

T H E
GOSPEL MAGAZINE,
O R,
Treasury of Divine Knowledge,
For S E P T E M B E R, 1782.

Embellished with an elegant Engraving, by an eminent Artist, representing
a striking Passage, being PLATE XII. in Mr. BUNYAN'S HOLY WAR.

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ACKNOWLEDGMENTS to our Correspondents.

JOHNS DUNCAN.—L. J. A.—PHILO, &c. are received; and, after due inspection, will be inserted as soon as possible.

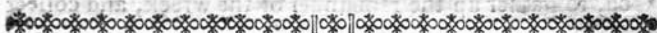
We must repeat our requests to our obliging Correspondents, that they will favour us with their communications as early in the month as they conveniently can, in order for their examination, as also the admission of as many of them in the ensuing number as our present limits will contain.

The remainder of our beautiful edition of the HOLY WAR, with Notes, will be given in our next, viz. The TITLE-PAGE, Mr. Bunyan's Advertisement, and poetical Preface addressed to the Readers, with Illustrations, together with a New Preface by the author of the Notes. Also two elegant Copper-plates, being No. XIII and XIV, which, with those already given in this Magazine, will make the whole set complete.



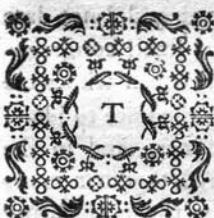
THE
GOSPEL MAGAZINE,

For SEPTEMBER, 1782.



**MEMOIRS of the LIFE and DEATH of Mr.
FULCRAND REI.**

[Taken from the French, by M. DUPRAY.]



HE Protestants of France enjoyed their liberty and the free exercise of their religion, for a considerable time, by the favourable edict of Nantz. This edict being revoked in October 1685, by Louis XIV. the Protestants suffered great persecution^s for the sake of the pure gospel of Jesus Christ; and, among many others that suffered at that time for the cause of God and truth, was M. Fulcrand Rei, student of theology of the city of Nismes, whose memory is worthy to be remembered by all true followers of Christ.

It is said of this gracious man, that whilst his mother bore him in her womb, she was informed by a dream, that the child she should bring forth should be a preacher of the gospel, and that he should seal it with his blood. However, as soon as he was born, his parents designed him for the ministry; and he was no sooner grown up, but he made a great progress in learning; but as the Protestants could have no synod in Low Languedoc since the year 1681, he could not receive the character of a minister in their ordinary way; but God called him another way: for when all exercise of their religion was prohibited, and all the ministers of the gospel were banished throughout France, God called this young man, and gave him to understand that zeal for the glory of God, and for the edification of his church, which he inwardly felt, was a sufficient call; therefore he endeavoured, by the help of God, to gather up the remainder of the wreck, and collect together again some remains of so many of the flock as were unhappily dispersed, and to distribute among them at least a few crumbs of that heavenly food which they were deprived of with great inhumanity.

With this view he went to High Languedoc, to Guyenne at Montauban, and many other places; where he found such a terror in the people, that they did not dare to go and hear him; yet he made a few small congregations thereabouts by means of two gentlemen who were fugitives in those parts, for not bowing the knee to idols. Afterwards he went back towards Nîmes; and in the adjacent parts of the town he gathered together many people to hear the word of God. But the persecuting Papists had intelligence of it, came and made some of them prisoners, and sent others to the galleys. M. Fulcrand Rei was betrayed by a man of the city of Nîmes, named Audoier, whom he looked upon as a friend, and from thence was in danger of his life; but God delivered him from their hands, and he fled from his persecutors.

Soon

Soon after he made another journey to High Languedoc, Castres, and other places, where he went through many dangers. At last he was called into the Cevennes, where a great number of faithful people greatly desired to hear the word of God. He obeyed the call with joy, and with entire resignation to the will of God. No sooner was he arrived in the Cevennes, but he gathered together many people from various places, preached the gospel of Jesus Christ with a zeal truly divine, and was a means of comforting the faithful under their heavy afflictions. He exhorted backsliders to return and to walk in the ways of God, whatever trials or persecutions the profession of the gospel of Christ might expose them to.

Whilst he was thus labouring to set up the kingdom of Christ among them, the devil did whatever he could to bring this man of God to nought, and to deprive the church of Christ of the edification they received by his ministry. This faithful pastor was at Andiese, hid in a tanner's house, in one of the suburbs of the city. An inhabitant of the city, named Almeras, who had accompanied our martyr in other places where he had preached, and knew where he lodged, went and discovered his retreat to the dragoons, who came immediately to the house, and found M. Rei. They seized his person, and dragged him to prison with great violence. It is reported, that whilst one of these men dragged him by the hair, the martyr turned towards him, and told him, that God would soon punish him; and it is said, that, soon after, this miserable man was killed by one of his companions.

M. Rei was no sooner in prison, but he was fettered and also guarded in sight of the dragoons from the person of Andiese: he was conducted under a strong guard to the prison of Alez, from Alez to Nismes, and from thence to the prison of Beaucaire. In all those places he was exposed to the persecutions of monks, and other confessors,

effors, who left no means untried to seduce him; but he stedfastly resisted them, insomuch that they went away intirely confuted. When he was examined before the magistrates, he always answered, that he had often preached, and in every place where he found people assembled, willing to hear; but when they would know what places these were, and who were the people that heard him, he always kept a profound silence.

The magistrates asked him, if he knew not that the king had prohibited preaching thus? Yes, said he, but the King of kings has commanded me thus to do; and it is better to obey God than man. They also made him fair promises, if he would recant. There is time, said they to him, to save yourself. Yea, my lord, said the martyr, and the time which remains I will employ it to my salvation. But, replied they, you must change. So I must, said he, I must change earth for heaven, where a better life waits me: I am intirely detached from this world; if I had feared death, I should not have been here. God has given me grace and the knowledge of his word, and he will give me strength to continue in it even unto death; for all the treasures this world can afford, I would not forsake those that God has prepared for me in his paradise above.

After he had been tried, he was condemned to be hanged. The commissary, seeing him continue stedfast, read the sentence of his condemnation; to which he listened from one end to the other, without any dread; for he shewed great signs of joy, and heartily thanked God that he had counted him worthy to suffer for his name, and for the sake of his gospel.

The place chosen for his execution was the city of Beaucaire, which is but four leagues from Nismes, a place entirely given up to the superstition of the church of Rome, without the least light of the gospel by the Reformation. After he was condemned, the monks did

not

not suffer him to rest a moment; but he entirely confounded them by his answers, and amidst those distractions, he often lifted up his soul to God by prayer and meditation; and shewed so much zeal and fervor in devotion, that the hearts of all that heard him were affected, and even the monks (full of enmity as they were against him) did not go away without weeping.

In the evening, as they were going to lead him to execution, two monks * presented themselves to him, and told him, they came to comfort him. I need you not, replied our martyr; I have a comforter more faithful, that is within me, and he comforteth me. One of the monks said, Will you not that we should keep you company? No, said he, I have the company of angels that are round about me, and they will be with me till I breathe out my last.

The monks turned not away, but walked one to his right, and the other to his left, and were eye-witnesses of his constancy and fortitude; and, although he had been tortured but a few hours before, his countenance was exceeding joyful and serene, and he gave also many other testimonies of his faith and hope. Amidst the crowds, wherewith the streets where he passed were lined, he saw several whom he knew, that had forsaken the truth, through fear of persecution. He saluted them; and seeing the tears trickle down from their eyes, he addressed them thus: "Weep not for me, but weep for yourselves; I shall soon be delivered from all the sufferings of this world, but I leave you in the midst of them: turn again to the ways of God; repent, and God will have mercy upon you." He was led without the city by the gate called Beauregard. It was from this gate he saw the gibbet erected, which was to be the instrument of his martyrdom. As soon as he perceived it, he cried out with a holy transport, "Courage, courage! this is

* Some historians say they were two Jesuits.

the place that I wish for, and for which God has prepared me. What an agreeable place! Behold I see the heavens open to receive me, and the holy angels are preparing there to bid me welcome. As he came nearer, his zeal increased more and more; and he began to sing a psalm, but he was silenced.

Being arrived at the place of execution, he kneeled down to pray, and prayed a long while aloud, and very fervently. After prayer, he went up the ladder with great alacrity and courage; and seeing one of the monks coming up after him, he pushed him gently with his feet, saying, I have already told you, and tell you again, that I need none of your help. I receive help and strength sufficient from God my Saviour, to take the last step of my career.

He intended to speak from the top of the ladder, as from a pulpit, to give evidence in public of his faith and hope, and to make shine that pure light of the gospel that he was going to seal with his blood, before so many spectators that lived in the errors of Popish darkness; but as soon as he began to speak, they commanded twenty or thirty drums, that had been placed around the gibbet, to beat all together, to hinder his voice from being heard among the people.

Mr. Rei, not being able to give any more edification to his people by his discourses, edified them again by the marks of zeal and constancy that were seen in his countenance, until the executioner threw him off the ladder, insomuch that the people around (idoltrous, and enemies to his religion as they were) were greatly affected; and many boldly said, that he died as a true martyr. And thus did this man of God finish his warfare here below, in June 1686, being only twenty-four years of age.

RELIGIOUS LETTERS.

A true COPY of an original LETTER to a Person that unjustly despised a worthy Dissenting Minister in the Country. Being a proper Caveat to all Despisers of Ministers in general.

My Friend,

I BEG leave to address these lines to you, on your late and present conduct towards Mr. A——s, your minister. Doth not the scripture say, “How lovely is it to see brethren dwell together in unity,” and the fear of God? But I am afraid, if general report be true, that this is not your happy case. Your conduct towards Mr. A——s, your dear and worthy minister, is not such, or else why do you so basely slander him? Why do you despise his preaching? You say, as I am informed, that he does not preach enough upon doctrinal points; he don’t preach *particular* election enough. I suppose he does not confidently assure you that you are one of the elect; but by the bye, he need not assure you of *that*, for you say publicly that you are one of the elect; and let your life and conversation be what they will, you shall certainly be saved. Do you think your past life and conversation manifest you to be one of God’s elect? Take a retrospective view of your conduct to your fellow-creatures last summer with regard to your dealings with them, see whether that corresponds with God’s elect? No, I think it does not.—St. Paul said, shall we continue in sin, that grace may abound? God forbid. No, I apprehend, if we are effectually called, we are called out of darkness into light, and are delivered from the power of Satan, and are put under the protection of God. We are called not only to an holy talking *about* God, but to an holy walking

with him. We are enabled to square our lives and conversations by the precepts of the gospel. Do you do this? I am afraid you have not, and do not. Now, my friend, to tell you what the generality of your neighbours say of you, they say you are a notorious *Antinomian*; you fancy that faith *alone* will save you, although you continue in wilful sin. O my friend, you are in a dreadful delusion, you deceive yourself. And if you continue to cherish this fatal deception, you will certainly ruin your own soul. O how can you in conscience despise this worthy minister, who may with propriety be called your spiritual father; who but a few months ago converted you, as you said, when he baptized you, and that he was instrumental in bringing you to a saving knowledge of Christ? Can your past and present conduct be consistent with that of a Christian? I think it cannot. It is said by many sober indifferent persons, that you want to supplant him, and that you want to mount the pulpit, in order to augment your present income, which I suppose is not too large; but if this is your motive for being a minister, I think I may venture to say, that it is a very bad and base one. I am afraid you will offer strange fire. Remember the sons of Eli, how God shewed his displeasure upon them. Compare yourself with them; for, I think, you will find a great similitude between them and you.

But, to be plain with you, all this rash judging will certainly fall upon your own head, for the word of truth hath said, that "he that judgeth another, condemneth himself;" and again, "Judge not, lest you be condemned;" and you know our blessed Saviour cautions us very much against rash judging, and therefore I would have you take care that you do not split upon this rock. I can't think but you are like the snake mentioned in the fable, which a poor man, in frosty weather, took into his bosom and nourished it; and when it became warm, it bit his kind benefactor and hospitable preserver. And have

not

not you endeavoured to do likewise to the reputation and character of your worthy minister? Oh, my friend, I can assure you that he is an honest truly Christian man; and if he has made any slips in his moral conduct, it is a great grief to him; for Christ declared, that by the innocency of our lives, and the lovingness of our hearts, should all men know that we are his disciples indeed. Can you in any one single instance impeach the moral conduct of your minister? No, I answer, you cannot with truth; he is a man of unblemished reputation—he is zealous in the discharge of his duty as a minister of the gospel, and I don't question but you thought so, when you became a member of his society; but herein is the scripture verified, “A man's foes shall be those of his own household.”

Now, my dear man, I humbly beg that God may change your heart, and that you may think, speak, and judge more favourably for the future; for you are but a man of like passions with myself, who am not of those who seem to give you so much countenance; and though you assume the dignity and right of a judge, yet you must come to appear before your almighty Judge, and there you will receive your just reward.

I do assure you, what I have written proceeds wholly from the motive of love to your soul, and that unanimity may still prevail amongst you; for except unity take place in your church, how can you expect the benediction of our blessed Saviour? and without that, we are worse than nothing. You perhaps may say, that Mr. A——s desired me to write this, but I declare that I scarcely ever spoke to him in the whole course of my life; and as for you, I do not know you personally, but of your scandalous behaviour in the church I have heard too often, which certainly gave me much uneasiness, though I am not of the same society, for I am a member of the Church of England, and therefore I presume am the more impartial. Let me beg of you, for God's sake, and for

your soul's sake, not to be so positive in your assertions about the elect, for it is said that you can tell who are the elect, and who are not. But I will tell you what the late pious and amiable Mr. Hervey said upon that subject (when some curious person had been interrogating him concerning this mysterious doctrine), "that if he studied predestination, it should be upon his knees." And the great and good Mr. Whitefield said, that it was not to be preached in the pulpit, whatever men might hold privately; and a great and zealous minister of the present day, at Northampton, declared in one of his public discourses, that none but fools and madmen continually dwelt upon that topic. And therefore, my friend, let me advise you, in the words of St. Peter, to make your own calling and election sure.

I remain your well-wisher for Jesu's sake.

W. C.

An Account of the Conversion of an INDIAN,
In a LETTER to a FRIEND.

[*Continued from page 201.*]

I Followed my host till he came to the middle of the place, when I saw a tall man covered with a long white garment, from his shoulders down to his feet; and, with an audible voice, he read in a large book that lay open before him. Many of the people in the place had a small book in their hands, and sometimes they read aloud, in answer to the man in the white garment; at other times he and they spoke loud together. After this, the tall man put off the long white covering, and then from his shoulders down he was blacker than any of us Indians. Then he ascended several steps, and had a small book in his hand, and, as I thought, called upon their God;

God ; but in a slow, faint, dull manner, quite different from the manner of the Christian sailors. I took particular notice of the assembly, some of them stood, others sat, and a few were on their knees. In short, I no longer wondered at the Christians having two gods ; for when I observed their different positions, I was ready to imagine they had near as many gods as they were people ; as the different position of the body shewed different frames of their minds.

Then the man in black made a long pause. He again took the book into his hand, for it appeared to me the book was his whole support, and read these words :—
 “ What is required of thee, O man, but to do justly, love mercy, and walk humbly with thy God ? ” He told them, in the first place, it was every man’s duty to endeavour for the necessities of life, in an honest manner ; that it was inconsistent with the Christian’s plan for any man to defraud his neighbour ; and, in the second place, provided they had more than sufficient for themselves, it was the strongest proof of their being undoubted Christians, and lovers of mercy, said he, to deal your bread to the hungry, to cover the naked with a garment, as acts of charity and benevolence are most pleasing in the sight of God : and, in the third place, to walk humbly with thy God. He told them that man was formed out of the dust, and ere long must return to the dust again ; and added, Thoughts of this kind should reduce you to a proper knowledge of yourselves, and the fruit of it should appear by a constant attendance upon the means of grace. When on a dying bed, it will be a comfortable support to your feeble mind, to look back on a well-spent life ; such persons, doubtless, God will not disapprove of in the great day, but will welcome them with a “ Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world.”

Mean

Mean time I could not help taking notice of the behaviour of the company assembled together, some of them were whispering, others sleeping, and abundance looking at each other, as if they were admiring the different colours of their cloaths, or the manner of their dress; quite regardless of what the man in black was speaking, or at least it appeared so to me. After he had done reading in his little book, he came down, and all the people went out of the place, many of them walked into the same street where I lodged. So I attended to their behaviour, while passing, some were talking about the news-papers, informing each other how business was carried on abroad; in short, they were all busy about the affairs of this life; but not a word did I hear about the sermon, or the God the man spoke of, unless in a trifling profane manner. I was not at all pleased either with the performance of the man that spoke, or the behaviour of the people, for the former did not tell them who God was, where he was, or how they should find him; and the latter were all confusion.

When I came to my lodgings, my mind was exceedingly uneasy; I rung the bell, and the landlord came to know what I wanted. I told him, a proper knowledge of the Christian's God: at which he appeared greatly surpris'd, and declared he was no scholar, therefore he was not a proper person to give any information. I then asked him, whether he knew of any one in the neighbourhood that could. He told me, there was one Dr. T——r, a few doors from him, supposed to be one of the greatest scholars in the city. The next morning I waited upon this gentleman; and he received me with all the civility imaginable. I asked pardon for the freedom I had taken, and desired he would not be surpris'd at the strangeness of my business: I then told him I was an Indian, born in the province of New-York, and that the chief of my
business,

business, in this place, was, in quest of the Christian's God. After a long pause, he made this answer: Your business, Sir, is of the greatest importance; and to give you proper directions, is of equal moment, and requires some time for deliberation. If you please to call upon me to-morrow morning, I shall be glad to spend an hour or two with you. I did so; but the good Doctor desired to be excused, and told me, some unexpected business had fallen in his way, that required his attendance for several days; and added, if you stay in town till the latter end of next week, I shall be exceedingly glad to see you, and give you all the information I am capable of. I thanked him, and so we parted.

[To be continued.]

Letter from a DISSENTING MINISTER, lately deceased;
applied to the Case of a POOR SINNER.

[Concluded from Page 195.]

BUT you will say, "How shall I know whether my faith is of the right kind, or not;—whether it is a saving faith?—I answer, if your faith is of the right kind, it will be productive of *love and good works*, Gal. v. 6. James ii. 14, 26. it will *purify your heart*, Acts xv. 9.—and it will *overcome the world*, 1 John v. 4.

If you *believe*, you cannot but *love*; you cannot but love him *who first loved you*, 1 John iv. 19. you cannot but have a dear love to Christ, who has made your peace with God. The woman in the gospel, whose *sins, being many, were forgiven, loved much*, Luke vii. 47. and love to Christ will put you upon acting for him, serving him, and living to him. The love of Christ will *constrain you*, 2 Cor. v. 14. True faith worketh by love.

If

If you *believe*, you cannot but *work* for God. True faith is never without *good works*. It is true, faith *only* justifieth, but faith does not justify *alone*; for justifying faith is not without other graces; never without repentance, love, humility, self-denial, resignation to the will of God, &c. and if your faith is without these graces, it is a sign it is a dead faith, and it will never justify you before God. "A man is justified by faith without works," Rom. iii. 24. i. e. A man is counted righteous before God *only* by faith, works having no hand at all in justification, either in whole or in part. And yet "a man is justified by works, and not by faith only," James ii. 24. i. e. a man is justified before men, or declared to be in a justified state by good works, and not by a bare faith without good works; for *faith without works is dead*, and justifieth not. Hence it appears, that though you cannot be justified by your good works, yet neither can you be justified without them. Though good works are not the *cause* of salvation, for "by grace we are saved, not of works," Eph. ii. 8, 9. yet they are *evidences* of a person's being in a state of salvation.

If you have true faith, you have holiness too. Faith and holiness do always go together. Faith cannot be without a holy heart and a holy life. By faith we derive a sanctifying virtue from *Christ, who is made of God to us sanctification*, for the beginning and carrying on of the work of salvation.

Faith does not justify as a *work*, but as an *instrument*, receiving God's free gift of pardon and righteousness through Christ, the righteousness of Christ being imputed to us, and we justified upon the account of it. See Rom. iv. 6. Phil. iii. 9. Without faith you cannot be happy; *without faith it is impossible to please God*. See Mark xvi. 16. Therefore you should never be at rest, till you have obtained this valuable, this precious grace of faith.

You

You are condemned by God's law, and you cannot possibly be justified without faith.

But it is not enough for you to be *justified* only; you must be *sanctified* as well as *justified*, before you can be fit for a place in heaven, for "without holiness no man shall see the Lord," Heb. xii. 14. Your nature is defiled with sin, and it must be justified before you can enjoy communion with a holy God, who cannot endure to look upon iniquity. The *pure in heart*, and they only, shall see God. You must be *holy* before you can be *happy*; you must be saved from the *filth*, as well as from the *guilt* of sin. If you persist in a course of *sin*, and yield yourself a slave to *sin*, you may assure yourself you cannot be saved in that state: Christ will save his people *from*, but not *in* their sins. Do not deceive yourself; sinner, with vain hopes of God's mercy; for I assure you, if you live and die unsanctified, "He that made you will not have mercy on you, and he that formed you will shew you no favour." Has not the Son of God told you, that you must be *born again*? i. e. you must become a *new man*; for, "except a man be born again, he cannot see the kingdom of God," John iii. 3, 7. You must be renewed unto holiness; you must be sanctified; i. e. be cleansed from the defilement of *sin*, before God will admit you into communion with himself. Supposing God was to admit you into heaven, do you think you would relish the holy work and company of heaven, while your nature is quite contrary? If you do not love the *worship* and *saints* of God on *earth*, neither would you love them in heaven. In short, heaven would be a *hell* to an unsanctified soul. Oh! then, let me beg it of you, poor sinner, to be very earnest in prayer, that God would be pleased to sanctify you by his holy Spirit, and so make you "meet to partake of the inheritance of the saints in light."

That it may please God to bless the reading of this address for your good, is the hearty prayer of yours, &c.

F f

W. A.

A feeble attempt to answer the QUÆRY of A. T. inserted in your Supplement for last year; viz. "Whether or not, on the demise of a person, the spiritual part," &c.

FOR the honour of Christianity, and the institutor of our most holy religion, I humbly attempt to answer the Quæry of A. T. though I freely confess that I am a very feeble creature for such an undertaking; however, I trust not in my own strength, but in that of the Lord, who alone is sufficient for these things, but I hope to see it done more satisfactorily by some abler hand. For a finite mortal creature to give a true definition of an immortal being, seems in my humble opinion to be quite impossible; the real essence of the soul cannot be properly ascertained by the wisest of men. Carnal reason is a very dangerous rock, on which so many of our fine Metaphysicians are shipwrecked; for how can an human finite mind comprehend the things that belong to God himself? None but God can form the soul of man, and therefore none but God can give a true definition of it. A soul we each of us are certainly possessed of, as sure as we exist; and when our bodies die, our souls make their exit into the world of spirits, either of happiness or misery, according to the general opinion of most divines: but yet there are some men of the present time, and there were some of the last century, who asserted, that the soul was material, and therefore like matter is capable of rest and motion; consequently, if this proposition be true, we may say that the soul sleeps, and lies dormant. But who or what man is there among all the wise ones of the present day, that can certainly describe the true essence of the soul? The actions of the soul we are all very well acquainted with; but the essence of the soul, none of us can describe, much less its future existence in its unbodied state.

Some

Some again have asserted, that the soul is nothing but the power of thinking; so you may plainly see how these great Metaphysicians contradict each other in their several opinions; the reason is very obvious, because they attempt to understand that which God designed they should never know. Again, some great men believe that the souls of believers go to heaven, or participate of the celestial happiness, and that the souls of unbelievers go to hell, or have sensations of that never-ending misery which is prepared for them and all the rebellious; yet they believe that they will not enter into full fruition and complete happiness, till the resurrection and the last judgment. I am acquainted with a man who positively asserts that the souls of all men, both believers and unbelievers, lie dormant and inactive, and will do so till the judgment day; his reason for this opinion is, that if the state of each person is now fixed in their respective places, either of happiness or misery, why need there be a judgment to try them? He further says, as the tree falls, so it lies. Poor man, I suppose he thinks that the soul lays like a log of wood! but my opinion is, that if any person dies in unbelief, he will be found so at the judgment. May the Lord deliver us from all such atheistical thoughts, and lead us to behold more and more of the wisdom of God in hiding these things from us; may we be enabled to cry out with St. Paul, O the depth of the riches, both of the wisdom and knowledge of God! It is the highest vanity in the world to be wise above what is written. In God's own book we have many passages, that declare the immediate happiness of souls, and consequently their misery. In that beautiful parable of the rich man and Lazarus, in that wonderful account, how poor happy Lazarus looked up and beheld the rich man in torments; this is enough to convince us; but there is, among many others, one very cogent proof of the immediate happiness of souls.—When our dear Lord hung agonizing upon

the accursed cross, the poor penitent thief felt the grace of God influence his heart, and cried out to Jesus in the bitterness of his soul, "Lord, remember me when thou comest into thy kingdom." Our dear Lord gave him a positive answer, immediately, This day (*instantaneously*) thou shalt be with me in Paradise; so being absent from the body he was present with the Lord, so that there was not any time for his soul to sleep; but however, in case our souls are composed of matter, and are material (as many assert), and shall undergo the changes which matter is subject to; the same almighty, irresistible Power that first breathed into man the breath of life, and made him a living soul, can breathe into our dusty perished frames, and re-animate them with life and vigour; for there is nothing impossible with God.

I think we may very well rest assured with this devout expostulation of faithful Abraham, "Shall not the judge of all the earth do right?" For as he is the maker, consequently he is the governor of the world,

"Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall."

POPE.

To the EDITORS of the GOSPEL MAGAZINE.

GENTLEMEN,

THE following Query, appearing of great importance, a solution of it, by some of your correspondents, is earnestly requested.

Q U Æ R Y.

"Allowing the soul of man to be immaterial, when does it take its residence in the body? in the womb by generation, or at the birth; or at the dawn of reason by infusion?"

PHILO.

P O E T R Y.

On the OPENING of a PLACE
of WORSHIP.

1.
DEAR Lord, we come to seek
thy face,
And beg thy presence in this place;
To consecrate this House of thine—
Oh may thy glory in it shine!

2.
Let ev'ry soul before thee now
At Jesu's feet be brought to bow!
O do not, Lord, our suit disdain,
Nor let us seek thee here in vain.

3.
Those who by curious views are led,
That know no thirst, and seek no
bread,
But only come their ears to please;
May God disturb their dang'rous ease!

5.
Quicken dead souls, revive the faint,
And animate each drooping faint;
Dispel their doubts, remove their fear.
Make joyful in thy house of pray'r.

5.
Remember all thy servants, Lord,
That in this place shall speak thy
word:
Their labours own, their message bless,
And crown thy Gospel with success.

6.
Thou know'st their views: bless their
design
To spread thy cause; Lord, on them
shine:
Increase their gifts; give double grace;
Their brows make bras, as flint their
face.

7.
May they prove faithful to their call,
Declare thy counsel unto all;
And let the faint and sinner have
Thy quick'ning grace their souls to
save.

8.
Should men oppose, and devils rage,
Do thou their fury, Lord, assuage:
Yea, should the hosts of hell combine,
Thwart thou their envious dark design.

9.
Preserve us till we join this song,
With all thy chosen blood - bought
through:
O God immortal glory be,
The Three in One, and One in Three.

B. P.

SINS and SORROWS spread before
GOD.

1.
O That I knew the secret place
Where I might find my God;
I'd spread my wants before his face,
And pour my woes abroad.

2.
I'd tell him how my sins arise,
What sorrows I sustain;
How grace decays, and comfort dies,
And leaves my heart in pain.

3.
I'd say, how flesh and sense rebel,
What inward foes combine,
With the vain world and pow'rs of hell,
To grieve this soul of mine.

4.
He knows what arguments I'd take
To wrestle with my God;
I'd plead, for his own mercies sake,
And for my Saviour's blood.

5.
My God will pity my complaint,
And heal my broken bones;
He takes the meaning of his saints,
The language of their groans.

6.
Rise then, my soul, from deep distress,
And banish ev'ry fear;

He

He calls thee to his throne of grace,
To spread thy sorrows there.

7.

And will he not thy breathings hear,
And send salvation down?

He will; O then, my soul, revere
His pow'r and grace divine.

8.

Then stretch thy wings of faith and
pray'r,

With holy violence strive;
For only wrestling Jacobs shall
Prevailing Israels live.

J. D.

The WORLD.

1.

TIS true, and I shall find it
so,

This world's a vain vexatious thing,
Which never to a heav'n-born soul
Did, or can satisfaction bring.

2.

Let me be wise at length, and make
The vain experiment no more;
Th' attempt, a thousand times renew'd,
Will fail, as it has heretofore.

3.

Can ever this gross earth afford
Immortal fruits, to feed a soul?
Can a celestial spirit find
Rest upon waves, that ever roll?

4.

No, 'tis impossible, and so
I'll other methods try; and see,
My soul, if I can elsewhere find
Provision and repose for thee.

5.

Lift up your eyes to the bright roof
Where orbs innumerable shine;
Beyond it sits enthron'd a God,
A God who's willing to be thine.

6.

In thought thou instantly canst spring,
And swifter than the light ascend
Up, where his glorious honour dwells;
And he a gracious car will lend.

7.

Tell him thou canst not find content
In all the wide creation's field;
There's nothing that can suit thy mind,
Or proper satisfaction yield.

8.

Tell him thou see'st his glory shine,
And wilt upon it ever look;
Tell him thou long'st to taste his love,
And canst delays no longer brook.

9.

Tell him thou art, and wilt be his,
And he shall be for ever thine;
That in his gospel he has drawn
The covenant, which thou wilt sign.

10.

Nor fear he'll in displeasure frown;
He that has given his Son for thee
Will not deny, on this account,
Thy Father and thy Friend to be.

11.

As such he'll guide thee with his eye,
Uphold thee with his mighty arm;
Comfort thee with his heav'nly word,
And cover with his wings from harm.

A PRAYER to the HOLY GHOST.

1.

THOU wonder-working Dove!
Shed in our hearts that love
That raises souls to God;
Shew us our lost estate,
That we may, ere too late,
Escape thy vengeful rod.

2.

Draw forth our minds to see
In JESUS we are free,
If we his merits trust;
And that without thy pow'r,
All hell will us devour,
When we return to dust.

3.

Guard us, O Source of truth,
From all the wiles of youth;
O lead us humbly on;
Be thou our Guide and King,
That we thy praise may sing,
When our short race is run.

PHILO.

The

The CHRISTIAN'S FAREWELL
to the WORLD, in the Prospect of
Death.

PART II.

I.

PRODUCE of eternal Love,
Grace, descended from above,
All my reigning sins subdu'd,
And my soul throughout renew'd.

2.

By convictions first alarm'd,
With a thousand terrors arm'd;
Sinai's direful thunders roll,
Seize with dread my guilty soul.

3.

Then, by nature's impulse led,
To self-righteous works I fled,
Thinking by a quick reform,
To escape the threaten'd storm.

4.

But, alas! 'twas all in vain,
Still I saw my guilt remain;
Righteousness I found I'd none,
But in God's beloved Son.

5.

His, by faith, at length I saw
Equal to the righteous law,
Saw it full, compleat and free,
And design'd for such as me.

6.

This my trembling soul embrac'd;
Here my ev'ry hope I plac'd:
Love and joy, with hope combin'd,
Shed their influence on my mind.

7.

Oh thou King, thou Prince of peace,
How amazing is thy grace!
Nothing but that grace could save;
And, behold, that grace thou gave.

8.

Gave it to a worm, like me,
Gave it by a fix'd decree,
Seal'd and ratify'd by God,
Purchase of a Saviour's blood.

9.
Rescu'd thus, my Lord, by thee,
From the pow'r of sin set free,
Pluckt as a devoted brand
From the burning, by thy hand.

[To be continued.]

VERSES written on hearing the
Rev. Mr. RIPPON from Hof. vii. 11.
"Ephraim is also like a silly dove
without heart."

I.

GOD liken'd Ephraim of old
Unto a silly dove, we're told;
Like silly doves without a heart,
Have we not acted Ephraim's part?

2.

Was Ephraim's folly seen in this,
In leaving God the source of bliss?
And where's the Christian, knows his
heart,
But finds it prone for to depart?

3.

Was Ephraim sometimes led astray,
With being tempted by the way?
God's people now are not exempt;
While here below, they've foes will
tempt.

4.

Did Ephraim reluctance find
To duties of a sacred kind?
And what believer can you name,
But more or less hath found the same?

5.

Methinks, say you, in Ephraim's case,
As face in water answers face,
So I my own experience view,
And find a great resemblance too.

6.

Yet if I am not self-deceiv'd,
With such experience I am griev'd
And 'tis the burden of my heart,
God has thereof so small a part.

7.

Yet I the same would humbly own,
Whenever prostrate at his throne;
And there implore him to impart
To me a Caleb's humble heart.

W. B.

On Exod. xxiii. 21.

PART I.

1.

O What a vast extent is there
In that six-letter'd word **Beware!**

With heart and mind pursue it well,
And ever on the subject dwell.

2.

Beware of him, obey his voice,
And in a precious Christ rejoice,
Which for to save our souls from woe,
A bitter death did undergo.

3.

Beware of pride, that creeping sin,
Who first with angels did begin,
And hurl'd them from their glorious
state,
Now endless torments are their fate.

4.

Beware to lye, to cheat, or steal,
Lest thou the wrath of God should feel.
Observe that golden rule, and do
As you'd have others do to you.

5.

Of drunkenness, I pray, beware,
For in the cup there is a snare;
Though it looks beautiful and red,
Its smiles at last will strike you dead.

6.

Beware to act the hypocrite,
Which is most hateful in God's sight;
But with a single heart and eye,
The precious God-man glorify.

7.

Beware of men of wicked mind,
Who to God's people are unkind:
They treat his ministers with scorn,
But better they had ne'er been born.

8.

There is a monster Unbelief,
Of many sins this is the chief;
My soul beware, look up above,
And pray for faith that works by love.

9.

Beware, my soul, lest thou deface,
And tack thy works to sov'reign grace;
I'd humble at thy footstool fall,
And own my Christ, my All in All.

[To be continued.]

The FUNERAL.

1.

NATURE directs, that when
the soul
Is from its earthly mansion fled,
We, in our common parent's womb,
Hide out of sight our dearest dead.

2.

And since the bodies of the just
Are temples of the Holy Ghost,
Which, tho' demolish'd, shall be built
Again, and not a dust be lost;

3.

Religion claims, that decently
They be laid in the silent grave;
And that the precious ruins should
Proper respects at parting have.

4.

That as the living shew they lay
The death of righteous men to heart,
While at the solemn rites they bear,
With signs of real grief, a part;

5.

So they undaunted at the gates
Of the great king of terrors, say,
A greater King than he shall soon
Oblige him to resign his prey.

6.

All this is right: but when men's pride
Makes fun'erals but a pageant-shew,
Their vanity does only serve
T' adorn the triumph of our foe.

7.

That foe, whose strong unerring hand,
When heaven shall signify its will,
The sorrowing mourners, and the glad,
And all the gazing crowd will kill.



HYMN.



2

The Sorrows of the Mind
Be banish'd from the Place
Religion never was design'd
To make our Pleasures less.

3

The Men of Grace have found
Glory begun below;
Celestial Fruits, on earthly Ground,
From hope & Faith may grow.

4

The Hill of Zion yields
A thousand sacred Sweets,
Before we reach the heav'nly
Or walk the golden Streets.

5

Then let our Songs abound,
And ev'ry Tear be dry,
We're marching thro' Immanuel's
To fairer Worlds on high.