

THE GOSPEL MAGAZINE,

OR,

Treasury of Divine Knowledge,

For JANUARY, 1783.

Embellished with an elegant FRONTISPIECE; representing CHRIST taking down from the Cross, after the CRUCIFIXION; and also with a beautiful engraved TITLE-PAGE to this Xth Volume.

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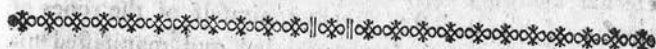
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THE GOSPEL MAGAZINE,

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ON THE CRUCIFIXION.

IT IS FINISHED. John xix. 30.



T was the prayer of an eminent apostle, that he might glory in nothing save in the cross of our Lord Jesus Christ, because the sufferings of the glorious Redeemer had an immediate tendency to crucify him to the world, by discovering the vanity and emptiness of all sublunary enjoyments, in comparison of Christ; as likewise the everlasting destruction of every enemy of our souls, by that astonishing act of condescension and mercy to perishing sinners! Let us a little contemplate this stupendous transaction, this unexampled instance of divine benignity.

The glorious Author and Finisher of our faith, who is God over all, blessed for evermore, that he might restore fallen man to the favour of God, assumed the human nature; and expressed, in a holy conversation on earth,

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earth, a living copy of his precepts, to direct us in the various parts of our duty; and because the exercise of humility, self-denial, and the rest of the suffering graces, is so difficult to our frail and sinful nature; he ascended the cross, and instructs us, by suffering, to suffer with his affections, leaving us his example, as the best lecture of our duty; agreeable to the apostle's advice to the afflicted, to "consider him that endured such contradiction of sinners against himself, that ye be not weary, nor faint in your minds." This exhortation of the apostle will have the greater force to make us humble and patient under afflictions, if we consider,

I. The infinite dignity of his person: He was the eternal and only Son of God, and descended from the throne of his majesty, divested himself of the robes of insupportable light, that concealed and manifested his glory to the angels; and was obedient to the death of the cross.

II. His sufferings were not only incomparably great as to their value, but likewise in their degrees. He endured the equal extremities of infamy and torment, that are so contrary to the inclinations of mankind. He was crowned with the cruel diadem of thorns, scourged, spit upon, crucified: and the sufferings of his soul, from the incensed justice of God, were inconceivably great.

III. His sufferings were most undeserved: for he was the Holy One of God, his conception without the least taint of sin; his life of strictest purity, and complete obedience to the divine law. We may read the process of our sins, and understand their guilt in his passion: "He was made sin for us (a sacrifice to atone the divine displeasure), who knew no sin." We are apt to conceive indignation against the murderers of our Saviour, the apostate apostle, the malicious priests, the unrighteous judge, the bloody soldiers: but conscience (as a true Nathan) may charge us to have been in the wicked conspiracy

spiracy against the Lord of glory ; for our sins condemned and crucified him. As our sins were the impulsive cause of his sufferings, so our good is the effect of them. He suffered the death of the cross, that his blood might be our ransom, his ignominy the purchase of our glory, his torments the merit of our blessedness, his death the seed of immortal life to us.

Our blessed Saviour gave an open testimony of the completeness of his salvation : Before he bowed his head, and gave up the ghost, he said, " It is finished." As if he had declared to the world of sinners, 1. " Now is my Father's counsel concerning me accomplished, and now is the promise that he made me, of my becoming a sacrifice for sin, fulfilled ; both my Father's purpose and my Father's promise are now receiving their final accomplishment. 2. The scriptures are now fulfilled ; all the types that prefigured me, all the prophetic predictions that were made of me, all the Jewish sacrifices that pointed at me, have now received their final accomplishment in me, and are abolished in my death. 3. My sufferings are now ended, my race is run, my work is done, I am now putting my last hand to it, my death is before me ; I have finished the work, the whole work which I came into the world for, doing as well as dying ; all is in a manner completed, it is just finishing, it will be instantly finished. 4. The fury and malice, the rage and revenge of my enemies is now ended ; they have done their worst ; the chief priests and soldiers, the judges and witnesses, the executioners and tormentors, have all tired themselves out with the exercise of their own malice ; but now their spite and spleen, their envy and enmity is ended, and the Son of God is at rest. 5. The glorious work of man's redemption and salvation is perfected and performed, consummated and completed ; the price is paid, satisfaction is given,

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“ redemption is purchased, and salvation insured to a
“ miserable world.”

As soon as it was perceived that Jesus was dead, orders were given for taking him down from the cross [see the plate]; which done, Joseph of Arimathea (a close disciple of Jesus) obtained leave from Pilate to take away the body, which he, together with Nicodemus, wrapped in fine linen, and embalmed after the Jewish manner. After which, to complete his humiliation, he was laid in the grave, that he might conquer death in his own territories; and, by his ascension afterwards into glory, open the kingdom of heaven to all believers.

Reflect, O my soul, with wonder, adoration, and gratitude, at the amazing depth of his humiliation, at the extent of his love, which brought him from the bosom of his Father, the seat of ineffable bliss, to the bosom of the grave! At the pre-determined moment he burst asunder the iron bars of his dark abode, and arose a triumphant conqueror over all the enemies of his people. The work of redemption is now completely and eternally finished on God's part; what remains, but that we be instant at the throne of mercy, for faith to apprehend our risen and interceding Saviour, in all his divine offices and characters; and for grace to grow up into him in all things; that the same mind may be in us, which was also in him; and that after doing and suffering his will on earth, we may be admitted into his beatific presence, where there is fulness of joy, and be made happy partakers of those pleasures which are at his right hand for evermore.

“ Raise your devotions, mortal tongues,
To reach his bless'd abode;
Sweet be the accents of our songs
To our incarnate God!”

EUSEBIUS.

A Spi-

A SPIRITUAL EXPLANATION of the JOURNEY of the
CHILDREN of ISRAEL through the Wilderness;
as recorded in Numb. xxxiii. 5.

WE here see the children of Israel removing from Rameses, and pitching in Succoth. Rameses signifies "thunder, broken asunder, blotting out of evil;" it may be typical of the soul's first resource of flying to the law, under the anguish of sin in the mind. Secondly, as it signifies "broken asunder," it may denote the soul's being broken off from sin, in the love of it, from sinful gratifications and sinful companions. Thirdly, As it signifies "blotting out of evil," it may be figurative of the desire of the poor awakened sinner, to have the guilt of sin blotted out of the book of God's remembrance, that it might not appear against him; out of the book of his own conscience, that it might not accuse him, or Satan distress him. He may likewise desire to have them blotted out by redeeming blood and love, that he may praise God with joyful lips.

Succoth signifies "a tent," or "protection, covering;" it may be figurative of the church's taking up her tent or residence beneath the covering of Christ's righteousness, and the protection of his power, blood, and love; or it may figure forth, that all the perfections and promises of God are engaged for the safety of that soul which has fled for refuge to lay hold on Christ, the only hope set before it for salvation.

Ver. 6. ETHAM signifies "perfection, sincerity, great, and strong;" in which respect it may be figurative of the soul's taking up its dwelling in the perfection of God's love, in the greatness, glory, and immensity thereof; hence it is said, "he that dwelleth in love, dwelleth in

God:" and as it signifies "sincerity," it may point out the sincere delight the gracious soul takes in the love of God. And as the word signifies "strong," it may point out that strength, ardour, and fervency of love, the soul finds in its first espousals to Christ; then the glories of his name, the sweetness of his presence, and the preciousness of his promises, engage the holy soul for God.

Ver. 7. "And turned again unto Pi-hahiroth, which is before Baal-zephon; and they pitched before Migdol." Pi-hahiroth signifies "a place of straits, or the passage of mountains, as also a mouth of liberty." Baal-zephon signifies "an idol, or hidden one," supposed to be an idol-god of the Egyptians. As the children of Israel were here in great straits, it renders it a lively emblem of the church and people of God: First, that they may be in great straits, even when they walk agreeably to his will; for it was at the Lord's command that they encamped before Pi-hahiroth, Exod. iv. 2. yet the straits and distress of the people were great, Exod. xiv. 10. Suppose this to be thy case, that thou art in the greatest distress, ready to be swallowed up, and that there seems to be no escape for thee; yet remember the Lord leads thee by a right way, by the path thy forefathers have trod; that he brought Noah and Abraham, Jacob and Joseph, Job and David, Paul and Peter, and a number that no man can number he brought, through great straits: "These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," Rev. vii. 14. Secondly, Pi-hahiroth signifies "a mouth of liberty." Thus wonderfully it was to the children of Israel, as they were made to stand still, and see the salvation of the Lord; liberty was opened for them in the very mouth of straits, and a path of salvation in the depths of the sea. Thus the Lord will appear for his people both as a God of providence, and as a God of grace. When they

they are in straits for want of a friend, for want of supplies and necessary comforts in life; when they are in straits for their soul, respecting the want of faith, hope, life, and love: therefore let the poor christian remember, that the greater are his straits, the nearer is delivering mercy.

Ver. 8. In this verse we have as great and glorious a miracle as was ever recorded by our blessed God. We here see liquid waters, at God's command, become walls of salvation. Oh the glory of Omnipotence! When God commands, not only all nature obeys, but nature changes its course to fulfil Jehovah's counsel, and bring salvation to his chosen. O what an amazing sight would it have been to have stood upon the bank, and viewed a million of persons pass through the mighty deep, and see the liquid streams become as solid walls for their protection!—The children of Israel's passing through the Red Sea, was a lively figure of the soul's redemption, safety, and triumph, by the precious blood of the Lamb. This great and glorious deliverance was no sooner over, but they entered into the wilderness, and pitched in Marah.

Marah signifies "bitterness." We may here observe, that the divine manifestations of God's favour, whether in providence or grace, do not deliver from future tribulation, or afflictions of soul; but disappointments, after divine manifestations, make them exceeding bitter to the poor-christian, who cannot drink of these bitter waters, until the divine presence makes them sweet: See Exod. xv. 23, 24, 25.

Ver. 9. And they removed from Marah, and came to Elim.—ELIM signifies "power, strength, and revivings:" which may, first; be an emblem of the christian's pitching or dwelling by faith in Christ, who is the power of God. Secondly, As it denotes strength, it may be figurative of the repeated strength the christian stands in need of from God; namely, the strength of his word, his oath,

oath, and his covenant, and of the repeated strength of God's love. Thirdly, as it signifies revivings, it may denote, that all the "revivings," life, love, and liberty, which the christian waits and prays for, arise from, and are maintained by, fresh power and communications from God; then the soul pitches there in hope.

"And in Elim were twelve fountains of water."—As all fountains have their original source and supplies from the ocean-fulness of the grace in Christ, who is the Anointed, and life-giving head to the church, from whom all the springs of grace and glory flow.—By the threescore and ten palm-trees, some understand the seventy elders or sanhedrim of the Jews. 'But I rather (says Mr. Allen) apprehend them to be a figure of the seventy disciples of Christ,' Luke x. 1. 17. who may be fitly compared to palm-trees, for their being always green; and the more pressed, the more fruitful; and flourishing most by pure streams; and as palm-trees likewise are an emblem of victory, Rev. vii. 9. All which set forth the seventy disciples of the Lord, as they were always kept lively by the life-giving anointings of the Holy Ghost.

Ver. 10. In this verse we find them encamped by the Red Sea. Here we may observe, that as Israel's passage through the Red Sea was a lively emblem of the soul's salvation through the sea of Christ's sufferings; so their encampment by the Red Sea again was a lively figure of the Lord's leading his people afresh to encamp by the sea of Christ's sorrows, agonies, sufferings, and precious blood, that they may view afresh the glories of redeeming grace, and preciousness of their redemption by the Lord Jesus Christ.

[*To be continued in our next.*]

RELIGIOUS LETTERS

From a DISSENTING MINISTER in the Country, to
a CLERGYMAN in the established Church;

LETTER from W. A. to the Rev. Mr. R——h,
Curate of I——m.

LETTER I.

REV. SIR,

May 29, 1778.

I HAVE seen and read the manuscript of a sermon which you preached lately at *Wicken* from 2 Pet. iii. 17. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness;" and have thought proper to send you the following remarks upon it.

Page 1. You say, "the words contain an admonition to the christians in general, who were dispersed abroad among the Jews." No, Sir, the words contain an admonition to the christian Jews, who were dispersed abroad among the Gentiles.—The first epistle was directed to the "strangers scattered through Pontus, Galatia, Cappadocia, and Bithynia, 1 Pet. i. among the Gentiles," 1 Pet. ii. 12.

Page 2. You seem to compare the dissenting ministers to the "seducers and deceivers" in the apostle's days, "who have introduced false doctrines, and damnable heresies." Pray Sir, do you mean to insinuate that I am a "seducer and deceiver, who have introduced false doctrines and damnable heresies?" or, do you think you can prove me to be such a one?—Many of the clergy, I believe, are strongly prejudiced against the Dissenting Ministers, and are often imposed upon by false reports concerning them, and by base misrepresentations.—You speak of men "so wavering in their profession of christianity, as to be led aside by every false doctrine." Indeed

I be-

I believe there are too many such in the church, as well as amongst the dissenters.

Page 3. You insinuate, that the dissenters "pervert the ways of truth."—Pray, wherein do the dissenters "pervert the ways of truth?"

Page 5. You mention "the veracity of a man's religion twice."—In my opinion, *that* is not a proper expression. Therefore instead of "veracity," I would say, *verity* or *truth of religion*.—"Veracity" is the quality, or virtue of speaking truth; or regard to truth; and is more properly applied to *persons* than *things*.

Page 7. Instead of "confidential choice," which is your expression, I would say, "conscientious choice."—"Confidential" is not a proper word.—I never met with the word in any dictionary, or in any author, ancient or modern, in prose or verse.

Page 9. You insinuate, that the dissenters "deviate from the rules and doctrines of the church."—Pray, what "rules and doctrines of the church" do the dissenters deviate from? It is well known that dissenting ministers do adhere to "the doctrines of the church" in their preaching, more than many of the clergy themselves do, who have subscribed them.

Page 10. You speak of "a sett of people, who presumptuously affirm, that they are the elect, and that they are predestinated by God to salvation."—It is indeed presumption for wicked people to affirm that they are "the elect, and that they are predestinated by God to salvation." But it is no presumption to affirm that godly people are "the elect, and that they are predestinated by God to salvation;" for "there is a remnant according to the election of grace," Rom. xi. 5, whom God has "chosen in Christ before the foundation of the world," Eph. i. 4. "chosen to salvation," 2 Thess. xi. 13. For my own part, I freely declare, that I am a Predestinarian; such a Predestinarian as the apostle Paul

was,

was, who says, "Moreover, whom he (i. e. God) did predestinate, them he also called," Rom. viii. 30. "having predestinated us unto the adoption of children; being predestinated according to the purpose of him, who worketh all things after the counsel of his own will," Eph. xv. 11. You add, "It would be accusing God of the utmost partiality, to say he predestinated one part of mankind to everlasting misery, and another to everlasting happiness, without respect to their actions."—But as to those that "are predestinated to everlasting misery;" please to consider that the everlasting misery to which they were predestinated is the just demerit of their crimes; and that God did, out of his mere good pleasure from all eternity, chuse some unto everlasting life; and that in election, God acts as a sovereign Lord, who may also dispose of his creatures as he pleaseth; but in distributing rewards and punishments, he acts as a righteous judge, "who will render to every one according to his deeds," Rom. ix. 14—24. and the cxviii of Dr. Watts's first book of hymns concerning election and predestination.

You speak of some who say, "Man has no will, either to chuse or refuse." For my part, I never heard any one say so; and if any one say so, they are void of common sense; both philosophers and divines agree in asserting the liberty of the will in choosing or refusing. God has set before us good and evil in his word; but the stubborn and rebellious will of man chooses evil, and refuses good, till it is renewed and changed by divine grace.

Page 11. You say, "If we had no choice of our own, we could deserve no reward."—To this I reply, that "verily there is a reward for the righteous," but it is a reward of grace, and not of debt; our good works, being mixed with so many sinful imperfections, can never merit the reward of eternal life, which is "the gift of God, through Jesus Christ our Lord."—Good

works shall be graciously accepted and rewarded thro' the merits of Christ; but they are not meritorious.

Page 5. You say, "One reason why there are such numbers of dissenters from our church is, because they hope to be saved by their faith alone, without good works; because this sect would make you believe, they are "the elect, and children of Christ's kingdom." But that is your mistake, Sir; the Dissenters conclude with the apostle Paul, that "a man is justified by faith, without the deeds of the law," Rom. iii. 28. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ," Gal. ii. 16. We also assert with the apostle James, chap. ii. 24. that "by works a man is justified, and not by faith only." Hence appears that we are justified before God by faith in Christ; but that faith whereby we are justified, is not an idle, but a working faith, and is known by good works, as the tree is known by its fruits. "For we are his (i. e. God's) workmanship, created in Christ Jesus unto good works," Eph. ii. 10. and "they who have believed in God, must be careful to maintain good works," Tit. iii. 8. And whether you believe it or not, they are certainly "the elect, and children of Christ's kingdom," and shall certainly be saved who believe in Christ, and whose faith in Christ is productive of good works.

I know that we are not to take our religion upon trust, but carefully to examine our religious principles, and compare them with the holy scriptures; and if, upon examination, it appears to us that they do not agree with the word of God, the infallible rule of faith and practice, we ought to reject them, though we have been bred up in them, and received them from our parents. You say many good things to this purpose, wherein I heartily agree with you.—I pray God to assist us in our inquiries after truth, and keep us in the knowledge, belief, and love of the truth.

I am, Rev. Sir, yours.

Si

Si quid novisti rectius istis;

Candidus, imperti: si non, his utere mecum.

i. e. If thou hast known any thing righter than these things; as a candid man, impart it: if not, use these things with me.

[*The Answer in our next.*]

SPIRITUAL INTERCOURSES between JEDIDIAH
and HEPHZIBAH, on the work of GOD on their souls.

The THIRD INTERCOURSE.

[*Continued from page 350. of VOL. IX.*]

Heph. **T**HE manslayer was safe when he fled to the city of refuge; but far more safe are those happy souls who have, by faith, fled to Jesus their Saviour for refuge, to lay hold on him their hope set before them in the gospel. There he appears, there he shines a powerful and a propitious Saviour, in the brightest lustre. He is gloriously exhibited to us in the sacred volume; he is delineated to us in such lively and beautiful colours, as angels with heavenly skill have drawn. How did the angelic hosts proclaim him at his birth! not as their Saviour, but as the Saviour of guilty sinners! As the celestial spirits were kept from falling by sin, they had no need of him as their Saviour; yet those benevolent beings rejoice as much in the salvation of the human race, as if they were also concerned in it; witness what joy there was amongst them at our Saviour's incarnation; and also the joy they have in heaven, when a sinner repents, believes in him, and accepts his salvation.—What think you further on this delightful subject? have you nothing to say more on so wonderful and glorious an event?

Jedid. Yes, I could say much more, and dwell upon the love and grace of our glorious Saviour all my life long; but I had rather at this time hear you enlarge on the delightful theme: when you discourse on Jesus as our own Saviour, I seem as if I was listening to the harmonious songs of angels, and hearing the rapturous music of heaven; I am indeed transported with pleasure, and hope you will go on, as I had much rather be a profitable hearer, than a useless speaker; I am not equal to the pleasing subject; the delightful topic is so heavenly, the theme so divine! As your conversation is of Jesus the Saviour, who is admired by you, and adored by me, that I had rather hear of his grace and glory in the angelic song, or in your sweet intercourse, than attempt to list out his praises myself, as I should eclipse our Saviour's glory, and depreciate his divine person. I own, I love his name Jesus: our celebrated poet, Dr. Watts, with the sweetest propriety calls it, in one of his most excellent hymns,

“ Dearest of all the names above,

“ My Jesus and my God!”

It is dearer, infinitely dearer to my soul, than this whole world, or ten thousand such worlds as this is; or, if possible, more precious than heaven, or the third heaven with all its happiness or brightest glory; and the transcendent delights we hope for at the marriage supper; unless it be the sweet embraces, and the great love of his blessed self.

Heph. Who can to the full set forth all his praise, and shew his excellencies as a Saviour! None in earth or heaven: I am sure, I may make the same complaints as yourself, as I so imperfectly attempt to hint his unspeakable worth as a Saviour. If others fail in their endeavours, whose province in a more peculiar manner it is to study the Saviour, and preach him to others, much

more

more may I; especially if we consider that the deepest learned orator, or the most eloquent divine, or mightiest angel, may speak in the loudest or sweetest strains, yet their language must fail. The most lofty words of the most celebrated preachers, or loudest anthems of the highest archangels, let them sing the highest notes, yet they must fall short in celebrating his glorious perfections, the completeness of his righteousness, or the greatness of the salvation of our glorified Saviour. Should all the celestial inhabitants on high, or saints below, continue to converse with each other, through all the revolutions of time, or to never-ending eternity, even then, were it possible they could exceed eternal ages, they would all united together fall vastly short of the superlative divine excellency of our most adorable glorious Saviour.—Consider the fine attempt of the celebrated Young in his Night Thoughts, that are so much admired by polite readers for their ingenuity and piety: think of what the seraphic Watts, that sweet singer of our Israel, has done in his divine poetry: remember what the sublime Hervey has written in praise of our glorious Saviour and his perfect righteousness: call to mind the sweet strains of the pious Mrs. Rowe; Oh how charmingly she wrote and sung of our blessed Redeemer! I will repeat one verse of that ingenious lady's, from her *Devout Exercises of the Heart*:

“ Sweet name! in thy each syllable

“ A thousand blest Arabia's dwell,

“ Mountains of myrrh and beds of spices,

“ And ten thousand paradises.”

In these excellent authors there seems to be the utmost stretch of pious thoughts, and rapturous flights, even to heaven, where our blessed Saviour resides in glory; as if, like expiring Stephen, they saw the heavens
opened

opened with the brightest glory, and beheld their glorified Redeemer at his Father's right hand, shining with the brightest lustre; or, like the apostle Paul, had been caught up into the third heaven; or St. John, who saw visions, and had revelations of our exalted Saviour, and the glory of heaven, where his salvation is enjoyed in the noblest manner. We have now conversed on him as our Saviour; let his great salvation be the subject of our next intercourse, which I hope for shortly.

Jedid. I thank you for your company, and for the hope you give me, at our next meeting, of hearing of that glorious salvation we hope for in heaven.

[*To be continued in our next.*]

NARRATIVE of the DEATH of the Hon. F. R. N——T,
Son to the late ———.

[*Concluded from page 365. of Vol. IX.*]

YOU may easily imagine what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and to provide for as much secrecy as possible. They therefore conveyed him by night to other lodgings: But he was grown so weak, that he fainted away several times in the chair. They got him into his chamber, and to bed as soon as they could. After a little rest, he found strength to express himself thus: "I am not concerned to inquire whither you have brought me, or your reasons for so doing. It had been something, had you changed my state with my lodgings: but my torments are rather greater than before; for I see that dismal hour just at hand, when I must bid you all a sad farewell." The physicians were now sent for again, but they still declared, they could

could do nothing for him; only they ordered some cordial julep, which they said, might perhaps strengthen nature, to hold out three or four days longer.

My business calling me away for a day or two, I came again on Thursday morning pretty early. When I came in, I inquired of his friends, how he had spent his time. They told me, he had had little company, and his expressions were much shorter than before: but what he did speak, seemed to have more horror and despair in it than before. I went to his bed-side, and asked him how he did? He replied, "Damn'd, and lost for ever." I told him, the decrees of God were secret. Perhaps he was punished in this life, to fit him for a better. He answered, "They are not secret to me, but discovered, and my greatest torments. My punishment here is for an example to others, and an earnest to me of my own damnation. O that there was no God, or that this God could cease to be, for I am sure he never will have mercy upon me!" "Alas, said I, there is no contending with our Creator, and therefore forbear such words as may provoke him more." "True, replied he, there is no contending. I wish there was a possibility of getting above God; that would be a heaven to me." I intreated him not to give way to so blasphemous a thought, for— Here he interrupted me. "Read we not in the Revelation, of those that blasphemed God because of their pain? I am now of that number. O how do I enjoy the happiness of Cain and Judas!" But, replied I, you are alive, and do not feel the torments of those that are in hell. He answered, "This is either true or false. If it be true, how heavy will those torments be, of which I do not yet feel the uttermost!" But I know that it is false; and that I now endure more than the spirits of the damned. For I have the very same torture upon my spirit as they have, besides those I endure in my body. I believe that at the day of judgment the torments of my
mind

mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change my condition for hell! How earnestly would I intreat my angry Judge to send me thither, were I not afraid he would, out of vengeance, deny me!" Here he closed his eyes a little, and began to talk wildly every now-and-then, groaning and gnashing his teeth; but soon after opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath; the last pulse that shall beat my spirit out of this decayed mansion into the desired regions of death and hell! O! I find it is just at hand! and what shall I say now? Am I not afraid again to die! Ah! the forlorn hope of him that has not God to go to! nothing to fly to for peace and comfort!" Here his speech failed him; we all believing him to be dying, went to prayer, which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could to hinder himself from hearing. Perceiving this, we gave over. As soon as he could speak (which was not till some time), he said, "Tygers and monsters! are ye also become devils to torment me, and give me a prospect of heaven, to make my hell more intolerable?" Alas! Sir, said I, it is our desire of your happiness that casts us down at the throne of grace. If God denies assistance, who else can give it? If he will not have mercy, whither must we go for it? He replied, "Ay, there is the wound; God is become mine enemy, and there is none so strong as to deliver me out of his hands! He consigns me over to eternal vengeance, and there is none that is able to redeem me! Were there such another God as he, who would patronize my cause; or were I above, or independent on God, I could act and dispose of myself as I pleased, then would my horrors cease, and the expectations and designs of my formidable enemy be frustrated.

But

But this cannot be; for I—Here his voice failed; but recovering soon after, he uttered with a loud voice an expression which betokened the most dreadful despair; and instantly expired.—We shall only observe, on this awful account, that tho' the enemy was permitted to worry the soul of this person, yet there is no reason to doubt of his salvation—but the sufferings he endured for checking the dictates of his conscience, should serve as a warning to others to contend earnestly for the faith, and be frequently at the throne of grace:

TO the EDITORS of the GOSPEL MAGAZINE.

GENTLEMEN,

I Have waited with great anxiety for an answer to that query of mine concerning the best method for an adult to pursue, in order to acquire the Latin and Greek languages; and I find an ingenious correspondent hath favoured me with one the last month, but no ways to my satisfaction, chiefly owing to my not giving so particular an account of my capacity, and situation in life, as my ingenious learned friend requires; and therefore in order to obtain so desirable an acquisition as some directions from him, I now intend to give him a more particular account.

But, first, it will be proper to acquaint him what were my motives for learning them, viz. that I am a great lover of the sacred writings, and could wish to read the New Testament in the original, as well as other pieces in divinity, for divine truths are the darling objects of my pursuits; and in case I acquire some considerable knowledge in those languages, I have several friends that would endeavour to make them advantageous to me. But to be more particular:

I am about twenty-nine years of age ; am not of a very quick apprehension, but of a persevering disposition, in any thing I take in hand ; for by my own application, and the blessing of God, I have made considerable progress in several sciences, without the assistance of a master. I have made some small proficiency in Latin, am able to decline the nouns, and conjugate the verbs ; also can construe almost any verse in the gospels ; but in Greek, have not made any proficiency, only have learnt the alphabet, and can just read a Greek word, so that I call that nothing.

My occupation in life does not allow me a great deal of time for these studies, though they require so much, not more than an hour and half, or two hours in a day at most, being employed in teaching youth, reading, writing, accompts, and other parts of the mathematics, having under my care thirty or forty boys, in a country village, near the town of Northampton ; and therefore I shall be humbly obliged to my good friend, if he will point out to me some method that may be practicable ; if my name should be required, I am not ashamed to give it in this public manner.

W. C.

N. B. I have not had an opportunity to see Dr. Johnson's IDLER ; should be glad to know what is the price of it.

The PRAYER of the Rev. Mr. G. B——r, before the SERMON preached in the Afternoon, on opening of LOWTHER-STREET CHAPEL in K——, Sept. 12, 1781.

O THOU glorious Lord God of heaven and earth ! thou art every-where present, and particularly where two or three are met together in thy name : be pleased to grant, at this present opportunity, that we may

PRAYER on opening a PLACE of WORSHIP. 27

may be enabled to worship thee in spirit and in truth, as those who are aware that the eye of the all-seeing God is upon us. Thou knowest the secrets of our hearts, and wilt not be put off with plausible pretences or appearances: O God, do thou therefore make us upright before thee, and grant that we may worship thee now as those who have tasted that thou art gracious, and that have felt indeed the heart-changing power of the word to come. O Lord, do thou solemnize our eyes and hearts, that they wander not in thy worship, and so we present only our bodies before thee: but, Lord, give us hearts earnestly intent upon thy service; and, as we are met together on a particular providential occasion, give us a particular solemnity of spirit, that no new or extraordinary circumstance may withdraw our diligent attention, or hold back our affections from a due attachment to their proper object. O God, may we now, by thy grace, be also led to realize eternal things: may we remember how short our lives are, and how soon we must appear before God in judgment; may we be sensible of the worth of our immortal souls, and of the danger of their being lost, till they are secured in the hands of Christ; and do thou still keep us sensible that the certain final perseverance of the saints is accomplished in their actually persevering. And do thou, gracious God, enable thy unworthy minister to speak the truth as it is in Jesus; and O grant, that not only the truth may be delivered, but do thou accompany it with the power of thy Holy Spirit. O thou glorious Lord God, do thou glorify this house of thy glory, this place set apart for the honour of thy name, in bringing some poor soul, in this day of its opening, to the saving knowledge of thy salvation; do thou raise a monument of thy sovereign mercy, in giving some poor sinner an eternal occasion gratefully to remember this present opportunity of attending upon thee. And as there are many here from the neighbouring parts

around, on this occasion, many who professedly know the Lord Jesus Christ, O do thou grant them a blessed visit of thy love; grant that this may be a refreshing time to their souls, establish them in the faith as it is in Jesus; and may their holy joy in the God of their salvation be greatly increased! O God, do thou give them still to remember, with deep humility, their sinful and miserable state by nature, and, with the warmest gratitude, to call to mind that time of love wherein thou hast been gracious to their souls. Bless those that speak on the present occasion. Water these provisions of thy house with the dew of thy blessing; and grant that the word spoken this day, in thy name, may not be in vain. O may some poor ignorant soul this day be made acquainted with their highest bliss and chiefest portion, even a covenant God in Christ; and make us all more and more acquainted with the great and honourable attributes of thy justice, mercy, love, and faithfulness, as manifested in the glorious work of redemption; and may our ideas of them be greatly exalted! May our faith be attended with much love, and may our love be accompanied with much hatred of sin. And, O Lord, as thou hast, upon such occasions as these, manifested thyself in a peculiar manner; as, when Solomon dedicated a house to thy name, thou didst appear with the visible tokens of thy love and favour; O do thou manifest thy spiritual presence here at this time, and let the glory and power of thy gospel be this day displayed in this house of thee our God. Leave such a divine impression upon our hearts, as that we may not be satisfied with a form of godliness, or bare profession of thy gospel, but give us to taste the sweetness, and feel the power of it. Do thou, O Lord, bless us with the tokens of thy presence to day, that we may be encouraged to hope that thou wilt at all times be with those assembled here, and that thou wilt make in this place a people sanctified to the glory of thy name.

Lord,

Lord, do thou grant, that in tracing thy many wonderful works done here by thy grace, we may be constrained to cry out, in the language of admiration, What hath God wrought !

We thank thee, O Lord, that thou hast been pleased to call together so large a company of those that profess to love the joyful sound, to attend here upon thy stated worship, and, notwithstanding all difficulties, hast enabled them to raise this house for the preaching of thy holy gospel. We thank thee, that in so short a time thou hast thus graciously sealed the preaching of thy word : Not unto us, not unto us, but unto thy name be the glory ! And we wish, O Lord God, that thou wouldest still more abundantly seal it, and that with the most solid evidences, such as are not in appearance only, but in reality and truth : may such as think themselves rich and increased with goods, and to have need of nothing (notwithstanding they are wretched, and miserable, and poor, and blind, and naked) ; may such be enlightened to see their natural death in sin ; do thou bring their souls savingly to Christ, and make them experimentally acquainted with thy free and powerful salvation, that they may obtain that inheritance which is the happy portion of the saints in light.

O God, we beseech thee of thine infinite goodness to own and prosper thy word here in the mouths of thy servants, and do thou shower down an abundance of thy gifts and graces upon such as minister thy word in this place. O thou great shepherd of Israel, do thou provide this people a pastor according to thy own heart, that shall speak in thy name, and according to thy will : and indeed, unless he be such a one, there is little reason to expect any benefit from his labours. O thou divine Spirit, who hast all hearts in thy hand, hear the cries of this thy people, and send them a minister that shall lead them in the paths of saving knowledge. Send them a man of God, one that knows his bible, and is well acquainted

quainted with the mystery of the faith, and is well established in the precious truth and the peculiar doctrines of the gospel; send them one of steady principles, one that hath had great experience of the blessings of the gospel upon his own heart; and one that shall espouse thy cause, set forth thy glory, and preach thy gospel by his life and conversation, as well as by word and doctrine. Wherever such a minister as this may be, O God, do thou find him out, and bring him here, that so those, that attend upon his ministry, may be themselves spiritual temples, greatly edified and built up upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

O God, do thou bless those that have been active in bringing to pass this good work, who have been instrumental in building this house for thy glory, and shewn a hearty desire for the success of thy word; do thou return them a thousand fold for such manifest expressions of their love to thee and thine. And, O Lord, do thou bless thy people that shall come to meet thee here from time to time; do thou meet with them and bless them, and make the light of thy peaceful countenance to shine upon them. May they experience of a truth that this is the house of God, and that this is the gate of heaven. We pray thee, O Lord, that thou wouldest crown these walls with multitudes of faithful converts; and grant that multitudes of praying and attentive people may attend upon thee here. Do thou sanctify their affections, and enable them to retain thy word in their memories. Do thou incline them to meditate and pray over it, that they bring it into experience and practice. O that there may be joy in heaven in the presence of the angels of God over a succession of repenting multitudes occasioned by the word spoken in this place. Never let this pulpit be filled with a carnal and disorderly, much less with a formal and hypocritical minister; but do thou, in thy gracious providence, grant that it may be ever supplied with

with a lively, zealous, affectionate, holy, and sincere dispenser of thy word. And with respect to those whom thou hast already inclined to attend at this place, as well as those whom thou shalt hereafter incline to worship thee in this house, we pray thee that they may be all followed with a particular blessing from thee our God. May they shine as lights in their generation, and adorn the doctrine of God their Saviour in all things. O Lord, we pray thee that none of them may commit sin that grace may abound; but grant, that whilst they are pleading thy free, sovereign grace, and profess to depend upon the blood of the Lamb, as that which alone taketh away the sin of the world, they may be zealous of good works; and grant that the ignorant and foolish world, who watch for the halting of thy people, may never have any occasion to speak evil of thy gospel on their account.

Lord, hear the prayers which have already been offered up here to-day in behalf of those at the helm of affairs in this nation, and particularly for the king, queen, prince of Wales, and all the royal family. We desire that they may be endued with gracious hearts, and wise heads to rule the kingdom at this critical juncture. There are many that rise up against us; we have formidable enemies to cope with; but what are they, or what can they do, if thou art for us? If thou art for us, who can be against us? Lord, may we prove thee a support to our tottering state at this time. Go forth, we pray thee, with our fleets and armies, and do thou cover their heads in the day of battle; but above all, we desire that thou wouldst put a stop to the effusion of human blood. Thou hast the hearts of kings and of all men in thine hands; do thou dispose them all to unity and concord, guide them into the way of peace, and grant that universal harmony may take place. O Lord God, we desire never to forget the monuments of thy past mercies towards us; and therefore while we find it our duty, and feel

feel the necessity of supplicating thy mercy for the putting a stop to the present miseries of our land, and of requesting future blessings, we would thank thee for what we have already been partakers of. If it is only that we are not in the torments of hell, in those everlasting burnings, where the worm dieth not, we ought to abound in the warmest thanksgiving; and especially have we to praise thy name, when, instead of this, we are this afternoon sitting in an assembly of thine own appointment, among the congregation of those that desire thy grace, and the peace of that God who gave them being; and when we have been this day hearing the gospel of our salvation, even good news of everlasting life and mercy, instead of having our eternal abode in these doleful mansions, where is weeping, wailing, and gnashing of teeth, where, alas, instead of looking forward in a good hope through grace, we should have been looking back on a life mis-spent; we should have been reflecting with horror on grace abused, the overtures of mercy despised, the word of life and salvation rejected, and of the gospel and all its blessed privileges lost for ever. We have the greatest reason to be most heartily thankful that this is not the case, but that, on the contrary, the most hardened sinner here present may now hear the voice of the Son of God, and live. O that thy grace may reach the hearts of impenitent sinners, and that thou wouldest give all every blessing of mind, body, and estate, that thou seest to be fit and proper and expedient for every station and condition of life. Crown thine ordinances with thy grace; and may each of us have eternal cause of rejoicing in thee, our God, for this opportunity of attending thee in thy house of prayer. All which blessings we humbly beg in the most worthy name of Jesus, through whom we would further address thee in that comprehensive form of words which he hath taught us: "Our Father, which art in heaven," &c.

A DIALOGUE between SOPHOS and ALUMNUS:
 'On the BELIEVER'S GROWTH in GRACE.

Sophos. **A**S Sophos was one day taking his retired walk for meditation and contemplation, he was met by an intimate friend of his, called Alumnus, who saluted him thus:

Alumnus. Well, kind friend, how do you do? I am heartily glad that I have met with you this evening; should be glad to enjoy your company; and be honoured with your conversation little, if convenient.

Soph. I am equally glad to see you, dear friend. While time permits, should wish to spend it profitably; and especially, as you and I have enjoyed and maintained an inviolable friendship these many years past.

Alumn. Dear Sophos, your friendship I always esteemed very highly, and could at all times repose the sentiments of my heart, with the greatest confidence, in your bosom; I have frequently gained wisdom by your kind and free instructions; and my heart has been often bettered by your admonitions: therefore, as I am convinced of your sincere piety, the uprightness of your intentions, and your knowledge of divine things, hope I may venture to ask what the apostle means, in that exhortation, 2 Pet. iii. 18. "but grow in grace."

Soph. Dear Alumnus (taking him by the hand), I wish the opinion you have of me be well founded; but you must allow me to say, that I much suspect my knowledge; and however I may be upright in my intentions, can assure you, I sometimes have reason to doubt my sincerity; however, though I labour under many disadvantages, yet, with the light I have, and depending on the Spirit of grace for teaching, I am willing to give you

my opinion on the passage you mention, provided your mind be open to receive instructions, and free from bigotry.

Alumn. I acknowledge it does not become a creature to boast; but dare venture to say, that, upon a subject of this nature, my heart and soul is open to receive instructions, and I shall with pleasure hear your opinion; I hope therefore you will be so kind as to give me your thoughts.

Soph. So I will, without delay; and first, it may not be improper to observe, that in the scriptures "grace" has many acceptations; sometimes it is taken for the gospel, and the righteousness of Christ, which is a glorious gospel truth: and thus we read in various parts of the word, "Grace and truth came by Jesus Christ:" and again, the apostle Paul exhorts the Corinthians not to receive the grace of God in vain; at other times it signifies the grace of God implanted in the soul in regeneration; so we are to understand the apostle Paul, when he says of the Philippians, "Ye all are partakers with me of grace." Now grace, in the passage you mention, seems to me to mean the latter, and that for this reason, because no other acceptance of grace in scripture will admit of a growth, or increase, but this.

Alumn. So I think; and it seems to agree with that passage of the apostle James, when he says of God, "he giveth more grace." But, Sir, as you have given me a satisfying description of the apostle's meaning, hope you will favour me with some arguments to prove the growth of this grace.

Soph. Dear Alumnus, as I believe you are desirous of knowledge, shall with the greatest pleasure offer a few arguments or considerations, in order to prove this interesting truth; then you ask me to adduce some arguments,

or

or produce some reasons, to prove that there is a growth in grace.

Alumn. Yes, to the same purpose.

Soph. Let us consult the scriptures, then, dear Sophos, and they will abundantly testify this truth, by parabolical or metaphorical representations; to this purpose, grace is compared to mustard-seed, which is the least of all seeds; but, when it is grown, is the greatest of all herbs. Again, it is compared to "leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This will further appear, from the degrees ascribed to believers: there are babes, young men, and fathers in Christ: there is a beginning in grace, and going on to perfection, Eph. iv. 13. Besides, the Lord promised this, saying, "They shall grow like the cedars in Lebanon; and they shall go forth, and grow like calves of the stall;" add to all this, that a growth in grace is designed by all divine influences, and effected by all divine ordinances. Read at your leisure, Eph. iv. 11, 12, &c.

Alumn. It appears very clear and convincing; if I shall not be thought troublesome, I would ask—

Soph. Troublesome! do not mention that, I pray; it is my delight to dwell upon subjects of this nature, because of their importance and sweetness; and therefore you may ask what you please upon this subject; only let your questions be as concise as possible.

Alumn. Am obliged to you, Sir; the question I was going to ask, is, What are the signs or evidences of a growth in grace?

Soph. The signs of growth in grace are such as these: a growing conformity to Christ Jesus in his moral image; hence we are said to grow up in him who is the head. Thus we grow in all those graces of which he, as man, stood possessed; such breathe after more of his image, and abound more and more in love to him and his people.

Again, it is evidential of growth in grace, when we increase in all holy conversation and godliness. Their holiness in the ways of God and godliness increaseth; and their charity and benevolence, as far as they have opportunity and ability, abound to their fellow-creatures. And this is not all, Alumnus; but they are still growing more heavenly-minded, so that their conversation is in heaven;—more dead to the world, with all its alluring and bewitching charms; and live more to God, setting their affections on things above. Moreover, the grand work or evidence of all others is, a growth in humility and abasement; for the more the christian sees of the evil and depravity of his own heart; and the more he beholds the glorious excellencies and loveliness of the Lord Jesus Christ, so much the more will he lie low in his own eyes, saying, I abhor myself, and repent in dust and ashes.

Lancashire.

N. B. T.

[*To be continued.*]

“PROCRASTINATION the THIEF of TIME.”

DID we know a friend who had a long journey, of the utmost importance, to make, and yet should stand idle all the day, neglecting to set out till sun-set, we could not but pity his egregious folly; and yet it is to be feared, most men are such fools; they all have a long journey to take, a journey from time to eternity, and which must be dispatched before the sun of their natural life be set; and yet many loiter away their time till sickness and death seize upon and surprize them; and then they cry out, What shall we do to inherit eternal life?

POETRY.

P O E T R Y.

SALVATION by CHRIST the only
Rock.

"For they drank of that spiritual
"rock, and that rock was Christ."
1 Cor. x. 4.

1.
FLY, sinner, to that Rock,
The Rock of ages past;
The Rock of ages yet to come,
Which shall for ever last:

2.
This Rock is Christ our Lord;
A sure foundation-stone;
A stone in which lies all our strength,
To build our hopes upon;

3.
For no foundation else
Can any creature lay,
To build his heav'nly hopes upon,
Against that awful day:

4.
Awful day indeed!
Tremendous is the thought!
When all the graves give up their
dead,
And elements melt with heat.

5.
This never-changing God,
His justice must take place;
Where his great mercy's been refus'd,
No one can share his grace.

The SUFFERING CHRISTIAN'S
CONSOLATION.

1.
COME on, my partners in distress,
My comrades thro' this wilder-
ness,
Who still your bodies feel;
A while forget your grief and tears,
And look beyond the vale of tears
To that celestial hill.

2.
Beyond the bounds of time and space,
Look forward to that happy place,
The saint's secure abode:
On faith's strong eagle-pinions rise,
And force your passage thro' the skies,
And scale the mount of God.

3.
See, where the Lamb in glory stands,
Incircled with his radiant bands,
And join th' angelic pow'rs:
For all that height of glorious bliss
Our everlasting portion is,
And all that heaven is ours.

4.
Who suffer for our Master here,
Shall soon before his face appear,
And by his side sit down:
To patient faith the prize is sure,
And all, that to the end endure
The cross, shall wear the crown.

5.
Thrice blessed bliss!—inspiring hope!
It lifts the fainting spirits up,
It brings to life the dead:
Our conflicts here shall soon be past,
And you and I ascend at last
Triumphant with our head.

6.
That great mysterious Deity
We soon with open face shall see:
The beatific sight
Shall fill the heavenly courts with
praise,
And wide diffuse the golden blaze
Of everlasting light.

"Thy words be true." 2 Sam. vii. 28.

1.
O LORD, while blinded nations
serve
Dead idols, false divinities;
To Thee, the living God and true,
Alone thy churches sacrifice.

2. False

2.

Falſe gods are like themſelves, a lye,
But like thy ſelf thy words be true;
Thy declarations all contain
The ſtrictest truths, tho' ſtrange and
new.

3.

What thou revealeſt of thyſelf,
Creation work, and providence,
Wonders of juſtice, and of grace,
Is true; tho' moſt ſurpaſſing ſenſe.

4.

Thy promiſes are all ſincere,
And ſhall exactly be fulfill'd;
Upon this rock, thy people all
Their hope and expectations build.

5.

Thy holineſs abhors a lye,
Thy wiſdom's from miſtake exempt;
Thy pow'r, which all events controuls,
Can never fail in an attempt.

6.

Falſe man may purpoſely deceive,
Frail man may change, or want the
means,
Thro' croſs events, to keep his word.
And frail the friend who on him
leans;

7.

But, Lord, thou canſt no more de-
ceive,
Than be deceiv'd; thy every thought
And purpoſe ſhall, infallibly,
To full accompliſhment be brought.

8.

That to thy word thou haſt been juſt,
All records teſtimony bear;
Thy thankful people witneſs this,
And baſtled enemies declare.

9.

What thou haſt really engag'd,
Tho' not what ſome may think thou
haſt,
In the true meaning of the words,
Has been fulfill'd, or ſhall at laſt,

10.

Lord, may we now believe, and wait
Till the great opening day ſhall ſhew,

To the conviction of the world,
That every word of thine was true;

11.

May I, my God, thy image bear,
Be ever ſtrictly faithful ſound,
To each engagement, oath, and vow,
By which my ſoul to thee is bound.

12.

Do I not chuſe thee for my God,
And ſcorn whate'er would rival thee?
Is not the holy Jeſus dear,
Beyond ten thouſand worlds, to me?

13.

Is not that word which does com-
mand,
As dear as that which promiſes?
And when I hear thy awful threats,
Does not my ſoul a trembling ſeize?

14.

Are not thoſe promiſes moſt ſweet,
Which hold forth things which are
above,
Where Jeſus ſits inthron'd, and hoſts
Of glorious ſpirits ſing, and love.

15.

Thy gracious promiſe is the ground
And guide of all my prayer and praiſe,
While I by obſervation find,
Thou doſt not worthleſs me deſpiſe.

16.

And tho' with eager longings, Lord,
My ſoul doth even break, while I
Expect my Jeſus; yet thou ſeeſt
That I can wait, as well as cry.

17.

If thro' thy rich, free, ſov'reign grace,
And boundleſs mercy, things are ſo;
I may, I muſt theſe comforts take,
Which from thy faithful promiſe
flow.

18.

O! by thy bleſſed Spirit help
To draw thy conſolations in,
Which matter of ſupport and joy
To ſaints of every age have been.

SION in Distress; or POPISH CRUELTY displayed, in the horrid Irish Massacre.

AH! how shall I my inward grief disclose,
What tongue is able to recount my woes!
Prodigious numbers of my brethren have
By popish fiends found an untimely grave!
Those cursed priests, when first they did begin
The Massacre, proclaim'd it was a sin
Unpardonable, if they durst to give
Them quarters, or their pressing wants relieve:
Some they stript naked, then they made them go
O'er bogs and mountains, in the frost and snow:
Men, women, children, then were butchered,
And all that spoke our language perished:
The very cattle, if of English breed,
They slash'd and mangled, that they could not feed:
With joy, that Romish and rebellious brood
Have wash'd their hands in English martyrs' blood:
Thousands of naked Protestants, that fled
From these barbarians, were famished:
Those cruel Papists, who pretended love
To th' English, said, they would remove
Their goods to them, if once they shelter got:
But they, like barb'rous wretches, cut their throat.
Numbers of naked women they did drive
Into a barn, and burnt them all alive:
Each sex and age, that could not from them fly,
Did by these blood-hounds without mercy die:
And at the fatal bridge of Portle-down
A thousand souls these wretches once did drown:

A couple, with five children, first they hung,
And in a hole their dying bodies flung:
The youngest o'er the mother's breast did stick,
Cry'd, Mamma! mamma! and was bury'd quick.
When some poor souls in burning houses cry,
Those murd'ers said, How sweetly do they fry!
When holy scriptures in the flames they cast,
They cry'd, It was hell fire, a lovely blast!
That blessed book, when some have trampled on,
They cry'd, Plague on 't, that has the mischief done.
They made poor wives their husbands' blood to spill,
And trembling youth their aged parents kill:
They forc'd the son to stab his dearest mother,
And then one brother to destroy another:
Some they bury'd just unto the head,
And left them on surrounding grass to feed:
Some with their small guts were forc'd to run
About a tree, until their lives were gone:
The mouths of godly ministers they cut
Unto their ears, then 'twixt their jaws did put
A monstrous gag; and with a Romish scoff
Those hellish furies bragg'd, that to their joy
They did two hundred thousand souls destroy!
Oh, if my head were waters, and each eye
A brimful fountain, I would draw them dry.—
In floods of tears my soul is almost drown'd,
To see how sin does ev'ry-where abound!
Where-e'er I am, I nought can see or hear,
But that which does my soul in pieces tear.

It breaks my heart that England thus
should be

A scene for actors of debauchery!
What perpetrations of the blackest
crimes

Appear now barefac'd in our present
times!

Tho' God incens'd has fearful judg-
ments sent

To humble men, and bring them to
repent;

Yet they proceed in foul impenitence,
And aggravate their horrid insolence;
Seeming to bid defiance unto heav'n,
Scorning to take the dreadful warning
giv'n.

J. D.

A grateful REFLECTION ON DIS- TINGUISHING GRACE.

ARISE, my powers, to active
thought

Of what thy gracious God has wrought;
Ken o'er the days, review, and see
Peculiar reigning love for thee;

Thanks, cordial thanks to God I
pay,

For grace's ample wide display,
Preventive mercy to me shewn,

Above my kindred, many a one.
Lord, why was I convinc'd to see
That thou alone my help canst be!

Why was I led in paths of light,
From nature's wilderness of night!

My mind in secret touch'd with love
To set my heart on things above—

Numbers I see around, alas!
Just in the state that I once was;

Estrang'd to thee, in darkness pent,
Rushing to death with glad consent;

Blinded by love to present things,
From th' dunghill-beggar unto kings:

Hence struck, I wondering inquire,
With smitten heart of strong desire,

Wherefore this signal diff'rence made,
And why on me these mercies laid?

I could not make a greater claim,
My case with theirs was all the same;

Nor virtuous qualities to boast
Had I, than any of the worst;

No pains had I above the rest
Taken with me, thus to invest

My naked soul with truth and grate
The way of life to chuse.—Thy face

Eclips'd, by in-born clouds, was hid,
My heart o'ergrown by ev'ry weed;

Whence then the signalizing cause
That I above the rest am chose,

Accepted, favour'd, blest and
crown'd,

While thousand thousands are dis-
own'd,

And into utter darkness found?
Inquiring soul, search in God's

word,
There thou shalt find the answer
stor'd,

That God, according to his will,
Works sov'reign, uncontrollable,

In heav'n and earth with fixed sway,
And all his pleasure do obey.

Hence, O my soul, attend and know
This is the cause why it is so;

That thou art blest, while thousands
fall;

A sov'reign God works all in all;
His justice tells his enemies,

His mercies raise unto the skies.
Now low in dust, humbled by grace,

I'll raise a song of lofty praise
To boundless, sure, electing love,

Which thro' this life my comforts
prove.

THE WATCH'S MEMENTO.

SEE how thy moments pass,
How swift they haste away;

In this instructive glass
Behold thy life's decay!

Ah! waste not then thy prime
In sin's pernicious road;

Re-deem thy precious time,
Acquaint thyself with God;

So when thy pulse shall cease
Its throbbing transient play,

Thy soul to realms of peace
Shall wing its joyful way.

