

**CHALMERIANA; OR,
COLLOQUIES WITH
DR. CHALMERS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649521371

Chalmeriana; Or, Colloquies with Dr. Chalmers by Joseph John Gurney

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

JOSEPH JOHN GURNEY

**CHALMERIANA; OR,
COLLOQUIES WITH
DR. CHALMERS**

CHALMERIANA;

OR,

COLLOQUIES WITH DR. CHALMERS,

AUTHOR OF

"EVIDENCES OF CHRISTIANITY," AND "ASTRONOMICAL SERMONS."

BY

JOSEPH JOHN GURNEY.

LONDON:

RICHARD BENTLEY, NEW BURLINGTON STREET,

OLIVER & BOYD, EDINBURGH; HODGES & SMITH, DUBLIN.

1853.

141. C. 186.



PRINTED BY HARRISON AND SONS,
LONDON GAZETTE OFFICE, ST. MARTIN'S LANE.

ADVERTISEMENT.

THE following interesting Colloquies with the celebrated DR. CHALMERS were written by MR. JOSEPH JOHN GURNEY. The name of DR. CHALMERS, and their intrinsic value, render further introduction unnecessary.

November, 1853.

CHALMERIANA,

PART I.

Edinburgh, 9th Month 13th, 1830.

My wife and I had the pleasure of meeting Dr. Thomas Chalmers (author of "Evidences of Christianity," "Civic Economy of Large Towns," "Astronomical and Commercial Sermons," &c.; and now Professor of Divinity at Edinburgh,) at Samuel Hoare's, soon after the last yearly meeting; and I now purpose to record some few particulars of our communications with him there, and in this city, not excluding some other dramatic personæ, in whom we have been interested; chiefly persons with whom we have enjoyed some profitable, mental, and intellectual intercourse.

since my confinement here with an inflamed leg, at the house of our truly benevolent friends, Alexander and Anne Cruickshank.

On the first day of our meeting at S. Hoare's, we walked together for an hour before dinner in the garden, and soon found that we were led by a feeling of congeniality into familiar intercourse. He had just been presented by a friend with a copy of my Essays, which he was reading with attention, and was kind enough to approve. This circumstance led to much interesting conversation on the evidences of Christianity, on which we had both written, their cumulative and harmonious character, and the enlargements which had been made in this branch of theological knowledge of late years. It was a noble encouragement to a good cause to find that these evidences were better understood and more fully appreciated 1800 years after the introduction of our religion, than at any period of Church History, since the days when men were brought into actual contact with miracles. We talked over the subject of a moral law, universally written by the Moral Governor of the universe on the hearts of mankind. He allowed the existence

of this principle, and its universality, although we were both aware that the light, though pure, is often faint. The darkness of fallen human nature comprehendeth it not. I remarked the distinction which exists between this law and the natural faculty of conscience—the law being the light, the conscience the eye; the law the evidence, the conscience the presiding judge. He admitted this distinction; but when, after the example of Butler, I misnamed this law the *moral sense*, he corrected me, and said, “No; the moral sense is identical with the conscience. The law which you speak of is that which the moral sense *perceives*. I argued, that the law thus written on the hearts of all men, although faint, and although perpetually misread by an obscure and perverted conscience, is in itself perfectly pure and holy—an efflux of the divine character. When, therefore, I reflected on the utter corruption of human nature, and the apostolic doctrine—“In me, that is, in my flesh, there dwelleth no good thing,” I could not but conclude, that this universal law is a work of the Spirit.

Chalmers.—I have no objection to admit that it is a work of the Spirit.

This was, as I thought, a noble conclusion, worthy of the singular breadth and liberality of Dr. Chalmers' mind, and of the simplicity he displays in admitting truth, from whatever quarter it may come. It reminded me of the broad assertion twice made to me in private conversation, by William Wilberforce, that, according to his full belief, an *effective offer of salvation was made to every man born into the world.*

I am inclined to think, that some of the greatest luminaries in the evangelical world in the present day, are essentially anti-predestinarian. Or, if they hold the doctrine, they hold it in great moderation, as forming part of the *balanced adjustment* of Scripture, and not as subversive of the freedom of all mankind to stand or to fall. I will just add, that since Christ is expressly declared to have died for all men, and since the law of God—a principle, when obeyed, in its nature *saving*—is, as we believe, universally communicated to men, it is only reasonable to believe that our fallen race has obtained this blessing through the redemption which is by Christ Jesus our Lord.

At dinner we had an interesting party,—Dr.