

Engraved for The Gospel Magazine.



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T H E
GOSPEL MAGAZINE,
 O R,
Treasury of Divine Knowledge,
 For J U N E, 1782.

Embellished with an elegant Engraving, by an eminent Artist, of the Head of the Rev. Mr. WILLIAM BRIDGE, formerly Minister of the Gospel at Yarmouth.

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ACKNOWLEDGEMENTS to our Correspondents.

T P. — Abp. of Glasgow's Letter, &c. — M. P. — PHILANDER (three Pieces) — Lebbeus. — J. R. — Copy of an original Letter, &c. — JOSEPHUS, (two Pieces) — A. T. C. — Two original poems from PHILADELPHIA — K. — Musarum Amicus — are received; some of them inserted in the present Number, and the rest shall appear as early as possible.

The hint of R. W. respecting one of our correspondents, whom we esteem a valuable one, we must beg leave to decline complying with, till a more substantial reason can be given for rejecting his pieces, than the general charge alledged against him; more especially as our personal acquaintance with that gentleman induces us charitably to hope that R. W. may have been misinformed, or the person's character misrepresented: if not, should be obliged to him for incontrovertible evidence hereupon.

A correspondent, whose signature (if we mistake not) is W. C. having sent us a piece under the following title, "A feeble attempt to answer the query of A. T. inserted in your Supplement for last year (viz.) "Whether or not, on the demise of a person, the spiritual part," &c. but some of the latter part of the said piece being inadvertently torn, we should be obliged to the said correspondent, if he would favour us with the concluding part, after these words, "Again, Some great men believe, that "the souls of believers go to heaven, or participate of "celestial happiness; and that the souls of unbelievers "go to hell, or have sensations of that never-ending misery that is prepared for them," &c. — The said Answer is dated from Moulton, March 9, 1782.

We should be greatly obliged to our friends in general, if, for the present, they could limit their prose productions to a narrower compass; as the extraordinary length of some of them may reduce us to the necessity of repeatedly continuing the same subject, to the exclusion, or at least postponing the favours of other valuable correspondents; we also make the same request with respect to some of the poetical compositions, at least till we shall have more room for them a few months hence, when the whole remainder of the HOLY WAR shall be inserted.



**THE
GOSPEL MAGAZINE,**

For **JUNE, 1782.**



A brief ACCOUNT of the LIFE of the Rev. WILLIAM BRIDGE, formerly Minister of the Gospel at Yarmouth.



HIS worthy Divine was a student in Cambridge about thirteen years, and for several years fellow of Emanuel College. He was minister in Liffex for five years, and then called to Norwich, where he settled in the parish of St. George's Tombland. There he held on his ministry for several years; but was at last silenced by bishop Wren, in 1637, as not being a thorough Conformist.

He continued in Norwich some time after his suspension, till he was excommunicated, and the writ *De capi-*

piendo came forth against him; upon which he withdrew into Holland, and settled at Rotterdam, where he was chosen pastor to a congregational church, of which Mr. Jeremiah Burroughs was teacher. He returned into England in 1642, in the time of the Long Parliament, before whom he preached frequently. He was one of the Dissenting Brethren in the Assembly of Divines.

He fixed at Yarmouth, and there continued his labours till the Bartholomew Act took place. The author of the Friendly Debate was very severe upon him; but how easy had a retaliation been, could it have been thought that the exposing those, whose aim it was to do good, had been likely to do any service to religion thereby!

One to whom he was well known, gives the following account of him: "He was no mean scholar; had a library well furnished with fathers, schoolmen, critics, and most authors of worth. He was a very hard student, rose at four o'clock in the morning, winter and summer, and continued in his study till eleven; and many souls heartily blessed God for his labours. Though he was strictly congregational, he heartily respected his brethren that had other sentiments. There is good proof of this, in his carriage to his fellow-minister at Yarmouth, worthy Mr. Brinsley, who was of another sentiment and character."

When the government was in the hands of those who openly befriended such as were of Mr. Bridge's persuasion, Mr. Brinsley had many enemies, was much opposed; and there were strenuous endeavours used to get him removed, as an enemy to the powers that then were: but Mr. Bridge stood up for him, and used all his interest to continue him peaceably in his place: and they lived and conversed together comfortably many years. He died March 12, 1670, aged seventy years.

With

With respect to his works, we are told, that twenty-one of his treatises were collected into a volume in quarto, 1657; besides which, and several sermons before the parliament, he hath sundry tracts extant. Among the rest, are, Ten Sermons of God's Return to the Soul; Ten Sermons on Christ and the Covenant; Eight Sermons on Good and Bad Company; Seasonable Truths in Evil Times; The Sefulness of Sin and Fulness of Christ; A Word to the Aged; his Remains, &c.

Of GOD's performing his PROMISES.

CHRI^ST is the scope and foundation of all God's promises, partly by merit, and partly by efficacy; by merit, because Christ procured, by his death and passion, remission of sins, and life everlasting; by his efficacy, because he seals up unto us, into our consciences, remission of sins, and withal restores us to the image of God, Gal. iii. 16.

The manner how God performeth his promises, is not always one and the self-same; sometimes he gives the very particular thing promised: as, unto the children of Israel, deliverance out of Egypt; David from Saul; Jacob from Esau. He restored unto Hezekiah his health, according to his promise; and removed the host of the Assyrians, which besieged Jerusalem. Sometimes he gives that which is equivalent, or better: thus in the fifth commandment, obedient children are promised long life; yet Josiah, 2 Kings xxiii. 29; and Abijah, 1 Kings xiv. 13. were taken away in their best age; therefore, for a temporal life they had eternal (so far as long life may be a benefit to God's children, so far he giveth it to them). So God promised Abraham the land of Canaan, the kingdom of heaven. Also, in taking away wealth from his children,

children, God giveth them a store of grace; with affliction, he giveth patience.

It was promised to Jofiah, 2 Kings xxii. 20. that he should be gathered to his grave in peace, yet he died a violent death, for he was slain by the hands of his enemies, 2 Kings xxiii. 29. The next words, therefore, reconcile this, "and thine eyes shall not see all the evil," &c. He died in peace, comparatively with a worse state of life, for he lived not to see the misery of succeeding ages, Isa. lvii. 1. Some interpret it thus: "he was gathered to the spirits of his fathers, who enjoyed peace."

God doth not always perform his promises to the same parties, and yet he most truly performeth them, Psalm xcvi. 11. Oftentimes the father soweth, and dieth ere the harvest, which the son reaps. So Abraham inherited Canaan in his posterity: so God promised to send his Son; this promise was made to the fathers, and God fulfilled it to the children, Acts xiii. 32, 33.

The time of accomplishing God's promises is uncertain to us, Acts i. 7. though it shall not be overpassed; "the vision is for an appointed time," &c. All visions and words of God, whether of promise or threatening, let them seem to lie void ever so long, yet shall be not only certainly fulfilled, but in the period of time which the wisdom of God hath assigned to them. Sometimes God's promises have a limited time, as that in Gen. xvii. 21. xviii. 14. and then they are fulfilled in that very time expressed, as Gen. xxi. 1, 2: sometimes he expresseth not the time. God, in the beginning, made a promise to our first parents concerning the seed of the woman, deferred the full performance of it almost four thousand years, and yet at length accomplished it.

There have passed upwards of five thousand years since the time of this glorious coming of Christ unto judgment was promised, and it is not known when it shall be accomplished. Abraham was childless till he was seventy
years

years old, and at those years the Lord promised him issue; but this promise was not accomplished till a long time after, when he was an hundred years old. David had a promise to be a king of Jerusalem and Judah; but the Lord exercised him by many fore and grievous trials and afflictions before he came to the crown; insomuch that he says of himself, Psalm cxix. 82 "My eyes fail for thy word," &c. The promise that was made unto Simeon, Luke ii. 25. was not accomplished till he was an old man, ready to die; yet he continued to wait. The deliverance of Israel was promised four hundred years before it was fulfilled, Gen. xv. 13. Therefore we should wait with patience for the fulfilling of God's promises, not limiting him to time, means, or manner of accomplishment.

God doth not give his promises to make us idle, but to exercise our faith in importuning him for the performance of them. For the reasons for his delay in fulfilling his promises, are,

1. Either his children are not ready for them. Or,
2. He doth it to exercise their faith and patience, Heb. vi. 15. to prove whether they can believe, when they see not, Deut. viii. 2. Or,
- 3 He lets them wait, that they may more esteem the blessings when they have them. Whatsoever God promises, he will certainly perform; his servants have often found him better, never worse than his word. He promised the children of Israel only the land of Canaan; but he gave them, besides the whole land of Canaan, two other kingdoms, which he never promised; and to Zachary (for his unbelief stricken dumb) he promised to give his speech at the birth of a child; but, besides, he gave him also the gift of prophecy. God prevents his people with his blessing; he bountifully gives before they ask, ver. 67. and that far exceeding their requests.

A short ACCOUNT of GOD's wonderful Dealings with
A. T. CORNWALL.

THE Lord was pleased to bless a great affliction, as a means in the hand of the Spirit, to the awakening of my soul from a death of sin to a life of righteousness. No sooner was I awakened to a sense of my sinful state, but Satan filled my soul with horrid blasphemies against God; such as, to curse him to his face, and such as are not fit to be uttered. I tremble to write them. But Oh the distress and agony my soul was in! I fell on the ground, and cried for mercy until I scarce could breathe. Let me be about what I would, Satan would suggest, Curse him, curse him, continually; so that I had no rest day nor night by reason of these horrid blasphemies; I was even weary of my life. At last Satan suggested to me to destroy myself. Oh what a condition was my soul now in! I cried unto the Lord; but he delayed to rebuke Satan for a season. Sometimes the enemy pressed his temptations so violently, that I thought I must have yielded to destroy myself. I was obliged to keep my bed some time, and have one to watch with me: I could neither sleep nor eat, I was in such agony of soul.

After some time the Lord was pleased to rebuke Satan in some measure; but when he left tempting me in this violent manner, the pride of life, and the vanity of this sinful world, drew away my heart from God; but, after all, I could not find that pleasure in sin, as in days that were past. Oh how deceitful and desperately wicked are our hearts! Oh how justly might God have cut me down as a cumberer of the ground! But I, being the purchase of Jesu's blood, was not left to perish by my iniquity.

A short time after this, the Lord set home my sins upon my conscience in such a terrible manner, that I despaired

of the least mercy or freedom : I kept my bed some time like one distracted : I tore my hair off my head : I saw as it were the devils waiting to receive me : the wrath of God was like fire in my bones : I am sure I could say with the prophet, " The Lord teareth me in the fierceness of his wrath, and the arrows of the Almighty stick fast within me ; my bones are all out of joint, and my wounds stink." In this agony of soul I cried unto the Lord until my breath was almost spent : I looked on my right hand and on my left, and saw none to help. I had not one friend to open my case unto. The doctor, and they that attended me, thought I could not live ; my appearance was so frightful. I turned the bible over and over, but did not dare to lay hold of one promise. Sometimes I rose up in the bed, and cried for mercy as long as my breath would hold. In a little time the Lord was pleased to bless a hymn of Dr. Watts's to the comforting of my distressed soul. I now thought that the Lord would have mercy on me ; this kept my soul above water ; but I soon began to sink again. Sometimes I experienced what good Mr. Bunyan writes in his *Pilgrim's Progress*, that giant Despair had fainting fits ; but, to my great sorrow, I found him to recover again soon. I have looked up to heaven, and saw the wrath of God as it were ready to pour down upon me. My sins were set before me in the most aggravating manner ; the very thoughts of God were a terror unto me day and night. Satan likewise tempted me to doubt the truth of the blessed scriptures, and whether there was a God or devil, heaven or hell.

Oh what a distress was my soul in now ! This heightened the aggravation of my sins more than ever. Now I was tempted to blaspheme, yea, and to self-murder. Now I was as if possessed with seven devils. Now did my soul chuse strangling and death, rather than life ; but I saw the danger of self-murder, for no murderer hath eternal life. Satan suggested, If I was elected, I

should be saved; if not, damned: he likewise persuaded me, that the only way to know whether I was elected, was, to throw myself into a river of water; and if I was the Lord's, he would save me. These, and many other temptations, he exercised me with; but the Lord delivered me out of them all, so that satan did not prevail.

I have found by experience, that the Lord will not suffer his people to be tempted above what they are enabled to bear; but in every temptation he will make a way for their escape; yet I still remained in a despairing condition. Sometimes I was disposed to take my bible, which I made my counsellor and bosom friend; and to depart into some wood, to wrestle with God for mercy; but the Lord prevented me. Satan again tempted me to self-murder, and to take my swing in all manner of wickedness; but the Lord gave me to see the dreadful consequences, if I yielded to these temptations. I was likewise tempted to leave off praying, seeing that the Lord did not regard my prayers. When I have thought of the day of judgment, my very blood chilled. I wandered up and down, seeking rest, but found none, for the Comforter of my soul was afar off. I often cried out, in the bitterness of my soul, O eternity, eternity! how shall I meet God in eternity! I was afraid to shut my eyes when I went to bed, till sleep overcame me, lest I should awake in hell.

Some time after this I met with a good man, unto whom I made known my case: he gave me many christian counsels, and comfortable instructions; he told me, that his wife had been in the same furnace, and how the Lord preserved her, and how he revealed Christ unto her as the precious Saviour of her guilty soul. He likewise informed me of her triumphant death, and that she died in full assurance of faith, trusting alone in the blood and righteousness of the dear Redeemer. This was great comfort to my sin-sick soul. My cry was, Save, Lord, or I perish!

perish! When I read of Christ dying for sinners, it was a mystery unto me; but the blessed Spirit opened my dark understanding by degrees, to see how Christ had died for sinners; but O I wanted to know whether he had died for me.

One day I met with Mr. Hervey's Meditations: in a particular place, he shewed, that if our sins were ever so great and many, that if we came to Christ, and trusted in what he had done, we should be saved. This gave me great comfort: but Oh the longing of my soul was, to know whether Christ had died for me. One Sunday night I was enabled to wrestle with God in mighty prayer: he directed me to search the scriptures, for that they testified of Jesus.

On the Monday morning, as I was reading my bible, this text ran in my mind, "It is finished." The blessed Spirit sealed it to my soul—Christ has suffered and died for thy sins. I then saw by faith, that when Christ bowed his glorious head on the cross, and cried out, "It is finished!" he then completely satisfied the justice of God for all my sins, as plain as I see the paper I am now writing on.

A. T. CORNWALL,

SALVATION a Free GIFT.

[Concluded from Page 124.]

IT is an undeniable truth, that all men seek for happiness; it is also as true, that all men who insure, do it to reap benefit to their pocket; and is the gospel insurer less anxious to attain happiness, or obtain real benefit to his soul, than the others to their pockets? Our blessed Saviour, after having related the parable of the unjust steward, draws this inference from it—"The

children of this world are wiser in their generation than the children of light;" to which the greatest and best believer will put his Amen.—Let us here observe, that the very best men are but men, carrying about with them a body of sin and death; a twofold nature, called the Old and New Man, which ever are at variance together within him, so that in the heart of every regenerate person there is kept up and maintained a continual warfare, fightings, fears, and strivings, which are many times so very sore, that they make the greatest faints cry out, "Oh wretched man that I am! who shall deliver me?" On which account the dearest child of God cannot always do the things that he would; for when he would do good, then evil is present with him; and the good he would, that he does not, Rom. vii. But in his heart there is a desire to do good; and he delights in the law of God in the inward man, striving against sin, the world, the flesh, and the devil, making the care of his soul the one thing needful, giving all diligence to make his calling and election sure.

It is a sure sign and evidence of grace in the soul, where-ever this contest is: where there is no grace, there are no strivings and warrings; the old man, having the entire empire of the heart, is in peace, having none to contend with; but no sooner does it please God, in the course of his providence, by some means or other, reading or hearing the word preached; or afflictions of body, mind, or estate, by the grace of his holy Spirit, to send conviction home to the heart, than a tempest is raised in that soul; the contest then begins betwixt nature and grace; the old man finds the promised work of the Spirit, "conviction of sin," taking possession of the soul; he then begins to bestir himself; and sore, very sore, are the conflicts many times to the babe in grace: but, my dear afflicted brother, fear not; thy Saviour is in the tempest; wait upon thy God and Saviour in prayer, meditation,

dition, reading, and hearing the word preached, such are thy best aids; comfort, perhaps, may be withheld from thee for some time; and having waited long, in prayer, meditation, and all the appointed means of grace, thou mayest think thy Saviour has forgotten to be gracious; but fear not, wait on, dear Sir; as you draw near to your God in a way of duty, your Saviour will draw near to you in a way of mercy; and by-and-by will curb the power of the old man, and say, "Peace, be still," then shall follow a calm; peace and joy in the Holy Ghost: in the mean time, he will not suffer you to be afflicted above that you are able to bear.

It is a blessed evidence that the work of conviction upon the soul is genuine, and proceeds from the Spirit's operations, when it drives a man to his God in Christ for every purpose of grace and salvation; and it is a very bad one, when a man, to stifle conviction, flies from God into the world, to drown it by all means he can.

I am well satisfied, the necessities of many induce them very frequently to insure, prompted thereto by the success of some, hoping and flattering themselves thereby with either intire relief, or a mitigation of their necessities; such I am sincerely sorry for; whilst some few succeed in their attempts, though far the greater part entangle themselves in difficulties still greater than they were in before; I would therefore advise and intreat them not to seek relief from gaming, but rather lay their wants before, and make their necessities known to, Elijah's God, who by the means of ravens fed his waiting servant, and can, by means we think not of, either bring them that trust in him out of their troubles, or so over-rule their necessities, that they may be productive of good in the end.

The poor prodigal in the gospel, when he was brought to want, came unto himself. By adversity, how many

are brought to their right mind, who before spent what they had, as the prodigal did, in riotous living (sin and all uncleanness!) others again, whom Providence having blessed with prosperity, by giving success to their endeavours after the good things of this life, too often forget the hand that gives it to them; and, like Pharaoh's chief butler, remember him not; when awakening cross providences, either the loss of property, sickness, or death of kindest friends, and most dear relations, come upon them, frequently find that such awful providences are over-ruled for the good of their souls. Holy David says, "Before I was afflicted, I went wrong; but now have I kept thy word." Happy poverty! which brings us near to a reconciled God in Christ Jesus! thrice happy affliction, which, with Manasseh, causes us to humble ourselves under the mighty hand of God, to bewail ourselves for our sins and transgressions, to pray unto him, and to intreat him to forgive us our sins for the alone sake of Jesus Christ, and to impart unto us the grace of sanctification, in cleansing us from all unrighteousness! How delightfully singular is the piety of Jabez, 1 Chron. x. in his most delightful prayer to the God of Israel; with what earnestness does he appear to pray for the grace of sanctification, when he says, "Oh that thou wouldst bless me!" and so on; and then adds, "that thou wouldst keep me from evil, that it may not grieve me!" May this prayer, reader, be yours and mine, with Jabez's desire; and Oh that the God of Israel would be pleased to grant us our, as he did Jabez his, request!

T. P.

[*To be continued.*]

OBSER-

OBSERVATIONS on the GLORY of CHRIST.

By a LADY.

[Continued from page 77.]

HOW awful is the state of those, who deny the divinity of the Lord Jesus Christ! Lord, it is thy power alone that can take the Arian scales from these people's eyes; it is thy work to anoint them with thy eye-salve, that they may see a glimpse of thy magnificent splendor. Oh that a ray of thy lustre might dart upon such, and strike (in a way of mercy) all such deniers of thy divinity, solemn as death, down at thy sovereign feet; there humbly to implore thy pardon for their impious insult of thy divine Majesty!

Lord, art thou not a jealous God? Gird then thyself with zeal as with a cloak, for thine honour; and graciously vouchsafe to alarm every heart that allowedly entertains such God-dishonouring thoughts of thee. O may every hand, that shall dare again to take pen to write, with a view to the propagating a doctrine that tends to rob king Jesus of his divine glory, tremble, and desist from such an horrid practice! Any of thine, Lord, who have been influenced by satan to join this dreadful God-dishonouring society, in thine own time graciously deign to break off their Arian fetters from their feet, heal their backslidings, and inspire their souls with fresh ardour, and well-informed zeal for thy divine glory, that their future voice and future writings may, out of the abundance of a deeply-humbled, grateful heart, unite with all thy little ones, thy highly-favoured babes, to whom thou, O Christ, art very precious; and who count it their high privilege to worship thee in spirit and in truth, because thou art the true God, and eternal life!

As

As for those scriptures that appear to convey any inferior idea of the Son of God, they evidently respect his mediatorial undertaking, and the humbling office which he sustained when he stood charged with the enormous guilt of his people, and bare the load of their transgressions. Every sin that the elect ever did, or will commit, was placed to his account; for *their sakes*, and in *their stead*, he surrendered himself to justice, when he was arrested by God's law for the immense debt which his people had contracted; and after laying down his life, and paying the price of his precious blood for their sins, he triumphantly rose again for their justification.

I know, satan often appears as an angel of light, and is permitted to beguile even God's children, and draw them into great errors; and it is only because our Lord is a God that changes not, that *therefore* the sons of Jacob are not consumed. O thou Spirit of divine truth, thou God of the spirits of all flesh, as it is *thine* to glorify Jesus, graciously deign, therefore, to break the snare of the fowler, *where-ever* and *whenever* he dares to draw a depreciating curtain before the divine glory of the Sun of righteousness: Let the fervent heat of thy beams, blessed Jesus, melt down, even to the ground, every principle that opposes thine honour.

Is it not written, Lord, that the dead shall hear the voice of the Son of God, and that they who hear shall live? Be it therefore, almighty Saviour, according to thy word! Speak by thy Spirit, and inform thine adversaries; especially such for whom thou hast thoughts of mercy in thine eternal purpose. Be pleased to convince them, Lord, that thy worshipping, adoring family on earth, have many kindred spirits and brethren in heaven, who, when they were upon earth, united with thy people in worshipping *thee*, O God.

And forasmuch as out of the mouth of two or three witnesses every word is established, while I attempt to
select

select a few out of a great number of God's witnesses; may *he* set to his seal that *he* is true, when he speaks by the mouth of his prophets and apostles!

And, first, I beg leave (sensible that it is the Lord alone who can fix the sinner's attention) to take notice of what our God has to say concerning himself to his servant Moses, in Exod. iii. 2. where we read, that *the angel of the Lord appeared to Moses in a flame of fire.* What thinks the dear reader of these observations, of this angel of the Lord? who is he? If the veil on our eyes is done away by Christ, and the light of his Spirit shines on his word and on our understandings, when we read this scripture, we shall then see that Jesus Christ, who is here called the angel of the Lord, is the *very Jehovah.*

Observe the connection from the beginning of the second to the end of the sixth verse; for it is manifest, that the very self-same person, whom the Holy Ghost calls, in the second verse, *the angel of the Lord,* the same person he speaks of in the fourth verse as the LORD: and in another part of the same verse, the same glorious angel is called *God*; for it is there thus written, *God called to him (even Moses);* and in the fifth verse said, *Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.* It proved so to Moses; for, awed by the voice of God, he hid his face, for he was afraid to look upon God.

A filial, reverential awe seized Moses, and under the impression of some such influence, he afterwards, in relating the fact, ushers in, in the sixth verse (in a solemn manner, demanding the attention of the reader), what God farther said to him, with a *Moreover,* he said, *I am the God of Abraham, the God of Isaac, and the God of Jacob.* And as the great Angel of the covenant has thus declared himself to be God, may he never suffer us to deny so glorious a truth! May he establish our hearts with his grace, and incline my reader farther to attend to what

the prophet Isaiah has said on this subject. He is also constrained, by the Holy Ghost, to hand down his testimony concerning him, whom he calls Emmanuel, which name, according to the best interpretation, Matthew assures us, means, that he is *God with us*.

Isaiah was favoured with bright views of the glory of Emmanuel, some hundreds of years before his incarnation: he saw also, that *John* was appointed of God to be Christ's forerunner. If you read the third verse of the fortieth chapter of Isaiah's prophecy, you may see that God speaks by him, and saith, *Prepare ye the way of the Lord, make strait in the desert a highway for our God*; meaning *Jesus* as our God.

It was this prophet's high privilege, to believe in, and acknowledge *Jesus Christ* to be his God; he, in the full assurance of faith, saw that, in the fulness of time, the Word, which was God, was to be made flesh, and knowing his own interest in that grand transaction, he exults in it, and speaks of it in the present tense, as an event already accomplished, when he declares, chap. ix. *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace.* Also ver. 15. of the xlvth of Isaiah, and from that verse to the end of the chapter, is particularly worthy the observation of all who desire to worship the true God. In several of the verses with which that forty-fifth chapter closes, we find the Lord *Jesus Christ* speaking of himself as that true God and Saviour, in whom all the seed of *Israel* are justified, and shall glory.

And may we not, in the next place, beg leave to summon the inspired authors of the *Psalms* as a kind of king's evidence in this honourable court? Those *Psalms* are very full and comprehensive on this their favourite subject. We find the sacred penmen thereof, faithful witnesses for *Jesus their God*. In various places; particularly

cularly in the 45h, 46, 47, 48, 95, 96, 97, 98, 99, and 100th Psalms. Read them once more, my dear friends; for in God's treasury there are always *things new and old*, to which we do well to take heed; they speak of Jesus. When they say, *God is gone up with a shout; the Lord, with the sound of a trumpet. This God is the God of Abraham, to whom the shields of the earth belong. He who ascended up on high, and led captivity captive, is the same God who, in the depths of his humiliation, descended into the lower parts of the earth. He is a rock, and his work is perfect.* "It is finished!" the great work of salvation is perfectly and completely finished by God our Saviour, who is greatly exalted by his holy Spirit, particularly in the hearts of his chosen. He is also exalted on his native throne of glory, and there is congratulated by God the Father, when he says to Christ, *Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.*

So likewise the Father ascribes to the Son the honour due to his name, in Hosea i. 7. respecting the salvation of the house of Judah; for it cannot be denied (with any propriety) but that the Father is there speaking of Jesus, when he saith, *I will have mercy on the house of Judah, and will save them by the Lord their God; implying no less than this; that Jesus Christ is the Lord God of Judah, whom God the Father declares he will save his people by.*

[To be continued.]

Select SENTENCES of eminent DIVINES, taken from their public DISCOURSES.

FAILEN man had contracted a debt, for which justice demanded satisfaction; but man having nothing wherewith to pay, Christ himself gave bail for near four thousand years: but when the fulness of time was come, justice demanded payment to be made; then Jesus,

the blessed surety, delivered his soul up to the stroke, by which justice was fully satisfied, and sinners saved.

Mr. Knight.

When we come into the world, we come with our backs towards heaven, and our faces towards hell; and thither we haste as swift as time can carry us, till such time as the Lord in mercy is pleased to turn us.

The same.

Sometimes the lark ascends so high, that it is impossible for the fowler to shoot her. Why? because she has got above his reach. So the believer, while his affections are set on things below, the devil will always shoot his darts at him; but as soon as his heart is placed on heavenly things, then he may, through Christ strengthening him, quench all the fiery darts of the devil.

Mr. Matthew Wilks.

I never will believe, that miracles have ceased, while I see a ship afloat above water, and see a sinner out of hell.

The same.

God often puts his people off, and seems for a time to refuse them, in order to make them the more desirous of him.

Mr. Clark.

Some people talk about making preparations for grace; but if grace waited for that, it might wait for evermore.

Mr. Joss.

If your hearts are like mine, the longer you live, you will find more need of Christ for help, strength, and direction.

The same.

Give me a clean soul and a miserable body, rather than a clean body and a miserable soul.

The same.

There is no going to heaven without cleansing; for unless Christ wash us, we shall never be clean.

The same.

Where-ever sinners are, how many or mighty soever, surely they shall not go unpunished.

The same.

POETRY.

P O E T R Y.

A few LINES dedicated to the Countess of HUNTINGDON; by a young Person lately awakened under a Sermon preached by the Rev. WILLIAM FURMAGE, V. D. M. on Hof. xiii. 9. "O Israel, thou hast destroyed thyself," &c.

1.
BLEST was that hour, and sweet
 that place,
 Where first I heard his voice
 Proclaim Christ's love, and his free
 grace,
 Which made my soul rejoice.

2.
 'Twas by his preaching I was led,
 And shew'd my lost estate;
 Dreadful at first, I fell as dead *,
 My terrors then were great.

3.
 'Twas then I saw my heart averse
 To all that was divine;
 But grace constrain'd, tho' so perverse,
 This wretched heart of mine.

4.
 Convinc'd I'd broke God's holy law,
 I blush'd, and stood ashamed;
 My frozen heart began to thaw,
 And I stood self-condemn'd.

5.
 I own, I have myself destroy'd,
 And feel the fest'ring wound;
 In that word may I confide,
 In Christ my help is found!

6.
 But by his preaching of God's word
 I found some sweet relief;
 I would believe thy gospel, Lord,
 Oh help my unbelief!

7.
 Lord, look upon my wretched case,
 And take a sinner in;
 Give me within thine heart a place,
 And pardon all my sin.

* Rev. i. 17.

8.
 Sweet was the hour, when FURMAGE
 spoke
 Of God's forgiving love;
 Nothing to me could be more sweet,
 Except the joys above.

9.
 'Twas then my soul began to sing
 In strains unknown before;
 I wanted then a heart and tongue
 To praise my Saviour more.

10.
 Now to the great mysterious Three
 And undivided One,
 Who thus agreed to ransom me,
 Be endless honours done!

Rotherhithe.

T. JONES.

PRAYER for Deliverance from our
 Enemies, and Prosperity of our Na-
 tion.

1.
FATHER, whose pow'ful word
 can speak
 The raging tempest still,
 Calm the tumultuous deep, or make
 Them rage but when thou will;

2.
 Look with an eye of pity down
 On this distracted isle;
 Oh deign upon the British throne
 To cast a gracious smile.

3.
 Defend our cause, for we are thine,
 O bid our troubles cease;
 And round Britannia's temples twine
 The olive-branch of peace.

4.
 The rude alarm of war, no more
 May it infect our ears;
 May peace and plenty be our lot
 For all succeeding years!

May

5.
 May fleets, as num'rous as the sand,
 The spacious deep explore;
 And bring from the remotest land
 Its treasure to our shore!

6.
 And should the foe attempt again
 Thy Britain to invade,
 Wrath mix'd with mercy may they
 feel
 Pour'd on their guilty head.

7.
 Yet may we not forget the Pow'r,
 Whose all-protecting hand,
 When danger threaten'd, was put forth
 To save a sinking land.

8.
 But mon'ments raise of praise to him
 Who made and kept us free;
 That ages yet unborn may know
 How much we owe to THEE!
 PHILANDER.

Written during a Fit of Sickness,
 By the same.

P A R T I.

"I can do all things through Christ
 strengthening me."
 ST. PAUL.

1.
COME, Holy Ghost, celestial
 Dove,
 All quick'ning Spirit, come;
 And fill this longing soul with love,
 Oh make this heart thy home.

2.
 Then pain in vain disturbs my breast,
 Or sickness threats in vain;
 For I shall be completely blest,
 And shall not feel the pain.

3.
 The soul (though fierce diseases may
 Bind in her slavish chains
 The body) can triumphing say,
 She values not his pains.

4.
 She, though in ruins it may lie,
 Unhurt can flee away,

And force a passage through the sky
 Into eternal day:

5.
 Can happy, free, and unconfin'd,
 Through the blest regions rove;
 For what can fetter down a mind
 When 'tis inflam'd by love!

P A R T II.

"Without thee, I can do nothing."
 ST. PAUL.

1.
SO sings my soul, but still a pow'r
 Of inbred sin remains;
 This spirit yet is ev'ry hour
 Led captive in his chains.

2.
 The deadly monster triumphs still
 Within this feeble heart;
 And worse, I find my stubborn will
 Still loth with him to part.

3.
 Oh that thou, Lord, wouldst now desc-
 end
 Into my longing soul,
 And make thy num'rous foes to bend
 Beneath thy just controul!

4.
 Wouldst purify this sinful breast,
 Wouldst let more grace be giv'n;
 And grant me an eternal rest
 Along with thee in heav'n!

A PRAYER for an Untoward
 Sister.

By the same.

1.
O Thou! who canst alone con-
 trol
 The proud, unmanageable soul,
 And its wild passions bind;
 Assuage the tempest of the breast,
 And lull into a perfect rest
 The fierce, terrific mind.

2.
 Unto a brother turn an ear,
 That for a sister drops a tear,
 And begs this small request:

Nor

Nor Israel's God can e'er deny
To hear the humble contrite sigh
Of him that is distressed.

3.

O chain her stubborn headstrong will,
Her pride, her majesty, envy kill,
Each perverse thought contume;
Hurl the old serpent from his den,
Where he, alas! too long has been,
And thou thy throne resume.

4.

Kindly infuse repentant grace,
Thou Prince of life, of health and
peace,
Into her infant heart:
O let her know no God but thee,
And to thy cause devoted be
Thro' life, till hence she part.

5.

Keep her, when in maturer age,
From all the follies that engage
The gay, unthinking young;
And with her parting breath she'll
praise
Thy goodness, and conclude her days
With such words on her tongue:

6.

"Blest be my gracious Shepherd, he
"Upheld me when I could not see
"The danger I was near;
"Preserv'd me by his mighty pow'r,
"From childhood to the present hour,
And now I've nought to fear.

7.

"My soul at peace, grim terror's
"king
"No more can harm; he's lost his
"sting,
"And I'm resign'd to go:
"Strike, tyrant, strike! I fear no
"ill,
"My God is mine, and ever will,
"O strike the final blow."

An INVITATION to come to Jesus
Christ, for Pardon, Life, and Sal-
vation.

1.

JESU's precious name excells
Jordan's streams or Salem's wells;
Thirsty sinners, come and draw,
Quench the thirst of Sinai's law.

2.

Fearful sinner, come and try,
View and drink with inward joy;
Christ is fresh, and full, and free,
Sinner come, whoe'er you be.

3.

Lo the sacred Dove invites,
Lo the happy bride unites:
Jesus calls, be not afraid,
Lo for you the wells are made.

4.

Justice made them in the Lamb,
Mercy grants them in his name;
Faith receives a full supply,
Those that drink them cannot die.

5.

Careless sinner, let me tell,
Not a drop is found in hell;
Not a drop to ease your smart,
Not a drop to cool your heart.

6.

Haste ye to the Son of God,
Haste ye to his precious blood;
Now or never seek his face,
Now or never taste his grace.

7.

Constant tributes let us bring
For this soul-refreshing spring;
Constant let our praise arise,
Till we drink above the skies.

P. M.



R E V I E W.

THE NONCONFORMIST'S MEMORIAL: Being an Account of the Ministers who were ejected or silenced after the Restoration, particularly by the Act of Uniformity, which took place on Bartholomew-Day, Aug. 24, 1662. Containing, a concise View of their Lives and Characters, their Principles, Sufferings, and printed Works. Originally written by Dr. CALAMY. Now abridged and corrected, and the Author's Additions inserted, with many further Particulars and new Anecdotes. By the Rev. SAM. PALMER, of Hackney. To which is prefixed, An Introduction, containing a brief History of the Times in which they lived, and the Grounds of their Nonconformity. A new Edition, in two large and elegant Volumes in Octavo, price 14s. in Boards, or 16s. neatly bound. Embellished with the Heads of a great Variety of eminent Divines, elegantly engraved by Caldwell, and other celebrated Artists.

The editor of this work, in his Preface, justly remarks, that "Memoirs of the lives and characters of wise and good men have been generally esteemed some of the most entertaining and useful publications." Though a serious and compassionate mind cannot but be grieved on seeing what severities were used against a numerous body of worthy divines (being upwards of two thousand), for a firm adherence to the truths of the gospel, and the pure doctrines of the Reformation; yet such will nevertheless experience a peculiar pleasure in the perusal of their history, as collected together in these volumes, in which their various talents and virtues are so conspicuously displayed; and an opportunity taken (particularly in the Preface and Introductory Part) to vindicate them from

the aspersions and slanders of their enemies and persecutors.

This work in general contains abundance of useful information to real christians of every class, both in public and private capacities. It may, we presume, prove a means, by the blessing of God, of exciting a laudable emulation in ministers, to imitate the bright examples here held forth to view; at the same time that it will afford very useful hints respecting the qualifications requisite for such as engage in the sacred and important charge of feeding the flock of Christ. And to private christians, it will undoubtedly have a happy tendency to confirm their faith in the Redeemer, and advance their progress in the divine life, from the many excellent instructions contained in it, both with regard to the doctrines and principles of genuine and apostolic divinity, and the line of conduct to be pursued by professors of the religion of Jesus in the worst of times.

The whole is methodically arranged, beginning with the ministers ejected in London, and the two Universities of Oxford and Cambridge. After this, they are treated of agreeable to the alphabetical order of the counties, cities, and towns wherein they respectively resided, and exercised their ministry. And at the end of the account of each minister is annexed a list of his works.

As there is much useful knowledge comprised in these two volumes, they must of course constitute a necessary part of a christian's library, and therefore stand in no need of our recommendation; not doubting but the few copies now remaining in hand, will, when their merit is sufficiently known, attract the notice, and meet with the encouragement of the discerning Public.



H Y M N.

Larghetto.

Come, ye Sinners, Poor and wretched, Weak and wounded,

sick and sore, Je - sus rea - dy stands to save you,

Full of Pi - ty join'd with Pow'r. He is a - - ble,

He is a - ble, He is wil - ling: doubt no more.

Ho! ye Needy, come, and welcome,
 Gods free Bounty glorify;
 True Belief, & true Repentance,
 Ev'ry Grace that brings us nigh,
 Without Money, without Money,
 Come to Jesus Christ and buy.

3

Let not Conscience make you linger;
 Nor of Fitness fondly dream:
 All the Fitness he requireth,
 Is to feel your Need of Him;
 This he gives you, this he gives you,
 'Tis the Spirits rising beam.

Come, ye Weary, heavy laden,
 Bruis'd & mangled by the fall;
 If you tarry, 'till you're better,
 You will never come at all:
 Not the Righteous, not the Righteous
 Sinners Jesus came to call.

5

Saints and Angels join'd in concert
 Sing the Praises of the Lamb
 While the blissful Seats of Heav'n
 Sweetly echo with his Name,
 Hallelujah! Hallelujah!
 Sinners here may sing the fan