed in the salvation of millions. It has laid a solid foundation, on which the despairing sinner may build his hopes for eternal happiness and glory. It has opened a precious fountain, whose streams have washed the scarlet and the crimson stains away, and rendered the polluted soul as white as snow---streams which

have refreshed a thousand fainting souls, and made glad the city of our God.

It produces an universal and lasting change in the recipient. It is a divine light and understanding, whereby the soul is enabled to view himself and the things of God in a very different light than that in which he once beheld them. The Gospel of Christ, when applied by the sacred operations of the eternal Spirit, illuminates the ignorant, melts the obdurate, purifies the unholy, reclaims the wanderer---in a word, it creates the soul anew: *Old things are passed away, and, behold, all things are become new.* It opens new views---excites new desires, cherishes new hopes, awakens new fears, and furnishes new pleasures. It is a resurrection from the death of sin, unto the newness of life in Christ Jesus.

All these glorious effects are not known in this world; but when the ransomed soul shall be led through the golden streets of the New Jerusalem, clad in his celestial robes, clothed in a body like the Son of God, and the brilliant convoy shouting as he moves along, *Thus shall it be done unto the man whom the King delighteth to honour*---then the salvation will appear in all its glory. Let it be observed again, that

This salvation is glorious, because *it shall be universal and everlasting.* It is everlasting in its nature and in its consequences. Jesus the Messiah has brought in an *everlasting righteousness* *, and is become the author of *eternal redemption* †. And the consequences of this salvation will be everlasting; for the eternal state of man will be determined by it.

And ere long this salvation shall become as *universal* as it is glorious. The Lord God has left many promises on record, and many prophecies, which yet remain to be accomplished. "*The Lord will comfort Sion: He will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody* ‡. And Jesus expressly says, *that this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come* §. A spirit of prayer and supplication is poured out on the Churches of Christ; and many attempts are making to send the Gospel unto the untutored tribes of Heathens, who have never heard of the name of Jesus. Thus we are emboldened to look forward to that charming period, when the awful scenes of devas-

* Dan. ix. 24. † Heb. v. 9. ‡ Isa. li. 3. § Matth. xxiv. 14.

tation,

tation of war, and of bloodshed shall be known no more. The Lord God has said, *I will shake all nations* *; and these are the harbingers of that bright day, which will succeed that dark night of affliction, persecution, and distress, which has so long hung over the Church of Christ: And this will consist of knowledge, of peace, and of joy.

It will be a season of *knowledge*. Light and knowledge are frequently put the one for the other in the language of Scripture. Thus speaks Isaiah, *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee* †. And Paul uses the same metaphor---*The night is far spent, the day is at hand.* And when the glory of the Lord in the Gospel, shall burst forth on the astonished nations of the earth, the shades of ignorance shall fly away. Then we shall *need no more to exhort every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them, unto the greatest of them, saith the Lord* ‡. Light material, and light intellectual, are both the immediate effects of God's omnipotent word, LET THERE BE LIGHT, AND THERE WAS LIGHT. So when the fulness of time is come, the SUN OF RIGHTEOUSNESS will arise, and shine with healing under his wings on all nations of the earth.

It will also be a season of *peace and safety*. When Jesus the PRINCE OF PEACE, shall assume the reigns of the government of the universe, what charming effects will ensue! No more dangers---no more scenes of distress! *Wars shall cease unto the ends of the earth* §. *The wolf also shall dwell with the lamb*, and *the leopard shall lie down with the kid: the calf and the young lion, and the fatling together, and a little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the crockatrice den; they shall not hurt nor destroy in all my holy mountain* ‖.

The tyrants of the plain
Their savage chace give o'er;
No more they rend the flair,
And thirst for blood no more;
But infant hands
Fierce tyger's stroke,
And lions yoke
In flowing bands. DODDERIDGE.

* Hag. ii. 7. † Isa. lx. 1. ‡ Jer. xxxi. 34. § Psa. xlvi. 9. ‖ Isa. xi. 6—9.

The joy attendant on this season will be unspeakable and full of glory. *The redeemed of the Lord shall return and come with singing unto Sion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away* *.

Let the prospect awaken the Christian, and rouze him up to greater activity and zeal in the cause of God. Let it inspire him with greater fortitude under present distresses, and greater courage to meet whatever difficulties or dangers he may be called to encounter.

However dark the night, yet remember, O ye of little faith! it is *but a night*; and though darkness endure for a night, yet joy cometh in the morning. And already the morning dawns; the day-star is arisen; and, from every appearance, we may conclude, that ere long it will burst on our view in all its splendour. Ere long angels shall again descend with the same welcome song---GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, AND GOOD WILL TOWARDS MEN!

HORATIO.

PIOUS WISHES OF DR. COTTON MATHER,

FOR THE SPREAD OF THE GOSPEL AMONG THE HEATHEN.

DR. Cotton Mather, who wrote at large the Life of the Rev. John Elliot, called, "The Apostle of the American Indians," in the year 1696, closes that excellent work with some devout wishes; which, as they exactly correspond with the earnest desires of many Christians among us at present, cannot but be acceptable to the evangelical reader.

(Abridged.)

"I have not obtained the end of this history until I earnestly bespeak the endeavours of all good men to labour in the same harvest with the blessed *Elliot*. *Themistocles* confessed that the victory of *Miltiades* would not let him sleep. May the greater victories of *Elliot* excite a similar emulation!"

"May the people of *New England* prosecute the civilization and the evangelizing of the barbarians in their neighbourhood! May they be so *politic*, as well as *religious*, as

* Isa. li. 11.

to

to send a mission to the mighty nations of the Western Indians!"

"May the *plantations* that live on the labours of the *negroes*, no more wickedly neglect and oppose the means of bringing them to Christ; but see that, like *Abraham*, they have *catechized servants*; and not imagine that God made so many thousands of reasonable creatures, merely to serve the lusts of *epicures*, or the gains of *mammonists*, lest the God of heaven be provoked to a vengeance that cannot be thought of without horror!"

"May the *factories* and *companies* who trade to *Asia*, *Africa*, or *America*, be persuaded that they owe to God certain *quit-rents*, by the honest payment of which they may *secure* and *enlarge* their possessions! May they consider the obligation they are under to communicate of their *spiritual things*, to those heathens, by whose *carnal things* they are enriched!"

May sufficient numbers of great, wise, rich, learned, and godly men in the three kingdoms, procure well-composed SOCIETIES, by whose wise counsels the noble design of *evangelizing* the world may be more effectually carried on! And if such persons will but make the attempt, who can tell, but that, like some other *celebrated societies* heretofore formed from such small beginnings, they may soon have that countenance of authority which may produce most glorious effects; and give opportunity to gather vast contributions to promote the progress of Christianity.

May many worthy men get the *language* of some heathen nations, and wait upon Divine Providence, for leading them to, and owning them in their apostolic undertakings. When they remember what *Ruffinus* relates concerning the conversion wrought by the instrumentality of *Frumentius* and *Ædesius* in the *Inner India*, as it were by *accident*, surely it will make them try what may now be done by *design!* Thus let them see, whether, while we at home are angling with rods to catch now and then a soul, they shall not be fishing with nets for thousands. I am well satisfied that if men had the wisdom "*to discern the signs of the times*," all hands would be at work to spread the name of our Jesus into all the corners of the earth. *Grant it, O my God! and Lord Jesus, come quickly!*

ON THE NECESSITY OF GUARDING AGAINST AMBITION.

NOTHING is more opposite to the genuine spirit of Christianity, than immoderate desires for great things in this world. When the first disciples of Jesus discovered the risings of ambition, how seasonably did their kind master reprove them, and inform them of the spiritual and humble nature of his kingdom! The natural effect of the Gospel is to loose our affections from things below, and raise them to things above. In regeneration, the Christian is, in some measure, impressed with just conceptions of eternal things, and, by faith, he obtains victory over the world. Being, however, still imperfect, sometimes he feels the motions of an ambitious spirit. The following thoughts are, therefore, suggested, in the humble hope that they may be useful in reconciling the Lord's people to the ways of Providence respecting them.

That the lot of every man is ordered by the Lord, is a truth fully established in Scripture. In this truth every real Christian rejoiceth. It may be, his situation is poor and afflicted; but sanctified adversity, in his view, is far preferable to unsanctified prosperity.---"It is the will of my Father," he reasoneth, "that poverty and affliction should be my lot in this world. And why not? I am here a pilgrim and a sojourner. In my Father's house, to which I am hastening, is all fulness, without any temptation. Why refuse to suffer the want of all things here, if this be the cup my heavenly Father giveth me to drink? He hath given me the cup of salvation and of divine consolation; and shall I complain because he hath refused me that of worldly prosperity? Certainly he knoweth such a cup would not be proper for me; and therefore I say, "LORD, thy will be done."

This holy frame suits well the character of a redeemed soul; and the refined pleasure, and solid enjoyment connected with it cannot be expressed. Realizing the wisdom and goodness of Providence, he gathers honey from every flower, and hath his songs even in the night. He knows that all the paths of the Lord toward him are mercy and truth. Enjoying the blessing of God with his scanty fare, he feels that his little is better than the riches of many wicked; and even in the *days of famine*, he *is satisfied*.

It

It is by no means intended that a Christian should not use lawful endeavours to increase his outward estate. This is certainly his duty. But in doing so, he must take care that nothing may lead away his heart from God. In this some have failed, and all need warning. Immoderate desires for the riches and honours of this world, though lawful measures for their attainment are pursued, grievously hurt the believer, and do certainly pierce him through with many sorrows. Something like the following should rather be the breathing of his soul: "Hath Jesus committed to me the true riches; and shall I be immoderately desirous of the unrighteous mammon? Hath he caused me to inherit substance, and filled my treasures *; and shall I complain because I have little of the gold that perisheth? I will receive his instruction, and not gold, and wisdom rather than choice gold; for wisdom is better than rubies, and all the things that can be desired are not to be compared to it †. I will follow thee, my Lord, wherever thou art pleased to lead me. Whether thou leadest me to the more lightsome path of prosperity, or to the darkness of adversity, I desire to say, All is well! Winter is necessary, is salutary, as well as summer. I desire to follow, not to precede, the leadings of thy providence. Humbly to walk with thee is the desire of my soul. Every thing else is comparatively mean and trifling. In my humble obscurity, I will occupy till thou comest. Thou wilt guide me by thy counsel while here, and afterwards receive me to glory."

May such sentiments as these enter deeply our hearts, and regulate our conduct! Spiritual prosperity excelleth that which is earthly, as far as the heavens do the earth. What though we should attain the summit of earthly happiness, if our souls languish! Can the joy derived from this world's good things be compared to the divine, the transforming joys of devotion and fellowship with God? "Better is the poor that walketh in his integrity, than he that is perverse in his ways, though he be rich ‡." That station which God appointeth us, is best for us. With prudence, simplicity, and holiness, let us fulfil the duties of it. Let becoming industry also mark our character. Let us attend business as the work of Christ, and we shall find him a good master: No good thing will he withhold from them who walk uprightly.

To conclude: What an amiable apppearance would believers exhibit, and how much would it conduce to their

* Prov. viii. 21. † Prov. viii. 8. 10, 11. ‡ Prov. xxviii. 6.

happiness and comfort, did they habitually exemplify the following beautiful character! "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity: For they shall soon be cut down as grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass *."

PRIVATUS.

SOME CONSIDERATIONS,

WITH RESPECT TO THE PERSUASION OF A PERSON BEING TRULY CONVERTED.

GRACE may be really in the soul, though it do not appear gloriously to it. Though all graces exist wherever one exists, yet all graces are not always exercised together. The actings of sin and grace, in the affections and passions, are not so much to be regarded in the examination of our state, as their actings in the mind and will, where sin hath its principal strength. True repentance consists in a sweet melting of heart for sin, and loathing and forsaking it, rather than in any sensible apprehensions of God's wrath. The spirit of bondage, and a mere law-work, do, of themselves, produce bad effects. There may be love to God, and sincerity in the heart, where God hides his face, and smites one *in all the labour of his hands*. The quality, nature, and sincerity of actions and graces, are more to be looked to than their measure. It is the duty of all to believe on Christ, be their state, frame, or way, what it will. Afflictions, spiritual and temporal, though evil in themselves, may flow from God's love, and be intended for good. God may have heard and accepted a prayer, which he doth not answer for a long time. God's love to his people is more vented in humbling, strengthening, and sanctifying the soul, than in comforting it with extraordinary raptures. God's love doth not always vent itself in the manner his people wish: Instead of removing

* Psalm xxxvii. 1—7.

trouble

trouble, he often supports and comforts under it. Christ's love and our happiness appear more in him and his promise, and what he will give, than in what he hath already given. Though true grace itself never perisheth, gracious frames often last but a short time.

As God's mercy and truth are the ground of our hope, joy, life, light and comfort, our sinfulness or weakness should never discourage us, nor make us doubt of heaven. The Lord Jesus may enter into a soul very indiscernibly. God's word, not his dealings with others, is our *only rule*. In every saint there is indwelling corruption, bent on every wickedness, as well as real grace, which delights in the law of the Lord. At some seasons saints' graces continue in their root, but do not flourish, because it is a spiritual winter. The exercise of faith is most pleasing to God, and profitable to ourselves, and unbelief is most hateful and dishonourable to God, and most prejudicial to us. God's word, and neither books of men, nor providences, nor suggestions, is our *only rule* of faith and practice. We ought not to look so much on the *beginning* of a Christian's life or exercise as to the *end* of it.

TIMOTHY.

COPY OF A LETTER,

Written by an Attorney at Law, in one of the Northern Counties, to an Attorney in the City of London.

MY DEAR FELLOW TRAVELLER,

I HAVE lately been very busily employed in taking a survey of an estate which you and I are heirs to. While I was viewing it, I met with a great deal of ill usage, the particulars of which I will acquaint you with as soon as I have made a few remarks on the inheritance itself, as well as on the validity of our title to it.

As to the TITLE I cannot help taking some notice of its *antiquity*. It is more ancient than any I ever saw or heard of. By referring to some of the different acts, assertions, and oaths, whereby our right to this land is substantiated, I may venture to say that it may be traced through the most remote and distant period. Indeed our interst in it is so antique, that I cannot, after the most diligent search imaginable, discover any thing that can assist me in finding out its commencement.

You know I am not a bad genealogist, and, in this instance, I have paid more than usual attention in tracing out the his-

tory of our lineal ascendants. I have an elaborate table of descents in my possession, by which I am enabled to discover our title to the premises in question, as far back as the time in which there lived an old man called Abraham: But it is most undoubtedly far more ancient than that period.

As to the *writings* respecting it, they are so accurate that it is impossible for wayfaring men, though fools, to err in their opinion. In all the covenants relating to it, I observed that they were more absolute and unrestrained than any contained in my huge mass of manuscripts. I could not forbear noticing that it was entirely free from all incumberances whatsoever: In short, it was unexceptionable, which fully convinced me that there must have been some wonderful counsellor employed, to whom the greatest praise imaginable is due. None but those that can gainsay matters of fact, and totally reject every appeal to reason and common sense, can possibly presume to deny our indefeasible right to the property in question.

The VALUE of this inheritance is absolutely inestimable. The price it cost, I am told from the best authority, was very great: It was not *money*, but *blood*, that purchased it. It was *precious* blood; because the blood of him, whose name alone is excellent, and whose praise is above heaven and earth.

There is, on the inheritance of which we are speaking, the most magnificent edifice that ever was erected, formed of the richest materials, and decorated with the most costly ornaments. It was founded by the most skilful architect you ever knew. He built it without hands! He raised it upon the most permanent foundation, called the rock of ages! Though stormy winds and boisterous waves have frequently and vehemently beat against it, it hath stood immoveable and unimpaired; because it was built upon a rock. Belonging to it there is an exceedingly delightful garden, in which there is a flourishing vine, that produces more branches than you or any man is able to number. These branches bring forth much fruit; they are continually watered and pruned, and the greatest possible care is taken of them. Here are trees of every kind, which bring forth fruit in rich abundance, whose leaves never fade. Here the rose of Sharon, the lily of the valley, and a variety of other flowers, with their fragrant odours perfume the air. In one part of the garden there is a beautiful mount called ZION, upon which there is continual music. Here are many harpers

harpers harping with their harps, and singing the song which very few indeed can learn. Here likewise is heard the voice of the turtle, and the melody of birds. Near to this spot precious stones are found in great abundance, such as the jasper, the sapphire, the chalcedony, the emerald, the sardonyx, the sardius, the chrysolite, the beryl, the topaz, the chrysoprasus, the jacinth, and the amethyst: Here likewise may be found the pearl of great price, and pure gold tried in the fire.

Not far off runs a river clear as crystal, the streams whereof make glad the hearts of all who reside on this inheritance. The water is pure, it has many peculiar qualities: They who drink of it thirst no more; it washes all kinds of robes white as snow; it cleanses from all defilement, and takes out spots of the deepest dye. I have often tried, and as often found it to answer this description. On each side of this river there is a tree, which bears twelve manner of fruits of the most delicious flavour. It yields its fruit every month, and the leaves thereof can effectually heal all maladies and diseases of every nation, and people, and kindred, and tongue.

The land itself is uncommonly fertile, and flows with milk and honey. Every part of it is highly cultivated: It is not annoyed with thorns and briars. There is neither stony ground nor barren way-side; but the whole of it is good ground and fruitful. Its soil is so deep, as to admit the roots of the largest trees; among which may be seen many very lofty cedars, superior to those which grew in Lebanon. Wherever you turn your eye, the prospect is beautiful: The pastures are cloathed with flocks, the valleys also are covered over with corn, they shout for joy, they also sing.

Scarce had I set my feet upon the ground, with a design of viewing the estate, before a malicious adversary resisted my attempt, and asserted, that I had neither part nor lot in the matter. I knew he was a liar, because I had, with the greatest care and attention, previously perused my title to it. I therefore continued to walk on, though he disputed with me every inch of the way. He was so irritated on the occasion, that he afterwards came to me as a roaring lion, and would have devoured me; but I stedfastly resisted him; in consequence whereof, he fled from me: And thus I proved him to be both a coward and a liar. I had not proceeded much farther before I was again interrupted by an enemy, more *subtle* than the former was *malicious*. He attempted to reason me out of my right to the property.

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He frequently attacked me on every side. He made his onset in various forms and modes: Sometimes his words were smooth as butter, at other times they were as drawn swords. Adder's poison was under his lips; his tongue devised mischief; it was like a sharp razor working deceitfully; he loved evil more than good; there was no truth in what he said; he would insist upon it that I had no documents, whereby I could claim an interest in this inheritance. Producing my title-deeds, I immediately answered, "thus it is written," at which he was so confuted and ashamed, that he instantly left me. Now I thought all my foes were dispersed, and I could execute my designs without any farther molestation. But, alas! I was sorely disappointed; for I met with one with whom I had a far more severe struggle than with either of the former: And who should this be but the very associate who accompanied me! Had he been an open enemy who had reproached me, then I could have borne it; but it was not: Neither was it he that hated me that did magnify himself against me; for then I would have hid myself from him; But it was mine equal, my guide, and mine acquaintance. We had taken sweet counsel together; We had communed of this goodly heritage and while we talked by the way, my heart burned within me. He was a deadly enemy, deceitful beyond conception; he was desperately wicked, and I knew it not. I was not aware of him. I little thought he was so treacherous. His thoughts were very deep. But the greatest grievance is, that he is not to leave me until I be of age to possess the promised land. He is always warring against me, and I against him. Sometimes he overpowers *me*, at other times *I* gain the victory. Think not, my brother, that I am dismayed or cast down on these accounts. No; I still take courage and am of good cheer: I doubt not but that I shall at last come off more than conqueror.

I am sorry it is not in my power to give you a more perfect account of our interest in these valuable premises: It is because I only know in part. I have nothing further to add at present, but that it is my full determination to examine more minutely into my evidences, to see whether these things are really so or not.

Your's affectionately,

PHILALETHES.

SELECT

SELECT SENTENCES.

TO endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor.

Every man has just as much vanity as he wants understanding.

A man should never be ashamed to own he has been wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

To be angry is to revenge the faults of others upon ourselves.

A brave man thinks no one superior who does him an injury; for he has it then in his power to make himself superior to the other by forgiving him.

OBITUARY.

Death of Mrs. Ewing.

MRS. EWING died on the 23d of Auguſt, 1795. She was only in the middle of her twentieth year, and had not been much above nine months married. During the greater part of her life, ſhe had lived in the country; and, being naturally of a reſerved and timorous diſpoſition, ſhe never could reliſh the buſtle of the crowd. In retirement ſhe had peculiar delight; her amuſements always were thoſe of tranquillity; and her purſuits, ſuch as were calculated to make her a bleſſing to him who ſhould be fond of domeſtic happineſs. She had every advantage of a religious nature, which example, education, and other means of grace can afford; and it appears that, from an early period of her ſhort life, ſhe was ſeriouſly impreſſed. They who have known her from her infancy unite in bearing witneſs, that ſhe was ſoon made to know the God of her fathers; that, with wonderful conſtancy, ſhe walked humbly with him as her God; and that, when ſhe opened her mind, ſhe always declared the only foundation of her hope to be, the Lord Jeſus Chriſt.

Amiable as her manners uniformly were, her worth was, in a great meaſure, concealed from the eye of a ſtranger. When God was pleaſed to favour me with her acquaintance, I ſoon ſaw enough to attach my heart; yet ſhe every day grew in my eſteem; and, had ſhe ſtill been ſpared to me, had we been deſtined to live together for years, I am perſuaded that, to the laſt, I ſhould have been learning the value of the gift which I was permitted to enjoy. But the mighty diſpoſer of events, the God of my ſalvation, had ordered it otherwiſe. Scarcely had I called her my own, when "her beauty was made to conſume away like a moth," and death cruelly began to diſpute my title.

Beſides the conſumptive habit which proved fatal, ſhe was afflicted with complaints of a nervous nature, and theſe, joined with extreme natural timidity, muſt have heightened her ſufferings to an uncommon degree. Throughout the whole, however, of her hopeleſs diſtreſs, I never heard a ſingle murmur. At firſt indeed ſhe was often very much caſt down; yet even then her reſignation and patience were conſpicuous. While ſhe called upon God in the day of trouble, and caſt upon him all her cares, ſhe endeared herſelf beyond expreſſion to thoſe who attended her, by the moſt lively gratitude for every little ſervice, and by the ſweeteſt gentleneſs and meekneſs

meekneſs of ſpirit, in a ſituation in which people often become fretful. In ſhort, it appeared, from her behaviour in the ſolemn proſpect of death, that ſhe was "partaker of a divine nature;" and her deep depreſſion was at laſt ſo completely removed, and ſucceeded by ſuch unexpected compoſure, and even chearfulneſs of mind, that her caſe may juſtly be conſidered as a remarkable evidence of the precious truth, that "the grace of God is ſufficient for us."

With regard even to the ſtate of her body, there were many circumſtances most mercifully ordered. She never appears to have had much pain, nor was ſhe a ſingle day confined to bed. On the day of her departure, ſhe was got up, as uſual, before breakfaſt. At twelve o'clock, ſhe propoſed going out in a ſedan-chair, as ſhe had done the day before. She even ate a bit of dinner between one and two.—But her hour was come.—She, in a little time, told us, that her eyes were growing dim; that there was a confuſed noiſe in her head, and a pain in each ſide of her breaſt; then, pauſing a moment, "I fancy," ſaid ſhe, "this is death." I was unable to make her any anſwer; but God was pleaſed, for my comfort as well as her own, to "open her lips" in the moſt delightful manner. "Let patience," ſaid ſhe, "have her perfect work, that I may be perfect and entire, wanting nothing.—Jeſus hath ſaid, Becauſe I live, ye ſhall live alſo.—Fear not little flock.—I give unto my ſheep eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." I replied, Jeſus knows what it is to die, and he will be with you. "O yes!" was her anſwer; "he hath ſaid, Fear not; I am the Firſt and the Laſt: I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." She then expreſſed, in the words of the Pſalmiſt, a natural deſire, at which he who knoweth our frame would not be offended, "O ſpare me, that I may recover ſtrength, before I go hence, and be no more." "My dear love," ſaid I, "if it be for your good, he will; he can liſt you up from the gates of death; when you are brought low, he will help you;" and "precious in the ſight of the Lord is the death of his ſaints." She was immediately comforted with this laſt delightful paſſage of Scripture, and repeated the words that follow it: "O Lord, truly I am thy ſervant, I am thy ſervant, thou haſt looſed my bonds." I began to repeat a part of the xxiiid pſalm: as ſoon as ſhe obſerved this, ſhe went on with it herſelf; and, as ſhe had always reflected on the whole of her lot with peculiar thankfulneſs, it was with much emotion that ſhe pronounced the words, "Goodneſs and mercy have followed me all the days of my life." I could not help anticipating her in the concluſion: "And you ſhall dwell," ſaid I, "in the houſe of the Lord for ever."—"O yes!" ſaid ſhe, "*O Praiſe the Lord!*" Theſe, I think, were her laſt words. In a few moments her pulſe ceaſed to beat; and, after two or three feeble reſpirations, at perhaps half a minute's interval, her ſoul departed without one ſtruggle.

Thus did ſhe fall aſleep in Jeſus, with his own faithful and precious words in her mouth; and ſhe did ſo in ſuch a ſweet and gentle manner, that we could hardly aſcertain the moment of her deceaſe. O what a bleſſed moment for her! when our Lord Jeſus Chriſt, whoſe word ſhe was enabled to believe, received her ſpirit. Now ſhe knows, by joyful experience, that "to depart, and to be with Chriſt, is far better." While ſhe, before her departure, was calling upon his name on earth, muſt not he have been anſwering from his dwelling-place in heaven, "Verily I ſay unto thee, To-day ſhalt thou be with me in paradiſe?"

We

We have here no formal recital of experience, but we have an expreſſion, which is warranted by Scripture, of belief in God and in Jeſus Chriſt. Behold the bleſſing of one ready to periſh coming upon the Saviour! Behold an addition to the cloud of witneſſes, who bear teſtimony to his power to ſave to the uttermoſt! Behold a poor, trembling, afflicted ſoul, who by faith has been enabled, in a very remarkable manner, "out of weakneſs to become ſtrong!" I cannot but feel my bereavement. We have ſtood to each other in an endearing relation, which to all eternity muſt ceaſe. But, to the glory of God I cheerfully confeſs, that "he hath put off my ſackcloth, and girded me with gladneſs." I invite all my brethren in Chriſt, eſpecially the feeble-minded, to encourage themſelves in the Lord their God; and I aſk the thoughtleſs and the profligate, (beſeeching them ſeriouſly to conſider the queſtion), "*Have any worldly men or women a death like this?*"

G. E.

Divine Goodness manifested in the last Sickness and Death of E. C——n.

IN the ſummer of 1794, it pleaſed God to viſit my dear partner with a long and threatening illneſs, but through his bleſſing, on the uſe of means, ſhe was recovered to a tolerable ſtate of health again.

This continued till the beginning of the preſent year, when ſhe was again brought into the furnace of affliction. For ſome time we entertained hopes of her recovery, but, at length, ſome unfavourable ſymptoms appeared, when her phyſician pronounced her caſe beyond the reach of medicine. She was deſirous that the opinion of the doctor ſhould not be concealed from her, nor did ſhe wiſh to foſter in herſelf any hopes improbable or unfounded; her principal concern was to have the affliction ſanctified, and to be prepared for her great change.

Through the kind providence of God, ſhe was brought to attend upon the preaching of the Goſpel ſeveral years ago, and continued to do ſo (except when the circumſtances of the family, or her indiſpoſition prevented) to her laſt confinement; nor did ſhe attend upon it in vain: The word was rendered profitable unto her, the eyes of her underſtanding were gradually opened, and ſhe was brought to know the *truth*, as it is in JESUS. The knowledge of CHRIST and his *truth* was made the joy and rejoicing of her heart when all other ſupports failed.

In a converſation with her at the beginning of her illneſs, I interrogated her cloſely with reſpect to the views and feelings of her mind: and, with reference to her views, ſhe ſaid, "My views are directed to CHRIST, my hopes are fixed upon *him*; I have no other *dependance*; I dare not make my own righteouſneſs, if I had any, the ground of my *confidence*; and, ſhould the preſent affliction be unto death, I hope all will be well; I deſire to be ſubmiſſive, and to be ſatisfied with the will of God, whether to live or die." She farther ſaid, "I have frequently had deep convictions of ſin, and a ſight of my loſt and ruined condition; and were it not that *ſalvation* is of *grace*, I ſhould be *miſerable*."

She often expreſſed herſelf in a pleaſing and ſatisfactory manner to thoſe who viſited her, as poſſeſſing a ſtrong confidence in God, and deſiring to be patient under whatever he might lay upon her.

It pleaſed God to afford her conſiderable ſupport and conſolation. Her afflictions were long and ſevere, but ſhe frequently obſerved to thoſe about her, that ſhe was enabled to look forward to the end of them, when they ſhould appear light and ſhort. I once appearing more uneaſy than

uſual, ſhe ſaid to me, "My dear, what makes you ſo unhappy? If I am called away, I hope you will be enabled to give me up." I ſhould be thankful to be ſpared to you and my dear children, were it the will of God, but I can leave you and them to him; I hope he will take care of you, and provide for you; hitherto he has been kind to us, and we have many mercies to be thankful for."

She was deſirous of glorifying God in the fire, and feared leſt ſhe ſhould by impatience diſhonour or offend him. I would here notice one inſtance, in which the happy frame of her mind was peculiarly evident: A few weeks before her deceaſe, when ſhe herſelf, and thoſe about her, thought her going off, and apparently ſinking into the arms of death, feeble as ſhe was, ſhe ſung the following lines:

"I ſhould were he always ſo nigh,
Have nothing to wiſh or to fear;
No mortal ſo happy as I,
My ſummer ſhould laſt all the year." NEWTON.

After this, however, ſhe revived again, but the happy frame of mind continued, and ſhe would ſometimes ſing her favourite Pſalm;

"The Lord my ſhepherd is,
I ſhall be well ſupply'd;
Since he is mine, and I am his,
What can I want beſide?" WATTS.

A few days before her departure, ſhe expreſſed herſelf with great confidence reſpecting her hope in Chriſt, and the pleaſing expectation ſhe enjoyed of ſoon being with him. I obſerved to her, that I hoped ſhe was not deceived with reſpect to the foundation of her truſt; and how awful the conſequence of a miſtake in ſo important a concern. To which ſhe replied, "I hope you have no reaſon to fear; my hopes are built upon Chriſt the rock of ages; and were the Lord to call me away, I have no doubt but it would be well with me."

After this ſhe was not able to talk much, but continued happy and compoſed to the laſt. About three hours before ſhe departed, I inquired into the ſtate of her mind, to which ſhe anſwered; "All is very well." I then for the laſt time prayed with her, that God would, in his own beſt time, grant her an eaſy diſmiſſion. Her laſt conflict was not ſo ſevere as we feared, and expected it might be; through divine mercy ſhe went off as one falling aſleep, about one o'clock on the 29th of Auguſt, 1795.

An occaſional diſcourſe was preached on Lord's day, Sept. 6, from 2nd Cor. iv. 18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal; but the things which are not ſeen, are eternal."

See, reader, that it is peculiarly the privilege of the Chriſtian to look to the end of his trials and afflictions, with a pleaſing and aſſured expectation, that they will terminate in an intire freedom from every pain and every woe! Everlaſting glory and happineſs awaits him! Immortal life and endleſs felicity ſhall ſucceed the ſorrows and diſtreſſes of the preſent ſtate; and this ſupports him, this keeps hope alive in his breaſt, and cauſes him to rejoice with joy unſpeakable. On the other hand, the careleſs unconcerned ſinner ſhall lie down in confuſion, and be covered with everlaſting ſhame and diſgrace. The hypocritical profeſſor too, ſhall no longer profeſs his hope, when God taketh away his ſoul.

AMICUS.

W——m. Sept. 18, 1795.

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A CATALOGUE

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AT first the God supreme, *Jehovah*, spake
By holy prophets, and inspir'd their lips
To preach repentance to a guilty world,
Denounce his threat'nings, and proclaim his grace. [mighty sends
At length (amazing love!) th' Al-
His only Son, his image, and his heir,
(Refulgent brightness of his Father's glory,
The fountain, the foundation of all things)
To purge contaminated rebel souls.
A sacrifice he dy'd, to save mankind
From death eternal, and eternal woe:
By his propitiary death to satisfy
His father's justice, and his broken law.
But now exalted high, in heaven he reigns, [throne,
Angels, archangels bow before his
And, prostrate, pay their homage.
"My first begotten Son" (the Father cries), [ceive
Sit thou at my right hand; sit and re-
The adoration due by every order of the blissful beings; [foes,
My 'vengeful arm shall crush thy rebel—
And lay them bound, bound at thy feet,
In adamantine chains. [end,
Here shalt thou ever reign till time shall
And flaming seraphs fly at thy command
To minister unto thy chosen race,
And make thy Gospel known to latest days. [luminaries
At thy omnific word, the sky's bright
Shall leave their orbs, and set the world on fire. [fold,
The heavens, like as a vesture, shalt thou
And, by thy power, shalt change
The whole material globe to chaos:
But thou art still the same; nor shall thy years
Know diminution, or experience change,
By Nature's vast and universal wreck."
Thus spake th' eternal Father
From the empyrean where he sat enthron'd; [sung.
While hymning angels loud Hosannas

ADORATION.

TO my God what shall I render?
Mercies manifold and tender
Me have follow'd all my days;
All attempts to count their number
Fill my soul with holy wonder,
Far exceed my highest praise.

It becomes me to adore thee,
Humbly would I bow before thee,
And confess that worthy name;
Who, to purchase my salvation,
In his love, and great compassion,
Bore my guilt, and sin, and shame.

When appear'd the new-born stranger,
"*God with us*," tho' in a manger,
Angels hail'd him with their songs;
Tho' he's now enthron'd in glory,
Still the wond'rous sacred story,
Dwells on their harmonious tongues.

While the heav'nly choir rejoices,
Raise, ye ransom'd ones, your voices,
Loudly spread his lasting fame,
Till on high you take your station,
And with ceaseless acclamation,
Sing, "*Salvation to the Lamb.*"

H.

A SMALL TRIBUTE OF RESPECT

To the Memory of an affectionate Mother.

AS the fair floweret blossoms in the morn,
And oft at noon is of its beauties shorn,
So frail the tenure of *her* modest worth,
So short her virtues bloom'd, who gave me birth. [gering power
The pale consumption's sure, but lin-
Nipped at an early date the tender flower.
She mark'd its near approach without a sigh,
Mildly resign'd—alike to live or die.
With sweet composure, and with smile serene,
She calmly quitted every mortal scene;
And the soft sigh bespoke the dawn of bliss,
The entrance of the saint to happiness.

O may I tread those steps her pattern taught,
And my last hour with equal peace be fraught!
Then, tho' in youth, Death calls me from this scene,
Resign'd, I'll neither murmur nor complain;
But mildly bear the all-afflicting rod,
Convinc'd that naught but good can come from God.

G. R.

EXAMINATION AND PRAYER.

DO th' indwelling seeds of sin
Yet remain unquell'd within?
Am I Satan's servant still,
Led a captain at his will?

Dreadful evil thoughts invade,
And but small resistance made;
Should I find such thoughts intrude,
If my powers were all renew'd?

Sad propensities arise,
In my *heart* the evil lies;
O what base affections spring
From this dreadful source of sin!

God of love, and power divine,
Witness now that I am thine!
Tell me in this doubtful case,
Whether I partake thy grace!

Smile in mercy on my soul,
Every evil thought control,
Every sinful doubt remove,
And reveal thyself in love.

X. Y. Z.

ON GALATIANS, iii. 4.

OF trials I meet by the way,
I wou'd not presume to complain;
But grant, blessed Saviour, I may
Not suffer so often in vain.

Thy children are chasten'd I know,
And wholesome correction receive;
Nor wou'd I the blessing forego
For all that the world has to give.

Cou'd I but get rid of my dross,
I'd welcome the furnace of fire;
And willingly hang on the cross
That raises my spirit the higher.

The image of Jesus to bear,
I wou'd above ev'ry thing chuse;
If I in his glory shall share,
How can I his sufferings refuse?

But grant I may find that thy love,
The curse from the cross has disjoin'd;
And let me thy sympathy prove,
To stay and to strengthen my mind.

I long to be wholly thine own,
Let sin, and let self be subdu'd;
Then, Lord, it shall clearly be shown,
My trials are working for good.

R.

HYMN,

SUNG AT A FUNERAL.

O FOR a shout to Christ our King,
From each who in his name believes,
This soul-reviving truth to sing,
That sinners Jesus Christ receives.

On this sweet theme for ever dwell,
Which life, and joy, and transport gives,
And loud to all around us tell,
That sinners Jesus still receives.

The deep-awaken'd guilty soul,
Who now his wants and woes perceive,
He'll pardon, comfort, and make whole,
For sinners Jesus still receives.

Late we 've been called to behold
What peace and joy the Saviour gives,
By one, whose dying lips have told,
That sinners Jesus still receives.

Ah! that we never may forget
The witness this experience leaves,
Of what the Gospel tells us yet,
That sinners Jesus Christ receives.

May we mid ransom'd hosts appear
In glory, where the Saviour lives;
Then shall we sing for ever there,
That sinners Jesus Christ receives.

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