

given to him should come unto him, and in no wise be cast out—ver. 37 : and that it was his Father's will, that of all which were given to him, he should lose none, but should raise it up at the last day—ver. 40. That no man could come unto him except he was divinely drawn—ver. 44 ; but when drawn to believe on him, had the evidence of everlasting life—ver. 47. That he gave himself for the life of the (*elect*) world—ver. 51 : and, that except a person lived on him by faith, that person could have no spiritual life in him—ver. 53. This offended even those that professed attachment to him ; they said it was a *hard* saying, and past all enduring. They hinted, that if it was food, it was *hard* of digestion ; and that if he preached such *high* things, and such *hard* things, they could not hear him, nor did they think any body else could. And we are told, that from that time many of his disciples went back, and walked no more with him. Now, from the conduct of our Lord, and of some of his disciples, we learn the following things :

1. *That divine sovereignty in the plan of grace, ought to be preached FIRMLY and FULLY.* If it was right in our Lord to preach it, how can it be wrong in his ambassadors to do so likewise ? Because some people have handled it injudiciously and intemperately, seem no justifiable reason why it should be doomed to lie in eternal concealment. If some persons have indiscreetly exposed a burning candle to the winds, instead of keeping it in their lanterns, or allowing it to remain under a sheltering roof, that is no reason why candles should be condemned for ever after to burn under a bushel. A prudent person would still keep it in the candlestick and on a table, that they which come in might see the light. Nor would a sober disinterested person ever censure such judicious measures, consider the man a mischievous idiot, endeavour to fix the brand of infamy upon him, and then expose him as a monument of absurdity, to be pointed at by the finger of folly. The doctrines of the gospel are doctrines of sovereignty ; and though some persons have mistaken them, and others may have abused them, a good minis-

ter of Jesus Christ may nevertheless make a prudent use of them. He may, and he *ought* to preach them, soundly, soberly, solemnly, and frequently. They are the light of the church, for grace cannot flame without sovereignty. Salvation without sovereignty, is like a lamp without oil, or a candle without a wick. The plan of grace was lit up by affection, and flames in one unending stream of immutable sovereignty. The doctrines of the gospel ought not to lie hid under a bushel, but to be exposed in the christian ministry. And surely ministers of the gospel may follow the example of Christ, his apostles, and the primitive fathers, and yet be allowed to retain, at least, a small portion of general good sense. It is to be hoped they will be permitted to exhibit the gospel in its sovereign features, without *deserving* the abuse, the insolence, the reproach, and the calumny that is so liberally as well as gratuitously bestowed upon them.

2. *The gospel in its sovereignty will never be agreeable to carnal minds.* Many persons can hear the *popular, alias paradoxical* sentiment of free grace, offered upon impossible terms, with apparent satisfaction: but whenever divine sovereignty is proclaimed, they can scarce forbear expressing their disapprobation. 'This is a hard doctrine, who can hear it? who can believe it? who can swallow it? and if so, who could digest it? Such things may serve as a creed for fools, and a repast for idiots; but they will not do for the present advanced state of intellectual improvement. People are more *informed*, and more *refined* than they were; and to believe in divine sovereignty, would be an insult to reason, and an imposition on the human understanding.' So reasons the carnal mind that is enmity against God.

3. *That divine sovereignty is not to be NEUTRALIZED by the addition of offered grace.* Sovereign favour and offered mercy can never stand together; nor is the former to be enervated by the latter. Many persons talk half an hour about sovereign favour, and half an hour about general salvation. They resemble a person in the habit of admiring a certain stream, commending

its purity, salubrity, and peculiar properties, but who never fail to convey a bag of poison into the spring before he concludes: this, if it do not render the stream prejudicial, must certainly make its medicinal qualities weak and inefficacious. A person may do as much harm in five minutes, as he can do good in seven years. Offers of grace, and general invitations thrown into a free grace sermon, never fail to mar its beauty, change its colour, and destroy its influence. In fact, it converts the gospel from a healing stream into a poisonous river, and makes it the instrument of death, as well as the means of life. Persons thus acting, can no more be thought honest and sound in spiritual things, than a person who poisons a spring while he is commending its stream. If he acts agreeable to his judgment, in offering and tendering Christ to all that hear him, he can be no more sane (in spiritual things) than a person who verily believes that he is benefiting all mankind, by pouring a poisonous preparation into a salubrious spring, designed for the benefit of a certain neighbourhood. 'But the congregation would not be satisfied with such doctrine, the whole place would be up at arms, and many of our own members would entirely forsake our ministry, and go elsewhere. We, therefore, deem it prudent to pursue temperate measures, and not to force people from our ministry. We think conciliatory plans are to be preferred, seeing they have a tendency to unite and keep together societies, which otherwise must be disorganized, dismembered, and destroyed.' It is very marvellous, that if this ingenious mode of reasoning is just, that it should not have occurred to him who was 'of quick understanding in the fear of the Lord.' But he thought no such things, he took no such steps, for we find, ver. 34, that the Jews *murmured*: but did that induce him to alter his strain of '*declamatory folly*?' It did not: for he repeated the galling truth, that no man *could* come unto him without divine assistance. In ver. 52, it is said, 'they strove among themselves.' The truth was the occasion of a great deal of contention. Did this influence him to adopt healing measures at the expence of truth? It did no

such thing: for he told them in very plain language, that except they received his flesh and blood, as spiritual food, they had no life in them—they were dead in trespasses and sins. These things produced a nestling even among his *disciples*, who thought they were not such nice, smooth, soft, gentle and conciliating things as he might have preached. They wanted something as soft and plaintive as sighing zephyr; something like offered grace, an opportunity for all mankind to be saved, and a pressing invitation for every person to come to Christ: *i. e.* to run without legs, fly without wings, see without eyes, handle without hands, breathe without air, cry without a voice, and talk without a tongue; and to do all these things while they are without hope, without life, and without God in the world!!!! But their teacher adopted no such expedients. He adhered to no such inconsistencies. He preached the gospel in its sovereignty, and calmly asked his disciples if that offended them. He knew it did, and knew from the beginning who they were that believed not, and therefore said, “no man can come unto me, except it were given him of my Father.” See ver. 61—65. Whatever they might think of believing with the heart unto righteousness, he represented it as a sovereign favour, brought into the soul by his own power, work or operation. In ver. 66, we are informed, “from that time many of his disciples went back, and walked no more with him.” Was he wrought upon by such circumstances to alter his sentiments, or to hide them in secret? He was not: but coolly asked the twelve “will ye also go away?” Peter answered, “Lord, to whom shall we go? thou hast the words of eternal life.” The doctrines of sovereign grace, will and must be relished, by those who have been apprehended, stripped, and corrected; and who have had their feet made fast in the stocks—who has heard the angel voice of delivering and abounding mercy, saying, “loose him, and let him go—bring forth the *best robe* and *put it on him*; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again: he was lost,

and is found." See Luke xv. To such as these, the sovereign doctrines of the gospel will be precious, enriching, and animating: for they are spirit and they are life. But offers of grace are fleshly measures, destitute of energy, and alike unavailable to the living and the dead. As our Lord says, "it is the spirit that quickeneth: the flesh *profiteth* nothing. The words that I speak unto you, they are spirit, and they are life." Ver. 63.

Many of the ministers of Jesus Christ, find by painful experience, that peace is of great importance in the church; and every method which bears a healing aspect should be adopted, provided the truths of the gospel are to remain free from implication. But no measures, however desirable they may appear to some minds, ought to be concerted, which would even in a small degree, restrain a minister of Christ from preaching the gospel, and all the gospel too, or which would compel him to preach more than the gospel. Discord and angry contention will often arise from conflicting opinions; but truth must not be sacrificed. The situation of a minister who is encircled by contrary opinions, and placed in the centre of angry collision, must be truly distressing; and must be enough to touch all the strings of agonizing grief, and open the most painful sources of weeping, lamentation, and woe. Could I group such individuals about me, though like a little pigmy on the lofty Alps, I would address them in the following strain. I would say, 'dear brethren, and companions in the path of tribulation, and in the kingdom and patience of Jesus Christ, permit me to address you on the subject of ministerial fidelity. I know your peculiar situations: I know how you have to contend with encircling peril: I know the bribes that are held out, the smiles that you may gain by departing from truth; or by only concealing a part of it: I know the crowns you must incur by abiding in the truth: I am not ignorant of satan's devices; nor utterly unacquainted with the weakness of human nature. I weep for you, I pray for you; my heart is melted while I think of you; and all my soul seem dissolved while I am addressing you—
But brethren, suffer the word of exhortation to be spo-

ken to you.—Be valiant for the truth, and pursue sober measures. Gird up the lines of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ: call no man master in spiritual things, but contend earnestly for the faith that was once delivered to the saints. Part with friends, with honour, with ease, with profit, with peace, and with life itself, rather than the truth. Let it not be said, the *beauty* of Israel is slain upon thy high places: how are the mighty fallen! Let it not be said in your churches, ‘*there*, the shield of the mighty is vilely cast away, the weapons of truth are perished, as though they had not been anointed with oil.’ Let it not be said, in elegiac style, ‘O Jonathan, thou wast slain in thine high places.’—No, you will not. ‘I have great confidence in you, through Christ;’ you will quit yourselves like men: you will endure hardness as good soldiers of Jesus Christ—you will endure the cross and *despise* the shame. Make innocence your shield, and courage will be your friend. You will not permit the truths of the gospel to suffer by your supineness and timidity, remembering there is great boldness in the truth; and that without this, Nathan might have been suspended from a gibbet, for the malignancy of his parable, it was his integrity which added boldness to his spirit; he surrounded himself with truth, and said “thou art the man!” You will not fear to point homewards the language of truth, whether it be preceptory, promissory, or doctrinal. You will ‘watch in all things;’ do the work of evangelists, and make full proof of your ministry. If truth is perished from many places, you will be anxious that it may be cherished in some: and though you cannot do all the good which your expanding minds desire, be active, and do all you can. If your neighbour’s lamp is going out, this should make you trim your own with double diligence. If your friend brake his wilderness lantern, you will act a more prudent part; and if he suffers it to be took from him, it will make you trebly careful of your own, lest you also should be blind leaders of the blind, and all fall into the ditch together. You will remember, that you are but lamps lit up by

sovereign grace, to guide to their journey's end a few ignorant and benighted travellers. Let, therefore "your eye be single, that your whole body may be full of light." Let your ministry appear brighter and brighter, with the enriching streams of truth, in simple and pure forms, like a lamp fed by purer oil, and trimmed expertly by a hand more steady and untrembling. Let truth continue in your ministry till the latest hour, till the latest moment, like a candle in the socket—the last flickering ray may have its usefulness, and shed a feeble beam on some enquiring mind. Stand fast, therefore, in the liberty of the children of God; the conflict will be *short* as well as *sharp*. Speak the truth in righteousness, and approve yourselves to every man's conscience in the fear of God. The Judge standeth at the door—behold I come quickly. Think of what your Sovereign has promised, "be thou faithful unto death, and I will give thee a crown of life."

'Finally, brethren, I conjure you by all that is sacred in the gospel, by all the seriousness of dying, by all the solemnities of the judgment day, by all the unknown grandeurs of eternity, by every consideration that can influence and guide your minds, whether in heaven, earth, or hell; whether among devils, sinners, saints, or angels, or in Deity itself—I entreat, I conjure you, "that ye all be of the same mind, and that ye all speak the same things, that ye all hold forth the form of sound words; in all things shewing yourselves a pattern of good works:—in doctrine, shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. That they who are of the contrary part, may be ashamed, having no evil thing to say of you." And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, 'to whom be glory for ever and ever, amen.' Such should be the nature, style, and tone of my address. It would have its exceptions, and pourtray more sentimental feeling than accuracy of delineation. The

reader is requested to be indulgent towards unimportant defects.

I might have selected several other passages from the evangelist, which bear equally hard upon the doctrine of offered grace, duty, faith, &c. but I forbear. It is hoped that there has been a sufficient number quoted, to show that offered grace, with all its attendants, formed no part of the doctrine of Jesus Christ.

I shall only reason from the nature and tone of the apostolic ministry. My design is to show, that in their ministry they never had recourse to offers of grace, general invitations, and sundry other notions, as popular in the present day as they were unknown in the apostles.' That they knew nothing of offered grace, is proved two ways, presumptively and demonstratively. *Presumptively*, from their *sermons*, epistles, and historical evidence. We may permit ourselves to think, that there were an exact agreement in point of doctrine, between their sermons and epistles; so that though but few of the former are preserved, yet having several of the latter, which are opposed to the favorite notion of indiscriminate and proffered mercy, we may safely conclude that their ministry was free from such unlovely attachments. We no where read of their offering Christ, and inviting all men to be saved. They no where held out the preposterous idea of a remnant being elected, and the rest invited to be saved without an adequate salvation; that is to say, be saved without any salvation at all!! They never told people to put themselves in a posture for conversion; to be ready against God came to regenerate them, or they might eternally miss of heaven. They never asserted, that though God had appointed some to wrath, yet they might all, notwithstanding his decrees, be saved, if they thought proper. That in fact, his purposes were as frail as a transient impression on the brain—no more than fugitive ideas. Such self-conflicting, and God-degrading thoughts, could never be formed by the Holy Ghost, who exercised his influence over their minds in a very peculiar manner. Their sentiments were truly sublime, strictly accurate, and extremely unpopular. They held a scheme of doctrine

on which public opinion agreed to inscribe disgrace and to condemn with unmingled reprobation. Their sentiments on sovereign and immutable grace, seem to have been in strict accordance with some of those persons in the present day, who, in rude reproach and base design are termed *Antinomians*. The allegation seems to be precisely the same, for they were *slandereous reported* to say, "let us do evil that good may come." Rom. iii. 8. Their sentiments were considered as destructive to moral chastity, and indulgent to human depravity. As loosening all the bonds of moral restraint, throwing the reins upon the neck of impetuous propensities, and exciting them to iniquity by the most awful and visionary motive—the motive of ensuring good by the commission of evil. Some affirmed that they said, 'let us do evil that good may come:' what calumny! And not content with slanderous report and false assertion, they proceeded to judicial decisions, appointing them in great charity, and in strict accordance with judicial law, a dwelling with everlasting burnings and with devouring fire. They said, *their damnation is just*. What merciful mistakes unmerciful men sometimes make. It was their *salvation* which was *just* and *merciful*. Their *damnation* would have been *wrong*, and was therefore *impossible*. How strange, that men cannot proclaim free grace apart from human worthiness, without being reputed Antinomians! But so it is, and so it is likely to be. And as it was in the beginning of the gospel dispensation, so it is now, and probably ever will be, world without end.

We have, however, the most satisfactory evidence, that they did not offer spiritual things to carnal people, at least, if we may credit their assertions. 1 Cor. ii. 13. contains a fair, full, and unperplexed statement of their preaching. It reads thus, "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." "Or as Bishop *Pearce* renders, explaining (συγκρινοντες) spiritual things to spiritual men, πνευματικοις." *Comprehensive Bible*.

Mr. Poole is favourable to the Bishop's translation; and Dr. Gill observes, 'which sense the Arabic version favours and confirms.' Now if this witness is true, (and it certainly has that appearance,) we discover at once the *nature, mode, object*, and usefulness of the apostolic ministry. The *nature* of their ministry was *spiritual*. It comprised spiritual things, which they had spiritually received by the Spirit of God; that they might know the things that were freely given to them by God; ver. 12.—Which things also they preached. In short, they preached among the Gentiles, the untraceable riches of Christ. The reader will remark, that this was the sort of preaching which they all exemplified in their ministerial career. "Which things we also speak." It was not the conduct of a solitary individual, for the pronoun implies plurality and sociality. They *all* received the same doctrine, and were united in their energies, interests and designs. And it may be observed, that they did not conceal what they had received, nor did they substitute any new-fangled notions in lieu thereof: quite the contrary. '*We have,*' said the apostle, 'by the good Spirit of our God, received those things that are *freely given*, which things we *also* speak.' We are not ashamed of them, have no wish to conceal them, nor any desire to add any thing else *to* them, in order to make them more suitable to natural appetites, or more agreeable to flesh and blood. The things that they had received, were not *offered things*, but given mercies. They did not receive them by an *effort of human nature*, but by the Spirit of God; and by a reception of the Spirit, they understood the things that were freely given, and thus received and preached the truth in the love of it. Now, had there have been an offer, or proposal of advantage to sinners as such, which offer they could either accept or reject, just as they thought proper, the apostle's language ought to stand corrected thus:—'now we have received not the Spirit of God, but grace in our *initial* state, that we might know, experience, or enjoy the things that are conditionally offered to all mankind.'

Or thus:—‘ now we have exerted ourselves to know and obtain those things which are generally offered in the gospel, and which all men may enjoy, by calling into exercise the natural endowments of the mind.’ Such language would certainly have been suited to the subject of offered mercy, general redemption, undistinguishing calls, and such like things; and would have been extremely exhilarating to the leader of perfect bands—the man who formed with a breath, and shook by a nod, the methodistical olympas. Or, if an offer of grace was made to all mankind in the gospel, which could only be accepted by the influence of divine grace, ought not the words to stand thus—‘ now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely offered to us of God, which *offered* things we also preached,’ &c. This would have been to the point, and must have for ever excluded all controversy upon the subject. It would have prevented it from floating in the regions of uncertainty, or oscillating between conflicting arguments: it must have remained as steady as the poles, and as unmoveable as a rock. But it so falls out, that though it is nowhere asserted in *form*, that grace is not offered, nor that all mankind are not invited to Christ, for life and salvation, yet the ideas are indisputably implied, and evidence in their support is to be accumulated from the most fruitful and satisfactory sources. I consider the passage under notice as one of great importance, because it points out the nature and fitness of the gospel ministry.

To render the apostolic ministry as plain and familiar as I can, I will illustrate it, by placing it in contrast with the ministry of fashionable divinity.

<i>Apostolical ministry.</i>	<i>Modern ministry.</i>
1. The things that are <i>given</i> .	1. The things that are <i>offered</i> .
2. The things that are given <i>freely</i> .	2. The things that are offered <i>conditionally</i> .
3. Things that are freely given to <i>us</i> .	3. Things that are conditionally offered to <i>all</i> .
4. Things that must be <i>cer-</i>	4. Things that must be <i>un-</i>

tain and sure to all the seed, because freely given.

5. They said the election obtained them, and the rest were blinded. Rom.

6. They said it was not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. ix. 16.

7. They said repentance and pardon were the gift of Christ. Acts v. 31.

8. They said the righteousness of Christ was *unto* all, and *upon* all them that believe. Rom. iii. 22. This capital doctrine, rising out of divine grace, as freely as water out of a fountain, overthrew paganism, and cut the sinews of popery. It is the grand pillar of christianity.

9. They called saving faith, the faith of God's elect, which was the gift of God. Tit. i. 1. Eph. ii. 8.

10. That the beloved of the Lord were chosen from the beginning, through sanctification of the Spirit, and *belief of the truth*. 2 Thes. ii. 13.

11. They asserted that the natural man receiveth not the things of the Spirit of God, neither could he know them, because they were spiritually discerned. 1 Cor. ii. 14.

12. They preserved the distinction between *will* and *ability*. Rom. vii. 18, 19.

certain and impossible, because conditionally offered.

5. These say the election will obtain them, and so may the rest. Methodists deny personal election.

6. These say it is of him that willeth, and of him that runneth, and not of him that sheweth mercy *only*.

7. These say men may repent when they please, and obtain forgiveness thereby.

8. The modern ministry is a righteousness *offered to all*, upon the conditions of faith and repentance. N. B. John Wesley ridiculed the idea of imputed righteousness, and so do many of his followers. This single idea, if admitted, would work the ruin of their creed; it would cut off therefrom "*head and tail, branch and rush, in one day.*" Jer. ix. 14.

9. These preach faith as the duty of all men, to get, to have, and to hold.

10. That though there is a remnant, according to the election of grace, yet all men ought to believe savingly: *i. e.* believe they are elected, redeemed, &c. which is *the belief of a lie*. John x. 26.

11. These assert that natural men have ability to receive and understand spiritual things. *New Baptist Mag. for April, 1828.*

These abandon it as useless and absurd. *New Baptist Mag. April, 1828.*

Apostolic qualifications.

1. We have received the Spirit of God. 1 Cor. ii. 12.
2. We have received *spiritual information*. Ibid.
3. We have been *nurtured in the school of Christ*. Gal. i. 12.
4. In short, we were qualified *by God*. Eph. iii. 7, 8.

Style of apostolic preaching.

1. We speak the wisdom of God. 1 Cor. ii.
2. We speak the wisdom of God in a *mystery*. Ibid.
3. We convey our doctrine, not in the words which men's wisdom teacheth; or as the clause is sometimes rendered, 'in the taught words of human wisdom, but in the taught words of the Holy Ghost.' Ibid.
4. Their speech and preaching was not with enticing words of man's wisdom, to gain over natural affections to spiritual subjects, and thus make proselytes or converts to their new doctrine and discipline. Ibid.

5. They *explained* spiritual things to *spiritual* men. Ibid.

6. They accommodated spiritual matter, and conveyed it in a form suitable to spiritual men. They observed discrimination and the fitness of things. Ibid.

7. They did not study to obtain the applause of their auditory, by *bodily* actions, or fine

Modern qualifications.

1. We have received the spirit of the schools.
2. We have received *academical instruction*.
3. We have been *tutored in the school of men*.
4. In short, we were qualified *by men*.

Style of modern preaching.

1. We speak the wisdom of the schools.
2. We offer rational explanations, advancing nothing but what reason can comprehend.
3. We convey our doctrine in the gaudy gildings of human language, the embellishments of literature, and the trappings of oratory. We have been taught *heathen mythology*, and *technical terms*.

Their speech and preaching is with enticing words of men's wisdom, to gain a simple assent to their doctrine and discipline, and thus make converts to their faith, and add members to their churches. We have plenty of evidence to sustain these remarks.

5. *These offer* spiritual things to *carnal* men.

6. *These* do not accommodate matter, nor convey it in forms adapted to those whom they address: disregarding discrimination, and the fitness of things.

7. *These* study to obtain the applause of their auditory, by *bodily* gesture and fine turned

turned periods. "Their bodily presence was weak, and their speech contemptible." 2 Cor. x. 10. N. B. Their scrupulous rejection of the embellishments of the Greek tongue, and their disregard for the rules of rhetorical posture, would render both them and their addresses weak, effeminate, and contemptible in the esteem of many, where those decorations were highly prized.

There is no reason to conclude from this scripture, that the apostle was deformed in bodily figure; besides, the following verse seem to prohibit the idea, where the pronoun implies the idea of society; such as *we* are in word, and by letters, &c.

Ancient introduction to the ministry.

1. They were *put* into the ministry.
2. These were put into the ministry by *God*.
3. These were put into the ministry being *counted faithful* to it. 1 Tim. i. 12.

periods. N. B. Their scrupulous adherence to the finery of speech, and the rules of rhetorical action, render them like Kemble and Liston, masters of the art of posture and grimace. It would be uncharitable, as well as unjust, to apply these remarks to all, without distinction; but justice, judgment and experience, oblige me to say, the application is more extensive, than it can be either useful or pleasant.

The difference is copious, glaring and important.

It is hoped the reader will mark with attention the important contrast between ancient and modern divinity.

N. B. There are some valuable exceptions to these remarks, though generally too true.

Modern introduction to the ministry.

1. These go of their *own accord*.
2. They are put into the ministry by their *tutors*.
3. They are frequently recommended to popular interests from *lucrative motives*.

Paul was certainly a clever speaker, (Acts xiv. 12;) and when in a heathen court of justice, he was not ashamed to display his arguments, nor to confront an eloquent and atrocious Tertullus. There he used his efforts, which are marked by that dignified simplicity of manly character, which is the legitimate offspring of an enlightened understanding, and an elevated integrity. There he could command a respect for his talents: there his literature shone; and there he could

attract a confidence which he knew not how to betray. When on the subject of law, whether Romish or Jewish—when debating on civil subjects, defending his rights, or pleading for his liberty, he had recourse to eloquence, to wit, to imagery, and all the attractions of oratory: but when he discoursed on the mysteries of the cross, he despised the artifice.—See Acts xxii. 26. 1 Cor. i. 2. He poured out all his stores of literature at the foot of the cross, and crept with the fool, the rude, and the insolent, to the crimson fountain, and the seamless wardrobe. Washed, clothed, and in his right mind, he sat in humble posture at the feet of Zion's Preceptor, Governor and Saviour; admiring the opening wonders of redeeming blood, restoring favour, and discriminating grace.

Let it not be said that I am an *ignoramus* myself, and therefore want every body else to be the same—that I am struggling in the unwelcome regions of mental prostration and starved simplicity; and that, as to gain an altitude to which some have risen by the steps of education, is to me impracticable, I therefore wish to pull others from their well-earned elevation, into the same depths of thickening obscurity with myself; and that, by ridiculing what I have not the honour of possessing, nor the means of obtaining. I admit the *facts*, but reject the inference. On the contrary, every minister of the gospel, in my view, should avail himself of all honourable means and resources, in order to possess a tolerable share of learning and general information; which if judiciously applied, cannot fail of being useful to the best of interests. But when academical tuition render those in whom it inheres, stiff, haughty, ostentatious, and wise above what is written;—when persons just managing to carry two or three addled ideas in their cerebellum, pretend to uncommon attainments because they have been taught to meet society in its usual forms;—when instead of first seeking the enlightening, enriching, and vivifying influences of the Holy Ghost, they are striving to illuminate their craniums with Syriac, Arabic, &c.;—when, if not regularly bred, yet are as regularly trained for the ministry as

barristers and surgeons for their respective professions;—when without any regard to spiritual qualifications, men, and even boys, are sent to universities and academies to learn gesticulation; to catch and mould popular phrases; to form their memories into capacious ledgers for stray words and isolated sentences;—when we see these things extensively abounding, it is high time for people to enter their protest, not against learning as such, but against such preposterous conduct. I therefore enter mine; and the reader is requested to remember, that it is against such conduct, and such individuals, that my remarks on this head stand directed. They perhaps are injudicious, but the reader will probably make a judicious use of them. I have only to say, that they are made in a temper and spirit befitting every advocate for divine truth, who feel all the magnitude and importance of the controversy in which they are engaged.*

* Since the above was written, I have met with a most excellent piece, *substantially* considered, in the Imperial Mag. for Feb. 1828. It is headed ‘ Ministerial Fidelity;’ and for the justness, strictness, and boldness of its sentiment, is worthy of general circulation. I will endeavour to increase its publicity, by copying as much of it as the compass of a note will admit.—“ When religion becomes *fashionable*, we are in danger of sinking into a *fashionable* religion; and wherever there are professors of this *fashionable* religion, they must have *fashionable* preachers, and a *fashionable* gospel; and from this amalgamation of religious profession, and worldly feeling, arises a system of unfaithfulness in preaching.

“ Perhaps few questions have received more varied answers than this: *What is gospel fidelity?* If I may be allowed to define it, I would say, it is to preach “ *the truth, the whole truth, and nothing but the truth.*” It is to “ declare the *whole* counsel of God, giving to each doctrine its relative prominency, to each precept its proper situation, to each promise its true application, to each threatening its due authority, and to each sentiment its legitimate and consistent meaning, without fearing the frown or courting the smile of man.” But is this system uniformly adopted by all who bear “ the vessels of the sanctuary?” (Query, is it by the majority of Wesleyan preachers, who have the Imperial Magazine for their organ?) Some sermons are so enveloped in the flowers of rhetoric, and so adorned in the meretricious trappings of human eloquence, that the simple grandeur and native beauty of the gospel are totally lost amidst their cumbrous load of worldly amusements. The faithless minister studiously avoids all practice, to please the Antinomian; or neglects all doctrine lest he should offend the Pharisee:—such

I am not forgetful of the respectful manner in which it well becomes me to conduct myself toward those who are my superiors in mental endowments, natural acquirements, or worldly circumstances. But then, I recollect, my liberty as a subject, both of Cæsar and of Christ. While therefore, I am sensible of my duty, I am as proud of my privilege, and feel myself elevated above the meanness of temporizing, and averse from the infliction of unnecessary pain upon any man, or any men whatsoever. I feel an independency of mind, which no fetters can shackle, no treasure can purchase.

a man is not only unworthy the name of a "parson," but is an actual disgrace to a christian community.—It is to be feared, that many a minister has offered more devotions at this shrine, than prayers in the closet for a divine blessing.

"He has chosen his subject, selected his text, divided his sermon, arranged his thoughts, and adjusted his expressions, under the influence of popularity. He has forgotten, that he is to draw the sword of the Spirit manfully and fearlessly, not to admire the brilliancy of its shape, or to display the splendour of its appearance, but he is to use it—to wield it with energy, and to plunge it, that it may "stick fast in the hearts of the King's enemies." If he neglects this, he should have suffered it to remain in its scabbard. To such an one, it may properly be said, where is fidelity? Where is that feeling which induced an inspired apostle to exclaim, "I am clear from the blood of all men."

"Ministers are not ordered to be *successful*; but they are commanded to be *faithful*; and the moment their fidelity ceases, that moment they should descend from the pulpit, and occupy a less important station.—Faithful ministers are scarce, and those who have them, ought to "esteem them very highly in love for their work's sake;" and, however pointed their assertions, or personal their strictures, or harsh their doctrines, or cutting their sentiments, may *appear to some*, they can point to a judgment day, and say, "your blood be upon your own heads." If this spirit actuated every minister of the gospel, there would be no base bending to sinful prejudice, nor despicable crouching to human pride, nor servile courting of popular applause."

What a surprising thing is truth! Who could have thought to have met with such an article in the Imperial Magazine? But truth will now and then shoot a ray across "the dark places;" and show itself not only on high mountains, but in "low and miry places." The truths of the gospel, under the governing care of God, are not much unlike the Jews, who, under the superintendence of Nehemiah, were placed "in the lower places behind the wall, and on the higher places," chap. iv. 13. They sometimes occupy places, which neither their friends nor their foes could with safety have calculated upon. O that God would give his churches pastors after *his* own heart, which should feed them with knowledge and understanding. It is hoped this note will be read attentively.

Indian stores are but as the dust of a lady's purse when compared therewith. I am *aiming* to exhibit the beauties of truth, and to expose the deformities of error; and in pursuing my course I make free with public property, such as public opinion, conduct, and characters; leaving others invested with the same freedom towards me, as I exercise towards them. Should I be wrongfully assailed for using such liberty, I have no doubt, but suffering will be my shield, and imbecility my strength. In this respect, I seem indemnified for any emergency arising out of a new order of events. It is with these feelings, and with these views, I guide the enquiry to another department, viz. *the perfections of God*.