

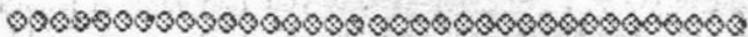


T H E

GOSPEL-MAGAZINE,

For F E B R U A R Y, 1771.

N U M B E R 62.



The present Safety and eternal Security of all Christ's
Sheep considered. In a Letter to a Friend.

My dear Fellow Traveller,



SYMPATHIZE with you in your doubts and fears. I rejoice that you have an antidote against them, which is the word of God. I congratulate you, that you know yourself, and find and feel, day after day, that you are a miserable Sinner, and that you must perish everlastingly, for any thing you are able to do to save and keep yourself. Methinks you are ready to say, Poor cause for congratulation this! Indeed it would be so, could I not add, I congratulate you, because you know Jesus, our precious Saviour. And truly the sight and sense that you have of yourself, of your own vileness and weakness, are necessary to make and keep him precious, infinitely precious and altogether lovely in your eyes and to your heart. Are you a poor finner? he is a rich Saviour. Are you afraid you

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shall

shall perish? O hear his precious words: exercise your mind upon them: receive them into your heart by faith: take fast hold of them; and strive to draw sweet comfort and consolation from them. For to these very ends, thus speaketh our loving Shepherd, of ALL his trembling, affrighted sheep, "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hands," John x. 28. O my friend, what an absolute declaration is here! sufficient to make one's heart leap for gladness, and one's soul to triumph with joy unspeakable and full of glory. Here is firm ground where to cast the anchor of your faith, that your bark may ride safe amidst all the boisterous winds of temptation, and all the furies of corruption. Hence you may smile at satan's fraud, defy his malice, and sing a requiem to your soul, in spite of all his power. Every word in this verse, is a golden sentence, and affords the richest comfort. Let us consider them distinctly.

1st, Who spake them. JEHOVAH JESUS, the great I AM, the good Shepherd of his sheep, who received them all from his Father's hand. They were all, a fixed certain number given to him by the Father, in the covenant of grace, to be ransomed at the hand of justice—redeemed from the curse of the law—cleansed from the guilt of sin—justified from the sentence of condemnation—freed from the wages of sin, which is death—and forever delivered from the punishment of hell. Now all this Jesus undertook to do for his sheep, in their nature and stead—all this, the Lamb of God hath actually effected for them; and therefore he hath a just right as man, and a sovereign right as God, to give them eternal life—and as God and Man in one Christ, he positively declares, "I give them eternal life." The Lord hath said it: who shall reverse it? He hath spoken it: will he not make it good? Yes, for he loves them—he gave himself for them; Jesus the shepherd hath a special right, and peculiar property

perty in his sheep—he laid down his life for them—he bought them with his own most precious blood, and therefore he says, “I GIVE, &c.” But,

2dly, He says, “I GIVE unto them eternal life.” Give! what do his sheep do nothing to deserve, nothing to obtain it? No: not one single thing? They are neither able, nor willing to do any thing, whereby to procure eternal life. O my dear Friend, and thou, O my soul, look back a few years, and consider where thou wast, and what was thy employ, before the good Shepherd sought thee, and found thee out? where! in the wilderness of this world, lost to all care for, and concern about eternal life. Enough for thee then, to make provision for the flesh, to enjoy temporal life. What was thy state? Dead in trespasses and sins—dead to the life of God, and the love of God—dead to any desires after God—yea, unable, and as unwilling to take one single step to seek thy Shepherd. But O happy, blessed day, never to be forgot! The Shepherd called—thou heardest the voice of the Son of God—a voice that spake life into thy dead soul. What then? being quickned by his voice, thou camest to him, thy life-giving Shepherd, that thou mightest have life more abundantly in and from him. Why then, my dear friend, Jesus has fulfilled his word upon thee, “I give eternal life.” He has given it to thee. Dost thou know his voice, and follow Jesus as thy shepherd? This is eternal life. Thou art actually in possession of it. Jesus is thy life. It is but for death to be commissioned to unlock the prison of thy body, and thy immortal soul will instantly go forth, and soar to regions of eternal day, and take thy prepared seat in the mansions of everlasting glory. O praise, praise Jesus, thy good shepherd, for this eternal life, GIVEN to thee! freely given without any merit, desert, terms or conditions, performed to entitle to it. For what can the dead perform as a term or condition of life? But do doubts and fears arise? then they will prevent thy praise. Wherefore

dost thou doubt? why dost thou fear? Sayest thou, 'I am afraid I shall never enjoy eternal life?' Nay, but Jesus hath given it to thee already. It is thy privilege to enjoy it, and to give him the glory of it. Thou hast the evidence of it. "He that believeth, hath eternal life." But may not this life be lost? No: if so, how can it be eternal life? May not sin quench it? No; it is the life of God. Can any thing extinguish that? may not Satan destroy it? Yes, if his power is greater than the Lord and Giver of life; not otherwise. "I give eternal life," says Jesus. Now were it possible for you, or any of his sheep, to enjoy this life for days, months, years, yea millions of ages, and afterwards this life to be extinct, why then, Jesus the God of truth would be a liar. But, it is impossible for God to lie. Therefore, it is an eternal, a never-ending life, which Jesus gives to his sheep. And having once given it, no power in heaven, earth or hell, can destroy it. The angels in heaven will not; for they tuned their harps and rejoiced, when it was first given. No power on earth can take it away. The world and the flesh continually war against this life, and indeed often interrupt thy comfortable enjoyment of it; but Jesus, who gave life, maintains it. Satan may strive by force and fraud to rob thee of it: he may threaten and suggest fears—tempt thee to question thy security of it; but he is a liar, and we are not ignorant of his devices, nor of our Shepherd's love and power: he has pledged as it were his own life for the security of ours—"Because I live, ye" (all my sheep) "shall live also," says he, John xiv. 19. But may be you are ready to say, Cannot I destroy this life myself? Would you do this? don't you start at the thought and tremble at the suggestion? But say you, Did not Adam lose the life of God? He did, but thou canst not. Thy life is secure, not in thine own hands, but in the hands of thy Surety. Jesus is thy life: thou canst no more destroy thy life, than thou canst kill Jesus: and as soon
mightest

mightest thou kill the Son of God, as prove him a liar, for he says, "I give eternal life"—a life that shall endure for ever and ever; and therefore with triumph against every enemy, and with joy in thy own soul, thou mayest, thou oughtest in the confidence of faith to say, "When Christ, who is my life, shall appear, then shall I also appear with him in glory."

The confidence of faith! Yes. What is faith, but giving credit to what is spoken? and according to the opinion we have of the veracity of the speaker, so is our confidence in his word. Here then, TRUTH itself says, "I give unto my sheep eternal life." Here the least doubt, fear, jealousy or suspicion is quite unreasonable, and altogether unseasonable; degrades the glory of Jesus, and detracts from his veracity. O then, be strong in faith, and give glory to Jesus, who hath given thee eternal life.

I know well, not only the father of lies, but many who pretend to be preachers of truth, very assiduously go about, under pretence of bringing honour to Jesus, and seem vastly afraid lest you should give too much credit to what Jesus hath spoken, and so turn his grace into licentiousness; and therefore, lest the interest of holiness suffer, they will tell you, 'This life is only held upon certain terms and conditions, which, if you fail to perform, this life may be lost.' But does our Saviour tell us so? Nay, is not his declaration absolute, and free from being clogged with any conditions whatever? "I give unto my sheep eternal life," is the sovereign voice of our dear Shepherd. What says unbelief? The news is too good—it cannot belong to such a vile creature as me. What says carnal reason? How can this be, seeing I never did anything to entitle me to it? What says a proud Arminian spirit? Well, if Jesus gives eternal life, I will take care to be faithful to him, and thereby secure this gift to myself. But the voice of the Lord is a mighty voice—it hath

bath the pre-eminence—his truth shall stand—his grace shall have the glory of his own sovereign, free, unmerited GIFT. And all they who receive this gift, will bless the hand which bestows it, and love the person who gave it; and after they have done all, will own themselves unworthy of it. And my dear, dear friend, the more unworthy you see yourself of this unspeakable gift, so much the more glory redounds to the munificent Giver. But never let go your joy and triumph in the gift of eternal life, because of what you find and feel in yourself. No, but rather exercise your mind more and more upon the positive, absolute declaration of him, who says, “I give eternal life.” Thus will you be enabled to “run with patience the race set before you, looking to Jesus, and abounding in the works of faith, the patience of hope, and the labour of love.”

W. M.

[To be continued.]

B I O G R A P H Y.

Memoirs of the life and character of that most learned and judicious Divine STEPHEN CHARNOCK. Communicated by John Ryland of Northampton.

STEPHEN CHARNOCK, B. D. one of the greatest men in the church of Christ, with respect to his depth, clearness, and accuracy in true divinity, was born in the year 1628, and died at London in the year 1680, aged 52.

He was the author of those unparalleled discourses on the Existence, Attributes, and Providence of God, with a course of excellent sermons on Regeneration. On these subjects, they have no equal in our language; and it is a striking

striking evidence of the depraved and frivolous taste of the present age, that these admirable volumes are almost universally neglected. It is the honour of some few of our divines to know the worth of them, and to study them with attention and delight.

The best account we can give of this great divine must be taken from Dr. Calamy, and Mr. Charnock's funeral sermon.

Dr. Calamy, in the second volume of his account of ejected ministers, page 57, speaks thus :

‘ Mr. Stephen Charnock, B. D. first of Emanuel college in Cambridge, and afterwards fellow of New college in Oxford. He was senior proctor of the university in 1652, and managed that office with great honour and reputation; and was much applauded for his exercises at the act.

‘ From thence he went into Ireland, where he lived in the family of Harry Cromwell, and that with abundant respect; at which time he used to preach on Lord's days, in the afternoon, in the city of Dublin; and had all the gentry and persons of quality in the city for his auditors.

‘ This continued till Charles's restoration; a little after which, he returned into England, and spent fifteen years in and about London, following his studies without any fixed settled employment; taking now and then a turn beyond the seas into France or Holland.

‘ At length he became pastor of a congregation in London, and was much admired as a preacher by the more judicious part of mankind; but not popular or much followed, because of his disadvantageous way of reading with the help of a glass. He was a very considerable scholar, and an eminent divine. His natural parts were excellent; for he had a strong reason, a great judgment,

‘ and

‘ and a curious fancy (which rarely meet) joined together.

‘ His improvements by diligence and industry were unusual. There was no part of learning of any moment which he had not an insight into. And his love was as large as his knowledge; for his benevolence was universal, and his love took in whatsoever person or thing had any thing lovely in it.

‘ He published nothing while he lived, but a sermon of ‘ The sinfulness and cure of thoughts, in the supplement to the morning exercise at Cripplegate.’ But various things of his were printed after his death, in two volumes in folio; which are valued by all that are judges of good sense or divinity.

‘ They are indeed no other than his ordinary performances, his usual sermons in his common course; and they were transcribed from his notes; and cannot therefore but want that perfection and beauty, they would have had, if he had himself sent them to the press.

‘ And yet (to speak modestly) they are not equalled by many, but exceeded by few if any.

‘ His preaching was mostly practical, yet rational and argumentative, to his hearers understandings as well as affections; and where controversies came in his way, he shewed great acuteness and judgment in discussing and determining them, and no less skill in applying them to practice.

‘ There is besides the two folios, an octavo published by the same persons, containing some of his sermons on our natural enmity against God, and the sinner’s salvation, which are of a piece with the others.

‘ He died July the 27th, 1680, aged 52.

‘ His funeral sermon was preached by Mr. John Johnson, who had been his fellow collegiate at Cambridge, in 1644, when Mr. Charnock was only sixteen years of age.’

In Dr. Calamy's continuation, vol. iii. page 81, he gives this farther account of Mr. Stephen Charnock, B. D.

‘ Mr. Johnson's funeral sermon for him was on Matt. xiii. 43. He (who had been acquainted with him thirty-six years) gave him an excellent character; and among other things said, that he never knew a man in all his life, that had attained near unto that skill that Mr. Charnock had, in the originals of the Old and New Testament, except Mr. Thomas Cawton.

‘ His library was burnt in the fire of London.

‘ It was only in his latter years, when his memory began to fail him, that he penned and read his sermons verbatim: But in his younger days, he used no notes in the pulpit.’

The character of this great man, given by the Rev. John Johnson, A. M. who had known him from a youth of sixteen years old.

In the preface to his funeral sermon he writes thus:

‘ He was, as to manners and deportment, venerable and grave, like an aged person from his youth: Then well trained up, and learned in all the wisdom, couched under foreign languages: In his skill in both the originals of sacred writ, the wisdom taught by the holy languages, was he instructed, and so augmented and grew ripe as in years even to perfection; and became not only the lively representation, but the original itself of humanity, love, and kindness towards the sons of men; keeping no comfort but grace and virtue.

‘ He was the rational house of God, Christ's spiritual building, the temple of the Holy Ghost, framed and made up of orthodox doctrines and good works. A person really transformed into the very image of God himself.

‘ Always serving the only true and living God, as becomes
‘ such a God. All the work wherein he employed and
‘ exercised himself with diligence, skill and constancy,
‘ was love to God and souls.

‘ His life he examined and squared until it was exact
‘ according to the rule of word. His gravity not with
‘ affectation in the least: his very silence was more effi-
‘ cacious many times than his own, oftentimes than the
‘ speech of others. But all his ministerial service always
‘ such as brought down fire from heaven upon the spiri-
‘ tual sacrifices. He being a fountain of divine truth, a
‘ larger beam of great light, which always carries much
‘ warmth and heat as well as light along with it.

‘ He was the very mouth by which the Lord Christ
‘ spake, and a genuine interpreter of the Holy Ghost of
‘ his mind in the words, of his meaning in the doctrines
‘ of the gospel. That golden urn in the ark of God that
‘ presented divine manna, and was filled to the brim with
‘ celestial food to nourish souls in spiritual unto eternal
‘ life: his heart ever flowing, and overflowing love and
‘ grace abundantly poured round his lips.

‘ The doctrines he set before his hearers for food and
‘ physic, were most divine, whom he never directed into
‘ any way of truth, wherein he had not walked before
‘ them.

‘ Christ’s most fruitful vine overspread the walls of his
‘ auditory; well hung with lovely clusters, and flourishing
‘ with pleasant fruit of all the salutary doctrines of the
‘ gospel, whence ministers and others carried home bas-
‘ kets full to rejoice the hearts of new born babes, which
‘ they were to bring up for Christ.

‘ Herein lay his eminency. He had resigned all into
‘ the hands of his Lord and Saviour, who had received
‘ him, viz. his estate, reputation, health, life, and what-
‘ ever might be for his comfortable being here, even his
‘ learning

learning and learned discourses, enjoying thus much of all these things, that he overlooked them, and had wherewith he might make it appear how much he esteemed Christ before them.

[To be continued.]

Copy of the Transcript of the Rev. Mr. George Whitefield's Will, transmitted from the registry of the Mayor's Court at Georgia, in order to be proved in the Prerogative Court of Canterbury.

IN the name of the Father, Son, and Holy Ghost, three Persons, but one God; I, George Whitefield, clerk, at present residing at the Orphan-House Academy, in the province of Georgia, in North America, being through infinite mercy in more than ordinarily bodily health, and a perfectly sound and disposing mind, knowing the certainty of death, and yet the uncertainty of the time I shall be called by it to my long wished for home, do make this my last will and testament, in manner and form following, viz.

Imprimis, In sure and certain hope of a resurrection to eternal life, through our Lord Jesus Christ, I commit my body to the dust, to be buried in the most plain and decent manner; and knowing in whom I have believed, and being persuaded that he will keep that which I have committed unto him, in the fullest assurance of faith I commend my soul into the hands of the everlasting, altogether lovely, never failing Jesus, on whose compleat and everlasting righteousness I entirely depend, for the justification of my person and acceptance of my poor, worthless, though, I trust, sincere performances, at that day when he shall come in the glory of his Father, his own glory,

and the glory of his holy angels, to judge both the quick and dead.

In respect to my outward, American concerns, which I have engaged in simply and solely for his great name's sake, I leave that building, commonly called the Orphan-House, at Bethesda, in the province of Georgia, together with all the other buildings lately erected thereon, and likewise all other buildings, lands, negroes, books, furniture, and every other thing whatsoever which I now stand possessed of in the province of Georgia aforesaid, to that elect lady, that mother in Israel, that mirror of true and undefiled religion, the Right Honourable Selina, Countess Dowager of Huntingdon, desiring, that as soon as may be after my decease, the plan of the intended Orphan-House, Bethesda College, may be prosecuted; or, if not practicable, or eligible, to pursue the present plan of the Orphan-House Academy, on its old foundation and usual channel. But if her Ladyship should be called to enter into her glorious rest before my decease, I bequeath all the buildings, lands, negroes, and every thing before mentioned, which I now stand possessed of in the province of Georgia aforesaid, to my dear first fellow traveller, and faithful, invariable friend, the Honourable James Habersham, Esq. President of his Majesty's Honourable Council: and should he survive her Ladyship, I earnestly recommend him, as the most proper person, to succeed her Ladyship, or to act for her during her Ladyship's life-time, in the affairs of the Orphan-House Academy.

With regard to my outward affairs in England. Whereas there is a building, commonly called the Tabernacle, set apart many years ago for divine worship, I give and bequeath my said Tabernacle, with the adjacent house in which I usually reside, when in London, with the stable and coach-house in the yard adjoining, together with all books, furniture, and every thing else whatsoever, that shall

shall be found in the house and premises aforesaid; and also the buildings commonly called Tottenham-Court Chapel, together with all the other buildings, houses, stable, coach-house, and every thing else whatsoever which I stand possessed of in that part of the town; to my worthy, trusty, tried friends, Daniel West, Esq. in Church-Street, Spital-fields, and Mr. Robert Keen, woollen-draper, in the Minories, or the longer survivor of the two.

As to the monies, which a kind providence, especially of late, in a most unexpected way, and unthought-of means, hath vouchsafed to intrust me with; I give and bequeath the sum of one hundred pounds sterling to the Right Honourable Countess Dowager of Huntingdon aforesaid, humbly beseeching her Ladyship's acceptance of so small a mite, as a pepper-corn of acknowledgment for the undeserved, unsought-for honour her Ladyship conferred upon me, in appointing me, less than the least of all, to be one of her Ladyship's domestic chaplains.

Item, I give and bequeath to my dearly beloved friends, the Honourable James Habersham aforesaid, my late wife's gold watch, and ten pounds for mourning: To my dear old friend, Gabriel Harris, Esq. of the city of Gloucester, who received and boarded me in his house, when I was helpless and destitute, above thirty-five years ago, I give and bequeath the sum of fifty pounds: To my humble faithful servant and friend, Mr. Ambrose Wright, if in my service and employ, either in England or America, or elsewhere, at the time of my decease, I give and bequeath the sum of five hundred pounds: To my brother, Mr. Richard Whitefield, I give and bequeath the sum of fifty pounds: To my brother, Mr. Thomas Whitefield, I give and bequeath the sum of fifty pounds, to be given him at the discretion of Mr. Robert Keen: To my brother-in-law, Mr. James Smith, hosier, in the city of Bristol, I give and bequeath the sum of fifty pounds, and thirty pounds also for family mourning: To my niece, Mrs. Frances
Hartford,

Hartford, of Bath, I give and bequeath the sum of fifty pounds, and twenty pounds for family mourning: To Mr. John Crane, now a faithful steward at the Orphan-House Academy, I give and bequeath the sum of forty pounds: To Mr. Benjamin Stirk, as an acknowledgment of his past services at Bethesda, I give and bequeath the sum of ten pounds for mourning: To Peter Edwards, now at the Orphan-House Academy, I give and bequeath the sum of fifty pounds: To William Trigg, at the same place, I give and bequeath the sum of fifty pounds; both the sums aforesaid to be laid out, or laid up for them, at the discretion of Mr. Ambrose Wright: To Mr. Thomas Adams, of Redborough in Gloucestershire, my only surviving first fellow labourer, and beloved much in the Lord, I give and bequeath the sum of fifty pounds: To the Reverend Mr. Howel Davis, of Pembrokehire, in South Wales, that good soldier of Jesus Christ; to Mr. Torial Jofs; Mr. Cornelius Winter, and all my other dearly beloved present stated assistant preachers, at Tabernacle and Tottenham-Court Chapels, I give and bequeath ten pounds each for mourning: To the three brothers of Mr. Ambrose Wright, and the wife of his brother, Mr. Robert Wright, now faithfully and skilfully labouring, and serving at the Orphan-House Academy, I give and bequeath the sum of ten pounds each for mourning: To Mr. Richard Smith, now a diligent attendant on me, I give and bequeath the sum of fifty pounds, and all my wearing apparel which I shall have with me in my journeying through America, or on my voyage to England, if it shall please the all-wise God to shorten my days in either of these situations.

Finally, I give and bequeath the sum of one hundred pounds, to be distributed at the discretion of my executors herein after mentioned, for mourning among my old London servants, the poor widows at Tottenham-Court Chapel, and the Tabernacle poor, especially my old trusty,
disinterested

disinterested friend and servant, Mrs. Elizabeth Wood, all the other residue, if there be any residue, of monies, goods and chattels, or whatever profits may arise from the sale of my books, or any manuscripts that I may leave behind, I give and bequeath to the Right Honourable the Countess Dowager of Huntingdon, or in case of her Ladyship's being deceased at the time of my departure, to the Honourable James Habersham, Esq. before mentioned, after my funeral expences and just debts are discharged, towards paying off my arrears that may be due on the account of the Orphan-House Academy; or for annual prizes as a reward for the best three orations that shall be made in English, on the subjects mentioned in a paper annexed to this my will.

And I do hereby appoint the Honourable James Habersham, Esq. aforesaid, to be my executor in respect to my affairs in the province of Georgia; and my trusty, tried, dearly beloved friends, Charles Hardy, Esq. Daniel West, Esq. and Mr. Robert Keen, to be executors of this my last will and testament, in respect to my affairs in England, begging each to accept of a mourning ring.

To all my other christian benefactors, and more intimate acquaintance, I leave my most hearty thanks and blessing, assuring them that I am more and more convinced of the undoubted reality, and infinite importance of the grand gospel truths, which I have from time to time delivered; and am so far from repenting my delivering them in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; not only because I have found them to be the power of God to the salvation of my own soul, but because I am as much assured that the Great Head of the church hath called me by his word, providence, and spirit, to act in this way, as that the sun shines at noon day.

As for my enemies, and misjudging, mistaken friends, I most freely and heartily forgive them; and can only add,
that

that the last tremendous day will soon discover what I have been, what I am, and what I shall be, when time itself shall be no more; and therefore, from my inmost soul, I close all, by crying, "Come, Lord Jesus, come quickly; even so Lord Jesus, Amen and Amen!"

GEORGE WHITEFIELD.

This was written with the Testator's own hand, and at his desire; and in his presence, sealed, signed, and delivered, at the Orphan-House Academy, in the province of Georgia, before us witnesses, Anno Domini, March the twenty second, one thousand seven hundred and seventy.

Signed,

ROBERT BOLTON,

THOMAS DIXON,

CORNELIUS WINTER.

N. B. I also leave a mourning ring to my honoured and dear friends and disinterested fellow-labourers, the Reverend Messrs. John and Charles Wesley, in token of my indissoluble union with them in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine.

Grace be with all them, of whatever denomination, that love our Lord Jesus, our common Lord, in sincerity!

A Col-

A Collection of GENUINE LETTERS from the late Rev. Mr. George Whitefield, to different ministers and friends. Continued from page 34.

L E T T E R III.

Gloucester, March 29, 1743.

My dear Man,

I Now sit down to fulfil my promise made to you last night. I think in a former letter I gave you an account of what the Lord had done for and by me since I left London, though indeed I cannot tell you the hundredth part.

On Tuesday evening I preached at Gloucester with as sweet, convincing, soul-edifying power as ever I felt in my life. The barn, though made more commodious, was and is generally quite crowded. On Friday morning I preached again; and afterwards I went to Hampton, the snow falling and freezing on us all the way.

In the evening I preached at Chalford, upon Walking with God. He was with me and the auditory. On Saturday I preached at Rufcom in the morning, and at King-Stanley in the afternoon. In the evening I visited brother Ch——n's sweet society; and afterwards rode to Hampton, which made about twenty miles. The congregations, on account of the weather, were not so great. But our Saviour most richly fed us. The word distilled like the dew. And at Stanley, I think, I was on the very suburbs of heaven. O free grace!

On Sunday morning I preached at Dursley, about seven miles from Hampton, where our dear brother Adams had been taken down the Sunday before. No one was permitted to touch or affront me. The congregation consisted of some thousands; and the word came with a most

gloriously convincing power. I came away rejoicing, and in the afternoon preached to about twelve thousand on Hampton common, at what the people now call, Whitefield's Tump, because I preached there first. I cannot tell you what a solemn occasion that was. I perceive a great alteration in the people since I was there first. They did indeed hang on me to hear the word—it ran and was glorified. In the evening we had a most precious meeting with the two united societies in the new house at Hampton. Surely many thereabouts will walk with God!

On Monday, as I came along, I preached at Painswick. It was a precious opportunity. From a little after one to near seven in the evening, I met the different classes of the society here, and was much pleased with many of them. They do indeed grow, and will, I believe, be brought into pretty order. Last night and this morning I preached again with a sweet power. Preaching here is now like preaching at the Tabernacle. This morning I preached from these words, "Festus said with a loud voice, Paul, much learning hath made thee mad: And he said, I am not mad, most noble Festus." Our Saviour gave me to speak in such a convincing, and yet loving manner, that I could have wished that all who call us mad had been there. This evening I am to preach again; and after that to hold our first love-feast. What our Lord does for us after, you shall hear in my next.

And now, my dear man, help me to be thankful, and bless the Lord for all his mercies conferred on

Your unworthy friend, and his worthless Servant,

GEORGE WHITEFIELD.

LETTER

L E T T E R IV.

To brother S—s.

Waterford in South-Wales, April 7, 1743.

My dear Man,

ON Monday I received your letter, April 2, but till now have had no opportunity of answering it. I preached and took my leave of the Gloucester people with great freedom, sweetness, and power, on Saturday evening last. It was past one in the morning before I could lay my weary body down. At five I rose again sick for want of rest. But I got on horseback, and rode to Mr. F—'s, where I preached to a sweet congregation, who came there at seven in the morning to meet their risen Saviour. They were not disappointed of their hope. At ten I read prayers, and preached with authority from these words, "I am the resurrection and the life," and afterwards helped to administer the sacrament in Stonehouse church. Then I rode to Stroud, where I was enabled to preach to about twelve thousand, with uncommon freedom and power, in Mrs. G—'s field. Much of the divine presence was there. About five or six in the evening I preached to about the like number on Hampton common; but scarce ever with a more pleasing convincing power. The order and solemnity wherewith the people broke up was very sweet. After this I went to Hampton, and held a general love-feast with the united societies. My soul was kept close to Jesus. My bodily strength renewed; and our dear Master being invited, came and sat at the head of the table, and bid me give his people to eat. He commanded, and it was done. I went to bed about midnight very chearful and very happy. The next morning I went and preached near Dursley to some thousands, with great convictions accompanying the word. About seven I reached Bristol, and preached with

wonderful power to a full congregation at Smith's Hall; and afterwards spent the evening very agreeably with dear C——n of Bath, and some other dear friends.

On Tuesday morning I preached again to a full congregation, and then set out for this place; where we came about eight in the evening, and had sweet and profitable conversation with brother Beaumont, and some others of the brethren. We sung an hymn, and prayed, and parted with great sweetness.

On Wednesday about noon I opened the association with a close and solemn discourse upon walking with God. Indeed much of God was in it. The brethren and the people felt much of the divine presence. Afterwards we betook ourselves to business. Several matters of great importance were dispatched. We broke up about seven, and met again at ten, and continued settling the affairs of the societies till about two in the morning.

On Thursday we sat again till about four in the afternoon. Then, after taking a little refreshment, and talking sweetly of the things of God, I preached upon the Believer's Rest with very much of the divine presence. And then we went on with our business, and finished our association about midnight; all acknowledging that God had been with us of a truth, and blessing him for the same.

I cannot well tell you what progress has been made since the last association. I remember four years ago, when I rode about Wales, God put Joshua's Going about taking one city after another, much upon my heart. Dear brother Harris reminded me of it now. And the Lord suggested to me, that now I was like Joshua, dividing the land. God seems to have given the brethren a holy subordination. I am chosen (if in England) to be always moderator. I trust our Saviour gives me a spirit for it. I felt much of the divine teaching. And the brethren willingly acknowledged the authority given me from above. I find more and more the Lord will lead me in a
way

way by himself, and perform in and by me all the good pleasure of his will. O my dear man, help me to be thankful! for indeed I have been, and am highly favoured! Help me to cry, Grace! grace! Much unity, fellowship, and love, was among the brethren. Dear brother Harris fills up his place; and in my absence is to be moderator. The brethren have put the societies in Wales upon my heart. O pray that I may put them, and all my other concerns, upon the Mediator's shoulders—those alone can bear them. Perhaps in a month I may come to London. It seems the will of the Lord I should stay in Wales about a fortnight, and take a tour into Pembroke-shire. Great doors are open there. Our Saviour keeps me very happy indeed; and is, I believe, preparing me for greater blessings. My family is much upon my heart.

Yours, &c.

GEORGE WHITEFIELD.

To the EDITORS of the GOSPEL-MAGAZINE.

Bristol, Jan. 20, 1771.

Gentlemen,

INCLOSED I send you a copy of a letter I received some time ago from a young gentleman in London, occasioned by the justly lamented death of the Rev. Mr. George Whitefield. Many friends have solicited me to send it to your useful Magazine, which I have now accordingly done. I am,

Gentlemen,

Your most obedient humble servant,

A constant Reader.

On

On the Death of the Rev. Mr. WHITEFIELD.

My very dear Sir,

A Great man is fallen in our Israel—the Rev. Mr. Whitefield is no more! he has left his charge, his flock; and gone to mansions of blessedness. The news was this evening communicated to a numerous auditory at the Tabernacle; and, you must naturally imagine, was received with all possible signs of grief. The sudden and unexpected manner of its delivery, had a great effect upon the passions of many present, who esteemed him highly, no doubt, “for his works sake.”

I may safely say, (and I believe you will join with me) A great man, a great christian, an humble follower of the divine Redeemer, and a zealous defender of the doctrines of grace died, when Whitefield closed his eyes. That voice which was lifted up like a trumpet, and flew around the sacred roof, proclaiming salvation through the dying Jesus, teaching a sinful world the Saviour's name, is now lost in perpetual silence! That man, whose labours in the cause of God have been more abundant, has ceased from his works: That eminent minister of the New Testament, that son of thunder to the careless and secure, that cheering son of consolation to the weary and heavy laden, who has been distinguished as the happy instrument of bringing strayed sheep to the fold of God, is gone to experience the truth of his doctrines, and will one day appear (with all those who have been savingly brought to the knowledge of Jesus by his means) at the right hand of God, give an account of the ministry, he received from him, and, in the presence of a surrounding world, say, “Lord, here am I and the children thou hast given me.”

It is an afflictive, awful and alarming providence to the church of God. A great light extinguished, a bright star set,

set, and a numerous people deprived of their pastor. Who shall supply his place? who shall, with that pathetic language, strength of argument, and force of persuasion, compel sinners to partake of the gospel feast? who shall animate our associations, and diffuse a spirit of candor, charity and moderation, throughout our assemblies? who shall declare the glories, the riches, the freeness, the fulness, of that compleat salvation which Messiah finished? who shall exhort, by precept and example, to that steady, uniform, consistent character, which adorns the profession of the gospel? who shall recommend a life of fellowship and communion with the Father, Son, and Spirit, as the most desirable blessing, and build up the saints in their most holy faith? Who shall!—I am stopped by the mouth of him who says, ‘ Shall I not do what I will with my own? ‘ Is it not my prerogative to take and leave, as seemeth ‘ me good? I demand the liberty of disposing my servants ‘ at my own pleasure—he hath not slept as do others— ‘ It is yours to wait and trust—mine to dispose and go- ‘ vern—On me be the care of ministers and churches— ‘ with me is the residue of the Spirit—I set my labourers ‘ to work, and when I please I take them to the rest I ‘ have appointed for them—My power is not diminished, ‘ my arm not shortened—my love not abated, and my ‘ faithfulness still the same—I know my sheep, and they ‘ shall not stray into forbidden pastures for want of a ‘ shepherd to feed them with knowledge and under- ‘ standing.’

With these thoughts my passions subside, my mind is softened and satisfied. But now for the wings of faith and divine contemplation to view him among the celestial throng, partaking of the happiness, sharing the joys of yonder blissful regions—ascribing salvation to him who loved and washed him in his blood—having on that perfect robe of immaculate righteousness wrought out by the dear Redeemer—having on his head a crown of never-
fading

fading glory, and palms of eternal victory in his hands—drinking at the fountain head of blessedness, and refreshing himself continually at that river which flows in sweet murmurs from the right hand of the Majesty on high—for ever out of the reach of scandal and reproach—where calumny can never penetrate, and the wicked cease from troubling—where God, even his own God, wipes away all tears from his eyes—where he will for ever bask in the boundless fruition of eternal love—singing predestinating love, and electing grace—continually receiving out of that divine fulness fresh supplies of glory for glory, from which, on earth, he had communications of grace for grace—sees the King in his beauty, rejoices in the beatific vision, follows the Lamb wheresoever he goes—and with those who are redeemed from amongst men, rests in the closest embraces of his Lord—

- ‘ And, now his voice is lost in death,
- ‘ Praise will employ his noblest pow’rs,
- ‘ While life, or thought, or being lasts,
- ‘ Or immortality endures.’

Here we must take our leave of the dear departed saint, till the happy time takes place, when we shall put off this body, and enter the confines of unmolested joy. And O! in what elevation of happiness, and refinement of felicity, shall we awake up in the likeness and express image of that God, who has loved us, and called us with an holy calling. Yet let us be persuaded of this; that when the important period commences, when the surprising signs and descending inhabitants of heaven proclaim the second coming of our glorious Immanuel—when the heavens open and disclose his radiant glory, the archangels trump shall sound, the Lord himself descend with a shout, and the dead in Christ arise glorious and immortal—leave corruption, weakness and dishonour behind them—we shall,
with

with him, and all the ransomed race, ascend to mansions of glory, bliss and immortality, and join that universal chorus:

- ‘ Say, Live for ever, glorious King,
- ‘ Born to redeem, and strong to save:
- ‘ Then ask the monster, Where’s thy sting?
- ‘ And where’s thy vict’ry, boasting grave?’

But, my dear Sir, this awful dispensation demands a suitable improvement. The death of ministers, and mankind in general, are so many momento’s—“Be ye also ready,” is their solemn language. Come then, O my soul, examine with impartiality thy state. Nothing but an interest in the perfectly finished, infinitely glorious, and everlastingly sufficient salvation of Jehovah Jesus, can be of any avail, can be any real ground of consolation, when the grim tyrant stares thee in the face. May thy evidences be clear, thy faith strong, and thy hope on tip-toe; that when the Bridegroom comes, and summons thy attendance, thou mayest with joy answer, Lord, I come.

Should not the death of one and another of God’s people give fresh wings to our souls, make life less pleasant, and heaven more desirable—wean our affections from the beggarly enjoyments of time and sense, and make us long to dwell where Jesus reveals his beauties, glories, and matchless excellence face to face? Here on earth we have some faint glimmerings, (and oh! how ought we to prize them, as they are drops from the ocean!) but the ravishing blaze is reserved for the upper and better world.

- ‘ O glorious hour, O blest abode!
- ‘ I shall be near and like my God;
- ‘ And flesh and sense no more control
- ‘ The sacred pleasures of the soul.’

Though our interviews in the church militant are very sweet, yet they are very short. The world’s ten thousand

baits, the devil's ensnaring wiles, but above all, the flesh with its legions of corruptions, enslave the soul, and deaden our relish for divine things. O happy day, O blessed hour! when Christ shall have all his enemies under his feet, and death itself be swallowed up of life—when we shall get within the inclosures of the New Jerusalem, and go out no more for ever!

If ministers are so soon removed from us, how should we prize them while we have them! O let us never give ear to, much less be the means of promoting the malevolent whispers of slander, but esteem them very highly in love for their works sake! Should it not be our constant care and studious concern (through divine grace) to improve by every sermon we hear, that the end of all ordinances may be obtained, even an increase in love to Jesus, and fellowship with him? That this desirable end may be answered, let us be earnest and frequent in our address to the throne of grace for ministers and people—that God may be glorified by bringing home sinners to himself, in the edification of saints—that each stone in the spiritual fabric may be edified and built up upon the foundation Christ Jesus, till the top-stone is brought forth with shoutings, Grace, grace unto it.

The clock strikes twelve, and tells me to conclude. But how can I do it, without commending you to that God whose power alone is able to keep you from falling, and at last present you faultless before the presence of his glory with exceeding joy? May he give you continual assurances of his grace, mercy and love, in his lower courts, thereby making them a heaven upon earth, and cause you at last to join the general assembly and church of the first-born, whose names are written in heaven. This is the hearty, unfeigned, and constant prayer of him, who is with great esteem and affection;

Yours sincerely.

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To the EDITORS of the GOSPEL-MAGAZINE,

Gentlemen,

The following letter appeared in the Georgia Gazette, of the 14th of November last. It is the desire of several friends, that you would give it a place in your Magazine, as it cannot fail of giving satisfaction to many of your readers, and particularly so to the intimate friends of the late Rev. Mr. Whitefield, of whose character it is such an excellent illustration.

Yours,

A constant Reader.

A short Sketch of the Character of the Rev. Mr. George Whitefield,

Savannah, November 14, 1770.

THE consideration of public calamities is never out of season, and, if properly attended to as they ought to be, they will afford matter of great improvement to the mind, that views them as happening by the permission of an unerring Divine Providence. And as the loss of eminent and public spirited persons, who have signally distinguished themselves by serving their country in a free, disinterested, and generous manner, is none of the least, so it deserveth a particular regard.

In this light I look upon the very much lamented death of the late Rev. George Whitefield, especially in respect to Georgia, for which he has demonstrated, by every means in his power, a most uncommonly warm, affectionate, and unabating regard for near thirty-three years past; I say, by every means in his power, because it is well known that, until within a few years past, he has been constantly

loaded with a heavy debt to support and carry on his benevolent institution, the Orphan House, which he frequently felt so severely, that had not that God, whom he faithfully served, supported him, he must have sunk under the burden; notwithstanding, he was at the same time maligned, traduced, and persecuted with unrelenting virulence, as a cheat, an impostor, and public robber, who, under the specious pretence of promoting a charitable design, was amassing great wealth to himself; all which he bore with an uncommon degree of patience, and never to my knowledge said more, at these unmerited reproaches, than that the great day would shew his accusers their mistake.

When he was the stated minister of this parish, which was before the Orphan-House was settled, his liberal heart devised liberal things, and the then inhabitants of Savannah, of the villages of Highgate and Hampstead, and of the other adjacent places, the Saltburgers of Ebenezer, the inhabitants of Darien and Frederica, who were at that time not inconsiderable in number; all partook of his unbounded bounty to a very large amount, although he then almost denied himself the necessaries of life, with which I was intimately acquainted. In short, it was his whole study, in imitation of his great Master, to do good to the bodies, as well as to the souls, of all about him.

He constantly performed divine service publicly very early every morning, and at the close of the day every evening throughout the year, that he might not interrupt the new colonists in their labour in the day time, when he always expounded part of the first or second lesson. Every Sunday he administered the holy communion, and had public service four times, and his congregations were very numerous, in comparison of the number of people in his parish, for though there were many dissenters, there were few absenters; besides, he made it his daily practice to visit in rotation from house to house, without any regard to religious

religious denominations or party distinctions, which he often told me, he thought a very important and indispensable part of a minister's duty, as by that means he had an opportunity of frequently dropping a word in season, as well as of being better acquainted with the spiritual and temporal circumstances of his parishioners, and thereby, as far as in his power, of assisting them in both. Thus he acted as a parish minister, considering himself as the steward of God, and accountable for every moment of time, which he had solemnly dedicated to his service; and it is no wonder, when, by a series of Divine Providences, his sphere of action became more enlarged and unconfined, that his zeal and activity were proportioned.

These facts, of which there are some now living, besides myself, who can witness to the truth of them, I think it my honour and indispensable duty to communicate to the public; in memory of my very dear deceased friend, in which I cannot suppose I can give any offence.

This great, this good man, is now out of the reach of the malignant breath of envy and detraction, and infinitely happy in the approbation and enjoyment of his God and Saviour.

Having had singular opportunities of being intimately acquainted with the worthy deceased, I could with great truth say much more, but I purposely confine my observations to his conduct in Georgia, where his memory appears to be deeply engraven on the hearts of its grateful inhabitants. The very honourable and truly respectful notice the legislature have publicly shewn to it, by causing the parish church in this town to be so decently and handsomely hung in mourning, and their attending as a body last Sunday on divine service, strongly mark their real concern for the loss of the deceased, in which, I believe, they were very sincerely joined by the very numerous congregation present. The rector, the Rev. Samuel Frink,

gave

gave a very suitable discourse in the morning, from the 23d and 24th verses of the first chapter of the epistle to the Philippians; and the Rev. Edward Ellington gave another in the afternoon, from the 26th verse of the xi th to the Hebrews; and both of them affectionately remarked the many amiable qualifications of the deceased, as a christian, a divine, and a gentleman, and especially his liberality to this province; as likewise did the Rev. Mr. Zubly, in his meeting, which was also in mourning, from the 3d verse of the xii th of Daniel, for which these gentlemen respectively deserve thanks.

I am told the legislature have it in intention to be at the expence of sending to New-England for the remains of the deceased, to be deposited in the new and very neat chapel at his beloved Orphan-House Academy, which is not only a further proof of their regard, but appears to be a measure of great propriety, as he always looked upon that place to be his proper home, and it is well known pointed out the spot where he desired to be interred, if he died in America.

The Orphan-House Academy, I hope, will continue to be prosecuted agreeable to the design and plan of the generous deceased founder, notwithstanding it has lost in him its principal visible supporter and friend. God is not bound to instruments and means to effect his purposes, and as I believe he laid the foundation, I am not afraid of his finishing the superstructure, and of his bringing forth the head stone thereof with shoutings, crying, Grace, grace unto it.

An old and real Friend to the
Deceased, and to Georgia.

A Collection of the Appellations given to the Church of
God in the Scriptures.

<p>A Ssembly of sairts, Pfsal. xix. 7. Heb. x. 23. Beloved of God, Pfsalm cviii. 6. Body of Christ, Eph. i. 23. Bride, the Lamb's wife, Rev. xxi. 9. Building of God, 1 Cor. iii. 9. Candlestick, Rev. i. 20. ii. 5. Children of God, Matt. v. 9. Chosen generation, 1 Pet. ii. 19. Christ, 1 Cor. xii. 12. City of the living God, Heb. xii. 22. Rev. ii. 9. Congregation of saints, Pf. cxlix. 1. Daughter of the King, Pf. xlv. 13. Dearly beloved of his soul, Jer. xii. 7. Dove, Cant. v. 2. vi. 9. Family of God, Eph. iii. 15. Fellow citizens, Eph. ii. 19. Field of the Lord, Matt. xiii. 27. First-born, Heb. xii. 23. Flock of God, Pfsalm lxxvii. 21. lxxviii. 52. Floor, Matt. iii. 12. Fold of Christ, John x. 16. General assembly, Heb. xii. 13. Glory of God, Isa. xlvi. 13. Ground of truth, 1 Tim. iii. 15.</p>	<p>Habitation of God, Eph. ii. 22. Heritage of God, Jer. xii. 7. Hidden ones, Pfsalm lxxxiii. 3. Hill holy, Pfsalm xv. 1. ii. 6. House of God, 1 Tim. iii. 15. Household of God, Eph. ii. 19. Husbandry of God, 1 Cor. iii. 9. Jerusalem From above, Gal. iv. 26. Holy, Rev. xxi. 10. Heavenly, Heb. xii. 22. Jewels of the Lord, Mal. iii. 17. Joy of the whole earth, Lam. ii. 15. Israel of God, Gal. vi. 16. Kingdom of heaven, Matt. xiii. 38, 41. Lamb's wife, Rev. xix. 7. Lively stones, 1 Pet. ii. 5. Lot of God's inheritance, Deut. xxxi. 9. Love, or his love, Cant. iv. 7. Mount Sion, Heb. xii. 22. Nation holy, 1 Pet. ii. 9. Peculiar people, 1 Pet. ii. 9. Isa. li. 16. Deut. xiv. 2. Pillar of truth, 1 Tim. iii. 15. Place of his throne, Ezek. xliii. 7. Pleasant portion, Jer. xii. 10. Ransomed</p>
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Ransomed of the Lord, Isa. xxxv. 9, 10. li. 11,	The Church is said to be,
Righteous nation, Isa. xxvi. 2.	Beautiful, Cant. vii. 1.
Seed of Abraham, Isa. xli. 8, 9.	Black, but comely, i. 5.
Servant of God, Isa. xli. 8.	Built upon the foundation, &c. Eph. ii. 20.
Sister, spouse, Cant. iv. 12.	Circumcised, Col. ij. 11.
Tabernacle, Psalm xv. 1.	Compleat in Christ, Coloss. ii. 10.
Tents of Shem, Gen. ix. 20.	Increasing with the increase of God, Col. ii. 19.
Temple of the Holy Ghost, 2 Cor. vi. 16. 1 Cor. iii. 16.	into an holy temple, Eph. ii. 21.
Throne of the Lord, Exod. xvii. 15.	Christ's, Cant. ii. 10. Isa. xliii. 1.
See Margin.	His desire, Cant. vii. 10.
Vineyard, Isa. v. 1. Psalm lxxx. 15.	Fair, Cant. iv. 7. i. 8.
Virgin, Jer. xviii. 13. Amos v. 2.	Formed by God for himself, Isa. xliii. 21.
Wife of the Lamb, Rev. xxi. 9.	Graven on the palms of his hand, Isa. xlix. 16.
Wife, Dan. xii. 3, 10.	Holy, Eph. v. 27.
	Honourable, Isa. xlii. 4.
	Kept by the Lord, Isa. xxvii. 3.
	Pleasant, Cant. i. 16.
	Taught of the Lord, Isa. liv. 13.

Serious Thoughts on MARRIAGE.

IF marriage is of divine institution and appointment, it is honourable in all. It consisteth in a conjugal union of one man with one woman, ratified and confirmed by the sacred ordinance of wedlock, whereby they become one flesh, "therefore shall a man leave his father and
" mother, and cleave unto his wife," Gen. ii. 24.

Before I enter farther on the subject, it may not be unprofitable, to direct the christian reader to the first marriage, which was celebrated in the person of Adam and
Eve,

Eve, our unfortunate progenitors. This, on mature deliberation, may administer abundant matter of joy and comfort to the dear children of God, who have, through the efficacy of divine grace, experienced their happy union to, and special interest in Christ; who, out of his stupendous wisdom, ordained this union as a lively image or representation of their blessed and eternal union with him their glorious covenant head. God made the woman as a help-meet, and brought her to Adam, who accepted her, and she became his wife. This may be considered as a type or emblem of the union of Christ and the church—“This is a great mystery,” (saith the inspired apostle, speaking of marriage) “but I speak concerning Christ and the church,” Eph. v. 32. Adam may in an especial manner be considered as a lively representation of Christ, by reason of his conjugal union, which was consummated in his primæval state of innocence and happiness; and Eve the mother of all living, as an emblem of the church.

Adam was first formed by the hand of Omnipotence, and then Eve: Christ was from everlasting, and before all things; consequently before the church. Eve was formed out of Adam, a rib being taken out of his side for that purpose, Gen. ii. 21: The church of Christ hath her original from him; and by virtue of that union she receives out of his inexhaustible fulness, pardon, justification, sanctification, abounding grace, and eternal glory; which are communicated to her in time as a fruit of his inseparable love. Eve was presented to Adam by the Lord God, not against his will, but with it, as appears by his acceptance, which was an indisputable testimony of his love and approval of her, and which he emphatically expressed by saying, “This is now bone of my bone, and flesh of my flesh,” Gen. ii. 23: So in like manner the church, in the everlasting covenant, was presented to Christ, and given to him by his Father, to be his spouse and bride, upon whom he fixed his unchangeable love,

and betrothed her to himself; and though the church, considered as separate from Christ, is by reason of sin wholly averse to so glorious an union, yet her consent is obtained by the sweet drawings and irresistible influences of his Father's Spirit and grace, who makes her a willing people in the day of his power.

It may still heighten our ideas of this union, if we consider, that it was the Lord God incarnate who made the first marriage in Paradise; and by his bodily presence sanctified this holy institution upon earth, desirous to confirm and manifest unto his church, that his first work should be to countenance and establish the ordinance of his own appointment. And happy is the wedding where Christ is a guest! And indeed all those who marry in him, cannot marry without him; and though he is invisible to the eye of the body, the comfortable presence of his blessed Spirit is ever present to the soul, and blesses it with the sweet benediction of his grace, as a pledge, and a repeated earnest of their espousals to him, which shall be finally consummated in eternal glory.

I come now to speak of that union which subsists in the marriage-covenant among men. And as I mean to shew wherein, and by whom, the original design and institution is nearest kept up and maintained, it may not be amiss to consider, that our first parents were in a state of perfect purity and innocence, both the handy work of God; and both, by a happy and delightful conformity to his command, honoured his precept, and by their ready obedience acknowledged their dependence on him, and gave him the just glory of being their beneficent Creator. But, after their wilful transgression of his righteous law, sin entered into their nature, through which the understanding being darkened, and the affections depraved, it (as a natural consequence) was communicated to and deluged all their descendants, even to the end of time.

It is an infallible truth; that none of the children of men have any good disposition or desire to serve God, until they have an undoubted evidence of being made his children by adoption and grace, through which, and by the power of his Spirit, they are created in and have the image of God and Christ enstamped upon their hearts by the washing of regeneration, whereby the new man is created in knowledge; after him that created him, Coloss. iii. 10. (This cries aloud against the union of the children of God with the sons and daughters of men, Gen. vi. 2.) And when marriages are thus happily consummated, they are most agreeable, and approach nearest to the primitive state of our first parents. Their understandings being enlightened, and their affections renewed, and fixed upon right objects, it is the habitual desire of their hearts, to devote themselves, and all they have, and are, to the glory of God; having tasted of the abounding grace and love of Christ in their conversion and effectual calling. And in such, the continual language of each to the other is like to that of Ruth to Naomi, "Whither thou goest, I will go; where thou lodgest, I will lodge: thy people shall be my people; and thy God shall be my God."

It is generally esteemed as a singular instance of favour among men to have a friend at the court of some earthly prince, who is ever mindful to promote the happiness and interest of his friend; how far preferable, and much more valuable, to have a friend that is kinder than a brother continually present, who is a favourite of the court of heaven, and nearly allied to the King of kings and Lord of lords! Therefore when temptation, distress, or the loss of either temporal or spiritual enjoyments, overwhelm the soul like a flood, the other, touched with a sympathy better felt than expressed, is ever ready and prostrate at the throne of grace, imploring that the blessed Jesus would lift up a standard against them. This is the ground of their

occurt and consolation; and it is the love of Christ which constraineth them to love one another, (not against their will) because he draws them with the cords of his love, working in them that will of his own good pleasure, and knits their affections by the power of his Spirit, cements them by the greatness of his love, and stamps a lasting impression with the signet of his abounding grace. This love is different from, and may justly be opposed to what the world call love; it is of the superlative degree, and preferable to all sublunary enjoyments of what kind soever. Such is the love of Christ to the church. As their interest and happiness are inseparably connected, so their joys are mutual, and center in the same objects, and arise from the same spring. It does not arise from either personal allurements, or the sordid views of wealth and honour; nor is it a love (so called) arising from the warmth of unsanctified affection, which is soon blown into a flame of lust by the animal spirits; for this is brutal: but it is a love arising from a full conviction of the object's being called into the glorious liberty of the sons of God, and made a happy partaker of like precious faith: One in whom manifestly appears the purity of the Spirit of Christ, and a heart and life wholly devoted to the service and glory of God. This is its primary care, and the ground and basis of all its hopes for happiness and comfort. It also has a secondary cause, and that is, the person and its accomplishments; but it does not build any hopes of happiness thereon, having weighed them both in the balance of truth, and found by experience the permanent felicity resulting from the former would greatly preponderate the imaginary happiness arising from the delusive prospect of the latter.

I would not be thought a Stoic, nor have others to act as such; for there appears to me a material difference between one being infatuated by the person of another, and one who first hath respect unto the ground of his happiness, and the fountain from whence he must draw the
streams

streams of joy and consolation, previous to any determination, otherwise it must be downright madness. But a child of God must have respect unto both, accounting happiness unattainable without a joint union of both; and every thing else that has the appearance or the name of love, will be found unworthy the sacred appellation, and prove nothing less than the breathings of lust, or terminate, when most refined, in gross idolatry. It is a love of complacency, and ineffable delight; it is mutual, the “wife is to love the husband, and the husband the wife,” Tit. ii. 4. Each take pleasure and delight in the company and conversation of the other. It is natural for us to desire the happiness of those we love and esteem, and so it is with them: a reciprocal and earnest longing are always struggling in their breasts for the accomplishing of it. This is not only expressed in the mutual care and concern for their spiritual welfare, but it also provides all things temporal, especially on the part of the husband; and evidences itself by indubitable facts. This is perfectly agreeable to the will of God; for the husband is to nourish and cherish his wife, Eph. v. 29. by providing all things decent and convenient, according to their situation in life. Also, she being the weaker vessel, he is to protect her from abuse or injuries, even at the risk of his own life, 1 Sam. xxx. 18. Likewise, to exert all his power to please and contribute to her happiness and comfort; for “he that is married, is to care how he may please his wife,” 1 Cor. vii. 33. carefully avoiding every occasion of offence, either by harsh language and cruel invectives, or the terrifying aspect of a sour countenance, and especially blows, which are churlish and barbarous, unbecoming the man and the christian. She is his own flesh, and “no man ever yet hated his own flesh.” She is himself; therefore “ought men to love their wives as their own bodies,” Eph. v. 28. (Is this the word of God? Ah! how few, yet some there are who come up to the purity of its precepts).

cepts). She is his companion, his support and comfort in prosperity and adversity; shares alike his sorrow and his joys; bound by the indissoluble ties of affection and grace. She esteems it her greatest happiness to participate of all his troubles, ever seeking, under the most burdensome afflictions, to exhilarate his spirits, and animate his conduct by the affectionate displays of her tenderest love and concern, and a cheerful resignation to the wise dispensations of unerring Providence. She weeps and rejoices with him, and is partaker and partner with him in life, and finally will be made so in eternal glory.

The woman is the glory of the man, who is loving and chaste to him, as she is careful to honour him by her assiduity and faithfulness in all relative and social duties, and his heart confidently trusts and relies upon her integrity and virtue. The duty on the part of the wife is, that she "submit herself to her own husband, as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the church," Eph. v. 22, 23. This subjection is not a slavish servile one; but as the body and members of it are governed, guided and directed by its head, to what is for their good and benefit. Her chief care will be to be found faithful in the discharge of all relative duties and domestic business, using all possible discretion in the management of her family, keeping her servants in good order, and training up her children in the nurture and admonition of the Lord. She is obedient unto her husband, Tit. ii. 5. assuming no authority, but "her desire is unto her husband, who is to rule over her," 1 Tim. ii. 14. as is fit in the Lord.

The world are strangely disgusted at this word *obedient*, as if it conveyed some unnatural meaning. It is true, when constraint clogs the wheels of obedience, we must expect, and look for but little of that love and affection, which are the peculiar characteristics of nuptial felicity. But this is not the case here; the desire of the wife is to
her

her husband, how she may please him, promote his happiness, and render herself in all things worthy of his love and tender affection,

But speak, ye happy few, who taste the delicious sweets of wedlock's holy bands; whence springs that calm serenity, that sweet progressive harmony, which ripens all your joys, and turns them into praise? Where is the source of all your bliss? or why thus happier than the common throng, who breathe a life of gilded misery and delusive hopes? From thee, great God, the source of every good. Thy bounteous hand, replete with blessings and abounding grace, bestows the hallowed gift on all who trust in thee. It is thou that ripenest every grace, and sweetenest every joy. Contentment blooming from her native home, (thy messenger of peace) impetuous flies in swift obedience to thy command, and deigns to banquet with the sons of men.

The humble guest, adorn'd with peace,
 With all her joyful train,
 Forfakes the bed of courtly ease,
 To bless the cottage swain.

The rich, the wise, the learn'd, the great,
 No partial care can boast;
 Distinction falls beneath her feet,
 And moulders into dust.

Responsive to her father's voice,
 She wings her airy way,
 And bids the suppliant hearts rejoice,
 Who his commands obey.

[To be continued.]

On the glorious Use and Intent of Prophecy: Or, A demonstration of the truth and divine inspiration of the sacred Scriptures, from the fulfilment of the prophecies concerning the Messiah, in Jesus of Nazareth. By JOHN RYLAND, sen. of Northampton.

I. *Christ the victor over Satan.* *Fulfilment.*

Gen. iii. 15. I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.

1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

II.

The Messiah of Abraham's seed. *Fulfilment.*

Gen. xxii. 18. And in thy seed shall all the nations of the earth be blessed.

Gal. iii. 9. So then they which are of faith, are blessed with faithful Abraham.

III.

Jesus Christ the great Shiloh. *Fulfilment.*

Gen. xlix. 10. The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come. Unto him shall the gathering of the people be.

John xi. 52. That he should gather together in one, the children of God that were scattered abroad.

John xii. 32. And I, if I be lifted up, will draw all men unto me.

IV.

The Messiah the great prophet. *Fulfilment.*

Deut. xviii. 15. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me. See the resemblance of Moses to Christ finely illustrated in Dr. Newton's Dissertations, vol. 1.

John vii. 40. Of a truth this is the prophet.

John vi. 14. This is of a truth that prophet that should come into the world.

V. *Messiah*

V.

*Messiah the great Immanuel,
born of a virgin.*

Isa. vii. 14. Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel.

VI.

His miraculous conception.

Jer. xxxi. 22. The Lord hath created a new Thing in the earth, A woman shall compass a man.

Dan. ii. 45. The stone was cut out of the mountain without hands.

VII.

Daniel's seventy weeks.

Dan. ix. 24. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

VIII.

Birth-place of the Messiah.

Micah v. 2. But thou Bethlehem Ephratah, tho'

Fulfilment.

Matt. i. 22, 23, 25. He knew her not till she had brought forth her first-born Son, and called his name Jesus.

Fulfilment.

Luke i. 34, 35. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy Thing which shall be born of thee, shall be called the Son of God.

Fulfilment.

See Bishop Loyd, Mr. Marshall, and Dr. Gill, on prophecies fulfilled in the Messiah, octavo, 1728. This shall be the subject of a distinct essay, which is now ready for the press, and adapted to the meanest capacity.

Fulfilment.

Matt. ii. 1—6. Now Jesus was born in Bethlehem of

thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel.

IX.

The Messiah, of the stem of Jesse.

Isai. xi. 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.

X.

The star at his birth.

Numb. xxiv. 17. There shall come a star out of Jacob.

XI.

The murder of the infants.

Jer. xxxi. 15. A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children, refused to be comforted, because they were not.

XII.

Called out of Egypt.

Hosea xi. 1. When Israel was a child, then I loved him, and called my son out of Egypt.

of Judea. And when Herod had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said in Bethlehem of Juda.

Fulfilment.

Matt. i. 20. Behold the angel of the Lord appeared unto him, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

Fulfilment.

Matt. ii. 2. We have seen his star in the East, and are come to worship him.

Fulfilment.

Matt. ii. 16. Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof. Then was fulfilled that which was spoken by Jeremy the prophet.

Fulfilment.

Matt. ii. 14. He took the young child and his mother, and departed into Egypt, that it might be fulfilled which was spoken by the prophet, Out of Egypt have I called my son.

[To be continued.]

A REVIEW

A REVIEW of Sermons published on the Death of the
Rev. Mr. Whitefield.

A token of respect to the memory of the Rev. Mr. George Whitefield, preached on his death, at the Rt. Hon. the Countess of Huntingdon's chapel at Bath, November the 18th, 1770. By the Rev. Mr. Venn. Dilly. Price 6d.

A Very animated and judicious discourse. This excellent preacher proves, from Isa. viii. 18. that the ministers of Christ, and the children of God, have been in all ages, now are, and ever will be, for signs and wonders, to a carnal world, 1st, from the peculiarity of the doctrines they embrace and maintain; and, 2dly, from the singularity of the lives which they lead. Here is matter of serious examination for the reader. Am I one of this despised number? If so, I am bid to "*rejoice*, inasmuch as I am a partaker of "Christ's sufferings." An inspired apostle has assured me, "If I am reproached for the name of Christ, happy "am I, for the Spirit of glory and of God resteth upon "me," 1 Pet. xiii. 14. This is a sure mark of saints in Christ Jesus. Thus are they despised and reviled of men. Thus are they highly distinguished, and greatly honoured of God. Mr. Venn bears a noble and honourable testimony to the late Mr. Whitefield. 'He was an eminent 'sign and wonder: and in the foremost of this rank doubt- 'less is the Rev. Mr. Whitefield to be placed, both for 'the purity of his doctrine, and the exemplariness of his 'life.'

This sermon, though short, yet is sweet to those who have a spiritual taste. But we venture also to pronounce it will be found not only a precious morsel, but a rich feast to all those whom St. Paul describes, Rom. i. 22. "professing themselves to be wise, they became fools."

Mr. Venn meets with such. To them he thus excellently speaks. ‘Should any one say, Few in comparison, besides
 ‘ the low and ignorant common people, were his follow-
 ‘ ers; I would answer, The souls of the poor and ignorant
 ‘ are to the full as precious as those of the rich and learned :
 ‘ *and the mob have shewn the justest discernment, and have*
 ‘ *received the truth, whilst men of wealth and learning have*
 ‘ *trampled it under their feet.* Witness the scribes and
 ‘ pharisees, who rejected both the baptist and the Saviour,
 ‘ when the common people justified God, and gave them
 ‘ both the honour of being sent from him. Indeed in
 ‘ every age we see the scripture fulfilled, “Not many
 ‘ rich, not many mighty, not many wise men after the
 ‘ flesh, are called; but God hath chosen the poor, rich
 ‘ in faith and heirs of the kingdom.”

A Minister being dead, yet speaking. Being the substance
 of two discourses preached Nov. 11, 1770, occasioned
 by the death of the Rev. Mr. George Whitefield.
 By the Rev. Mr. D. Edwards. Keith and Dilly.
 Price 6d.

A very suitable and edifying sermon. This judicious
 preacher, in a variety of very instructive views, shews in
 what sense righteous Abel, being dead, yet speaketh.
 This he also applies to the death of Mr. Whitefield, in a
 very affecting and improving manner.

Grace and Truth, or a Summary of gospel-doctrines, con-
 sidered in a funeral discourse, preached on the death of
 the Rev. Mr. Whitefield. By R. Elliot, A. B. Mat-
 thews, Dilly, &c. Price 6d.

This sermon fully comes up to the title. Mr. Elliot
 has given a very just and faithful view of the doctrines
 Mr. Whitefield taught, 1. Original sin. 2. The new
 birth. 3. Justification by faith in Christ. 4. The final
 perseverance of the faints. And, 5. Eternal unconditional
 election.

election. Very judiciously this author observes, ' Mr. Whitefield held and taught the three first in a very different manner from some persons, who would be thought to hold and teach them too: ' and excellently asserts, ' but we must understand and mean the same things by the same expressions, before we can be said to hold the same doctrines.' A faithful testimony this, against the artful, jesuitical manner in which the Arminians of this day use words, and speak of doctrine.

The first piece that was published, on the death of Mr. Whitefield, was a small tract, intituled :

The best improvement of the much-lamented death of that eminent and faithful minister of the gospel, the Rev. Mr. George Whitefield. Addressed to the people of the Tabernacle, and the Chapel in Tottenham-court road. By W. M. Bell, Lewis, and Matthews. Price 2d.

This chiefly consists of extracts from the sermons of the Rev. Mr. Whitefield, wherein is clearly set forth, that he was sound in the faith of those truly Protestant and scripture doctrines, 1. Original sin. 2. Election by grace. 3. The new birth. 4. Justification by faith. And, 5. The final perseverance of the saints. And that these doctrines he faithfully and conscientiously maintained and taught unto the end. And this author very closely and affectionately exhorts to a steadfastness in these points, as being the truths of God's word, by which God is glorified, and which alone bring peace to the conscience, love to the heart, joy to the soul, and produce holiness of life.

P O E T R Y.

The unequal Distributions of Providence cleared up.

1.

BEHOLD the sons of pride,
And see their wealth increase;
Riches flow in on ev'ry side,
And all their days are peace :

2.

While God's own children are
The objects of their scorn ;
Crosses and trials daily bear,
And fear, and fight, and mourn.

3.

This sight confounds our sense,
And puzzles human wit ;
But faith the mystery explains,
And bids the saints submit.

4.

Poor silly soul ! to grudge
The lunatic his mirth,
And to arraign the sov'reign Judge
And Lord of all the earth.

5.

What if Ketturah's brat
Their portion first receive,
And take their march away ; at that
Shall Isaac pine and grieve ?

6.

E'er supper-time comes on,
If he who rules the house,
To break their teeth therewith, a bone
To hungry mastiffs throws ;

7.

Leave them alone to tear
Each other and to fight ;
'Tis like if they without it were,
Your heels they'd oftner bite.

8.

Let then the bastards boast,
Their freedom from the rod,
That he to mend you is at cost,
Proves you are sons of God.

Northampton,
Feb. 21, 1771.

JOHN RYLAND, jun.

Early PLEASURE recommended.

ERE man had broke his Maker's
righteous law,
Pleasure attended all he heard or saw,
Compleat the blifs each hour revolving
brought,
No pain he felt, nor knew an anxious
thought ;
Not half so great the pleasures poets
feign,
Enjoy'd on earth in Saturn's golden
reign.
But man rebell'd. The rebel and his
race
Lost present joy, and right to future
peace ;
No more on earth does blifs sponta-
neous grow,
The ground accurst, bears sorrow,
pain and woe.
Yet man, degen'rate man, would fain
be bless'd,
And still pursues what Adam once
possess'd.
But youth, unthinking youth, how
guilty here !
How bold, how forward in the mad
career !
Fond of ideal blifs, the wretched
choice,
Works various ways, and speaks in
diff'rent voice :
Some grasp at honours, titles, (empty
sounds !)
Whilst others run through pleasure's
giddy rounds ;
Some fordid souls think gold has sov'-
reign charms,
Some seek a paradise in beauty's arms.
But honours, titles, pleasures, gold,
and love,
Ne'er blest on earth, nor rais'd a soul
above.
Then make, my friends, a better, no-
bler choice,
And bow your ears to sacred Wisdom's
voice :
Tutor'd by her, the plain and artless
muse
Describes a path, the best that youth
can chuse—

A path

A path where youthful travellers have
trod,
And found it lead to pleasure, peace,
and God.
Let thoughtless fools, let sneering
scorners say,
The path of Wisdom's but a gloomy
way ;
They never try'd ; for they that have,
have found
That the land pleasures blest the hap-
py ground.

O be religious, then you're surely
blest,
Tho' worldly cares assault your youth-
ful breast ;
Begin the world with God, for God
has said,
He'll blest your bus'ness, and provide
your bread.
True godliness is large and certain
gain,
Promises good, nor promises in
vain.
Seek first eternal riches, then be
sure,
Your fortune's made, you never can
be poor.
The God you trust will be your friend,
your guide,
Direct your way, and see your wants
supply'd :
His gracious eye beholds, and must
approve
The choice you make, the portion
that you love.
Thus when great David's son, on Is-
rael's throne,
Made to th' enquiring God his wishes
known,
And ask'd for wisdom with a suppliant
voice,
Jehovah heard, approv'd the monarch's
choice ;
Bestow'd the good he crav'd, nor that
alone
For wealth and honour flow'd around
his throne. (1 Kings iii. 5.)
Religion centers in a higher sphere,
Yet is connected with our welfare
here.
The godly are the happy—they alone
Have right to call each earthly good
their own.
If prosp'rous, all their blessings flow
from love ;
Or if afflicted, they've a friend above.

A father's hand afflicts, protects, sup-
plies ;
Thrice happy youth, who there, by
faith, relies !

Would we repay our parents tender
love ?
We do it best by chusing things above.
They know no greater joy, than see-
ing youth
Walking, with steady feet, in paths of
truth. (3 John 4.)
Do gen'rous wishes ever warm our
breast,
To serve the friends we love ? to see
them blest ?
A pious youth, like salt Elisha us'd,
Where-e'er he's cast, is blessedness
diffus'd. (2 Kings ii, 21.)
Wou'd we be useful in our early days ?
He's little worth who far from wisdom
strays.
A youthful courtier, fearing God be-
times,
Was blest'd to serve his cause in
dang'rous times,
With pious zeal secur'd the prophet's
life
From furious rage of Ahab's bloody
wife. (1 Kings xviii. 13.)

Embrace religion young : its sov'-
reign pow'r
Preserves from falling in a tempting
hour.
Religion lov'd, religion felt within,
Subdues, expels that inbred poison
sin.
Thus Joseph, virtuous Hebrew, dar'd
engage
The vengeful fury of a woman's
rage ;
Escap'd the luring bait, the artful
gin :
He fear'd his God, and therefore fear'd
to sin. (Gen. xxxix. 9.)
So pious youth escape a thousand
crimes,
A dagger each to wound in future
times ;
Escape a thousand traps, a thousand
snares,
With skill infernal suited to their
years.
Sweet peace (delightful guest) attends
their ways,
Attends their youth, and crowns their
following days.

A sense of guilt, of youthful guilt im-
press'd,

Afflicted Job complain'd his soul
possess'd. (Job xiii. 26.)

Like Abel's blood, tho' buried in the
ground,

The conscious sinner hears its venge-
ful sound.

Tho' heav'n forgives (for heav'n has
boundless grace)

It often clouds the aged christian's
peace.

Thus has the muse in humble lan-
guage sung,

Inducements strong to mind religion
young.

Will friendship kindly grant attention
still?

Excuse her plainness, and her want of
skill?

One motive more shall close her art-
less lines,

To urge the choice of godliness be-
times.

Death, fatal ravager! pale death ap-
pears,

Observes no rule, nor pities tender
years;

Destroys alike the aged and the young,
The pale enfeebled, and the florid
strong.

Death introduces to th' impartial bar,
Nor youth unpardon'd finds acceptance
there.

Hear this, my friends, nor venture to
delay,

To-day may be your last—be wise to-
day.

Divine Emanuel asks the dew of youth.
He loves the young, and guides in
paths of truth.

Attend the Saviour's call, hear Wis-
dom's voice,

O be resolv'd, and make a prudent
choice.

The world intreats, but be the world
denied;

Resolve, my friends, to take Jeho-
vah's side. (Exod. xxxii. 26.)

Cornhill. J. O.

My Beloved is mine, and I am his.

1.

MY Jesus, my Beloved's mine,
My everlasting bliss,
And I am his, O grace divine!

Was ever love like this?

2.

Yea, my Beloved's glory's mine,

With all he doth possess:

Is he Jehovah? I shall shine,
Jehovah's righteousness.

3.

He's mine, with all his boundless
store.

His promises and grace,

He's mine, yea mine for evermore,
What ever doth take place.

4.

Oh Love, oh Love beyond degree,

So mine as scarce his own:

He doth possess himself in me,
For we are only one.

5.

We to each other have a right;

For as he's mine, so I

Am his, his treasure, his delight,
And in his bosom lie.

6.

I'm his inheritance, his bride,

Nor can my filthiness

The near relationship divide,
Or make my glory less.

London, Feb. 10.

J. M.

Devout Aspirations.

O Lord, how great is their secu-
rity,

Whose hopes and wishes are all fix'd
on thee!

What hopes are plac'd on thee can
never fail,

Firm as an anchor fix'd within the
veil.

To thee, Almighty Love, to thee I
fly,

If thou withdraw'st thy face, I pine,
I die:

O then, since all my joys on that de-
pend,

Let the blest vision never, never end!

O for that day when I shall spotless
be

From ever tincture of impurity!

May I till then thy favour make my
boast,

And hate each stain by which it might
be lost!