

THE
GOSPEL MAGAZINE,
OR
TREASURY
(OF)
Divine Knowledge.
Containing
Original and Select Pieces,
Designed to promote
EXPERIMENTAL RELIGION,
and calculated
for All Denominations.

VOL. VIII.

L O N D O N :

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T H E GOSPEL MAGAZINE,

O R,

Treasury of Divine Knowledge,

For JANUARY, 1781.

Adorned with an elegant FRONTISPIECE to the Eighth Volume, representing the Appearance of our Lord to Mary; a General TITLE-PAGE, elegantly engraved; and a beautiful COPPER-PLATE, illustrating a remarkable Passage in BUNYAN'S HOLY WAR.

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Where LETTERS for the Editors (Post paid) are received.

ACKNOWLEDGMENTS to our Correspondents.

ART. XVIII. XIX. of the Explanation of the Church Catechism—THEOPHILUS—W. P—Y on Psalm xc. 12. &c. are received, some of them inserted in the present Number; and the rest, after proper inspection, will appear as soon as possible.

We are greatly obliged to T. S. for his valuable Favor, and request a continuation of his correspondence.

In our next, we shall proceed with the History of the Inquisition in Portugal, which was necessarily postponed for want of room. Therein will appear several Instances of unparalleled Barbarity committed under the influences of that infernal Popish Tribunal, in Lisbon, and elsewhere.

We propose, the first opportunity, to give some account, in our Review, of the book, intituled, Free Thoughts on the Toleration of Popery, recommended to our notice by a correspondent under the signature of Norhamensis.



THE GOSPEL MAGAZINE,

For JANUARY, 1781.



JESUS AND MARY;

OR,

CHRIST precious to the penitent and believing Soul.
[Illustrated with the elegant FRONTISPIECE to the
Eighth Volume.

They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord; and I know not where they have laid him," John xx. 13.

Unto you who believe, He is precious," 1 Pet. ii. 7.



It is a truth evidently set forth in scripture, and attested by all pious and sensible christians, that true and evangelical REPENTANCE is a godly sorrow for sin, wrought in the heart by the holy Spirit, who convinces sinners, that they are in a state of condemnation before God, by original and contracted transgression; and, unless pardoned and restored to the divine favour, will be the objects of his wrath and displeasure for ever. Such was the distressed state of mind which

which impell'd Mary to follow Jesus into the house of Simon the pharisee, to anoint the Redeemer's feet, wash them with her tears, and wipe them with the hairs of her head, Luke viii. 38. She might probably think thus with herself: "My case is so deplorable and wretched, that I am in immediate danger of perishing by the poison of my sins, unless I can obtain a speedy and effectual cure, or meet with a powerful deliverer from the pains they have brought upon me. This man, who is now invited to Simon's house, has performed many wonderful cures in the most desperate cases: I am persuaded, it is he alone that can relieve me; all other help is vain, and I have no other dependence but on him: none but he has balm to heal my wounded spirit: I will therefore venture to go in after him, guilty, miserable, and unworthy as I am, and prostrate myself before him, tho' vile as the dirt under his feet; if I perish, I can but perish there."—How was her proud spirit now humbled in the dust! How was that head (once elated with pride, and wantonly adorned to allure the unwary) laid low at the Saviour's feet! And those eyes, once the vehicle of impure flames, now become the fountains of penitential tears!

We are informed, "she stood at his feet behind him weeping:" she did not dare to come before him, so great was her grief and shame for past transgressions; she was deeply pierced in soul with convictions, and a sense of her numerous and aggravated offences against so kind and merciful a benefactor; and the sight of her dreadful condition, added to the recollection of her base ingratitude, caused her sorrowful tears to flow apace.—Struck with a heart-felt consciousness of her sin and misery, and having no false righteousness to plead, she sunk down at the feet of her Saviour, bedewed them with her tears, which she wiped off with her hair. No doubt, while in that humble posture, she was sensibly affected by the gracious words

words which proceeded from his mouth ; and it is not unlikely, that when our Lord related to Simon the story of the debtor and creditor, she might apply it chiefly to herself ; making J E S U S the creditor, and herself the greatest debtor of the two, owing five hundred pence, and, having nothing to pay, was liable to be cast into the prison of hell for ever. This, and much more, was perhaps the subject of her thoughts ; and when the enlightening Spirit had enabled her to behold the glory and excellency of the Redeemer, she might be led to exclaim (in the words of a pathetic writer on this subject) “ This is that dear Shepherd, who has left his ninety-and-nine in the wilderness, to come and seek unworthy *me* ! His blessed feet have been weary and sore with travelling, in search of the lost sheep, *me* ! Then would she kiss them, and new floods of tears overstream them.”

Mary, tho’ in time past a notorious sinner, and now self-condemned, was nevertheless the object of God’s everlasting love ; his bowels had long yearned over her ; his eyes had watched all her motions ; and as he longed to be gracious, so in due time his Spirit drew her to him : he observed every tender expression of her love to him, and her unfeigned sorrow for the many offences she had committed against so precious and loving a Saviour ; the consideration of which had almost broke her heart. But how were her sorrowful tears exchanged for tears of joy, when she heard her Lord rehearse the notice he had so condescendingly taken of some tokens of affection and regard for him, which Simon had neglected ; but more especially when she found, by those soul-reviving words, “ **THY SINS ARE FORGIVEN,**” that the Lord could shew mercy even to her, the vilest and most abandoned sinner !

But the constancy, as well as the fervency of her love, verified the saying of Jesus concerning her, “ To whom much is forgiven, the same loveth much :” she

well knew, she had incurred a vast debt of gratitude for the many blessings bestowed on her in that one sweet word, GO IN PEACE, which she could never repay; but yet took all opportunities to testify her sense of it;—therefore, as her dear Saviour was never out of her thoughts, we find, that after his resurrection, she went to the sepulchre, even when it was dark, and staid weeping there after the disciples had departed to their own home. Thus we see that her love was stronger than death, and prevailed over all her weakness and fears; she well knew the preciousness of Jesus, having tasted of his free grace and unmerited mercy, and therefore could not rest long without him; and when she came to the place, “as she wept, she stooped down, and looked into the sepulchre.” And though she was immediately accosted by two angels, yet she could not be satisfied in the absence of her Saviour, who was become her supreme love, her all in all—but bewails her loss to them, saying, “They have taken away my Lord, and I know not where they have laid him.”

After Mary had thus passionately expressed her love to that dear Redeemer who, she now experienced, had in such a wonderful manner rescued her from misery, even by laying down his life for her the unworthiest of sinners;—her compassionate Saviour could no longer forbear discovering himself to her, tho’ in a form [see the copper-plate] which prevented her true perception of him: “Jesus stood by her, but she knew not that it was Jesus; but supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.” Hereby we perceive she had so earnest and longing a desire after Christ, that she mentions no name, as if all the world must needs know him whom her soul loved. But when Jesus saluted her by name, she verified the good Shepherd’s declaration, John x. 5. that his sheep know his voice;”

voice ;” and immediately answered, acknowledging him for her Lord and Master. It is highly probable, that, on hearing him speak, she fell prostrate at his feet, and was about to embrace and kiss them, as she had before done ; but this her Saviour forbad, saying, “ Touch me not, for I am not yet ascended to my Father ;—but I go to my Father, and to your Father ; to my God, and to your God ;” intimating, it may be presumed, that he was now to be honoured and loved not in a bodily, but spiritual manner, with the purest and most ardent affections of the soul.

From the foregoing narrative, the following observations naturally present themselves :

1. That the true and genuine love to God flows from a certain knowledge of God’s love to us, in having forgiven us all trespasses in and thro’ Christ Jesus, his dearly-beloved Son : thus “ we love him, because he first loved us,” 1 John iv. 19. and this pardon of sins is experienced by all real christians in every age of the church, to the end of time ; otherwise there will be neither the life, walk, nor love, of a disciple of Jesus.

2. When there is true and sincere love to Christ in the heart, it will frequently (notwithstanding the sad remains of sin and corrupt nature) express itself in holy longings after much of his spiritual presence in his word and ordinances here below ; will excite an abhorrence of sin, and a solicitude to adorn the doctrine of the gospel of Jesus by a holy life and conversation ; will be looking forward to, and patiently waiting for, that rest which remaineth for the people of God, and for that blissful and more immediate sight of the Redeemer at the great, but to them joyful, day of his second appearing, “ when he will come to be glorified in his saints, and to be admired in all them that believe.”

A. C.

A MEDITATION on the NEW YEAR;

OR,

The Immutability of the COVENANT.

Gen. viii. 22.

While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

WHEN God had measured out the heavens, and enriched the expanse with numberless luminaries; when he had laid the foundations of the earth, supplied and adorned it with herbs, flowers, and fruit, placed the creatures upon it, and, as his last best work, formed man in full perfection and beauty, and appointed him to inherit the delightful abode, and superintend the works of his hands;—he pronounced all to be very good, all perfect in their kind: and tho' man, by disobeying the precept of his beneficent Creator, forfeited the divine favour, brought disorder into the world, and sin, the root of all our woe; nevertheless, that God, who is rich in mercy, admirable in counsel, fearful in praises, doing wonders, promised to his servant Noah, that there should, while the sun and moon endures, be a beneficial and grateful vicissitude of seasons, in their various order and succession.

All worlds were formed by the Lord Jesus Christ, John i. 3. he upholds all things by the word of his power: he guides the revolutions of the celestial orbs, which restore the year, and revive the drooping face of nature: he crowneth the year with his goodness: when he openeth his hand, he filleth all things living with plenteousness; should he for a moment with-hold his invigorating influence from the system of the universe, all would perish, and cease to exist; for all live and move and have their

their being in him :—but he is God, and not man ; he is ever mindful of his covenant, made to Adam, Abraham, Noah, David, &c. in Christ ; and “ his compassions fail not ; therefore we, the sons of Jacob, are not consumed.”

Contemplate awhile, O my soul, the goodness, truth, and faithfulness of your Covenant God. Ever since his promise has been issued, there has been no failure in the performance of it ; but a delightful and beneficial interchange of seasons full diversifies the scene : neither has the earth, being obedient to the almighty Fiat, been slack in pouring from her bosom the abundance of her stores, for the use of its inhabitants ; and tho’ famine and dearth have been permitted to afflict some countries for the enormous and aggravated wickedness and ingratitude of men to the God of their mercies ; yet other districts of the habitable globe have at the same time been furnished with a stock sufficient to supply the necessities of others ; and, by the munificent hand of the heavenly Donor, in blessing and fertilizing the earth, an ample provision has moreover been made for the havock and devastation of war, and other dreadful calamities, the dire effects of sin ! “ O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men !”

But let me here reflect, that though men, unthankful men, for the most part, may and do forget the kind hand that daily feeds and cloaths them ; yet the happy few, who are made sensible that they every moment depend on the bounty of their heavenly Father, will not withhold their just tribute of praise to Him for the wonders of his creation and providence, nor fail to acknowledge Him as the gracious author of their every blessing here below ; but, humbled under a sense of their unworthiness, will cry out, with the Psalmist, “ When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained ;” when in the
minuteſt

minutest parts of thy works on this sublunary sphere, I trace the footsteps of infinite goodness, wisdom, and power—"Lord, what is man, that thou art mindful of him—that thou thus visitest him!" Truly, not for our sakes, unworthy as we are! but because the Lord is good and merciful, he poureth down his benefits with an unsparing hand upon the just and the unjust; causing his sun to shine on herb, tree, fruit, and flower, glittering with dew; and his rain to descend on the earth, that it may yield food for the cattle, and bread for the sustenance of man.

But as our God, who is a God of faithfulness, has invariably fulfilled his covenant-engagement to Noah, respecting the earth, and the inhabitants thereof, to this present hour;—so with the same unwearied attention and punctuality does the God of mercy illustriously display the glory of his grace in the everlasting covenant of promise: without a participation of which, all created enjoyments, how splendid and affluent soever, will be destitute of their true relish; and impart a curse, instead of a blessing: since the whole earth cannot afford one ray of true joy to the mind, if abstracted from the covenant of grace; nor can there be any real blessing, that is not bestowed as a covenant mercy, and sanctified in Christ Jesus.

Here would I call upon angels and men to unite their voices with mine, in blessing the Lord of life and glory. that as at the formation of the heavens and the earth, when the rude mass was without form and void, "he spake, and it was done; he commanded, and it stood fast;" so in boundless mercy and pity to his fallen, perishing creature man, he pronounced that revivifying and all-comprehensive promise, "The seed of the woman shall bruise the serpent's head." This glorious fundamental promise, on which the amazing Plan of Redemption immoveably stands, being the immutable purpose

purpose of Jehovah in covenant, has been fulfilling near six thousand years, and will receive its final accomplishment at the dissolution of all things, when all the sons and daughters of the Lord almighty will triumphantly testify, that their glorified Covenant Head has done all things well; and that "not one jot or tittle has failed of all that he promised to perform."

But attend, my soul, to the solemn scene which will shortly be disclosed. Though at the revolving spring, the vegetable part of nature is re-animated by the enlivening rays of the sun; and the face of the earth (according to promise) is renewed, after having been long cemented, and locked up by impenetrable frost;—the beasts rejoice, the birds their notes renew, and hill and valley ring with the great Creator's praise;—yet, when the grand design of Sovereign wisdom, for which this world was made and preserved, shall be answered;—when the last ransomed elect soul shall be made meet for glory;—in that very moment, the same irresistible power which constructed the universe, will wrap up the heavens as a scroll; and cause the earth, and all that is therein, to be burnt up. After which awful period, the redeemed of the Lord shall come to Zion, with shoutings of Grace, Grace, and everlasting joy shall be upon their heads.

As God has, in mercy, brought us to the beginning of a new year, may his grace make it a happy one! To this end, let us look unto Jesus, live upon his fulness; and may his almighty Spirit replenish our souls with that faith which overcometh the world, that love which is the fulfilling of the law, and a hope full of immortality. Thus by glorifying God in our bodies and souls, with our time and talents, we shall regain a better Paradise than Adam lost; and have an abundant entrance into the kingdom of glory, eternally, with all the celestial host, to extol covenant love, and sing the praises of God and the Lamb.

A. C.

ECCLE.

ECCLESIASTICAL HISTORY.

C H A P. XIII.

History of the REFORMATION in France.

[Continued from p. 532 of Vol. VII.]

Of the MASSACRE of the Protestants in Paris, by the Papists, on St. Bartholomew-day.

55. **W**HEN peace seemed to be settled between the Catholics and the Reformed in France, on the most solid and durable foundation, the latter found themselves on the declivity of a most frightful precipice, from which they soon fell. They had, however, still time to assemble one of their most celebrated synods, which was held at Rochelle in 1571, and at which Theodore Beza presided, whom they sent for from Geneva for that purpose. The confession of faith, which the reformed churches of France had drawn up in 1559, was there confirmed and signed by all those who assisted at the synod; amongst others, by the queen Jane of Navarre, by Henry of Bourbon, afterwards king of France and Navarre, by the prince of Condé, by the count Lewis of Nassau, by admiral Coligny, and many other nobles. At the same time king Charles IX. expressed a particular regard for the admiral, and for other considerable persons among the Reformed; but the event soon declared, that these fair professions were only a cover for the most odious of all perfidies; and that they endeavoured to deceive them, that they might afterwards more easily surprise and exterminate them.

56. On the marriage of Henry, king of Navarre, with Margaret, sister to Charles IX. Coligny, and the principal of the Reformed throughout the kingdom, were invited

invited to the celebration of the nuptials. All these unfortunate victims came in confidence to the altar, which was soon afterwards to be washed with their blood. St. Bartholomew was the day fixed for the execution; a horrid day! that ought never to be mentioned in the annals of France. Upon a certain signal, a party of vile assassins, at the head of whom was Henry, son of Francis, duke of Guise, attacked at once all the Reformed dispersed throughout the whole city of Paris. The first victim of their brutal rage was admiral Coligny, to whom the king for some time, and particularly for the days preceding, had shewn every mark of esteem and confidence, calling him father. This great man, whose very countenance at first inspired the murderers with respect, became a prey to their rage, as his body did to a vile populace, who treated it with every kind of indignity. After the deplorable fate of this hero, six thousand others were put to death, without distinction of age, sex, or rank. It was with difficulty that Henry of Navarre, brother-in-law to the king, and his cousin Henry, prince of Condé, escaped this danger; and that only by abjuring, greatly against their consciences, the religion they had till then professed. In virtue of these orders of the king, all the other cities of France, where any of the Reformed resided, became a scene of horror, and more than thirty thousand people were destroyed. The catholics themselves, at least those who had any principles of humanity and religion, have always detested this most odious transaction: but the church of Rome publicly triumph in it, being in their opinion a most heroic and pious act!

57. The Reformed, however, were not cast down at this unexpected blow. Their affairs soon prospered; and their power so greatly increased, that they were able to renew the war in the following year 1573. The king immediately published edicts, in which he exhorted them

to continue quiet, promising them security, and a free exercise of their religion; but experience had proved to them how little they could trust to such promises. Attentive now to their preservation, they fortified still better the places ceded to them by the peace; and the new ones they had taken, they put likewise into a state of defence. All the stratagems their enemies put in practice, to dispossess them of these places, were ineffectual, so that the court at length resolved to proceed to violence. They raised an army, and gave the command of it to the duke of Alençon, brother to the king. The cities of Sancerre and Rochelle, which were besieged by this army, endured, with incredible patience, the horrors of the most dreadful famine, and all the attacks of their enemies, a great number of whom also perished. Happily for the Reformed, the throne of Poland became vacant, and the duke of Alençon was offered the crown; this brought about a new peace for the Protestant party, which was in effect concluded. In the year following, 1574, war would certainly have broke out again, if the death of Charles had not intervened.

ERRATA: In the Supplement to Vol. VII. p. 530, 331. instead of 44, 43, 56 (denoting the sections of the Ecclesiastical History), read 52, 53, 54.

SELF-EXAMINATION

Absolutely necessary before we approach the Table of the Lord: or, Thoughts on 1 Cor. xi. 28. "But let a man examine himself; and so let him eat of that bread, and drink of that cup."

SELF-EXAMINATION is certainly a duty of very great importance, and ought to be attended to by persons of every character and condition in life: the christian, in particular, is called upon, and exhorted, to commun-
with

ON SELF-EXAMINATION. 19

with his own heart, to search and try his ways, and to examine himself whether he is in the faith; and this he should do in a more-especial manner, when about to partake of the dying memorials of his ascended Lord.

To this sacred solemnity, the words we have selected for the subject of our present meditation seem to have an immediate reference: "But let a man examine himself; and so let him eat of that bread, and drink of that cup." As if the apostle had said, "Let us examine our hearts, and see if our views center in heavenly objects, and our affections are placed on divine things; let us try our experiences, and see if they coincide with the sacred records, and agree with the experience of the saints of old; let us take a review of the graces of the holy Spirit, and see if they are implanted in our souls, and thrive and flourish there; for this it is our indispensable duty to do, before we approach the table of the Lord, to partake of those striking emblems which represent in so lively a manner the sufferings and death of a crucified Saviour."

Many, it is to be feared, who call themselves christians, and make a splendid profession of religion, pay little or no regard to this necessary branch of practical godliness: whilst others, who are as yet but babes in Christ, and just setting out in the divine life, are undoubtedly inquiring, with an earnest solicitude, How they shall work the works of God? and, What means are the most likely to promote their growth in grace, and to increase their knowledge of themselves, and of their Lord and Saviour Jesus Christ.

With a view to detect the one, and assist the other of these characters, we beg leave, through the chanel of your Experimental Treasury, to offer a few thoughts respecting the nature of this interesting and important duty; the time when it should be attended to, and the awful consequences of neglecting it. And,

1. The duty of self examination consists, as we apprehend, in a serious and impartial review of our past conduct and behaviour in life ; and in a careful and diligent inquiry into the present state and condition of our souls. We should retire, at some convenient seasons, from the hurries and disturbances of this world ; and seriously ask our own hearts, as if in the immediate presence of a heart-searching, rein-trying Jehovah, How have I spent my precious time ? How have I employed the days, the months, the years which have been given me ? Have I been seeking the honour and glory of God, or devoted them to the service of sin and Satan ? Have I remembered the one thing needful, or neglected the momentous concerns of my immortal soul ? Have I ever seen myself as a lost, helpless, undone creature by nature and by practice ; or am I still dead in trespasses and sins ? Have I ever mourned before God on account of my manifold transgressions and rebellions against him, or am I still hardened through the deceitfulness of sin ? Have I ever fled to Jesus, as to a city of refuge ; and laid hold on him, as a whole and an intire Saviour ? or am I still resting in any thing of my own for salvation and eternal life ? Have the graces of the holy Spirit been implanted in my heart ; or am I still actuated by vain-glorious principles and selfish views ?

What is the present frame and disposition of my soul ? How do my affections and desires now stand respecting these things ? If I have heretofore mis-spent my precious time, am I now willing to return to the Lord with full purpose of heart, to devote all the powers and faculties of my soul to his glory, and to yield my body as a living sacrifice, holy, and acceptable to his blessed Self ? Am I now determined, in the strength of divine grace, to renounce all my sinful courses and connections, self-righteousness and self-dependence ; and to roll myself on Jesus alone for pardon, righteousness, sanctification, and eternal

eternal life? Do I feel a longing desire to be transformed more and more into the image and likeness of my glorious Forerunner; to be enabled to obey all his laws; submit to all his appointments; and receive and embrace him in all his offices, as my king and lawgiver, as well as my all-atoning sacrifice and intercessor? Do I ardently wish to cherish and cultivate all the graces of the holy Spirit in my breast? Have I a superlative love to God, and do I esteem the people of God as the excellent of the earth? Is there a filial fear, a reverential awe, of the Divine Majesty implanted in my soul? Do I now find my heart deeply affected on account of my manifold sins and rebellions against God? and am I concerned to obey and serve him from principles of love and gratitude; with a view to glorify him, and bring honour to the religion of Jesus? Can I discern spiritual objects, and have I an experimental acquaintance with them? Do I feed by faith on the flesh and blood of the Son of God, and find it supporting, quickening, and enlivening my soul? Do I feel a secret pleasure and satisfaction in acquiescing in all the dispensations of Providence towards me? Or, to sum up all, do I long and pant after more humility and holiness, after more spirituality and heavenly-mindedness; and is it my constant, earnest desire to resign myself and all my concerns into the hands of the Lord, to be ordered, directed, and disposed of, as seemeth best in his sight; to live to him, and die in him? With inquiries like these, should we at all times address our souls; and hereby try our experiences, and prove ourselves, whether we are in the faith.

[*The remainder in our next.*]

The CHURCH CATECHISM enlarged, from the Church herself: or, the rest of her Articles thrown into Question and Answer.

A R T I C L E XIV.

Q. OF what does the Fourteenth Article treat?

A. Of works of supererogation.

Q. What works are called works of supererogation?

A. Voluntary works, besides, over-and-above, God's commandments.

Q. But is it not wickedly to fly into the face of God, who hath positively said, "Ye shall not add unto the word which I command you; neither shall you diminish ought from it," Deuter. iv. 2.—Is it not proudly to derogate from the perfection of God's law, and presumptuously to arrogate too much to themselves, for creatures to pretend to do works of supererogation, or more than is commanded; creatures too that naturally are dead in trespasses and sins, Eph. ii. 1. and who in their best estate on this side the grave cannot say that they have no sin, without proving that the truth is not in them? 2 John i. 8.

A. Works of supererogation cannot be taught without arrogance and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required.

Q. Was there not once a case put, by way of supposition, that a person might be as perfect as the law requires?

A. Yes; and that by our blessed Lord himself.

Q. Where?

A. In Luke xvii. 10. where he says, "When ye shall have done all those things which are commanded you."

Q Sup-

Q. Supposing we had kept all the commandments, what are we to say of ourselves then? May it be said, that we have merited any thing from God?

A. "Say (adds our Saviour) we are all unprofitable servants" (that is, we have brought no profit to God, because we have brought him nothing that was not his own) "we have done that which was our duty to do."

Q. What do you learn from hence?

A. That it is impossible for any mere creature, though ever so perfect, ever so eminent for works of righteousness and true holiness, to merit any thing at the hands of God, seeing all that can be done is of bounden duty due.

Q. Why did not our Saviour put the case by way of supposition that we had done more than was enjoined us?

A. Because it is the grossest absurdity to suppose that any mere creature can do more than his duty.

Q. Why so?

A. Because the law of an infinitely perfect God must necessarily be infinitely perfect, and consequently require an absolutely perfect obedience, flowing from the love of the whole heart, mind, soul, and strength, Mark xii. 30. that is, without the least defect, or slightest wandering desire: and who can do more than this?

Q. Can you prove the falsity of this doctrine of supererogation in the words of the Article?

A. "Voluntary works, besides, over-and-above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants."

Select SENTENCES taken verbatim from the Mouths of eminent DIVINES of the present Time, in their public Discourses.

THE richest promises in the Bible are made to the poorest sinners. Mr. ROMAINE.

Every thing dead, goes with the stream; and that must be alive, which can swim against it. The same.

If the people of God could live as they list, they would be as holy as the angels in heaven. Mr. NEWTON.

It is one thing for sin to dwell in us, and another thing for us to dwell in sin. Mr. BOOTH.

The surest mark of God's loving, us, is when we are out of love with ourselves. Mr. HAGUE.

Nothing is so pleasant as to serve God from a principle of gratitude and love. Mr. BENTLEY.

God hates nothing but sin. The same.

God will bear with many weaknesses, infirmities, shortcomings, and sudden falls, but he will not bear with an allowed rival; he says, "My son, give me thine heart."

The same.

I have often told you (and I doubt not, many of you know it by experience), that prayer, and perseverance in prayer, is the most difficult part of a christian man's duty. The same.

God makes all his people immortal, till their work is done. The same.

Only those people are happy, that death don't disappoint. Mr. CALEY.

Superstition and bigotry is not of the essence of true religion; it has nothing to do with it. Mr. BENTLEY.

Infidelity and insensibility is the foundation on which Satan erects his edifice. Mr. CLAYTON.

If, as some affirm, men come into the world like a blank sheet of paper, alike susceptible of good or bad impressions; and that we are only bad by example; I should be glad to know how Cain came to slay his brother.

Mr. HAGUE.

When you come upon your death-bed, you will not repent that you was a despised follower of Jesus.

Mr. MEAD.

It is easier to get up into the pulpit and preach against sin, than to stand at a distance from it when temptations make an assault.

Mr. FOSTER.

A persecuting devil is dangerous, but a smiling one is ten times more so.

Mr. HILL.

ANECDOTES ON POKERY.

TRANSUBSTANTIATION, says the celebrated archbishop Tillotson, is like a mill-stone hung about the neck of popery, which will sink it at last; and tho' some of their greatest wits have undertaken the defence of it in great volumes, yet it is an absurdity of that monstrous and massy weight, that no human authority or wit is able to support it (it will make the pillars of St. Peter's crack, and requires more volumes to make it good, than would fill the Vatican). See TILLOTSON'S Discourse on Transubstantiation, Vol. III. page 359. Octavo Edit.

Ganganelli used to say, "We too often lay aside charity, to maintain faith; without reflecting, that if it is not allowed to tolerate error, it is forbidden to hate and persecute those who unfortunately embraced it." And writing to a confessor, he thus expresses himself: "Insist, without intermission, on the necessity of shewing due respect to religion, not by inspiring a spirit of persecu-

tion ; but, by recommending an evangelical courage, which spares the person, but stops the scandal. Repeat frequently, that the life of a sovereign, like his crown, is very insecure, if he suffers jesting about the worship due to God, and does not put a stop to irreligion." Let the intelligent reader judge what a papist would esteem a due respect to religion, and jesting about the worship due to God ; and how, if not by persecution, the scandal is to be stopped ; and yet, if it be not, the very life and crown of a sovereign are represented as in danger.

I will beg leave just to add, Can any one read the pope's description of Rome, without immediately thinking of the apostle John's description of Babylon ?—
 " You will descry Rome, which may be seen a 'thousand years, and always with new pleasure. This city, situated upon seven mountains, which the antients called the Seven Mistresses of the World, seems from thence to command the universe, and boldly to say to mankind, that she is the queen and the capital, that great city which reigneth over the kings of the earth ; for she saith, I sit as a queen, and shall see no sorrow : that great city Babylon, that mighty city here, is the mind which hath wisdom ; the seven heads are seven mountains, on which the woman sitteth, St. John's Rev. xiv. 17, 18." However, with the pope's leave, I shall take the liberty to present my readers with the following remark from archbishop Tillotson : " If it seems good for us to put our necks once more under that yoke which our fathers were not able to bear ; if it be really a preferment to a prince, to hold the pope's stirrup, and a privilege to be disposed of by him at his pleasure, and a courtesy to be killed at his command ; if to pray without understanding, to obey without reason, and to believe against sense ; if ignorance, implicit faith, and an inquisition, be in good earnest such charming and desirable things ; then welcome popery, which, where-ever thou comest, dost

dest infallibly bring all these wonderful privileges and blessings along with thee." Tillotson's works, vol. III. page 390.

The good pope would not have you persecute whilst you can insinuate; but in the issue, if nothing else will do, be the consequence what it may, error must not be tolerated; there must be no jessing about the worship due to God: in other words, about the consecrated wafer; and woe be to that prince who does not put a stop to irreligion, that is, to all opposition to the absurdities and impieties of popery.—From idolatry, superstition, and popery, good Lord deliver us!

MANY PROTESTANTS.

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

YOU cannot but recollect, that a correspondent (who had formerly written under the signature of **LYDIA**, in your Magazine for June 1779), after having expressed his disbelief of the doctrine of Eternal Generation, requested that you, or some of your correspondents, would either allow or deny the propriety of his observations.—As I had the pleasure to differ from the lady in that opinion (after waiting many months, in hope that some capable person would clearly discuss the point), I ventured, in the month of September last, to offer my sentiments on the matter to your candid consideration; which you were pleased immediately to insert. Being conscious of my inability to investigate so deep a subject, I rather chose to select the thoughts of Dr. Gill and Mr. Gibb, as they appeared to be more satisfactory than any thing I could produce of my own.

As I have always considered it the indispensable duty of every man, who publicly opposes what in his appre-

hension is false or pernicious, to justify his opinion in a proper manner ; I am induced to hope your impartiality will (for this once) allow me to explain myself on this head more fully, in answer to that reply which your respectable correspondent Mr. G. B. has made, in your Magazine for December last, to what I published in September.

Mr. B. is certainly in the right to suppose, that the doctrine adverted to is, in my esteem, of great importance ;—that I think the doctrine of the Trinity cannot be scripturally supported without it ;—and that the attempts which have been made to explain it have produced very bad consequences ;—but I am rather at a loss to understand what that gentleman means by my warmly espousing it. If by that expression he would be understood, that I contend earnestly for it, I confess the remark to be just ; but if my friend would infer, that I have manifested any thing like an unchristian zeal ; I trust, upon an impartial review of the arguments used, he will acknowledge himself in the wrong. Should there, however, appear any thing like an intemperate severity in them, they are not my own, but the words of the above gentlemen, and, at worst, I am only culpable of adopting their opinion.

Neither the absurdity of my views, in the judgment of Mr. B. and the author to whom he alludes, nor their preferring the absurd notion of transubstantiation to the doctrine contended for, affects the point in debate ; because strong expressions do not amount to proofs ; and the doctrine must be established or withdrawn upon the authority of holy writ, and not by what G. B. or J. K. believes or disbelieves : nor am I to be accountable for the absurdities charged to the account of those who have attempted to explore how Christ is the eternal Son of God ; since my opponent must do me the justice to allow, that I have already confessed it is not in my power to do

it ;

It: it is enough for me, that the holy scriptures prove it is so.

The more I review what Mr. B. has published in answer to me, the more I am convinced he never rightly understood my meaning: he seems to suppose, that I would insinuate as if the human nature of Jesus pre-existed before time (which I cannot believe): or else he has not properly distinguished between what is revealed in the word concerning Christ's personality, and what is recorded respecting his mysterious incarnation; for the texts adverted to, in Mr. B.'s address to me, do not in the least affect my hypothesis: they only shew, that when the fulness of time was come, God the Father fulfilled the antient prophecies, by sending his Son into the world—that his peculiar people beheld the glory of their incarnate Saviour; and that the human nature of Jesus Christ is inferior to his essential divinity;—propositions which I can as cheerfully assent to as your correspondent:—but the question is, “Had Jesus any personal union with the Father and Holy Ghost, in the blessed Trinity, prior to his advent in the flesh?” The following are some of my reasons for believing that he had:

1. It appears to me, that to deny the eternal personality of Father, Son, and holy Ghost, is in effect to deny the possibility of their covenant engagements; for there could be none, unless the persons engaging did then exist: and yet, upon Mr. B.'s principles, the eternal Jehovah covenanted, with two office characters, to redeem and sanctify his elect.

2. If this be not a truth, with propriety can it be supposed that the whole visible creation was the result of a council between the three divine persons in the God-head, and equally the work of them all?—Compare Gen. i. 26. with Job xxxiii. 4. and John i. 3.

3. The

3. The fact is, I humbly conceive, indisputable, from the manner in which one person speaks of and to another; see Ps. xl. 6, 7, 8. Isa. lxiii. 7—10. Ps. ii. 7.

4. I would ask, If the Lord Christ had no personal existence from eternity, how could he appear to Abraham, Gen. xviii. 12. ? to Jacob, Gen. xxxii. 24. 28. 30. ? to Moses, Exod. iii. 2. ? and the three children in the fiery furnace ? or how could St. Paul affirm, that though Jesus was rich (in the possession of all infinite perfections and essential glory with his eternal Father, yet), for our sakes, he became poor (in his state of humiliation), that we (who had forfeited all right and title to heaven and glory), through his poverty, might be made rich," 2 Cor. viii. 9.—or, with what consistency could Jesus himself pray that his mystical members might share in that glory which he had with the Father before the world was ? John xvii. 5. 22.

Could the assent of the best men that ever breathed add weight to indubitable truth, I might observe, that our venerable reformers were so clear in this doctrine, that no minister, or member of the church of England, who disbelieves it, can repeat that creed, in which Jesus is styled the "begotten of the Father before all worlds, God of God, light of light, very God of very God, of one substance (or essence) with the Father, by whom all things were made, who for us men and for our salvation came down from heaven, &c. without being guilty of a palpable contradiction. And as a proof that the dissenting churches are almost unanimous in the same opinion, Mr. B. need only be referred to their catechisms and confessions of faith. There is a passage in the circular letter by the Baptist ministers assembled at Olney in Bucks, in May 1776 (see the Gospel Magazine for October 1776, p. 475), so very full to the point, that I must beg leave to transcribe it: "Penetrated with a conviction, that a plurality of persons were employed in creation,

creation, and not willing to admit a plurality of divine persons, some have, like the Arians, substituted the idea of a creating creature, which they call the soul of Christ—That the blessed Jesus had a soul which was exceeding sorrowful, and which was made an offering for sin, we believe, and therein do rejoice; but that his soul existed before his body, wants proof—That Christ had a pre-existent nature, is evident, for, saith he, “before Abraham was, I am;” but that was not his soul, but his divine person; John i. 1. He was with God as a distinct person; and he was God, being of the same nature and essence with the Father—This person, who was with God in the beginning, and who was God, took upon him afterwards a nature which he had not in the beginning; therefore it was not the human soul, for that did not take upon it any other different nature. It was an act of condescension in Christ, not to take upon him the nature of angels, but the seed of Abraham, the nature of man; which could not be said of the human soul, unless it be thought an act of condescension for an inferior nature not to take upon it a superior one. Besides, how could Christ’s human nature with propriety be said to take upon it human nature?—But these difficulties vanish, if we take things as they are laid down in the written word, that he who was God was made flesh, and dwelt among us; or became man, Immanuel, God with us.”

Having already exceeded my limits, I have only room to add the testimony of a man whose memory my soul loveth; I mean, the late Rev. Mr. Toplady, who, treating of this very subject (in the Gospel Magazine for Feb. 1777), says, “St. Paul finely illustrates the eternal generation of Christ by a grand idea taken from the material sun: the passage I allude to is Heb. i. 3. where our adorable Surety is styled, in the original, “the forth-beaming of the Father’s glory:” perhaps [no other
object

object in the whole compass of nature could have supplied the apostle with a piece of imagery equally majestic, delicate, and just. Light proceeds from the sun, and yet the sun never existed without light. Christ is at once the Begotten of the Father, and co-eternal with him.—The sun's rays, or unintermitting efflux of light, are of the same nature with the sun itself; and Christ is a person in the same essence with the Father almighty, and joint-partaker of all his lovely, glorious, and infinite attributes (Philip. ii.). Could light be exterminated from the sun, the sun itself, as such, would inevitably be destroyed—And to deny the Deity of Jesus, is virtually to deny the existence of God; for “who-soever denieth the Son, hath not the Father; but he that acknowledgeth the Son, hath the Father also.” P. 86.—I now respectfully conclude, subscribing myself

Your and Mr. B.'s obliged servant,

Tower-street,
Jan. 1st, 1781.

J. KNIGHT.

ON CONGREGATIONAL MUSIC.

I Presume it is the opinion of every thoughtful christian, that pompous shew has not proved a greater means of bringing the established church into a state of formality and languor, than airy singing, practised among dissenters, is likely to have.

It may indeed tend to attract a numerous auditory, by tickling their ears; but I cannot think it reasonable to suppose that God will bless that work to their hearts, which obliges the more aged and established christians to sit and listen with their mouths and hearts shut.

By this observation, I do not mean to censure the musical works of the correspondents with the Gospel Magazine.

gazine. No; I often sing them and other works of the same kind with pleasure, in pious societies; but cannot think that the music which moves light and airy is fit for public worship; as it tends to unawe the mind, by too great attention to adhere to the bounds of music; at least, I find it so, tho' I have the vanity to think myself ranked among those that are pretty ready at vocal music.

Give me leave to add, that I am persuaded, if such music, which carries a chearful yet solemn air with it, were revived in religious societies (provided it were sung to time, and well adapted to the tune or hymn); no truly musical ear would be hurt, nor any gracious heart offended to find the whole congregation join with one voice in that delightful work.

When peace and concord, harmony and love,
And all the social virtues gently move;
When heav'n-born sympathy, angelic fire,
Dwells on the tongue, and warbles on the lyre;
The soul, enlighten'd, 'midst seraphic joys,
Her songs and praises gratefully employs:
Her theme is God, his goodness is her song,
To whom all praise most justly doth belong;
May then each nation and each people sing
To God all gracious, our eternal King!

A. D—R.

THE LAST DAY.

*The fatal period, the great hour is come,
And nature shrinks at her approaching doom;
Loud peals of thunder give the sign, and all
Heav'n's terrors in array surround the ball.*

YOUNG.

FATAL period, awful day, tremendous hour, to the wicked and ungodly! The measure of iniquity is completed, and God's wrath and fiery indignation now

takes place; the sinners are called forth to receive their doom. Seest thou this, O man? If thou livest and diest an enemy to pure and vital religion, thy state, of all men, is most miserable; because thou must suffer for thyself, thou canst not pledge another in thy room, therefore thy case is miserable indeed.

This day will determine all the false hopes of mankind; it will justify the word of God, and fully manifest the declarations which it maintains, to the shame and confusion of all the enemies of our Lord and Saviour Jesus Christ. This day will the Lamb that was slain appear in all his majesty and glory, accompanied by all the host of heaven and earth.

The signs of this day will appear in a most terrifying manner to the wicked: there shall be loud claps of thunder, and all nature shall shrink for dread that the Almighty is come to take vengeance on all impenitent souls.

Let me therefore exhort you, dear fellow-Christians, to make your calling and election sure, that ye may be prepared to meet the great Judge when he shall come in all his transcendent beauty and glory to render to every man according to the deeds done in the body; and they that have done good, shall receive a glorious reward of grace, a crown of righteousness that fadeth not away: but they that have done evil shall go into everlasting misery, and be consigned to dwell for ever with the devil and his angels, in the pit of fire and brimstone, the smoke whereof will ascend up for ever and ever.

“Sinners in judgment shall not stand

Amongst the sons of grace;

When Christ the judge at his right hand

Appoints the saints a place.” WATTS.

W. P—Y.

QUÆRIES.

Q U Æ R I E S.

THE following question being of the utmost importance to be rightly understood by the professors of christianity of all denominations, I should be glad to see a true and evangelical answer to it, through the chanel of the Gospel Magazine.

“What may be deemed a sufficient call to the ministry? or by what evidences may a person know that he is sufficiently qualified for that important office, correspondent to what the apostle Paul testifies of his own experience; “for a necessity is laid upon me, yea woe is me if I preach not the gospel,” 1 Cor. ix. 16: and St. Peter’s exhortation to the primitive churches; “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God: if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, 1 Pet. iv. 10, 11.”

THEOPHILUS.

To the Editors of the GOSPEL MAGAZINE.

GENTLEMEN,

I SHALL esteem it a favour, if, in your next Magazine, you will insert the two following passages of scripture, being very desirous to have the opinion of some of your judicious correspondents thereon.

Job, in the full assurance of a blessed resurrection, says, “Though, after my skin, worms destroy this body, yet *in my flesh* shall I see God,” ch. xix. ver. 26. St. Paul, speaking to his brethren upon the same subject,

tells them positively, that *flesh and blood* cannot inherit the kingdom of God," 1 Cor. xv. 50.

As, therefore, there seems so glaring a contradiction between Job and the apostle, and that too in a very material point of doctrine; I doubt not but, to many of your readers, an explanation of these two passages would be no less acceptable than satisfactory.

Peterborough.

C. HODGSON.

VIVARIUM desires the opinion of some learned and judicious correspondent on the following texts of scripture; viz. "Of that day, &c. knoweth no man, no not the angels, neither the Son," Mark xiii. 32. "The Son can do nothing of himself," John v. 19. "My Father is greater than I," John xiv. 28.

A Constant reader, under the signature of W. T. W. will be greatly obliged on receiving a practical comment upon the latter part of Philip. ii. 12, 13. How persons may be said to "work out their own salvation with fear and trembling," when, in the 13th verse, it is expressly said, that "God worketh in us both to will and to do, of his good pleasure?"

TIMIDUS requests to be informed, what description of men are referred to in Rev. xxi. 8. "The fearful—shall have their part in the lake which burneth with fire and brimstone."



P O E T R Y.

On Psalm lxxvi. 16.

"Come and hear, all ye that fear God,
 "and I will declare what he hath
 "done for my soul."

I.

YE who love the Saviour's name,
 And to sound his praise agree,
 Come and hear, while I declare
 What the Lord hath done for me.

2.

Near the portals of despair,
 Like a smoking brand I lay;
 By the chains of unbelief,
 Fasten'd in the miry clay.

3.

'Gainst the Sov'reign of the skies,
 Daily did my soul rebel;
 Till the Saviour's potent arm
 Snatch'd me from the verge of hell.

4.

He subdu'd my stubborn will,
 In the grand appointed hour:
 O the vict'ries of that day!
 O the wonders of his pow'r!

5.

Trembling, to his throne I fled,
 Like a wretch condemn'd to die;
 Hanging, clinging to his cross,
 Whither else can sinners fly?

6.

Here's my glory, here my trust,
 Jesus has for sinners dy'd;
 Here salvation is complete,
 Law and justice satisfy'd.

7.

Ye who listen to my lays,
 Shout, REDEMPTION's work is
 done!
 May the triumphs which we raise,
 Thro' eternal ages run!

S. H—s.

W I S H.

I.

AWAY, each trifling thought,
 And ev'ry worldly care;
 I wish awhile to think of nought
 But the Eternal Fair.

2.

I wish to be divorc'd
 From ev'ry thing but God,
 And by his cov'nant love enforc'd
 To triumph in his blood.

3.

My passions, Lord, command
 From ev'ry carnal joy;
 And may the vict'ries of thy hand
 My humbler songs employ.

4.

Let nothing else but love
 Possess this breast of mine;
 Till I am brought to sing above,
 And gaze on, LOVE DIVINE.

T. B.

A Sabbath Evening's Thought.

I.

ANother sabbath's work is done,
 How quick the hasty minutes
 roll!
 O may each hour enlarge my trust
 On the dear centre of my soul!

2.

Truth, Lord, the gospel feast imparts
 A rich repast, replete, divine:
 How sweet to sit beneath thy shade,
 And call Redemption blessings mine!

3.

A glimpse of Jesus, pleasing sight!
 Affords substantial bliss refin'd;
 Dispels the dreary shades of night,
 And joy triumphant fills the mind.

4.

But ah! how short the blissful scene!
 Soon the rude din of earthly toys

Break

Break in; and spoil the sweet repose,
And rob me of the heav'nly joys.

5.
Thanks to thy name, indulgent Lord,
For smallest drops of precious grace;
Sweet presage of sublimer joys
In the high climes of balmey peace.

6.
There, happy state! no anxious fear
Shall e'er invade the blissful plain;
Nor the rude tribe of vagrant thoughts
Shall more my peaceful bosom pain.

7.
There the sweet sabbath ne'er shall
end;
But each, with well-tun'd harp, shall
own
Salvation to the wounded LAMB,
And HIM who sits upon the throne!

S. E—G.

On hearing the Rev. Mr. G—N,
at H—d, Bucks, upon Col. ii. 19.

1.
JESUS, Jehovah, I'll adore,
His goodness I will praise;
Because so plenteous is his store
Of mercy, truth, and grace.

2.

He is the church's living Head,
From whom they strength derive;
By whom each part with grace is fed,
Each member kept alive.

3.

He first inspires their languid souls
By his all-quick'ning breath;
Their carnal wills his grace controuls,
He raises them from death.

4.

Himself to them he then endears,
His precious love makes known;
And with a smile drives back their
fears,
Then shews they are but one.

5.

For food to them, himself he gives;
For wine, they drink his blood;
Thus nourishment each part receives
From their exalted God,

6.

Into his likeness thus they grow,
And in his image rise,
Till they are call'd from earth below,
And soar above the skies.

MERCATOR.

HALLELUJAH.

1.

HALLELUJAH is the song
Of the bright triumphant throng,
Nothing else is known above,
As they praise the God of love.

2.

Hallelujah, christians, sing,
Christ did our salvation bring:
Make his love your constant theme,
Ever sounding high his fame.

3.

Hallelujah be th' employ,
Bound each heart with new-felt joy;
For you're bought with Jesu's blood;
Yes; the blood of Salem's God.

4.

Hallelujah, heirs of heav'n!
For your sins are all forgiv'n;
Cloath'd in Jesu's righteousness,
Sure you are of endless peace.

5.

Hallelujah; yes, Amen;
Law nor sin can e'er condemn;
He who spread yon heav'ns abroad
Must remain our Covenant God.

T. B.

Written after hearing the Rev. Mr.
Rippon, from Joshua ii. last Clause
of ver. 12.

AND GIVE ME A TRUE TOKEN.

1.

LORD, this request to thee I
make,
O grant it for thy mercies' sake;
Create my vicious heart anew,
And give to me a token true.

2.

By nature, I was born in sin;
By practice, I have liv'd therein:

O may

O may thy grace my soul renew,
And give to me a token true.

3.
In matters which my soul concern,
Falseness may I from truth discern;
The path thy word has mark'd pursue,
And give to me a token true.

4.
Nor let my wishes centre here,
Since I have kindred near and dear;
To them, I pray thee, kindness shew,
And give to me a token true.

5.
If thou these blessings wilt impart,
With them bestow a grateful heart;
That lip and life thy praise may shew,
For giving me a token true.

6.
And when thy providence sees fit
That I this house of clay must quit,
With joy may I bid earth adieu,
Since I have got a token true.

Broad-street, Ratcliff. W. B.

Complete Redemption.

1.
SAV'D from the law, the law fulfil'd,
Search'd from the portals of despair,
Paid is the debt immense I ow'd,
My Surety did the burden bear.

2.
Fix'd on the Rock of ages sure,
Cloth'd in a garment all divine,
Told by the lips which cannot lye,
That Christ and heav'n and all are
mine!

S. E—G.

On Matt. xiv. 12.

"And went and told Jesus."

1.
DEAR Saviour, let thy beauties
shine,
And captivate this heart of mine;
In it et al thy gracious throne,
And let me live to thee alone.

2.
Thy loving heart, thy gracious name,
Reviving thought! are still the same;
Amidst the various changes here,
Thou still art kind, thou still art near.

3.
In all our guilt, we come to Thee;
O whither else can sinners flee?
We'll tell our Jesus all our pain,
Nor shall we e'er do this in vain.

4.
While in the vale of tears below,
Where waves of grief perpetual flow,
Leaning upon thy gracious arm,
We'll still exult, secure from harm.

5.
Hasten, dear Lord, the joyful day,
When we shall leave this house of clay,
And dwell in bliss above the skies,
Where countless scenes of glory rise.
Shrewsbury. FIDELIS.

The Cause and Cure of sinful Fears.

1.
WHence comes this tremor of
the mind?
Whence does this fear proceed?
I search my bosom, and I find
There lies the latent seed.

2.
An evil heart of unbelief
Creates the dread within;
That child of hell, of sins the chief,
That disobeying sin!

3.
"Increase my faith," and I'll obey
My Lord and Master dear;
And when "Fear not" I hear thee say,
I'll answer, "I'll not fear."

T. M. M.

On JUDGMENT.

1.
BEhold, the Judge descends,
On flying clouds he moves;
To gather home his fav'rite friends,
And banish all his foes.

Behold,

2.
Behold, he comes apace;
He is the mighty God;
Sinners, who spurn'd at offer'd grace,
Shall feel his angry rod.

3.
What solemn joy or woe
Will throb in ev'ry heart,
When Christ shall say, "My sheep I
know,
"But, sinners, hence depart!"

4.
Thrice happy, happy soul,
That's found among the sheep;
These shall have joy completely full,
While others wail and weep.

5.
O may my soul be found
Among the chosen race;
Then when I hear the trumpet sound,
I shall adore free grace.
Birmingham. H. B.

R E V I E W.

A COMPANION for the CHRISTIAN in his FIELD and GARDEN. Printed for the Benefit of a Widow and four Orphans, and recommended by the Rev. Mr. Romaine. J. Mathews, J. Buckland, and G. Keith. Price 1s. 6d. sewed, or 2s. bound in sheep.

With respect to the character of this book, we think it will be quite sufficient to lay before our readers the recommendation of the Rev. Mr. ROMAINE, which is prefixed to it by way of Preface, and to which we can add nothing but our desire of submitting it to their perusal.

"I have been requested (says Mr. Romaine, addressing himself to the reader) to recommend to thee the following sheets; with which I have very cheerfully complied, in hopes they will afford thee seasonable and profitable meditations throughout the year. Of the author, and of his former works, I need not profess to thee my high esteem. Read, and judge for thyself. Peruse his *HORÆ SOLITARIÆ*, a treatise upon the Godhead of the Lord Jesus Christ; far more con-

vincing, establishing, and edifying, than any thing published upon the subject in our day. If thou art desirous of knowing the truth, thou wilt find, upon reading it, the true scripture-doctrine, and wilt thank him for writing, and me for directing thee to it. Neither he, nor I, have any other view herein, but the glory of our great Master, and the good of his church. He wants no profit. He seeks none. He has very generously given this book on the Seasons to a widow with four little children. Whatever sum may arise from the sale of it, he has devoted to her use. May it answer his charitable purpose. My fervent prayers do, and shall accompany it. May the public receive it favourably, and find it profitable. May it be the means of bringing such relief to the distressed woman, as may not only supply her wants, but be abundant also by many thanksgivings unto God. I am thy servant in Him,

Black-friars, W. ROMAINE.
Oct. 9, 1780.

