

J. A. Douing

THE

GOSPEL MAGAZINE

AND

THEOLOGICAL REVIEW,

FOR

1806.

VOLUME I.

OF A

SECOND SERIES.

“ Beware ye of the Leaven of the Pharisees, which is Hypocrisy.”

L O N D O N :

PRINTED BY A. TOPPING, PLAYHOUSE-YARD, BLACKFRIARS;

AND PUBLISHED BY

M. JONES, PATERNOSTER-ROW; W. ROW, GREAT MARLBOROUGH-STREET, AND ALL BOOKSELLERS.

1806.

PREFACE.

THE commencement of a NEW SERIES of the GOSPEL MAGAZINE, and the beginning of a new year, naturally points out to us the propriety of renewing our annual acknowledgements to Him who hath kept our souls in life, and whose mercies, both spiritual and temporal, transcend all comprehension and calculation.—O Lord our God, great are the wondrous works which Thou hast done!

Our debt of gratitude increases, and a new song proceeds from our mouth of thanksgiving to the Co-equal Son of God, who hearkened to his Father's proposition in the covenant of grace; who stooped from his glory, and became incarnate, obeyed and died, for his mystic body. The consideration excites in our bosoms a filial fear from a principle of love, as also a confidence and trust in Him, as the Lord our Righteousness and Strength.

Nor are we less indebted to the Eternal Spirit who brought us out of the horrible pit of nature's darkness, and out of the mire and clay of sin and corruption; and who has set our feet upon the rock of deliverance and safety, and has ordered, and will continue to direct our goings, until he finally causes us to ascend triumphantly into heaven.

*Being finite creatures, we are unable to express or reckon up the mercies received from the Trinity in Unity; nor shall we ever be able to compute the length, the breadth, the depth,
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the height, the number and value of those acts of grace bestowed upon us.

In subordination for these unspeakable benefits, we have to acknowledge our obligations to our Correspondents and Patronisers, who have enabled us to keep our post during the course of TEN years campaign, with unshaken firmness, among enemies of various descriptions.

We have nothing new to offer, but to dwell upon the same unbounded theme that has hitherto occupied our pages, namely, the absolute union that subsists between Christ and his Elect Body. That his death is deemed by Divine Justice, a full compensation for all their sins, because he died in their stead, as their substitute and sacrifice. By his resurrection, their pardon and justification are evidenced, proclaimed and ratified. And his ascension is the pledge, the prelude, and the security of their endless glorification. In consequence likewise of his fæderal oneness with his saints, the righteousness which he wrought is considered as theirs; Christ himself performed it, and his redeemed people wear it. So, as in the strong and expressive language of the church of England, "In Christ and through him every true Christian may be called a FULFILLER OF THE LAW, as Christ FOR THEM, FULFILLED THE LAW IN HIS LIFE!!!" Thus we see, in the language of our reformers, which runs in unison with the Scriptures, that the whole of Christ's active and passive obedience is transferred and imputed to all that trust in Him. And as they have, through grace alone, a right to, and an interest in the entire merit of His righteousness and sufferings, so their union with Him is such, that even the very prayers and praises offered up by Him, when on earth, redound to their salvation. Thus the people of God endeavour to live to his glory, nor can it be otherwise; for as the law of God was within the heart of Christ, so it is in those of His seed.

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These plain and open declarations are too often, at the present day, so distorted and softened down by public instructors, that they might as well be cashiered altogether. Being ignorant of God and of themselves, they go about to establish a righteousness of their own, not submitting to the righteousness of God. They make a vaunting boast of a refined morality to hide the nakedness of the human heart, and obscure the work of the Holy Spirit. By the poisonous juice of Arminianism, they pour odium upon that which is the root of all true Christian obedience: and the faith of God's elect they disfigure with the mantle of licentiousness. Whenever they mention the doctrines of grace, it is only with a view to make them appear odious. Their lips pollute even truth itself as it passes through them; whose breath, like the fabled cadaverous mists of Hades, blasts and soils, and poisons as it touches.

While errors of every description, under the sacred name of religion, abound, the real Believer who has heard the word of truth, the gospel of his salvation, and who, being sealed with the holy Spirit of promise, the earnest of his inheritance does not chimerically feed, nor insensibly receive the bread of life, but distinctly understands the nature of the food he lives upon, and the life he enjoys thereby. His intellectual powers are revived, strengthened, comforted and enlarged, with peace, joy, hope, and strong consolation, through spiritual believing views, in humble, serene, contemplations of the Son of God; by faith beholding, and in love enjoying, with the faculties of the mind, what Christ is in himself, and what he has done for his people. He is as sensibly nourished in the inner man, as ever any person was in the outward man. The feast is so rich and the food so lively, that it is to him experimentally life from the dead; so that he can adopt the words of the Apostle: I LIVE, YET NOT I, BUT CHRIST LIVETH IN ME.

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This grace bestowed upon the Believer will enable him to meet death with firm and undaunted steps, undismayed; for the dreary region he has to pass through, will be rendered luminous by the glory of his divine Conductor. He lives not as a fool, nor does he die as a fool dieth. His flesh also resteth in HOPE, knowing by FAITH that his body shall not remain in the cold damp vault of death for ever. The tomb is consecrated, and the voice of his Redeemer will echo through the sepulchre, renovating skin and bones, and dust and putrefaction, soul and body shall re-unite, the time of humiliation shall be over, and the measure of the Believer's joy shall be full.

Thus does the true Christian begin here upon earth an intercourse and communion with God, and enjoys through the gospel, a forecast of that marvellous light which will be the portion of the saints in bliss, when grace, being perfected in glory, they shall view more clearly, "the mystery hid for ages."

Now then, Brethren, he which establisheth us with you in Christ, and hath anointed us, is God: to whom be glory for ever and ever, Amen.

THE EDITORS.

London, Jan. 23, 1806.