

GOSPEL MAGAZINE.



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# THE GOSPEL MAGAZINE.

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*For the Gospel Magazine.*

## THE SPIRIT'S TESTIMONY OF CHRIST.

*He shall testify of me.—John xv. 26.*

THESE words are spoken by the Lord of glory, concerning the Holy Spirit of truth; whom the Father had promised to send upon his chosen, in the most rich abundance of his fulness; when the Holy Emmanuel, Jesus the Christ, the Son of God, should be exalted at the right hand of power. This promise peculiarly related to the glorious period, when our great High Priest should sit down on the right hand of the throne of the Majesty in the heavens: or when he should ascend to his Father: that is, when the Son of Man should be absolutely exalted, into the full enjoyment of the infinite, eternal, immutable perfection of the divine essence. For, notwithstanding that every soul, who had been made partaker of the grace of salvation, from the foundation of the world, had been blessed with the Spirit of God; and without which, salvation had been impossible; yet none of the saints under the Old Testament, ever did, and none of the disciples of Jesus, ever could, receive it in that abundant measure, promised under the New Testament; until the Lord of life ascended up far above all heavens, that he might fill all things. Because the Son of God, which baptiseth with the Holy Ghost, was not invested with full power to bestow this richest of all blessings, until he was by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost. *The Holy Ghost was not yet given, because that Jesus was not yet glorified.—If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* For, be it observed, the Holy Ghost is the eternal Spirit of the living God; and it would be incongruous to imagine, that he should be sent by one inferior to himself; or that he should proceed from the Son of God, until the Holy One arrived to the ultimate excellency of Jehovah: or until he was absolutely possessed of all the fulness of the Godhead bodily. And now, the great anointed of

God, being about to enter into his glory; he abundantly confirms to his disciples the promise made before of his Father; that he would send to them, from his Father, the Comforter, even the Spirit of Truth. And, in the words before us, he opens to them the work which this Spirit of Truth should perform in them: namely, *He shall testify of me.*

And this promise of Christ holds forth to us one single truth; or affords one single proposition.

That the whole work and office of the Comforter, the Spirit of Truth, consists in this; *To testify of the Son of God.*

The testimony of the Spirit in all the prophets was nothing else but a manifestation of Jesus Christ; *When it testified beforehand the sufferings of Christ, and the glory that should follow.* He is all in all, in the sight of his Father; all in all, to his church; and therefore he is all in all, in the testimony of the Spirit. As it is said, *In the volume of the book it is written of me.* And again, *To him give all the prophets witness.* And again, *Him of whom Moses in the law and the prophets did write.* For, notwithstanding, the prophets might introduce a thousand things, for illustration of the glorious subject; or in subordination to the grand design; they wrote of nothing as an original, or a primary object, but Emmanuel. *He expounded unto them in all the Scriptures the things concerning himself.*

The testimony of the Spirit in the Apostles was no other thing than what related to the Son of God. *And we are his witnesses.—And we are witnesses of all things which he did. Who are his witnesses unto the people.* They held forth no other doctrine, but what centered in the truth and fulness of Christ. They declared him the one mediator between God and man. The all sufficient, and alone Saviour. *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.* They had no other doctrine to preach. *Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.* For the whole will of God is fulfilled in him: the calling of sinners, and sanctification of saints, is performed by him: and all the blessings of grace and glory proceed from him. Therefore Christ was the first and last of all the message they had to deliver. *We preach not ourselves, but Christ Jesus the Lord.* And, under the direction of his Spirit, they  
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abode by this single point, from which they never deviated. *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

The testimony of the Spirit in the hearts of the saints is no other than the truth as it is in Jesus; clearly illustrated from the word of his grace, received with all the understanding, to an unwavering belief; and inscribed in the affections of the soul, with full delight. *Hereby know ye the Spirit of God: every Spirit that confesseth that Jesus Christ is come in the flesh, is of God.* But it is not such a confession as may be caught up from common report; and uttered without understanding. For that is no more than sounding brass, or a tinkling cymbal. And is no better than a lie in the mouth of him that speaks it; because it is not the truth of his heart. None can truly confess what his heart does not believe: and none can believe on the Son of God, from the noise or opinion of others: for that is not believing, which has not its foundation in the record that God gave of his Son: and which does not receive the life, light, truth, and power, of that record, into the very intellectuals of his soul. And wherever the truth of the word of grace reveals Christ in the soul, it is conveyed under the powerful influence of the Spirit of Jesus. *No man can say that Jesus is the Lord, but by the Holy Ghost.* This therefore is the work of the Spirit, to reveal the Holy One of God, in the hearts of all that believe. *Whosoever believeth that Jesus is the Christ, is born of God.* That is, of the word of God, through the Spirit of power. *For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost.*

Now, be it observed, that the Holy Ghost in his lower ministrations, under the Old Testament, in the Apostles testifying of what Jesus did on earth, and in the first breathings of life in the believer, never testified of an object inferior to the Son of God: for that would have been to have testified of one inferior to himself. So likewise, in his highest ministrations; as the Spirit of Truth, the promise of the Father, the Comforter, the Holy Spirit of promise, the sealing, the anointing, the baptism of the Holy Ghost, &c. He found no object superior to the Son of God, of whom to testify. Therefore the most glorious manifestations, and richest communications of the Holy Ghost, are  
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nothing more, nor less, than the opening of the glories, riches, excellencies, and perfections of the fulness of Christ.

All the promises of Christ, relative to the performances of the Comforter, when he should come, respected the testimony concerning himself. Which of necessity must be the case. For, as it pleased the Father that in him should all fulness dwell; it was impossible that the Holy Ghost should convey comfort from any other fountain: nor can any blessing be communicated from him to us, but what is revealed to the understanding. Therefore the work of the Comforter wholly consists in testifying of the Son of God: and in this center all the promises of our Lord Jesus, concerning him. He should reveal to his disciples, the *fellowship of the mystery*; or the union of the Father, and the Son, and the Church. *At that day ye shall know, that I am in my Father, and you in me, and I in you.* He should illuminate their minds, to remember, and to understand, and enjoy, the precious truths which the Lord had spoken unto them: which heretofore they were not able to comprehend. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* He should reprove the world of sin, and of righteousness, and of judgment: and all this pertains to the Son, to whom all judgment is committed, of the Father. *Because they believe not on me—Because I go to my Father—Because the prince of this world is judged.* He should guide the disciples into all the fulness of Christ; who is the essential truth of God. *He will guide you into all truth.* He should shew them all the glory of Christ, and, in him, all the glory of the Father. *He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore, said I, that he shall take of mine, and shall shew it unto you.*

When the promise of the Father, the abundant pouring forth of the Holy Ghost, was come upon the Apostles; his whole work with them, and by them, was to testify of the Holy One of God. And the witness he bore was twofold. The one was in giving them enlargedness of heart, clearness of understanding, boldness, and utterance, to hold forth his name, and declare his truth, before all men. For they not only began to speak with other tongues, *As the Spirit*

*Spirit gave them utterance, but to open the Scriptures, and therefrom to prove the resurrection, and ascension, of the Lord of glory; and that from him this power came. Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and bear. And afterward, when they prayed to the Lord, he answered their united supplications; And they were all filled with the Holy Ghost, and they spake the word of God with boldness—And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. The other witness of the Holy Ghost was the exertion of his mighty power; working signs and wonders by his Apostles, in conformation of the doctrine they were sent to teach. According as the Lord promised; These signs shall follow them that believe. And according as the disciples prayed to God with one accord; That signs and wonders may be done by the name of thy Holy Child Jesus. And which accordingly was amply fulfilled; And by the hands of the Apostles were many signs and wonders wrought among the people. Thus the mighty power of God was pleased to ratify the Gospel of Jesus Christ, in which was exhibited the great salvation; Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, gifts of the Holy Ghost, according to his own will.*

And the vital power of the Holy Ghost, dwelling in the saints, consists in the testimony of Jesus: enlarging their souls to behold, and spiritually to conceive, of the abundant glories of his person, and excellencies of his kingdom. *It is the Spirit that beareth witness, because the Spirit is Truth. It is the same Spirit of God, that operates in regeneration; So is every one that is born of the Spirit. And the same Spirit of God, that is given in the baptism of the Holy Ghost; I will pray the Father, and he shall give you another Comforter. But it is very evident, these blessings are received at different periods; are given in different measures; and communicate different manifestations of the Son of God: yet the testimony of Jesus is all in all.—They are received at different periods; for the disciples had followed Christ in the regeneration, while he was on earth; but did not receive the Comforter, till he ascended the throne of his glory. No man can believe on the Son of God, but*  
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through the power of his Spirit, in regeneration; yet when Paul found certain disciples, he asked them, *Have ye received the Holy Ghost since ye believed?* And to the Ephesians he says, *After that ye believed, ye were sealed with that Holy Spirit of Promise.*—They are given in different measures; for, whatsoever is born of God is alive unto God; but Jesus saith, *I am come that they might have life, and that they might have it more abundantly.* And that measure of the Spirit, which was not to be given till Jesus was glorified, is called, *Rivers of living water.* And the Apostle speaks of *the washing of regeneration*; and then he adds, *Renewing of the Holy Ghost; which be shed on us abundantly, through Jesus Christ our Saviour.*—And they communicate different manifestations of the Son of God: by the former, the soul is illuminated to receive the testimony of Christ, in the Gospel; as the Mediator, Redeemer, righteousness, and peace of his people; saving them from their sins, with an everlasting salvation: *In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation.* By the latter he is illuminated to behold, and enjoy, the riches of the fulness of the glory of his grace: even, *The full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge.* By the one, we enjoy deliverance from a state of sin and misery; by the other, we have an entrance into the joys and delights of God, in Christ; or, into the blessings of fellowship, with the Father, and with his Son Jesus Christ. Or, by the one, the way is opened out of the prison of wrath and condemnation, death and darkness, horror and despair; by the other, the way is opened into the palace of light and life, grace and truth, glory and felicity: or into the open vision of the mystery of the wisdom of God: *Even the hidden wisdom, which God ordained before the world, unto our glory.*

PROSTRATES.

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*For the Gospel Magazine.*

#### ARMENIAN IMPUDENCE DISPLAYED.

THE following three anecdotes are of a congenial nature, and the same impious wish seems to have been formed, by three persons, who, it is very certain, could have no knowledge of each other: so very true it is, that Arminian pride, so latent in the human breast, is not confined to a country,

country, an individual, or an age, the following specimens will exhibit.

Herbelot, in his treatise of Oriental literature, notices the prayer of a Turkish captain, which finishes thus; "O Almighty God, I, thy servant, do never forget thee, so do thou please sometimes to remember me."

Monsieur De la Hine, a French General, in the reign of Charles VI. before a battle, prayed to God, that God would give him the victory, as he would give the victory to God, if he were De la Hine.

Cambden gives us an epitaph, inscribed on the tomb of Martin Eltingbroad, which equals these in blasphemy.

"Here lie I, Martin Eltingbroad,  
Have mercy on my soul, Lord God;  
As I would do, if I were God,  
And thou wert Martin Eltingbroad."

#### QUESTIONS ON PARDON CONSIDERED.

(Continued from Page 304.)

4. **T**HE *Justice* of God is also immutable; and its honours are as indispensably to be supported as those of holiness. This is the essential glory of the divine nature, and that of his government. *The righteous Lord loveth righteousness. Justice and judgment are the habitation of his throne.* Where there is infinite holiness of nature, there cannot but be unimpeachable equity and unwavering rectitude of government. I consider the cross of Christ not as mere suffering, but as punishment—as punishment *legally* inflicted by infinite justice as the desert of sin, and as neither more nor less than its just desert; that the glory of God's moral government might harmonise with the displays of his grace in saving his people. This idea may be found under Question III. No. 7. and questions No. 1. 2. If this punishment was not *necessary*; why did the blessed God bruise his beloved Son and put him to grief? And why did the Son make his soul an offering for sin? If it was *not necessary*; how could he, by so doing, express his *love* of righteousness and *hatred* of iniquity? *Isai. liiii. 10. Heb. i. 9.* And, if it *was necessary*; would it be an act of *justice* to inflict the punishment again, by making those miserable for whom it was endured? The pleasure of the Lord must prosper in the Saviour's hands, and he must see his seed; not in hell but in heaven; for the *justice*

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*justice* of God is engaged for their final safety. The names of the miserable therefore were not on the breastplate of our great High Priest, and consequently they were not interested in his atonement. This is rendered indubitably certain by their enduring the punishment due to this sin in their own persons: for, under this express idea, this state is uniformly represented by the unflinching voice of the page of truth. If, therefore, the miserable be ever *delivered*; why should the Saviour have been *punished* in the stead of the chosen? If it be consistent with divine *justice* to exchange hell for heaven without a Mediator; why was not the misery of the damned entirely prevented? Why do they endure suffering at all, if not as the *desert* of their sins? But, if the cross of Christ was indispensable in behalf of the elect, in order to their enjoying eternal glory; and, if the state of the miserable be the *just desert* of their sins; then the great God must change, and cease to be the righteous governor of men, before the *deliverance* in the question can occur: for no reason can be rendered why he should be inexorable to the sins of *his elect*, and yet be lenient to the sins of *the rest*. The punishment due to sin, as threatened in the law, and inflicted by the justice of the great legislator, was either righteous or unrighteous. If the latter, then Christ suffered unrighteously. If the former, then the Most High is just as well as gracious in the work of salvation. He appears to be a *just God and a Saviour*. Isa. xlv. 21. If the Mediator was punished to declare and to vindicate the righteousness of God, then he is not unrighteous in the final punishment of the wicked. And, if the *commencement* of their punishment be from an act of *justice*, the same justice will *perpetuate* the punishment while the cause remains. This is founded in the divine Will, and acted by his Power, in order to maintain the unceasing glory of his *justice*, and to support the unblemished *equity*, of his government of man. And, as to the ceaseless duration of the punishment, I shall only observe two things briefly. The one is, it is *illustrated* by human law. A man, in a moment, murders his neighbour; for which he *justly* suffers death. And, what is that death? It is an *eternal* separation of him from every comfort on earth. He is *never more* to be re-instated. And we all justify the sentence by which he dies. Why, therefore, should we deny, or even hesitate to approve, the sentence of death executed on the sinner, which is so evidently according to his *desert*? The other thing I observe is,

it is sufficiently confirmed by scripture. If we desired to describe an endless duration, we could not find language more suited to our purpose than the scripture employs on this subject (f); and our objections originate only in our dislike, perhaps our guilty fear, of the truth they affirm. I may be permitted from the whole therefore to say, I do not see how the affirmative of the question before us can be at all maintained, unless it can be proved—That the divine purpose may change its object—That infinite holiness may have fellowship with sin—That justice may dispense with the transgression of the law—That God may abandon the truth of his word—and, if so, then the hope of deliverance from the misery of hell must terminate in perfect despair.

5. But, it may be said, “We do not expect the Lord to change, the change will be in man.” Here, then, I may ask, *What change will man experience, or how will it be effected?* While on earth, the voice of the holy Law is, *Thou shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy strength.* And to which must be added, *Cursed is every one that continueth not in all things which are written in the book of the Law to do them.* Now no change that man may know can disrobe the Lord of his excellencies, or dissolve our obligation to love the Lord as commanded. Will the voice of the Law be changed in a future state? Here the carnal mind is at enmity against God, and cannot be subject to his Law. Will the enmity be done away in final misery? And, by what means will it be brought about? To men in this world, the Saviour expressly says, *No man cometh unto the Father but by me. Except a man be born again, he cannot see the kingdom of God.* And the apostle, in perfect unison with his master, declares, that, *without holiness, no man shall see the Lord.* Will these declarations be superseded in the next world, and for what reason?

(f) If the terms used be deemed sufficiently explicit to denote an endless duration of glory to Christ and his Church: I wish to know by what rule of sound criticism, unbiassed reason, or zeal for the truth of scripture, they can be considered as improper for describing a similar duration of misery? The difference of states (of glory and of misery), to which they are applied, cannot justify surely a different import in the same terms! The admission of such an ambiguity would lead to conclusions, at which every sober mind must shudder, for what evidence should we then have, that the existence of God himself would be without end? Can any thing, therefore, besides our interested passions, or guilty fears, suggest the supposition?

Will the Holy Spirit regenerate men, and make them believers in Christ, after they are in hell? Or, will not this be requisite then, as it is now, in order to having peace with God and holding fellowship with him? These interrogatories are not impertinent and trifling; for, if the Bible be the word of God; and, if he will support the truth of his own word; they will be found essentially interesting: and if they cannot be answered to satisfaction, what hope can there be of *deliverance* from future misery? But, it may be, the reader will say, "This is not giving them an opportunity of being happy." I ask, *How* did they conduct themselves here? Did they not *choose* their own ways? Did they not *prefer* darkness to light? Were they *willing* to be saved by Jesus Christ? John iii. 19—5. 40. And, would they not act the same part, were they here again? Nay, can you prove that they do not love and hate the same objects there, which they did here? Such enquiries should not be neglected, as matters of indifference. Besides, were they *delivered*; a mere release from misery would not give them a taste for the delightful employ of the blessed. The employ of the blessed will greatly consist in celebrating the praises of our God for his electing, redeeming, regenerating, sanctifying, and persevering grace—but, as those in hell do not appear to have part or lot in this matter, should they be ever freed from their present misery, they could not unite in such sacred joy. And the Bible knows of no future happiness whose participants are not thus employed. The whole is this. Did they *deserve* the punishment endured? If they *did not*, then they suffer unjustly. But, who will assert this? If they *did*, then, is it not adding sin to sin to suppose, that the exercise of *justice* is cruelty, and that the infliction of *deserved* punishment is tyranny? For my own part, I consider the final happiness of *all the human race and purgatory* (g), only as twin brothers; both of the same

(g) Though these two notions may vary in appearance, yet they agree in reality, for, if I may be safe at some future period, without being indebted to the sovereign grace of God and the cross of Christ, my end is so far answered, and what the Bible says on that subject I shall not consider myself obliged to regard. No person would receive the notion of *purgatory* or of *restoration*, were he not apprehensive that the great Lawgiver would *punish for sin*—and the word of God confirms the intruding, unwelcome suspicion. But, blessed be God, he has also revealed *salvation from it* in the death of his Son; and the man who believes the sacred record, and ventures his eternal welfare on the truth of the testimony, is mercifully prevented from the deception of these wretched subtleties, and shall not come into condemnation.

parentage,

parentage, and pursuing the same design. Or, in other words, they originate in criminal self-love, and unite to oppose the salvation of Christ. While, therefore, I receive the truth of God in his word, I shall believe that those who die uninterested in redeeming love, and not partakers of pardoning grace through the blood of the Lamb, will *never be delivered* from the wrath to come.

I have been the longer in considering this question, because it seems to be the last refuge the sinner has for happiness, without giving up the love of sin and going as a perishing transgressor to Christ for salvation; and shews me his hearty disapprobation of the divine character as revealed in the word. It may be covered over with a plausible zeal for the honour of God's philanthropy and compassion; but, unless I greatly err, its true import is this: "I do not love to deny self. I cannot believe myself to be such an unworthy, sinful creature as some suppose; nor can I think that God will be so severe against me as some represent. I do hope to be happy immediately after death; but, if I should be mistaken, I am persuaded that such is his goodness and kindness that I shall not be punished *for ever*." How emphatically true are the prophet's words in Micah iv. 5. This is not realised merely among *Pagans*, but also by those who are denominated *Protestants*. *And every one walks in the name of his God*. But, if we form false apprehensions of the true God, and act under their influence, we must abide the issue. His word is truth, and truth is immutable. It is in our hands, and its language is not ambiguous. He that runs may read. And I may be excused if I query, whether any man espouses the notion of *deliverance* from misery, who does not consider himself interested in its supposed truth? A true Believer in Jesus Christ cannot come into condemnation, and therefore he needs not its imaginary help; and, being taught by the Spirit of truth, he sees it is opposed to the glory of the divine character, and therefore cannot embrace it. Besides; for a moment let us suppose it true; and then ask, Does it exalt the purity and perfection of God's moral government in the man's mind who expects it? Does it lead the man to loathe himself as a subject of depravity? Does it endear the Saviour to him and animate him to glory *alone* in the cross of Christ? Gal. vi. 14. Does he earnestly desire the sanctifying power of the Holy Spirit on his heart, that he may glorify God in his daily deportment? Such are the effects, or, if you please, such are the companions, of faith in Christ; by which the children of

light are distinguished from the children of darkness: but, if a belief that the misery of hell will have an end has the same tendency, let evidence speak. But, while you see the abominable nature and malignity of sin reduced to human foible, or at most deserving no greater punishment than the offence of one man against another; and, while you behold the glorious perfections of God melted down to human passions (h); you clearly perceive the reason why *eternal* punishment is disbelieved, as well as the *salvation* of Christ disregarded; from whence you are constrained to consider the man a volunteer in opposing the truth of God. However, we may safely conclude by observing, that the whole world will soon be convinced of the reality and solemnity of Dr. Watts's words,

“ There are no Acts of Pardon pass'd  
In the cold Grave to which we haste;  
But Darkneſs, Death, and long Deſpair,  
Reign in eternal Silence there.”

Having extended these considerations beyond my first thought, I must now close them in a few words. It is the privilege of the sensible sinner, that pardon is *free* in its bestowment, *perfect* in its nature, and, properly speaking, *eternal* in its duration. What is in the divine *purpose* we may read in the *promise*, and the promise we are encouraged to believe, and plead in our *petitions* for the blessing; and we do know that he never said to the seed of Jacob, seek ye my face in vain. His faithfulness shall be established in the very heavens. Isa. xlv. 19. Ps. lxxxix. 2. May the reader be so taught the truth as it is in Jesus, that, with a heart full of admiring gratitude, he may adopt the apostle's language, *Thanks be to God for his unspeakable gift*. And, adverting to the time when salvation was brought to his soul, I hear him sing,

“ Dear dying Lamb, thy precious Blood  
Shall never lose its Pow'r,  
Till all the ransom'd Church of God  
Be sav'd, to sin no more.

(h) If one of our greatest Law Luminaries (*Blackstone*) could in truth declare that, “ *Law is all mind and no passion*,” i. e. not subject to any bias; how much more may it be asserted of the great Lawgiver of the world, who is essentially incapable of being influenced by any thing without himself!

E'er since, by Faith, I saw the stream  
 Thy flowing Wounds supply,  
 Redeeming Love has been my Theme,  
 And shall be till I die."

Well, reader, if this be your experience, though you may have a boisterous voyage to the destined port, and it may be sometimes with you as with Paul, neither sun nor stars may appear for many days, and no small distress may be upon you at certain seasons; yet there is the same security for your safe arrival at your Father's house, as for his standing before Cæsar. And you know it is said of the redeemed, after they are at home, *These are they who came out of great tribulations, and have washed their robes and made them white, not in the gulph of misery, but in the blood of the Lamb.* To whom their future, unceasing praise is addressed in the following animated strains. *Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred and tongue, and people, and nation. To him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.* Amen.

There may the reader meet and join with him who is, in the most undissembled sense of the expression, to sovereign Grace entirely

A DEBTOR.

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*For the Gospel Magazine.*

### ON THE KNOWLEDGE OF THE REDEEMER.

—"I know that my Redeemer liveth." Job. xix. 25.

**T**HE knowledge of Jesus is the one thing needful. Other knowledge, though useful, may be dispensed with, and no final injury sustained; but, without this, we must be unhappy here, and miserable to eternity. The knowledge of Jesus sweetens the bitters of life, and invariably issues in a far more exceeding, and eternal weight of glory in the heavenly world.

Before we can know that Christ liveth as our Redeemer, we must be made acquainted with ourselves. When afflicted with bodily diseases, it is necessary that we should be convinced of our being so, before we shall think of applying for medical assistance. Just so it is in religion, till we

we are made sensible of our lost condition, we desire not the acquaintance of him, who came to seek, and to save that which was lost. By nature, we are ignorant of our real state, and the danger to which we are exposed.

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The sick  
In mind are covetous of more disease,  
And, when at worst, they dream themselves quite well.

YOUNG.

We are spiritually desirous, and imagine ourselves perfectly well, or but very slightly disordered, when indeed we are nothing but wounds, and bruises, and putrifying sores; when indeed the whole head is sick, and the whole heart faint. This spiritual insensibility must be done away, before we can discover in Jesus any form or comeliness, or any beauty that we should desire him. It is the Spirit who convinces us of sin; but even after we are convinced of sin, we generally have recourse to various supposed refuges in vain, before we cordially submit to seek an acquaintance with the Lord Jesus. There is a proud baseness in human nature, not to be described, which uniformly leads us to maintain our opposition to the gospel method of salvation to the uttermost, and contemptuously to reject the most inviting overtures of mercy, with which an indulgent benefactor, and gracious Redeemer, can possibly present us. It is therefore absolutely necessary that we should be deeply convinced of our guilty, lost condition, and find ourselves completely baffled in all our attempts at satisfying divine justice, before we can be disposed to listen to the friendly voice of Jesus, or to seek an acquaintance with him, whom to know is life eternal.

The knowledge of Christ as our Redeemer necessarily includes a sense of the pardon of sin. Nothing, however, is more common than to hear persons, who are entire strangers to experimental-religion, speak of Christ as their redeemer. They were born in a country where a profession of Christianity is general, and were, in infancy, initiated into the Christian church by the ordinance of baptism; and therefore they conclude, that they have a right to appropriate to themselves the blessings of redemption. Others there are, who have gone farther than this; they have maintained a deportment in life upon the whole commendable, and have paid a more uniform attention to the public duties of religion, than many around them; and therefore they assure themselves,

themselves, that they are undoubtedly interested in the work of redemption; and may, without the least fear of presumption, consider Christ as their Redeemer. Some suppose themselves to be interested in the work of redemption, merely because their passions have been agitated by violent and declamatory preachers; or in some of the boisterous and irreverent prayer-meetings, which, in some parts, are common among the Arminian methodists. What such people mean by redemption, it is difficult to determine, as it is evident that they never yet believed themselves really in bondage.

While some presume upon their interest in redemption, there are others to whom the blessings of the new covenant undoubtedly belong, who stand aloof from the comforts of the Gospel. These are the poor in spirit, concerning whom, our Lord declares, "theirs is the kingdom of heaven." They are deeply sensible of their natural depravity, and actual sinfulness, and seem to think themselves too vile to be within the reach of mercy. To such, however, there can be no condemnation: the blessings promised in Scripture are all theirs, and they have, each of them, a right, when addressing the Lord Jesus, to adopt the language of Thomas, and say, "My Lord and my God." Let not the poor penitent, who dares not adopt the language of assurance, despond; conviction is the work of the Spirit,—never begun in any, but in those who were the objects of God's eternal choice, and always succeeded, even in this life, with joy and peace in believing. The knowledge of ourselves as sinners is invariably followed with the knowledge of Christ as our Redeemer. "The gifts and callings of God are without repentance." "Being confident," says the apostle, "of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ."

If we know that Christ is our Redeemer, we enjoy sweet fellowship with him. The Bible is now no longer a sealed book to us; we understand, and fully approve, its contents, nor is public worship that irksome service it once was. Our frames, it is probable, are variable; yet, in reading and hearing the word of God, in public and private worship, and in meditating upon divine things, we are frequently indulged with sweet intimations of the divine favour, and possess a hope full of immortality.

Again

Again, if we know the Lord Jesus as our Redeemer, we shall be studious to walk in all the commandments and ordinances of the Lord blameless. While we ascribe the whole of our salvation to the unmerited favour of God; and while our hope of acceptance with God is entirely founded upon the blood and righteousness of the blessed Jesus, we shall be careful to adopt the doctrine of God our Saviour in all things. We shall be temperate, just, and devout. This is the grand criterion of our religion. Having experienced that the Lord is gracious, we shall be desirous that others may also become acquainted with our Redeemer. In conducting ourselves in every department of life, worthy of the high calling wherewith we are called; we shall stop the mouths of gainsayers, we shall enjoy the comforts of an approving conscience, we shall evidence to the world the reality of our religion, we shall glorify God, and thus, through divine grace, it is probable, we shall ensure to ourselves an abundant entrance into the everlasting kingdom of our Lord and Saviour, Jesus Christ.

Leeds.

W. E.

## ON HYMN WRITING.

*To the Editor of the Gospel Magazine.*

SIR,

I Have noticed with approbation Philemon's address to *Hymn Writers* in your Magazine for June last. I have myself been grieved to see more *genius* displayed in those compositions which we generally stile *prophane*, than in those which we address to the Deity. Does not this in some measure justify our Lord's assertion, *The children of this world are in their generation wiser than the children of light*. How is it that we suffer them so far to outdo us in this particular? Sure it cannot be altogether for *want* of genius among christians. If I may be permitted to assign a reason it will be this, *i. e.* That we are not sufficiently aware of the necessity of exerting the utmost stretch of our imagination when we speak or write on divine subjects.

How beautifully sublime, how poetical is the song of *Deborah*, in the 5th Book of Judges? How forcible is that of Hannah recorded in the 2d chapter of the 1st Book of Samuel? And what an effusion of grateful praise is poured forth in the song of the blessed Virgin, the mother of our Lord?

Lord? In these specimens we see how the weaker sex excelled in this delightful employment. Elegance of diction, as well as force of expression, appears natural or habitual to them. If we turn from these to the Book of Psalms, and draw our observations from them, it will appear, that they were more perfect in sentiment, and had a more accurate knowledge of the subject which they celebrated in those ancient times than is generally to be found among modern writers. I have seen several attempts to paraphrase the third chapter of the Book of Habakkuk; but have not been so happy as to find one piece which comes up to the original. Perhaps it may be urged that these writers were inspired: And, for my part, I think, that every soul which is created anew in *Christ Jesus*, and has received the gift of the Holy Ghost, is inspired also.

I do not mean, Mr. Editor, to insinuate that we have no good modern productions of a spiritual kind among us. I only lament that pieces unworthy of notice should find their way into public collections, and that the church of *Christ* should be less fertile in compositions of a poetical kind than the carnal world, which is always studying to amuse the mind with things unprofitable, in which they too often succeed.

In reading those portions of *holy writ* before referred to, we find a something in all of them very agreeable to the mind (especially of those who are enlightened), independent of our interest in them: and I conceive it to have been the intention of the Holy Spirit to captivate our affections by means entirely suited to our feelings, and to the passions of our mind; this should be the aim of every one who writes on divine subjects: carefully avoiding every thing dry and disinteresting, as well as phrases without any meaning: and of every species of writing, poetry, in particular, should be the most replete with vigorous ideas. Contrary to this, a kind of languor is too perceptible in many of those productions which are exhibited to the public.

The matter of Hymns should be either *prayer* or *praise*, always relating to some circumstances which the soul of the believer, the church, or the world, may be in, with a suitable address to the Deity, which should never be omitted. I know not of any composition more expressive than that well known Hymn,

Guide me, O thou Great Jehovah, &c.

Here the language is ardent, and well supported through each stanza. Nor have I yet seen any song of praise addressed to the Redeemer, more in the idiom of scripture language than that composed by Doctor Duncan.

All hail the Great Immanuel's Name, &c.

These are good specimens, and every one employed in Hymn writing should take the best pieces for his pattern.

With respect to Philimon's stricture on the Hymn for the success of the Gospel, he must, I think, be aware that the objectionable stanza has been judiciously altered to the following form:

May the glorious day approaching  
 Thine eternal love proclaim  
 Thro' the everlasting gospel,  
 Spread abroad thy holy name.

The Hymn whence the above is taken was written originally in Welch, and I conceive the translator found it somewhat difficult to render the Welch metaphor in English correct.

I have no intention, Mr. Editor, of writing a *critique* for your miscellany; but, as Philemon has paved the way for opening my sentiments on the subject, I here present them to you: if you think they are calculated to excite a spirit of emulation in the breasts of those who are poetically inclined, and withal spiritually minded, they are at your disposal, with my best wishes for the success of the Gospel Magazine.

VIATOR.

#### ON THE EXCELLENCIES OF MR. HOWARD'S CHARACTER.

(Continued from page 300.)

MR. HOWARD's residence among us after his conversion, though not constant, yet gave us large and frequent opportunities of discovering his spirit and temper. Those who rejoiced at the change, and those who were displeased (for there were those who were displeased), had each an opportunity of observing, whether it was some transient whim which had seized his imagination, or a solid, abiding alteration, which made him quite another man.

I have seldom seen a more affecting proof of human depravity, than in the language of some at the time of his conversion,

sion, that it was only a sudden fit of religion; he would soon return to his old practices. Their malignant wishes (*for their wish was father to that thought*) were, however, disappointed. He lived for years a shining exemplar of every christian virtue, and had time to give us the most convincing proofs of the solidity of his conversion. I am aware of that rant and hyperbole, which are the usual rocks of panegyrist. I hope to avoid them in this narrative, and to say, not what a warm imagination, or the effusions of friendship may dictate, but what the severe laws of historical truth require. After all the abatements which the most suspicious critic may make to my supposed partiality, it must be allowed by every one who knew him, that his religious joy was extraordinary; that his fear of God was very exemplary; that his faith, both for things spiritual and temporal, was of the most lively nature; that his charity was uncommonly fervent and steady; that the chastity and purity of his manners were strikingly evident; and that, in genuine humility of soul, he was an edifying pattern to the church of Christ.

Yet was this fine gold not without some alloy. My design is to represent that with as much faithfulness, and veracity, as his christian excellencies. The genuineness of the grace of God will not appear the less to those who knew what man is, even in his best estate; and I have been too much disgusted with the well-meant, but extremely injudicious, narratives of too many holy men, in which you might fancy you were reading the accounts of *angelic* rather than *human* virtue, to be under much temptation of imitating the example. How different the sacred narrative!

David, Solomon, and Peter, are there held up to view as distinctly in their failings as in their graces; and the God of truth is seen throughout, impartial in his story, and not *giving flattering titles* to man.

I shall proceed to consider my deceased friend under the several heads that have been mentioned, advertising the reader, that in this chapter he will see only his beauties. The shades of his character are deferred to the next, for the sake of order and clearness. Good and evil are mixed indeed in the same subject. The christian is *flesh* as well as spirit; but they are capable of a distinct consideration.

I. That his religious joy was uncommonly great, will not appear surprising to those who know the christian life, and who have attended to the suddenness of his change. There

is no one thing that deserves severer examination, when proposed as a test of holy sincerity, than joy, because it may be conceived to spring from so many delusive causes, as well as from a genuine work of grace. It must, however, be allowed, that to pass at once from a state of extreme anxiety, in matters of such infinite importance, to a condition of peace and liberty, as he did, could scarce fail to be attended with the most joyful sensations of which the human mind is capable. It was in fact greater in him by far than I ever remember to have read or heard in any person, but in Col. Gardiner. If the reader is acquainted with what Dr. Doddridge has told us of his hero in that respect, he will excuse my dwelling long on this article. In strength and purity, in fervour and continuance, their joy was much of the same kind; and I can conceive two reasons, one of a natural, the other of a spiritual kind, which might combine their influence in raising their joys to a pitch unknown, in appearance at least, to most of true christians. They were both of very warm, sanguine complexions, which would give every advantage to the display of their happy sensations; and as both had idolised the creature before their conversion in the most abandoned sensuality of practice, the God of all grace might love to shew them that ineffable sweetness in the Creator, which they had preposterously sought for in the creature, to keep them more firmly dependant on himself for true bliss, and to prevent their returning to folly.

Mr. Howard for a number of years, till towards the eve of his life, lived in a state of joyful communion with his God. Not a day passed, as he told me, without some exquisite tastes of heavenly bliss. He could scarce dress himself in a morning with sufficient haste; so eager was he to pour out his soul in thanksgiving to him, whom his soul loved. His delight in public worship was, I am well assured, little less than rapture; his whole soul was exerted in it. His assurance of Divine favour continued unclouded and vigorous, long after the first impressions of novelty were gone off. His love of God, in his word and in his providence, appeared to be the result of a new taste and spirit; and he so naturally and freely indulged it in every company and conversation, that any one might see his heart was always above, while his body was below.

That which particularly demonstrated the solidity of this joy was the spirit of thanksgiving with which it was accompanied.

accompanied. Wonder, gratitude, and love, were the constant effusions of his soul, whenever he spake of the Most High. His language was a continued series of blessing and praise, and that not in a formal manner, but with a spontaneous ease and liberal dignity of mind, as occasions and circumstances offered. I remember once walking with him in Hull, when he observed the hurry of business, and multitudes of people employed in it. He brake out into this ejaculation, O what a family has our God daily to provide for! This is one instance of that spirit, by which he was constantly influenced, and of that joy in God, which was ever breaking out in reverential admiration of the Divine perfections. There is no occasion for any sincere souls to be distressed, because they are not favoured with his heights of joy; especially because the self-righteous temptations of many christians require from their gracious God a treatment of a very different nature; at the same time, if any feel their love of the world reprov'd by this account, as the cause of preventing their religious joy, I shall think their reading of this article well repaid, especially if they be stirred up in future to seek at the throne of grace for some of those cheering manifestations of the HOLY ONE of Israel, which furnished Mr. Howard's soul with such glorious conceptions.

II. His godly fear was no less evident than his joy in the Lord. It is remarkable, that in the accounts which we have of the primitive Christians converted under St. Peter's first sermon at Jerusalem, it is said, *fear came upon every soul.* \* This, I apprehend, was a very distinct perception from that compunction and remorse with which they were seized at first, and which is described by their *being pricked at the heart, and saying to the Apostles, Men and brethren, what shall we do?* Whatever distress might attend this sensation, it was effectually removed by the joy of faith and the comfort of forgiveness, and left only in their souls a filial reverential fear, which had no torment, † was consistent with the sincerest love, and preserved them in a state of son-like obedience. It is remarkable, that the false joys of deluded professors are known so to be, particularly from their want of this excellent principle. A forward, boisterous, intemperate assurance, mixed with a contemptuous censoriousness, and much irreverence in religious proceedings, as well as scandalous negligence

\* Acts ii. 43. † 1 John iv. 18.

in their civil deportment, has too often marked the character of some, who have *spoken great swelling words of vanity*, while they seemed to be possessed of the same joyful communion with God, which has been described in the case of Mr. Howard. No one who is possessed of a true spirit of candour, will think the worse of a genuine work of grace, because such counterfeits exist, since the whole analogy of the course of nature demonstrates such cases to be common in the world; nor indeed can the existence of such religious delusions be well accounted for, but on the supposition of the existence of genuine experience.

As this ingredient of godly fear will be allowed to be a very discriminating characteristic, it is with pleasure I can assert, that it formed a very conspicuous part of Mr. Howard's character. Amidst the overflowings of his joy, he retained a constant fear of sin, and particularly of that sin to which his pleasing situation most exposed him; I mean spiritual presumption. His constant remembrance of what he had been, and still might be, if left to himself, had an evident tendency to preserve all his affections in their due equilibrium, and to temper his joy for the distinguished favours which he had received. Nothing need be added to this article, but to illustrate this temper by some of his letters.

I shall first give an extract of one dated from London, April 12, 1774.—“When I arrived here, I dreaded above all things lest my old acquaintance should find me out, fearing my weakness and indwelling corruptions, lest they should be able to seduce me by their abominable practices.—It pleased God at last, that I should be no longer hid, and one who had been my particular acquaintance, when in a state of nature, madness, and folly, came and hurried me with him to his house in Spring-Gardens. I was quickly environed by my old companions; and, though I was at first much alarmed, my Lord and my God soon gave me to trust with confidence in his blessed promise, that “he will never leave me, nor forsake me,” and has enabled me to tell them plainly of their dangerous state, and the great salvation which the Almighty God has, in his wisdom, love, and mercy, prepared for all that come to him by our blessed Lord Jesus. They are filled with wonder at the amazing change which God has brought about in *vile me*; and who can tell but it may please God that by me (though a weak instrument) he may be pleased to bring happiness to some of them? For surely he “moves in a myste-

a mysterious way his wonders to perform."—I cannot conclude without telling you, how greatly my indwelling sins perplex me, and often throw me into great fears; but, blessed be my God and Saviour, who has hitherto carried me through all, and I trust he will finish the good work he has begun in me."

In another letter, dated September 19, 1774, he says, "I have before me your very affectionate letter, which has my closest attention, an instructive lesson, under God, to keep me low and humble. How much do I need to keep constantly at the foot of my dear Redeemer's cross."—In this letter he acquaints me with his having been very busy in writing the account of his life and conversion, and which he commits to my perusal and amendment.

He observes in another letter, dated 20th October, 1775, "I find every day brings its cross in some degree. How sure is our Saviour's promise, that his "yoke is easy, and his burthen light." Blessed be his holy name! He makes it so to his poor, weak, helpless servant—My dear friend, think on your son at the throne of grace, that the Lord may humble my rebellious heart, and enable me to live to the honour of his great name, in every good word and work; that I may put no confidence in an arm of flesh, but may cast all my care on my God and Saviour."

To finish this head: How far he was from being puffed up with his spiritual attainments, and particularly from beholding himself so much favoured than others of the Lord's people, he shews in a letter, dated 27th June, 1776, in which, speaking of his wife's decease, who had been through his means brought to a saving knowledge of God, he says, "She was for the most part under clouds of darkness, but now and then rays of divine light brake in upon her soul, which I am sensible is the case with many of God's people. But O what reason have I to praise the Lord my God, that not a day has passed, since I received the spirit of adoption, without the sensible feelings of his love shining into my ravished soul. May I ever lie humbly at my adorable Redeemer's footstool."

I thought these extracts would illustrate the divine temper of holy fear, which reigned in his breast even amidst all the joys of the most extraordinary communion with God, and from which every well-informed mind cannot fail to find some edifying instruction.

*(To be concluded in our next.)*

## REGULARITY OF GOSPEL TRUTHS.

*(Continued from page 155.)*

**I**T is one thing to mention gospel truths in a detached, loose, unconnected manner, but another thing to preach the Gospel; for, unless the truths and doctrines of the Gospel be placed in an evangelical order and connection, they cease to be the Gospel. For instance, if repentance be placed before faith, it is not evangelic repentance; if love be placed before faith, it is preposterous; or, if faith be placed before the sinner's right of access to the promises, and fulness of the new covenant, it is legally placed, and constituted the condition of the sinner's interest in the new covenant; for faith gives no right to the promises, or to their contents, it only lays hold upon, and pleads, that right which the free promise, the Gospel offers, gives to Christ, and all things with him freely. When regeneration, or justification, are talked of before union to Christ, as a vital fæderal head, there is no Gospel therein; for union is the foundation of communion. Also, to talk of the assurance of sense, before the assurance of faith, or to assert the assurance of sense, without reformation of heart and life, is quite preposterous; still more so, when sinners are urged to attempt good works, before faith and justification. In vain do the keenest advocates for moral virtue eagerly urge the man dead in trespasses and sins, to attempt any thing spiritually or acceptably good, till such time as the soul is quickened by the second Adam.

*Can the Ethiopian change his skin, or the Leopard his spots? Then shall they who are accustomed to do evil learn to do well.* To forbid Gospel hearers to think of the mercy of God, till such time as they are visibly reformed, is to exclude them from it for ever; and is rather pronouncing a sentence of excommunication against them, than preaching the Gospel to them; for, what is to reform them, but the grace and mercy of God in Christ? Nay, if even a sense of need be insisted for, as previously necessary to the sinner's right of access to the Saviour, it is far from being urged in its proper place. For the word of salvation, sent to sinners as lost, exhibits to them a right of access to the Saviour, whether they be sensible of their need or not. In like manner, to press upon unbelieving, rebellious sinners, the duty of believing, without first setting before them the grounds of faith,

faith, the Gospel warrant for claiming and receiving Christ, and also shewing them the promise of faith, and the Author and Finisher of faith, is to place truths not in an evangelic connection, but to prevent the Gospel of Christ. To urge the duty of believing at first instance, without enforcing it with the free Gospel promise of the Spirit, to work faith with power, would be as discouraging and impracticable, as to bid sinners keep the commandments, if they would enter into life. If faith be not first exhibited as a privilege, a blessing purchased by Christ, and a gift and work of the Holy Ghost, before it be urged as a duty, it is not taught in a Gospel connection. For it is as impossible for the sinner to believe of his own accord, as it is to fulfil the whole law. How preposterous and unevangelic is it to make those things the ground of justification, which are only the fruits and evidences thereof, thus placing sanctification before justification, or the love of God to sinners, ignorantly alleging, that holiness of heart and life recommends a person to the divine favour? For the best works that ever were done neither attract nor procure the love of God, but divine sovereign love is the source and cause of them in believers; for, in love to their souls, he redeems them out of the pit of corruption. Nay, to preach comfort, at the first instance, to the openly prophane, without first endeavouring to set before their conscience the nature, aggravations, and dreadful demerit of their crimes, would be highly imprudent and premature; every thing is beautiful in its season, and its own place, and when best calculated to answer that end for which it is appointed. The divine Teacher did not, at the first instance, preach the Gospel to the young Pharisaic lawyer, nor to the persecuting, blaspheming, Saul, nor to the other wicked Scribes and Pharisees; well knowing, that, in the first place, they stood in need of being roused with the terror of the law. On the other hand, it would be as unseasonable and cruel to withhold the comforts of the Gospel from the awakened sinner. It is high time to pour in the wine and oil of Gospel Doctrine into the man's wounds, who has fallen among the thieves and lost his all, with the hazard of his life. They who have the tongue of the learned, will know how to speak a word in season to them that are weary, and will not wantonly talk to the grief of them whom the Lord hath smitten. When the exercise of grace in the believer, and good works performed by him, are con-

finned to the list of his duties and virtues, and not considered, in the first place, as his gracious privileges, and beginnings of eternal life within him, things obtain not their proper place; for grace and good works in the believer are no less than the Holy Spirit working in him, both to will and to do God's own good pleasure; even that living water, that, as a well of living water, springs up to eternal life.

Therefore the exercise of grace and good works in the believer, instead of entitling him to eternal rewards, is a part of the eternal crown and reward put in his possession while yet in the body. They are the earnest of the full inheritance. The earnest is only a token of the full possession, but not the price thereof. Christ formed in the believer is the earnest and hope of glory, as the first ripe fruits are the earnest of the approaching harvest. If faith and repentance be either placed before the remission of sin, at justification, or separated from the pardon of sin after justification, these truths are not placed in their Gospel connection; for, as faith acquiesceth in the Gospel method of pardon, repentance follows it, and they are never separated from the pardon of sin, while sin hangs about the believer. It would be high presumption to encourage saint or sinner to look for the pardon of sin, without, at the same time, urging the necessity of repentance: for though repentance be not necessary in order to justification, nor is it any ingredient in justification, yet it is an ingredient in sanctification, and necessary as a mean for promoting that glorious work in the believer. Yea, both faith and repentance, as graces of the holy Spirit in the soul, belong to the work of sanctification, both as parts and means thereof. Hence we read of purifying the heart by faith, and repentance fills us with a loathing of sin, and turns us from sin. In like manner, when religious vows and facts are leaned to, as grounds of forgiveness, they are exalted far above their sphere, for they are only means of impressing people with a sense of duty and sin; and to excite them to diligence in the one, and to shun the other, that God may be glorified, and iniquity, through grace, fled from, that it may not be their ruin. But there is no more merit in vows and facts, than there is in a man's solemn promise to do the duties of his station, which the law already binds him to do; or in a disobedient child's confessing and mourning over his faults, protesting that he is resolved to do so no more. When mere motives

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are promotives to be the chief ends of our actions, as when the hopes of eternal life, and a respect to the recompence of it are insisted upon, as the principal objects we ought to have in view, in all our actions; gospel privileges, promises, and benefits, are most animating considerations, yet very distinct from the great end of all things, the glory of God. What relates to a man's self, personally, is allowed to have its own influence in the way of motive, in case he does not rest in it as his chief end. A grateful heart will not conceal the honour of its benefactor, nor be backward to serve him all in its power, conscious, that our chief good ought to be our chief end; for of him, and through him, and to him, are all things. Believers live to a higher end than their own *felicity*, even the glory and eternal renown of him who hath made them kings and priests unto himself. In few words;—when interest in any thing about Christ is suspended, less or more, upon self, or self placed in its stead; when the promises, or any blessing specified therein, are suspended upon our dispositions or duties; or, when an attempt is made to place Christ and legal self on a level, and Christ not allowed the pre-eminence in all things, revealed truths cannot be preached in Gospel method and connection; for, there is no other name given under heaven, by which we can be saved, but the name of Jesus. Believers are complete in him, he abhors a rival; if any man will be his disciple, he must deny himself. Self-wisdom, self-righteousness, self-will, self-honour, ease, or interest, must all submit to him, and his righteousness, word, and spirit, as the only mediator between God and man, in whom all the promises are, yea, and Amen, to the glory of God; and in whom it hath pleased the Father, that all fulness should dwell. He must not only be allowed entire scope for the execution of all his offices, but even an exclusive right and fitness to be our Saviour. For, no creature assisted him in making the purchase of redemption, nor can human power or might exert the smallest efficacy in the application of redemption; Christ is all in all. Care must also be taken, not to place any thing in the threatening of the first covenant, that belongs to the promise of the second. Blessings must not be called curses; the fruits of the fatherly love must not be imputed to the wrath of an indignant judge. All the believer's privileges must be carefully sought out, and placed under the article of the *promise*, the *new covenant*, the *New Testament*;

*Testament*; for, the believer is dead to the law, by the body of Christ, and hath nothing to do with the Old and First Covenant. Therefore, the very duties and afflictions of the believer must be ranked under the head of New Covenant privileges, and Christian liberty, wherewith Christ has made us free. Nor must any be induced to imagine, that, by attempting a partial obedience to the precepts of the Old Covenant, they can interest themselves in the promises and benefits of the New. In order to preach the Gospel purely, boundaries ought to be placed between the Old and New Covenants; the province of each clearly ascertained, that the one may not be mistaken for the other, nor confounded in people's minds. That the privileges of the Second Covenant may never seem less or more to depend upon obedience than the First. For the Gospel Covenant relieves sinners from the bondage of the Law Covenant, so that no man can cleave to both at the same time. Whosoever attempts to grasp them both, ruins the whole for himself; since as many as are under the law, are fallen from grace. Law and Gospel must not be so jumbled together, that one cannot determine what is Law or what is Gospel.

(To be Continued.)

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NEW CORRESPONDENCE.

*To the Editor of the Gospel Magazine.*

DEAR SIR,

I HAVE long perused your Miscellany with pleasure and approbation, and cannot but look upon it as both seasonable and necessary, in this day of superficial profession. Surely, if the doctrines of the everlasting Gospel were such useless subjects as some affect at least to think, we should not have had such pressing exhortations, as contend earnestly, try the spirits, &c. &c. left upon record. I hope the Lord will continue to smile upon and bless your undertaking to the edification and establishment of his people.—I have for some time thought of sending you some observations, that, if they proved acceptable, might be admitted, in much the same view as the goat's hair for the sacred furniture of the tabernacle. This short address is accompanied with a few fragments, collected this week for that purpose. If you admit any of them into a corner of your Magazine, it may encourage me to trouble you at some future time. If you should

should rank them among the uselefs, and consign them to oblivion, no injury will be sustained by, dear Sir,

Yours, &c.

A BRUISED REED,

*For the Gospel Magazine.*

THOUGHTS ON 2 COR. II. 15, 16.

I HAVE often wondered, Mr. Editor, on hearing some of the advocates of the best of causes gravely telling their hearers, that the Gospel is a favour of life unto life, or of death unto death. Does the apostle mean so in 2 Cor. ii. ? Is not the blessed Gospel perfumed (if I may so speak) with the odoriferous name of Jesus ? Can it breathe such a rich perfume, and at the same time have a favour of death in it ? I think not. The gospel of God's grace is a rich display of pardon, life, peace, and salvation, to lost and needy sinners, and is ever to be distinguished from the ministration of condemnation. But what does the apostle mean ? Surely not that there is any thing of a deadly nature or tendency in the everlasting Gospel. But his words are plain ; and declare, that, notwithstanding the word of God's grace be only received by some, and rejected of others ; yet the faithful ministers of God's word were accepted ; and their faithful labours or ministrations : yea, that they are a sweet favour of Christ (bearing his precious name) unto God. Hence learn, the faithful minister is not accepted, according to his success in bringing souls to Jesus ; but in that glorious Redeemer, whom it is his study and desire to exalt ; himself and his labours are accepted, and well-pleasing to his Almighty Father : while at the same time he is the favour of life unto life unto the heaven-born soul (as it is still the favour of Christ and him only). Of life unto life, of life unto justification, and of life unto glorification. Not a favour of life unto precarious hazard, but unto certain salvation. And to the opposer of the Gospel of God's grace, the favour of death unto death. He being a rejector of the everlasting Gospel, is left in his natural state of death in trespasses and sin, bound over by the just sentence of the righteous law unto death eternal. For there is no other name given under heaven, whereby we can be saved, but that of Jesus Christ. And as the invariable testimony of the faithful minister is evil to the rejectors of the Gospel,

we see the propriety of the expression, as applied to them, "a favour of death unto death." Hence the contempt in which often even the person of such a minister is held by those who despise a free grace Gospel, whatever high pretensions they may have, or bustle some of them may make about, what *they call* practical christianity.

ADOLESCENS.

CHRIST MYSTICAL; OR, THE BLESSED UNION OF  
CHRIST AND HIS MEMBERS.

(Continued from Page 263.)

**B**Y virtue of this blessed union, as Christ is become our life, so (that which is the highest improvement, not only of the rational, but the supernatural and spiritual life) he is thereby also made unto us of God, *Wisdom, Righteousness, Sanctification and Redemption* (1 Cor. i. 30.). Not that he only works these great things in and for us (this were too cold a construction of the divine bounty); but that he really becomes all these to us who are true partakers of him.

Even of the wisest men that ever nature could boast of is verified that character which the divine Apostle gave of them long ago (Rom. i. 21, 22.). *Their foolish heart was darkened, professing themselves to be wise they became fools*; and still the best of us (if we be but ourselves) may take up that complaint of *Asaph* (Psal. lxxiii. 22.), *So foolish was I and ignorant, I was as a beast before thee*; and of *Agur* the son of *Jakeb* (Prov. xxx. 2. 3.), *Surely I am more brutish than man, and have not the understanding of a man; I neither learned wisdom, nor have the knowledge of the holy*. And if any man will be challenging more to himself, he must, at last, take up with *Solomon* (Eccl. vii. 23.), *I said I will be wise, but it was far from me*. But how defective soever we are in ourselves, there is wisdom enough in our head, Christ, to supply all our wants. He that is the wisdom of the Father, is, by the Father, made our wisdom; *In him are hid all the treasures of wisdom and knowledge*, saith the Apostle (Col. ii. 3.). So hid, that they are both revealed and communicated to his own; *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ* (2 Cor. iv. 6.). In and by him hath it pleased the Father to impart himself unto us; *He is the image of the invisible*

*invisible God* (Col. i. 15.), *even the brightness of his glory and the express image of his person* (Heb. i. 3.). It was a just check that he gave to Philip in the Gospel (John xiv. 9.): *Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father.* And this point of wisdom is so high and excellent, that all human skill, and all the so-much-admired depths of philosophy, are but mere ignorance and foolishness, in comparison of it. Alas, what can these profound wits reach unto, but the very outside of these visible and transitory things? As for the inward forms of the meanest creatures, they are so altogether hid from them, as if they had no being; and as for spiritual and divine things, the most knowing naturalists are either stone-blind, that they cannot see them, or grope after them in an *Egyptian* darkness; *For the natural man perceiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned* (1 Cor. ii. 14.). How much less can they know the God of spirits, who (besides his invisibility) is infinite and incomprehensible? Only he who is made our wisdom enlighteneth our eyes with this divine knowledge; *No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him* (Matt. xi. 27.).

Neither is Christ made our wisdom, only in respect of heavenly wisdom imparted to us; but in respect of his perfect wisdom imputed unto us. Alas, our ignorances and sinful misprisions are many and great: Where should we appear, if our faith did not fetch succour from our all-wise and all-sufficient Mediator? O Saviour, we are wise in thee our head, how weak soever we are of ourselves. Thine infinite wisdom and goodness both cover, and make up all our defects. The wife cannot be poor, whilst the husband is rich. Thou hast vouchsafed to give us a right to thy store; we have no reason to be disheartened with our own spiritual wants, whilst thou art made our wisdom.

It is not mere wisdom that can make us acceptable to God. If the serpents were not in their kind wiser than we, we should not have been advised to be wise as serpents. That God, who is essential justice, as well as wisdom, requires all his to be not more wise, than exquisitely righteous. Such in themselves they cannot be; *For in many things we all sin.* Such therefore they are, and must be in Christ, their head, who is made unto us of God, together with wisdom, and righteousness.

ousness. O incomprehensible mercy! *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him* (2 Cor. v. 21.). What a marvellous and happy exchange is here! We are nothing but sin; Christ is perfect righteousness; he is made our sin, that we might be made his righteousness; he that knew no sin is made sin for us; that we, who are all sin, might be made God's righteousness in him. In ourselves we are not only sinful, but sin; in him we are not righteous only, but righteousness itself; of ourselves we are not righteous, we are made so; in ourselves we are not righteous, but in him; we made not ourselves so, but the same God, in his infinite mercy, who made him sin for us, hath made us his righteousness; no otherwise are we made his righteousness than he is made our sin; our sin is made his by God's imputation, so is his righteousness made ours. How fully doth the second *Adam* answer and transcend the first? *By the offence of the first, judgment came upon all men to condemnation; by the righteousness of the second, the free gift came upon all men unto justification of life* (Rom. v. 18.). *As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous* (Rom. v. 19.); righteous not in themselves, *so death passed upon all, for that all have sinned* (Rom. v. 12.); but in him that made them so, *by whom we have received the atonement* (Rom. v. 11.). How free then, and how perfect, is our justification? What quarrel may the pure and holy God have against righteousness, against his own righteousness? And such are we made in and by him. What can now stand between us and blessedness? Not our sins, for this is the praise of his mercy, that he *justifies the ungodly* (Rom. iv. 5.). Yea, were we not sinful, how were we capable of his justification? Sinful, as in the term from whence this act of his mercy moveth; not as in the term wherein it resteth; his grace finds us sinful; it doth not leave us so. Far be it from the righteous Judge of the world to absolve a wicked soul continuing such: *He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord* (Prov. xvii. 15.). No, but he kills sin in us whilst he remits it, and, at once, cleanseth and accepts our persons. Repentance and remission do not lag one after another; both of them meet at once in the penitent soul; at once doth the hand of our faith lay hold on Christ, and the hand of Christ lay hold on the soul to justification; so as the sins that are done  
away

away can be no bar to our happiness. And what but sins can pretend to an hindrance? All our weaknesses are no eyesore to God; no rub in our way to heaven; what matters it then how unworthy we are of ourselves? It is Christ's obedience that is our righteousness, and that obedience cannot but be exquisitely perfect; cannot but be both justly accepted as his, and mercifully accepted as for us. There is a great deal of difference betwixt being righteous, and being made righteousness. Every regenerate soul hath an inherent justice or righteousness in itself; *He that is righteous let him be righteous still*, saith the Angel (Rev. xxii. ii.). But at the best, this righteousness of ours is like ourselves, full of imperfection; *If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?* (Psal. cxxx. 3.) *Behold, we are before thee in our trespasses, for we cannot stand before thee because of this* (Ezra. ix. 15.). *How should a man be just with God? If he will contend with him, he cannot answer him one of a thousand* (Job ix. 2. 3.). So then, *he that doth righteousness is righteous* (1 John iii. 7.). but by pardon and indulgence, because the righteousness he doth is weak and imperfect; he that is made righteousness is perfectly righteous by a gracious acceptation, by a free imputation of absolute obedience. Woe were us, if we were put over to our own accomplishments; for, *Cursed is every one that continues not in all things which are written in the book of the law, to do them* (Gal. iii. 10. Deut. xxxvii. 16.). And, *If we say we have no sin, we deceive ourselves, and the truth is not in us* (1 John i. 8.). Lo, if there be truth in us we must confess we have sin in us, and if we have sin violate the law, and if we violate the law, we lie open to a curse. But here is our comfort, that our surety hath paid our debt. It is true, we lay forfeited to death. Justice had said, *The soul that sinneth shall die* (Ezek. xviii. 4.). Mercy interposeth, and satisfies. The Son of God (whose every drop of blood was worth a world) pays this death for us; and now, *Who shall lay any thing to the charge of God's elect?* It is *God that justifieth, who is he that condemneth?* It is *Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us* (Rom. viii. 33, 34.). Our sin, our death is laid upon him, and undertaken by him; *He was wounded for our transgressions, he was bruised for our iniquities, the chastisements of our peace were upon him, and with his stripes we are healed*

(Isa. 43. 5.). His death, his obedience is made over to us. So then, the sin that we have committed, and the death that we have deserved, are not ours; but the death which he hath endured, and the obedience that he hath performed, are so ours as he is ours, who is thereupon made of God our righteousness. Where now are those enemies of grace that scoff at imputation, making it a ridiculous paradox, that a man should become just by another man's righteousness? How dare they stand out against the word of truth, which tells us expressly, that *Christ* is made our righteousness? What strangers are they to that grace they oppugn? How little do they consider, that *Christ* is ours? His righteousness, therefore, by which we are justified, is, in him, our own. He that hath borne the iniquity of us all (Isa. liii. 6.), hath taught us to call our sins our debts (Mat. vi. 12.). Those debts can be but once paid. If the bounty of our Redeemer hath staked down the sums required, and cancelled the bonds, and this payment is (through mercy) fully accepted as from our own hands, what danger, what scruple can remain? What! do we then, weak souls, tremble to think of appearing before the dreadful tribunal of the Almighty! We know him indeed to be infinitely and inflexibly just; we know his most pure eyes cannot abide to behold sin; we know we have nothing else but sin for him to behold in us. Certainly, were we to appear before him in the mere shape of our own sinful selves, we had reason to shake and shiver at the apprehension of that terrible appearance; but now that our faith assures us, we shall no otherwise be presented to that awful Judge, than as clothed with the robes of *Christ's* righteousness, how confident should we be, thus decked with the garments of our elder brother, to carry away a blessing? Whilst therefore we are dejected with the consciousness of our own vileness, we have reason to lift up our heads in the confidence of that perfect righteousness which *Christ* is made unto us, and we are made in him.

[To be continued.]

#### LEWISHAM ANNIVERSARY.

About four years ago the London Itinerant Society visited the above village, several people met together to hear the word of God expounded in a private room. Much good being done, and the number of hearers increasing, a Chapel was erected, and we are informed is well attended. The supporters of this place of worship had three Sermons preached on 17th of August last. It is of little concern who preached, who prayed, who gave out the hymns, or who sung. Suffice it to say, that the day was conducted with solemnity and order. A Sunday School is likewise supported by the religious people of the village.

## THEOLOGICAL REVIEW.

**I.** *Devotional Retirement. Recommended and enforced from the Manuscripts of Mr. TOPLADY. With Meditations and Remarks.* Williams, 1s. 6d. sewed.

**T**HE character of the above learned and pious divine is so well established, that this admirable little performance requires no other recommendation than the name of so celebrated a character.

We shall content ourselves by saying, that this pocket volume will prove an useful companion, not only to such whose inexperience in divine things may be perplexed, but will at the same time afford an ample store of solid nourishment to the advanced christian; at the same time we can add, that it is the joint production of taste, genius, and erudition, and a suitable, and seasonable present at all times, to be put into the hand of a friend, or an acquaintance.

**II.** *The Evidences and Design of Christianity considered, in a Letter to a Gentleman.* Rivingtons, 1s. 6d.

So many treatises have been written upon the Evidences of Christianity, that those who publish, appear to do little more than transcribe from each other. This letter contains nothing but what may be found in many other books, though differently expressed in words.

**III.** *An Essay on the Way to Restore and Perpetuate Peace, Good Order, and Prosperity to the Nations.* By BRUCE JOHNSTON, D. D. Ogle. 3s. 6d. boards.

We can safely venture to recommend this performance, as a work of merit written with elegance, perspicuity, and precision. The writer handles his subject as a scholar, a man well instructed in the mysteries of the kingdom of God, a philosopher, and a most consummate politician. There is a most beautiful inimitable simplicity runs through the whole diction and disposition of the different subjects; which renders the book truly classical; but what stamps it with peculiar value is, that we have comprised in a small compass the elements and principles of divine revelation, of morality, and of civil government. It would be impossible to convey a just idea of the plan, without descending to a minuteness inconsistent with our limits; we must therefore content ourselves with exhibiting a specimen of our author's talents.

We cannot select one more unconnected with the general design, or complete in itself, than the following description of a religious man, disentangled from the bigotry of externals.

“The religious man is not a bigot to any external church. Voluntarily bound by religion to all those things, to which he was previously bound by the *law of God*, but not to commandments of men, taught as doctrines of God; finding *no external church perfectly* modelled upon the divine law in *every thing*; and in many external churches finding the law of God, or religion of Jesus, among the institutions of men, he is not bigotedly attached to this or that particular external church, as if it were the only true church of God, and that no Christian, or no salvation,

tion, could be found without the pale of his church. - Knowing that all external churches in this world share, in some degree, of that imperfection and perversion which cleave to those men who are the members of these churches, he does not expect to find any one of them perfect. Looking into the sacred Scriptures, he does not find all the external marks of the church of Christ, so precisely fixed as to enable any candid and intelligent man to say of this or that external church, this is the *only true church of Christ on earth*. The imperfections and defects which are to be found in many of the best of them, are so various in kind, that it is not easy to say with precision, which of them is the best.

“Some churches may hold the essentials, the foundations of a true church of Christ, whilst, in many lesser matters, and in much of their superstructures, they may be very far wrong. The superstructures which even they who are “God’s building,” build upon Jesus Christ, the *only right foundation*, are as various in their kinds and values, as “gold, silver, precious stones, and wood, hay, and stubble;” and yet, though the latter of these superstructures will be as unfit to stand the test of God’s word, as wood, hay, and stubble, will be to stand the fire, yet those who have erected even these upon the right foundation may be finally saved. Accordingly Paul thus writes to the church at Corinth: ‘For we are labourers together with God; ye are God’s husbandry, ye are God’s building.’

“Far from thinking every external church equally pure, safe, or advantageous to its votaries, he not only builds upon *Christ the only right foundation*, but he also *takes heed how he buildeth thereupon*. He examines with candour and attention the real character of external churches, and he puts a much higher value upon gold, silver, and precious stones, than upon wood, hay, and stubble. He chooses that which appears to him the best. Between two or more external churches, which all appear to him to be built upon Christ, the *only right foundation*, but which differ in their superstructure from each other, in such particulars that he cannot perceive clearly any *strong reason* for preferring one of them to the others, he considers it to be his duty to continue in the communion of that external church, of which he is at present a member. He hath always a *good reason* to do this, until in his conscience, and as accountable to God, he sees clearly a *better reason* for connecting himself with another external church.

“But as God hath *not* said in his word, that the church of England, that the church of Scotland, that any one of the Dissenters from either, of whatever denomination they are, is the *only true church of Christ*, nor hath specified in his word all the peculiar marks by which they are in fact distinguished from each other, he dare not fix on any one of them exclusively, as the *only church of Christ on earth*. The more truly *religious* any man is, he is the less under the domination of bigotry; and the more *superstitious* he is, he is the greater bigot. Every candid and judicious person, acquainted with the history of the church and of mankind, must have uniformly observed, that the bigotry of particular churches, and of particular men, hath always been in proportion to the number of doctrines, and especially of external observances of *mere human institution* in these churches, or which make up the *superstition* of these men. I use the term superstition, because such doctrines, and such observances, being above (or different from) the law of God, are strictly  
*superstition*

*superstition* (super statutum), and not religion. It is very common with the superstitious bigot, to lay the chief, and frequently the whole stress of his religion on those un instituted things, which, while they distinguish his church, and himself from other churches and worshippers, are the disgrace of him and of his church. But he who is truly religious, having his nature renewed by the Spirit of God, his understanding enlightened, and his affections, his will, and his conduct, regulated by the law of God, judges of churches and of men according to truth; sees that every external church hath something in it, which is not of divine institution; that it is rendered worse and not better by this something; and therefore he is not carried away by any improper attachment to those things which he views not as the peculiar excellencies, but as the peculiar imperfections of his church. He is thus, as an individual worshipper, better than his church; and he judges and acts more correctly than some of the human institutions of his church naturally tend to lead him. It is thus that there are many religious and good men, in superstitious and grossly corrupted churches; and, alas! many superstitious and wicked men, in the most pure and regular external churches on earth."

We must again repeat, that the task Dr. Johnston has undertaken is executed in so masterly a manner, as to convey the highest idea of the ability and integrity of the inditer. It is, therefore, with uncommon pleasure we recommend to the public the production of this gentleman; and we most sincerely wish that so valuable a life may be spared; that he may continue to exert those talents so honourable to himself, so useful to the church of God, and particularly so beneficial to the republic of letters.

IV. *A Sign of the Times, a serious Exhortation to the Ungodly to prepare for Christ's second coming. A Sermon preached in Hanover-street, London. By the Rev. JOSEPH GRANT, W. S. Symonds, 1s.*

We have had occasion to lament the frothy declamation of several of our modern sermonisers, which like a cracker rumbles about, and is seen no more, unless, by chance, they are perceived at the trunk-maker's, or cheese-monger's, or may have the good fortune to be exposed to the wind at the price of one penny.

An arch-wag once remarked, that after the drudgery in wading through several unprofitable books, he usually returned back to the title page, and, looking at the initials of distinction prefixed to the names of some of the respective writers, he has decyphered, A. B. for a blockhead, A. M. for a monkey, and D. D. for double dunce.

We are certain, had our friend been living, and had read the above sign of the times by Joseph Grant, W. S. he would have said, "W. S. why, W. S. must most assuredly stand for wretched scribbler."

To put the best construction upon such publications, we should suppose they proceed from an imbecility of mind. But surely the blame lays somewhere. It is attached to those who deserve *severe reprehension* in giving encouragement, or even countenance, to persons of such weak understandings, who forward them in their impudence, by getting them into the sacred ministry, and so dub them with *reverend*, before they well understand their horn book.

V. *Twelve Dialogues on Different Subjects, betwixt Titus, Timothy, and Archippus.* Jones, 2s. 6d.

The professed intent of these dialogues, the writer says, is not so much for those who have time, inclination, and capacity, to peruse a more elaborate work, as for those who have not such opportunities.

It is not our intention to enter into a critical examination of a performance rather executed with genius, than designed with judgment. It is obvious to us that some tenets that the author condemns have not that tendency he imputes to them. We can readily pass over a well disposed attempt, though it should happen to fall short of our ideas.

The attack Mr. Davies makes upon Mr. H. appears to proceed from circumstances of injuries sustained by some of Mr. H.'s flock. Those little peccadilloes are unworthy of notice in a Christian Minister; for, when listened to, they are apt to poison the felicity of the happiest disposition, and have a tendency to prejudice the mind, and, like the iſterial eye, discolour every object with its own distemper. They set the ignorant prating, and give volubility to the tongue without adding a single idea to the understanding, or helping forward the cause of truth.

VI. *Poems translated from the French by the late WILLIAM COWPER, Esq. Author of the Task, &c.* Williams, 2s.

Poetry never appears to more advantage than when it celebrates the wisdom and power of the Almighty, and the gratitude of mortals. Religion was the Muse's first theme, and it will ever be her noblest subject. These poems are translated from the French with a precision and elegance, not unworthy the admirable original.

NEW THEOLOGICAL BOOKS,

*Published in September 1801.*

**T**HE True Churchman ascertained; or, An Apology for those of the regular Clergy of the Establishment who are sometimes called Evangelical Ministers, occasioned by several modern publications. By John Overton, A. B. 8s. boards. Rivingtons.

The Books of the Apocrypha, with Critical and Historical Observations, and also Introductory Discourses, explaining the distinction between canonical and apocryphical writings, ascertaining the time when the latter were introduced into the service of the Church, and illustrating the intimate connection between the Old and New Testament. With a sketch of the History of the Jews, from the cessation of prophecy to the final dissolution of their state. By Charles Wilson, D. D. large 8vo. 10s. 6d. boards. Cadell and Davies.

An Appeal to the Public Impartiality; or, The Manner in which the Dispute concerning the Important Question at issue, &c. has been conducted. By Thomas T. Biddulph, M. A. 6d. Rivingtons.

A Sermon on the Sin of Adultery, preached at Weymouth, Aug. 30, 1801, by the Rev. M. H. Lufcombe, A. B. 1s. Rivingtons.

An Essay on the Unreasonableness of Scepticism, by the Rev. J. Hare, A. M. 12mo. 6s. boards. Rivingtons.

The

The Backslider; or, An Enquiry into the Nature, Symptoms, and Effects of Religious Declension, with the means of Recovery. By A. Fuller, 1s. Button.

A Scriptural Representation of the Abolition of the Fourth Command, so far as it related to the observance of a particular day; and a vindication of their conduct who observe the *first* day as the Sabbath. By T. Edmonds. 6d. Button.

The Amen to Social Prayer illustrated: A Sermon preached at Mr. Button's Meeting House, by Abraham Booth, 1s. Button.

A Guide to Domestic Happiness, the fifth edition, greatly enlarged, 2mo. 3s. boards. Button.

The Refuge, by the Author of the Guide to Domestic Happiness. Fourth edition with additions, 5s. boards. Button.

A Sermon preached at Norwich, Aug. 30, 1801; for the benefit of the Norfolk and Norwich Hospital, by Pendlebury Houghton, 1s. Johnson.

An Appeal to the Society of Friends, on the Primitive Simplicity of their Christian Principles and Church Discipline; and on some recent proceedings in the said Society, Part I. 1s. Johnson.

Letters addressed to the Rev. John Graham, in Answer to his Defence of Scripture Doctrines, as understood by the Church of England; and in vindication of a Narrative of the Proceedings of a Society of Baptists in York, in relinquishing popular systems of religion, &c. By David Eaton, 3s. Johnson.

## ORIGINAL POETRY.

An Epistle to my much valued  
Friend, J. T—s.

MY friends oft ask the reason why  
That I of writing am so shy?  
And why, of late, grown so sapine,  
As not to drop friend T—s a line,  
When, in days past, none was more  
fond  
Than I, with friends, to correspond?  
The censure's just, I freely own;  
And, if amendment will atone,  
I'll try the muses aid once more,  
Though age has blunted ev'ry pow'r.  
Sure youth and age are diff'rent things;  
In summer's youth the verdure springs;  
The age of winter barren proves,  
And flow'riess lawns, and leafless groves,  
Are seen where'er the eye-ball roves.  
Life's taper's short! To our surprise,  
A moment blazes, then it dies!  
Thus 'tis with me—the setting sun  
The shades of ev'ning bringeth on;  
The night succeeds, and robs the scene  
Of all the glare of this terent.

How vain are men, whose towering  
pride,

Like swelling billows, lofty ride!  
While threat'ning all below their prey,  
They wash the shores, and die away.

How vain to seek for mundane fame,  
And high-flown title's empty name,  
Which soon must sink with him in dust!  
Then where's ambition's boast'd trust?

How vain are stores of glitt'ring  
wealth!

They bribe not death, nor bring us  
health;

Soon take the wing, and from us fly,  
Or we, from them, in dust to lie.

Yes, 'vain are all things here below,  
Time's brightest shine is empty show;  
All, when we view them as we ought,  
Appear not worth an anxious thought.

Vanity all, the Preacher cries,  
That's seen or known beneath the skies.

View man on time's extensive ground,  
What wonders strike us all around!

Mc

He lives, he toils, a moment here,  
For nothing worth his pain and care;  
Aspiring treads this distant wild;  
By all he touches is desfil'd;  
Ever on wing for happiness,  
But flying wrong, its blessings miss.  
Nought can below contentment give,  
While to ourselves, not God, we live:  
When swallow'd up in sin's foul flood,  
We ne'er enjoy one solid good.

Is this the state of man below?  
Will God no higher bliss bestow,  
To satisfy th' immortal mind,  
Than what in this drear waste we find?  
He never form'd those vast desires,  
Which to the soul with ardor fires,  
Without some great and grand design,  
To make his glory radiant shine,  
By giving blis to millions here,  
As lasting as th' eternal year.  
Yes, this his purpose was of old,  
And time his vast designs unfold.  
He fix'd long since the wond'rous plan  
To save, by grace, lost, guilty man.

Eternal councils, deep and high,  
Engag'd the Framer of the sky,  
As seen resplendent and profound,  
In all his matchless works around.  
What wonders does his arm dispense  
In nature's grace and providence!  
Here wisdom's colours strike so bold,  
Not Gabriel's tongue can half unfold,  
But, chief in the grand scheme of  
grace,

The wonders of our God we trace;  
Yes, wonders here on wonders roll,  
That sweetly draw the gracious soul  
To acts of wonder, love, and praise,  
For all those eminent displays  
Of mercy, grace, and faithfulness,  
With which he does his chosen bless.

Here let our souls in love adore,  
And try those wonders to explore,  
Which God, the blessed Trinity  
For sinners wrought, like you and me.  
He saw, ere he had lit the sun,  
Man wretched, ruin'd, and undone;  
And then, O bless'd be his name!  
Resolv'd deliv'rance from the same.  
As purpos'd in the Father's will,  
And his wise councils to fulfil,  
The Son appear'd, and dwelt betw,  
Among the sons of sin and woe;  
To work a perfect righteousness,  
In which our naked souls to dress—  
To satisfy law's awful threats,  
And to the full discharge our debts.

This he has done,—now pleads above  
For all the objects of his love.

Is this our lot? and is it true  
That we're among the chosen few?  
Are we the subjects of that grace,  
Which in Emmanuel's works we trace?  
Has the blest spirit (wrought within)  
Convinc'd us deeply of our sin?  
Have we been led to Jesu's feet,  
His gracious favour to intreat?  
And have we made his arm our trust,  
Who's God the Saviour and the just?  
Has he to us his name reveal'd,  
And by his holy spirit seal'd  
Us to redemption's day complete,  
When he shall fill the judgment seat,  
Where he our worthless name will own  
Before th' assembly round the throne?

Is this our hope? It sometime is,  
But clouds of strife, and hide the blis,  
Then doubts, and fears, and languid  
frame,

Our want of faith aloud proclaim.  
Then sin, mistrust, and guilt prevail,  
Till Jesu breathes a healing gale,  
And by his spirit doth impart  
The love that dwells upon his heart.  
This love, an ever flowing spring,  
Will make our souls in triumph sing—  
Will stimulate to endless days,  
To speak his glory and his praise.

O when shall we, absorb'd in him,  
In his full beams of glory swim,  
And, landed safe on Canaan's shore,  
His matchless beauties wonder o'er,  
And never sin, nor sorrow more?

But my epistle is too long;  
Therefore full time to close my song,  
Yet I would ask, before I've done,  
How goes the work of Jesu on?  
Doth your soul prosper, and your flock  
Drink deep of streams from Horeb's Rock?  
And does the word, like Harmon's dew,  
Distil upon the chosen few?  
Do love and zeal each day increase,  
And fill your souls with joy and peace?  
Or is the work of God at stand?  
Does he withhold his gracious hand?  
Do barrenness and languor prove  
You have forgot your former love?

However things may be with you,  
This is the case with not a few,  
May God the spirit free impart,  
Fresh life and vigour to the heart,  
And us with living coals inflame,  
To speak the honours of his name.