

T H E
GOSPEL MAGAZINE,
O R,
Treasury of Divine Knowledge,
For M A R C H, 1781.

Embellished with an elegantly engraved Head of the Rev. Mr. GEORGE
HUGHES, formerly Minister of St. Andrew's, Plymouth.

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THEOGENES — W. C. — JOSEPH ALSOP —
MERCATOR — R. L. — Y. M. a Soldier,
at Greenwich — E. — P. — T. — J. A. K. —
R. S. are received ; some of them appear in this Number,
and the remainder shall be inserted as soon as possible.

The several *Quæries* proposed by W. C. Theogenes,
A Constant Reader, also that concerning God's anger on
Adam's transgression, &c. and others that may come to
hand, will be inserted in our next.

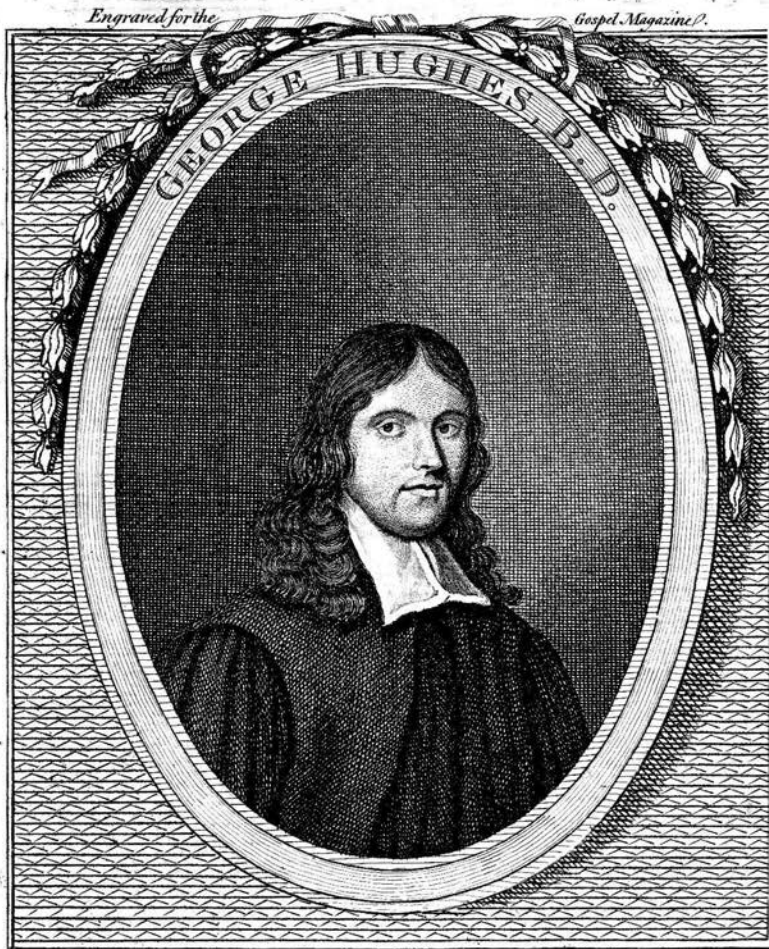
We hope our correspondent THERON junior will excuse
our not inserting his account of the friendless and serious
young woman ; especially when we assure him, that tho'
persons in her situation, and of her amiable disposition,
will ever be intitled to our most benevolent regard, and
also, we trust, be under the peculiar protection of Divine
Providence ; yet recommendations of that kind are in-
consistent with the nature of our publication, and would
moreover, we apprehend, subject us to the duty on ad-
vertisements.

We should be extremely obliged to some of our inge-
nious poetical correspondents, if they could cloathe their
sentiments in *prose* (especially those of a considerable
length), as the department allotted for the *former* will
not admit of room sufficient for the insertion of the whole.

The HEAD of the Rev. Mr. HAWEIS, which will con-
vey a much-esteemed Likeness, being almost finished ; our
customers may depend on receiving it with the next Ma-
gazine.

Engraved for the

Gospel Magazine.



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THE GOSPEL MAGAZINE,

For MARCH, 1781.



MEMOIRS of the LIFE of the Rev. Mr. GEORGE HUGHES, formerly Minister of St. Andrew's, Plymouth. [With his HEAD, elegantly engraved.]



R. GEORGE HUGHES, B. D.

of Corpus Christi college, Oxford, was born in the borough of Southwark, 1603. His mother was then 52 years of age; never had a child before, tho' Mr. Hughes's father was her fourth husband; and she lived to her 96th year. He had so general a reputation for proficiency in his studies, that Dr. Clayton, who was the first master of Pembroke college, procured Mr. Hughes to be one of the first fellows: and he had afterwards several persons of great eminence for his pupils there. He was ordained about 1628. For some time he preached in and about Oxford; after which, he was called to be lecturer of Alhallows, Bread-street, London; and the incumbent being sickly and aged, Mr. Hughes, with his consent, performed nearly all his work. After four or five years stay in London, his great acceptance there,

the very numerous auditory that constantly attended him, and some instances of his nonconformity to the ceremonies, being complained of to abp. Laud, he silenced him.

Upon his ejection at London, he retired for some time to Mr. Dod, the famous old puritan minister at Fausley in Northamptonshire, desiring his advice in the present circumstances, and particularly about going to New England, which he had some thoughts of. The good old man dissuaded him from that design, and recommended him to Lord Brook at Warwick; where he resided some time, and married a gentlewoman of Coventry. During his residence here, old Mrs. Maynard, mother to the famous lawyer Sir John Maynard, solicited him to accept of a presentation, she had obtained for him from the earl of Bedford, to Tavistock in Devonshire. This he accepted from a desire of more public service, though he had but a very small stipend, and the aforesaid earl made him his chaplain. This was a very ignorant and profane place before he came; but, by the blessing of God upon his endeavours, a mighty reformation was wrought, and many brought to seriousness, the fruit of which appeared long after. The first serious impressions were made there, by his means, on three, who afterwards proved useful ministers; Mr. John Rowe, Mr. Ralph Venning, and Mr. John Tickell, a pious conformist, rector of Withicomb in Devon. He set up a Wednesday lecture (much frequented) there.

When the wars broke out, Tavistock being made a garrison for the king, the governor, being his wife's relation, gave him a pass for himself, family, and effects to Exeter, then a parliament garrison. Soon after, the king's forces besieged and took that city; but he obtained the favour of a safe conduct to Coventry, where (being a widower) he resided for some time with his wife's relations. Soon after, on the vacancy of St. Andrew's at Plymouth,

Plymouth, the government of that town, who were before acquainted with him at Tavistock, presented him to that church, and he had institution and induction from Dr. Brownrigg, bishop of Exeter; which happily proved a reprieve to his ejection at the king's return, when one had got the king's title to that vicarage on pretence it was lapsed, not knowing he had been admitted by the bishop.

He came to Plymouth in 1644, where he found the liturgy already laid aside by means of Mr. Porter, minister of another church newly set up in that town, tho' he returned to it in 1661, rather than lose his living. Mr. Hughes willingly enough omitted it also upon his coming thither. Plymouth was besieged by the king's forces soon after; many of the puritan ministers in that neighbourhood took refuge there, and were frequently employed in prayer and preaching, till the raising of the siege gave them an opportunity to return to their respective charges. Here he was indefatigable in his labours, most generous in acts of hospitality and charity, and universally revered and beloved. He constantly maintained a fair correspondence with the magistrates of the place, and an harmonious accord with people of different persuasions.

After enjoying a long calm for 18 years, commissioners came down to Plymouth in August, 1662, and, after they had displaced all the magistrates of the town except one, the same day summoned Mr. Hughes before them, and told him, he was dismissed from his ministry at Plymouth, a week before the fatal Bartholomew. He still continued in the town; but as this could not be borne where he was so much esteemed, he was committed by the deputy-lieutenants of the county, and afterwards sent, with Mr. T. Martin, to St. Nicholas island. They remained in the island nine months; till at length Mr. Hughes's health being much impaired, besides having contracted

tracted an incurable dropfy and feurvy (occasioned, as is supposed, by the saltness of the air), he was offered his liberty, upon condition of giving security of 2000*l.* not to live within 20 miles of Plymouth. His friends having done this without his knowledge, he retired to Kingsbridge; where he continued, in great weakness, to study hard, and spend his time in private devotion, and in pious counsels and conferences with the many friends that came to visit him. He hardly cared for any discourse but what was serious and heavenly; and had such an affecting sense of the cloud that was upon God's church by the ejection of so many eminent ministers, that he was scarce seen to indulge any mirth after that day.

When a young minister, who was much with him in this his retirement, was speaking to a person, in his hearing, of his infirm state; Mr. Hughes replied, 'Nature would not willingly go where it must and shall go: yet "I will wait all the days of my appointed time for my change." Oh when will it once come, that I shall "put off this earthly tabernacle, and be clothed with my house from heaven!" I desire to be dissolved, and at home with Christ. I thank God, I am not ashamed to live, nor afraid to die.' The same minister being necessitated to leave him when he drew near his end, upon intimation of a warrant out against him, Mr. Hughes addressed him thus: 'I advise you not to faint. Hold out courageously in your Master's work. "Take heed to yourself, and to that ministry you have received from the Lord by my hands [he being one who ordained him], and the laying on of the hands of the presbytery, that you fulfil it." Be not discouraged on account of sufferings. The cross is the way to the crown. If we suffer with Christ, we shall reign with him. This dead cause of reformation, for which we now suffer, shall rise and revive again. Salvation shall come to the churches. I die, but you shall live to see it [as the

relator

relator did]. The very means these men take to suppress and destroy it, shall most effectually promote it. Only be cautious that you never engage in any indirect courses about it. Leave God to do his own work in his own way. Your duty is, to be quiet and stand still. In returning and believing, you shall have rest.' He then gave him his solemn blessing. To a near relation, who asked him how he did? he answered, 'I never found the actings of my faith and hope more vigorous and lively than now.' He continued preaching privately to the last, which he did twice the Lord's day before he died; but concluded with these memorable words, 'And now all my work is done.' The evening before he died, he ordered his watch to lie by him, and desired a relation to observe when it was two o'clock, 'for (says he) that is my hour;' and accordingly just then he expired, in 1667, in his 64th year.

He was a person of great natural capacity, a master in most parts of learning, a great textuary and divine; had a thorough acquaintance with the original tongues, was a most exact critic; well read in the fathers, an acute disputant, and judicious casuist; as a great number of letters shewed, found among his papers, upon the nicest cases which he had been consulted about. A most skilful and faithful pastor to a very large flock. His preaching was elaborate, but plain; and his style made up of scripture language. He generally preached five times a week, and yet none of his sermons seemed hasty productions. On Lord's days, he constantly began worship with a short exhortation from some text of scripture; then prayed, and expounded part of a chapter. After singing, either he or his assistant prayed and preached. In the afternoon, after a short prayer, he expounded a whole chapter, baptised the children; and, after singing and prayer in the pulpit, catechised, preached, and concluded with a prayer, a psalm, and the blessing. Notwithstanding

ing

ing this variety of exercise, he made it no longer than two hours each part of the day.

He was of a most obliging disposition. His whole conversation was most strict and exemplary; and strict piety to God appeared in his whole demeanour. No minister in the west had a greater influence among his brethren. He, with Mr. Ford of Exeter, prevailed with the ministers of those parts, episcopal, presbyterian, and congregational, to join in an association for mutual assistance in their ministry.

He was interred, where he died, at Kingsbridge, in the same grave with his friend Mr. G. Geffries, minister of that town. A fair marble monument was erected for him by Mr. T. Crispin, on which is a Latin inscription, in prose, composed by his son-in-law Mr. John Howe, at the end of which are the following verses:

*Naëta sacros cineres servato fideliter urna,
Hæc uterum satio tibi fecundabit inertem.
O fœlix tumuli matrix, de morte renatos
Olim tam claros hosce enixura gemellos!*

ECCLESIASTICAL HISTORY.

CHAP. XIII.

History of the REFORMATION in England and Scotland.

61. **T**HE island of Great Britain, as well as the other countries of Europe, had the happiness to receive that heavenly light which was destined to remove the darkness of ignorance and superstition, and which, though she at first had much difficulty to dispel, yet she at last accomplished it in the most happy and complete manner. The Reformation began, and extended itself in Germany and Switzerland, at the time
Henry

Henry VIII. possessed the throne of England. This monarch was at first displeased at this apparent innovation. He wrote a work against Luther, for which pope Leo X. gave him the title of Defender of the Faith. He went still farther, and invented the most cruel punishments for those who would introduce any change in matters of religion. But the difference he had afterwards with pope Clement VII. obliged him, though against his will, and when he least intended it, to open the door to the Reformation.

62. Henry, when young, had married Catherine of Arragon, the widow of his brother Arthur, with whom he had lived for a long time in perfect union; but having afterwards conceived some dislike to her, making scruples of conscience his pretence, he demanded, with much importunity, of Clement VII. in 1527, a dispensation for a divorce.

63. The pope would readily have agreed to the request of this prince, who had done so many considerable services to the Roman church, if he had not feared the emperor Charles V. to whom the queen of England was aunt by the mother's side. Clement found himself much embarrassed, wishing greatly to retain the esteem and good-will of the English monarch. He therefore flattered and amused him, by giving him the most favourable hopes; at the same time lengthening out the affair as much as possible, and raising continually new incidents, so that the king was for many years kept in suspense, without being able to obtain a decision.

64. Whilst Henry was wearying himself in soliciting the court of Rome, Thomas Cranmer, a Cambridge divine, found a method to bring the affair to a speedy issue: this was, not to give themselves any farther trouble about the judgment of the pope, which they could never obtain; but to apply themselves to the most cele-

brated divines, and the principal universities of Europe, for advice.

65. The king was pleased with the thought, and resolved to follow it. Cranmer at the same time wrote a work, tending to prove, that the king's marriage was null and void. He went also, by order of his master, into France, Italy, and Germany, to carry on the affair for which the king had given himself so much trouble, but which at last turned out to his satisfaction. Cranmer, having occasion to confer in Germany with some Protestant divines, became confirmed in the disadvantageous ideas he had conceived of the Roman church. They add, that at Nuremberg he contracted an intimate friendship with Andrew Osiander, whose sister he privately married. Whilst he was on his travels, Warham, archbishop of Canterbury, died; and the king, having ordered Cranmer to return immediately, conferred on him, in 1533, the primacy; to which he at first made some objections, and did not at last accept it without having raised many difficulties. The king, on his side, displeased with the proceedings of the court of Rome, had already divorced Catherine of Arragon, to marry Ann of Boulogne, a young lady with whose beauty he was highly charmed. But, however, that he might observe all the requisite formalities, a sentence was passed, whereby the divorce of the king was ratified, and his first marriage declared unlawful and void.

66. The whole transaction of the affair of the divorce had fully alienated the mind of Henry from the pope and the court of Rome. Nothing, then, could be more agreeable to him, than the title, given him, of Supreme Head of the English church, by the whole clergy of the kingdom assembled in convocation, according to antient custom. He accepted it not only with great readiness, but enjoined all his subjects, under a severe penalty, to acknowledge him as such. And to make the meaning
of

of this title more generally known, Henry published a law in 1533, by which the power and authority of the pope was intirely abolished. This law was more fully ratified by the parliament in 1534. In 1535, and the following years, they visited the monasteries and religious houses, the number of which they at first greatly diminished, and at length totally suppressed. Henry gave permission for the Bible to be translated into the English language, and to be dispersed among the people, that it might become of general utility. In 1541, he published an edict, by which he ordered every church to have an English bible, the reading of which was allowed to every person who could do it in a decent and proper manner.

67. After this time, many things fell out which forwarded an intire reformation. The king did the first part; the rest was the work of the bishops, who did many things to promote this change, which Henry did not oppose, though he at the same time publicly declared, that he would never depart from the faith of his ancestors. Of this, he gave an authentic proof by the six famous articles which he proposed in 1539, and which he absolutely commanded his subjects should look upon as a law. By this singular manner of thinking and acting, it often happened, that at the same time, and at the same place, the partisans of the English church, and its opposers, were treated with the same rigour, and condemned to the most cruel punishments. It was observed, that for the three last years of this reign the work of Reformation was rather retarded than advanced, though at the same time there was reason to believe that Henry, a little before his death, had formed a design of abolishing the mass, and of substituting in its place the holy eucharist. Such was the state of the English church during the life of this monarch, who died in the year 1547.

RELIGIOUS LETTERS.

An original LETTER from the late Rev. Mr. JAMES HERVEY to the late Rev. Mr. G. WHITEFIELD.

My very dear Friend,

Sunday noon.

THANK you for your letter; thank you for your good wishes and prayers, in behalf of my poor essay towards a sermon; and thank you for espousing its cause, and furthering its acceptance. May the good LORD do so to your endeavours, and more also; abundantly more!

I hear of your success, with much the same spirit, as *Jethro* heard of all the great things, which the LORD did by his son-in-law. And I wish, that as the most high GOD has made your drop become a stream, and your stream become a river, he may augment your river into a sea.

I see advertised in the public papers a funeral sermon by Dr. Gill, occasioned by the death of Benj. Seward, Esq; Is that the brother of Mr. Seward, formerly your companion in travel?

You forget to inform me, whether you know any of the people that live near *Potomeck* in Maryland. A neighbour of mine desired me to inquire: having an unhappy son, transported thither for his criminal behaviour in England.

I hope, my kind and careful hostess is well. May she and you, dear Sir, who have so often refreshed my languid spirits, and so long entertained my crazy constitution, dwell perpetually under the defence of the Most High, and abide under the shadow of the Almighty!

I have just been administering the sacrament; and my strength was so wore down, that I had no more devotion, than the stones I trod on. Blessed be GOD, for
a divine

a divine Intercessor in heaven ! Blessed be GOD, for an everlasting Righteousness in CHRIST ! What are my prayers ? Where is my righteousness ? and how should I find comfort, were I not sure of finding a full supply of it in CHRIST ? I think, it will be impossible for me, not to be truly, cordially, gratefully yours, so long as I am

JAMES HERVEY.

Excuse haste.—I must immediately think of my sermon, to be preached this afternoon. The LORD give me knowledge and utterance !

An original LETTER to S. BARRINGTON, Bishop
of Llandaff.

My Lord,

July 18th, 1777.

WHILST you have my thanks for the trouble already given you, permit me again to intrude this letter upon your patience, which in all probability will be the last.

To exclaim against your lordship for your determination towards me, is not my intention ; but, as a man anxious of my own integrity, I may be bold in claiming my indisputable right of vindicating the same. Favours from your hand, I no more intend to seek. A desire of being instrumental in advancing the glory of Sion, excited me to offer myself for ordination ; and you thought fit to refuse me : surely, then, it cannot be impertinent to dispute the propriety of your proceeding.

The cause of your objection was, my "*Religious Opinions* ;" which I could not possibly have believed, had I not your own letter to convince me of it. My "*Religious Opinions* !" What are they ? Astonishing ! The very doctrines contained in those articles to which it would have been necessary for me to subscribe. God forbid

forbid that I should daringly assent to those things with my mouth, which I denied in my heart; or attempt to be a minister of any church, unless I believed the doctrines taught in her! That this is the case in the present day, our pulpits awfully testify: but I would sooner embrace the stake with the martyr, than perpetrate such horrid impiety.

My opinions are those to which you yourself have subscribed many times, as your belief, "in the literal and grammatical sense, without your own comment or meaning." I believe *Predestination*. The Spirit and word of God convinced me of the same; and therefore I esteemed the XVIIth article as true, which says, that "*Predestination to life is the everlasting purpose of God, &c. &c.*" Many of your clergy, who several times solemnly professed to believe it, may now call it "a damnable doctrine," yet, maugre all opposition, it shines so illustriously in every sacred page of the volume of eternal truth, that whosoever is not still, as St. Paul says, with his understanding darkened, and alienated from the life of God, must discern it. And having this on my side, for the support of such a God-honouring doctrine, I will with all my feeble strength contend with a legion; and for the maintenance of the same, by divine grace, willingly lay down my life. It is a doctrine, without which I am positive I could never be saved, and therefore do not blush to own it. Certain I am, it is this that appears offensive in my "*Religious Opinions*," together with my thoughts on Original Sin, Free-will, Justification, &c. &c. all the doctrines of the good OLD church of England; and on this account, that is, for believing the Creed, the temple doors are shut against me; *Heu pietas! heu prisca fides!*

But suppose that I had maintained any heresy, doth equity or scripture allow a man to be condemned without being heard? No; Nicodemus said, "Doth our law judge

judge any man before it hear him?" Festus likewise said, "It is not the manner of the Romans to deliver any man to die, before that he who is accused have the accusers face to face," &c. But, contrary to both Jews and Romans, you have pronounced sentence upon the mere testimony of one who, I suppose, had it from the third or fourth hand*.

If I were to credit common fame, I must believe that your lordship seldom or ever preached; and can I think this of any person who professeth to hold an apostolic office, when they (i. e. the apostles) were instant in season and out of season! But further; when I first acquainted you with my intention, you promised, "that as soon as I would send you my necessary papers, you would give instructions when and where I should be examined." My papers you received as authentic and legal as could be required. Then you signified, "that I could not want that commission from you which I had given myself, by officiating in Newport meeting-house," a long time since. An answer to which I sent; and then you mentioned no more about the meeting-house, but objected to my † "*Religious Opinions*;" nor would you ordain me, unless I changed my principles. Why was not this mentioned at first?

* Possibly his lordship might have afforded me a hearing, only he has confessed, in one of his letters, "*a domestic misfortune prevented him to hold his visitation this year.*" A domestic misfortune! Good God! what are all domestic affairs, when compared with the infinitely momentous affair of immortal souls! Probably numbers of those under his care may be in eternity before the next year, or likely his lordship may be prevented then by another "*domestic misfortune.*" Where is the spirit of our good old bishops, who would not have neglected their flock on account of the death of a child? *Hæc fugit!* But that which is born of the flesh, will be but flesh still.

† This same bishop has this year refused ordination to a friend of mine, a man of an unblemished character, and who had never committed the unpardonable crime of "*officiating in a meeting-house,*" or any-where else, because of his "*Religious Opinions.*" He believed Election.

I thank

I thank God, ELECTING LOVE, by the power of the Holy Ghost, so far influenced my moral conduct, that that stood unimpeached even by malevolence itself. As for changing my principles, may God never leave me to so great a curse ! I would rather be changed myself into the most abject being, than suffered to change them ; they will make me triumph in the jaws of mortality, when *Legens Clericus* will be of no use ; and make me a priest of the church above, when the burning indignation of the Lord Almighty will make the dire effects of Arminianism manifest to men and devils. With this consideration I am happy : but, good God ! how are the mighty fallen ! Where is the pristine glory of the church of England ? A man dares not assume religion, but is stigmatized with the name of fool and madman : whilst the undisguised profligate finds free admission into that office which he horridly profanes ; yes, which he horridly profanes ; for are there not clergymen in your diocese, who, while they profess to be saved by their works, trample the Decalogue under their feet ? who are guilty of drunkenness, cursing, cock-fighting, card-playing, dancing, &c. and still fill the priest's office ? It seems, these are things less impious than believing the 39 articles. The Lord may keep back his vengeance for a time ; but when the iniquity of the Amorites becomes full, he will visit for these things : dreadful will be the account which the overseer (Επισκοπος) of such a flock must render of his charge ; a mitred head will be but a feeble refuge then.

Permit me, my Lord, to be honest. An account God will require at your hands, for all things committed to your care. You profess that a dispensation of the gospel is delivered to you, and it will be at the * peril of your soul

* Bishop Latimer of Worcester, of blessed memory, preaching at a convocation of bishops, with a zeal which does honour to his name, and [such as became

foul if *you* do not deliver it. Then let not religion be termed enthusiasm, nor let morality pass for grace. If you are a friend to the establishment, open its doors to pious men, and detect impostors; and altho' you have refused ordination to me (unless I give those conditions which my conscience forbids), I honour you as a power set up by God; nor does your refusal render my mission less valid, as I was to declare, that "I trusted I was inwardly moved by the Holy Ghost to take upon me the office and ministrations of a deacon." I should but have declared what I believed, and so am bound to obey the divine intimation: and must again "*officiate in a meeting-house*," and will preach Christ where I may. Blessed be God for the British government, to protect me, and my good friends the glorious FREE GRACE dissenters for receiving me! Really, my Lord, it is a glaring contradiction to rail against meeting-houses, and be daily adding to their support.

As for my own part, I am happy in my present station, being persuaded that the Lord reigneth, and "*whatever is, is right*." My only motive to seek ordination at your hands, was, that I might have an opportunity of holding up the Son of God and his ELECTING LOVE to those poor souls who are lulled asleep with the unscriptural song of, "Do what you can, and Christ will do the rest." The great things of this world I had no hopes of, had I succeeded, having much fairer prospects of those as I am; but I seek not my own. I have an ample field before me: may I be faithful! Your lordship may think my intentions wrong: if they are, you are the cause, and will be bound to answer God for them. I

became an asserter of the truth, boldly declared, that "unpreaching prelates would fill a gap in hell as far as from Dover to Calais." If hell be the portion of unpreaching prelates, what must they expect who preach but seldom, and, when they do, preach themselves instead of Christ, overthrow the gospel, and maintain a lye?

am satisfied, and shall patiently wait till the great day of CHRIST'S VISITATION. You may never know me in this life, but we must both appear at the impartial tribunal of the great Bishop of souls; till then, I take my leave of you.

J. BREWER.

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

A R T I C L E XVI.

Q. OF what does the Sixteenth Article treat?

A. Of sin after baptism.

Q. What appears to be meant, in this article, by baptism?

A. Not the outward ordinance of baptism, or at least not that alone, but the thing signified by baptism, and that is, regeneration, or the new birth.

Q. Is baptism, the outward visible sign, ever put in scripture for its inward spiritual grace, or the new birth?

A. Yes; in Rom. vi. 3, 4. where the apostle, speaking of himself and the Roman believers, says, "that so many of us as were baptized into Jesus Christ, were baptized into his death" (that is, so many of us as are born again to a new life received from Jesus Christ are, by the said new birth, dead unto sin, as Christ died for it); "therefore," continues he, "we are buried with him by baptism unto death" (or, by the new birth, become dead to sin) "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Q. But may nothing short of regeneration be implied under the term Baptism, in the article?

A. With

A. With regard to the first part of the article, we may perhaps better suppose only such an understanding and profession of religion as a mere formal or nominal christian may attain to by the force of education, &c. that hath been baptized in infancy; or such an external profession of the gospel as may have been the ground of taking an adult person into the church by baptism, though he may not have gone beyond the way-side, or the stony ground, or, at most, the thorny ground hearer*.

Q. But why do you suppose that baptism, in the article, implies at least some external profession of religion?

A. Because the scope of the whole supposes either backsliding or apostasy; but there can be neither, with some, profession to backslide or apostatise from.

* If the reader desires to know what the peculiar attainments of these several hearers are, Mr. NEWTON, I doubt not, will give great satisfaction in the following very ingenious exposition, containing an epitome of the ecclesiastical history of every nation, and of every parish, to which the word of salvation is sent.

“Where-ever the gospel is preached, the hearers may be classed according to the distribution in the parable of the Sower: Some hear without understanding or reflection; in some, it excites an hasty emotion in the natural affections, and produces an observable and sudden change in their conduct, resembling the effects of a real conversion to God; but the truth not being rooted in the heart, nor the soul united to CHRIST by a living faith, these hopeful appearances are sooner or later blasted, and come to nothing: Others are really convinced, in their judgments, of the truth and importance of what they hear, but their hearts cleave to the dust; and the love of the world, the care of what they have, the desire of what they have not, the calls of business, or the solicitations of pleasure, choke the word which they seem to receive, so that it brings forth no fruit to perfection: A part, however (usually the smallest part), who are compared to the good ground, are disposed and enabled, by divine grace, to receive it thankfully, as life from the dead; and though they meet with many difficulties, and, like the corn upon the ground, pass through a succession of trying and changing seasons, yet having the love, promise, and power of God engaged on their behalf, in defiance of frosts and blasts and storms, they are brought to maturity, and, when full ripe, are safely gathered into his garner, Matt. iii. 12.” Eccl. Hist. p. 321.

Q. It is declared, that every sin deserveth damnation, by saying, "Curfed is every one that continueth not in all things which are written in the book of the law, to do them," Gal. iii. 10. and that "the wrath of God is revealed from heaven againft all ungodlinefs and unrighteousnefs of men," Rom. i. 18. Now if every fin deferves damnation and the wrath of God, are there notwithstanding greater or lefs fins, which fhall be punished in a greater and lefs meafure?

A. Yes; for there is fin which fhall be punished with many, and fin which fhall be punished with few stripes, Luke xii. 40. There is a fin unto death, and a fin not unto death, 1 John v. 16. There is a fin againft the Father and the Son, which fhall be forgiven; and a fin againft the Holy Ghoft, which fhall never be forgiven, Mark iii. 28, 29. Luke xii. 10.

Q. The fin againft the Holy Ghoft hath been treated of before (Art. XVII.); I have now only to ask, whether a professor of the truth, after having been admitted to baptifm, may not willingly fall into very grofs, fcandalous, aggravated fin, without being guilty of the unpardonable fin againft the Holy Ghoft?

A. Not every deadly fin, willingly committed after baptifm, is fin againft the Holy Ghoft.

Q. Why then doth the apoftle fay, "If we fin wilfully, after that we have received the knowledge of the truth, there remaineth no more facrifice for fins, but a certain fearful looking for of judgment and fiery indignation which fhall devour the adverfaries?" Heb. x. 26, 27.

A. We are to diftinguifh betwixt the wilful, malicious finning of an adverfary againft received, convincing truth, and the fins of infirmity, though willingly committed. A perfon may carnally love the fin, or its procurements, whilft at the fame time he hates it as a tranfgreffion of the law of God; and he may, through infirmity,

infirmity, be prevailed on willingly to commit it, even whilst he hath the fear of God in his heart : “ With the mind (saith the apostle) I myself serve the law of God ; but with the flesh, the law of sin,” Rom. vii. 25. David loved his sin with Bathsheba, and, thro’ infirmity of the flesh, willingly committed it ; whilst at the same time he hated the adultery. Peter loved his cursing and swearing, as delivering him from trouble on his Master’s account ; whilst he hated the horrid profanity of such practices, as well as the base treachery of such a proceeding.

Q. If then every sin after baptism be not the unpardonable sin, as appears by the falls of David and Peter ; will it not follow, that others may be overtaken by the like unhappy circumstances, and yet be admitted to repentance, as they were ?

A. The grant of repentance is not to be denied to such as fall into sin after baptism.

Q. Can you produce a proof of this point in an unregenerate person ?

A. Yes ; in Simon Magus, who, after baptism, fell into that horrid sin, which we from him call Simony, and had neither part nor lot in the Holy Ghost ; and yet St. Peter admonisheth him, saying, “ Repent therefore of this thy wickedness, if perhaps the thought of thine heart may be forgiven thee,” Acts viii. 22.

On Explaining DIFFICULT Passages of Scripture, and Reconciling others that SEEM CONTRADICTIONARY.

I HAVE often wished, that some ministers of the gospel, who have sufficient abilities, and who preach very excellently from plain texts of scripture, would more frequently employ their talents in explaining the more difficult parts of the word of God ; and in reconciling those passages which *seem* to contradict each other : but
I have

I have often desired to impute this omission to their being convinced, that discourses from the plainest portions of God's book were likely to be most profitable to their hearers.

Whether this be their reason, or not, there are, I imagine, many precious souls, who are not a little stumbled, through their ignorance of the meaning of *such* parts of holy writ; and especially through the insinuations of infidels on that head: and to remove such difficulties out of the way of the spiritual traveller, would certainly be quite consistent with the character of a gospel preacher, who is to take the stumbling-block out of the way of God's people.

For my own part, I have sometimes found great pleasure in comparing one scripture with another, and have generally found, that thereby the darkest expressions were sometimes elucidated; and, by the addition of a few other helps, I have often been enabled to understand the most mysterious parts of the sacred text, in a manner very much to my own satisfaction, and agreeable (as far as I can judge) to the analogy of faith.

Perhaps it may not be unacceptable to your readers, to communicate a few observations which I have occasionally made on such subjects. But *they* must bear with me, if I do not combat with the difficult parts of divine revelation, regularly as they stand written therein; but rather as they may strike my own mind: unless *this* desire should direct my attention to any particular text. And my plan will be, not to meddle with those difficulties which nothing but the criticisms of the learned world would have found out, but with such as must strike every intelligent reader.

Having premised thus much, I shall now introduce my subject by a few hints concerning the glorious nature and incomparable excellency of the sacred writings: and if *those hints*, and my attempt to reconcile two
seemingly

seemingly contradictory passages, are thought worthy insertion, and the attention of the readers of the Gospel Magazine, I shall then, at every suitable opportunity, take the liberty of offering somewhat of the same nature.

The word of God contains most rich, glorious, and important truths ; *truths* in which the whole human race are more or less concerned, and by one part or other of which we must *all* be judged : and as the whole sacred volume is the result of divine inspiration, therefore its *histories* are *perfectly impartial*, its *prophecies* either *have been* already, or else *will be* in future certainly fulfilled. The promises thereof may safely be relied on ; the preceptive part deserves most sincere and implicit obedience ; and “ all scripture, (being thus) given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works ;” and that *thereby* he may be made wise unto salvation.

It is therefore with the greatest propriety that the book, which has God for its author, is called emphatically the *Bible* (i. e. *the Book*) and its contents the *scriptures* (i. e. the writings), as if there were no other writings or books in the world : and there are indeed no writings worthy to be mentioned, in comparison with the writings of the Old and New Testament, which have continued, notwithstanding the attempts of Pagans and Papists, uncorrupted until now.

Antiochus Epiphanes and Dioclesian endeavoured to destroy the scriptures ; and the Papists have attempted both to destroy and corrupt the word of God ; but it has ever been the peculiar care of Heaven, and carries with it the most irrefragable proofs of its divinity : *such* are the prophecies contained therein ; some of which were spoken 4000 years, some 2000, and others many
hundred

hundred years before they were accomplished ; of the fulfilling of which, we have not only an account in scripture, but the concurrent testimony of profane authors. This is true respecting those prophecies which foretold the coming and sufferings of Christ, particularly Jacob's prophecy concerning Shiloh ; and that of Daniel, in his ninth and twelfth chapters, where he treats both of the promised Messiah, and of the destruction of Jerusalem.

Similar proofs also, of the divine authority of the scriptures, arise from that divine and incomparable eloquence which runs through the whole ; the agreement which appears in the sacred penmen ; together with the honest acknowledgment that is made of the faults of some of the noblest characters which are therein mentioned.

And it is with the greatest reason that some have observed, " The Bible must have had either God, or good or bad angels or men, for its author or authors : the Deist will have it to be the work of men *merely*, and not the work of Jehovah ; but to prove that it is of God, it hath been well alledged, that if good angels or men had been the authors thereof, they would not have deceived mankind, by ascribing it to God ; and had the scriptures been the work of devils or wicked men, they would not have condemned sin and sinners in so severe a manner, but would have written more favourably of what they so much delight in."

[*The remainder in our next.*]

ANECDOTES ON POPERY.

TO tell you what Popery was, whatever it may be pretended it now is ; to tell you what horrors it wrought in former days ; I need not exhibit to you the history

history of its bloody transactions in other countries; I need not remind you of the carnage it made in Germany, France, Spain, and throughout the European continent; I need not call up to your view the thousands and tens of thousands that were slaughtered for the sake of Jesus, and a good conscience, amongst the Waldenses and the Albigenes; I need not remind you of the inhuman massacre of thousands upon thousands in cold blood, and in the dead of the night, at Paris, for which transaction (horrid to relate!) public thanksgivings were offered up at Rome, by the pope's order: but I may refer you to events nearer home, namely, to the cruel massacre in Ireland, which exceeded that of Paris, and the guilt of which all the arts of Jesuitism will never be able to wipe off from the papists; yea, I may refer you to the fires of Smithfield, in the very heart of this metropolis, where so many holy martyrs (as well as at Oxford, Gloucester, and other places) were offered up as burnt sacrifices on the infernal altar of popish ignorance, superstition, and cruelty.

“Popery (say some) is the religion of France, and yet we hear of no cruelties in consequence of its prevailing there.” True; but in France there is no danger of the protestants gaining the ascendancy; they bear no proportion to the papists, of course can excite no jealousy. In England, though popery were to get into power, there would still remain a body of protestants, which would keep the priesthood in perpetual uneasiness, and subject the protestants to every species of cruelty their enemies could devise. Conscious how much their tenets are abhorred, and how desirous the protestants must ever be to shake off their yoke, the creed of every individual would be scrutinized, and Smithfield soon rekindle its fires.

“Popery must remain the same, until its execrable tenets are reprobated; nor till the Ethiopian changes his

skin, or the leopard his spots, will the persecuting devouring lion of popery cease to distress the humble followers of a meek and lowly Jesus." Are there not still inquisitions in Spain and Portugal? and did we not hear of dreadful cruelties in France in the reign of Louis XIV. and XV. of infamous memory? and tho', for political reasons, these cruelties are restrained for the present, yet the state of the protestants in France is even now very abject and humiliating, nor have they the least security against the renewal of those horrid cruelties which are so recent in their memories.

Popery has already broken thro' the hedge which that glorious prince, William of blessed memory, had built round about us; and God knows how soon a revival of those horrid transactions may take place here in England; which may God of his infinite mercy, for Jesus Christ's sake, prevent! Before a man can be a papist, he must renounce his reasoning faculties; and all the world knows, that to be a papist, the priest must have the sole direction of his conscience: he demands implicit faith and obedience; and to question his authority and power to absolve from all crimes, is no less than to question the truth of the very religion the poor deluded papist professes.

An Irish earl lately related the following anecdote of his grandfather, when an insurrection of the papists was expected in Ireland: The earl's grandfather, conversing familiarly with one of his popish tenants (a good kind of man, whom he had favoured), told him, that he was sure he would not have any hand in murdering him, should the papists prevail. "No (said the farmer) I never would hurt your lordship." "But (said the peer) suppose the priest should tell you, that it is the pope's order, and that it is for the good of the church?" "O then (said the poor bigotted papist) your lordship knows I could not disobey the pope's order."

If we were to grant, that every papist, who has or may take the oath of allegiance, might so far forget his religion, as to disobey the pope's order? Tho' he should command him to break it, what then? Is want of allegiance to the king, all that we have to apprehend, or that we should wish to guard against? Is nothing to be dreaded from their known enmity to our religion, laws, and liberty? Will it be of no bad consequence to this country, if England should become the abode of all those jesuits whom even Roman catholic kingdoms have thought it prudent to banish? Are we to be indifferent, if attended by crouds of monks and bald-pated friers? They disperse themselves in every country; and, opening chapels and seminaries of learning, seduce our youth from protestantism, and instil in its place the pernicious tenets of Rome. If we are to take no steps to ward off this impending evil, let popery flourish; and we shall soon see, that in twenty years time it will be the religion of England,—which may God avert!

It is the fashion to think Popery an harmless religion, and fashion frequently prevails over reason and truth. Opposition, as well as ministers, agree in the principles on which it is to be encouraged. Bloody queen Mary was highly commended in the church of Rome for a pious saint; and should popery gain pre-eminence, I should not be surpris'd to see friers, white, black, and grey, and monks and capuchins of all orders and colours of the rainbow, walking up and down our streets quite at their ease, in their proper vestments. May the Lord enlighten their dark souls, turn them from their evil ways, and bring them to the knowledge, belief, and love of the truth!

MANY PROTESTANTS.

On Christian CAUTION and FORESIGHT.

A BURNT CHILD DREADS THE FIRE,

HOW this may appear in a natural sense to the various speculatists of the present age, I am at a loss to determine; but people are apt to dread the thing which before gave them much pain, anxiety, and distress. To avoid these evils, they flee to self-security and protection, as a child from the fire.

Nature and experience teach us a variety of things which are very necessary to be known in this life; they teach us to view the various ways and methods which God has laid down in the world for the use of mankind in general; also, that we are born, live, and die, according to the common course of things; but true experience teaches us, living and dying in a state of nature will ensure our condemnation at the great day of account, when the Son of God will summons all the nations of the earth to his awful bar. By nature we are children of wrath, and our father is the devil; and unless a change passes upon our souls, and they are brought out of a state of nature into a state of grace, and favour with God, before we depart hence and are no more seen, our misery and ruin will be sure, and the subjects of it will not only be abhorred and despised by God and all the glorified saints and angels, but be condemned to unquenchable fire, and everlasting punishment.

Experience teaches us to flee from the snares and temptations of the wicked one; to flee from the wrath to come, by taking the kingdom of heaven by storm, and besieging the throne of mercy and grace; it teaches, that the end of all things is death: but grace and evangelical experience teaches the way to obtain life and happiness.

To

To improve this proverb, it will be necessary to walk into the court of the sanctuary, and there view the operations of divine grace, in magnifying the seed sown in the heart; in pardoning condemned criminals; in calling them from death to life, from misery to happiness, from grief and sorrow to that joy and glory which exceeds description, and is beyond the reach of man's heart to conceive.

O that Jesus may unveil himself, shew you the true meaning of this proverb, and how applicable it is to the awakened sinner, by convincing him, That he was once walking the downward road to ruin, but is now, through grace, ascending the upward track to glory; once dead in sin, but now alive to God through Jesus Christ; once hardened, but now made soft, tender, and compassionate; once past feeling, but now sensible, willing, and ready; once had a stony heart, but now has a heart of flesh; was once under the power and dominion of sin, but now under the government and tuition of divine grace; once guilty, but now acquitted; once burdened with sin, but now lightened by grace; once darkness, but now light in the Lord; once estranged from, but now reconciled to God; once a child of wrath, but now an heir of glory; once a servant and slave of Beelzebub, but now the freeman of Jesus; once a vessel of wrath, but now training up for glory; once vile, but now precious in Christ, and pardoned. Shall I stop here? No; the awakened soul may add, Once I was fuel for the fire, but am now a brand pluckt from the burning; once a heap of corruption, but now purified and healed; once in the broad way to destruction, but now, thro' mercy, in the narrow path that leadeth unto life; once influenced by Satan, but now by God's holy Spirit; once ripening for the flames of unquenchable fire, but now meetening for the glorious inheritance of the saints in light.

By

By the above contrast, we may perceive the difference between a dead sinner and an awakened christian. Some persons sleep in carnal security till the flames of hell awake them; lie in the cradle of sloth till the fire of justice overtake them; think all well while Satan reigns, but will not suffer Jesus to govern. But a day is coming when Christ will sit as king and judge, when all his enemies shall become his footstool, and be confounded.

Some people are bond-slaves to the devil, and love his drudgery; and, blessed be God, others cleave in affection to Jesus Christ, because being begotten again unto a lively hope thro' his resurrection from the dead, their hearts are fixed on him as an immoveable rock, a sure foundation; and tho' he should so order the dispensations of his providence, as to bring them to lay down their lives for the truth, they are ready, by his supporting grace, to seal it with their blood, in whatever way he shall think proper to appoint.

A man truly awakened by God's Spirit from the lethargy of sin, and apprised of approaching misery, will find the proverb verified in a number of ways; and that sin and guilt were as a fire kindled by the justice of God, in order to punish him for ever. But O the wonderful mercy of Jesus in awakening, converting, regenerating, and increasing the spark of divine grace in my soul, and opening the eyes of my understanding to see the awfulness of the punishment reserved for sinners hereafter! O the goodness of God, in causing such a holy dread in my heart of the unquenchable pit, as a child naturally dreads the fire. To him would I give all praise and glory and honour now and for ever.

W. P.—Y.

The HISTORY of the INQUISITION.

Of the INQUISITION in PORTUGAL.

POPISH CRUELITIES.

IN the Franciscan convent at Lisbon, was a friar of the name of De Costa, whose father had been register of the Inquisition. This man, though a professed Roman catholic, yet, as a man of humanity, often lamented the unhappy condition of the poor afflicted Jews. This was taken notice of by some of his brethren, whom he had endeavoured to impress with the same sentiments of tenderness and compassion. Some of them gave information against him to the Inquisition, and, after having been confined in prison upwards of a year, he was burnt alive.

Francis de Alevido Cabras, a native of Elvas, in Portugal, and son of the chief magistrate of that city, became a most violent persecutor of the protestants; and gave information against his own mother and aunt, who were in consequence thereof both burnt. Soon after this act of unnatural barbarity, the young gentleman had the impudence to visit his aged father, who, notwithstanding the dreadful consequences that might have happened, turned him out of doors. The young gentleman went into Spain, where he finished his education; but having embraced the sentiments of the Jews, he was committed to the prison of the Inquisition, and afterwards burnt alive; and thus we find how Providence conducts the affairs of this lower world.

There are many other instances, that might be mentioned, of persons being put to death who never were protestants; but it has always been a rule, in the proceedings of the Inquisition, to brand those with the name of Jews, who are in reality Roman catholics.

Thus

Thus for these many years, when we read of any person condemned by the Inquisition, they are called either heretics or Jews, but none of them are ever mentioned as Roman catholics. This, however, is a gross imposition upon the people; for there are many Roman catholics who suffer death by the Inquisition, and, if they are rich, it is frequently done to seize upon their estates: and when once they have planned the destruction of the unhappy person, it is no difficult matter to get it accomplished. When a reasonable thinking man reads the history of the Inquisition, and, upon inquiry, finds that all that has been said concerning it is true, he will naturally conclude, that the inquisitors are the declared enemies of humanity; and that the church of Rome, by whose authority they act, must be not only antichristian, but the mother of harlots and abominations of the earth. This will appear the more evident, when we consider that they are not contented with confining its direful effects to those European countries where they reign in triumph; for where-ever they can make settlements in the utmost extremity of the world, they carry along with them their persecuting notions and horrid practices; of which we shall give a proof in our next.

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

Upon reading your Magazine for January, I saw this text, "But the fearful," &c. Rev. xxi. 8. proposed for solution by TIMIDUS: in answer to which, if you please to insert the following, you will oblige a constant reader.

THERE are, I think, two kinds of fear, which we find spoken of in scripture; they spring from two different principles, and have each very different effects.

effects. When man had violated the laws of God, he lost that love which gave him to rejoice in his Creator as a man rejoiceth in his friend; so that, instead of seeking communion with his Maker, he fled from his face as from an avenging adversary: feeling the curse of God in his soul, fear of consequence arose, which was then, and always will be, the concomitant of guilt; he found those words, “In the day that thou eatest thereof, thou shalt surely die,” awfully verified, and, feeling this sentence of death in himself, he justly feared its direful horrors. From hence, I think, fear had its original in man: not a fear of offending God as transgressing his laws, but of that punishment which he knew to be its necessary consequence; not a fear which produced any esteem or reverential awe towards his Creator, but, on the contrary, it was the result of a spirit which was enmity against God, a nature not subject to the law of God, neither indeed can be; no, for when it is under the restraint of any law, it worketh wrath, and, by being angry at its Lawgiver, evidences its utter disapprobation of his injunctions. This is, I think, according to the scripture account of the nature of things, a spirit of fear, which possesses the hearts of the carnal and unregenerate part of mankind, and, whilst this rules, they are altogether unfit for the inheritance of Christ and of God.

Again; This fear shews itself in other particulars: as, a fearing to own and confess Christ, and his religion, before men; or, as Christ calls it, a being ashamed of him and his word; the consequence of which is, that he will be disowned of Christ at the last day: because he cannot look with complacency and delight on those unhappy souls who had rather have the favour and friendship of, perhaps, a few temporal friends, than be numbered amongst those who deny themselves, take up their cross, and follow the meek and lowly Jesus: for whilst

this is the case, whilst the fear of man presides over the fear of God, they will never apply to Jesus, as poor, lost, and helpless sinners, to receive from him that life, righteousness, and strength, which can only make them stand before the throne of God with boldness and joy.

Again, Solomon saith, "The fear of man bringeth a snare;" and too, too many, evidence by their practice the truth of this assertion; for, being afraid of the reproach of Christ, they entangle themselves in the ensnaring things of this world, and so their natures continue in all the poverty and darkness of a life destitute of the grace and Spirit of God, and, dying in this state, they must have their portion in that lake which burneth with fire and brimstone, which is the second death.

Examine then, O my soul, with what fear art thou possessed? Art thou afraid of a man that shall die, and of the son of man which is as grass; and regardest not the Lord thy maker, having no concern for his honour, no respect for his interest, or no love for his ways and people? Hadst thou rather have the esteem of the rich and great, and be honoured by the mighty and noble, than to suffer affliction with the people of God, and have the good-will of Him that dwelt in the bush for thy portion? Art thou in love, O my soul, with the riches and pleasures of a transitory world, and for fear of losing, or not gaining, a little of the serpent's meat, wilt forego that manna, that living bread, of which whosoever eateth shall live for ever? Art thou afraid of the reproach of men, and dost thou dread their revilings? Is an ill-name more terrible than the sentence of "Depart, ye cursed?" And is the frown of a frail mortal more to be avoided, than the displeasure of that God whose eyes are as a flame of fire? Consider, O my soul, how art thou actuated? Examine the inmost recesses of thy heart; and know, of a surety, if conscience forces thee to answer in the affirmative; then thou art in the gall of bitterness,

bitterness, and bond of iniquity; obnoxious to all that wrath which must be poured out on the wicked and ungodly. But if, upon examination, thou canst through grace answer, on the contrary, and canst say with Peter, "Lord, thou knowest all things, thou knowest that I love thee;" yet not so perfectly as to cast off all fear: though indeed, my God, I know thy promises cannot fail (for thou art Jehovah, and changeest not), they are all Yea and Amen in Christ Jesus; but I doubt of my right to them, and fear I shall never attain the fulfilment of them.—To this, I reply,

Is it so, O soul? Well; remember, "the fear of the Lord is the beginning of wisdom;" and know also, that this fear springs from a contrary principle to the foregoing, is of a different nature, and has as different a tendency, I had almost said, as heaven is from hell: for as the fear I first mentioned draws the soul from God; so this sensation of the mind, having first learned that God is reconciled to sinners through the blood of the everlasting covenant, leads the soul to God with filial awe, as unto a tender and compassionate Father; the soul, being truly sensible of its utter inability to help itself; feeling, upon trial, its strength only perfect weakness; doth, as the poet says,

"When it sees itself undone,
Seek for refuge in the Son;"

or seeks to God, through the Son of his love, for the pardon of its past offences, and that it may be purged from all its native and contracted guilt, which is the only source and foundation of servile fear: hence as he has clearer views of the pardoning love, fear of that kind vanishes, and a filial fear of offending so gracious and benign a God fills the mind, and brings the soul into willing obedience to his laws. He does not work, like a slave chained to the oar, for fear of punishment;

but, being actuated by a heaven-born principle of love, he runs with cheerfulness the way of the commandments, and experiences a deliverance from that fear which hath torment, as the apostle St. John saith, "Perfect love casteth out fear, because fear hath torment; he that feareth, is not made perfect in love." Here perhaps the dejected faint is ready to say, "I hope I love my God, for I love his word, I love his ordinances, I love to pray unto him, and to hear his everlasting gospel proclaimed in the name of a crucified Jesus; and yet my soul at times is so depressed with fear, that I am constrained to sigh and mourn—to sigh unto God for deliverance, and to mourn on account of the burden of it." If such be thy case, know then, O thou afflicted one, thy soul is in a right state; thy fear is after a godly sort, and will prove beneficial to thy soul, so far as it leads thee out of thyself to a fuller dependence upon Jesus. Fly to him in true faith, and hear him say, "Him that cometh unto me, I will in no wise cast out."

"Brethren, take him at his word,
Cast yourselves upon the Lord."

And,

"When sin and Satan shall rise up,
Your spirits to molest;
Then haste away to Calv'ry's top,
And in your Saviour rest."

Stewkley, Feb. 24.

MERCATOR.

[The reader is referred to p. 73 of our last Number, for the first Answer to the above Query.]

POETRY.

P O E T R Y.

AN HYMN to GOD the CREATOR.

I.
WHEN I survey the earth and sky,
My soul adores and sings;
I aim at David's sweet employ,
And strike the warbling strings.

2.
Creating pow'r demands my song;
The world's harmonious frame
Calls on my heart, my voice, my tongue,
To praise JEHOVAH's name.

3.
Be present, atheists, to my lays,
Compare your creed with mine;
And you, perhaps, may join to praise
The Architect divine.

4.
Matter and light, the Fiat giv'n,
Into existence rose;
Order succeeds, and earth and heav'n
Their beauteous forms disclose.

5.
The sun, bright regent of the day,
Dispenses genial light;
The silver moon, with milder ray,
And stars, adorn the night.

6.
The earth is rob'd in lovely green,
Tall forests lift their heads;
And limpid streams, t'inrich the scene,
Glide softly through the meads.

7.
Aloft, the congregated stores
Of rain obscure the sky;
From whence the awful thunder roars,
And forked lightnings fly.

8.
With various life the world is stor'd,
And, last, to crown the plan,
Ruler below, the potent Word
Created reas'ning man.

9.
Here, mighty God, thy wisdom shines,
And here thy pow'r is known;

My soul admires thy vast designs,
And bows before thy throne.

10.
A song let all creation raise,
Let ev'ry creature bring
A tribute of deserved praise
To heav'n's eternal King.

Bow-lane.

JOSEPHUS.

AN HYMN to GOD the REDEEMER.

By the same.

I.
WITH pleasing hope, and smiling
joy,
My humble ode I bring
To him who reigns above the sky,
And gives me leave to sing.

2.
All nature owns his ruling hand,
And yet, submissive, he
Was subject to a worm's command,
And dy'd upon the tree.

3.
With erring step, the hapless race
Of Adam stray'd from bliss;
Nor ever thought of asking grace,
What madness equals this!

4.
And yet, unfought, O Lamb of God!
Thou sacrifice divine!
To save their souls, didst spill thy blood:
Was ever love like thine!

5.
O, equal to the mighty deed,
Who can thy pow'r excel?
Thy foes, when captive men were freed,
Fled murmur'ing down to hell.

6.
Hail, victor, hail! let all above
And all on earth agree
To celebrate thy work of grace,
For none can equal thee.

On Job xl. 4.

BEHOLD, I AM VILE.

1.

IS there beneath the heav'n's a wretch
like me,
That's so exceeding sinful and unclean?
Impossible! I think it cannot be!
I am undone, if grace don't intervene.

2.

Where can I fly? Will no kind hand
relieve
My captive soul from Satan's heavy
chain?
And that soul monster of his prey de-
ceive,
Who by his subtlety hath thousands
slain?

3.

I know that none beneath th'expanded
sky
Can to my soul the least relief procure;
These all must leave me, to depart and
die,
And suffer pain that ever will endure.

4.

But there is one almighty will to save,
Who shed his blood for sinners doom'd
to hell:
I'll go to him, and will salvation crave;
He may have mercy on me, who can
tell?

5.

To thee I come, my dear almighty
Friend,
Though I am guilty, vile, and self-
abhor'd,
In mercy to my helpless soul descend,
And let me find thee a forgiving Lord.

6.

I have no other hope but Jesu's blood;
Without it, I must evermore despair:
I will depend on that life-giving flood,
Sure none that perish'd, ever perish'd
there.

Weymouth.

R. W.

Desiring the Divine Presence.

1.

O That my God would deign to smile,
And speak some gracious word,
My soul should leave her fears awhile,
And triumph in the Lord!

2.

Up to the sacred throne on high,
Where Jesus reigns supreme,
Thither my noblest pow'rs would fly,
And there commune with him.

3.

Oh for the wings of faith and love,
To view IMMANUEL's face!
Jesus, attract my pow'rs above
By thine almighty grace.

4.

Then shall my cheerful spirits sing
My great Redeemer's name;
And join with heav'n and earth to
bring
Thankgivings to the Lamb.

5.

Haste, my Beloved, come away,
O do not tarry long:
Bestow a smiling, cheering ray,
And I'll return a song.

Hampstead.

W. F. (L. H. S.)

On Isa. liii. 8.

"For the transgression of my people
"was he stricken."

1.

MOST holy, wise, and pow'rful
Lamb,
My Lord, how can it be,
That thou, who art the great I AM,
Should'st live and die for me!

2.

But so it was,—for thus 'tis writ
In thy unchanging word:
"For my own people was I smit,"
Says the incarnate Lord.

3.

"I liv'd a life of poverty,
"Reproach and deep distress;
"And bled and dy'd on Calvary,
"To save my chosen race."

4.

My soul, O think upon the pain
Thy dear Redeemer bore;
And never love thy sins again,
But love him more and more.

T. B.

The

The BREATHINGS of a Real Saint.

1.
TO thee, dear Saviour, now I
come,
Humbly to tell my wants to thee;
Pardon me, if I do presume;
Say, hast not thou invited me?

2.
None but thyself can them supply,
They are so num'rous and to great;
To thee, and thee alone, I fly;
Amplify them, I intreat.

3.
Jesus, were blessings vendible,
I could not purchase them of thee;
But I have heard, thou dost not sell,
But freely give to such as me.

4.
I want a pardon from my God,
For this I long, for this I cry;
A pardon seal'd with precious blood,
Oh give me this, or else I die.

5.
I want to have my sins subdu'd,
For they impede me in my way;
I want to have my soul renew'd,
I want a heart to praise and pray.

6.
I want a heart more dead to earth,
I want a heart alive to thee;
I want to know my heav'nly birth,
I want thy smiling face to see.

7.
I want to have a flame of love
Inkindled in this frozen heart;
No longer cease, celestial Dove,
Of thy sweet breathings to impart.

8.
I want communion with my God,
I want a taste of heav'nly love;
Jesus, thy expiating blood
Can intervening veils remove.

9.
I want appropriating faith,
To call a Triune God my own;
For unbelief and Satan faith,
He will not own me for a son.

10.
Incarnate God, I want that dress
With which thou cloathest all thy own;
I mean, thy perfect righteousness—
Without it, I am quite undone.

11.
What more, dear Saviour, shall I say?
All my desires are known to thee;
My sighs and groanings every day
Thy penetrating eye doth see.

12.
O may I quickly reach that place
Where sighs and wants shall ne'er be
known;
There may I see thy lovely face,
And worship at thy splendid throne!
Shad-Thames. W. FURMAGE,
(L. H. S.)

On John i. 29.

"Behold the LAMB of God."

1.
MY soul, come turn away thine
eyes
From this poor dark abode;
By faith look thro' yon azure skies,
Behold the LAMB of God.

2.
See there he sits, and ever pleads
His precious, precious blood:
He will supply thy many needs—
Behold the LAMB of God.

3.
Doth sin disturb thy peaceful rest,
And ev'ry fear intrude?
Art thou by unbelief distress'd?
Behold the LAMB of God.

4.
Doth keen temptation thee assail,
And heavy is the rod?
The promises can never fail—
Behold the LAMB of God.

5.
Doth the vain carnal world invite
To taste its sickly food?
If thou wouldst overcome it quite,
Behold the LAMB of God.

6.
Do fears of death and end'less woe
Thy trembling spirit load?
If thou wouldst overcome these too,
Behold the LAMB of God.

T. B.

On Rom. xiii. 12.

"The night is far spent, the day is
at hand."

SOON shall this visionary state be
o'er,
And things of time and sense be known
no more;
Soon shall the righteous bid adieu to sin,
And soon the last elect be called in—
When God most high with thunders
shall descend,
And all the world in flames of fire end:
Jesus the judge shall fill the judgment-
seat,
And ev'ry mortal shall his sentence
meet.
He to his people will appear, that day,
"The LAMB of God, that takes their
sins away;"
And they, just risen from the silent
grave,

Will ever triumph in his pow'r to save;
But to his foes his angry looks de-
scribe

"The vengeful LION he 'of Judah's
tribe;"

Whilst ev'ry word he speaks their
fears employ,

And the dread sentence does their peace
destroy—

O that my Jesus, that my judge may
be,

When I arise, "the Lamb of God" to
me!

Then with the Lord's redeem'd shall I
repair

Towards his courts above,—and enter
there;

And when within thy blest abodes I am,
I'll sing the song of Moses, and "the
LAMB."

Feb. 2. 1781.

T. M. M.

R E V I E W.

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