



Engrav'd for the Gospel Magazine.



T H E
GOSPEL MAGAZINE:

For J U N E, 1776.

Some ACCOUNT of the LIFE of HERMAN WITSIUS,
Concluded from our last.

BY this time, there were few places in the christian world, which the fame of WITSIUS had not reached. And now it was, that the Commissioners of the university of *Leyden*, and the Magistrates of that city, resolv'd on inviting him thither; and the rather, as the very eminent SPANHEMIUS, junior, was judg'd to be ill, past recovery: and it pleased that most excellent prince, WILLIAM, king of Great Britain, and governor of Holland, to ratify their choice with his royal approbation. The professorship of *Leyden* being tender'd to Witsius in form, he accepted it. Though the people of *Utrecht* were loth to part with so great an ornament, he had solid and sufficient reasons for removing: as he judg'd, he might be more usefull, if, for the few remaining years of his life (which, according to the course of nature, could not be many), he should desist from Preaching, and devote himself intirely to Univerfity busines. He was the more confirm'd in this resolution,

when he receiv'd information, from *Heinsius*, the illustrious administrator of Holland, that king *William* heartily concurr'd in his removal: Some time afterwards, that truly great monarch, having admitted *Witsius* to a personal conference, was pleas'd, with his own mouth, to ratify the same, in terms very affectionate and obliging: assuring him, "how highly agreeable it was to Him, "that he obey'd the call to the Professor's chair at "Leyden, of which Call he [i. e. the king] himself was "the first mover: and that, for the future, he might "depend on His omitting no opportunity of testifying "the favor He bore him, and the reverence in which He "held him." And the king was, ever after, as good as his word.

On his entrance upon the professorship at Leyden (h. e. on the 16th of October, 1698), he deliver'd his fine oration *De Theologo modesto*. And with what *integrity* he discharg'd his high office, for the remaining ten years of his life; how incessant his *labors* were; with what *wisdom*, and *skill*, he taught; with what *resistless eloquence* he spoke; with what *alacrity* he went through the academical disputations; how *holily* he liv'd; with what *nervous beauty* he wrote; with what *sweetness* of address, with what *humility*, *candor*, and *benignity* of demeanor, he behav'd in common life; and what an ornament he was to the University; were almost impossible, and altogether needless, to say.

He had scarce been a year at LEYDEN, when the States of *Holland* and *West-Friseland*, at the recommendation of the Governors of the University, made him Regent of their Theological College, in the room of their lately deceased regent, *MARCUS ESSIUS*: which he could superintend, without omitting any part of his duty as Professor; having, for his associate in the professorship, the famous *ANTONY HULSIUS*. When he was invest'd with this new office of trust and dignity, that illustrious

lustrious nobleman, HUBERT ROOSEMBOOMIUS, president of the Supreme Court of *Holland*, Principal of the university of *Leyden*, and lord of *Sgrevelsrecht*, made a most elegant oration (register'd in the college acts, and worthy of being universally read): wherein, in the name of the heads of the university, he not only largely set forth the just praises of the new Regent, but likewise fervently exhorted the Fellows of the Divinity-College, to shew him all due veneration, and give him every other mark of becoming duty and esteem.

Witsius enter'd, with great reluctance, on this new stage of action: and it is well known, that he would have absolutely declined it, had he not consider'd himself bound in duty and gratitude, both to accede to the pleasure of the States, and to spend and be spent in the service of the church. However, he went through this weighty office, with fidelity, and indefatigable zeal: and his care, for the youth under him, was render'd easier, from the affection he bore them; and from the apparent success, with which his instructions were attended. At the same time, he was equally attentive to his duty as professor.

Thus usefully he went on, till, upon the 8th of February, 1707. partly on account of his advanced age, and partly thro' infirmitys of other kinds (his strength being almost exhausted by heavy and frequent sicknesses for some years back), he with great modesty resigned his important charge as Regent, in a full assembly of the University heads and governors; who, with one voice, and without intermission, even stoop'd to intreat his continuance in that office: but in vain; for *Witsius*, well nigh worn out with a series of years and labors, was as deaf to their intreatys, as to the consideration of the very great revenues he must forego, by quitting that exalted post. At the same time, he was, at his own particular request, favor'd with a discharge from the public exercise

of his office as University Professor : for the execution of which, with his usual accuracy and diligence, his great feebleness of body render'd him less able. And he declared, on the occasion, to an intimate friend, that “ *He had much rather desist, altogether, from the exercise of his function; than not go through with it, in a becoming manner.*”

It would have been impossible for Witsius to have undergone so many and incredible fatigues for the public benefit, had he met with domestic troubles and family disquiets. To prevent these, A. D. 1660, he marry'd ALETTA VAN BORCHORN, the daughter of *Wessalius van Borchorn*, a wealthy citizen and merchant of *Utrecht*. She was a woman happy in the singular sweetness of her temper; and, indeed, excell'd in every christian grace and social virtue. It was hard to say, whether she more lov'd, or revered, her husband: between whom subsisted an uninterrupted harmony, 'till her death, which happen'd in the year 1684, after living together 24 years. She was always the companion of his travells; having liv'd with him in *North Holland, Zealand, Friseland, and Utrecht*. Her last illness was very long and painfull: which, however, she bore with fortitude and resignation truly christian; and at last departed, in great peace and comfort of soul.

He was no less happy in his children. For, not to mention two sons, who dy'd young, he had three most pious and accomplish'd daughters: MARTINA, who afterwards marry'd *Henry Dibbetsius*, an eminent doctor of divinity in the church of *Leyden*; JOANNA, marry'd to *Luke Walckier*, a Judge and Senator of *Utrecht*; and, lastly, PETRONELLA, who would never leave her father, but always stay'd with him: and who, a little before his last sickness, was herself almost brought to the gates of death. So great were his trouble and concern on her account, that, in all human appearance, his grief would have

have been too much for his feeble spirits, had not Providence been pleas'd to recover her.

From the little that has been related, concerning this great man, we may form some idea of his vast ABILITIES and singular VIRTUES. How great the force of his *genius* was, in tracing, comprehending, and illustrating, the abstrusest matters; how solid and how quick his *judgement*, in the carefull separation, determination, and disposition of them; how tenacious his *memory*, in retaining, and readily suggesting, what was once committed to it's trust; his *elocution*, how captivating, how powerfull to explain, set off, establish, and inforce; they who have heard him speak, whether in public or private, can testify. How complete a master he was of the *Latin* tongue, they well know, who have convers'd with him personally, or read his writings. And, as he was thoroughly vers'd in the *Dutch*; where-ever he spoke, or preach'd, his apposite and becoming gesture, his justly modulated voice, aided by all the exactest propriety and harmony of language, crown'd with the power and presence of the Holy Ghost, sweetly establish'd the faith of God's people, and struck the unbelieving and the unholy with astonishment, shame, and fear.

As no person whatever compos'd a more just and finish'd encomium on king *William's* Queen, than he, in a Sermon occasioned by the death of that princess, and afterwards publish'd; so was he also very happy in his talent at sacred poetry: having presented the world with many spirited, elegant, and devout Hymns. Indeed, what excellency, befitting the most accomplish'd divine, was wanting in him? He was a most accurate *philosopher*; absolute master of *Hebrew*, *Greek*, and *Latin*; a very considerable *Orientalist*; perfectly vers'd in the *history* of all nations, antient and modern, sacred and profane; and, for his consummate knowledge of *theology*, in all it's branches, it would be superfluous to speak. How happy

he was, at asserting and vindicating the truths of the gospel, every one knows. With the holy scriptures he intimately convers'd, night and day : and, so perfect was his familiarity with these, that he could, at once, and on any occasion, *quote, by heart, ANY TEXT, of either Testament, in it's original language*: and solve, extempore, with the utmost skill and propriety, the critical and theological difficultys of any passage, how nice or intricate soever.

With respect to his *temper*, it was as sweet, humble, and benevolent, as can be imagined. Hence arose, both his aversion to all unreasonable noveltys in doctrine, and, at the same time, his great moderation toward such persons as differ'd from him. He neither chose to be dictated to by man, nor yet to dictate : his favorite maxim being always this, *In necessariis, Unitas ; in non-necessariis, Libertas ; in omnibus, Prudentia & Charitas* *. He foreboded the sad declension, in Doctrine and Experience, which was coming on the Protestant churches of Holland ; and blest God, that he was too old to live long enough to see it. And, though he could not help (such was his zeal for truth) taking notice of such of his reverend brethren, as were desirous of striking out, and introducing into the church, unscriptural noveltys, and forc'd constructions of scripture ; yet, so far had he drank into the mind of Christ, that he did this with all tenderness, deference, and caution : and if any were angry at the freedom of his remarks, he received their resentment in a spirit of meekness, and either took no notice of those who reproach'd him ; or repaid their slanders, by giving them those commendations, which were due to them on account of their commendable qualities in other respects.

Nor can it be wonder'd at, that a man so learned, holy, humble, and diligent, should, where-ever he was,

* Agreeable to which was the motto upon all his seals, CANDIDE.

be attended with a vast concourse of pupils, from every part of the reformed world; from *Holland, Germany, France, Poland, Prussia, Switzerland, Great Britain*, and even from *America* (among which last were some native *Indians* too); and that his acquaintance should be sought for, by the most eminent scholars and divines, throughout Europe. To mention his learned works, which are so well known, would be superfluous. I cannot, however, help observing, that, in the year 1660, he publish'd, 1. his *Judæus christianizans circa principia fidei & S. S. Trinitatem*: and, 2. A. D. 1665, at *Wormeren*, he publish'd, in Dutch, *The Practice of Christianity, with spiritual Representations, first, of what was laudable in the unregenerate, and, then, of what was blameworthy in the regenerate*: 3. At *LEOVARDEN*, he set forth an *Explanation of the Parable of God's Controversy with his Vineyard*.—At *FRANEKER*, he publish'd, besides several lesser treatises, 4. his *Oeconomia Fœderum*; afterwards translated into Dutch, by the Rev. Mr Harlingius; as also, 5. his *Exercitationes in Symbolum*, which were also translated into Dutch, by Mr *Cofterus*, at *Delft*. At *UTRECHT*, he set out, 6. *Exercitationes in Orationem Dominicam*: 7. his *Ægyptiaca*, with several lesser pieces annex'd: and, 8. his first volume of *Miscellanea Sacra*: and, at *LEYDEN*, he, 9. publish'd his second volume of *Miscellanea Sacra*, complete; and likewise, 10. his *Meletemata Leidensia*.

We now draw near to the last scene of this great man's life: for as, from his childhood, his thin, weak body had often struggled with many severe disorders; from whence most people were apprehensive he would dye young; so now, being far in years, he advanced apace to the house appointed for all living. However, he constantly retain'd, under all his sickness, his senses and intellects in full vigor; insomuch that, 'till within a little before his death, he could, with all readiness, read the Greek testament, of the smallest type, by moon-light. But, as he

he advanced farther in life, he suffer'd the most dreadful tortures from the *gout* and *stone*: and, so far back as six years before he dy'd, he was seiz'd, for the first time, with a temporary *dizziness*, accompany'd with a suspension of memory, and absence of thought: and this, too, as he was sitting in the professor's chair, and delivering an academical lecture. By the help of an able physician, these evils were a little mitigated: but, returning by degrees, they threatened future and more violent attacks. His last illness was usher'd in by a reeling, and an universal languor. On the 18th of *October*, 1708, he was seiz'd with a fever, about one o'clock in the morning: which suddenly subsiding, a total feebleness and relaxation diffus'd itself over his body, and a torpor over his mind. The holy man, considering these symptoms, told, with great serenity and composure, some friends who attended him, that "he knew they would issue in death." He slept much, and had very pleasing dreams: and departed, in much peace and tranquillity, on the 22d day of *October*, 1708, about noon; and was interr'd at *Leyden*, on the 29th of the same month.

QUÆRY ON I *Cor.* viii. 2.

CHRIST expressly declares, that *his sheep*, for whom He laid down his life, shall never perish: *John* v. 15, 28.—What, therefore, is the meaning of the apostle's expostulation, *Through thy knowledge shall the weak brother perish, for whom Christ dy'd?*

W. P. requests an explication of that remarkable text, *I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.* *Rom.* ix. 3.

QUÆRY,

 QUÆRYS, concerning CONVICTIONS.

W Herein lies the difference betwixt *natural* and *spiritual* Convictions of sin?—More particularly: how differ they,

1. As to the *cause*, by which they are produced?
 2. with respect to their *manner* of OPERATING on the Mind?
 3. with respect to their *effects* and *consequences*?
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Part of a remarkable SPEECH, deliver'd in PARLIAMENT, January 26, A. D. 1628, by FRANCIS ROUSE, Esq; a member of the House of Commons.

“ **W** E have, of late, enter'd into consideration of the PETITION OF RIGHT, and the violation of it. And upon good reasons: for it concerns our goods, libertys, and lives. But there is a Right of an higher nature,—a *Right of RELIGION*, derived to us from the KING of kings, confirmed to us by the *kings* of this kingdom, and enacted by *Laws* in this place: stream-
ing down to us in the blood of the *martyrs*, and witnessed from heaven by *miracles*, even MIRACULOUS DELIVERANCES. And this Right, in the name of this Nation, I this day claim: and desire, that there may be a deep and serious consideration of the violations of it.

“ I desire, first, it may be consider'd what new paintings are laid on the old face of the whore of Babylon, to make her more lovely, and to draw more suitors to her.

“ I desire, that it may be consider'd, how the See of Rome doth eat into our religion, and fret into the banks and walls of it; [by which banks and walls] I mean the Laws and Statutes of this realm.

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“ I desire,

“ I desire, that we may consider *the Increase of ARMINIANISM*: an error, that maketh the *grace of God* lacquey it after the *will of man*; that maketh *sheep to keep the shepherd*; and makes *mortal seed of the immortal God*. I desire, that we may look into the very belly and bowels of the Trojan horse, to see if there be not in it men ready to open the gates to *Romish* tyranny and *Spanish* monarchy. For an *Arminian* is the spawn of a *papist*: and, if there come the warmth of court-favor upon him, you shall see him turned into one of those *frogs* that arise out of the bottomless pit.

“ If ye mark it well, you shall see an *Arminian* reaching out his hand to a *papist*; a *papist* to a *jesuit*; a *jesuit* gives one hand to the *pope*, and the other hand to the king of Spain. And these men [i. e. the Arminians, then newly sprung up], having kindled fire in our neighbor's country [viz. in the Dutch provinces], have now brought over some of it hither, to set on flame this kingdom also.”—*Parliamentary Hist.* vol. viii. p. 258, 259.

HEU, PIETAS! HEU, PRISCA FIDES!

ANECDOTE of a CLERGYMAN still living.

SOME years ago, a friend of this gentleman's said to him, “ You have a very large family, Sir! you “ have just as many children, as the Patriarch Jacob.”—*True*, answer'd the good old Divine: *and I have also Jacob's GOD to provide for them.*

A remarkable INCIDENT.

A SPARK of red-hot Iron flew into a gentleman's eye. Several eminent surgeons try'd, in vain, to extract it. At last, a lady of the patient's acquaintance thought

thought of holding his eye-lid wide open, and of extracting the grievance by the application of a load-stone. The experiment succeeded.—How similar is the HOLY SPIRIT's virtue, in extracting the love of sin from the heart of a faint!

ANECDOTE of the late Rev. Mr. JOHN HART.

THIS excellent man made it his inviolable rule, not to let an *Arian*, an *Arminian*, or any unsound preacher, occupy his Pulpit, so much as once. His usual saying, on these occasions, was, *I'll keep my pulpit as CHASTE as my bed.*

The Writings of the late Baron SWEDENBORG having made some noise in the speculative world; we think it may not displease our readers, to lay before them a short account of the Life of that celebrated Mystic, drawn up and communicated by himself, in a Letter to one of his friends, not a great while before his death.

“ I TAKE pleasure in the friendship you express for
“ me, in your letter; and return you thanks: but, as
“ to the *praises* therein, I consider them as belonging to
“ the truths contained in my writings, and so refer
“ them to the Lord and Savior, as *his due*, who is in
“ himself the fountain of all truth. It is the concluding
“ part of your letter, that chiefly engages my attention;
“ where you say as follows: *As, after your departure*
“ *from England, disputes may arise on the subject of your*
“ *writings, and so give occasion to defend their author against*
“ *such false reports and aspersions, as they, who are no friends*
“ *to truth, may invent, to the prejudice of his reputation;*
“ *may it not be of use, in order to repel any calumnys of that*
“ *kind, that you leave behind you some short account of your-*

“ self? As concerning (for example) your Degrees in the
 “ university, the Offices you have borne, your family and con-
 “ nections, the Honors which I am told have been conferr’d
 “ upon you; and such other particulars, as may serve to the
 “ vindication of your character, if attack’d?—After reflect-
 “ ing on the foregoing passage, I was induced to com-
 “ ply with your friendly advice, by briefly communi-
 “ cating the following circumstances of my life:

“ I was born at *Stockholm*, in the year of our Lord,
 “ 1689; Jan. 29. My father’s name was *Jesper Swed-*
 “ *berg*, who was Bishop of *West-Gothia*, and of celebrated
 “ character in his time. He was also a member of the
 “ Society for propagating the gospel, formed on the
 “ model of that in England; and appointed Præsident of
 “ the Swedish churches in *Pensylvania* and *London*, by
 “ king CHARLES XII.

“ In the year 1710, I began my travels: first, into
 “ England; and, afterwards, into *Holland*, *France*, and
 “ *Germany*: and returned home, in 1714.

“ In the year 1716, and afterwards, I frequently con-
 “ versed with CHARLES XII. king of Sweden, who was
 “ pleased to bestow on me a large share of his favor;
 “ and, in that year, appointed me to the office of Assessor
 “ in the *Metallic-College*: in which office I continued;
 “ from that time, ’till the year 1747, when I quitted
 “ the office; but still retain the salary annex’d to it, as an
 “ appointment for life. The reason of my withdrawing
 “ from the business of that employment was, that I
 “ might be more at liberty to apply myself to that new
 “ function, to which the Lord had called me. About
 “ this time, a place of higher dignity in the State was
 “ offered me: which I declined to accept, lest it should
 “ prove a snare to me.

“ In 1719, I was ennobled by Queen *ULRICA ELEO-*
 “ *NORA*, and named *Swedenborg*: from which time, I
 “ have taken my seat with the Nobles of the Equestrian
 “ order,

“ order, in the triennial Assemblys of the States. I am a
 “ Fellow, by invitation of the Royal Academy of sciences
 “ at *Stockholm*; but have never desired to be of any other
 “ community, as I belong to the society of Angels, in
 “ which things spiritual and heavenly are the only sub-
 “ jects of discourse and entertainment: whereas, in our
 “ literary societys, the attention is wholly taken up with
 “ things relating to the body and this world.

“ In the year 1734, I published the “ *Regnum Mine-*
 “ *rale,*” at *Leipfic*, in three volumes, folio. In 1738,
 “ I took a journey into Italy: and stay’d a year at *Ve-*
 “ *nice* and *Rome*.

“ With respect to my Family-connections, I had four
 “ sisters. One of them was marry’d to *Eric Benzelius*,
 “ afterwards made Archbishop of *Upsal*: and thus I be-
 “ came related to the two succeeding Archbishops of that
 “ See, both named *Benzelius*, and younger brothers of
 “ the former. Another of my sisters was marry’d to *Lars*
 “ *Benzelstierna*, who was promoted to a Provincial Go-
 “ vernment: but these are both dead. However, two Bi-
 “ shops, who are related to me, are still living: one of
 “ them is named *Filenius*, Bishop of *Ostrogothia*, who
 “ now officiates as President of the Ecclesiastical order,
 “ in the General Assembly at *Stockholm*, in the room
 “ of the Archbishop, who is infirm. The other, who
 “ is called *Benzelstierna*, Bishop of *Westmannia* and *Dale-*
 “ *carnia*, is the son of my second sister. Not to men-
 “ tion others of my family, who are dignify’d.

“ I converse freely, and am in friendship with, all
 “ the Bishops of my country, who are ten in number:
 “ and also with the sixteen Senators, and the rest of the
 “ *Grandeas*; who love and honor me, as knowing, that
 “ I am in fellowship with angels.

“ The king and queen themselves, as also the three
 “ Princes, their sons; shew me all kind countenance:
 “ and I was once invited to eat with the king and queen

“ at their table (an honor granted only to the Peers of
 “ the realm); and, since that, with the Hæreditary
 “ Prince.

“ All, in my own country, wish for my return home;
 “ so far am I from the least danger of persecution there,
 “ as you seem to apprehend, and are also so kindly soli-
 “ citous to provide against: and, should any thing of
 “ that kind befall me elsewhere, it will give me no con-
 “ cern.

“ Whatever of worldly honor and advantage may ap-
 “ pear to be in the things before-mentioned, I hold them
 “ but as matters of low estimation, when compared to
 “ the honor of that holy office to which the LORD him-
 “ self hath called me: who was graciously pleased to
 “ manifest himself, to me his unworthy servant, in a
 “ *personal appearance*, in the year 1743; to open in me
 “ *a sight of the spiritual world*; and to enable me to con-
 “ *verse with Spirits and Angels*: and this privilege has
 “ continued with me, to this day. From that time, I
 “ began to print and publish various unknown Arcana,
 “ that have been either *seen* by me, or *revealed* to me,
 “ concerning *heaven and hell, the state of men after death,*
 “ *the true worship of God, the spiritual sense of the Scrip-*
 “ *tures*, and many other important truths, tending to
 “ salvation and true wisdom: and that mankind might
 “ receive benefit from these communications, was the
 “ only motive, which has induced me, at different times,
 “ to leave my home to visit other countrys. As to this
 “ world’s wealth, I have what is sufficient: and more I
 “ neither seek nor wish for.

“ Your letter has drawn the mention of these things
 “ from me; in case, as you say, they may be a means
 “ to prevent, or remove, any false judgement, or wrong
 “ prejudices, with regard to my personal circumstances.
 “ London; 1769.

“ EMANUEL SWEDENBORG.”

The HAPPY DEATH of F. S. a converted Prostitute.

THIS remarkable monument of sovereign, free, and effectual GRACE, dy'd in April, 1763. Some of her words, on her death-bed, were these.—*My faith in CHRIST is like a STRONG CABLE fix'd to an immovable ROCK.*—Turning to her mother, she said, *Madam, look on me. I am dying. But see how I am comforted! Let me have no tears, I beg. Look on me, be sure, when I dye: and, when you see the last breath go from me, clap your hands, and say, 'God blefs her, she's gone to Glory.'*

Putting her hands and arms out of bed, which were now reduced to skin and bone, she looked on them, and said: *This is a delightful sight. No beauty can compare with this anatomy. These old cloaths of mine are worn out; but I shall soon be clothed afresh.*

A by-stander repeated Job xix. 26. To which she answered: *Yes; worms shall destroy this body, but no worm can touch my soul.*

One reminded her, of the great obligations she had to Christ. She answer'd: *Oh, yes: I'm obliged to him for sparing me in my sins; I'm obliged to him, for my distresses; for my pain; for this sick bed, this delightfull sick bed, which I would not change, for all the world. But how, above all, am I obliged to my blessed Lord, for calling me by his grace, and delivering my soul! was my body as strong as my faith, I should be another Samson.*

In a low voice, and in broken accents, she said: *Oh, what comfort! what pleasure in dying!—O holy, immaculate LAMB of GOD, how is it that Thou canst look upon such a sinfull wretch as I am?*

Verses by MUSCULUS, in the near Views of his Dissolution.

NIL superest vitæ: frigus præcordia captat:
 Sed tu, CHRISTE, mihi vita perennis ades.
 Quid trepidas, anima, ad sedes abitura quietis?
 En tibi ductor adest Angelus ille tuus.
 Linque domum hanc miseram, nunc in sua fata ruentem,
 Quam tibi fida Dei dextera restituet.
 Peccasti? Scio: sed CHRISTUS credentibus in se
 Peccata expurgat sanguine cuncta suo.
 Horribilis mors est? Fateor: sed proxima vita est,
 Ad quam te CHRISTI gratia certa vocat.
 Præstò est de fatanâ, peccato, morte, triumphans
 CHRISTUS: ad hunc igitur læta alacrisque emigra.

An English TRANSLATION of the above,

By THOMAS GIBBONS, D. D.

NOTHING of mortal life for me remains:
 A shiv'ring ague shoots through all my veins!
 But thou, dear Savior, to my soul art nigh,
 And springs of life perennial wilt supply.
 Why should my spirit tremble to remove
 To regions of immortal peace and love,
 When *Jesus* deigns to send his Angels down
 To guide, and guard me to my heav'nly crown?
 Then quit this body, tot'ring to its fall:
 Heav'n shall to nobler life the dust recall.
But thou hast sinn'd. The awful truth is own'd,
 But *JESUS'* blood for all their guilt aton'd,
 Who for their crimes in deep repentance grieve,
 And for salvation in his name believe.
But death is dreadful. True: but 'tis the road
 That opens to th'enjoyment of thy God;

And

And the sure grace of JESUS shall not fail
 To lead and aid thee through the gloomy vale :
 Since He has triumph'd o'er thy direful foes,
 Satan, and sin, and death, with all their woes.
 Then, O my soul, with pleasure quit thy clay,
 And to thy Savior's bosom tow'r away.

REMARKABLE HISTORIC PASSAGES. N^o IV.

OMENS, or at least incidents which carry that appearance, are *not always regardable*. The gallant EPAMINONDAS, a little before the battle of *Leuctra*, on being told, that several inauspicious omens seemed to portend bad success; nobly answer'd, in a celebrated verse of Homer, *Ἐν οἰωνοῖσι ἀριστὸν ἀμυνεσθαι παρὲς πάρες* : i. e. *The best omen we can have, is, to fight manfully for our country*.—When William the Norman, commonly term'd William the Conqueror, was landing on the Suffex coast, his foot slipp'd, and he fell to the ground. One of his soldiers gave the incident a very courtly turn, by crying out, with a loud voice, *Joy to you, Sir! you have already taken possession of England*. A short time after, when the same prince was arming himself for the battle of *Hastings*, he perceiv'd, that, in his hurry, he had put on his coat of mail the lower side uppermost : but, instead of shewing any symptoms of superstitious discouragement, he cheerfully said to his attendants, *By this I prognosticate, that my dukedom is turn'd into a kingdom*.—JULIUS CÆSAR (if I rightly remember the person) is reported to have fallen, in landing on the shore of Africa : and, lest his followers should be dishearten'd by so unfavorable a beginning, he turn'd it off with saying, *Thus, Africa, do I embrace thee*.—When our king WILLIAM III, while prince of Orange, sailed, the first time, with a large Dutch fleet, to restore the Church and the Civil Constitution of England to a

state of safety and vigor; the commencement of that important expedition was accompany'd by some very unpromising circumstances. A violent storm arose, which dissipated the whole fleet, and drove the shattered ships into various harbors. WILLIAM, though by no means exempt from superstitious feelings, yet was not disanimatèd by this disaster. The dispersed vessels were recollected, and refitted. He ventured to sea, again. Scarce had he made the coast of Devonshire, when a contrary wind put his firmness, once more, to the trial. A council was held, and several expedients were proposed. It was even deliberated, whether it might not be prudent to steer back for Holland. But *FleBILE principium melior fortuna secuta est*. In the very crisis, that GOD, whom every element obeys, commanded the Wind to shift; and a sudden, unexpected gale, from the south, waisted the fleet, with all its precious freight, into Tor-bay. On this occasion, well might William * ask the Arminian Dr Burnet (afterwards bishop of Salisbury), *Will you not now believe the doctrine of prædestination?*

But tho' it be true, that all Omens are not worthy of observation; and though they should never be so regarded, as to shock our fortitude, or diminish our confidence in GOD; still, they are not to be constantly despisèd. Small incidents have, sometimes, been prælusive to great events: nor is there any superstition, in noticing these apparent prognostications; though there may be much superstition, in being, either too indiscriminately, or too deeply, *swayed* by them.

I. A most singular chain of uncommon circumstances præceded the assassination of that excellent monarch, HENRY IV, of France. In the morning of the day, on which he was murder'd by *Ravaillac* (viz. Friday, May 14, 1610), his majesty was exceedingly pensive. In hope

* See Burnet's *Hist. of his own Time*, vol. i. p. 789. Felio.

of composing his spirits, he threw himself on his bed, but was unable to rest. Thrice he rose; and thrice he fell on his knees in prayer. Soon after, repairing to the presence-chamber, his attendants endeavor'd to divert the melancholy which prey'd so deeply on his mind. Being naturally amiable and chearfull, he try'd to fall in with the well-meant pleasantry of his Nobles, and attempted to smile; but concluded thus, *We have laughed enough, for Friday: there will be weeping, on Sunday.*

His queen (Mary de Medicis) had been crowned but the day before his murder. One *La Brosse*, a physician, is, by some, reported to have said, to the duke de *Vendome*, on the evening of that day, "If the king survives a mischief which threatens him at present, he'll live these 30 years." The duke intreated the king to grant this physician an audience: and repeated what the old gentleman had been saying. His majesty, with unusual asperity and hastiness, replied, *He is an old fool, for telling you such things; and you are a young fool, if you believe him.* The duke's rejoinder was firm, respectfull, and sensible: "Sire, one ought not to believe such things, but one may fear them*."—The same day, as the king and queen were walking through an apartment of the palace, the king stopp'd to speak with somebody present. The queen stopping at the same time, he said to her, as by a spirit of involuntary prophecy, *Passez, passez, Madame la Regente*, i. e. "Go on, go on, Madam the Regent."

A few nights before the catastrophe, the queen dreamed, that all the jewels in her crown were changed into pearls; and that she was told, pearls were significative of tears. Another night, she started and cry'd out in her sleep, and

* It is proper to apprise the reader, that BAYLE has endeavor'd to shake the credit of this whole story about *La Brosse* and the duke of *Vendome*. But I am still inclinable, for reasons too numerous to mention here, to question the decisiveness of the evidence he alledges. See his 3d volume under the article of HENRY IV.

waked the king: who asking her, what was the matter? she answer'd, *I have had a frightful dream: but I know that dreams are mere illusions.*—“I was always of the same opinion,” reply'd Henry; “however, tell me what your dream was.”—*I dreamt,* continued she, *that you was stabbed, with a knife, under the short ribs.*—“Thank God,” rejoined the king, “it was but a dream.”

I have already noted, that, on the morning of the fatal day, his majesty was unusually chagrined: and he said, more than once, to those about him, *Something or other hangs very heavy on my heart.* Before he went to his coach, he took leave of the queen no fewer than three times: and then, stepping into his carriage, had not pass'd through many streets, e'er Ravallac gave him that fatal stab, which deprived France of one of the most generous and humane Sovereigns she ever had.

2. When *Charles I.*, of England, open'd the civil war, by erecting his standard on Nottingham castle; it was soon blown down by an high wind: and the weather continued so boisterous, that the standard could not be refixed, for several days.—Some years after, while the same calamitous prince was taking his trial, before what was called the High Court of Justice; the silver head fell off from his cane: nor did the head of it's owner remain many days longer upon his shoulders.

3. At the coronation of *James II.*, the crown, not having been properly fitted to his head, was several times likely to have fallen off: which occasion'd Mr. *Henry Sidney* (afterwards earl of Romney), who was standing near the coronation-chair, and who once prevented the crown from slipping, to remind the king, facetiously, “Sir, this is not the first time the Sidney family have supported the crown.”—On the same day, as *James* was walking under the canopy of state, it broke: and the royal arms, which occupy'd part of a painted window in one of the London churches, fell to the pavement
(without

(without any visible cause, and the rest of the window standing entire), and were dash'd in pieces.

The prince of ORANGE having landed in the west, *James* repaired to Salisbury, in order to review a part of the army on which he so vainly depended. Shortly after his arrival in that city, he was seized with a sudden bleeding at the nose: and a stone crown, which almost terminated the spire of the cathedral, was blown down by a sudden storm. The next day, when the review began, he was seized with a more violent bleeding of the nose, than before: and it was not a little happy for this endanger'd nation, that a few spoonfulls of blood, spouting from the royal nostrils, were the *only* blood which the accomplishment of the ensuing Revolution cost.

Let the reader observe, that I nakedly relate the above facts, without wishing to build any theory upon them, or to deduce from them any superstitious inferences. It is, however, my own private opinion, that absolutely to cashier all Omens, without distinction or exception; would be to fly in the face of antient and modern wisdom, as well as of antient and modern history.

4. When PAULUS ÆMILIUS was appointed to the command of the forces designed against *Perseus*, king of Macedon; the former, seeing his little daughter *Tertia* in tears, enquired the reason of her distress. The child, throwing her arms round his neck, answer'd, that she was crying *for the death of Perseus*: which was the name of her favorite dog, who had just breathed his last. I cannot think, that *Æmilius* discover'd any mental weakness, in replying as follows: *An auspicious circumstance, my daughter! I embrace the favorable omen.*

5. Before the incomparable TIMOLEON sailed on his glorious expedition to Sicily, he visited the oracle of Delphos, and sacrificed to Apollo. It was customary, at that place, for rich and religious visitants to leave some valuable or elegant donation behind them, which was,
thence-

thenceforward, appropriated to decorate the walls or ceiling of the temple. One of the votive presents, which had been thus suspended, and which represented a triumphal wreath; suddenly fell, from the place where it was fixed, directly on TIMOLEON'S head. "So that" (says Plutarch) "Apollo himself seemed to crown the hero for his future triumphs."

5. PYRRHUS, the celebrated king of Epirus, had been forewarned by an oracle, that, *when he should see a wolf and a bull engaged in fight, his death would quickly ensue.* Many years after, he attempted to take the city of Argos by storm, and actually penetrated into the town. Among the consecrated statues which decorated the market-place, were the figures, in brass, of a wolf and a bull in combat. The prædiction immediately occur'd to his mind, and filled him with all the gloom of anxious distress. He took off the regal diadem, which adorned his helmet; that his person might not be noticed and exposed by so dangerous a distinction: when, in a few minutes, one of the meaner citizens pierced him in the breast with a spear. The wound being but slight, Pyrrhus turned with redoubled fury on his assailant: whose mother (a very old and a very poor woman) beholding, from the top of an house, the imminent peril her son was in; made shift, with the help of both hands, to hurl a mally tile on the head of Pyrrhus, who immediately sunk from his horse to the ground, where he was soon completely dispatched by some Argive soldiers that knew him.

6. The prophecy, respecting Pyrrhus, reminds me of a similar one, recorded in our own English history. King Henry IV. had been told, that *he would finish his days at Jerusalem.* He supposed the meaning of this prædiction to be, that he was destined of God to emancipate the city of that name from the Turkish dominion, and should terminate his life there, amidst the flattering glories of conquest. But he received the Omen of his death, much

nearer home. While paying his devotions at the shrine of Edward the Confessor, in Westminster abbey; he was seized with his last illness, and borne from thence to the abbot's apartments. On coming to himself, he ask'd, *Where he was?*—"In the *Jerusalem* chamber, Sir," reply'd his attendants. On which, he recollected the intimation given him so long before, and resigned himself to his fate.

7. Many inauspicious portents usher'd in, and accompany'd, the terrible commotions which desolated *Rome*, under the conflicting interests of *Marius* and *Sylla*.

8. *MITHRIDATES*, king of *Pontus*, had been long and remarkably successful, in his efforts to stem the torrent of the Roman power. Being at *Pergamus*, the inhabitants of that city, desirous to pay him a very elegant compliment, contrived, that a statue of *Victory*, holding a triumphal crown in its hand, should (by pulleys) descend over him as he sat, and deposit the crown on his head. Just as the image had almost reached him, it suddenly burst asunder into several pieces; and the crown, falling likewise to the ground, strew'd the area with it's fragments. From that period, *Mithridates's* affairs began to decline; tho' they had, 'till then, been signally flourishing and prosperous.

9. For my own part, I cannot smile at the prodigys and omens, which are affirmed to have præceded the assassination of *Julius Cæsar*: nor even at the crows, that flutter'd at the outside of *Cicero's* chamber window (and one of which birds found it's way into the room, and proved extremely troublesome), on the morning of the day in which he was murder'd by *Marc Antony's* soldiers.

10. *Crassus's* invasion of the *Parthians* (an invasion, the sole motives to which, were lust of money and lust of power) was attended by various unfavorable symptoms, strongly prænoting the loss of glory which should result

to Rome, from that ill-concerted, unjust, and calamitous expedition. Two thunderbolts fell on the place, which had been marked out for the army's encampment. An horse of *Crassus's*, sumptuously caparison'd, broke with sudden violence from the man who was holding him; and, plunging into the Euphrates, was no more seen or heard of. Part of a bridge, which Crassus had thrown across that river, was broke down by a storm: on which occasion, he was so unguarded as to tell his troops, that *the loss of the bridge was no misfortune, for not one of them should go back again that way.* This speech was deemed ominous by the army; and Crassus was advised, but in vain, to compose their apprehensions, by explaining himself in a favorable sense. At one of the last sacrifices, the priest, according to custom, offering the intrails of the victim to the General, he took them, and they fell from his hand: *This comes,* said he, laughingly, *of my being an old man! but I'll take care to grasp my sword sufficiently fast.* On the morning of the day of battle, he appear'd, not habited in scarlet, as was usual with the Roman Generals; but (through inadvertency) in black. And it proved, to him, the blackest day he had ever seen: for it ended in the total ruin of the most rapacious and unprincipled man that then disgraced the Roman name.

II. Mr. Collins, in his "Peerage of England," relates*, concerning an Irish nobleman (an ancestor of the KILDARE family), that, being concerned in treasonable practices against king Henry VIII, himself and five of his sons were sent prisoners to England. The young gentlemen, in the course of their passage hither, enquired the name of the ship: and, on being informed, that it was called *the Cow*, expressed a dread of the consequence; a prædiction having formerly been current, that, *when five sons of a certain earl should sail to England in a cow's*

* Vol. vi. p. 371.—Edit. 1768.

belly, none of them would return. How far so vague a prophecy was worthy of credit, I will not venture to decide: but that it was followed by a corresponding result, is undeniable; for the unhappy brothers were all executed at Tyburn, Feb. 2, 1535-6.

12. After ALEXANDER the Great had made himself master of Sardis, he was undetermined, for a while, whether he should push, or delay, his designed attack upon Darius. During this state of suspense, a stream suddenly overflow'd it's banks, without any apparent cause: and, the water having receded to it's channel, left behind it, on the ground, a plate of copper, engraved with very old characters, importing, that *a period would ensue, when Persia should be overthrown by Græcians.*—I only mention this, as a remarkable circumstance: for I have my doubts, as to (what is commonly called) the *accidentality* of it. It might be an artifice, of Alexander's own contrivance, to keep up the spirits of his men, and to inspire them with an expectation of certain victory.

On the whole: what a very celebrated and no less ingenious * traveller remarks, concerning *omens* in general, fully speaks my humble sentiments of that subject. “ I know not what to say. This I know, that many rash and ignorant people disregard and laugh at these things; and that men of great Wisdom and Learning speak of them with diffidence, and strive rather to encourage *others* to slight them, than shew any real contempt of them, *themselves.*”

* Viz. the person, who publish'd his Travels (one of the most sensible and entertaining books in the English language), under the name of *Edward Browne*, Esq. See p. 38. of that work.

*Twenty six DIRECTIONS, for the RIGHT USE of Temporal
and Spiritual BLESSINGS.*

OF TEMPORAL GIFTS.

Using this World, as not abusing it. 1 Cor. vii. 31.

Wish for	} THEM }	cautiously.
Ask		submissively.
Want		contentedly.
Obtain		honestly.
Accept		humbly.
Manage		prudently.
Employ		lawfully.
Impart		liberally.
Esteem		moderately.
Encrease		virtuously.
Use		subserviently.
Forego		easily.
Resign		willingly.

OF SPIRITUAL GIFTS.

Set your affections on things above. Col. iii. 2.

Prize	} THEM }	ineffably.
Covet		earnestly.
Seek for		diligently.
Ponder		frequently.
Wait for		patiently.
Expect		hopefully.
Receive		joyfully.
Enjoy		thankfully.
Improve		carefully.
Retain		watchfully.
Plead for		manfully.
Hold		dependently.
Grasp		eternally.

Remarks

REMARKS on using the Phrase, the MERITS of CHRIST.

AS this phrase (the *merits of Christ*) is totally *unscriptural*, and as it is much used by *Papists*, and by *Arminians*, in a very equivocal manner; I beg leave, with humility, to ask, Whether it would not be better for those who are sound in the faith, either sparingly to use it, or intirely to lay it aside? Though I doubt not that many use the phrase in a sound sense, and intend to convey a scriptural meaning by it; yet, I humbly beg leave to suggest, that I have frequently observed it to be used, so as rather to perplex, than to give a full, and clear, and scriptural, idea.

For instance, when authors or preachers have introduced the *atonement* and *righteousness* of the Lamb of God; they have said, that, by the shedding of Christ's blood, he hath *merited* the redemption of our souls, and the pardon of our sins: and, by his *righteousness*, he hath *merited* our justification. Now, does not the word, *merited*, here seem needless? Would it not, therefore, be much more scriptural and perspicuous, to say, not that Christ hath *merited* or deserved redemption and pardon for us; or that, through the *merit* of Christ's blood, we have redemption and pardon; but simply to assert, in the words of scripture, Christ hath WASHED us from our sins in his own blood? Rev. i. 5. He hath PURCHASED the church with his own blood: ACTS xx. 28. We have REDEMPTION thro' his blood, the forgiveness of sins: Eph. i. 7. We are JUSTIFIED by his blood: Rom. v. 9.

In these, and other places that might be quoted, what need is there at all to introduce the *merits* of Christ, or the *merits* of his blood? for, Christ has not only merited or deserved, but actually *obtained*, eternal redemption for us: Heb. ix. 12. Again, what need is there to say, Christ by his righteousness hath *merited* our justification? For the scripture declares, that Christ's righteousness is

IMPUTED to all who believe : Rom. iv. 11. That his righteousness is UNTO all and UPON all who believe : Rom. iii. 22. We are MADE the righteousness of God in him : 2 Cor. v. 21. Christ is of God MADE righteousness to us : 1 Cor. i. 33. Christ is the end of the law, FOR RIGHTEOUSNESS, to every one who believes : Rom. x. 4.

Thus, believing in Christ, and being clothed with his righteousness, we are *perfectly* and *for ever* JUSTIFIED from all things : Acts xiii. 39. Christ's righteousness itself, or the perfect obedience of his life to the law of God, being the sole cause of our justification before God, and seeing we are justified in his righteousness ; what need to use the phrase, the *merit* of Christ's righteousness ? or to say, Christ hath, by his righteousness, *merited* our justification ? The scriptures do not say, " The *merits* of " Christ's righteousness are imputed to all who believe ; " the *merits* of Christ's righteousness are unto all and " upon all who believe ; " &c. Yet, it must be granted, that there is an infinite and everlasting fullness of *merit*, in every work that Christ did for our salvation : but, seeing many will allow and speak of *the merits of Christ*, who will yet deny the SACRIFICE and ATONEMENT of his blood for our sins, and that the OBEEDIENCE of his life is imputed to us sinners for justification, and that we are made perfectly righteous in his everlasting righteousness ; therefore, I hope, no one will accuse me, as tho' I was captious, cavilling, or pedantic in these remarks. For, if I know my own heart, I declare they procede from a love for the truth as it is in Jesus ; and from a jealousy lest the glory of the truth should be obscured, by giving it a remove from our view, through the use of this phrase. For, I know, and many know, a gross *Arminian* of the present day, who hath set himself to oppose the phrase, *imputed righteousness*, and who denys that we are made righteous in the righteousness of Christ, and yet will say, " by the *merits* of Christ's righteousness we are justified,"

or,

or, "Christ, by his righteousness, hath *merited* our justification." May the Lord lead us into all truth, by his word and Spirit; and cause us all to speak as the oracles of God, in the words which the Holy Ghost teacheth, of the precious love and perfect atonement, the everlasting righteousness and the finished salvation, of our ever adorable Immanuel!

W. MASON.

From the purport of the above REMARKS, it appears, that our valuable Friend and Correspondent does not disapprove of the THING, which the term in question (if rightly understood) imports; but only to the real or supposed AMBIGUITY of the PHRASE.

The NATURAL MAN a spiritual BRUTE:

or,

GRACE the only Guide to rational HAPPINESS.

MAN is said, by unerring wisdom, to be *born like a wild ass's colt*; an animal, of all others, the most wilful and untractable. The ass, tho' brought up under the eye of man, and however he may be tamed, is still an ass, perverse and stupid: and (humbling consideration!) *man*, though from his infancy he may be educated in the school of the strictest morality; nay, though, for a succession of years, he may have attended on a preached gospel; still remains *earthly, sensual, devilish*, till ALMIGHTY POWER and EFFICACIOUS GRACE effect a change. Which one would think (especially in many remarkable instances) an argument, sufficient to convince the most proud reasoning infidel, that *Conversion is not of him that willeth, but of God who shews mercy*. And wherein is this matchless power more clearly exemplified, than when a soul, once bent on following the strong and vicious

cious bias of a corrupt inclination, is brought (with the wild beast of Tarsus) on his bended knee; and, with broken heart, to cry *Lord, what wilt thou have me to do?*

If this comparison, viz. of a NATURAL MAN to a WILD ASS, is register'd in scripture for our humiliation; how should we be ashamed and confounded, when we hear the prophet proclaim, in the name of the Lord, that man even *falls short* of this his despised fellow-creature! *The Ass knows his master's crib; but my professing people do not know nor consider!*—The stupid ass is sensible to the cravings of hunger, and has knowledge sufficient to guide him to the place where his prævious wants have been usually supplied: but man, more spiritually stupid than an ass is literally dull, will rather perish, with the means of relief before his eyes, than come to God in Christ, for the gift of eternal life. He does not feel himself *totally lost* thro' sin; and, therefore, scorns to be totally indebted to *grace*. So that each regenerate person may sing, with Dr. WATTS,

*“Why am I made to hear thy voice,
and enter while there's room?
While thousands make a wretched choice,
and rather starve than come!
'Twas the same Love that spread the feast,
which sweetly forc'd us in:
Else we had still refus'd to taste,
and perish'd in our sin.”*

As no discipline, whatever, can produce a total change of Nature, in any savage animal; so nothing, but the exertion of God's own almighty arm,—an arm, guided by unerring wisdom, and moved to act by nothing but eternal, most free, and most disinterested Love; can dispose hearts, naturally crying, *Our WILLS are OUR OWN, who is lord over us?* humbly to confess, with the royal penitent, *So foolish was I, and ignorant; I was as a BEAST before thee!* and, with Agur, *Surely I am more BRUTISH than*

than any man! I have not the understanding of a man!

Hence it is, that the same Lord, who here speaks of his depraved creature man, under this humbling similitude; in various other places of scripture styles even his own elect people, *his sheep*: “My sheep hear my voice:” as if Christ had said, ‘No sooner does the converting grace of my SPIRIT lay hold of their hearts, than he convinces them of their past foolishness, and leads them to Me as the uncreated Wisdom and the only and everlasting salvation of God. As a proof of their seeing and feeling this, they *follow me*: not only in those paths which seem agreeable to the completion of their wishes; but, giving up themselves *entirely* to my guidance, follow me whithersoever it may be my Will to lead them.’ Knowing in whom they have put their confidence, they dare not dictate to him: but wish, on all occasions, to be resignedly *dumb, and open not their mouths*. Their voice is only heard in such cries as these: *Guide me by thy counsel!—for thy name’s sake, lead me in thy ways!—I stretch out my hands unto thee!—I am not my own*, but the purchase of thy precious blood: therefore, O Lord my Redeemer, teach me to glorify thee, not only by obedience to thy *commanding*, but also by submission to thy *disposing*, Will!

Is not this *subjection of heart* a reasonable service? And are not our obligations to it innumerable? To whom stand we indebted, for every breath we draw? To whom, for each ray of light by which we see? To whom do we owe, that we have daily supplies of food and clothing? And who is the author of FRIENDSHIP, that invaluable addition to the long catalogue of blessings we each daily receive? No reasonable creature will hesitate a moment to acknowledge, that these are streams, flowing from the Fountain of divine compassion and tender care. This confessed, how is it, my fellow-rebels, that our lives are filled up with such hourly inconsistencies? Is not an over-anxious

anxious solicitude for the things we need, or which we *think* we need, a direct contradiction to our Lord's command, *Take no distracting thought for the morrow?* And what is the general tenor of our conduct and conversation? Does it not *reverse* the language of Christ? Alas, alas, it amounts to, "Not as *Thou* wilt, but as *I* will!" So much of the *beast* is still, in us, mingled with the *saint*!

Perhaps, we have set our minds on some particular acquisition; and conclude, that, in the attainment of it, we shall certainly find that happiness, which created things are so apt to promise. But say, my anxious heart, is it not better, infinitely better, to have thy blind and too impetuous will subdued, and brought into a sweet acquiescence in the will of God? Of that God, who is our father, and has a *right* to over-rule all our little affairs; and who not only makes his *power* known by the exertions of his all-directing Providence, but likewise proves himself a God of unerring *wisdom* and kindest *love*? Greater, then, is their portion, whose *Wills* are graciously conformed to *his*; than their's (if any such there were), who possess the utmost of their hearts' desire.

O, how does the SOVEREIGNTY of God gloriously shine in subduing *that Will*, which, in all of us, naturally rises up to withstand the way of salvation appointed by God, and proclaim'd in the gospel, for the relief of those, who, by nature, are willing captives of sin and satan! Bent on following the corrupt dictates of their *own Will*, they are running down to the chambers of death, thro' the broad and smooth path of *self-gratification*. Tell them, that they are in *slavery*;—they will laugh at you, and swear themselves to be free-agents.—But, alas! tho' the bondage may, to them, appear as a wreath of flowers, rather pleasingly ornamental, than (what it really is) the heaviest and most ruinous of chains; yet, if grace prevent not, how soon will these seemingly delightfull bands twirl, as a serpent, about the votarys of pleasure, who
despise

despise the voice of wisdom ! and, instead of the happiness, which they madly expected to enjoy ; they must dreadfully experience, that unholy pursuits (like the asps in Cleopatra's flower-basket) do, in the end, sting as a scorpion, and poison as an adder.

Happy souls, that are *made willing* in the day of God's power ! happy souls, that are *willing to be made willing* ! All such must so far renounce the brutal part of their nature, as to adore the actings of divine Providence : knowing, that the ways and dispensations of God are always subservient to the purposes of Infallible Wisdom, and of richest Grace.

Who can conceive, except they to whom this blessed experience is given, what that divine peace, joy, and satisfaction, are, which flow from an *implicit acquiescence in the Will and Wisdom of God*?—a covenant God!—a gracious Father, who has said, I will some time or other make it appear, that *all things work together for good, to those that love me, who are the called according to my purpose* ! This comprehensive sentence, “ ALL things do *work together for good,*” leaves no room for any exception. It includes all temporal, and all spiritual good. May it be given me, not only for my motto, but for my portion ! I ask no more, for myself, or for the dearest friends I have on earth.

It is time to conclude : and it shall be with a *prayer*, and a *quotation*.

My PRAYER is, that God, by his Spirit, would, more and more, *manifest to the unawaken'd sons of men their REAL state* ; and that they may see, that *they themselves are beasts*. Under this conviction, they will flee to Jesus, to make them *saints* on earth ; and long for the period, when glorification will make them *angels*, in heaven.

The QUOTATION shall be from a late translation of Zanchius. The words are highly expressive of that divine temper, which simply anchors on the will of God ;

as well as scripturally descriptive of the only true source from whence that temper can be derived. "Christians want nothing, but *absolute resignation*, to render them perfectly happy in every possible circumstance: and *absolute resignation* can only flow from an *absolute belief* of, and an *absolute acquiescence* in, God's *absolute Providence*, founded on *absolute Prædestination*."

MARCIA.

ECCLESIASTICAL HISTORY.

CHAP. VI. continued.

Continued from p. 212.

28. **T**Owards the close of the sixth age, the heresy of the Tritheitæ, proceeding also from the same sink of Eutychianism, became rampant. Their ring-leader was Johannes Philoponus, a celebrated philosopher and grammarian of Alexandria; who, at first, maintained that Christ had but one nature. Afterwards, when the Orthodox opposed him, by insisting, that there are three Substances in the Trinity, and yet but one Nature; Philoponus, to extricate himself from the force of this objection, began to assert, that the Trinity consisted of three distinct natures, or essences. And yet (such are the weakness and absurdity of man!) he constantly denied, in words at least, that he meant to set up three gods or deities.

He also taught, that the bodies of the dead should utterly *perish*, as well in respect of their *matter*, as of their *form*: and that, in the last day, other bodys would be substituted, by the power of God, to supply the place of the original ones. Hence he is justly said to have denied the resurrection of the dead.

Among the heretics of the sixth century, may be reckon'd that false prophet and blasphemous impostor, who,
about

about the year 593, appeared in France; and is related to have called himself Christ. History has not thought the name of this wretch, worth transmitting to posterity.

29. That Oecumenical council, which is called the *third*, was convened in the year 431, at Ephesus, by the emperor Theodosius the younger, for the more solemn condemnation of Nestorianism. Two hundred fathers assembled on this occasion. Cyril of Alexandria, who was a most vehement opposer of Nestorius, sat as President. This prelate, therefore, refusing to wait for the arrival of John, bishop of Antioch, and the provincial bishops, who, from time to time, had purposely delay'd their attendance; and Nestorius (though regularly summoned thrice) declaring, that, 'till *they* arrived, he would not appear before the synod; he was, with some heat, denounced Excommunicate. Hence originated a most violent schism, between Cyril and John, and their respective adherents: which, however, by the authority of Theodosius, was in some measure composed, the year following.

30. The *fourth* Oecumenical council assembled at Chalcedon, in Bythia, A. D. 451, by order of the emperor Marcianus, upon account of the Eutychian heresy. More than 600 bishops were present. Anatolius, archbishop of Constantinople, was partly president; the legates of Leo, bishop of Rome, being his confessors. In this assembly, not only the canons of the three before-mentioned oecumenical councils were confirmed, but also those of Ancyra, Neo-Cæsarea, Antioch, and Laodicea; and the heresy of Eutyches condemned: in opposition to which, the Council ordered the following article to be added to the antient Creeds: viz. Ἐνα καὶ τὸν αὐτὸν Ἰησοῦν Χριστὸν ἐν δύο φύσιν ἀσπλάγῃ, ἀδιαιρέτῃ, ἀχωρίστῃ, ἑνωμένῃ. i. e. *One and the same CHRIST is to be acknowledged, as subsisting, unchangeably, undividedly, and inseparably, in two natures.* It might, perhaps, have been more accurately said, that *the two na-*

tures (viz. the divine and human) are, unconfusedly, unchangeably, undividedly, and inseparably, united in the One Person of the GOD-MAN Christ Jesus.

[To be continued.]

Common PROVERBIAL SAYINGS *spiritually improved*, by

W. MASON.

3. HE ONLY IS WELL KEPT, WHOM GOD KEEPS.

THIS is a good old Calvinistic saying. Many use it, without considering its full import. If they did, they would be terrified at the appearance of CALVIN'S *ghost* in it. But truth often forces the very tongues of its enemys to proclaim it. Pilate, contrary to his belief, shall give a true title to our Lord. When remonstrated with about it, he only replies, *What I have written, I have written*, John xix.

This saying is frequently used, on hearing of any person falling into some atrocious crime, or being guilty of the damnable sin of suicide. The idea conveyed by it is truly scriptural: for the Lord *keepeth the feet of his saints*, 1 Sam. ii. 9. If any of them fall into sin, it is of themselves. That they are kept from any sin, is of the Lord. If the Lord leave them, there is no sin but they may fall into. Yea, they would sin themselves into hell, if the Lord did not keep them. But the Lord does and will keep them (as in an impregnable garrison) through faith unto salvation, 1 Pet. i. 5. This is the truth of this saying. What is the use of it? 1st. That all believers should be joyful in God. O believer, the LORD is thy keeper: the LORD is thy shade upon thy right hand, Pl. cxxi. 5. This is the comfort and joy of faith; viz. believing God's everlasting love to us, perfect peace with
us,

us, watchful eye over us, paternal care for us, and that every attribute and perfection of Jehovah is engaged for the final salvation of us in Christ Jesus. Why, O believer, shouldst thou not constantly walk in the comfort and joy of this? Dost thou fear thou shalt fall into sin, and, through the power of sin and satan, fail of salvation? To fear sin, is right. To despair of thy own power, is just. To be on our guard against the adversary of our souls, is needfull. But, ever to look out of ourselves, to look away from our weakness and sinfulness, and beyond satan's power and subtlety; even to the love, grace, faithfulness, and power, of our almighty Father and covenant God in Jesus, is our bounden duty. Thus if we honor God, in crediting his word of truth; he will honor our souls with the consolations of his Spirit, and the joy of our safety in him, and of our being kept by him. So shalt thou joyfully say to thy soul, *The LORD is thy keeper*. Therefore, 2. learn hence, humility. Detest and abhor that cursed, vile weed, which is ever springing up in the garden of thy nature, thy own free will power. Leave it to Papists and Arminians, and all who are strangers to themselves, and ignorant of God's covenant love, his infallible promises, and inviolable engagements. But do thou ever be low at the feet of Jesus. Ever confess, as taught by him, *without me, ye can do nothing*, John xv. 5. Ever live high, upon his loving heart, and lean on his almighty arm, whose gracious lips have declared, *I give unto my sheep ETERNAL life; they shall NEVER perish, neither shall any pluck them out of my hand*: John x. 28. Ever make thy boast of this Lord. Ever glory in his strength. Ever look to him, and confess before him, Lord, thine is the power, and therefore thou, and only thou, shalt have all the glory.

4. BETTER LATE, THAN NEVER.

So the thief found it, in his dying moments, on the cross. The last sand of his life was just running out, e'er repentance unto life was given to him. The flames of hell were kindling at his feet, when sovereign mercy snatched him as a brand from the burning. We are sure, that Jesus will receive the repenting, believing sinner, even in his last moments. Why? because Jesus is that Prince and Savior, who *gives* REPENTANCE: Acts v. 31. And he is also the *author* and *finisher* of faith: Heb. xii. 2. We can never be beforehand with Christ, in our motion towards him, and calling upon him, to be saved by him. His thoughts of love are towards us, e'er we have a single thought of him. Therefore, who but the devil, who is a liar from the beginning, will dare to tell any poor sinner, it is *too late* to think of Christ, cry to Christ, and hope for salvation from the sinner-loving, sinner-reviving, and sinner-saving Jesus?—Too late! poor sin-distressed soul! hast thou one thought of Christ, one desire after Christ, one wish to be saved by Christ? No matter, what thou *hast* been; no matter, what thou *art*; no matter, what thou hast *done*: here is one word from Christ to thee, enough to make the devil, the father of lyes, blush; and to make thee ashamed of all thy vile, unbelieving fears, doubts, surmizings, and suspicions of the love of Christ to sinners. This word has proved as a sheet-anchor to many a tempestuous soul. Here it is. Take it up eagerly. Consider it deeply. Believe it confidently. Jesus spoke it, for the relief of the guilty, the comfort of the distressed, and the support of the lost. *Him who cometh unto me* [be he who he will, whatsoever vile sinner he hath been to this moment, and though it be even at the eleventh hour], *I will in no wise cast out*: John vi. 37. The strongest affirmative, is implied in this negative. It is as though Jesus had said, I do love that soul, I will most assuredly receive him, most lovingly embrace

I

him,

him, and eternally save him. We can never believe in Jesus too soon, nor come to him too late.

NATURAL HISTORY. No. VI.

Instances of SAGACITY in ANIMALS.

WE must not take our leave, too hastily, of Plutarch. His dialogue (concerning the different dexterity of aqueous and land animals), which supply'd me with such ample materials for my last paper, will furnish the substance of the present.

I. A company of *elephants* were brought to Rome, to entertain the populace with an exhibition of the various and uncommon postures, into which they had been taught to throw themselves. One of these creatures, who was not so ready at these difficult exercises, as the rest; received, in recompence of his dullness, continual and severe chastisement from his keeper. The poor animal soon gave proof, that his slow proficiency was the effect, rather, of natural unwieldiness, than of idleness, or obstinacy: for he was observ'd, by night, when the moon shone, and when no-body was with him, to be carefully practicing the lessons which had been given him; that he might escape farther correction, by acquitting himself with more agility and expertness, on the morrow.

A Syrian elephant was entrusted to the care of a dishonest servant, who usually gave him but half his allowance of corn. One day, the elephant's owner happen'd to come into the stable, at feeding time: and the servant, in consequence, poured out to the animal his full measure of barley. But, instead of falling to, the elephant divided the heap, into two equal parts, with his trunk; and, by the significancy of his motions, gave his master to understand, that, if *he* had not been present, his servant had not prov'd so liberal.

The

The keeper of an elephant used, sometimes, by way of frolick, to mix stones and dirt with his provender. This ill-natured jest was seriously, though humorously, revenged. For, one day, the elephant, being within reach of a vessel, in which his keeper's dinner was boiling; repaid him in his own coin, by filling his trunk with ashes, and discharging them into the pot.

When a number of these animals (in their untamed state) are desirous of passing a river; they very prudently found the depth of the stream, by deputing the *least* elephant to take the lead, before any of the larger ones venture from the bank: knowing, that, if the water be so shallow, that the smallest of the company can wade across, the rest may follow without danger. If the harbinger, who tries this experiment, begins to lose his footing, and to be higher than his neck in water; he immediately turns back again, and the adventurers go in quest of a more fordable place.

When PORUS, one of the kings of India, gave battle to Alexander; the former receiv'd several wounds, by the missive weapons of the enemy. An elephant, on which he sometimes rode, and which attended him with all the affectionate sollicitude of a bosom friend, perceiving his royal master occasionally wounded; watched every opportunity of drawing out (with his trunk) the darts that fasten'd: and the faithfull creature performed these operations, with all the judgment and tenderness imaginable. At last, finding that Porus was sinking to the ground (though he soon recovered, and was afterwards restored to his dominions), through fatigue and loss of blood; the elephant gave another proof of his sympathy and care, by so supporting the king with his trunk, as to break the force of his fall, and to let him gently down.

We have noticed, in a foregoing paper, that it is usual with those who employ themselves in taking elephants;

to trepan them into deep pits, whose surfaces are so disguised, as to resemble firm ground. On these occasions, the ensnared elephant sets up a lamentable cry. If the coast is clear, his wild associates, on hearing him roar, hasten (but with cautious tread) to the edges of the pit: and, if any such materials are at hand, will assist to facilitate his deliverance, by throwing in a large quantity of timber and stones; which the prisoner erecting into a sort of stair-case below, he is thus, sometimes, able to accomplish his escape. — I was of opinion, that these additional examples, adduced by so excellent a writer as PLUTARCH, and which obviously suggest so many moral lessons to man; deserved to stand as a supplement to what has been already observed, concerning elephants, in the III^d number of this essay.

2. The dead body of a Roman soldier, who had been killed in a domestic tumult, was carefully watched and guarded by his *dog*; who would not permit any person to touch the remains of his departed master. PYRRHUS, king of Epirus, happening to pass that way, took notice of so striking a spectacle, and enquired into the circumstances of the case. On being informed, that the man had been slain three days before, and that the dog, in all that time, had neither stir'd from the body, nor taken any food; the king order'd the corpse to be interr'd, and the dog to be taken care of, and brought to him. The creature soon grew fond of Pyrrhus: who, shortly after, ordering his forces to be muster'd, the soldiers pass before him in review. During this ceremony, the dog, for some time, lay quietly at his feet: 'till, seeing those soldiers march by, who had murder'd his late master; he sprung at them, with such rage and fierceness, and turned himself to Pyrrhus, with such Meaning in his looks and gestures, that the men were sent to prison, on suspicion of having committed the crime with which the dog seem'd to charge them. Being strictly examined,

they confess'd themselves guilty, and were accordingly executed.

The temple of *Æsculapius*, at Athens, was furnished with many rich ornaments and utensils of gold and silver. A robber, who was desirous of paying his compliments to some of this wealth, accomplished his design with such art and secrecy, that he supposed all discovery of the offender to be impossible. A dog, indeed, belonging to some of those whose office it was to watch the temple, had done his duty, by barking incessantly: but the fensors either did not, or would not, take the alarm. The honest animal, faithfull and steady to his purpose, pursued the thief; who in vain attempted to keep him at bay. He pelted him with stones: but the dog still follow'd. He try'd to bribe him, by throwing him pieces of meat: but the dog refused to touch them. The pursuer still kept the criminal in view; nor lost sight of him, 'till he had watch'd him to his place of habitation (which was at some distance from Athens), where he posted himself, as centinel, at the door. Whenever the culprit ventured from home, *Cipparus* (for so the dog was called) still haunted him. The news of the robbery was soon made public, but the robber still remain'd undetected: 'till, information being given, that *Cipparus*, the temple-dog, was at such a place, and perpetually harrassing such a person, though fawning on every-body else; proper officers were dispatch'd, who took the suspicious man into custody. While they were conducting him to examination, the dog, conscious of the distinguish'd part he had borne, in bringing the miscreant to justice; ran before them, all the way, jumping, and giving every demonstration of joy. The Athenian people recompens'd the zeal, faithfulness, and assiduity of *Cipparus*, by assigning him to the care of the priests who officiated in the *Æsculapian* temple, and by voting him

him a supply, from the public stores, for his maintenance.

Among the many usefull inferences, deducible from such instances as these; one, which PLUTARCH himself suggests, must not be omitted. "They," says this valuable philosopher, "who suppose, that there are no such things as gratitude and justice due, from us, to animals of inferior rank; must be understood, in reference to *such* animals, only, as are absolutely untameable; and, particularly, to those that live in the sea, and occupy the recesses of the deep. For the sea produces no creature that is capable of contracting friendship with man, and all its inhabitants are incurably wild. But the person, who insists, that moral obligation has nothing to do, in regulating our treatment of land-animals (especially, domestic ones); proclaims himself to be no better than a savage and a brute, in the worst sense of those terms. Was no respect due to the Hyrcanian dog, who, when he saw his master's corpse burning on the funeral pile, jump'd into the flames, and was consumed with it? Nor to the dog of one Pyrrhus (not the king), who gave his deceased master the same testimony of affection?"

MINIMUS.

P O E T R Y.

Longing for HEAVEN.

I.
CHRIST's own soft hand shall wipe
the tear
From each believing eye:
Affliction, pain, and grief, and fear,
And death itself, shall die.

2.
How long, dear Savior, O how long,
Shall this bright hour delay?
Fly swiftly round, ye wheels of time,
And bring the welcome day!

CONVERTING GRACE. Pf. xlv. 3—5.

I.
HAIL, mighty JESUS; how divine
Is thy victorious sword!
The stoutest rebel must resign,
At thy commanding word.

2.
The strongest holds of satan yield
To thy all-conqu'ring hand:
When once thy glorious arm's reveal'd,
No creature can withstand.

3.
Deen are the wounds thy arrows give ;
They pierce the hardest heart :
Thy smiles of grace the slain revive,
And joy succedes to smart.

4.
Still gird thy sword upon thy thigh,
Ride with majestic sway :
Go forth, sweet Prince, triumphantly,
And make thy foes obey.

5.
And, when thy vict'rys are complete ;
When all the chosen race
Shall round the throne of glory meet,
To sing thy conqu'ring grace ;

6.
O may my humble soul be found
Among that favor'd band !
And I, with them, thy praise will sound
Throughout IMMANUEL's land.

CHRIST'S RESURRECTION.

1.
WHEN I the holy grave survey,
Where once my SAVIOR
deign'd to lie ;
I see fulfill'd what prophets say,
And all the pow'r of death defy.

2.
This empty tomb shall now proclaim,
How weak the bands of conquer'd
death :
Sweet pledge, that all, who trust his name,
Shall rise, and draw immortal breath !

3.
OUR SURETY, freed, declares Us free,
For whose offences he was seiz'd :
In his Release, our own we see,
And shout to view JEHOVAH pleas'd.

4.
JESUS, once number'd with the dead,
Unseals his eyes, to sleep no more ;
And ever lives, their cause to plead,
For whom the pains of death he bore.

5.
Thy risen Lord, my soul, behold ;
See the rich diadem he wears !
Thou too shalt bear an harp of gold,
To crown thy joy when He appears.

6.
Tho' in the dust I lay my head,
Yet, gracious God, thou wilt not
leave
My flesh for ever with the dead,
Nor lose thy children in the grave.

To the BLESSED SPIRIT.

1.
HOLY GHOST, dispel our sadness,
Pierce the clouds of sinful night ;
Come, thou source of sweetest gladness,
Breathe thy life, and spread thy light !
Loving SPIRIT, God of peace,
Great distributor of grace,
Rest upon this congregation !
Hear, O hear our supplication.

2.
From that height which knows no
measure,
As a gracious show'r descend ;
Bringing down the richest treasure
Man can wish, or God can send :
O thou GLORY, shining down
From the FATHER and the SON,
Grant us thy Illumination !
Rest upon this congregation.

3.
Come, thou best of all donations
God can give, or we implore ;
Having thy sweet consolations,
We need wish for nothing more :
Come, with unction, and with pow'r ;
On our souls thy graces show'r ;
Author of the New Creation,
Make our hearts thy habitation.

4.
Known to Thee are all recesses
Of the earth and spreading skys ;
Every sand the shore possesses,
Thy omniscient mind descrys :
Holy Fountain, wash us clean,
Both from error, and from sin !
Make us fly what Thou refusest,
And delight in what Thou chusest,

5.
Manifest thy love for ever ;
Fence us in on ev'ry side ;
In distress, be our reliever ;
Guard, and teach, support, and guide :

Let

Let thy kind, effectual grace
Turn our feet from evil ways:
Shew thyself our New Creator,
And conform us to thy nature.

6.

Be our friend, on each occasion,
God, omnipotent to save!
When we die, be our salvation;
When we're bury'd, be our grave:
And, when from the grave we rise,
Take us up above the skys;
Seat us with thy saints in glory,
There for ever to adore Thee.

CHRIST seen of Angels. 1 Tim. iii. 16.

1.

Beyond the glitt'ring starry globes,
Far as th' eternal hills,
There, in the boundless worlds of light,
Our great REDEEMER dwells.

2.

Legions of angels, strong and fair,
In countless armys shine
At his right hand, with golden harps,
To offer songs divine.

3.

"Hail, Prince! (they cry) for ever hail!
Whose unexampled love
Mov'd thee to quit these glorious realms,
And royaltys above."

4.

Whilst He did condescend, on earth,
To suffer rude disdain;
They threw their honors at his feet,
And waited in his train.

5.

Thro' all his travels, here below,
They did his Steps attend:
Oft gaz'd; and wonder'd where, at last,
This scene of love would end!

6.

They saw his heart transfix'd with wounds,
His crimson sweat and gore;
They saw him break the bars of death,
Which none e'er broke before.

7.

They brought his chariot from above
To bear him to his throne!

Clapt their triumphant wings, and cry'd,
"The glorious work is done!"

F.

"All my fresh springs are in thee."
Psaln lxxxvii. 7.

1.

NOW, dearest Lord, to praise thy name
Let all our pow'rs agree!
Worthy art thou of endless fame;
Our springs are all in Thee.

2.

Here, in thy love, will we rejoice,
All sov'reign, rich, and free;
Singing (we hope, with heart and voice),
Our springs are all in Thee.

3.

To whom, dear Jesus, Oh! to whom
Should needy sinners flee,
But to thyself who bid'st us come?
Our springs are all in Thee!

4.

Some tempted, weak, and trembling faint
Before thee now may be:
Let not his hopes or wishes faint!
His springs are all in Thee.

5.

The poor supply, the wounded heal;
Let sinners, such as we,
Salvation's blessings taste and feel!
Our springs are all in Thee.

6.

When we arrive at Zion's hill,
And all thy glory see;
Our joyfull songs shall echo still,
Our springs are all in Thee.

S. M.

COMFORT IN DEATH.

1.

O LAMB of God, my Savior,
Kill'd on the tree of sorrow!
Thy suffering, meek behavior
Paid what thou didst not borrow:

O wonder

O wonder far exceeding
All human pow'r and sense!
Heav'n's Sov'reign was seen bleeding,
To wash out my offence.

2.

When I obtain permission
To leave this vale of tears,
Be Thou, my good Physician,
At hand, to sooth my fears!
O let my soul, expiring,
On thy dear breast recline;
And be true life acquiring
From that pierc'd heart of thine.

3.

Savior, apply the merit
And comfort of thy blood,

When I give up my spirit
To Thee my Judge and God;
If with me in my passage
Thou art, how glad and bold
Shall I receive the message,
And let my limbs grow cold!

4.

The Soul, on Thee believing,
Goes safe to Paradise;
The body, too, retrieving
A purer frame, shall rise
Spite of the grave's corruption,
I shall thy glory see;
And sing of my adoption,
To all eternity.

R E V I E W.

I. PIETAS REDINGENSIS: or, a
*Vindication of the Rev. JOHN
HALLWARD'S Sermon on Tit. iii. 8.*
In a Series of LETTERS (in the Second
of which is the Character of a MODE-
RATE DIVINE) to the Rev. William
Wainhouse; in Answer to his Publica-
tions in the Reading Mercury. To which
is added, a Word to a By-stander. By
RICHARD HILL, Esq.—*Matthews. 6d.*

Poor Mr Wainhouse, in his plenitude
of rage for ARIANISM and ARMINI-
ANISM, has, unexpectedly, met with
a Tar-tar: who has tarr'd and tarr'd
him very plentifully, and amply pow-
der'd him with feathers into the bar-
gain. Mr HILL has an excellent hand,
at this kind of work: and the present
exertion of his zeal and abilities proves,
that he is not quite so weary of well-
doing, as Mess. Wesley and Fletcher
with the public to believe.

In his præface to this epistolary com-
bat, Mr Hill observes, that, "In No-
vember last, the Rev Mr HALL-
WARD printed a Sermon on Titus
iii. 8. This discourse was preached
on St. Thomas's day, 1774, at the
annual commemoration of Mr. West's
charity: but, for particular reasons,
it's publication was deferr'd 'till the
time before mentioned.—In about a
month after it had seen the light,
both the sermon and it's author were
very severely and illiberally attack'd

by an anonymous writer, in the Reading
Mercury. This writer, being dragged
out to view, by the distressing alter-
native of recanting his sentiments, or
declaring his name; appears to be
no other than the Rev. Mr WAIN-
HOUSE, late curate of St Giles's [in
Reading], where the sermon [i. e.
Mr Hallward's sermon] was preach-
ed."

The Arminian priest, it seems, has
felicitated the present enlighten'd
age, on it's "valuable acquisition of a glo-
rious system of divinity:" by which,
we apprehend, he means, the glorious
systems of Pelagianism, Arianism, and
Socinianism; beat to a lovely pulp, by
the pestle of Ignorance, in the mortar
of Unbelief.—If some Antinomians
have been fairly represented, one of
their favorite proverbs is, "The more
dirt, the more glory." And it plainly
appears, that Mr. Wainhouse's "glo-
rious system of divinity" is indeed of
a very glorious, i. e. of a very dirty,
kind. Much good may it do them
that can swallow the bolts.

On the article of ecclesiastical sub-
scription, Mr Hill drives his antago-
nist into a very uncomfortable corner;
a corner, analogous to the city-prison,
appropriated for the reception of run-
away apprentices, and known among the
truant-tribe by the dreaded name of
Little-ease. How pitiable a figure the
quondam

quodam curate, of St Giles's here makes, under the drubbing hands of Mr Hill, may sufficiently appear from the following passage: "In this respect, I have the advantage. You are a clergyman; I, a layman: and, therefore, you cannot think it unfair, that I should occasionally play your own artillery against you. You have subscribed, *EX ANIMO*, from the heart, to the doctrines contained in our articles, homilys, and book of common prayer, as being perfectly agreeable to the word of God. And, therefore, if your mouth or pen have put asunder, what your hand and (if you might be believed) your heart have joined together, viz. the SCRIPTURES and the CHURCH of England; it is to be feared, that, whether the Rev. Mr Wainhouse, or that Church, be in the right, your integrity is likely to suffer loss, by your having, in the most solemn manner, declared your *CORDIAL* ASSENT to what, in reality, you NEVER BELIEVED. And, surely, it must be allowed, on all hands, that the son, who spits in his Mother's face, ought not to be called a *disobedient* child."

But let us hear, how Mr Wainhouse tries to wriggle himself out of Little ease. "I have subscribed to the Homilys, as containing a *godly and wholesome doctrine*: and I can give the SAME testimony to the sermons of Bishop Hoadley, Dr Clarke, &c."—Here Mr Hill steps in, with "If you think so, Sir, what objection can you have to giving your assent to Mr HALLWARD's sermon, as containing *godly and wholesome doctrine*; since you have not attempted to deny, that the doctrine therein contained is that of the Articles, Homilys, and Liturgy of the establish'd church? — What say you to the venerable names of *Cranmer, Latimer, Hooper, Ridley, Jewel, Whitgift, Hall, Usher, Leighton, Davenant*, and many others which might be produced? all of whom were thought worthy to wear the MITRE in the Anglican church, in her better days: all of whom bear their united testimony against your dangerous heresys: and many of whom sealed with their blood those very truths, which are defended in Mr Hallward's sermon."

Mr Wainhouse, we are given to understand, has made a mighty flourish, about *moderation*; and professes himself to be deeply in love with *moderate divinity*, and with *moderate divines*. Mr HILL plays him off, very smartly, and very justly, on this head; as follows: "It may not be amiss, to enquire a little, What is a *moderate divine*, according to the common acceptation of the phrase now-a-days.

"A *MODERATE Divine*, then, is one who has a very *moderate* share of zeal for God: consequently, a *moderate divine* contents himself with a very *moderate* degree of labor in his master's vineyard.

"A *moderate divine* is one, who talks and preaches a great deal about good works: but is satisfy'd with a very *moderate* portion of them himself.

"A *moderate divine* is too polite and rational, to give any credit to the antiquated divinity of our articles, homilys, and liturgy: and therefore he seldom quotes them, except it be to shew his contempt of them, or to torture their meaning. — Nevertheless, a *moderate divine* is ready enough to SUBSCRIBE to them, if, by so doing, he can get an *immoderate* share of church-preferment.

"A *moderate divine* is always very calm, and cool, in his pulpit-harangues; EXCEPT when he is preaching against such troublers of Israel as the *pious and lowly* Mr. Hallward: and then a moderate divine loses all his moderation.

"A *moderate divine* is, usually, an advocate for card-partys; and for all assemblies, except religious ones: but thinks no names too bad for those, who assemble to spend an hour or two in prayer and hearing God's word.

"In short, a *moderate divine* is such a character, that, if our great and good Reformers had been aware of the mischiefs which would have accrued to the church of Christ from their *moderation*; they would probably, have ended one of the petitions in the Litany with the following words: 'From all false doctrine, heresy, and schism, and from all moderate divines, good Lords, deliver us.'"

It should be noticed, that this publication of Mr Hill's consists of four letters: which appear'd, at first, not together, but successively, in the Reading news-paper. The above picture of a moderate divine, which occurs in the third letter, stung Mr Wainhouse to the quick; and induced him, by way of refutation, to term the painter "a pharisaical puritan." To this Arminian logic, Mr Hill replies: "If I be a pharisaical puritan, for having given a gentle stroke of irony against card-playing, as a very unsuitable diversion for the ambassadors of the Lord Jehovah; what must all the Bishops and Clergy, and even the King himself, have been, for setting forth a canon, in the year 1603, which strictly prohibits all ministers from playing at cards, under pain of ecclesiastical censures? This hard name, therefore, of pharisaical puritan, proves nothing more, than that the moderate Mr Wainhouse is immoderately angry. I did not imagine, that the picture I drew, of a moderate divine, would please you: but I venture to appeal to sad and plain matter of fact, whether there be not a striking resemblance in every feature. I am very willing to copy after St Paul's injunction, *Let your moderation* (in the use of, and desire after, the things of this world) *be known to all men*: but I cannot think the apostle meant hereby, to inculcate a moderate share either of faith or practice, for private christians; or of zeal and preaching, for christian ministers."

This excellent pamphlet concludes, with a rap on the knuckles of one who likewise published an anonymous squib in the Reading Mercury, under the signature of a *By-stander*. "His having concealed his name," says Mr Hill, "is a glaring proof, that he is ashamed of his production: and, therefore, like the affrighted father of an illegitimate child, he drops his poor bantling at the door of the public, and skulks away. But though Mr *By-stander* (whom some suspect to be no other than Mr Wainhouse himself under the rose) confesses himself to be the

adopted parent of this distorted brat; yet the real father, he tells us, is a celebrated PRELATE of the Church of England. But whether the reader can discover any Right Reverend lineaments in the face of the child, must be left to his own judgment."

One paragraph, more, deserves particular attention: as it demonstrates, in the strongest manner, the falsehood of their insinuations, who would persuade us, that Mr Richard Hill is sunk into a Plain, or means to draw his pen no more in defence of the gospel.—"If," says he, to Mr Wainhouse, "you would no longer be thought an Impugner of the doctrine contained in the 39 articles, and would wish to escape the sentence of Excommunication; I trust, that, pursuant to the fifth canon of our Church, you will testify your hearty repentance before the archbishop. But, if you should not (as yet) be brought to a due sorrow, for this your grievous offence; then I can only say, that, whilst I have truth on my side, and whilst the breast-plate of righteousness, the shield of faith, the sword of the Spirit, and the helmet of salvation, are the armor in which I trust, I will not despair of bringing you to a better mind: BUT WILL CERTAINLY CONTINUE THE COMBAT, 'TILL IT PLEASE GOD TO GIVE YOU REPENTANCE, OR TILL YOU EXPIRE UPON THE FIELD. However weak in myself, I fight under the banner of the Cross, *et in hoc signo vincam*." What can Mr. Wainhouse do? Will he honestly cry, *peccavi*? or will he go down to Egypt for help, by recurring to the aid of Mr. John Wesley and Co.?

II. *England's best Preservative: or, the ESSENCE of true RELIGION. A Poem; extracted from the Old and New Testament. Showing, it's rise, progress, and decay, in this kingdom. By a student of OXFORD. Revised and corrected by J. W. S.—Wakelin. 2d.*

An observable Title. No less, it seems, than *true religion*, and the very essence of it too, from Oxford! Let this "Student" take heed of *expulsion*.

H Y M N.

Andante

Come, Ho--ly Spi-rit, heav'n-ly Dove,

With all thy quick'ning Pow'rs, Kin-dle a Flame of

fa--cred Love In these cold Hearts of ours, In

these cold Hearts of ours.

2

Look how we grovel here be-
 Fond of these earthly Toys;
 Our Souls how heavily they go
 To reach eternal Joys.

3

In vain we tune our formal ^{Songs,}
 In vain we strive to rise;
 Hosannas languish on our ^{Tongues,}
 And our devotion dies.

4

Dear Lord! and shall we ever live
 At this poor dying Rate;
 Our Love so faint, so cold to thee,
 And thine to us so great?

5

Come Holy Spirit, heav'nly Dove,
 With all thy quick'ning Pow'rs;
 Come, shed abroad a Saviour's ^{Love,}
 And that shall kindle ours.