

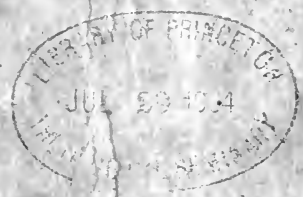


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The Stone laid before Joshua.

THE
SUBSTANCE
OF A
SERMON.

Wrote
BY GEORGE WHITE.

PUBLISHED AT REQUEST.

For other foundation can no man lay than that is laid, which is
Jesus Christ. 1 Cor. iii. 11.

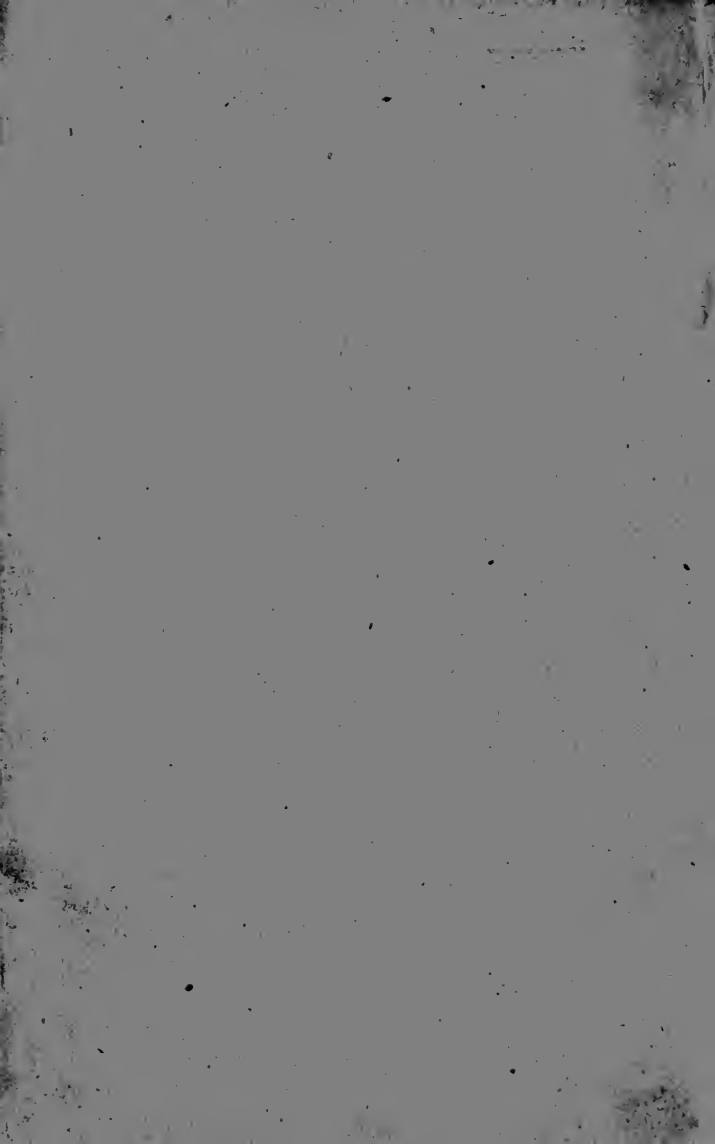
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1806.

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SERMON, &c.

ZACHARIAH iii. 9.

For behold, the stone that I have laid before Joshua: upon one stone shall be seven eyes, behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day.

It appears to be the leading design of the gospel of the grace of God, to set forth the Lord Jesus in the glories and excellencies of his person, and the perfection of his work, in his offices and relations, his names and characters: for every name he bears; every metaphor made use of to set him forth, is significant of his rich grace and mercy to the church. “For how great is his goodness, and how great is his beauty?” Zech. ix. 17. “We are complete in him.” “For it hath pleased the Father, that in him should all fulness dwell. He hath blessed us with every spiritual blessing in heavenly places in Christ Jesus.”

The Holy Spirit has brought forward the richest metaphors, to take of the things of Jesus and shew them unto us.

Thus, this blessed volume is filled with the glory of Christ! Like the bush in which God appeared to Moses, every leaf shines with the effulgence of Him who dwells in the midst. This part of holy writ is a prophecy of the Messiah, the efficacy of his sacrifice, and flourishing state of his kingdom.

To assist your meditations on this important portion of God's word, our plan will consist of three parts.

In the first, We shall endeavour to explain the text with the preceding verses. When we attempt to explain it is usual to refer you to the connexion, and this method is seldom improper, more frequently necessary, for the better illustration of the passage, and that the doctrine advanced may appear to rise naturally from the words; but however improperly the sour critic may view this, we can by no means pass over such a rich repast without a taste (at least). We have a lively description of the Lord's dealings with a poor sinner, represented to us under the character of Joshua, the high priest, standing before the angel of the Lord, and satan standing at his right hand to resist him. Satan always resists the poor sinner that is about to return to God, he will insinuate hard thoughts of God: how many hard struggles has the poor soul that is about to

venture himself upon Christ, for life and salvation. The devil raves when he fears the loss of one of his subjects. It is recorded of the lunatic whom Jesus healed, "As he was yet a coming, the devil threw him down, and tare him; and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father," Luke ix. 42. The Lord rebuke thee O satan, even the Lord that hath chosen Jerusalem rebuke thee. He claims the sinner as his right, is not this a brand plucked out of the fire. Though he were fit fuel for destruction, I have ransomed him from going down to the pit, yea I have chosen him, he is mine and I am his.

Give up the claim satan, the Lord rebuke thee thou enemy of souls. Now Joshua was cloathed with filthy garments when he stood before the angel of the covenant: we must come to Christ filthy and polluted as we are, like the poor ragged prodigal in our starving miserable situation. The only fitness he requires is to feel your need of him.

And the Lord spake unto those that stood before him, saying, "Take away the filthy garments from him," and unto him he said, "Behold I have caused thine iniquity to pass from thee, and I will clothe thee, with change of raiment." Here you may see the justifica-

tion of a sinner by faith, his iniquity is removed, the best robe brought forth and not only presented, but put upon him: imputed to him for justification, 2 Cor. v. 21. "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference," Rom. iii. 22. But to him that worked not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works; saying, "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin," Rom. iv. 5, 6, 7, 8. Moreover the Lord said, "Let them set a fair mitre upon his head and clothe him with garments, and the angel of the Lord stood by." See the dignity the poor sinner is brought to, he is taken from the dunghill and set among princes. We are made kings and priests unto God. Set a fair mitre upon his head to distinguish him as one of the royal house. We must have the garments of salvation, the cloathing of the king's daughter is of wrought gold and she is all glorious within. The

excellencies of Carmel and Sharon are given unto her, she is adorned with the graces of the Holy Spirit, by which she adorns the doctrines of God her Saviour, testifying the influence of the gospel of the grace of God by a walk consistent thereunto. And the angel of the Lord stood by: to see of the travail of his soul: the reward of his blood. To see his merits transferred to us: he became poor, that we through his poverty might be made rich.

He stands by to dignify the poor miserable sinner. He delights to deck the worst, and crown him with immortality and eternal life. The angel of the Lord standing by may denote the guardian care of Christ over his inheritance, lest any hurt he will watch them night and day. Thus are we kept by the power of God through faith to salvation. Bunyan represents Christian when eased of his burden by a sight of the cross of Christ, still viewing till tears were seen in his eyes for that joy and gratitude which he felt, three shining ones appear to him and salute him with "Peace be unto thee." Then one said—thy sins are forgiven thee—the second cloathed him in a fine *robe*—the third set a mark upon his forehead, and gave him a roll to read in by the way. Christian gave three leaps for joy, and went on his way rejoicing.

Joshua is represented under the character of High Priest, you may observe the dignity attached to this office, and a solemn charge is given him. Thus saith the Lord of Hosts, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and I will give thee places to walk among those that stand by."

"Hear now O Joshua the high priest and thy fellows that sit before thee, for they are men to be wondered at, for behold I will bring forth my servant the branch." This is a prophecy of Christ the branch of righteousness, as in Isaiah iv. 2. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely." In these prophecies Christ is called a branch, because as man Mediator he sprung from God, his gift: the promised branch: the second Adam; a branch which shall blossom from under itself, is not of man's planting, but shall spring from a virgin by the peculiar power of the Deity, and in the following verse you have a prophecy of the same person prefigured under another metaphor. *For behold the stone laid before Joshua*; which stone is the Lord Jesus, as in Dan. ii. 34. "Thou sawest till that a stone was cut out without hands." The fruit of God's eternal love, from thence is the

shepherd the stone of Israel, the stone which the builders refused is become the head stone of the corner; the stone on which the church is built, on which it is founded, and by which it is supported: as the Lord declares by his prophet, Isaiah xxviii. 16. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."

This stone is but one. For other foundation can no man lay than that is laid, which is Jesus Christ, which unites the church of the living God.

It is laid before Joshua and his companions the priests as architects, to acknowledge it as the stone laid in Zion, lay it for the foundation of faith, build on it themselves, and represent it as a strong hold for prisoners of hope to flee unto, and cast themselves on it for life and salvation. Thus Christ is laid in a gospel ministry, as Paul said, "I have laid the foundation," 1 Cor. iii. 10. *Upon one stone shall be seven eyes*, which may denote the special Providence of God the Father over Christ in his mediatorial work. He watched over him with care and pleasure, as it is written: "I will give my angels charge concerning thee, lest thou dash thy foot against a stone,"—also Isaiah xlii. 4. 6. Or the seven eyes may denote a display of the perfections of Jehovah in

the work of redemption. "He is wonderful in counsel, and excellent in working," Isaiah xxviii. 29. All his attributes shine gloriously in the work of redemption, which is the masterpiece of Jehovah; *here* justice and mercy meet together, righteousness and peace embrace each other. Some divines have thought, the seven eyes represent the whole body of the elect looking to Christ by faith, *to him they must look*. "If I be lifted up saith Christ, I will draw all men unto me," but I should not suppose this idea is meant to be set forth in this text. "Behold I will engrave the graving thereof, saith the Lord of Hosts." These represent the characters by which Christ was to be distinguished as the Messiah, especially his sufferings, by which He was made perfect. All the prophecies were fulfilled in Him; He had all the signs of the Messiah. He hath laid (or caused to meet *on Him*), the iniquity of us all.

A God of justice was pleased to *bruise* him and put him to grief, and in the last clause of this verse we are taught, that by Christ's satisfaction deliverance from sin was purchased at once, for all the elect in general. I will remove the iniquity of that land in one day, the last day of Christ's passion the work was completely finished, and the iniquity of that land

removed, representing the whole body of the elect. The purchased possession, though we were wallowing in the field of blood, in sin, and God might have justly rained down fire and brimstone and swept us away with the besom of destruction. But he hath purchased this spot of land with his most precious blood, removed our iniquity into the land of oblivion. The day when this work was completed. The veil of the temple was rent in twain. The way into the holy of Holies laid open. The party wall between Jews and Gentiles broken down. Now the blessings of this redemption extends not only to the preserved of Israel, but to all the nations of the earth. This is what the apostle says, 2 Cor. v. 19. "God was in Christ, reconciling the world to himself, &c." In that day, saith the Lord of Hosts, shall he call every man his neighbour under the vine and under the fig-tree.

Having endeavoured to explain the passage, *our second part will consist of doctrines drawn from what has been before advanced.*

First, We deduce the eternal security of the church, built on the stone laid before Joshua, according to the words of Christ. Matt. xvi. 18. "And I say also unto thee, that thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail

against it." He that builds here builds on the rock of ages, in whom there is everlasting strength, on the eternal God whose mercy is from everlasting to everlasting: "our defence is the munition of rocks." Though earth and hell be combined, coming in like a flood to inundate and overwhelm the church, it shall stand: it is built on a rock—a city that hath foundations. If our enemies can remove the divinity of Christ, the precious corner stone, *then* indeed they might shake the building. "If the foundations be destroyed what will the righteous do?" To allow that any part of this spiritual building can be destroyed, is to degrade the attributes of Jehovah, and to mangle, disfigure, dismember all the doctrines of the gospel, "Our life is hid with Christ in God," Col. iii. 3. We have a double security. Erskine observes on this text, that the attributes of God encompass the Christian's life like so many bulwarks or ramparts, and these must be broken through before the church can receive the least injury.

We are in the hand of Christ, and in his Father's hand *who is greater than all*, none can pluck them out of his hand. We have his oath and promise, and are sure that he cannot deny himself. All that fight against the church fight against God.—All that fight against her

munition of rocks and that distress her, shall be as a dream of a night vision; as when an hungry man dreameth and behold he eateth, but he awaketh and his soul is empty; or as when a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion," Isaiah xxix. 7, 8.

Secondly, God's special providence over Christ in his Mediatorial work, "*Upon one stone shall be seven eyes.*" God the Father watched over him all through his work with care and pleasure, as he promised in covenant to be with him. Isaiah xlii. 4. 6. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. He shall not fail, nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." Psalm xci. 11, 12. "For he shall give his angels charge over thee to keep thee; in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. He shall call upon me, and I will answer him. I will be with him in trouble—I will deliver him and honor him."

From these passages, we gather, that the Father

had engaged to give his Son support to perform this great work. He gave him the Spirit without measure, sent his angels to minister unto him, and watch over him continually, enabled him to perform miracles to support nature, and at times to baffle all the designs of his enemies, that none could take away his life, but he laid it down for his people. "He had power to lay it down, and to take it up again."

Thirdly, The necessity of an Atonement: "I will engrave the graving thereof, saith the *Lord of Hosts.*" Such is the importance of this doctrine, that every part of revelation, either directly or indirectly, point to the sacrifice of Christ. All the Patriarchs, Prophets, and Evangelists, as with one finger, point to Calvary, and in language most expressive, cry — "Behold the Lamb of God, that taketh away the sin of the world."

Remove the doctrine of the Atonement and you leave the Bible a confused jargon: but while it is maintained, it is the wisdom of God and the power of God.

Every page is sprinkled with blood divine! The doctrine of the Cross is the central point in which all the lines of evangelical truth meet and are united. What the Sun is to the System of Nature, that the doctrines of the Cross

is to the system of the Gospel. *It is the life of it.*—The revolving planets might as well exist and keep their course without the attracting influence of the one, as a Gospel be exhibited, *worthy of the name*, that should leave out the other.

There was a necessity that Christ should suffer; as God must do justice to his own character, it became him to make the Captain of our salvation perfect through sufferings. Heb. ii. 10.—“And he was clothed in a vesture dipped in blood, and his name is called the Word of God.” Rev. xix. 13. “Without shedding of blood is no remission.” Heb. ix. 22. And nothing less than the blood of a divine person was sufficient: “Neither by the blood of goats and calves, but by his own blood, he entered once into the Holy Place, having obtained eternal Redemption for us.” Heb. ix. 12. As Christ stood the surety of his people, it *pleased* the Lord to bruise him, and put him to grief, to smite the Shepherd that the sheep might be free. God punished him in strict justice to the attributes of Deity. “I will engrave the gravings thereof, saith the Lord of Hosts.” *Thus* Christ suffered, in obedience to his Father’s will; satisfied Divine Justice, fulfilled *the Law*. He drank the very dregs of the cup of wrath, while all the vengeance of God was poured

into his soul ; this marked him as the Messiah that was to be cut off. “ For all our iniquity was laid on him.” Isa. liii. 6.

Fourthly, The work that God accomplished by the sacrifice of his Son, or the efficacy of Christ’s satisfaction.

“ I will remove the iniquity of that land in one day.” Christ, by his doing and suffering, obtained a right to all the elect, and God is engaged to fulfil his promises made to him as Mediator of the New Testament. Psa. ii. 8.

“ Ask of me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Isa. liii. 10, 11.

“ If he shall make his soul an offering for sin—he shall see his seed, &c. He shall see of the travail of his soul, and shall be satisfied.” Isa.

lix. 4—6. “ Surely my judgment is with the Lord, and my work with my God. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus we become his inheritance.”

Eph. i. 11. “ His peculiar treasure.” Ps.

cxxxv. 4. “ His peculiar people.” Tit. ii. 14.

And the Lord Jesus obtained for the Elect, by his satisfaction—freedom from all misery, and

a right to eternal life—thus, “ This is my blood of the New Testament, which is shed for many for the remission of sins ” Mat xxvi. 28. Gal. i. 4. “ He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” Tit. ii. 14. “ He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works, so that we are redeemed by Christ from all misery, in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace.” Eph. i. 7. “ We are not only redeemed, but justified.” Rom. iii. 2 — 4. Being justified freely by his grace, through the redemption that is in Christ Jesus, the effect of which is eternal liberty and salvation. In short, every blessing we receive from a God of providence, and a God of all grace, flows to us through the channel of Christ’s blood.—“ There’s not a blessing his hand bestows, but costs his heart a groan.”

He hath brought in such a complete righteousness, for which he is called—“ The Lord our righteousness,” that we have a right to all the benefit of the covenant of grace; to the sure mercies of David, we may use the Apostle’s language of assurance. Rom. viii. 32, 33, 34.

He that spared not his own Son, but de-

livered him up for us all, how shall he not with him also, freely give us all things—Who shall lay any thing to the charge of God's elect?—It is God that justifieth—Who is he that condemneth? It is Christ that died. Israel shall be saved in the Lord with an everlasting salvation. Ye shall not be confounded, world without end; surely shall one say, “In the Lord have I righteousness and strength, even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory.” Isa. xlv. 17—24, 25.—“Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.” Eph. v. 25, 26, 27. “God will perform all his purpose in the decree of Election, by the complete salvation of his people, which includes the eternal glorification of body and soul in the presence of Christ; and it is much to our comfort that the Scriptures ascribe immutability to the divine Election.” Rom. ix. 11. “That the purpose of God, according to election, might stand.” 2 Tim. ii. 19. “The foundation of God standeth sure having this seal; the Lord

knoweth them that are his." Isa. xlix. 15, 16.
 "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?—Yea, they may forget, yet I will not forget thee. Behold I have graven thee on the palms of my hands." Rev. iii. 5. "I will not blot out his name out of the book of life." Isa. iv. 3. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem"

If these doctrines are fairly drawn, we proceed to the third part, which was to urge the following motives. Some have wished to scout even the term application from our sermons: little regard need be paid to such as make a man an offender for a word; of such Isaiah speaks, chap. xxix. ver. 21. We are persuaded that the Spirit of the Lord alone can make the word effectual; but there is a ministerial application to the different situations of the Lord's people, and the various classes of hearers.

First, We have motives to increase our faith, and establish our hope. If the church be so secure, we have reason to be strong in faith, giving glory to God. The Apostle wishes that our faith may grow exceedingly, that we may abound in hope through the power of the Holy

Ghost.—If our hope be cast as the anchor of our souls, both sure and stedfast, upon Christ, as the rock of ages, we shall be enabled, to rejoice in Christ Jesus, and have no confidence in the flesh. We have motives for love and gratitude because we are not our own, but are bought with a price, we should therefore serve God with our bodies and spirits which are his, for the love of Christ constraineth us to love him—his people—his word—and to serve him in sincerity and in truth. The believer works, *from life*, not *for* life. Those who have built upon the stone laid before Joshua, are exhorted to rejoice: “Let the inhabitants of the Rock sing, let them shout from the tops of the mountains.” Isa. xlii. 11. also Isa. xii. 6. “Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee.” There is much encouragement for a poor sensible sinner to come and build upon this Stone for life and salvation. “We are not come to the mount that might be touched but to mount Zion, &c. &c.” Heb. xii. 22, 23. I would say with the angel that exhorted Lot, “Escape for thy life.”—Flee to the mountains—to the city of refuge, to the strong holds, ye prisoners of hope.—To the fountain opened for sin and uncleanness. Ye that have no money come, buy wine and milk without money and

without price. Let him that is a-thirst come, and whosoever will, let him come and take of the waters of life freely.—Like the poor shipwrecked sailor, I see you coming to the Rock as unto a living stone, and as you nearly reached it the violent waves of Satan's temptations have driven you back—try again—remember, *it is for your life*; wrestle until you can call the Lord your own. Isa. lv. 6, 7. Seek ye the Lord while he may be found, call upon him while he is near: “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon.” *Here is a prop against all despair.* “Whosoever falleth upon this Stone shall be broken.” The contrite heart, who thus relies upon Christ, shall in no wise be cast out. But shall be safe, and go in and out and find pasture. God hath sworn by two immutable things, that we might have strong consolation, who have fled for refuge to the hope set before us in the Gospel.

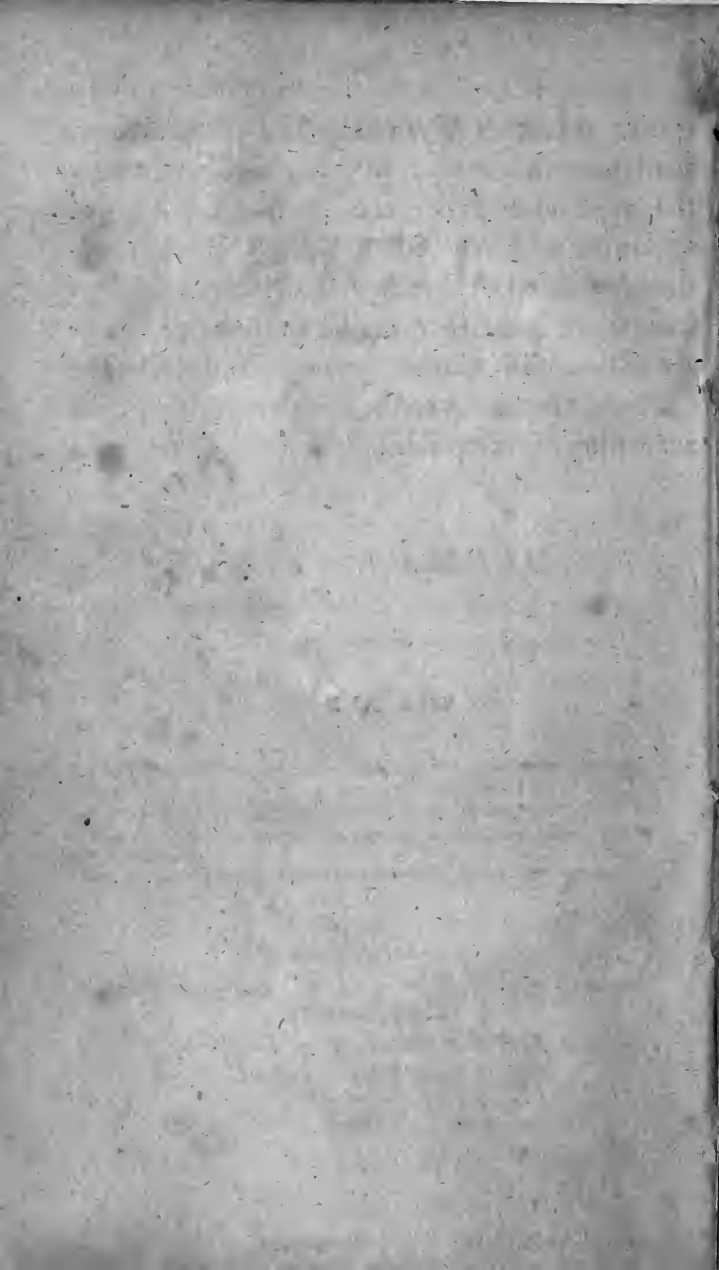
Also, a motive for repentance: which is a tear that drops from the eye of faith—Behold *the gravings on this stone laid before Joshua.* Look on him whom you have pierced, and mourn. See iniquity removed, through the sufferings which he endured.-

When we see sin in the glass of God's forgiving love, then we have a godly sorrow for it, we abhor ourselves in dust and ashes.— How will this reflection aggravate the sin of unbelief, to hear of iniquity being removed and reject this great salvation. It is an awful thing to perish under the *sound* of mercy; this thought will make *hell* ten times hotter, your guilty conscience will gnaw with greater force, and the wrath of God will burn with increasing aggravation. “It shall be more tolerable for Sodom and Gomorrah than for you. Upon whomsoever this stone shall fall, it will grind him to powder. O ye despisers, wonder and perish, this is the Stone of stumbling, and Rock of offence laid aside by you builders.” Isa. viii. 14, 15. “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.” And many among them shall fall and be broken, and be snared and be taken.

Observe, the danger of building on any thing short of the Stone laid in Zion; many rest upon what they call moral virtues, which is nothing more than common civility; such a sandy foundation will not stand in the hour of trial.

Lastly, There is a motive to remove a party spirit. "In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree." This is agreeable with Gal. iii. 28, 29. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

THE END



THE
RESTORATION
OF THE
JEWS.



AN

EXTRACT

FROM

HERMAN WITSIUS.



By GEORGE WHITE.

And so all Israel shall be saved.

PAUL.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Rom. ii. 15.

LONDON:

PRINTED FOR WILLIAMS & SMITH, STATIONERS' COURT,
LUDGATE-STREET.

By William Heney, No. 76, Fleet-street.

PRICE THREE PENCE.

1806.

1875

LETTER

I received your letter of the 10th inst. in relation to the matter of the ... which has been ...

I have your letter of the 11th inst. in relation to the ... and in reply to inform you that ...

My friend, the ... of the ... is ... and I am ...

The ... of the ... is ... and I am ...

Yours truly,

Wm. L. ...

P R E F A C E.

I OBSERVED a lively exhortation to prayer, for the Jews, in the Evangelical Magazine for January, which led me to enquire into the best means to promote a spirit of prayer on their behalf.

I found, upon searching into the Prophecies relating to the Restoration of Israel, my heart drawn out in prayer for them.

My printing this Extract is intended to promote a serious concern in true Christians for the conversion of God's ancient people.

The only apology I shall make is, that my heart's desire and prayer to God for Israel is, that they might be saved.

Your willing servant

In the Gospel,

G. WHITE.

Folkstone, Jan. 24, 1806.

THE UNIVERSITY OF CHICAGO

1911

I have a pleasure in acknowledging the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,
Your obedient servant,
[Signature]

Very truly yours,
[Signature]

Enclosed for you are the papers referred to in my letter of the 10th inst.

I am, Sir, very respectfully,
Your obedient servant,
[Signature]

THE RESTORATION

OF THE

J E W S.

WE may reckon among the benefits of the New Testament, the restoration of the Israelites, who were formerly rejected, and the bringing them back to the communion of GOD in CHRIST. Paul has unfolded this mystery to the Gentiles, *Rom. ii. 25—27.* “For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.”

On this place observe, First, That the apostle here explains some mystery; that is, a secret thing, not known but by revelation, and taken notice of but by few, and happening beyond the expectation and judgment of reason; in fine, the whole method and manner of executing which, lies in a great

measure concealed. See 1 Cor. ii. 7, and 1 Cor. xv. 51, and Eph. iii. 3.

Secondly, That it is the interest of the Gentiles to be acquainted with this mystery, to prevent their entertaining higher thoughts concerning themselves, and lower concerning the Israelites: we are, therefore, to take care, to enquire diligently, and with attention, into what the prophets have foretold concerning this matter.

Thirdly, The apostle here speaks of the people of Israel, not figuratively, but properly so called; who were at this time blind, obdurate, stupid, and hardened, of which, v. 7, Isaiah foretold this judgment of God against Israel at large, chap. vi. 9, 10, Acts xxviii. 26, Isaiah xxix. 10, 11. To this also seems applicable, that whirlwind of the LORD, that fury and continuing whirlwind, which shall abide on the head of the wicked; of which, Jer. xxx. 23. In short, this is that forlorn condition of the blinded nation of Jews, which, taking its rise in the apostles' time, continues to this our day.

Fourthly, That this blindness is *in part* happened to Israel. The whole nation, from its first origin, even to the end of the world, is considered as one whole; a certain part of which are those, who either have or now do, or hereafter shall live in the days of the wrath and indignation of God: *blindness has seized that part only.*

Fifthly,

Fifthly, That blindness is to continue upon them no longer, *than till the fulness of the Gentiles be come in*; that is, till the Gospel is preached among all nations of the world whatever, which, indeed, began to be done by the apostles and their fellow-labourers; but could not be done perfectly, both on account of the extent of the world and the shortness of human life, and likewise because many nations (as all the American) were at that time unknown. This, therefore, still remains to be done successively; God, in his admirable providence, paving the way for his word. The offer of grace was first made to the Israelites. When they refused, it was sent to the Gentiles; but when the fulness of them shall be brought in, it will be again given to the Israelites, *that the last may be first, and the first last.* *Luke xiii. 30*; see *Luke xxi. 24.*

Sixthly, That when the fulness of the Gentiles is brought in, *all Israel shall be saved*: that is, as our Dutch commentators well observe, not a few, but a very great number, and in a manner the whole Jewish nation, in a full body. Peter Martyr has judiciously explained the fulness of the Gentiles, and the whole body of Israel, in the following words: "But we are to understand, a limited fulness, and a fixed and determined collection: which is therefore called fulness, because there will be an exact and a very
great

great number of believers, so that the church shall be publicly owned, and had in great esteem among the Gentiles, just as all Israel is to be taken for a great number of Jews, among whom CHRIST should be publicly acknowledged; not that some, as well of the Gentiles as Jews, shall not be lost."

From what we have said before, it appears, that they depart from the apostle's meaning, who, by *all Israel*, understand the *mystical Israel*, or the people of God, consisting both of Jews and Gentiles, without admitting the conversion of the whole Jewish nation to CHRIST, in the sense we have mentioned. Notwithstanding, this may be confirmed by the following arguments:

First, The apostle speaks of that Israel, to whom he ascribes his own pedigree, v. 1, whom he calls his flesh, that is, his kindred, v. 14, and the natural branches, v. 21; whom he constantly distinguishes from the Gentiles, to whom, he testifies, blindness is happened. All this is applicable to Israel, properly so called.

Secondly, He lays before us a mystery: but it was no mystery, that a very few Jews were converted to CHRIST, together with the Gentiles; for we have daily instances of that.

Thirdly, He reminds the Gentiles, not to exult over, or despise the Jews, from this argument, that, as they themselves were now
taken

taken in among the people of God, so, in like manner, the Jews were in due time to be taken in again. But if the apostle meant, that the body of the Jewish nation was to continue in their hardness, and but a few of them to be saved, who, joined to the Gentiles, should form a mystical Israel, the whole of that discourse would be more adapted to the commendation of the Gentiles than of the Israelites, and encourage, rather than repress, the pride of the Gentiles.

Fourthly, As the fall and diminishing of Israel, v. 12, and their casting away, v. 15, are to be understood; so likewise the receiving and saving them: for here the rules of a just opposition must be observed. But the fall, diminishing, and casting away of Israel, are to be understood of the generality of the Jewish nation; therefore, the receiving and saving of Israel in like manner.

From which it is evident, that Grotius trifles when he is positive, that this prophecy was fulfilled at that time when the idols and military ensigns of the Romans were openly seen in the temple; because, that then many, who had embraced Christianity, together with those who had been Christians before, were exempted from the following calamities. To which was added the conversion of many Jews, upon the
A 5
destruction

destruction of the city and temple; since now the truth of CHRIST'S predictions appeared in a much clearer light, and the galling yoke of personal bondage had broken the obstinacy of many, as Vespasian and Titus put no bar in the way: for proving this, he quotes a passage from Justin adversus Tryphonem. But such absurd imaginations are contrary to the light of all history. For, during the siege, the whole of the Jewish nation, which was all over plunged in their guilt and perfidy, were made to suffer the just punishment of their sins; which is very far from that salvation, which Paul here assures us of. If any joined the Christians at that time, their number was so inconsiderable, compared with the rest, as that it is ridiculous to give them the name of *all Israel*. Justin says nothing, but that *some of them, being daily instructed in the name of CHRIST, had quitted the way of error*: which differs very much from *all Israel*. We may add, that by that fancy of Grotius, the times of casting away and receiving are entirely confounded; for never was the breaking off, and cutting away the natural branches, more palpably seen, according to the Baptist's prophecy, *Mat. iii. 10*, than at the time that Grotius imagines they were grafted in.

In fine, the prophetic testimony, alledged by the apostle from *Isaiah lix. 20*, confirms our explanation; where the Hebrew words properly

properly denote, *the Redeemer shall come to Zion*; or, according to the Septuagint, *on account of Zion, and unto them that turn from defection in Jacob*. Paul, generally following the Septuagint, has rendered the words somewhat differently, but to the same purpose and meaning. Observe,

First, That the apostle here very justly explains Zion and Jacob of the Jews; for, these are the natural sons of Jacob, natives, citizens of Zion; the others are only naturalized: that name, therefore, primarily and of itself agrees to them. And then also he speaks of those with whom the covenant was made; as it is said, *v. 21, this is my covenant with them*: but that testament and covenant belong to Israel, *whose are the covenants and promises*. Rom. ix. 4. See Lev. xxvi. 44, 45. Moreover, Zion and Jacob denote, not some few of Israel, but the whole body of that nation, as *Gen. xlix. 7*; for in Zion all the tribes had a right, *Psalm cxxii. 4*.

Secondly, The *goel* is promised to Zion; that is, the Kinsman-redeemer, who can justly say, these are mine, and that in right of consanguinity, for I am the nearest kinsman. True it is, CHRIST may be called the *goel* and near kinsman of all nations, on account of his being of the same human nature with them, which he assumed: yet he is chiefly and first of all the *goel* of Israel,

because of them are the fathers, of whom as concerning the flesh CHRIST came, *Rom. ix. 5.* And therefore, perhaps, the apostle said, the Redeemer shall come *out of Zion*; for as the relation, which is expressed by the term *goel*, could not be set forth by the Greek *πυόμενος*, he was willing, by this means, to make up the imperfection of the Greek language, by intimating, that the Redeemer was in such a manner to come to Zion, as at the same time, with respect to his human nature, to come out of Zion. The advent of the Deliverer supposes, also, such a time, in which other lords, besides Jehovah, were to rule over Zion, *Isaiah xxvi. 13*, from whose illegal dominion he was, with a stretched out arm, to set free, and deliver his people.

Thirdly, The work of this Redeemer will be, *to turn away iniquity from Jacob*. In the Hebrew it runs, *he shall come to those that return from defection*. The meaning is the same: he will impart his grace and salvation to those, who, by a true faith and repentance, shall return unto God. And as they cannot give this repentance unto themselves, the Redeemer will bestow it upon them. See *Acts v. 31*. Not only the Greeks have thus rendered the words of the prophet, but also the Chaldee, *and to turn the rebellious of the house of Jacob to the law*. And to this purpose is what follows in *Isaiah* chap.

chap. lix. 21, concerning giving the Spirit of God in Israel, and the putting his word in their mouth. The sum of the whole is, that, by the efficacy of the Redeemer, the Jews are in due time to be converted from their rebellion and transgressions.

Fourthly, As this is not yet accomplished, as to the whole body of the Israelites, and yet the Scripture must be fulfilled, the apostle has justly inferred, that in the last times it will be perfectly fulfilled: for, seeing the foundation thereof is God's covenant with Israel, and this a firm covenant, stable, immutable, and suspended on no ambiguous condition, (for what condition could that covenant admit, which allots both remission of sins and repentance to Israel?) it is not possible, but that every thing shall happen exactly, according to the promise and prediction. *And this is my covenant with them, saith God.* But concerning this covenant he speaks as follows, *Isaiah* liv. 10, "For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith Jehovah, that hath mercy on thee." And again, *Jer.* xxxiii. 25, 26, "Thus saith Jehovah, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then I will cast away the seed of Jacob, and David my servant." Add *Psalms*

cv. 8, 9, and *Deut.* iv. 31. All this being addressed to the whole body of the nation, it must of necessity be fulfilled at the appointed time.

Fifthly, But because some, perhaps, might think that those horrid crimes, of which the Israelites had been guilty, might hinder that blessing of God from coming to them : the apostle adds a testimony, whereby God promises to take away their sins ; which cannot but be accompanied with repentance and faith in the Messiah, and the communication of his grace. True, indeed, it is, we have not those words in *Isaiah* liv ; but yet they are in *Isaiah* xxvii. 9, where the Greek version has the very words, *οταν λωμαι τας αμαρτιας αυτων αφε.* It is not unusual with the apostle to collect several testimonies into one, and to explain the words of one passage by those of another. And indeed this observation was of great importance ; for, if any thing should seem to stand in the way of the restoration of the Jews, it was their extreme impiety : wherefore there are frequent promises concerning the expiation of the crimes they had committed, as *Deut.* xxxii. 43, *Jer.* xxxiii. 8, and *Jer.* l. 20.

Some, perhaps, may say, are there not clearer expressions in proof of this matter in the prophets ? Why then does the apostle pitch upon these, the force and cogency of which does not at first sight appear ? I answer, there

there are such, which we shall presently produce ; but here the supreme and admirable wisdom of the Holy Spirit shines forth, partly, because by selecting these, he would bring us to consider entire prophecies, which as it were, he points out to us, and of such a nature as to give full conviction of this matter. Partly, that by arguing from prophecies less evident, he might constrain us to give credit to such as are more clear and express : for, who will take upon him to wrest to a different meaning such evident testimonies, as by the very sound of their words lead to their sense, when he observes, that Paul draws his reasons from such as seemed much more remote from the purpose ?

Should any one desire clearer testimonies, we offer the following to his consideration : From Moses, *Lev.* xxvi. 41—45, *Deut.* iv. 30, 31, *Deut.* xxx. 1—6, and *Deut.* xxxii. 43. From the Psalms, *Ps.* cii. 14—18, and *Ps.* lxxxv. 9, 10. From Isaiah, *Isa.* xi. 11, 12, *Isa.* xix. 24, 25, *Isa.* xlix. 14, &c. *Isa.* lxii. throughout. From Jeremiah, *Jer.* iii. 18, &c. *Jer.* xxxi. 1, and from v. 31 to the end ; *Jer.* xxxii. 37, &c. *Jer.* xxxiii. 24—26. From Ezekiel, *Ezek.* xxxvi. 24 to the end ; *Ezek.* xxvii, throughout, especially from v. 15, ; *Ezek.* xxxix. 25, to the end. Add *Hosca* iii. 5. All these promises are more sublime, than that the time can be assigned

in which they can be supposed to have been as yet fulfilled. From the New Testament, add *Mat.* xxiii. 29, *Luke* xxi. 24, *2 Cor.* iii. 16.

The reader may please to see what we have said on this head in a particular book concerning the Ten Tribes of Israel, from chap. ix. to the end; where he will find most of those prophecies carefully and at greater length explained.

As from all this it is evident, we are to expect the general conversion of the Israelites in time to come, not indeed of every individual, but of the whole body of the nation, and of the twelve tribes. We chuse not to multiply minute questions, either out of curiosity or incredulity, concerning the time, place, manner, means, and the like circumstances of this mystery, which God has reserved in his power. Let us maintain the thing itself, and leave the manner of it to God. We shall then best of all understand those obscure prophecies which describe it, when we shall be able to compare the event with them. Our Calvin, as his manner is, speaks with prudence and gravity: "Whenever the longer delay is apt to throw us into despair, let us recollect the name mystery, by which Paul clearly puts us in mind, that this conversion is not to be in the ordinary or usual manner; and therefore they act amiss, who attempt to measure it

it by their own private sentiments: for, what more perverse, than to account incredible what falls not in with our opinion?"

Being therefore called a mystery, because incomprehensible, until the time of its revelation. Moreover, it is revealed to us, as it was to the Romans, that our faith, acquiescing in the word, may support our expectation, until the effect itself be made manifest. We shall conclude these things with the wish and words of Maimonides, at the end of his "*Moré Nevochim.*" But may the great and good God himself purify all Israel, according to his promise: then the eyes of the blind will be opened. The people sitting in darkness have seen a great light: to those who sat in the shadow of death, the light is arisen.

To this restoration of Israel shall be joined the riches of the whole church, and, as it were, life from the dead, *Rom. xi. 12.* Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? And *v. 15,* For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

The apostle intimates, that much greater and more extensive benefits shall redound to the Christian church, from the fulness and restoration of the Jews, than did to the

Gentiles

Gentiles from their fall and diminution : greater, I say, *intensively*, or with respect to degrees ; and larger, with respect to extent.

As to *intenseness*, or degrees, it is supposed, that about the time of the conversion of the Jews, the Gentile world will be like a *dead person*, in a manner almost as CHRIST describes the church of Sardis, *Rev. iii. 1, 2*; namely, both that light of saving knowledge, and that fervent piety, and that lively and vigorous simplicity of antient Christianity, will, in a course of years, be very much impaired. Many nations, who had formerly embraced the Gospel with much zeal, afterwards almost to be extinguished by the venom of mahometanism, popery, libertinism, and atheism, would verify this prophecy : but upon the restoration of the Jews, these will suddenly arise, as out of the grave : a new light will shine upon them ; a new zeal be kindled up ; the life of CHRIST be again manifested in his mystical body, more lively, perhaps, and vigorous, than ever. Then, doubtless, many Scripture-prophecies will, after their accomplishment, be better understood ; and such, as now appear dark riddles, shall then be found to contain a most distinct description of facts. Many candles joined together give a greater light : a new fire laid near another gives a greater heat. And such will the accession
of

of the Jews be to the church of the Gentiles.

And not only so, but also many nations, among whom the name of CHRIST had long before been forgotten, shall be seen to flock again to the standard of salvation then erected. For there is a certain fulness of the Gentiles, to be gathered together by the successive preaching of the Gospel, which goes before the restoration of Israel, of which, v. 25; and another richness of the Gentiles, that comes after the recovery of Israel. For while the Gospel was published now to this, then to that nation, others gradually departed from CHRIST: but when the fulness of the Jews is come, it is altogether probable, that these nations will in great numbers return to CHRIST. An almost innumerable multitude of Jews reside in Asia and Africa, among the Persians, Turks, Indians, Chinese, Japanese, and Tartars. When, therefore, by the almighty hand of God, these shall be brought to the communion of the Messiah, their love to him will be more ardent, as their hatred against him had been formerly more bitter. And is it not more than probable, that the nations, among whom they live, being excited by their example and admonitions, shall come into the fellowship of the same faith? Certainly, the words of the apostle lead us to this.

Agreeably

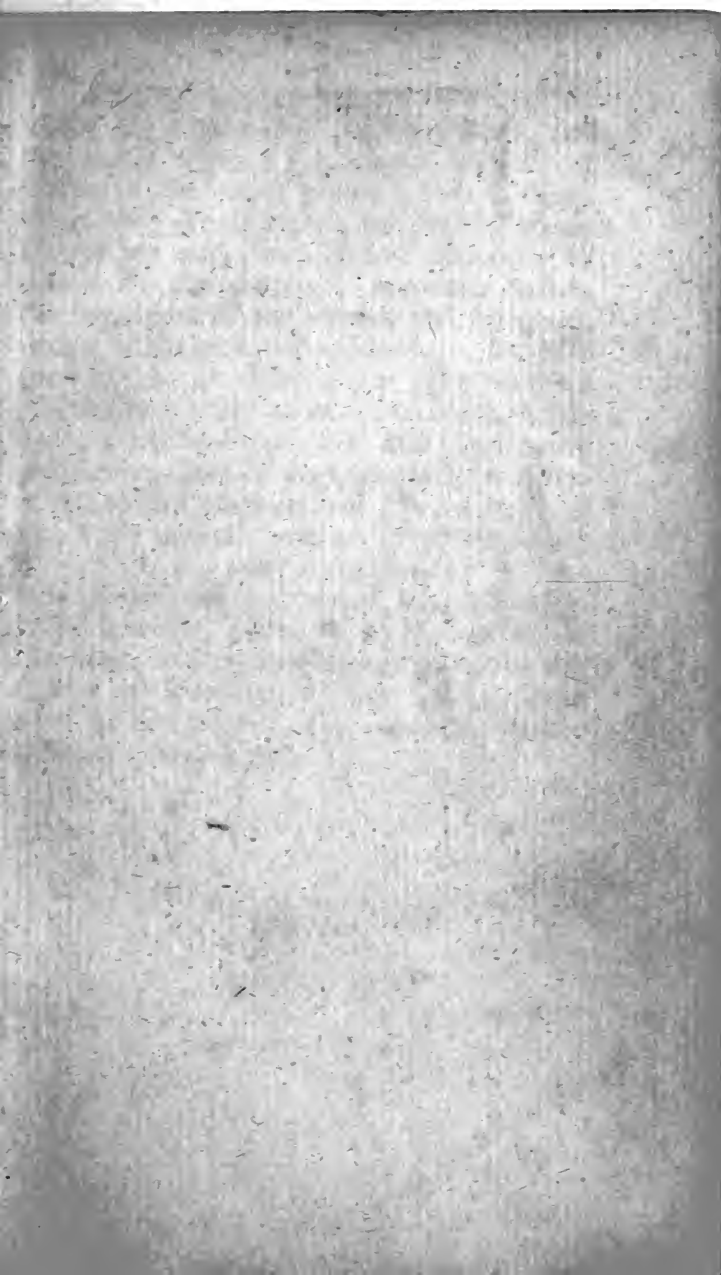
Agreeably to which James has said, *Acts* xv. 15—17. And to this agree the words of the prophets; as it is written, “After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the LORD, and all the Gentiles, upon whom my name is called, saith the LORD, who doth all these things.”

The reparation of the fallen tabernacle of David signifies, the restoration of true and spiritual worship among the Israelites. And when that shall come to pass, the rest of mankind, who never gave up their names to CHRIST, and the nations, upon whom his name was formerly called, but who, by their thoughtlessness, lost the benefit of the Gospel, will then with emulation seek the LORD. And what is more evident, than that prophecy in Isaiah—the prophet, chap. lix. 20, 21, having foretold the restoration of Israel, according to the apostle’s commentary, immediately, chap. lx. 1, exclaims, “Arise! shine! for thy light is come, and the glory of Jehovah is risen upon thee.” Verse 3, “And the Gentiles shall come to thy light, and kings to the brightness of thy rising,” &c. Moreover, the riches of the church at that time are described v. 17, “for brass I will bring gold, and for iron I will

will bring silver, and for wood brass, and for stones iron :” the most magnificent words to the same purpose follow these. From the consideration of which, Peter Martyr has said, that, indeed, according to almost all the prophets, especially Isaiah, the happiness of the church will be great, which it has not yet attained to, but it is probable that it will then (on the conversion of the Jews) attain to it. We have not, indeed, the least doubt, that there are many prophecies, both in the Old and New Testament, to this purpose, the full meaning of which we ardently pray the Supreme Being may teach his people by the event, the only undoubted interpreter of prophecies. It is, however, our duty to be modest on the head, and not rashly intrude into the secrets of Providence, nor boldly abuse what we are neither allowed to know, nor suffered to search into.

FINIS.

The first thing I noticed when I
stepped out of the plane, the
fresh air was so clean, it felt
like I had been in a cocoon for
hours. The landscape below was
just what I needed. The mountains
were so high and the peaks were
so sharp. The snow was so white
and the trees were so green. It
was all so beautiful and I felt
like I had found a new world.
I had never before. The air was
so fresh and the sun was so
bright. It was all so perfect and
I felt like I had been blessed.
I had found a new world and I
was so happy. The mountains were
so high and the peaks were so
sharp. The snow was so white and
the trees were so green. It was
all so beautiful and I felt like
I had found a new world. I had
never before. The air was so fresh
and the sun was so bright. It was
all so perfect and I felt like I
had been blessed. I had found a
new world and I was so happy.





INFANT BAPTISM.

AN

EXTRACT

FROM

HERMAN WITSIUS.

BY GEORGE WHITE.

For the promise is unto you, and to your children....PETER.

LONDON:

PRINTED FOR WILLIAMS & SMITH, STATIONERS' COURT,
LUDGATE-STREET.

BY W. HENRY, 76, FLEET-STREET.

1806.

ADVERTISEMENT.

IT is common for those that oppose Infant Baptism to make use of this learned author, as if he were wholly on their side. I have often wished his sentiments on this subject were more generally known; and as they are given without the least rancour, or reflection on his opponents, this Extract may be more freely recommended.

G. W.

FOLKSTONE, Jan. 10, 1806.

INFANT BAPTISM.

THERE is one thing that, I think, ought not to be omitted here, seeing it is of very great moment to our consolation,—namely, that Baptism is, by the will of God, to be administered not only to adult believers, but also to their children. The grounds for this, and those beyond all exceptions, are to be met with in Scripture; so that there is no necessity, with the Papists, who shamefully prevaricate in a good cause, to have recourse in this matter to unwritten tradition.

We readily acknowledge, that there is no express and special command of God, or of CHRIST, concerning Infant-baptism; yet there are general commands, from which this special command is deduced by evident consequence. For, to begin with what is most general: God declared to Abraham that it was his constant and unchangeable will, that the sign of the covenant should not be denied to those in covenant with him, when he said, *Gen. xvii. 13*, “and my covenant shall be in your flesh for an everlasting covenant.” By these words, he commands the sign of the covenant to be in the flesh of all the posterity of Abraham, with which he had entered into

a covenant of grace. From this general injunction. he infers, v. 14, the necessity of circumcision, because he then gave it as a sign of the covenant. When, therefore, upon the change of the economy, he substituted in the place of circumcision another sign of the covenant, in consequence of that general command, all those in covenant are bound to take upon them the new sign. Moreover, believers under the New Testament belong to the spiritual posterity of Abraham, and are, if we consider its substance, partakers of the same gracious covenant, *Rom. iv. 16, 17*; not adults only, but also their children, as we shall presently shew. Whence it follows, that the sign of the covenant in their body is not to be denied to the young children of believers, any more than to believers themselves.

There is another command of CHRIST, *Mat. xxviii. 19*, "Go ye, therefore, and βαπτισατε, disciple all nations, baptizing them," &c. There CHRIST commands disciples to be gathered into his school, and sealed, as persons in covenant with him, with the seal of baptism. But it is evident, when parents become the disciples of CHRIST, their children are also accounted in the number of disciples. Just as among the Jews, together with the proselyte parents, their young children were initiated in the Jewish rites. It was not, therefore, necessary that CHRIST should expressly

pressly mention the baptism of Infants: for, as it was a received custom among the Jews, that, together with the parents, who gave up their names to the God of Israel, their young children should be baptized, (as we have shewn above) the apostles being sent to baptize the nations, and accustomed to the rites of their own country, could not but think, that, together with the parents who made a profession of the faith of CHRIST, they ought to baptize their Infants, unless CHRIST had repealed the received custom by a contrary command; which as we no where read he did, we are absolutely to conclude, that what we have now explained was our LORD's intention.*

Peter supplies us with another argument, *Acts* ii. 38, 39, "Be baptized every one of you, in the name of JESUS CHRIST, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children," &c. Where the apostle argues thus: they to whom the promise of grace was made are to be baptized, we submit; but the promise of grace was made not only to parents, but to children: it

* Agreeably with this, we find the apostles baptizing whole families: the Jailor's, recorded in *Acts* xvi. 33, He was baptized, he and all his straightway. Also, Lydia and her household.—*Acts* xvi. 15.

Paul baptized the household of Stephanus.

therefore follows, that not only parents, but children are to be baptized. Both propositions are the apostle Peter's. Now the whole difficulty consists in this: who are we here to understand by the children, who partake of the promise of grace? whether adults only actually called, who are capable of making a profession of their faith, or also younger children and infants. The orthodox justly affirm the last; not only because mention simply is made of children, without distinction of age; but also because God expressly promised to Abraham, to be the God of his seed, which he applies to an infant eight days old, *Gen. xvii. 7--12*. We add, that as CHRIST permitted little children to come to him, laid his hands upon them, and declared, that of such is the kingdom of heaven, *Mat. xvi. 13--15*. But whom Matthew calls *παιδαι*, little children; *Luke*, chap. xviii. 15, calls *βρεφν*, infants; which word, according to Eustathius, properly signifies a new-born child at the breast. Hence, also, Peter says, "*αναπτυσσιντα βρεφν*, as new-born babes, *1 Pet. ii. 2*. And here it appears we are, by all means, to keep to the propriety of terms, both in the noun *βρεφος* and in the verb *προσφερεν*; when it is said, *προσφερον δε αυτω τα βρεφν*, and they brought unto him infants also: they appear to have been carried in arms. It is therefore evident that to infants are also made the promises of grace and salvation.

Let

Let the fourth arguments stand thus: It is unjustifiable to exclude from baptism those who are made partakers of the Holy Ghost; for thus Peter, *Acts* x. 47, "Can any forbid water that these should not be baptized, who have received the Holy Ghost as well as we?" True, indeed it is, that the Holy Spirit discovered himself in those, of whom Peter there speaks, by some extraordinary gifts, which of themselves were not saving: yet the principal argument for the right to baptism cannot be drawn from hence. The apostle considers those extraordinary gifts as the effects of the sanctifying Spirit, bestowed on all the elect, and as special indications of the divine bounty towards them; whereby the truth of the gospel was sealed in them. Compare *Gal.* iii. 2; and thence, as from the thing signified, he argues to the participation of the sign. We moreover presume, even the children of believers have received the Holy Spirit: for otherwise they could neither be holy, which yet Paul declares them to be, *1 Cor.* vii. 14; nor be CHRIST'S, to whom none belongs who has not his Spirit, *Rom.* viii. 9; nor see the kingdom of heaven, to which none is admitted but he who is born of water and of the Spirit, *John* iii. 5.—Whence it follows, that water cannot be forbid that infants should not be baptized.

Fifthly. They who belong to the church of God have a right to baptism. The reason is,

is, because baptism is the sign of association with, and seal of invitation into, the church, *Acts ii. 41*, they were baptized; "and the same day there were added (namely, to the church) about three thousand souls." And then it is represented as the privilege of the whole church, that she is cleansed by CHRIST with the washing of water, by the word, *Eph. v. 26*. But that infants belong to the church appears from this, that when God commanded his church to be gathered together, he did not suffer their little ones, and those that sucked the breasts, to be absent, *Deut. xxix. 10, 11*, *Joel ii. 16*; and protests that they were born unto him, *Ezek. xvi. 20*.

Sixthly. We argue from this, that baptism has succeeded in the room of circumcision. The apostle declares this, *Col. ii. 11, 12*; where he proves the abrogation of the ceremonial law, and especially of circumcision with respect to believers of the New Testament, from this consideration, and the spiritual thing formerly signified and sealed by circumcision, is now signified and sealed by baptism; intimating, that what circumcision was to the Old Testament-church, the same now is baptism to the New, and indeed in a far more eminent and perfect manner, because baptism is an introduction at once into the liberty and grace of the New Testament; whereas circumcision contained the profession of a bondage and yoke. But it is evident, that

that circumcision was administered to infants: it therefore follows, that we are to have the same sentiment concerning baptism. And, indeed, nothing can be advanced against the baptism of infants, which may not equally militate against their circumcision.

Here certainly appears the extraordinary love of our God, in that as soon as we are born, and just as we come from our mother, he hath commanded us to be solemnly brought from her bosom, as it were into his own arms, that he should bestow upon us, in the very cradle, the tokens of our dignity and future kingdom; that he should put that song in our mouth, "Thou didst make me hope when I was upon my mother's breast: I was cast upon thee from the womb. thou art my God from my mother's belly." *Ps. xx. 9, 10.* That, in a word, he should join us to himself in the most solemn covenant from our most tender years: the remembrance of which, as it is glorious and full of consolation to us, so in like manner it tends to promote Christian virtues, and the strictest holiness, through the whole course of our lives.

Nothing ought to be dearer to us, than to keep sacred and inviolable that covenant of our youth,—that first and most solemn engagement, that was made to God in our name. Nor is it an objection, that we were first bound in that covenant without our knowledge;

ledge; for no adult person, when he is informed of the excellency of that holy sacrament, which was bestowed in infancy, can be offended, that, according to the will of God, he was devoted so early by his pious parents to the Supreme Being; unless, at the same time, he is resolved to renounce entirely the name of a Christian, and all his hopes of eternal salvation.

It cannot also fail to be very delightful to godly parents, to present to God and his CHRIST their dearest pledges, just began to enjoy the light, and consecrated in the water of the mystical font; or, as Dionysius, the Pseudareopagite, elegantly expressed it, "in the divine symbols of a divine birth, and recommended to the grace of God by the power of the whole church." Let this be the first care of their piety. Gregory Nazianzene, Orat. 40, in Sanctum Baptisma, speaks as follows: "Hast thou a child? give not time to vice to gain upon him: let him be sanctified from a child, and consecrated to the Spirit from his tender years." And certainly, if no other benefit accrued from Infant-baptism, every prudent person will own it to be very great; that it lays the most inviolable necessity on parents carefully to train up their children, which they have so early devoted to God, in the mysteries of the Christian religion, and the practice of true piety, both by instruction, admonition, and good example.

ple. They incur the guilt of an impious robber or thief, as Bucer has gravely observed, who are not, at the greatest pains to bring up and form those they have consecrated by baptism to the LORD CHRIST, to the obedience of CHRIST: For by this neglect, as much as in them lies, they again rob GOD of the children they gave up to him, and betray and enslave them to the devil.

FINIS

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THE
PROGRESS OF RELIGION.

AFTER THE PLAN

OF

The Pilgrim's Progress.

By GEORGE WHITE.

FIRST PART.

THE Kingdom of Heaven is likened unto Ten Virgins, which took their Lamps, and went forth to meet their Bridegroom; and five of them were wise, and five were foolish. — While the Bridegroom tarried, they all slumbered and slept.

Matt. xxv. 1—5.

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Restoration of the Jews, 3d.

Infant Baptism, 2d.

PREFACE.

THE Parable of the Ten Virgins appears to me be very descriptive of the present state of the religious world :

Half of the profession is owing to connexion ; and when the cry is made, *that* half will say to those that they are connected with, — Give us of *your* oil, for our lamps are gone out. — Without personal religion, we shall never be able to stand in the day of God's wrath.

G. S. WHITE,

TUNBRIDGE WELLS,

June 14th, 1806.

THE

PROGRESS OF RELIGION.

AFTER I had been musing on the death of him who wrote the Pilgrim's Progress, and who intended to give us an account of Christian's four sons, with their wives and children, I dreamed, and thought they were presented to my mind. — After Christiana and those other pilgrims had passed the waters of Jordan, — the river without any bridge, — I thought I heard one say, that they were yet alive, and so would be, for the increase of the church, *in the place* where they were for a time. He that I heard speak said further, That what Christiana had said to them, before her departure, had so forcibly impressed their minds, that they saw it their duty to be active in increasing the church of God. He said, moreover, that on account of the zeal and activity of Christiana's family, their fame was noised abroad, all the country round about: that Matthew's children were so much like Mercy, their mother, in benevolence to the poor, that they had established a society for the relief of wi-

dows and orphans, the sick and afflicted : and James, who was to have the daughter of Gaius, had many children, who were hospitable, and received all that had even the *appearance* of pilgrims. In this they *excelled* the old man, Gaius : he would only have to do with *real* pilgrims ; but, since his death, this has been thought too rigid and particular ; as they hoped the best of all that were in the way, however they got in. And you must know, said my deponent, that all the people round, of any decency or respectability, are set out on pilgrimage ; and this made travelling pleasant and easy : they never met with any opposition, on account of their strength or number. The Devil himself was as quiet as a mouse. No barking of the dog, that used to be near the wicket-gate. We never feel much of a burden, like Christian and others *formerly* ; and if we do for a *little*, we have a *way* of bearing each other's burden : and if we ever get in the Slough of Despond, we help one another out, and so fulfil the law of Christ.—I thought I said to the person that spake to me, I perceive you are one among these good people :—Pray tell me what you call the country in which you live ? He said, it was known by the name of *Carnal Policy* ; that is, the country at large ; but the capital town was by the inhabitants called *Security* ; but some spiteful people had given it the name of *Carnal*.

Security. Then I thought I asked him, why they should call it by a name that the inhabitants denied. He answered, that some people of bitter spirit would do any thing out of envy. They see how comfortable and happy the inhabitants are, and so envy us our comfort. But our town is *Security* itself, and we do not care *how* we are secured; no attack whatever can prevail against our comfort and union. But you must know, these spiteful souls have altered the names of many of the inhabitants: my name is *Wiseman*, but I am called *Worldly Wiseman*: so those that have always been called *Evangelists* (who directed our ancestors in the right way) these same people have nick-named them, and each of them is known by the name of *Mr. Smoothman*. It is to the increase of the number of these servants of God, that we owe our comfort and happiness. Poor Christian, when he went on pilgrimage, only met with *Evangelist* once or twice in all his way; and we attribute most of his troubles to this circumstance. If he had lived now, he would not have carried his burden so long, nor tried so many things to get rid of it: this is not the case with *any* in our town. Our ministers have mended the road where it was bad, levelled the hill *Difficulty*, and there are no lions in the way to the house *Beautiful*; and, you know, *Great Heart* slew giant *Grim*, that used to back the lions; and

since Watchful the porter has been dead, the door is always kept open, there are so many enter therein. There are other accommodations within than what there was formerly; but we spend our time happily and comfortably together in the palace called Beautiful. You must know, that Prudence and Discretion have been dead some time; and we have altered the names of the other two: she that was called Charity is now called Candour, and the other young lady, Hope-for-the-best. Now, we as much as possible keep at the palace called Beautiful: we never go down in the valley that Christian fought Appollyon in; but, as Doubting Castle is demolished, and giant Despair beheaded, with Diffidence his wife, we walk constantly out in the Pleasant Meadow, and enjoy the comforts of life. Just below this meadow, the hill Lucre stands; and our friends gather at the silver mines as prudence requires; and on this account, those spiteful people say we are like Demas, and Bye-ends, and Love-gain; and that our Evangelists are the same, born in the town of Fairspeech: but *I* only call *this* Christian Prudence; and there is no living in that plain called Ease, without the exercise of this *grace* or *virtue*. And you must know, that ever since Faithful was burnt, we have had no persecution in the place where Vanity Fair is held. As we visit the hill Lucre, and dig at the silver mines, we can buy some of

their merchandize; and we are rather respected than otherwise. — Poor Faithful suffered in his day, - but the people were more like barbarians than a civilized nation. But, to shew you the bitter spirit of some people that envy us, I must tell you their strange notions: they think that, if Faithful were living now, he would certainly be burnt. This shows *what they are*, more than any thing I have yet mentioned. But I should tell you, that the family who live where Gaius used to live, are so benevolent, that they receive some of the people belonging to the fair; and this removes all prejudice.

We are careful never to go near the Valley of the Shadow of Death; and, lest we should fall into the snares and pits in this valley, our ministers persuade us to remain in the *plain* called *Ease*, as much as possible: that it is safer to be content without the enjoyment of the Delectable Mountains; though there are *some* shepherds that dwell on these mountains, and they wont be satisfied without we come thither also; but we can distinguish every thing as easily as if we dwelt on Mount Clear itself. And there are some people that have been on *Mount Marvel*, and they tell us such *marvellous* things, that we are constrained to call them *Enthusiasts*. The shepherds that dwell on the mountains are of a narrow mind: they think none are right but those that were a long time before they got

admittance at the wicket-gate, and had some particular revelation at the Cross; and even if you attempt to ascend the mountains, they say we are only on Mount Error. — But I must tell you something that has happened lately in our town: *this*, to me, is the strangest thing that I have ever met with; and I am now an old man, as you may perceive.

The youngest son of Christiana, soon after her departure, became an Evangelist; and from the beginning, he united with his brethren round. He was always satisfied with the country round about, and dwelt in our market-town. He has lately got upon Mount Marvel; and, to be sure, he tells us strange things: first, he says he dreamed, and thought he was taken suddenly ill, and soon found that his sickness was unto death; though, he said, every fear of death appeared to be removed, yet he had upbraidings of conscience, for not warning his relations of their danger, who were now surrounding him and weeping. He spoke to them with earnestness; saying, this will be the last opportunity I shall have to tell you “Ye must be born again.” His conscience smote him, because he had dwelt in our country, and in the capital town; that he had trifled with the souls of the people; and only requested to preach *once more*, to deliver his soul. He was permitted (as he dreamed) to come in his disembodied state, full of love, and joy,

and peace; but solemn beyond description. As he approached, his friends were weeping, and exclaiming, "Mysterious Providence! that one so useful, so young, should be taken off!" He thought he answered, with holy warmth, "I can explain the providence, and justify the conduct of God. I was not useful, as ye suppose: many things took my attention in Carnal Policy; and I was too intimate with Worldly Wiseman. I have been in Carnal Security too long. How many opportunities have I lost, and how little have I warned you! Be sincere; examine yourselves; be faithful; long to flee away. Tho' the Lord wont permit me to labour among you, for his glory, yet he has taken me to himself." In this conversation he awoke, without preaching to the people (as he thought); but the subject still abode in his mind; and this passage of scripture struck him forcibly (Rom. 13, 11, 12.)—"And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than we believed. The night is far spent, the day is at hand; let us cast off the works of darkness, and put on the armour of light."

He preached the sermon to us; but did not tell the dream, till very lately. And now, *he says* every thing he knows against me:—that, because I live in Carnal Policy, I *must* be carnal, sensual, and devilish; that I turned

Christian aside at his first setting out ; that all who dwell in our country are just nigh the City of Destruction ; and, except we enter in at the wicket-gate, we shall be all damned together ; that we are nothing better than Pliable, who never felt the burden of sin, but set out on pilgrimage immediately, with joy, on hearing of the glories of the gospel ; and he declares, if we hear *much* about what Christians *must* feel, we shall all fall into the Slough of Despond ; but turn back, the nearest way home ; and though we have been so long at the palace Beautiful, he is sure we got in since Watchful the porter has been dead : that we neither entered at the wicket-gate, nor ever understood the things that Christian saw at the Interpreter's house ; and that he will pray to the Lord the King to turn us out of the palace Beautiful, for we have made his house a den of thieves ; and he expects we shall all perish in the wilderness where Christian and Hopeful saw Talkative, or overtake Bye-ends, and so turn aside to Demas, having loved this present evil world. And as for our capital town, he says it is rightly named Carnal Security ; that all who dwell in it must be wrong, and must be feeding on the husks that the swine do eat ; and as for his own brethren, Matthew, James, and the other, Mercy, and their wives and children, they *must* all leave the town and the country altogether ; and he believes that they *will* leave,

sooner or later, because God cannot *give up* Ephraim, though he may let him *alone* for a little, to go after his idols.

And this word *idol* awoke me; for I thought something of the Idle Shepherd, and supposed it wrong to sleep so long at a time; but after looking at the text, I found it was *Idol Shepherd*, and comforted myself with the thought, that I was not the *first* who had made this mistake.

Perhaps, before *this* has had such a circulation as the Pilgrim's Progress, I may dream again; and if I do, Mr. Worldly Wiseman shall not have all the talk to himself: but if he had not told you this dream; you had never heard it; for being a party concerned, and having dwelt in the country that he described, I felt more than I can tell you at present.

Farewell!

[*To be continued.*]

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THE
PROGRESS OF RELIGION.

AFTER THE PLAN

OF

The Pilgrim's Progress.

BY GEORGE WHITE.

SECOND PART.

THE Kingdom of Heaven is likened unto a Man which sowed good seed in his field: but while Men slept, his Enemy came and sowed Tares among the Wheat, and went his way. — But when the Blade was sprung up, and brought forth Fruit, then appeared the Tares also. Matt. xiii. 24—26.

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Sold at Williams and Smith's, Stationers Court,*

Progress of Religion, first Part, Price 3d.

Stone laid before Joshua, 6d.

Restoration of the Jews, 3d.

Infant Baptism, 2d.

*Shortly will be published, the Third and Fourth
Parts of the Progress of Religion.*

THE
PROGRESS OF RELIGION.

SECOND PART.

AT a time when I could not sleep as sound as usual, I dreamed, and there was presented to my view a *great multitude* coming full drive out of Carnal Policy, and some from Carnal Security; but, as I thought, the greatest part of them ran across the plain towards the town called Apostacy, the other side the city of Destruction, where Turnaway dwelt. A man of the name of Atheist, and his companion, Deist, seemed to head this rabble; and they entered Apostacy with three cheers, as if they would give loose to their hearts' lusts, and sin, as it were, with a cart-rope. — "The last state of these men shall be worse than the first."

I thought several stood in the plain, and they were afraid to look over either side; and the city of Destruction lay just behind them, so that they did exceedingly shake and tremble; yea, quaked for fear, not knowing whither to flee.

Now here Evangelist met them and Christiana's sons; and Mercy knew him; — and Matthew said, O Sir, we set out on Pilgrimage when quite young; and we found these ways, — ways of pleasantness and paths of peace; but since those who were our guides and acquaintances have gone over the river, we have dwelt in the town on the right hand side of the way.

Evangelist. And what brought you out of that dangerous place? thousands of foolish virgins are destroyed there, and many wise sleep till they hear the midnight cry. “When the strong man armed keeps his house, his goods are at peace.”

Ah! said Mercy, that would have been our case, had it not been for the warning voice of our younger brother. But whither shall we flee?

Evan. *To the wicket gate;* according to the word of our Lord, “I am the door — by me, if any man enter in. — But, said Mercy, we have sinned against light and knowledge, against the Holy Ghost, — we never shall be admitted; — we must perish in the slough just above.

Evan. Do you see yonder shining light that makes its appearance like the morning, and a voice says, “Return, ye backsliding children, and I will have mercy upon you?” They said, we think we see a *glimmering* light; but you called it a shining light.

Evan. Yes, it will arise brighter and brighter. And as I beheld in my dream, Evangelist persuaded them to flee to Christ, and bade them farewell.

So they encouraged each other with these words: — “Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up; after two days will he revive us; in the third day he will raise us up, and we shall live in his sight: then shall we know, if we follow on to know the Lord, his goings forth are prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” These words were spoken by the youngest son of Christiana.

All appeared to take encouragement to go forward. Now, there were with them many of their relations and kinsfolk: — those of the household of Mercy, called Benevolence, and distant relations to Gaius, who certainly was rightly named Hospitable. I thought they all went together for a little way, and Christiana’s family talked of past experience; and they began to smell the Slough of Despond before they got at it, for at that time of the year it cast forth a stench; and I thought they went forward with reluctance but not with caution; and without thinking of the steps, they endeavoured to cross the Slough, and they all stuck fast in the mire: some mourned and groaned; others cried out, “The waters are

come in, even to my soul!" — and you must know that there had been so much rubbish thrown into this Slough, on pretence to mend it, that it formed a kind of miry clay and horrible pit without water; and the more they strove to get out, the deeper they were in the mire; and they tried to help each other; but with their striving they sunk into deeper mire; — when I began to pity the poor wretches. I thought Mr. Worldly Wiseman came to their help, and offered his assistance to them; but upbraided them with leaving the town, in which they were secure. — He was sure they were insane to leave such a respectable connexion of friends and so many comforts, for no one knows what.

Mr. Worldly Wiseman added, we have in our country a religious body of people, plain in their manners, both in conversation and dress; and they have as much policy as any people living, though they don't resemble their first founders in quaking, but in cheating. Let me beg of you to return; — but Christian's family could not hear this "charmer, charm he ever so wisely." At last, said those that belonged to the family of the Benevolents, we will accept of thy help rather than lie here.

So they got out of the Slough, and began to help several others; those distant relations of old Gaius. Mr. Worldly Wiseman gave them assistance, because he remembered their hospitality.

But after they were out of the Slough, they began with one consent to declare they would not return with him to Carnal Policy; for they disliked the very name of the place: and these overbearing grinders of the poor, that had such a mask of hypocrisy, these they hated also.

So Mr. Worldly Wiseman recommended them to go to the town of Morality just above: there, he said, you will find a worthy family or more, especially Mr. Legality's; they strove "to do to others as they would others should do to them."

So I saw in my dream that Mr. Worldly Wiseman returned to Carnal Policy, (for that was his native place, and no other air would agree with him): there he died; — "for to be carnally minded is death." Now, I observed that those who went to the town of Morality were a goodly number; and that town had been much forsaken, so that they easily got accommodation; and Mr. Legality offered them refreshment, and took them to a bath that he had in his garden, and washed them from the dirt of the Slough of Despond; but one washing was not sufficient, for they smelt so dreadfully: but after several duckings, and making use of some perfumes that they sold at that town, they became quite clean and sweet; and made up their minds there to reside.

Now, I thought in my dream that not long

after they supposed they were quite snug and comfortable in the town of Morality, they heard such dreadful thunderings that shook the whole neighbourhood, and such flashes of lightning, that these new inhabitants looked thunder-struck, till some of their neighbours explained the nature of this business.

It seems it proceeded from Mount Sinai, that hung over the town; and after the death of one of the inhabitants, there would be such dreadful thundering! and a voice sounding from the Mount, "Cur ed is every one that continueth not in all things written in the book of the law to do them." I heard one say, that the whole town of Morality would be burnt to ashes, with a fiery law that would proceed from the mountain. "Every man's work is to be tried so as by fire."

Now I saw in my dream, that those gentlemen that Mr. Worldly Wiseman said spiteful people had nicked-named Messrs. Smooth-men, began to be alarmed on account of such numbers leaving the country, especially the family of the Benevolents and Hospitables; such families were great upholders of those gentlemen; and many that had gone to the town called Apostacy were generous, and generally thought all they heard from the pulpit was good; at least they took it for granted that all ministers must be right.

Now, I thought, I saw one of the most learned of the cloth engaged to go over and

attack Mr. Atheist and Mr. Deist upon their own ground; and he got assistance from all his learned brethren, and went accoutred and armed for a warm engagement.

Now, as Messrs. Atheist and Deist had many intimate acquaintances that were learned, such as Mr. Arius and Mr. Socinus, for they had lately left the country of Carnal Policy and gone over to Apostacy, and they very willingly offered their assistance to overthrow the Calvinistic system; and they observed, to do so they must find fault with different parts of Revelation, — especially the English translation, rather than Revelation itself.

Now I thought in my dream that there was a meeting appointed for the debate; and after the chairman was chosen, he said, “I believe natural and revealed religion are the topics on which the gentlemen present are to deliver their free thoughts.” As it appeared to me they began with natural religion, and the Deist by far had the advantage, this occasioned very warm sentences from every individual; and some of them were so vociferous, they awoke me from my dream; and as I am naturally fond of a little *argumentation*, I lament the chairman did not caution the company to beware of improper warmth, as when many people are weak in argument they make up, as they think, with strength of lungs.

But as I have been disturbed, and so pre-

vented hearing the conclusion of the debate, I must tell you my own thoughts on the result of such a meeting.

Mr. Smoothman going over to Apostacy to debate with Messrs. Atheist and Deist, and Messrs. Arius and Socinus, upon their own ground, appears to me to give them the advantage they appeared to have; for every "cock can crow best upon his own dung-hill:" and as for admitting the subject of natural religion in the debate, is to throw away the "sword of the Spirit;" without which we shall never give them a single wound.

The very idea of natural religion ought to be expunged from fallen men; and those that pretend to dispute to argue for it, are not convinced of their depravity.

I am of an opinion that the Deists do well to keep upon this ground; and if we are fools enough to engage with them in such a field, they will get the rising ground.

I do not wonder at what Voltaire did among the Popish priests; his ideas were more rational than theirs; and he was by far the most honest man. It would be easy for a Deist to overthrow the greatest part of the clergy of the Church of England.

The Arians and Socinians have the advantage when they attack Calvinists that have not the "root of the matter in them."

These infidels have never yet attacked true religion; and it is impossible they ever should,

for they do not know what it is, nor how to attack it; for the carnal mind cannot discern spiritual things; and a man must discern a thing before he can see it wrong, much less prove it to be so.

A poor ignorant man that has experienced the power of religion in his soul, and knows the work of the Spirit experimentally, can overthrow all the learned Deists, Socinians, and Arians in the world; and all the learning in the world, without declaring what God hath done for our souls, will have no effect. — The weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down the strong holds of Satan.

If I should dream again, I will not trouble you with any thing but the dream itself: their having awoke me before I heard the debate, rather vexed me; and if I have been too warm you will account for it.

Farewell!

[*To be continued.*] -



THE
PROGRESS OF RELIGION.

AFTER THE PLAN

OF

The Pilgrim's Progress.



By GEORGE WHITE.



THIRD PART.

THE kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

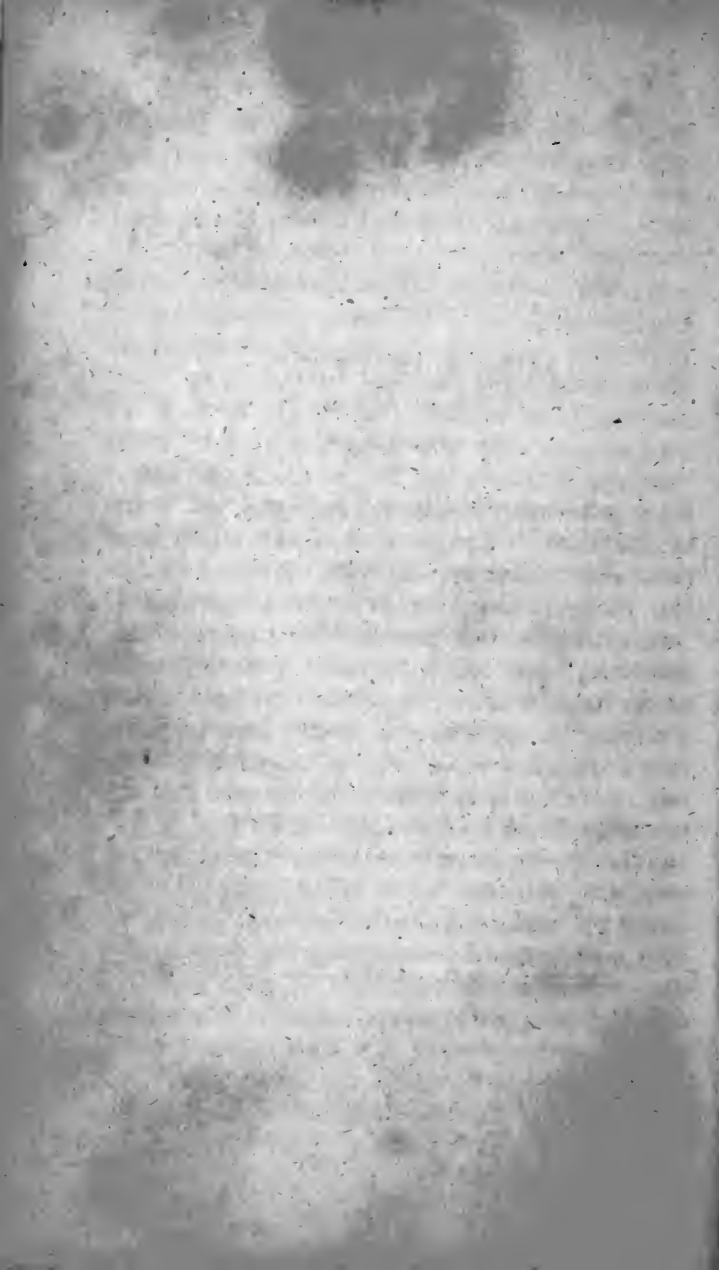
Matt. xiii. 47, 48.

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THE
PROGRESS OF RELIGION.

~~~~~  
*THIRD PART.*  
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I USED to envy those persons that were in the habit of dreaming, as I thought they lost no time by sleeping; but little expected that I should be favoured with such long and frequent dreams: the two last have brought on another. And, as I dreamed, one told me, after the late sifting in the country of Carnal Policy, the professional gentlemen in that neighbourhood were not a little put about, and, after the late debate, the learned among the hetrodox began to crow over them.

Now I thought Messrs. Smoothmen began to put their heads together; how they should bring the orthodox sentiments into respectability, and nothing could be devised so likely as to encourage literary attainments, and, for this purpose, it was proposed, that academies should be established, that candidates for the ministry might have an opportunity of improving their talents, and so be able more

forcibly to attack the learned among the hetrodox; this plan seemed to be generally approved of; and one observed, that it would be likely to have more effect on the public at large; as a *student* from college, whether Oxton, Cheshunt, or Homerton, sounded better than a man from a tinker's budget, coalbarge, or menial servant; and, after four years polishing, no one will suspect them of such low original, nor think of asking what these *gentlemen* were before their academical preparation. Also, the reverend gentlemen agreed to establish certain associations, that they might not only have opportunity for a *week's recreation* together, but *talk* of plans to encourage the Progress of Religion: as their design was liberal and their hearts enlarged, they took care, at their several meetings, to condemn all such as were of a *narrow mind*. Notwithstanding all these *extra exertions*, it appeared that things were not so prosperous as they could wish; therefore it was supposed, that, if their labours were not successful at home, it would be right to have compassion on the heathen abroad; after maturely deliberating on such a design, they made no doubt that such a benevolent plan would take the attention of the religious public, and by that means their respectability would be increased, and so their craft would be delivered from the danger which threatened them.

I thought I saw, in my dream, a little man start up, looking wonderful cunning, saying how much he approved of the apostolic design, and he hoped it would bring back the worthy families of the Hospitables and Benevolents, as he greatly regretted their loss. *Thus* they reasoned at different associations: That there were prophecies that authorized them to believe the heathen world must be converted, the fulness of the Gentiles with the Jews must be brought home, and it is truly apostolic to go and preach to the heathen: as one observed, "What should we have been were it not for their missionary exertions?" Here I thought one asked, if they meant to go as missionaries or send others to labour among the heathen: the reverend gentlemen soon agreed that none of them should leave their charges at home, but that they would form a society for the purpose of sending *others*; and they could draw plans for their labours, point out the places where, and the manner how, they should labour, collect the monies, examine the young men, *qualify* them for their work, &c. &c.

Now, as this society was to supersede every other of the same nature, it was thought proper to establish it upon the most liberal plan; so a guinea a year was to constitute *any one* a member of this evangelical body. It was of no consequence what their religious or political opinions were, whether Deists,

Arians, Socinians, Churchmen, Desenters, or Methodists; as one said “ If we can procure a guinea a year from any man, *to do good*, it was certainly right to become ‘ all things to all men,’ so that, by any means, we might gain some.”

So I thought they began, with one consent, to prove the propriety of such proceedings; for it appeared, some had hinted that such conduct was not apostolic; that, instead of sending others, they went themselves; that God would never own such a society; that the devil might be a member for a guinea a year! and, as these same persons were free in their manner of condemning, they declared that many of the devil’s guineas were in the list, though his name had not been inserted among the subscribers, but put down, *A Friend*, £. 5! and one reason has been given for his liberality to the Missionary Society; that it was used as the devil’s rattle.

But I understood these same persons were thought nothing of by the directors of the Society, they looked upon them as Antinomians; and it should seem, by their prejudice against such an evangelical society, that they were not only against the law but against the gospel; however, as they were looked upon as strange men by all of moderate sentiments, it was thought proper to treat all they said with silent contempt.

It appeared to me, in my dream, that, such

was the spirit of the times, that no opposition could stop the progress of such a benevolent design; the careless were awakened, the cold and lukewarm received fresh life, the dead and stupid were carried away with the crowd; great numbers returned from the town of Morality; and, among the rest, the family of the Benevolents, and a great part of the Hospitables. They were determined to follow the Apostle of the Gentiles, and send men (not preach) where Christ was not named, lest they should build upon another man's foundation. This part of their conduct (as I understood) received public approbation at one of the annual meetings, on which occasion the preacher exhausted himself and his audience by expatiating two hours and a half.

Now, as I expected to hear further of the progress of this Society, the youngest Son of Christiana turned my thoughts by a certain declamation against those with whom he had been connected: he declared, that a late noble Countess left her concerns with a lady that lived in Carnal Policy, and that she had united with others in the neighbourhood to carry on the design of his late noble patroness. Evangelists increased greatly (such as they were) but they chiefly sprang from the neighbourhood, and therefore suffered themselves to be driven about by such as had no sentiment higher than the *natives* of Carnal

Policy. He said, he saw those places intended for houses of prayer becoming dens of thieves, and that Worldly Wisdom was the chief agent in the whole connexion. What hurt the mind of this young man was, the great number that had got into the palace called Beautiful since Watchful the porter's death; that he entered, one day, with the Sword of the Spirit in his hand, and cleared the palace of the whole of them: he slew, dead on the spot, Miss Candour and Miss Hope-for-the-best; and, according to the command of his Master, put four virgins, as at the first, Prudence, Discretion, Piety, and Charity, and set a porter at the gate, by the name of Watchful. Now I thought I saw in my dream some few, that were cast out of the palace, go down into the valley of Humiliation; but the greatest part of them ran down the hill Difficulty; and one part turned aside to the great wood, on the right-hand-side of the way, whilst the other part went straight to The Dark Mountains; though it was written over, "The way called Destruction."

Some time after this the Young Evangelist went to the Interpreter's house, just opposite a town called Vainglory, which was the birth-place of Formality and Hypocrisy; and, as he entered the house of the Interpreter, he secretly prayed for the destruction of Vainglory, and all the inhabitants. When he

came into the house he found his brethren Mercy and some others, and they were speaking of the state of their minds; as he heard them speak of their backsliding he lifted his heart to God, and said: "Oh! that I never may be left to wander from thy shadow again, nor to slight the sanctuary service of my God!" "Blessed are they that dwell in thy house, they will be still praising thee: blessed is the man whose strength is in thee, in whose heart are the ways of them: who, passing through the valley of Baca, make it a well; the rain also filleth the pools." Psalm lxxxiv. 4—6.; and, at last, he vented the fulness of his soul in praise and acclamations of joy; saying, "Oh! my God! as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God doth cause righteousness and praise to spring forth in my once barren, but now revived, heart." Isaiah lxi. 11. As soon as the Interpreter saw the young man he said, Come in, I will shew thee that which will be profitable to thee. So he commanded his man to light a candle, and bid Joseph follow him, and so had him into a private room, and bid his man open the door; the which when he had done, Joseph saw the picture of a very grave person hang up against the wall, and this was the fashion of it: it had his eyes lifted up to heaven, the best of books in its hands, the law of truth.

was written upon its lips, the world was behind its back; it stood as if it pleaded with man, and a crown of gold did hang over its head.

Then said said Joseph, What means this?

Interpreter. The man whose picture this is is One of a Thousand; he can beget children, travail in birth with children, and nurse them himself; when they are born! And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee, that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men. And whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to shew thee, that, slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure, in the world that comes next, to have glory for his reward. "Now," said the Interpreter, "I have shewed thee this picture, because the man, whose picture this is, is the only man whom the Lord hath authorized to be a *guide* to the Celestial City; wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen."

After Joseph had been some time thinking in silence, he cried out, "Who is sufficient for these things?" he also told the Interpre-

ter how little he had felt the importance of so great a work all the time he lived in Carnal Security; *acceptance*, he confessed, was his chief aim, and, he believed, the only aim of all that dwell in the country of Carnal Policy, and he did not think that any real blessing attended their labours.

Interpreter. How long did you dwell in Carnal Security, and what were the means of bringing you out of that dangerous place?

Joseph. The first time I lived there I did not remain above a year, but this *last time* nearly *four*; and there I should have remained had not the Lord of the Way brought me out by his own hands: first, he shewed me the danger I was in by a dream; and, after a fall on the Mount of Corruption, he manifested his pardoning love, and I experienced such fresh discoveries of his mercy to my soul that it was like fire in my bones; and I could not but speak of the things which I saw and heard, and the alarm was soon sounded abroad, that I was going to leave the country altogether.

Interpreter. Praise the Lord for his goodness to thee, my son; trust in him, for, if thou continue faithful, thou wilt have many things to suffer: but think this an honour; and I wish thee God speed.

Now I saw, in my dream, that the Young Evangelist ran up the highway, till he came at a place somewhat ascending, and upon

that place stood a cross, and, a little below, in the bottom, a sepulchre. Then he stood awhile to look and wonder; he looked, therefore, and looked again, even till the springs that were in his head sent the water down his cheeks, not only because of the sight he then had, but he remembered the revelation he before experienced; so he gave three leaps for joy, and went on rejoicing with joy unspeakable and full of glory. He went on thus till he came at the bottom, where he began to expostulate with the simple ones, the slothful, and presumptuous, that were lying fast asleep, a little out of the way; seeing them in this case, he went to them, if peradventure, he might awake them, but he seemed as one that mocketh. They looked upon him, and began to reply in this sort: Simple said, "I see no danger." Sloth said, "Yet a little more sleep:" and, Presumption said, "Every tub must stand upon his own bottom," and so they lay down to sleep again, and he went on his way. As he was troubled about their awful state, he espied two men come tumbling over the wall, on the left-hand, on the narrow way, and they made up apace to him. The name of the one was Formality, and the name of the other Hypocrisy. As they drew up unto him he thus entered with them into discourse:

Joseph. Gentlemen, whence come you? whither go you?

Form. and *Hyp.* We were born in the land of Vainglory, and we are going for praise to Mount Zion.

Joseph. Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, that "he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?"

Form. and *Hyp.* They said, that to go to the gate of entrance was, by all their countrymen, counted too far about; and, therefore, their usual way was, to make a short cut of it, and to climb over the wall, as they had done.

Joseph. But it will be counted a trespass against the Lord of the city, whither we are bound, thus to violate his revealed will.

Form and *Hyp.* They told him, that as for that, he needed not trouble his head thereabout, for what they did they had *custom* for; and could produce, if need were, testimony that would witness it for more than a thousand years.

Joseph. But will it stand a trial at law?

Form. and *Hyp.* They told him, that custom being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by an impartial judge: "And besides," say they, "if we get into the way, what matter which way we get in? if we are in we are in: thou art but

in the way, who, as we perceive, came in at the gate; and we are also in the way that came tumbling over the walls: wherein now is thy condition better than ours?"

Joseph. I walk by the rule of my Master, you walk by the rude working of your fancies; you are counted thieves already by the Lord of the Way, therefore, I doubt, you will not be found true men at the *end* of the way: you came in by yourselves, without his direction, and shall go out by yourselves, without his mercy. To this they made him but little answer, only they bid him to look to himself.

Then I saw that they went on every man in his way, without much conference one with another; save, that these two men told Joseph, that, as to laws and ordinances, they doubted not but they should as conscientiously do them as he: therefore, said they, we see not wherein thou differest from us, but by the coat that is now on thy back; which was, as we trow, given thee by some of thy neighbours, to hide the shame of thy nakedness.

Joseph. By laws and ordinances you will not be saved, since you came not in by the door: and, as for this coat, that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with; and, as I take it, a token of kindness to me, for I had nothing

but rags before; and, besides, thus I comfort myself as I go: Surely (think I) when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely, in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed therein, the day that my burden fell off my shoulders: I will tell you, moreover, that I had then given me a roll, sealed, to comfort me, by reading, as I go on the way; I was also bid to give it in at the Celestial Gate, in token of my certain going in after it; all which, I doubt, you want, and want them because you came not in at the gate.

Now, I understood, in my dream, that in consequence of a slip or two that young Joseph met with, he had a sharp combat with Apollyon, in the Valley of Humiliation, and many devilish temptations in the Valley of the Shadow of Death; and it appeared so much the worse, as he went through that valley alone. But, soon after, he overtook a companion in tribulation, whose name was Faithful, and thus they entered into discourse:

Joseph. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you.

Faithful. How long did you stay in Carnal Security after I left the town?

Joseph. Till I could stay no longer; for there was great talk, presently after you were gone out, of the dreadful situation of our town.

Faithful. What! did your neighbours talk so?

Joseph. Yes; it was, for awhile, in every body's mouth.

Faithful. What! and did no more of them but you come out to escape the danger?

Joseph. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe the dangerous state of their country; for, in the heat of the discourse, I heard some of them, deridingly, speak of you, and of your desperate manner of acting, for so they called it. But I did believe, and do still, that the end of that country all around will be with fire and brimstone from above, and therefore I have made my escape.

Faithful. Did you warn them of their danger before you left?

Joseph. Yes, with the greatest sincerity; but I seemed as one that was mad unto them, and so they reported.

Faithful. Well, my young friend, let us leave them, and talk of things that more immediately concern ourselves. Tell me, now, what you have met with in the way, as you

came: for I know you have met with some things, or else it may be written for a wonder.

Joseph. I escaped the slough, that I perceive you fell into, and came on without that danger; only I met with one, whose name was Wanton, who had liked to have done me a mischief.

Faithful. It was well you escaped her net: your namesake was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life: but what did she do to you?

Joseph. You cannot think what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Faithful. Nay, she did not promise you the content of a good conscience.

Joseph. You know that I mean all carnal and fleshly content.

Faithful. Thank God you have escaped her! "the abhorred of the Lord shall fall into her ditch." Prov. xxii. 24.

Joseph. Nay, I know not whether I did wholly escape her.

Faithful. Why, I hope, you did not consent to her desire.

Joseph. No, not to defile myself: for I remembered an old writing that I had seen, which said, "her steps take hold of hell." Prov. v. 5.; Job xxxi. i.: so I shut mine eyes, because I would not be bewitched with

her looks; then she railed on me, and I came on my way.

Faithful. Did you meet with no other assault as you came?

Joseph. Yes; a severe blow from Moses, because of my secret inclining to Adam the First, and a longing for his three daughters; "the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life:" he had, doubtless, made an end of me, but for One that came by, who bid him forbear. I also had a sharp contest with Apollyon, in the Valley of Humiliation; there also I met with one Discontent, who would willingly have persuaded me to go back again with him: there also I met with Shame.

Faithful. I think we must cry to him for help against Shame, that would have us be *valiant for truth upon the earth.*

Joseph. It was a dreadful combat I had with that foul fiend Apollyon; yea, I thought verily he would have killed me; especially when he got me down, and crushed me under him as if he would have crushed me to pieces: for, as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried unto God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over; but,

at last, day broke, and the sun arose, and I went through that which was behind with far more ease and quiet. They looked on one side, and saw Talkative: then Faithful said, Do you know that man yonder?

Joseph. I think I do, I met with a man much like him, and had a great deal of *talk* with him; and, I must say, I was pleased with his chat.

Faithful. His name is Talkative; he is a tall man, and something more comely at a distance than at hand; he dwelleth in Carnal Security: I wonder that you should be a stranger to him, only I consider that the town is large. He is the son of one Saywell; he dwells in Prating Row; and, notwithstanding his *fine tongue*, he is but a sorry fellow.

Joseph. Well, he seemed to me to be a sensible man.

Faithful. He appears best to them that have not a thorough acquaintance with him; for he is *best* abroad, near home he is *ugly* enough: your idea of him brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but are very displeasing at close sight. God forbid that I should accuse any falsely; but I will give you a further discovery of him: this man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the ale-bench; and the

more drink he hath in his crown the more of these things he hath in his mouth; religion hath no place in his heart, or house, or conversation, and all he hath lies in his *tongue*; and his religion is, to make a noise therewith.

Joseph. Then I am in that man greatly deceived.

Faithful. Deceived! you may be sure of it. Remember the Proverb; "They say and do not; but the kingdom of God is not in word but in power." He talketh of prayer, of repentance, of death, and of the *new birth*, but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad, and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour; there is neither prayer nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him; it can hardly have a good word in all that end of the town where he dwells, *through him*. Thus say the common people that know him, *Saint abroad and a devil at home*; his poor family find it so: he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for or to speak to him: men that have any dealings with him say, *I'd better deal with a Turk*

than with him. This Talkative, if it be possible, will go beyond them, defraud, beguile, and over-reach them: besides, he brings up his sons to follow his steps; and, if he finds in any of them a foolish timorousness, he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that he has, by his wicked life, caused many to stumble and fall, and will be, if God prevents not, the ruin of many more. Had I known him no more than you, I might, perhaps, have thought of him, as at the first, you did: yea, had I received this report at their hands only that are enemies to religion, I should have thought it had been a slander, a lot that often falls from bad men's mouths upon good men's names and professions. But all these things, and a great many more, as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him, and they can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him.

Joseph. Well, I see that *saying and doing are two things*; and, hereafter, I shall better observe the distinction

Faithful. They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcass, so *saying*, if it be alone, is

but a dead carcass *only*. The soul of religion is the practical part: pure religion, and undefiled before God and the Father, is this: "to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." *This Talkative* is not aware of; he thinks that hearing and saying will make a good Christian, and thus he deceiveth his soul. Hearing is but as the sowing of the seed, talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves, that, at the day of doom, men shall be judged according to their fruit: the end of the world is compared to our harvest, and you know men at harvest regard nothing but fruit: not that any thing can be accepted that is not of faith; but I speak this to show how insignificant the profession of *Talkative* will be at that day.

Joseph. This brings to my mind that of Moses, by which he described the beast that is unclean. He is such a one that parteth the hoof and cheweth the cud; not that parteth the hoof *only*, or that cheweth the cud *only*: the hare cheweth the cud, but yet it is unclean, because he parteth not the hoof. And this truly resemblcth *Talkative*; he cheweth upon the word, but yet he divideth not the hoof; he parteth not the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and, therefore, he is unclean.

Faithful. You have spoken, for aught I know, the true gospel sense of those texts; and I will add another thing: Paul calleth some men; yea, and those great talkers too, “sounding brass and tinkling cymbals:” that is, as he expounds them in another place, “things without life, giving sound:” *things without life*; that is, without true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as it were the tongue or voice of an angel.

Joseph. There are many sad characters live in that dreadful country of Carnal Policy, and you seldom hear of any leaving, excepting such as go to Apostacy: have you seen any one lately from those parts.

Faithful. Yes; I met with one, who told me, that, notwithstanding all the exertions of the people in that neighbourhood for the heathen abroad, they were diligent in making converts at home; for they had established societies for the poor, called “The Sick Man’s Friend; and the visitors were always to inculcate on the sick folk, that, after their recovery, they should come to hear their ministers. Messrs. Smoothmen have likewise established Sunday Schools, to bring up the rising generation in the *Christian* way.

Joseph. Well, those things make a great

appearance, and many parts of scripture seem to countenance such exertions; but I never can believe that any *good thing* can spring from Carnal Policy.

Faithful. I was told also, that several of the reverend Smoothmen have been, for some years, seeking a minister, to itinerate in the villages, as they have so much compassion on the poor ignorant people; and, as it is impossible for them to leave their respective charges to preach themselves, it was a zealous act to employ others; and, as they say, it is right always to be zealously affected in a good thing.

Joseph. When I first heard of this design, I thought it a desirable object, and offered to begin labouring to the poor people; but I can expect no good to attend such an object, as it first sprang from Carnal Policy.

Faithful. If God had intended a minister for that work he would, most certainly, have sent one ere this; for I understand they have been seeking these four years, but have found none.

Joseph. Have you heard respecting the progress of the Missionary Society established in Carnal Policy?

Faithful. If one might believe The Evangelical Magazine, published for the principal inhabitants of Carnal Security, it will appear that the fulness of the Gentiles is brought in;

and that now the Society have turned their attention to the state of the Jews; and, as they say, God has raised up a man to perform the work: but they thought it prudent to give him three or four years instructions, least God should not have qualified him sufficiently!

Joseph. When I dwelt in the midst of the Smoothmen I heard this German ambassador, and I am inclined to believe what those bad-spirited men have said, that he is not converted himself, and that he will never be the mean of converting his brethren, excepting a few, that may turn for a livelihood, as they say he did.

Faithful. I am told that they have turned their attention to the Jews, on account of their disappointment among the Gentiles. In the first place, they sent a large body of missionaries to the South Seas, where Christ was not named; some of these *servants* of God turned Deists, others married the natives, others came home again; and, not to this day, do I hear that one of the natives has been converted to God.

Joseph. Did not the French take a ship-load of goods and preachers, or something?

Faithful. Yes; and that convinces me that God never directed the Society to buy the ship, nor that he sent one of the men appointed to labour abroad; for, if he had, he

would have protected them from every adversary.

Joseph. These disappointments were enough to damp the spirit of the society.

Faithful. Yes; and, I should have thought, enough to show them their folly, but Carnal Policy is so fruitful of invention; and this helped them to a scheme to raise the spirit of the religious world; and that was, to bring over some Hottentots, and make it appear that they were converted, so the first fruits of Africa were made a show of! and this had the desired effect, more money than ever was raised, and more young men offered than they could well qualify at a time.

Joseph. I heard of some one asking if the Hottentots were really converted or not, and if the gentleman that converted them was himself a man of God: this, I must say, was a question that I never thought of putting.

Faithful. I have heard, lately, that the Roman Catholics seem inclined to join the Missionary Society, and, if they should, they will carry all before them.

Joseph. Well, what was said of the church of Sardis may be said of the present church, they have a name to live whilst they are dead, and there are only a few names that have not defiled their garments.

Faithful. These few names are loaded with all manner of evil and contempt, *falsely*, for their love to the truth. God will surely

avenge his own elect, that cry day and night unto him.

Joseph. All the while I lived in Carnal Security I dreaded these men as Antinomians, and such as held the truth in unrighteousness; whereas I find them men devoted to God, spiritual in their conversation, and such as have the law of God written on their hearts; their mouth can speak of wisdom and their tongue talk of judgment.

Just as I was pleased with the conversation of these two men, one came running, and cried out, saying, what an uproar there was all round the country, respecting the Young Evangelist, that was turned something: some said he was turned mad; others, that he was turned Antinomian; others, that a bad spirit and a narrow one possessed him. Now this hubbub awoke me from my sleep, and behold, it was a dream! When I dream again I hope to hear some more conversation between Faithful and the Young Evangelist.

(To be continued.)

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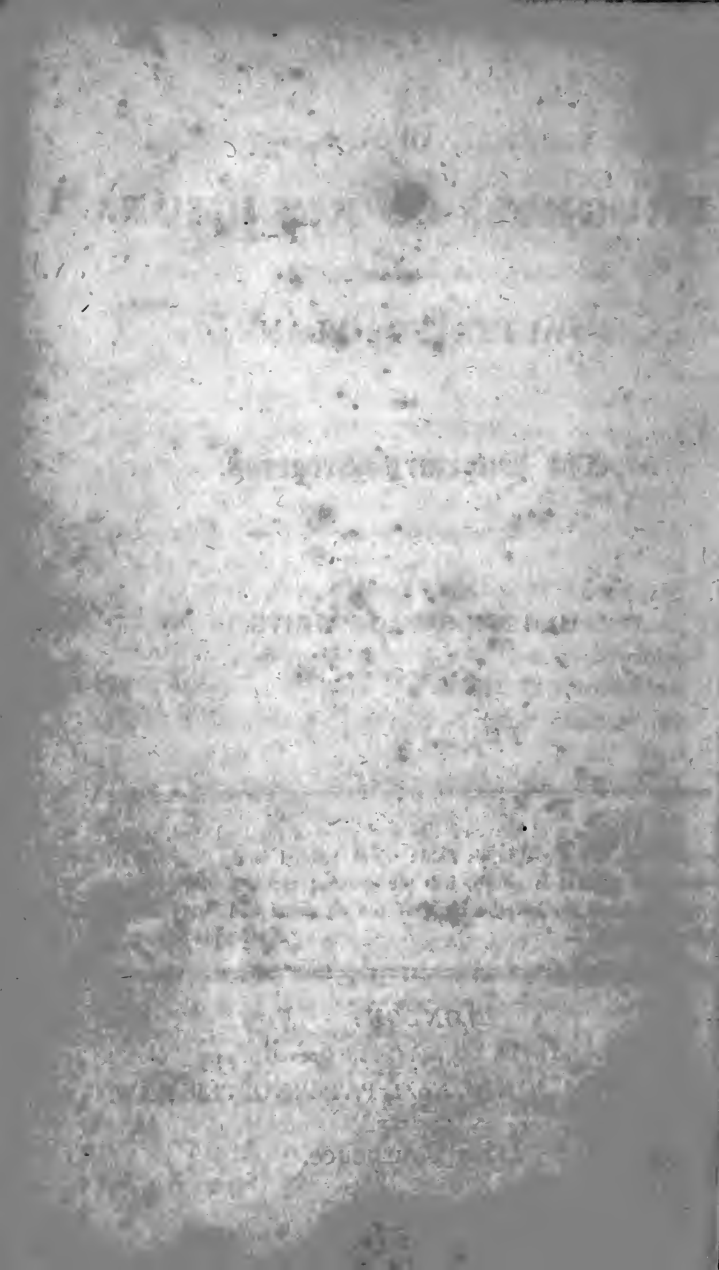
Matt. xiii. 31, 32.

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THE
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*FOURTH PART.*  
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SOLOMON says, A dream cometh through the multitude of business, and it is only on this ground, that I can account for such long and frequent dreams. The one I am about to present you with, is not the least curious :

There were presented to my view, a groupe of Methodist Parsons, and some were of the meaner sort. They appeared in a great bustle, and this arrested my attention more particularly, to the place where they were. At the head of them, appeared a Layman, in appearance not unlike a Justice of the Peace ; he was using a pair of Royal Patent Iron Tongs, and crying vehemently, "Hold'em! Hold'em!" And I thought I saw in my dream, a few of the Parsons

turning their backs on him; some said, "We can't submit to an Ironmonger, and a Clerk; it is beneath our dignity, after such high patronage;" one said he would settle among the regular Dissenters; others, that they would leave off preaching, and they said they were thankful, that they had *wives with money*. Just beneath the dignified Layman, sat a Great Man, in a little compass, *writing*, for he was by trade, *a scribe*; behind these two stood a company of men, of less dignity, called Assistant Committee-men, and five others, that were Directors of a certain College, and they looked wonderfully pleased, and said with one accord, "We shall be Devises next."

There sat underneath all these, an old gentleman that has the title of Reverend, by his name one should think he came from Paddy's Land; he looked very pitiful, and said he hoped the gentlemen would leave off some old cloaths, which led me to think he was a broken-down Parson. At the front of all these, stood a bold Youth, of a stern countenance, crying, "Strictures, or Reformation!" and to the man that held the tongs, he said, "Those iron tongs wont *Hold'em*." The little Scribe said, "Take care what you say, Sir, that gentleman is a Justice of the Peace;" there stood a man, they called the *Pious Lawyer*, and, by his outward looks, you would think he was rightly named, he said,

“That Savage young man is against me, and all the managers.” Now there appeared in a *waiting posture*, some parsons of Pharaoh’s lean kind; and, to a man, they bowed, and said, “We are your most obedient humble servants.”

To that, the Ironmonger and Clerk said, “All the Ministers and Managers are our servants.” One poor parson came crying, and saying, “What will become of my family?” a few others looked very grim, and said, “We are all waiting for appointments, we wish to know where we are to go next;” at that, the man with the Royal Patent Tongs, addressed himself to them, saying, “If you are not quiet, you must have a sharp rebuke; that *madman* has given us so much trouble, we hardly know what we are about. We have been obliged to employ a counsellor, attornies in town, attornies at the Wells, sheriffs-officers, constables, and many other *spiritual* weapons; for you know our weapons are not carnal, but mighty, &c.” A very tall, raw looking young man, said, “I am sure he is mad, and I must know, for I was a *horse-doctor*;” just below this tall man, stood a very little parson, (not a *young one*) though he is called so. He looked very cunning, and said, “These are sharp times, friend Stout-heart;” behind these, stood a tall stout man, with very broad should-

ers, in appearance like a Waggoner; he said he had been a Porter, and he could again. All such expressions, from those reverend gentlemen, astonished me not a little, and I thought, in my dream, that I produced a plan of reformation, but, because of the Devises, none would second the motion; and, therefore, I must be expelled as a mover of sedition: this *almost* awoke me out of my sleep, and removed all the scenery from my view; but, having been much fatigued, I slept on, and, before morning, I dreamt again, and saw Faithful, and the young Evangelist; they appeared in close conversation, and, as they drew nearer, I thought Joseph said to Faithful, "You will certainly be burnt, if you attempt to interfere with the people at Vanity Fair; what you have said against the county of Coveting, the town of Lovegain, and the town just opposite, called Graceless, where Temporary lived, has raised such a dreadful outcry against you, that Giant Slaygood is raised from the dead, and poor Mr. Feeblemind has fallen into his clutches."

Faithful. If Giant Slaygood be risen again, I'll send Greatheart after him, and he will rescue the feeble-minded; but I am determined to set fire to the town of Fair-speech, the birth place of Bye-ends.

Joseph. What do you think the people diverted themselves with, at the last Vanity

Fair? I was told a ship was built, called the ship Duff, and that it was for the most curious purpose that ever was known. Here I thought, I saw in my dream, a young man approaching, appearing as if he came from the town of Vanity Fair. As I thought Faithful eyed him, and said, "Ah! whither, away, young man."

Carnal Reason, answered the young man, is my name, and I have been spending some time in the town above, but am returning to Carnal Policy, my native country.

Faithful. Are you not the son of Mr. Wordly Wiseman, who dwelt in those parts?

Carnal Reason. Yes, I am Sir, and we are a very ancient family, and are respected by all the inhabitants of our country. I shall have something to relate that will be pleasing to flesh and blood; I never was so delighted at Vanity Fair, as at this which has lasted so long: instead of having our rationality insulted with the common trumpery, that is usual at fairs, we have had represented to us, the execution of a most noble design, that of launching the ship Duff, intended to carry the *glorious gospel* to the South Seas; if you had heard the evangelical men on board sing their sweet hymns, you would have thought it had been a *floating heaven*; indeed I never desire a better heaven.

Faithful. I suppose not Sir, it is suitable to your carnal reasoning, and outward show of will-worship; for my part, I think you might as well have sent a ship-load of apes and peacocks, &c. as what were sent to convert the heathen.

Carnal Reason. I perceive you are a *bitter spirited man*, one of the Antinomians, and, as you are void of *reasoning powers*, I wish you good morning.

Joseph. I wish, Sir, you had not been so severe at first, we should have heard more of this wonderful performance, for Mr. Carnal Reason appeared wonderfully taken with it; he did not appear to think any thing of the great expenses of the fair.

Faithful. It is at such times that fools spend their money freely, whilst they are intoxicated with novelty, but only wait a little, and you will hear another story; that dreadful town of Fairspeech, lies so near Vanity Fair, and every *fair time*, it supplies them with four new actors, with their velvet tongues, and each of them spout away for hours together, and all intended to empty the *people's pockets*: some governments would put a stop to those *fairs*, they are the ruin of the country, the cause of so many bankruptcies, for if people spend so much money at *fairs*, no wonder they *can't pay their creditors*.

Joseph. Let me beg of you not to go

near the fair, you can't help speaking the *truth*, and you will certainly be *burnt*.

Faithful. Oh no, the good laws of the country prevent my having any fears in that respect; to be sure, truth is a libel, and they wont allow any justification to be of weight; you cannot be *faithful* without subjecting yourself to these things, and I would not alter my name, nor act inconsistent with it, if I were to be burned, as my grandfather was; and if I live till the next fair, I must be passing through the town, and I am determined to speak against their merchandize, and exhort them to "buy the truth, and sell it not."

Joseph. I have just seen some "*Hints on the Security of the Established Church*," published by a member of that church, but he does not choose to *degrade* his name by the publication. I should think he was fishing for preferment by his manner of writing.

Faithful. If the Established Church had no better security than such *Hints* could afford, it would be bad times with the clergy; but I don't see the least danger of the church falling, the *walls* are generally strong, and there are plenty of *church rates* to keep the repairs good; this member is become nervous of late, and fears without the least appearance of danger; and, though Dissent-

ers increase, they are such a *dull set* that they will never do much mischief, and those *few* that are zealous for the *truth*, dont think it worth their time to oppose the *church*, for no *informed person* expects any thing like *truth* preached within her walls.

Joseph. I think this member of the Established Church, wants much to be noticed as an author, and he has tried several publications without success; at last the *Hints* appear; if I were belonging to the Established Church, I should feel hurt to think that it stood in need of such *foolish Hints* to prop it up, against a few unlearned Methodists, when *one servant of God* would stop a thousand of their mouths, and put an end to their preaching harangues.

Faithful. If I must be faithful, I will say, I think there is more danger from the wickedness of the clergy, than from Dissenters.

I thought I saw in my dream, that, as Faithful and the young Evangelist were thus conversing, there drew nigh to them a man much like a parson, but rather meanly clad; and he held a subscription book in his hand, and said he wished to present a *case* to them. Faithful asked what *case* he meant, he answered, a *peculiar case*. "I am begging for a chapel; and, though we have many attend that *love* the *gospel*, it is out of our power to raise sufficient money to pay our expenses; and I have been up-

wards of five hundred miles to liquidate our debt, and still I am considerably behind."

Joseph. There are too many *cases* such as your's. I knew a person that had *five* such *cases* one morning; I think you should not build chapels till you could pay for them.

Faithful. For my part, I would have all such *begging parsons* and *vagrants* taken up, as soon as they enter into a town, and treated according as the law directs: there are so *many* of your cloth, that they are quite a burden to the public. At this the reverend Smoothman turned away, and muttered something against such *bitter spirited people*.

Then Joseph looked round him, and said, "This is about the place where Christian and Hopeful overtook Bye-ends, and that man with his *begging case*, put me in mind of him; such fellows always lurk about the plain called Ease."

Faithful. Ah! and yonder stands the hill Lucre, and Demas will call him aside to the silver mine, and so he will forsake us; though the pillar of salt stands just opposite, and it is written on it, "Remember Lot's Wife." Many false professors of religion turn aside here, having loved this present evil world. I never think much of people's experience in the things of God,

unless the root of all evil is cut, for this is always done where the root of the matter is found in a man.

Joseph. The way is beset with many snares and pits, besides those that are in the Valley of the Shadow of Death. There I thought I saw the mouth of Hell, there was a ditch on one side, and a quag on the other; and *here* are gins and traps of every kind, to take the unwary traveller; but the elect are kept by the power of God; through faith, unto salvation. It has been my prayer for some time to the Lord of the Way that he would keep me, and guide me for his great Name's sake.

Faithful. The Lord hath said, "I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye," none teacheth like him; and he hath promised that the Spirit of truth shall guide you into all truth, and the Lord has lately led me into the meaning of several parts of scripture, which I have been much perplexed about, by the different opinions of so many commentators. Ezekiel's visions of God, by the river of Chebar, I see is in answer to that promise, "The pure in heart shall see God," the Cherubims show the mystery of the Trinity, and of the person of Christ, as God and Man in one person. The Psalmist addresses him, thus; "Thou that dwellest in the cherubims, shine

forth." Psal. lxx. v. 1. Ezekiel tells us, that he had the same vision renewed to him; and it is worthy of observation, that, in the 10th chapter, he sometimes speaks of the living creatures in the singular, and sometimes in the plural, this is to show the unity of the Godhead. The vision that John had in the Isle of Patmos is the same, and the four living creatures are spoken of in the same manner as the cherubims; and the 14th and 15th verses of the 5th chapter of Revelations prove, that it can mean nothing else but a vision of God, as revealed in the covenant, which God shows his people; and *this* is the secret that is with them that fear the Lord. Isaiah had the same vision of the seraphims, when he declares, "Mine eyes have seen the King, the Lord of Hosts;" and every soul that is born from above has this vision of God, though all cannot express it so clearly.

Joseph. I confess, I never understood those parts of scripture before, and was always afraid of thinking of them, lest I should think contrary to great men's opinions; but I see clearly now, that it was a vision that Christian had at Mount Calvary, and this was the same vision that I had, when God delivered me from my burden of wrath and guilt, which I laboured under so long.

Faithful. I have also seen, what is meant

by the two witnesses which John speaks of. These are the two olive trees, and the two candlesticks standing before the God of the earth. These are the two anointed ones that Zechariah saw, and they are Christ, the Word, and the Holy Spirit; these are the two witnesses that prophesied in sack-cloth, declaring the destruction of Jerusalem; this is what John had revealed to him, and this is set forth by the measuring of Jerusalem, both as Zechariah saw, and as John bears record, only that Zechariah saw the re-building of it, and John the destruction. Rev. xi. 1, 2. And there was given me a reed, like unto a rod; and the angel stood, saying, "Rise, and measure the temple of God, and the altar, and them that worship therein; but the court, which is without, leave out, and measure it not, for it is given unto the Gentiles; and the Holy City shall they tread under foot forty-two months." Now the slaying of these witnesses, was to be when they had finished their testimony; and this is represented as taking place, in the street of the great city, which, spiritually, is called Sodom and Egypt, where also our Lord was crucified. Rev. xi. 8. - Now it was after the resurrection of Christ that the Holy Spirit descended; and the two witnesses stood upon their feet, for the testimony of Jesus is the spirit of prophecy: after this came the destruction that was

threatened; and the apostles turning to the Gentiles, is set forth in the 11th and 12th verses, "And their enemies beheld them, and great fear fell upon them, which saw them: and the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of Heaven."

Joseph. What the Lord has shewed you, has cast greater light on these parts of scripture than I have ever seen before, and it has removed a great deal of perplexity from my mind.

Faithful. I am also persuaded, that where God says, "Behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." Isaiah lxx. 17, means the call of the Gentiles, as the whole of that chapter refers to it, and to nothing else; thus it begins, "I am sought of them that asked not for me, I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." By the heavens, and earth, were meant, Jews and Gentiles; hence Isaiah addresses both, "Hear, O heavens, and give ear O earth!" and the Gentile church, and dreadful state of the Jews is what John saw, a new heaven and a new earth; compare Isaiah lxx. 17,

and following verses, with Rev. xxi. to the 10th verse.

Joseph. The Lord's people have an unction from the Holy One, and they know all things, even as John speaks. But the anointing which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him.

Faithful. The most learned, without this *eyesalve*, darken council with words without knowledge; of this stamp is a Sermon, lately printed, on the Office and Operations of the Spirit of God as a Witness. The preacher intended it as an antidote against the virulent poison of the Sandemanian heresy, but he does not convince me that he has experienced the Spirit's work on his own soul, any more than the Hibernian Stranger.

Joseph. Certainly, our own experience is what we should bring against such a damnable heresy.

Faithful. Such men may well preach in favour of academies, as I believe they are all ignorant of the anointing of the Holy Ghost; yet one of these blind guides, has had the presumption to write a Treatise on Experience; but it is such *experience* as will feed hypocrites: he is far more fit to write

a Dictionary, as all the knowledge he has ever got, has been collected from old authors. These are the evangelical preachers of the present day; their damnation is just, and from all such, "Good Lord deliver us." Here, I thought I saw in my dream, one running with fresh news from Carnal Policy, respecting the conversion of the Jews, and after a long preamble, he said, "These are *general Cases*, which Christians must resolve to make provision for, if they are desirous that measures for evangelizing the Jews should be zealously and successfully prosecuted.

Faithful. We must expect that, by the exertions of Buonaparte and the Missionary Society, the Jews will be converted to *something*; but whether it be to *Buonaparte's religion*, or to the religion of the Missionary Society, they will be tenfold more the children of the Devil than before: it is the work of God to translate men, (Jews or Gentiles) from the kingdom of Satan into the kingdom of God's dear Son; but such men as the Missionary Society know nothing of the *nature* of the *new birth*, though they talk of the *necessity* of regeneration.

Joseph. I think it is a new scheme to increase the funds, and there must be money raised to bring home the poor wretches from the South Seas; and when they come home, though they could not

convert the Gentiles, yet they may the Jews, and new actors will be wanted, as the *German puppet* is nearly worn out.

Faithful. I understand, that at the next annual association of the reverend Smoothmen, in the county of Kent, one of the most loving among them is to preach on the *communion of Christian churches*; and I would recommend him to take his text out of the Evangelical Magazine, where the *candour* of a carnal Vicar is applauded for acting friendly towards the Dissenting interest in his parish; and the writer wishes that "*ministers of all denominations* were so cordially united to assist each other in the common cause."

Joseph. The Devil must laugh in his sleeve, to see so many Evangelical Clergy, Dissenters, Methodists, and every other moderate sect, united to carry on his design, which is to erect the Image of the Whore of Babylon.

Faithful. If I had as much courage as Macgowan, I should like to visit Horrida Vallis, to hear the Dialogues of Devils on the present state of religion. Infidelis, Avaro, Fastosus, Impiator, and Discordans, must rejoice that they have gained such ground in England.

Joseph. What numbers of Methodists and Dissenters are going to Hell every year to be undeceived! and how they must

curse those wretched men that have kept them in the dark, and prejudiced their minds against the *truth*! such parsons will have the warmest hell of any that have gone before them.

Faithful. How it must please old Belzebub, that so many are preparing every year to keep up the cause! he knew he could not carry on the farce without several academies.

Joseph. I have found, Jeremiah xx. 7th to the 14th verse, suitable to the testimony I have borne against those hypocrites. "For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily: then I said, I will not make mention of him, nor spake any more in his name, but his word was in mine heart, as a burning fire shut up in my bones; and I was weary with forbearing, and I could not, for I heard the defaming of many fear on every side." Report say, they, and we will report it; all my familiars watch for my halting, saying, "Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him; but the Lord is with me as a mighty terrible one: therefore, my persecutors shall stumble, and they shall not prevail, they shall be greatly ashamed, for they shall not prosper; their everlast-

ing confusion shall never be forgotten. Sing unto the Lord, praise ye the Lord, for he hath delivered the soul of the poor from the hand of evil doers." Then said they, "Come, and let us devise devices against Jeremiah, for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let me smite him with the tongue; and let us not give heed to any of his words."

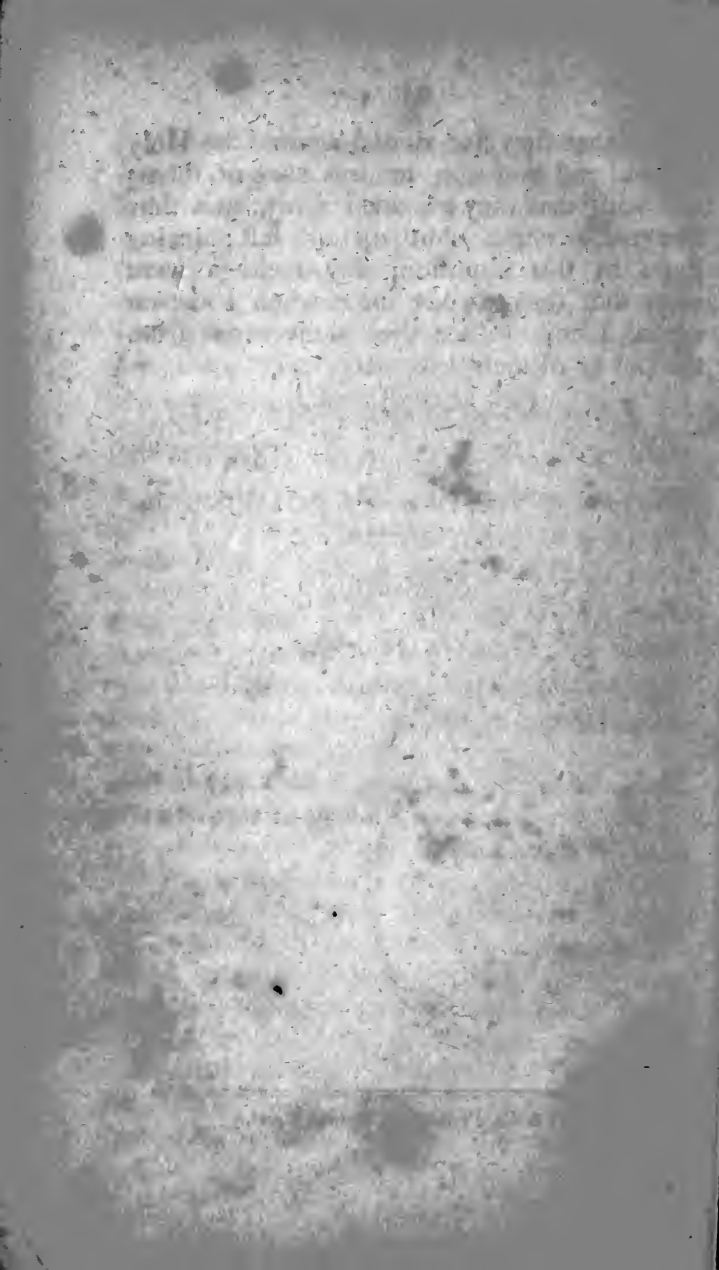
"Give heed to me, O Lord, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul.

Remember that I stood before to speak good for them, yet Lord thou knowest all their counsel against me, to slay me; forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger."

I thought I saw, in my dream, those few that were driven out of the Palace Beautiful, and that went into the Valley of Humiliation; I saw them in a sharp combat with Apollyon, and I expected he would have swallowed them up alive: you cannot think (except you had been there as I was) how the poor souls trembled, and cried for help, but the Devil told them, they never came in at the wicket gate, and that all their religion had been hypo-

crisy; that they had sinned against the Holy Ghost, and that now he was sure of them; and with that they swooned away, and they had no strength shut up or left; seeing them in this situation, my feelings were such that they awoke me: when I dream again, I hope to see their deliverance from the power of their adversary.

(To be continued.)



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and hid in three measures of meal, till the whole was leavened.

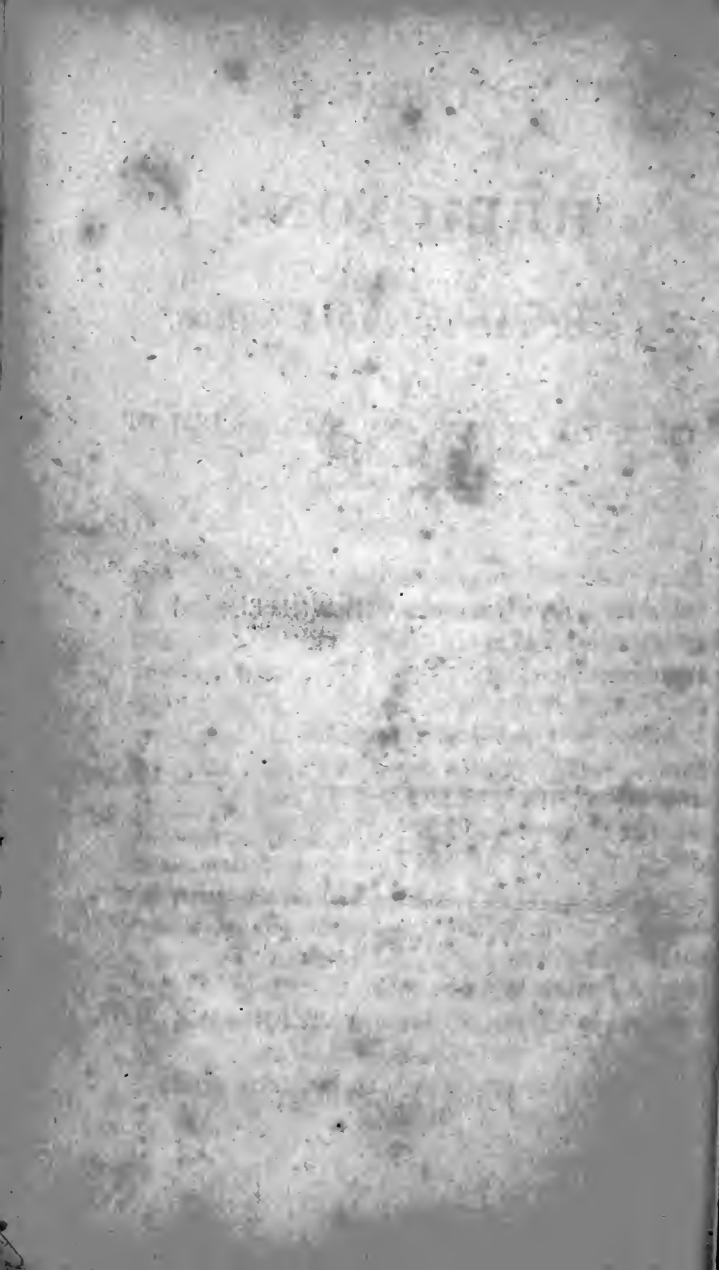
Matt. xiii. 33.

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THE
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FIFTH PART.  
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HAVING had much acquaintance with the inhabitants of Carnal Policy, my mind is frequently roving in that country, even the night-watches: sometimes I am at a general conference of the Arminian Methodists, where I hear them resolving on different motions, for the better regulating that Popish body of double-milled hypocrites. At one of those annual *infernal conferences*, it was thought proper to move for the removal of the word Arminian from the title of their Magazine, as many preferred the term Methodist, it being rather more popular in the present day; but lest any part of the connexion should feel hurt at the loss of such a *sweet name*, it was resolved to call it—the Arminian or Methodist Magazine, which contains greater

abominations, *if possible*, than the (falsely called) Evangelical Magazine: sometimes it is resolved what doctrines must be preached the ensuing year, and this is generally altered according to the times.

Now all this is expected from such time-serving priests: but I sometimes hear those that call themselves Calvinists, making religious hand-bills, together with religious tract societies, intended to convert more of the human race to what is called Christianity; but all such converts are made twofold more the children of the Devil than before. I sometimes think, in my dream, that surely the Reverend Smoothmen must be greatly put to their trumps when they flee to such foolish subterfuges: anything new does wonders; and what these religious hand-bills will bring about still remains to be proved.

Now, I saw in my dream, that, by the help of the Witch of Endor's Master, Giant Maul was raised to life, even as Solomon said—“A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.” The sweet-spirited *Smoothmen* carry such weapons about them, to stab the character of the Antinomians. This Giant Maul, lived in the days of Christ: hence *he* was called a gluttonous man—a drunkard—a friend of publicans and sinners; they said, he had a devil, that he cast out devils by Beelzebub; that is saying, he had a *bad spi-*

rit, a bitter spirit, a narrow spirit; and yet he cast out devils. “He that bears false witness is a maul.” In answer to those accuser, Christ asked—“If I by Beelzebub cast out devils, by whom do your sons cast them out? but if I, the finger of God, cast out devils, then the kingdom of God is come nigh unto you.” The Pharisees of that day blasphemed against the Holy Ghost, because they said—“He hath an unclean spirit.” Mark iii. 30. Here Faithful said, he knew several that had committed the sin against the Holy Ghost; two of whom he had acquainted with their awful state.

Joseph. And I know of no ground of hope that repentance can be granted to them, though Dr. Hawker has published “A Prop against all Despair;” a wiser than he says—“The fear of the wicked shall come upon him;” and we are taught, not to pray for those that commit the sin unto death.

Faithful. As for that noted Author you mentioned, I think he is in the flesh, and, therefore, cannot please God, not even with his “Poor Man’s Commentary,” “Zion’s Pilgrim,” nor his flaming preaching, wherewith he feeds so many hypocrites.

Joseph. This is the work the author of the “Theological Dictionary” is so active in; and finding his “Treatise of Experience” pleased so many *old* hypocrites, he has since published what he calls—“A Guide to young

Christians:" but it is a blind guide, and discovers the author to be in the dark.

Faithful. Such kind of men are not ashamed to write against the truth of God, notwithstanding the awful judgments that are constantly overtaking them: there was one Not-right, struck dead with a thunderbolt; and there was *one* in the same parish with me taken off to hell, at the ordination of one of the Smoothmen; and there is one Out-of-the-Way, living in the same town, a proud, presumptuous hypocrite: I have written two Letters to him, telling him his dangerous situation.

Joseph. There is a man, they called The *Coachman*, who has long since cried out against the hypocrisy of the religious world, and of the old Doctor he lived with: I have heard him say—"He was as blind as a bat:" so far I can unite with him; but I have lately told him, he was a presumptuous prophet and a filthy dreamer, and he had better return to his *coachbox*, than continue to *drive* hypocrites from one refuge of lies into a *worse*: he will die like Hananiah; and what was said of Shemaiah, the Nehelamite, is true concerning him.

Faithful. There is, near you, a family, called the *Dick-son's*, which would be properly named *Old Nick's-sons*; for I am sure they are sons of the Devil, and workers of iniquity, and are walking in the same path with old Bonham.

Joseph. That great *bishop, Wills*, that was made such a wonder of, told a friend of mine, “that he preached other men’s experience, and that he had none of his own; and that he was sure of going to hell.” This my friend had from *his own mouth*, and he will certify the truth of it before any one: how many such great men there are, in the present day, whose end will be like his!—“He that getteth riches, and not by right, will be a fool at the end.” Jeremiah said, “These men were as the partridge, that sitteth on eggs and hatcheth them not.” “The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart: I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”

Faith. Your brother Samuel was brought up in the temple, that he might be an eye-witness of the abominations carried on in the time of old Eli; and, afterwards, God made him expose them. Now the sons of Eli were sons of Belial; they knew not the Lord. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord: they even lay with the women that assembled at the door of the tabernacle of the congregation.

Joseph. There is an Independent minister in London, who, not long ago, was caricatured with one of his female members, *weigh-*

ing one against another, in allusion to the place where his Meeting-house stands: he has brought up three sons in the academy for ministers; and, I think, they will turn out the sons of Eli, but at present they are very popular preachers, and they have *comfortable settlements*.

Faithful. The late Dr. Hunter ordained a young man, who follows the style of his bishop, and is very much followed by the *ladies*, on account of his velvet tongue: but is condemned by a few Antinomians, at Peckham, as a blind guide; but the young Orator told me, that these *bitter-spirited men* were thought nothing of by the respectable dissenters in his neighbourhood. This young Bengo is peculiarly pathetic in funeral sermons; and his "Fugitive Pieces," are admired, as adapted to convert the boarding-school young *ladies* and gentlemen.

Joseph. The Devil has workmen suited to the class of hypocrites he wishes to keep up: among some "Doddridge's Rise and Progress of Religion in the Soul," is fixed as a standard; others were converted by *Beaufoy's Little Book*; therefore, his "Guide to Pilgrims," or his "Treatise on Faith," as it is called, is praised as wonderfully useful: but all such converts as he or his book have made, are in that road, the end of which is destruction.

Faithful. The exhortation that God gives

to his watchmen set upon the walls of Jerusalem is, “ Go through, go through the gates ; prepare ye the way of the people : cast up, cast up the highway ; gather out the stones ; lift up a standard for the people ; behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold thy salvation cometh ; behold, his reward is with him, and his work before him, and they shall call them—The holy People ; The redeemed of the Lord ; and thou shalt be called—Sought out : a city not forsaken.”

Joseph. I have lately thought on the unscriptural practice of admitting all sorts of people to the Lord’s Supper : I was told of a person that went intoxicated with liquor ; and when the bread was offered, put that aside, and took the wine, and drank all that was in the cup ; however shocking this may be, I know that equally improper persons are continually eating and drinking condemnation to themselves, not discerning the Lord’s body. In my last I hoped to see the deliverance of those poor souls tried by the Devil : because they had joined a false church ; and the Lord has been pleased to send me a living testimony, which I shall lay before you, verbatim, from the original :

TO MR. GEORGE SAVAGE WHITE.

SIR,

MAY grace and peace be multiplied to you and your's; may God give you an understanding in all divine things; may a double portion of the Spirit be given unto you; may God the Spirit lead you into the mystery of the Father and of Christ! for, indeed, if these things abide in you, you will not be barren or unfruitful; may you still be enabled to thrash the mountains as chaff, and while the serpents are hissing in the mow, making a wide mouth, and drawing out the tongue, you shall ride upon their high places, being shod with the Gospel of the grace of God: "for this is the heritage of the Lord's servants, and their rightetousness is of me, saith the Lord." I have had it on my mind for some time to send you the dealing of the Lord upon my soul: for, blessed be God! since I have heard the word preached by your mouth, God hath been pleased of his great goodness to bring me back upon his everlasting shoulders, (after three years awful backsliding) to reveal his pardoning love and mercy to me, filling my soul with love, peace and joy; the best robe of Chrirt's righteousness was brought to clothe me withal: the shoes, the ring, the fatted calf: this is keeping holiday; this is finding life, righteousness, and honour! When God is pleased to shine upon the soul in this

way, how it melts the soul! Love, peace, and joy flow in, while Jesus takes possession: winter is gone far enough away, the time of the singing of birds is come to a witness while this feast lasteth! In writing this Account I shall begin where God began with me, so far as I can recollect, as I have nothing written. I was born and brought up a few miles from this place; my father was a poor labouring man, having a large family: (here I shall pass over particulars). As I grew up, vice and immorality grew with me: for swearing and blasphemy there were very few to equal me; I was a hardened presumptuous wretch, insomuch, that men, quite ignorant themselves, have been astonished to hear my oaths and curses, but all this time not without lashes of conscience; it could not be said of me, as of Master Bunyan: "I was a *town* swearer," but I was a *country* devil; thus I went on, post-haste, in the road to eternal misery; but God, who saith to the proud waves of the sea, "Hitherto shall he go, but no further," was pleased to *stop me*. I was quickly brought to the bar of God, convicted and condemned; I had no hope, no refuge, to fly to; this was in the year 1781. A man that wrought for my master, and having had some conversation with me, lent me Bunyan's "Two Covenants;" I had a great inclination to read it; and, by reading, God was pleased of his great goodness to shew me *my*

state: I felt I was a sinner, for the arrows of the Almighty drank up my spirits, my sins stared me in the face; my bones were broken, my comeliness turned to corruption! thus I went sighing, groaning, and crying, "No hope!" I had no hope: I was dead in trespasses and sins; thus was I cut down, without hope and without a covering; a large catalogue of sins were brought to my mind; God appeared in his law against me! nothing but wrath, hell, and destruction before me! in this state I remained for about three weeks. As I was reading again in Bunyan's "Covenants," that without shedding of blood there is no remission of sins, either my own blood, or the blood of another; I thought, if I could but know what this blood was, and how it was applied! Now, you must know, though I was born in a Christian land, I knew no more of Christ than a heathen savage! but God, who keeps his eyes upon his elect vessels, saw me weltering in my blood, cast out in the open fields, to the loathing of my person; he past by in a time of love, (though I knew it not then, nor for many years after) as I was reading the words in the book, it was as if a voice from heaven spoke to me, "The blood of Jesus Christ cleanseth us from all sin:" the burden fell immediately off my back, and joy flowed into my soul; I laid the book down, I cried and prayed, but cannot fully express my feel-

ings at that time; my soul was melted within me, and thus I continued for three days, or more: at this time I heeded not that sink of sin which remained in my heart; I soon went about, trying to make others see and feel as I did: but, alas! this was poor work; and God was pleased to let me go on till I was filled with my own ways. Ephraim is joined to idols; let him alone, saith God: by my cackling about, that damnable whore of Babylon laid hold on me—got me to her bed—where I lay eighteen years; cursed strumpet! (I mean the false church.) During this time I could make very little out, for I was completely buried in the sands: sometimes I had a gleam of hope, but for the greatest part of this time I was intoxicated: I was made drunk with the wine of her fornication. I would observe, that soon after this revelation of Christ to my soul (for I believe *now* it was a revelation of Christ, though I have been so many years in the dark about it) that I was sorely harassed with blasphemous thoughts to curse God: against this I prayed, and cried; let me be at whatever I might, cleaning my master's horse—stirrups—bridle—shoes—eating, drinking—or whatever, I was pushed on to do it; *now*: curse God now. But the blessed God, who stoppeth the proud waves of the sea, was pleased to cause the Enemy of souls to leave off

tempting me in this way in about three weeks; and never has tempted me in this way since; but temptations to put an end to my existence I have had many times: blessed be God! here I am now; and I know the Devil will not make an end of me. But, to return, though I do not wish to dwell long on this eighteen years captivity in the enemy's land; then I was looking to those that had a garb of sanctity, as holy beings; at this time I had a dream; and, as I thought, I heard very sweet music in the air, and it took my attention: I thought a voice spoke to me, and told me—"my works were not perfect before God;" this, for a while, had weight on my mind, but at length it wore off: for, being drunk with the whore of Babylon, I could make nothing out. Now I read some of that holy man, Mr. Huntington's Works, but that did not suit, but condemned me: for I saw, if he were right, I was wrong; therefore I laid this aside for some time; it was "light shining in darkness," all this time I was in the enemy's land, but, blessed be God! the time now came that I must be brought up out of the land: a mighty famine arose; the husk that I had so long been feeding on, began to be my sorrowful meat; the Whore's eyes could no longer enchant me, nor bewitch; I saw that her steps took hold on hell; here I found it hard work indeed to get out of her clutches; God, who hath a set time to

favour his chosen ones, looked with love and pity on my soul; brought me out of the enemy's land with a strong hand and mighty arm, for his own name's sake; the Devil roared, but all in vain; though Pharaoh pursued with all his host, God took me by the hand, and brought me out from among them: this was in the year 1799. About this time, I heard Mr. Huntington in London; God was pleased to cause that veil of darkness, which the Devil had so long blinded my mind with, to be dispersed, and to shine with a ray of divine light into my poor soul; now the pillows that those blind guides had sewed under my armholes, the kerchiefs, and the veil, were all tore off together, and I went down into the furnace; law and terror seized me again, the arrows of God stuck fast in me, and Satan came in as flood, even into my soul, to doubt the Scriptures, or if there be any truth in religion, but the Lord soon delivered me, and brought me out of the horrible pit and miry clay, set my feet upon the Rock, Christ, and established my goings; the Lord was pleased, by his Spirit, to reveal his pardoning love to my soul; I had the same melting of soul as at the first: I was crying, singing, mourning, rejoicing: there is none know what this is, but those who have felt it; neither did I know, so as to be satisfied that it was the work of the Lord; but I read the Bible with new eyes, and I had a new heart

given me ; the heart of stone was taken away and a heart of flesh given, according to God's promise. About this time Mr. Bramson began to preach at Tunbridge Wells ; and whether he was sent of God to preach or not, I cannot tell : this I know—he hath spoken precious truths. Now I had another dream : I thought I was on a very immense large high rock, or, rather, on the side of it : what supported me on it was, that I stood on it with my feet, leaned on it with my arms, and I rested my back against it : while I was in this posture, a very large stone came rolling off the top, on the left-hand where I stood, as it went down it dashed again and again against the side of the rock, and I feared it would shake the rock where I stood, and then I must fall ; but it shook it not, but went down again quite out of sight into a dark abyss, and I awoke ; and here I leave it.

Blessed be God, who teacheth to profit, that he hath brought me on in a right way for his holy name's sake : but never, till very lately, could I see my interest in Christ, nor call God my Father, for fear of the greatest presumption. While I was in the enemy's land, with the Whore of Babylon, I presumed to call God the Father—my blessed Jesus ; and appeared as holy as the Devil could make me. This makes me hate with a perfect hatred all this damnable work : for well I know, “ It is not of him that willeth, nor of him

that runneth, but of God, that sheweth mercy;" may God the Spirit lead and guide me for his great name's sake; for, though the Lord has been pleased to open my grave, and to bring me up out of my grave, I have yet a heart that would depart from him. I have very much been foiled in thinking all my religion arose from my own fleshly passions, and whether I was elected or not. In the year 1804, as I was at Cranbrook, to hear that man of God Mr. Huntington, all that night, and next day, I was in a very sweet frame of soul: "I was humbled in the dust, as the fire melteth wax so was my soul melted within me;" I was weeping all night: sleeping and waking I thought it was a manifestation of Christ to my soul; but was afraid to say so, for fear it would wear off, and so it did. I come now to the three years backsliding from God, which I hinted of at the first: a gradual declension took place, and I was as completely miserable as any mortal out of hell! the first of this declension was consulting ease; from not going to hear the word darkness seized my mind; a horrid gloom was diffused through all my soul; I could neither pray, nor read, nor hear; I declined the ways of God to a witness—I hated to see a child of God; this was a time for the Devil's sifting, and he did it to the truth: but, blessed be my God and Father—not one grain fell to the earth—he had no-

thing but the chaff, and that must be burnt. I was far from God—I saw neither sun, moon, nor stars—in a horrible pit; Satan accused—conscience witnessed, and I doubted all that had gone before: I did not go back to the false church: for, though I was so dark and bewildered in my soul, I had light enough to see them wrong; all this time there was a secret hope in my soul that I should come forth again; after I had been tried I should come forth as gold: I had no power to come out, I was bound hand and foot fast in irons: a poor starved state this, but here I was for three years! Now the set time is come to favour this rebel once more, and bring him back on his everlasting shoulders; clothe him, and sit him down in his right mind: the way the Lord did this was, by sending a young Elihu, George Savage White, to be an interpreter to me; to cast up the highway, and to take the stumbling-block out of the way. I came to the Chapel to hear you, very much afraid in my mind that I should not be able to judge rightly, as I had been so bewildered; but blessed be God, who promised the Spirit should take of the things of Jesus and shew them to us, I felt the witness in my soul; I knew you were no imposture; I knew God was there, and that God was in you; now I was brought back with weeping, mourning, and supplication: thus was I brought to ab-

hor myself and my doings (which were far from being good) in dust and ashes. Now the Lord was pleased to grant that I should no longer be an alien but a fellow citizen with the household of God: I found a great warmth in my soul, and a desire to speak to you, which I thank God I did; you asked how, or what it was that caused me to take up a profession? I told you: your answer was—that you had no doubt, but that it was a genuine work of the Spirit of God, and that what I felt in my soul was a real deliverance; this I could never make out before, neither did I believe it because you spoke it: that would have been making flesh of my arm, for “cursed is man that trusteth in man;” but it was God, and God alone shall have all the praise; for, very soon after, God was pleased to reveal his pardoning love and mercy to my soul, so full and so free, that I could no longer refuse to be comforted, as in times past, but was constrained, to say, with poor Thomas, “My Lord and my God!” light, life, and joy, flowed powerfully into my soul, while Jesus took possession of my heart: his flesh is meat indeed, and his blood drink indeed; as far as the East is from the West so far hath he caused my iniquities to be removed: both original and actual, they are all nailed to the cross! Now the fatted calf comes forward: the ring, the shoes, and the robe of Christ’s

righteousness; "winter is gone, the time of the singing of birds is come:" here is a feast of fat things indeed! Perhaps some may say I am presumptuous: but I can but speak of what mine eyes have seen, my mouth tasted, and my hands have handled of the Word of Life, and what is all religion without this? this is life and peace: my life was hid with Christ in God; and Christ, who is my life, hath appeared with him in glory; my beloved is mine, and I am his. I am taken from the dunghil and set among the princes of God's people; thus have I been presented in the king's palace, which favour is great indeed. Thus have I heard of God, by the hearing of the ear; and thus have mine eyes seen him; wherefore I abhor myself in dust and ashes, I dread the garments spotted by the flesh; but it is no longer I that do it, but sin that dwelleth in me: for in my mind I would serve God. May God keep and guide you, for his great name's sake; this is the wish of,

DANIEL WAGHORN,

A Sinner Saved.

Dear Brother in the Path of Tribulation,

I THANK you for your Epistle: and I thank God, that I can read the writing and understand the interpretation thereof: having walked in the same footsteps these last ten years. The first work was the new birth,

and, in the simplicity of your first love, you wert taken captive; but the Lord preserveth the simple ones; you were brought low, and he helped you. Your first dream was from God: for God speaketh once, yea, twice, yet man perceiveth it not: in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from men; he keepeth back his soul from the pit, and his life from perishing by the sword. Your being brought out of captivity was in answer to this promise:—"Behold I will bring it health and cure; and I will cure them, and will reveal unto them the abundance of peace and truth; and I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first; and I will cleanse them from all their iniquity whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against me; and it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."

Your return after backsliding, is like the case of the Prodigal: the dream you had when Bramson began preaching was a to-

ken of his fall, and he is now dashing against the rock, but he will not be able to shake your standing. "Therefore, behold the day is come," saith the Lord, "that it shall be no more said—" The Lord liveth that brought us out of Egypt, but the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers: behold, I will send for many fishes, and they shall fish them; and, after, I will send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks."

You have been made to say—"O Lord, my strength and my fortress, and my refuge in the day of affliction! the Gentiles shall come unto thee from the ends of the earth, and shall say—Surely our fathers have inherited lies, vanity, and things wherein they have no profit: shall a man make gods unto himself, and they are gods? therefore, behold, I will this once cause them to know, I will cause them to know mine hand, and my might; and they shall know that my name is the Lord." You will yet have trials, as you are not out of the gun-shot of the enemy; you will only be strong in the Lord, and in the power of his might. When it is well with thee, remember me,

A Servant of all, for Christ's sake,
G. S. WHITE.

I have lately seen a Memoir of the late Abraham Booth, and there is not one mark of true conversion in it; neither do I believe he was ever called to be a minister or a christian, and therefore I do not wonder at some *dissatisfied persons* having complained of his ministry as being dry, legal, and of an Arminian cast; it is possible to preach and write all he did, and yet not be born of God. I was pleased with a few lines of an old book called "The Sincere Convert upon a false Spirit." As there is a true spirit that witnesseth to our spirits that we are the sons of God; so there is a false spirit, just like the true one, witnessing to hypocrites that they are the sons of God. We are bid to try the spirits: now, if these spirits were not *like* God's true Spirit, what need of trial? as what need one try whether dirt be gold, which are so unlike each other? "As the true Spirit witnesseth, so the false spirit witnesseth also." Matt. xxiii. 24.

First—The Spirit of God humbles the soul: so, before men have the witness of the *false spirit*: they are much cast down and dejected in spirit; and hereupon they pray for ease, and purpose to lead new lives, and cast away the weapons and submit; Ps. lxvi. 3.

Secondly—The Spirit of God in the Gospel reveals Jesus Christ, and his willingness to save; so the false spirit discovereth Christ's excellency and willingness to receive him,

if he he will but come in. It fareth with his soul, as with surveyors of lands, that take an exact compass of other men's grounds, of which they shall never enjoy a foot. So did Balaam: this false spirit sheweth them the glory of heaven and God's people; hereupon the soul cometh to be affected and to taste the goodness and sweetness of Jesus Christ, as those did; (Heb. vi.) and the soul breaks out into a passionate admiration:—"Oh! that ever there should be any hope for such a vile wretch as I am, and have been!" and so joys exceedingly, like a man half-way wrapt up into heaven. Hereupon the soul being comforted after it was wounded, now calleth God—"My God!" and Christ, "My sweet Saviour!" and now he doubts not, but he shall be saved; why? "Because I have received much comfort, after much sorrow and doubting; (Hos. viii. 2, 3.) and yet remain a deluded and miserable creature still.

I read a Tract, called—"The French Convert;" and it put me in mind of some of the converts that the Evangelical Magazine speaks of: merely a change of sentiments, or a work upon the fleshly passions;—"That which is born of the flesh is flesh: but that which is born of the spirit, is spirit."

The is the Author of—"The Village Dialogues," who is very zealous for the Cow Pox, has been a flaming Preacher about Surry,

and an opposer of the truth of God, but is now silent in darkness. There is one Bailey, in the same county, who has acted like a bailiff to me, in arresting my châracter, in secret, and endeavouring to degrade my ministry: he goes about begging for a chapel, and selling quack medicines, and acts more like a quack-doctor than a minister of Christ. The Secretary to the Missionary Society has published some "Village Sermons," to convert the poor people in the country; but the author and the bookseller have got more profit by them than any one else: one would suppose, by the last edition of Matthew Henry's Bible, that he was in partnership with some printer. If I could not see a greater cause of Mr. Whitfield's preaching being useful than what these foolish editors attribute it to, I should have a mean opinion of it altogether; Matthew Henry is a great help to such blind guides as they, but is ofn use to a servant of God. The Evangelical Clergy and the Independents follow Henry in sermonizing, but the Particular Baptists follow Doctor Gill; and, when he gets them into the water, he carries them easily to see the eternal worship of the Son of God's eternal justification, with his absurd view of the Millennium: how shockingly have good men been led away with his notions! I have been told by a preacher, in the same con-

nexion with the Horse Doctor, that he bought a volume of sermons, on the Spirit's work, to fit him for Tunbridge Wells; but he had the presumption to declare that he was influenced by the Spirit of God in his preaching; though I offered to prove, before him, or any one he chose, that he had preached his sermons ten times over, nearly verbatim. As I have had occasion to write some letters to different characters, I shall add them to this little Tract; the first is to Mr. Bramson, at Mayfield, a man they call The Coachman. A friend of mine requested me to look at the Third Epistle of John, 9th and 10th verses, as suitable to you; and, as you have been very industrious to degrade my ministry in the most deceitful and hypocritical manner, I shall send my thoughts on you. Like Diotrefes, you love to have the pre-eminence among the people; wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and, not content therewith, neither doth he himself receive the brethren, and forbideth them that would, and casteth them out of the church; all this is because he loveth to have pre-eminence; therefore envy rageth, and is cruel: though you cannot prove one single error that I hold, yet you have the presumption to prate against me; and, because your words don't come to pass, I shall call you a presumptuous prophet: wherefore

we are commanded not to hearken to such a dreamer of dreams, for I believe your dreams are from the Devil; you have spoken presumptuously, and the Lord hath said, "Thou shalt not be afraid of him." Deut. 18. 20, 21, 22: read chap. xiii. verses 1, 2, 3. What the Lord said concerning Shemaiah, the Nehelamite, is true concerning you; read Jer. xxix. three last verses; read also Haniah's false prophecy; and as Jeremiah was commanded to say to him, so am I to you. "The Lord hath not sent thee, but thou makest this people to trust in a lie; thou hast taught rebellion against the Lord." The Lord is against the prophet that steals his words from his neighbour, and the Lord is against thee for stealing thy words from Mr. Huntington: "Thy fruit will fail, and thy leaf fade, and I shall live to see it." Some of the Lord's people have been deceived by you for some years, but the Lord has sent me to open their eyes. You pretend to be an Ambassador, but you have no commission, the pride of thy heart hath deceived thee: those that have heard you tell me that you have no new fruit, except when Mr. H. sends out a new book: your waters do not flow out of the sanctuary.

The Lord hath said to me, "I have set thee as a tower and a fortress among them, that thou mayest search and try their ways." Before next New Year's Day you will be

discovered to be a blind guide, and the citizens of Zion will see it. Thus saith the Lord, "I have heard what the prophets said, that prophecy lies in my name; saying, I have dreamed, I have dreamed!" How long shall this lie in the hearts of the prophets that prophecy lies? yea, they are prophets of the deceit of their own heart.

I shall call these Thoughts, "Sling-stones from the Wells:" and, as I have overcome a Lion and a Bear, I doubt not of overcoming such an uncircumcised Philistine as you.

In opposition to all blind guides, I subscribe myself an apostle, not of man, nor by man; but by the revelation of Jesus Christ.

Jan. 1st. 1807.

G. S. W.

MR. BRAMSON,

I SHOULD not have thought it worth the trouble of writing another Letter to you, had you not carried a *something* about in your pocket, and spoke of it as an Answer to me, when you have never dared answer or face me. I am more and more confirmed in what I accused you of. "The sword is upon your arm and your right eye; your arm shall be clean dried up, and your right-eye utterly darkened;" you have discovered yourself by fleeing to the rankest hypocrites for counsel

and advice; persons that, you told me, knew nothing of religion: but now you have changed your tone, and speak of them as the wheat, whilst you condemn Constable, Macryan, Mephem, and Daniel Waghorn, as knowing nothing. These men, with some others, are willing to meet you, to testify what God has taught them; but you dare not face them, your conscience tells you that you are falling and your hypocrisy will be discovered. If you do not come forward, or send your *pretended* answers, I shall expose you in print. Mr. Jenkins spoke of you to me with such a distance that shewed me all was not right, and now I see it. You talk of proof of your ministry; but you cannot produce, out of your nine years' preachment, what God has been pleased to attend mine with these last six months. "I would know not the speech of them which are puffed up, but the power for the kingdom of God is not in word but in power." All that your prating has done is clear to me: you have brought a few of the Lord's people into bondage, and you have *drove* some hypocrites from one refuge of lies to another; they are twofold more the children of hell than before.

When you first pretended to preach Daniel Waghorn had a dream, which I send you, in his own words: "I thought I was on-

a very immense large high rock, or, rather, on the side of it; what supported me on it was, that I stood on it with my feet, leaned on it with my arm, and I rested my back against it: while I was in this posture, a large stone came rolling off, on the left-hand where I stood, as it went down it dashed, again and again, against the side of the rock; I feared it would shake the rock where I stood, and then I must fall; but it shook it not, but went down quite out of sight into a dark abyss." The fall of that stone represents you, and you are now dashing against the rock; and, at last, you will fall into the dark abyss.

You followed Tom Smith's line of things, and your fall will be like his; there are very few of your hearers that know *anything* *sav-
ingly*, and those few that do are in dreadful bondage: you have not profited the Lord's people at all, but you have profited yourself, by making gain of them. I write this in faithfulness, for I am full of the fury of the Lord. In abhorrence to all blind guides, I subscribe myself,

An Ambassador of Jesus Christ.

G. S. W.

TO MR. LUCKHURST, DEACON OF A FALSE
CHURCH AT TUNBRIDGE.

SIR,

As you have accused me, unjustly, of speaking against you; I beg leave to inform you, that I have never taken the least notice, either by accusation, or in any other way, as I was altogether unacquainted with you; and it is my uniform conduct to pass no censure on any man without having a sufficient knowledge of his character.

I am sorry to find that you have acted so unlike a gentleman, (putting aside your profession as a Christian and a Deacon, of what *you call* a Gospel Church,) in loading me with opprobrious names, in language like that of Billingsgate; and that without your ever passing a word with me, or hearing me preach. I have given you no provocation, so that your saying I was influenced by the Devil must arise from prejudice, which you are suffered to be led by, rather than reflection and proper investigation. "Those that use the office of a Deacon, should be found blameless, grave; not double-tongued; not given to much wine; not greedy of filthy lucre; holding the mystery of the faith in a pure conscience; and you, as well as your Wife, should not be slanderers, but sober, faithful in all things. Now, Sir, if you had answered to the character of a

Deacon, according to the Apostle's description, you would not have acted as you have against me, and against the kingdom of God, which I preach.—“The most upright of you are as a thorn hedge.”

You have, at several times, talked of calling on me, for the purpose of shewing me my errors; and, especially, what you are pleased to call lies—in *The Progress of Religion*. I believe what is there printed, and I have not, knowingly, accused any falsely; and, if you think I have, and would point out wherein I have so acted, without abusing me behind my back, I would have received your observations with thanks.

My opposition to the *Missionary Society* arises from a persuasion that their exertions spring from *Carnal Policy*; and that they are not led forth by the power of the *Spirit of God*. I once thought as you do, that it was a glorious design: but that was owing to inexperience, and want of reflection on what true conversion is; and whatever my enemies may attribute the change of my mind to, it matters nothing to me: I know it is from a persuasion, that the *Directors of the Missionary Society* know not the *Scriptures* nor the power of *God*. I shall make no apology for thus addressing you, as you have taken greater liberty with my name and ministry than I thought proper to pass unnoticed.

I deny ever saying you committed the sin against the Holy Ghost; but I would warn you to take heed to your words: for "by your words you will be justified; and by your words you will be condemned."

I am, Sir,
Your's, very faithfully,

G. S. W.

London,
March 27, 1807.

TO THE REVEREND MR. WHITE.

SIR,

I KNOW nothing of your person, doctrine, or manner of life; nothing of your motives: I judge you not, I condemn you not; to your own Master you stand or fall; far be it from me to wish the latter: but God will do all his pleasure, and make manifest every character. Though judgment against an evil work is not always speedily performed, yet it lingers not.

The reason I address you is this:—Being in company in London, the circumstances which of late have transpired in Tunbridge Wells came upon the carpet, as the saying is;—hence individuals would show their opinions: "And I," said one, "will deliver a known truth; and then leave you to judge from events.

The subject was delivered: "Well," said I, "I will inform White of it; and he may then give Despotism a deadly blow." Four years,

last August, Lady Ann Erskine sent a simple-hearted plain man, one who had spent twenty years in the connexion, and gone through much tribulation, to labour in the Chapel at Tunbridge Wells; and it was designed that the poor man should spend his winter in that place, if his ministry was in general useful. (Now the hearers themselves must yet be judges whether the poor man's labours tended to profit or not.) However, so it was, that this same man learned, the very first Sabbath, from the countenance, spirit, and conduct of a Tradesman's Wife, whose capricious will was sole manager there, that his stay would be very short; and so it was: for she rested not till the man was recalled, which, I think, was seven weeks; I cannot speak exactly as to time; she wanted her Idol: she did not obtain the man she wanted, but an old Veteran was sent off, and a Young Man, just entering on his ministry, succeeded him. The Old Man was slighted when he arrived in London, under a supposition that his labours were incompetent to the place, until he produced a recommendation from the party that dismissed him; even then he was weeks out of employ. The man made no communication of his mind at the Wells; but, with secret groans, and with a silent indignation, arose at four o'clock on the Monday morning, and proceeded for town, leaving the hated spot where Despotism had reared

so high her unhumbled crest; (observe he hated it in no other point of view.) "Shall not, (said the man) God visit for all these things?" May you, Sir, prove yourself, by grace divine, a Christian, and a slayer of Despotism.

Tunbridge Wells.

TRUTH.

This is one instance, out of numbers which I could mention, from personal knowledge, of the manner that Limb of the Whore of Babylon treats every one that has the least *appearance of truth or honesty* about them.

TO MR. DANIEL DICKENSON.

SIR,

BEING informed, by Mr. Pratt, that you endeavoured to persuade him against my ministry; though he told you the Spirit of the Lord had attended it with power to his soul, and that he believed me to be endowed with a double portion of God's Spirit; I beg leave to expostulate with you on some expressions that you then uttered. You said, you should persuade all, that you had any respect for, to leave my preaching: that you would as well unite with infernal spirits as with what I preach. Now, every one that bears testimony that I preach by the Spirit of God, must believe that you attribute the influence of God's Spirit to the spirit of the

Devil. Have you ever considered the consequences of such conduct? why do not you take the trouble to point out to me what error I have fallen into? you should find in me an acknowledgment of your openness and zeal for what you call truth. I really hoped better things of you; and, from your approbation of Bunyan's Works, I was led to think that you savoured the things that were of God: but I find, you, like the Pharisees of old, to speak well of the dead saints and persecute the living ones. I am astonished the more at you, as you told me, the day I dined with you, that you thought the awaking that I had experienced in my mind was for some extensive work in the church.

When you profess to have experienced the work of God on your soul, how can you encourage such preachers as only preach the letter of the word, and not the same experience with the prophets and apostles? You have the picture of Christianity presented to you, and you applaud it as the living Christian: only take the trouble to ask your present preacher, if he has not packets of written sermons by him; and some of them he has preached over ten times, which I can prove with the greatest ease.

Are you never staggered to hear such men pray for the Spirit of God to give them what they shall speak, when they have committed to memory every idea in the sermon? surely,

you must love to be deceived, or you would investigate such matters. Your saying, you shall pray for us, gave me no pleasure, as your prayers can do us no good while you remain in your present state. I write these few lines, not from prejudice, but from a spirit of faithfulness; and, as such, I subscribe myself,

A Servant of all, for Christ's sake,

G. S. W.

MR. DANIEL DICKENSON :

I HAVE reflected on what you say was the ground on which you endeavoured to persuade several against my preaching—the Letter I wrote to John Bonham: and you still say, you could as soon unite with infernal spirits, as with the Author of such Epistles. It would become you to prove, that what I have charged that person with is false: if you will make it appear that he is a child of God; and, consequently, cannot be involved in the great transgression, you may then say, I have accused him unjustly.

I can assure you, and appeal to God to witness, that my conscience does not accuse me for writing what I did—either matter, manner, or spirit thereof: for I believe it with my whole soul. You are mistaken in thinking that I have lashes of conscience for

what you call my rebellion at Brighton, or for any thing I have preached or wrote ever since: all that I have said against the Managers and Preachers I am more and more confirmed in, as the Lord liveth, as it respects the Letters I wrote, and that were written in answer to me: so far from being ashamed of them, I sent them to two booksellers in London for publication, and they would have been printed, but that the late Lord Chancellor makes truth a libel. I can appeal to the God of Truth, that I have not, knowingly, accused any falsely: I can mention several that believe John Bonham to have committed the Unpardonable Sin; and I am not the only one that think your brother Stephen is in the same state. Take heed to your words, for "by your words you will be justified, and by your words you will be condemned."

You say, you had seen the same as Mr. Pratt witnessed, that he had found the Word come with great power, and had much enjoyment under it; so you say, when I preached at the Chapel it was like a shock of electricity: however the effects may *seem* to you many have acknowledged to me the humbling effects the Word had on their souls. As Mr. and Mrs. Wanmore what effects the Word had on them; also Mr. Hagate: (mention these as living near you, but could speak of many others round this country) but

you are like the parched heath—" you do not see when good cometh: the light hath shone, and you choose darkness rather than light." I am astonished at your ignorance of the passages of Scripture you insert: how shamefully have you perverted them! the persons I read your Letter to were shocked that you could so wrest the Scriptures. Did I not come in the name of Christ; and was it not evident from the opposition of such Pharisees as you, though the common people heard me gladly, yet proud hypocrites gnashed their teeth! how were your countenances fallen! fearfulness seized the hypocrites, and those that heard not the Christ that I preached was cut off from among the people. As it respects my friends, that you call my admirers, I find the more they know me, the more they are convinced that God has sent me; but, if I stood alone, I know that God must vindicate the truth which I preach; and that you will be obliged to acknowledge, here or in hell. My saying, that I sit in judgment seems to hurt you: I believe all God's ministers sit in judgment, and you must be blind not to see the same; God has been purging his flour of late, and the dust is got into your eyes. You say, the error that I have fallen into is—" I do not preach Christ, but myself: that I do not wish the cause of God to prosper, but wish one of my own." You do not know what preaching

Christ is: this is the mystery that has been hid from ages and from generations, but is now made manifest to the saints; which is "Christ in them the hope of glory." The new creation, in which Christ is all and in all, is what I preach; and which, to such as you, "is a stumbling-block, and to the Greeks foolishness; but to those that believe the wisdom of God and the power of God;" the Gospel, which is the power of God to salvation; and this is not preached at any place twenty miles round, excepting an occasional sermon or so. If I wish to have a cause of my own I do not request people to leave other places; I do not hire them to come, nor promise to carry them in waggons; I do not invite the church singers, and send notes of invitation all round the country, like your brother, which he does to encourage the cause of the Devil. As God hath said—"They shall surely gather together, but not by me; and all that gather together against thee, shall fall for thy sake." All the present gathering together of your foolish shepherd will all fall, as sure as there is a God in heaven. "The sword is upon his right arm and his right eye: his right arm shall be clear dried up, and his right eye utterly darkened,"—He preaches a god that he has made up at the College.

Nów, to vindicate his written Sermons, and his preaching them over ten times at

different places, you mangle and pervert three passages of Scripture; let me beg of you to read the connexion of each, and see if they have any thing to do with committing Sermons to memory. I can say, before God, that, ever since I have been at the Wells, I have not known any thing I should preach, any more than the people, before I entered the pulpit. You accuse me of sameness: I appeal to those that have heard me for eight months, and better judges than you, to prove this false. As it respects the Fourth Part of "The Progress of Religion," there are several explanations of Scripture which I never saw printed by any man before. You tell me I am beside myself: you are not the first Pharisee that said this of a Gospel minister. I am not yet twenty-three years of age, and have I not marks of not being born an idiot any more than you? wherein am I deranged? what deficiency in my intellects, either in natural things, or spiritual. As it respects my having the rod, and returning with broken bones, and being brought to the feet of Jesus, this is all misapplied to me at present. I should rather go to hell than not believe what I now preach. Your saying, you love all that the Lord Jesus loves, is a lie: I know some that could die as martyrs to show their love to Christ, and you do not love them, but unite with the rankest hypocrites, such as Robert Russel. You say, we deserve

persecution ; and I know we shall have it :
but “ woe unto those by whom it cometh.”

I am, Sir, very faithfully Your's,
G. S. W.

MR. DANIEL DICKENSON.

HAVING waited what I think, a sufficient time for your answer, I take this opportunity of writing a few more Thoughts, which my last sheet would not contain.

Your Letter was full of accusations, without any proof for one thing you bring forward ; like Tertullus, the orator, against Paul : I shall, therefore, expect you will bring forward your strong reason, in vindication of your accusations. You say, the work I am engaged in is a work of my own, or worse than my own ; that must be the Devil's : that I am a minister of Satan, transformed as a minister of righteousness. “ Now the tree is known by its fruit.” Why do not you prove that the fruit of my ministry is not the fruit of God's ministers ; are they not a flame of fire having the spirit of burning—burning and shining lights ? but where is there any sign of fire in your blind guides ? only sparks of their own kindling : Five of them have compassed themselves about with sparks, at the Chapel, since I left it ; what trace have they left behind ?—“ their way, is as the way of the serpent upon a rock.”

You say, that you verily believe that the reason I have so much to say against preachers is, because this dwells in my heart richly, instead of the word of God: "That out of the abundance of the heart, the mouth speaketh;" yet you declare, I commit it to memory beforehand; if it dwells in my heart richly I have no occasion to commit it to memory: the truth is, that the word of God dwells in my heart richly; and that is the cause of my condemning such a generation of vipers, because I have the Spirit of Christ; and if any man have not the same spirit he is none of his.

All your experience is from the Devil: you have been in labour, and have brought forth the wind of Confusion. All your spirit of meekness, candour, love, voluntary humility, outward shew in the flesh of will-worship, is from the Prince of Darkness. "If the light that be in you be darkness, how great is that darkness!" If you die in your present state you will go to hell, as sure as you are now living upon the earth.

You say, that I, and my colleagues, like the Pharisees, who made long prayers to be seen of men, have our reward; what you mean by this charge I cannot say:—I wish you would explain yourself more fully, and tell what you mean by saying, that "I am beside myself;" and that you have not persecuted me. What do you call your degrading

me, and my ministry, behind my back, and comparing me with infernal spirits? because this was covered over with a promise to pray for me, like the Papist's pretending to pray for the martyrs before they condemned them! the Connexion you belong to is a Limb of the Whore of Babylon. Mr. Pratt declares, that he told you the Spirit of God attended my preaching with power to his soul, and that he believes me to be endowed with a double portion of God's Spirit; how can you deny it? Mr. P. says, he has no remonstrances in his mind for anything you said to him. Don't fancy your words have so much power; I can assure you they are *neither* weighty or powerful to me.

I call upon you to prove that I preach myself, and that I do not wish the cause of God to prosper; I would know not the words of them that are puffed up, but the power. I expect more than accusation; I am ready to *prove* all that I have accused any man of at any time: you cannot prove the things whereof you now accuse me. But this I confess unto thee: that, after the way which you call heresy, I worship the God of my Fathers; believing all things which are written in the Law and in the Prophets, and have hope toward God, (which you also allow) that there shall be a resurrection of the dead, both of the just and unjust; and herein do I exercise myself; to have always

a conscience void of offence toward God and Man.

I subscribe myself, a Minister, not of the Letter, but of the Spirit.

Tunbridge Wells,
Feb. 20th.

G. S. WHITE.

SIR,

Canterbury, Aug. 13th 1806.

I HAVE read your Letter with some degree of astonishment; and, instead of writing to Messrs. Oldham and Butcher, on the subject of Reformation, I write to you. Had I only seen your printed Rules, I might have thought you a sincere friend to the Ministers of the Connexion, although your misguided zeal had hurried you beyond all bounds; for you therein assume an authority which none of the Trustees ever did. A stranger would be apt to mistake you for a Missionary from Rome; and that you had received authority from the Holy Pontiff, to let loose all the thunder of the Vatican at your pleasure.

But, when I read your Letter to Mr. Elvy, of the 1st instant, the mask falls off, and the character of an hypocrite *in this business* is clearly depicted. Your words are: "I don't think there is one preacher in the Connexion that has given sufficient proof that he is sent of God." In unison with your ideas of faithfulness, you ought to have in-

serted this in all your Letters to them, but this would not have answered your purpose; it is, therefore, artfully concealed. Until you can act consistently, I would advice you to reform yourself, and let the reformation of the Connexion alone. I beg not to be troubled with any more of your Letters; if you do, I shall send them back unopened.

I am, very faithfully, Your's.

JOHN MEFFEN.

MR. JOHN MEFFEN,

You forbid my answering this Letter by post, by saying, you should send my Letters back unopened; I, therefore, answer it in a few words, in this public manner.

As it respects my ideas of reformation, they arose from having too good an idea of the Connexion; I see now that nothing but utter destruction will satisfy the vengeance of God, which is hanging over it. You tell me "That a stranger would mistake me for a Missionary from Rome; and that I had received authority from the Holy Pontiff to let loose all the thunder of the Vatican at my pleasure." Such a stranger as you may make this mistake; for you are a stranger to yourself, a stranger to God, a stranger to the light of truth! therefore, you call darkness light, and light darkness. The thunders that have been let loose have come out of

Zion, and God is still thundering upon you. I believe, as I said before, that there is not a Minister of God among you, and all you Managers are children of the Devil and workers of iniquity, deceiving and being deceived; you are living a half-starved life, to have the name of Ministers; and you, and your Managers and Congregations, are going the broad road to destruction.

You belong to the Whore of Babylon, and "her steps take hold on Hell, the abhorred of the Lord shall fall therein."

In opposition to all your Connexion, I remain, an Ambassador of Jesus Christ.

G. S. WHITE.

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AN

APPENDIX

TO THE

SCOURGE OF SMALL CORDS,

TO DRIVE

THE BUYERS AND SELLERS

OUT OF

THE TEMPLE.

George Savage White

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one; to every man according to his several ability, and straightway took his journey.

MATT. XXV. 13, 14, 15.

TURN aside, and thou shalt see greater abominations than these!

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WHEN the *foze* of God filled the ministerial office, he made use of a Scourge of small Cords, to drive the Buyers and Sellers out of the Temple: this was to show, that it was not by might nor by power, but by the Spirit of the Lord of Hosts. I consider that the office of the Ministry is the same, whoever the person may be that the Spirit of God rests upon for that work. Whoever has observed the rise and fall of religious establishments, must perceive, that, however pure, in the first instance, a church may be in her members, doctrines, and officers, it may degenerate to error and superstition; there is no doubt, but that the Church of Rome, in its first establishment, was purely apostolic; but what reason have we to rejoice in the fall of that anti-christian power! the Pope was a stated minister a long time, but Buonaparte has made an

itinerant of him. Observe the present Lutherans in Germany, observe the Established Church of England, Presbyterians, Independents, Baptists, Calvinistic Methodists (passing by Arminians of different names;) see if their silver is not become dross, their wine mixed with water. I expect it will be the same with places where the Gospel is preached at present, after the death of the present ministers. John Bunyan's chapel is at Bedford, but nothing of the power with which he wrote and spake is left there: how suitable is the warning voice of Isaiah to the present generation! Forms of religion were always generally attended to, but the power was, and is now, confined to a very few. My prayer is, that God may separate the precious from the evil.

G. S. WHITE.

Bethlehem Chapel.

AN
APPENDIX,
&c. &c.

A WARNING VOICE, OR ISAIAH'S COMPLAINT.

“**H**EAR the word of the Lord, ye rulers of Sodom! give ear unto the law of our God, ye people of Gomorrah!

“To what purpose is the multitude of your sacrifices unto me, saith the Lord? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

“Your new moons, and your appointed feasts, my soul hateth: they are a trouble unto me; I am weary to bear them: And when ye spread forth your hands, I will

hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood.

“Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. If ye be willing and obedient ye shall eat the good of the land; but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! it was full of judgment, righteousness lodged in it, but now murderers.

“Thy silver is become dross, thy wine mixed with water, thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore, saith the Lord, the Lord of Hosts, the Mighty One of Israel; Ah! I will ease me of mine adversaries, and avenge me of mine enemies; and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward, thou shalt be called, ‘The city of righteousness, the faithful city.’

“Zion shall be redeemed with judgment,

and her converts with righteousness. The destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed.

“Come, now, and let us reason together saith the Lord; ‘though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’” Isaiah i. 18.

TO THE REVEREND G. S. WHITE.

DEAR BROTHER,

I HAVE carefully examined the Letters, and can but lament such severe strictures should have become necessary where there had been so much professed friendship. What has happened to you from this *unexpected* quarter, is no more than might have been expected, by those who had the least spiritual eyesight.

You was too much taken up with *those* persons, for you could not hear the least charge against them; in short, your language of one of them, would have made one conclude, that there was such a being in the world as an infallible person. Your conscience told you you were not faithful in your ministry until a very late period. Your tongue was muzzled; you are the best judge with what it was stopt.

I am truly happy that God has brought

you to account, but have no doubt you are not very well pleased with *him*, for using those very persons you was so very tender of, in order to bring you to your spiritual senses.

This affair now being public, I think it should be settled in the same manner.

The subject *should* be brought before the Subscribers; but then, nothing could discover more unfair dealing than you not to have been permitted to be present.

I do not like the referring the matter to "gentlemen in London," (fellow Managers I suppose.)

You are perfectly right in offering to meet all parties, face to face, at Brighton Chapel.

What Doctor Ford says about leaving the temporal concerns to the Managers, amounts to this:

That a minister of the Gospel must not reprove sin wherever he sees it; that he must tell the poor man he will go to hell if he does not forsake *all* sin, but to take care you do not affront the Managers; (and, from *several items* in the letters, this is *prudent*.)

If the ministers are by *all means* to be so confined, I ask, how is the man to declare the whole counsel of God?

If the Trustees will not suffer the minister to interfere in endeavouring to set things in an apostolic order in the churches, why do they *appoint* ministers to churches?

The message in the Revelations was sent to the angel of each church, not to Trustees (who, perhaps, never was at *one* of their churches.)

Why do not the Trustees *know* the state of their churches? and why do they not (as Paul did) look out, among their churches, men "full of the Holy Ghost for Managers?" and then the ministers would not be treated like under servants by some unbelieving Managers.

Every man that subscribes to carry on the Gospel, at any place, in any chapel, ought to be acquainted with the manner it is expended.

It is desirable this affair should be honorably settled, and I hope it will. I should like to know Mr. R.'s opinion of Mr. B.'s accounts: I should like to be there, should there be a meeting of the parties; however, I hope you will act wisely, and as becoming the Gospel you preach.

Shall expect to hear from you in the course of the week.

Remaining your's, very affectionately,
JAMES WHITE.

P. S. My remarks concerning the Directors of your connexion are not *new*; I always understood they were very defective. I am astonished to find you have cause to speak any otherwise of Mr. and Mrs. B.—

than that of your sincere friends; but, if it can be proved otherwise, they must be the greatest hypocrites I know.

TO MR. J. WHITE.

DEAR BROTHER,

Tunbridge Wells.

WHAT has been discovered in the persons alluded to in your letter, has taught me the meaning of the following passage: "Cease from man whose breath is in his nostrils."

I never could have supposed that such hypocrisy and guile could have been over so many abominations; however, it has opened mine eyes, for I was always inclined to nurse the bastards of Ashdod. God is dealing with me by a strong hand, that I might not say a confederacy to all that say a confederacy. I have learned more this last year than I should had I been in all the colleges in the world: I shall only say, at present; that I believe Devises, Trustees, Managers, and Ministers, are much alike; they have begotten one another in their own likeness, and I strove with all my power to be like them; but, as it was with Ishmael and Isaac, the son of the bond woman persecuted the son of the free woman; and I have only to be thankful to God that he has not suffered me to be like them; I hate the garments spotted by the flesh; but I see clearly that God is overruling for good my connexion with such a nest of hypocrites;

so Samuel was brought up in the temple, to discover, and afterwards to expose, the abominations there.

I remain your's sincerely.

G. S. W.

MR. WHITE,

I SHALL feel myself obliged, in your informing me, if the Letter you inserted, in a late Publication of your's, is a true copy, either in letter or import, of the one you thought yourself justified in sending me.

I am, &c.

J. LUCKHURST.

Tunbridge,
July 27, 1807.

MR. LUCKHURST, DEACON OF A FALSE
CHURCH AT TUNBRIDGE.

THIS morning's post brought me your Note; but, as the saying is, "I could make neither top nor tail to it." You pretend, you wish to know if the Letter I inserted in my last publication be a true copy: you must know that it is; to the best of my knowledge it contains the same words I wrote to you, with this difference: in the printed Letter I call you a deacon of a false church; and, as you have given me an opportunity, I will explain myself on that head: in the first place, your minister is false, a minister of Satan transformed as an angel of light; now "if the eye be darkened, the whole body is

full of darkness." I am sure that no divine light has ever shone into the heart of either minister, deacon, or people, nor into the hearts of either of the Podmores': as for the youngest Podmore, he is the most conceited fool that ever ascended a pulpit, (though, in general, the greatest fools get there :) if you choose, you may tell him, from me, that he will as surely be damned as there is a God of Truth! Such have been the ministers of your congregation! what fruit have they left? "for the tree is known by its fruit;" look round your church, inquire into the conduct of your members, and see if they are not a disgrace to any people calling themselves Christians, professing to believe the scriptures of God's Spirit, and to have experienced the distinguishing love of God.

Christ declared that no man that did a miracle in his name could speak lightly of him; but you speak lightly of his ministers, of the truth preached by them; you attribute the work performed by God's Spirit to the influence of the devil: it was to such as you that Christ said, "Ye generation of vipers! how can you escape the damnation of hell!" that is as much as to say, it is impossible that repentance can be granted to such.

I am, Sir, in opposition to the inhabitants of Babylon, an Apostle of Jesus Christ.

Bethlehem Chapel,
July 28, 1807.

G. S. WHITE.

MR. WHITE,

No religion, of human invention, will ever stand the fiery test of forsaking, and being forsaken of all. About a year ago, I inquired of you, how you would like to endure such a sifting as Isaiah, chap. xvii. 5, 6, 7, verses, and forward; as when the harvest-man should go before thee, and take off all the standing corn, and leave thee only the gleanings of the Valley of Rephaim; or a few berries upon the upper and outmost boughs of the olive tree, scarcely enough in hand, or hope, for the greatest reason or little faith to live upon. The other night you said, "You had almost wished for the trial, as proof of your faithfulness;" but, who is to be persuaded? none of them whom God has decreed shall sleep quietly in their graves, though a poor stinking Lazarus arise from the dead; not one of the hard-hearted Pharisees, if grace don't soften them; nor yet the soft-hearted hypocrites, though they can drop a tear or two, and say, "Behold, how he loved him!" Who then shall believe you? why, a few poor creeping cast-out creatures, under the character of lost ears of corn, and left-behind berries, when the harvest-man hath filled his arm, and the olive-gatherer his basket. Well, if I don't mistake, your seed-time bids fair for a cross.

But be of good cheer! if it should be so,

you are not the first; the old Prophet made a very good shift; the Lord and Master fared hard. Paul, with the rest of his troubles, suffered hunger; but, it is to be observed, the multitude was fed: yes, but that was the *multitude*; so it was, but the disciples were filled also: here is a great miracle! five thousand fed with five loaves and a few small fishes!

“ They sat down to eat, then rose up to play;

They got what they could, and then went their way.”

But his disciples must stay with him, and, for their entertainment, they must carefully gather up the fragments; which being done, in twelve baskets full, one full basket for every tribe in Israel. I have seen the baskets! and, what is more wonderful, I have both taken and eat bread out of them! They were filled for the sustenance of the poor; they are, like the Widow's cruise, ever emptying, yet ever full. I have been supplied from the stock a little age; and, at times, I have been so well satisfied with the store, that I have declared I should never want; at other times I have grumbled in my heart, in language like this; “ That the Master of the feast was more sparing of the fragments than he was of the whole loaves and fishes.” But when I have considered, that they, like oxen fattening for the slaughter, would kick, and, like Sodom, with her fulness of bread, prove their destruction; I have been content to be

at half allowance, and thankful for my coarse fare; at other times I have queried whether those baskets could endure time's continual rack; but now I am persuaded that the last child of God goes to his last bed, and, sleep when or where he will, he shall not go without his belly full; he hath promised bread and water, and, to this moment, he hath made his promise good; and to his praise I can speak it, *bread only* had seldom made me a meal; and though I have but fragments, they have often been better than a fishes head, fins, or tail.

Now the amount of what little I have said is this: God only knows what is coming as a trial of faith and patience; it is good to be prepared for the worst, the best is the easiest perhaps to be encountered with.

Satan says, "Your credit sinks; your congregation gets thinner:" well be it so, God's name and credit is still the same, and will be so in the estimation of the very last stone of the building. I told you, you would find but a very few hereabouts, but if you find them all, how can you expect any more? in the estimation of such you are honourable for the work's sake, in their love and affections as a brother, and in the tribulations and in the afflictions and patience of the saints a partner: and may God give that union and strength of soul, that we may not only live together, but be willing to die with,

by, or for each other! Would you believe me, if I tell you, that I have had more of that dinner this day, than ever I remember to have felt in all my life before!

But, before I conclude, I have to tell you, that Mr. Wicker, of Frant, a near neighbour of mine, stands ready to give an evidence of Mr. Bramson's being sent of God to preach the Gospel, in opposition to what you have written, whether verbal or in writing, I cannot tell; but I hope you will request what he so freely offers: on my telling him once, that I feared for Bramson, he gave me a reason for the hope that was in him for his mission; but, if I am a judge, and remember right, it was a very muddy one; however, I think he should not be passed by, for I think he is the only one.

Fare thee well,

JAMES TULLEY.

Frant,
Aug. 8, 1807.

JOSEPH RING,

Bethlehem Chapel.

THE enclosed Epistles were sent to me; and, as they wholly concern you, I send them as they are; shall only add, as you are free in calling me a wild man, a mad man, &c. that I feel myself at liberty to speak my thoughts on you.

You have been one of the blackest hypocrites of this generation; and the Coachman has driven you about to that degree, that

you are set on fire of hell; and you have the earnest of eternal damnation in your soul, *enmity against the truth of God*. You hold forth Bryan and Goldsmith as Christians, but they have the mark of Cain; you are going in the gainsaying of Core, and you have followed the way of Balaam for reward.

Your present Parson is a Balaamite, and that is the reason you stand up for him. Constable tells me that he never believed you had a ray of divine light; that you are now walking in darkness; that all the cutting and melting you have ever had has been from the Devil.

In opposition to all broken-down Parsons,
I remain,

“ A tree planted by the water-side, whose
waters flow out of the Sanctuary.”

Tunbridge Wells.

G. S. WHITE.

MR. WHITE,

MEETING, the other day, with a broken-down brother tradesman of your's, an entire bankrupt, who, having one of your bills in his hand; and, I suppose, observing how you (as he thought) was calling upon your correspondents for credit, to justify you as a good workman, and believing, at the same time, that you condemned almost all workmen of the same kind, especially such as set up with

other mens' materials; taking it for granted, as you have before observed, that all such, or the most of them, in eight, ten, or twelve years, having spent their borrowed stock, (for alas! master! it was borrowed!) flee from the care of their fold, being but hirelings; some to the keeping of a public house, some a shop, some one trade and some another; and some as common strollers, mumping their living from door to door: not one, if grace don't compel them, will know the rod what it is for, nor him that hath appointed it. So far are they from the open confession of their fault, that if a servant of God only hint at it, if he put forth only one finger, it is so heavy upon them, and touches all that they have, they will curse him to his face. Woe be unto such! for they are in the verge, if not directly in the great transgression. Meeting, as I was going to tell you, with such an one, and asking him, "What he was so intent upon?" he answered, "Wild! wild! surely it is a wild man!" I replied, "If you, or the rest of you, were in your senses, you would not call him a madman; and now I will tell you, what I think of you; and that is, if ever you had any knowledge of these things (meaning in the theory,) you are become like the ostrich, whom God hath deprived of her wisdom; and now you are become a downright fool in religion." I then endeavoured to pass on; but he desired to

ask me one question before we parted, which was this: "Whether there ever was any consistency in me?" a question which might have puzzled all the lawyers, schoolmasters, or letter preachers in the world, as much as it did me. I returned the question, asking him, "If ever there were any in him?" telling him there was not time now to decide the matter; but I was willing, hereafter, before good judges, on paper."

Now, Sir, I shall drop this sheet in your hands; if you please you may cut off half, or send them both to Mr. Ring: you hear he calls you a wild man, and me an inconsistent one, and this, I suppose, he will call madness altogether. If you choose to sue him at pen-law, you will save me the trouble; I am not afraid of losing the day, but of want of time; if I had *that* I would pen every drop of ink I have in my bottle.

Your's,

JAMES TULLEY.

MR. RING,

SOLOMON says, "A man may as well meet a bear robbed of her whelps as a fool in his folly." I have pondered your question; and I am persuaded, through grace, I can give you a suitable solution, but do not choose to do it at this time, knowing that broken-down tradesmen and farmers, if they work at all, must work with other mens' tools, and plough with other mens' heifers. I now re-

quest of you to be consistent; remember, saying and doing are two things; saying men are so-and-so, and not proving it by facts, are very great inconsistencies; saying, you are a judge of men, and not telling us who made you a judge, or how you came by this spirit of judgment, is but the essence of madness and a wild brain; consequently, very great inconsistencies. I now tell you honestly what I think of you: I believe you began praying with a lie, and preaching with a lie; and, though you may be free from both *these ways* of lying now, yet, as you go prating about one and another being wrong, and yourself right, I think you are a consistent liar. I wish you not to be offended, nor count me saucy; remember, "Honesty is the best policy," if I am wrong, come forth, as a man of God, and make it appear so; if you do not, I shall take it for granted, it is not in your power. Now, if you grant me my request, which is a reason of your hope, you may ask the same thing of me; and, in the strength of the Lord, I will give it you. If you don't answer, I shall write again: if you don't take them in, I shall take none again, but let them go where they will.

JAMES TULLEY.

TO WILLIAM OTTAWAY.

You ask me some questions in your elaborate Epistle, which if I could not answer in the

affirmative, I should not dare speak in the name of the Lord. You ask me, "Are you enthroned dread judge? are you invested with authority from the court of heaven to take that awful seat?" I answer, "I am enthroned dread judge, and my authority is from the court of heaven; which commission makes me bold in condemning all such blind guides as yourself." To execute the judgment written upon them, this honour have all his saints, and, more particularly, God's ministers; and I believe myself as much set upon a throne to judge this generation as the Twelve Apostles were to judge the twelve tribes of Israel. Your second question is, "Have you sufficient discernment to fulfil that sacred office?" I answer in the affirmative; for God would not put me in that office, without qualifying me for it. On these premises you allow me to be your judge; and, "whether you will hear or forbear," I condemn you, as a Christian and a minister; and when you prove to the citizens of Zion that you are anything more than a presumptuous hypocrite, you will make my judgment of nothing worth; but you are only built on the testimony of hypocrites, which is the worst mark you can have, for hypocrites love hypocrites.

As it respects your criticism on a sentence in my Letter to you, I am sorry that I am obliged to send you to your dictionary for the

meaning of the word *believe*: you should really go to college before you turn critic. I said, "I believe; that is, I am fully convinced, you are in the broad road to hell." I am by no means against a fair and candid examination of any cause in Zion's controversy, and, for this purpose, I am always at home; neither am I against discussing any subject by letter. That I have prayed for God to stop the mouths of blind guides is true, and I can see an answer to my prayers, though they still go prating about; for if Hopkins, at Tunbridge, were to preach ever so long the citizens of Zion would never hear his voice: read the xiiiith chap. of Eze-kiel, for I think that chapter fulfilled: within these six months I have seen their eyes darkened and their arms clean dried up; while the Lord has said to me, "In that day will I cause the horn of the House of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord: I have seen the prophets become wind, and the word is not in them." Jer. v. 13. (instance, George Lee.) God hath said respecting such as you, "Though they cry in mine ears with a loud voice, yet will I not hear them." Ezek. viii. 18. Hear now this, O foolish people, and without understanding! "which have eyes and see not, which have ears and hear not!"

G. S. W.

There having been great controversy, respecting the sin against the Holy Ghost, in consequence of my charging that sin upon a certain individual; some said there was no such sin in our day, others declared that no one could know what the sin was; others acknowledged there was such a sin, but it was impossible to say who committed it; consequently, that it must be wrong to point out any individual, and say, "Thou art the man!" Amidst these different opinions, I could but judge according to the spirit of judgment given me; and I thought that the sin consisted in a word spoken against the Holy Ghost; and that such as the Jewish Pharisees, were the people involved in that transgression: that Christ, as a minister of the Gospel, charged them with it; thereby giving an example to all the ministers of the Spirit of God that should follow. Under these considerations, I wrote to an old hypocrite, who had from time to time, with enmity and malice, declared that the spirit by which he preached was from the Devil. I should not here have inserted the Epistle, (having inserted the substance of it in other letters) but that many had declared I was ashamed to publish it.

TO JOHN BONHAM.

WHEREAS you have endeavoured (though without effect) to degrade my ministry, to Mrs. Farley, and to Mr. Henry Ring; I take

this opportunity to send my thoughts on you : I believe you to be a profound hypocrite ; and what Mr. Jenkins told you, "That you have never stepped in the way of a Christian." You have committed the sin against the Holy Ghost ; we are commanded not to pray for you, as you are past recovery : this you will remember when you are in the burning lake.

In opposition to all hypocrites,
I remain, &c. G. S. W.

"To execute the judgment written upon them, this honour have all his saints."

THE COACHMAN FLOGGED WITH HIS OWN
WHIP.

MR. BRAMSON,

IT is not uncommon for fools to make a rod for their own back ; and, as every thief ought to be whipped publicly, I shall take you from the coach-box, and present you at the cart's tail. I have waited for your defence, but, alas ! you can neither defend yourself nor get any counsellor to plead for you. Perjury and theft are the crimes brought against you ; and I now send you your condemnatory sentence, signed with the King's own hand and seal. Ezekiel v. 3, 4. "Then said he unto me, this is the curse that goeth forth over the face of the whole earth ; for every one that stealeth shall be cut off as on this side, (according to the flying roll) and every one

that sweareth shall be cut off as on that side according to it." "I will bring it forth saith the Lord of Hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."

In many instances you have acted like Balaam: in your first setting out you rode an ass, but you used him cruelly, you were far from merciful to your beast, and he reprov'd you, even with a man's voice: if you ask me who I mean by the Ass; I answer, Master Coe, at Frant, pastor of a Baptist Church at Rutherford! Now, I expect you will use every enchantment to curse Israel, yet you know that they are blessed.

Take care how you act, after your public whipping, or I shall publish your trial at full length, which will be entitled, "The Coachman tried, cast, and condemned."

I expect also to live to publish your last dying speech and confession, by royal proclamation, from the Valley of Decision.

As you have endeavoured to silence the evidence of the witnesses, by paying no regard to their Letters, sent by post, I take this opportunity to give them publicity.

G. S. W.

SIR,

Michael's Farm, July 8, 1807.

I HAVE given a very great offence to some people, by saying, "I know you are a very great hypocrite;" and whereas I say so, I know it to be the truth; and, you, having understanding as men in common, must know that you are, though you set it forth that you are not: you tell lies wilfully; I have heard you advance things from the pulpit for certain truths, that I am certain you know nothing about, and you *know* so too; I have heard you tell different stories respecting Mr. White, when you have been at different places, according as you thought would suit your company best. Had the dearest friend I have in the world told me of these things I could not have believed; but, as I have been an eye and ear witness, I am obliged to believe it; and it is very clear to me that you have acted in this presumptuous manner to satisfy your own lusts. I don't know how your friends can justify you in such conduct as this, except they can make it appear to be right what I have heard the Arminians advance; that *we say*, "one who is the elect of God may live in all manner of sin, he will certainly go to heaven when he dies!" but the Spirit of God teaches no such lesson as this.

I understand you advanced from the pulpit at Boarshead, about seven weeks since, "that there were some people pretended to

say you were a hypocrite, but you said they were a set of people that knew nothing; now, I believe that there are many people who would wish to see you on that subject, to dispute the point; as for my part, I should be very happy to see you; and if I don't make appear to be right what I have written I will publicly acknowledge myself wrong. *If I know enough to prove you a hypocrite, it is all I pretend to know;* your telling the people at Frant I was a hypocrite gives me no uneasiness at all, for I admit of it; for I know "when I would do good evil is present with me; what I hate that I do:" but, when you frequented my house, it was very much to your discredit, if you saw anything in me, or my family, contrary to what we profess, not to have told us of it. I undertake *to prove* you a hypocrite, contrary to what you profess; and, as you pretend to be a shepherd over the flock, it is expected you should go before the flock and point out the footsteps of it; it is a dreadful shepherd, that knows he has got the scab in his flock, If he does not use all the means that lies in his power to be rid of it; that is like saying, "All is well!" when you know the end thereof is death. You never came to my house but my wife and I were glad to see you, and looked upon you as an honest friend; little did we think there was "death in the pot:" for I do not think that a minister who is led by

the Spirit of God can walk in the way you have done; neither can I think anything of your preaching till you acknowledge all your former preaching vain; but it is very likely you may keep on preaching, thinking you shall blind the minds of the people as well as you have done; but your snare is laid so plain, that any one, having a desire to inspect it, may easily see it. I believe, when I met you in the lane near Constables, I met no better than the devil; I thought you talked strangely: I asked you what reason you had to say such things, and you pretended to give a reason for it; but, if that were a proper one, I am sure it proves you a false man; but I can see no evidence at all in that saying Mr. White could not know anything about preaching, as he was so intimate with Farley, and old Coe; only look back on yourself, since you have been a preacher!

Tunbridge Wells.

W. POLLINGTON.

MR WHITE,

THE enclosed is a blundering scroll, intended for Mr. Bramson, wrote and spelt badly, but nearly as well as I can; not altered nor corrected from the first scratch of my pen.

I have not sent to you, designing to appear great, but to let you know a little of the abundance of my heart; I intend, also, to let him know that you have seen it, having some hope that it may crush, or have some

tendency to it, that cockatrice pride in his den; and who, that knows what mischief that monster does, but would have him killed, (as Mr. Hart says) whatever betide? "Not one!" says Recollection, while he hugs them in his arms; "No, not one!" till he stings them: then let my dear friend, Honest, as he has begun, stand, in the strength of the Lord, like a brazen wall, fearing no faces, courting no smiles, swayed by no number, awed by no authority, not in hopes of riches, nor yet in fear of poverty. Watch, wait, and depend upon the arm of the Almighty; "Stand fast!" saith my soul; so saith the souls of a few more; be thou their joy and crown of rejoicing, and we hope to be that of thine. Your's, I trust, in never failing union, decreed so in eternity's best bonds, made known but a short time, never to have an end; Amen! so saith my spirit, Amen! Please to return the enclosed again, with another cover, by the postman, or on Friday morning, if I am at chapel.

JAMES TULLEY.

FRIEND, and Friend of the Lord's! I trust I am bound, in faithfulness to God and my own conscience, to acknowledge, that the Lord bid you; I believe, pronounce every word you have wrote to Mr. Bramson; and I believe, that God will, in his own way, make

every sentence appear to Mr. B. (either in time or in eternity) to be just; meantime, I have to observe, none, but the misled traveller after his return, such an one, as Mr. ——, (I hope you know who I mean,) or myself, can tell at what distance that far country lieth off. Well, stand your ground, it is upon life and death; look on, watch the battle, that which is appointed to the sword, or famine, or pestilence, shall fall thereby, and only the remnant shall return; while your well-wisher, and soul-lover hopes you will take the Wise Man's advice: "Be thou in the fear of the Lord all the day long."

JAMES TULLIEY.

TO BOANERGES.

SIR,

As you saw the last Letter I sent to Mr. Bramson, I am rather at a loss to know what you can want to see a copy of it for: I tell you (not from fear or shame of anything I have wrote or spoke,) that I have no copy, nor can I recollect scarcely anything of it; but, least you, or any one beside, should disbelieve me, I will repeat what I can recollect: "You seem like those monsters of old, (as the world called them) God's worthies, whom the world thought unworthy of a being among them; I say, you seem like them; not content with preaching, but you must use your pen, ink, and parchments, paper,

or the press: now, if you have devised this as a mean to prove whether I am honest hearted or false! saying within yourself, If he is afraid or ashamed to see it in print, he will keep it back: I only reply, use your pleasure; take care you don't spend your strength for nought, nor your money for that which wont profit, for I believe nine out of ten would not have one of your books if they thought one line that I had written was in it; and I speak this as a proof of it, that I never received, from all my acquaintance, one answer for ten such shameful and bad spirited Letters that I have sent them: some have joyfully told me that they put it in the fire; of which number is Bramson and my own sister, to both of whom I again say, as before: "Take care, Thomas Bramson and Sarah Tulley! take care the ashes don't rise against you in judgment, and God's hot displeasure." Others have sent them back in a blank case of paper; yet, blank as it was, I tell them plainly, it was as good an answer, for me, as their stupid, blind, dead, and blank hearts could muster; witness what I say for one Mrs. Thomas Baker: others have, seemingly, taken no notice, but have stirred up a fire in the hearts of the ungodly rabble, to burn me out of my nest; of this sort are several of Mr. Bramson's dear children, and that *holy man* Bishop Coe! But, Sir, least I should forget myself, as you requested a re-

cital, I will give it from both as well as I am able. In the first Letter to Bramson, I accused him of lying and perjury, of the rankest poison of Antinomianism, of gadding about, of effeminacy, of the cutting off the heads of the knowing and experienced of God's people, and uniting, particularly, with such as knew nothing of love to God, nor to anything else but to him; of establishing many in the rotten persuasion of this: that the Devil's work in the flesh and carnal corruptions were sure marks of spiritual convictions, calling them heart plagues, and so sporting with them, till the very objects of it might be seen to take pleasure in them; so I observed,

‘ That, by these unlawful measures,

Heart plagues were soon become heart pleasures.’

I have to say, that, to this, he came personally, and answered, with seeming penitence, with tears in his eyes, confessing almost all I had accused him of to be but too true; telling me, he would keep it till the day of his death, except I would give him leave to burn it; which I did, and was now desirous of reconciling black with white, or making that straight which now appears so very crooked, and numbering that which I fear will always be wanting; “ But God is,” as Job says, “ of one mind, steady to his purpose, and none can turn him;” and hath he said, that, “ whatsoever is done in a corner shall be proclaimed upon the house-top;” then, so it must be, and we

ourselves oftentimes the proclaimer of it; and so it came to pass in this, for he had no sooner heard of, and had seen and heard you, than he took his old garments and dressed you up in, or rather an image, that he dreamed he saw; making you out effeminate, soft, and one who knew nothing more than the playing with the fleshly passions, spreading the Devil's net, or carrying away chickens in a kite's talons.

“I come now to the Second Letter, which, from the above, and what follows, I took occasion to write; hearing him say he had preached nothing but Branson for nine years out of ten, and that he could not preach in that condemning way any longer for all the world; and that all the people in the meeting may be Christians; repeating it again: yes, you all may, for what I know; and seeing the people flock, from time to time, as they did to John's baptism, but all invitation without any honest warning; I told him he was now yoking two wild beasts together, Antinomianism and Arminianism.

I told him, there were present such as I had heard him condemn; and, that if he did not know them now, I did know them to be rankest hypocrites; I told him, likewise, that he endeavoured to drive away all discerning eyes and ears, and that he was seating himself in the congregation of the dead, and that he was but a blind leader of the blind; I told him

he condemned a more righteous man than himself, and that he had accused him, *without knowledge*, of the same things he himself had been guilty of; I told him, if he were a child of God, he was a gross backslider, and that I knew, from experience, what a backslider was; likewise, the spirit of a backslider, and the way he returns; and that he would never be able to deceive me any more; nor should I ever believe he was returned till he had acknowledged me just in accusing him, and that he had dealt unjustly with you, and, till then, I should account him as a heathen man or a publican, and, perhaps, shortly, worse; and now I am forced to say, that I believe he is following the ways of Balaam for a timely gain, and running greedily after the gainsaying of Core, for an eternal reward; and, if I am wrong, let him, or the best of his friends, make me a liar, and my speech of nothing worth; which, if ever it is done, in God's own way, I trust, next to my own soul's comfort, it will be my pleasure; so much saith one who knoweth something of the Spirit's teaching from that of man's, who has been made to ponder over thirty years profession to make the distinction, and then only by the winnowing of him, whose fan is in his hand, and who says, 'From all your idols I will cleanse you.' Fare thee well, beloved of the Lord! may grace, peace, and truth, rest upon thee!

JAMES TULLEY."

THESE, with some other private witnesses, are so many testimonies to convince me, that The Coachman, (being a hypocrite) should never have judged others, "for with whatsoever judgment he judge he shall be judged, and with what measure he mete it shall be measured to him again;" to such Christ said, "Judge not that ye be not judged," and why "beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." I believe Christ aimed at Judas when he thus spoke; and I believe the man I am alluding to is much such another as Judas; and it will be a wonder of wonders, if he don't go to his own place with him.

TO MR. JAMES TULLEY.

FELLOW SOLDIER,
 THOU knowest that it is usual in our army (especially in warm engagements) for the soldiers to be afraid of each other; sometimes the officers are afraid of the privates, sometimes the privates of the officers, and sometimes the officers of each other: so has it been between thee and me; if thou hast been clear of fears of me, I have had my fears of thee; how is it they have worn off so amazingly? why, I have observed, that thou art of royal blood, thy sword appears to me to be of a Jerusalem blade: besides, I once had a glimpse of thy Memorial; though I said but little

I was much pleased that it bore the mark of our fellow citizens. But, say you, "Why afraid of me in particular?" Don't be jealous, for, I assure you, there is not a man on the face of the earth, that I have heard, professes to be in the army of God; but I have my doubts of, yea, even of some, that, at other times, I was assured had received a crown of reward; but then, I have doubted of myself, even when I have been fighting, and that with zeal and courage; yet, I have known that I would not touch, to hurt, one of the King's army not for a thousand worlds. I received thine epistles, which appear to be written in affection, faithfulness, and understanding; and I write these few lines, that thou mayest be assured that I sincerely wish to be a fellow helper of thy joy; and if, in any field of battle, thou perceivest me, in any way, to act the part of a traitor, I give thee full authority to thrust me through with thy sword: but, remember, if I perceive the same in thee, and feel zeal for the King, I shall use but a word and a blow, and it may be, the blow first.

I wrote to Mr. Wicker, saying, that I was ready to prove, in opposition to him, or any other man, that Bramson was not a minister of God's Spirit, but that he was following the way of Balaam for reward.

I subscribe myself, A Soldier of Jesus Christ,
Bethlehem Chapel. G. S. WHITE.

P. S. I do not at present fear the want of bread and water, as I abound with blessings.

The Christian Memorial; being the Substance of the Author's Experience and Call to the Ministry, together with his Confession of Faith, is preparing for the Press.

Catherine

1840

