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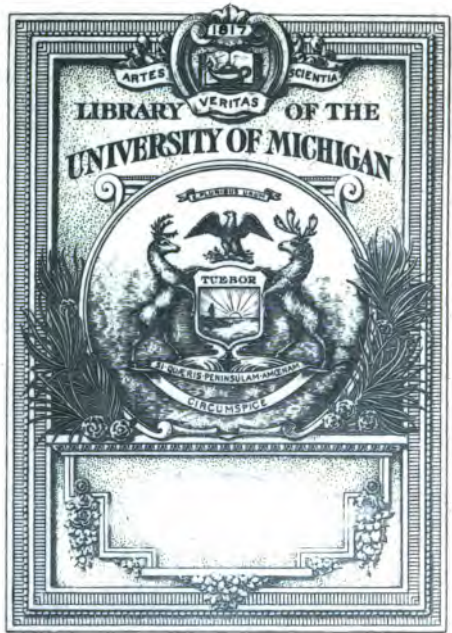
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Engraved for The New Christian's Magazine.



The Most Rev<sup>d</sup> DR W<sup>m</sup> MARKHAM,  
LORD ARCH-BISHOP of YORK.

*Accurately Drawn & Engraved from an Original Picture taken  
from the Life.*

*Published by Alack Hoag, N<sup>o</sup> 36 Paternoster Row, Aug. 2. 1767.*

UNIVERSITY OF  
TORONTO

The NEW  
**CHRISTIAN'S MAGAZINE:**

*Being An Universal*

**REPOSITORY of DIVINE KNOWLEDGE.**

Calculated

*To furnish the Reader with a Complete Christian Library of Divinity & Morality,  
and containing a greater Variety of curious original Essays & valuable  
Productions, suitable to the Work, & conveyed in a delightful manner,  
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The Whole intended to promote the Cause of **PIETY & VIRTUE**, and  
Undertaken

By a **SOCIETY of CLERGYMEN**, of the Diocese of **LONDON**,

who are honoured with Communications

for the proper Accomplishment of their Design from the

**CLERGY and OTHERS** in different Parts of the **KINGDOM**.

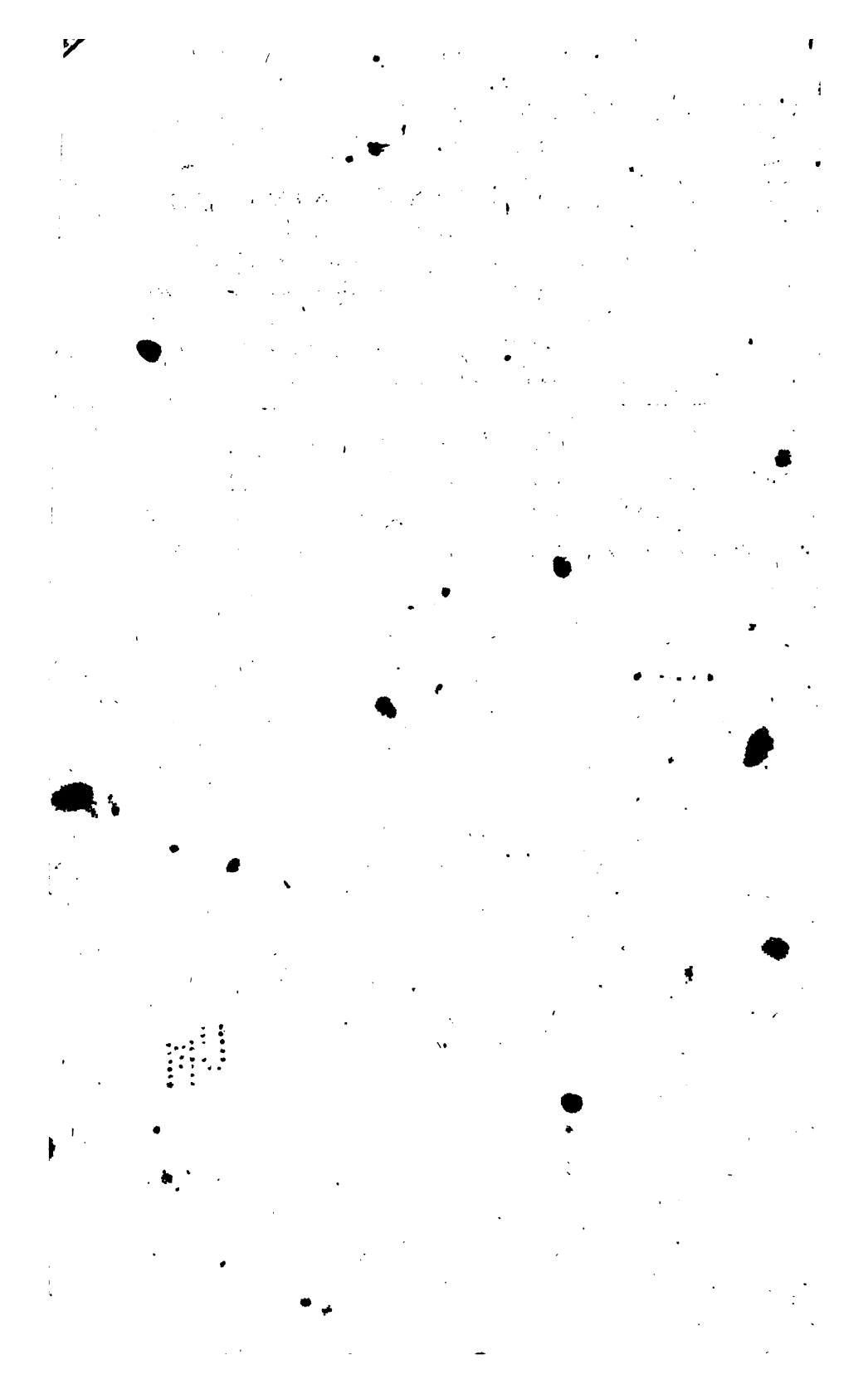


**LONDON:**

Printed for the **EDITORS**; and Published by  
**ALEX. HOGG, N<sup>o</sup> 16, Paternoster Row,**

1783

To be continued Monthly. Price only Sixpence.



THE NEW  
CHRISTIAN'S MAGAZINE,

BEING

An Universal Repository of Divine Knowledge,

FOR JULY, 1783.

BEAUTIFULLY EMBELLISHED with the following truly ELEGANT  
COPPER-PLATE ENGRAVINGS:

[1. An excellent PORTRAIT and STRIKING LIKENESS of the Most Reverend WILLIAM MARKHAM, the present Lord Arch-Bishop of YORK, Primate of England, and Lord High Almoner to his Majesty, &c. elegantly engraved from an ORIGINAL PICTURE. 2. A PERSPECTIVE VIEW of the Cathedral Church of CANTERBURY.]

AND CONTAINING

A greater Variety of important and interesting Subjects, conveyed in a delightful Manner, than was ever given in any similar Publication whatever, viz.

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The Whole intended to promote the Cause of PIETY and VIRTUE, and undertaken  
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Who are honoured with Communications for the proper Accomplishment of their Design, from  
the CLERGY and others in different Parts of the Kingdom.

L O N D O N :

Printed for the EDITORS; and Published by ALEX. HOGG, No. 16, Paternoster-Row;  
by whom Letters to the EDITORS, Post paid, are received.

## TO OUR CORRESPONDENTS.

**N**UMBER XII. for the ensuing Month, among a variety of other instructive and entertaining particulars, will contain memoirs of Dr. Moss, Lord Bishop of Bath and Wells, embellished with an elegant portrait of his Lordship.—Also a celebrated Psalm tune, as sung at the Magdalen and Foundling Chapels, and set by an eminent music master.

A Paraphrase on the First Article of the Church of England is received, as are also the favours of a new Correspondent I. C. P.; Georgius; James Watson; A. B.; Verax; Z. C.; Amelricanus; Granville; Origin; R. Knowles; A Christian Barber of Barbican; B. Wilks; Pauciscus; and twenty-seven poetical pieces with different signatures; each of which, if admissible, shall appear in turn without delay.

The Verses referred to in an introductory letter from James Coates, which letter is received, have not come to our hands.

We are much disposed to serve H. J. or H. T. yet cannot in the way he desires. A little reflection will convince this Correspondent that his *Acrostic Epistle* is not adapted to the *Christian's Magazine*; but if he will turn his thoughts to a subject of a serious nature, we are ready to give proof of our willingness to oblige him; and in our opinion, by doing this, he will be more likely to be happy in the returned kindness of Miss W-l-f-d.

Mr. R. Nuss will be pleased to accept of our thanks for his information respecting the mistake of one of our Reviewers. The price of Mr. Wisbaw's, 2 vols. of Sermons is 8s. sewed.

The gentleman of *Cardigan-shire*, whose letter is dated May 31st, requesting an Essay on the great sin of *Sacrilege* shall be particularly attended to.

If W. H. will acquaint us with article and page in the review of which he speaks in his letter, dated May the 30th, we will endeavour to comply with his wishes.

Queries from *Verax* shall be inserted the first opportunity. We do not recollect to have seen his signature before; but it is not in our power, at present, to determine any thing about the Psalm set to music; the same we are obliged to say to Z. C. whom we have before particularly noticed in our answers to Correspondents.

Having been charged, in the course of last month, with the expence of some letters from distant parts, we are under the necessity of reminding our Correspondents of the late new act, which has augmented the postage of Letters above eighty miles; and we beg leave to observe, that, for the future, no favours will be in the least noticed, which come not to us agreeable to ancient and modern usage, **POST PAID.**

**INDIGNATUS**, from whom we have been favoured with a very long Epistle, is not to be blam'd, for standing forth in defence of his friend; yet we cannot approve of his stile and spirit. *Ita brevis furor est.* We are not responsible for the unguarded expressions of our correspondents, in whose copies, unless desired, we presume not to make the least alteration; but, on the other hand, *Insignatus* should not render railing for railing, "Anger, as is observed above, is a short madness," and will not serve a friend, or any cause. The writer of this article is as well acquainted with, and no less a friend to Dr. Priestly, than *Indignatus* can be; and he is certain the strictures of our Reviewer upon the Doctor's corruptions of Christianity, will not in the least affect his benevolent feelings. Dr. Priestly is, equally with ourselves, a friend to religious liberty; he cannot therefore be offended at our combating his private opinions, and not admitting them into that Repository of Divine Knowledge, which will steadily maintain, defend, and preserve, as a most sacred trust, the fundamental doctrines of the Church of England, well known to be founded upon Trinitarian principles. But should the language of *Christian* have really offended *Indignatus*, he must answer him through some other channel; for we must decline a contest which common sense will tell that enraged Gentlemen, can neither be agreeable to ourselves, nor entertaining to our readers.

On the 10th of last Month was published, (Price only Six-Pence.)

## The SUPPLEMENT to VOL. I.

Embellished with an excellent PORTRAIT of the celebrated BISHOP BEVERIDGE, and also a fine Head of that ornament of Christianity, Sir MATTHEW HALE, Lord Chief Justice of England:—And containing a variety of pieces, in Prose and Verse, too numerous to mention.



TO THE

Most Reverend Father in GOD,

*JOHN MOORE, D.D.*

LORD ARCHBISHOP OF CANTERBURY,

This SECOND VOLUME

OF THE

**New Christian's Magazine**

Is inscribed, with all due Respect,

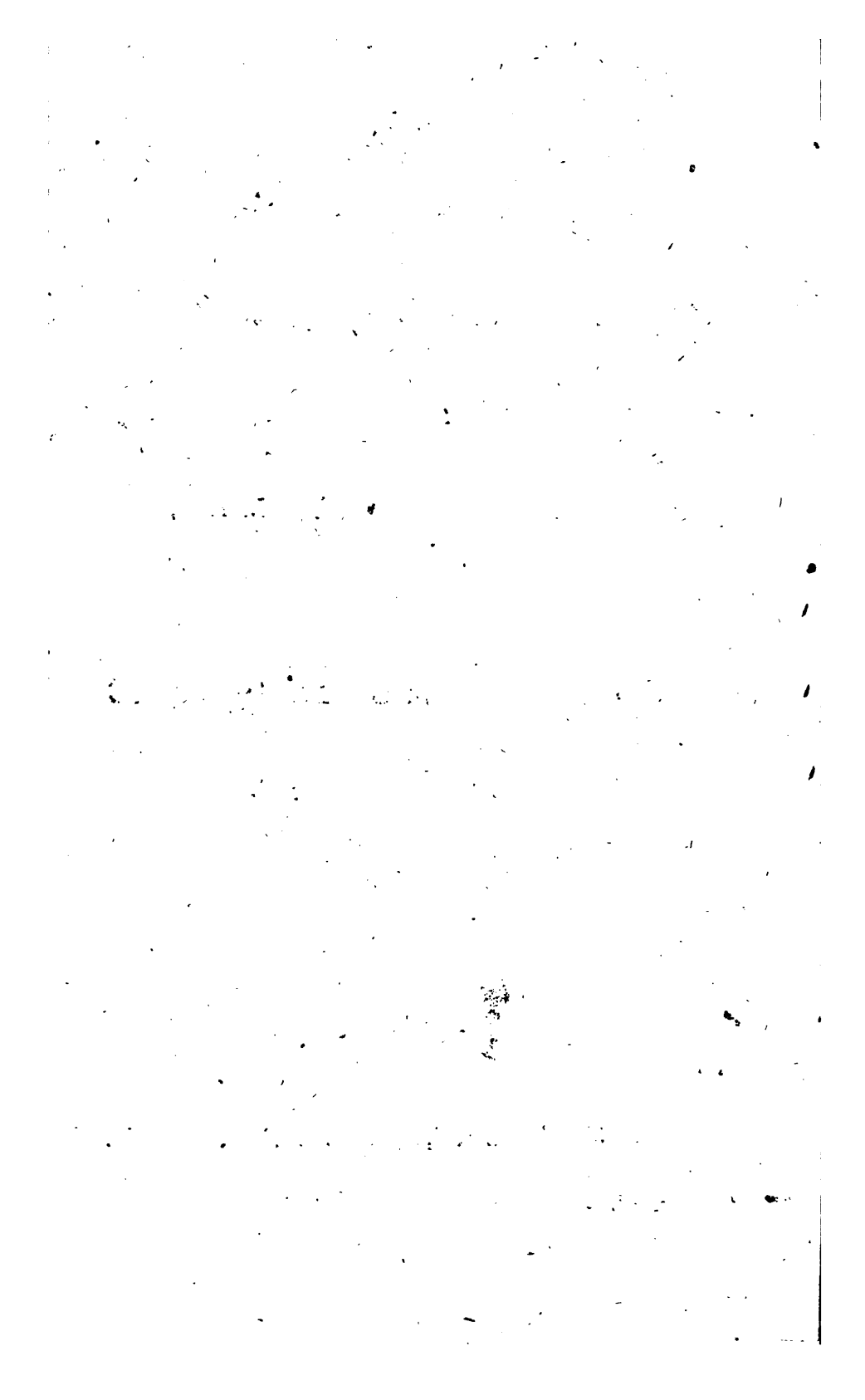
By His Grace's

Most devoted and obedient

Humble Servants,

The EDITORS, and PUBLISHER.

AUGUST 1, 1783.



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# P R E F A C E

Addressed Respectfully to all CHRISTIAN FAMILIES,  
And the PUBLIC in general.

THE very favourable reception which the NEW CHRISTIAN'S MAGAZINE has met with from the most respectable characters, demands our grateful acknowledgments; while, at the same time, it is a powerful incitement, whereby we are encouraged to exert our utmost endeavours, to preserve a continuance of their patronage and support. Our numerous readers, subscribers, and correspondents, (far exceeding our most sanguine expectations, considering the short time of our probation,) and the increase of sale in the work itself, afford us the most pleasing of all proofs, that we have not laboured in vain; and that we may appropriate, as our due, the many encomiums bestowed upon our productions, without drawing down upon us the censure of being under the influence of pedantic pride. Neither this mean passion, nor a *vain* love of fame, nor a *mercenary* expectation of profit, we can with strict truth, affirm, are the springs of action by which we are moved. There is a woe denounced against us if we do not preach Christ; and, while our hearts are directed to his grace and favour alone for assistance, approbation, and success, we trust, it is our sincere desire, and the principal aim we have in view, to enforce that *divine soul-saving* TRUTH, which is equally distant from the two dangerous extremes of *Enthusiasm* and *Infidelity*.

Influenced by these motives, and if thus supported, we may reasonably expect, that, in the progress of this important design, our fellow-christians will unite their endeavours with ours, that hereby the weak and unstable may be built up in their most holy faith, and wandering sinners may be converted from the error of their ways. In this glorious cause, we hope the number of our assistants will increase daily; and we assure the public, nothing shall be wanting as to composition or ornament, nor shall any pains, or expence, be spared, that may contribute to render this universal repository of divine knowledge both *entertaining* and *useful*. The several divisions of the work, with the rich variety of subjects which are introduced under them, are sufficient to shew, without multiplying words, its utility, and latitude, which is calculated to comprehend all the

the arts and sciences included in Christian-knowledge, or which are necessary for the faithful servants of the Saviour of mankind to be acquainted with.

Here our thoughts naturally turn to our *Correspondents*; to whom it is our very earnest request, to keep, in the choice of their *subjects*, a steady eye upon the several departments of that extensive plan, which, with the blessing of God, we propose always regularly to pursue. We have marked out for them a spacious tract of ground, wherein we wish to see planted in beautiful *order*, all those seeds of sacred science, that not only merit commendation on account of their peculiar qualities, but which will produce fruits of immortal growth, inward peace, and everlasting life.

In the field of CHRISTIAN ANTIQUITIES, the whole prospect of the constitution and discipline of the church of England, with a variety of other important objects, are before them. The wonders of God in his creation may be comprized in the little garden of PHYSICO THEOLOGY. By assuming the character of our CHRISTIAN MÓNITOR, the good old aged divine has an opportunity offered him of instructing youth, of training them up in the way they should go, and of encouraging those who have trodden the same path with himself, to hold out to the end. Our DIVINITY walk we have laid out for our brethren the clergy. Inquisitive, active minds, the end of whose investigations and researches is the *public good*, are invited to cultivate an acquaintance with our CHRISTIAN PHILOSOPHER,—RELIGIOUS INSTRUCTOR,—and SERIOUS TRAVELLER.—The friendly GUARDIAN OF CHRISTIANITY has entered the list with a view of defending the inspired writings against the common place objections of infidels, and the modern corruptions of ungenerous Sceptics. This champion for a crucified Jesus, will think it an honour to fight under the banners of *other* Christian Knights, who may be disposed, for the sake of their common master, to engage in the same important undertaking. Nor let the *juvenile* enquirer imagine he is overlooked; we shall always, with pleasure contemplate the dawn of genius; and even our *female* correspondents, if still disposed to favour the design of this performance, may exercise their talents for *familiar* compositions, in which they generally excel, with our CHRISTIAN SPECTATOR and SENTIMENTAL COMPANION; or may generously contribute a moral Letter, Essay, or instructive Tale, to our CABINET OF ENTERTAINMENTS. In short, we have opened a spacious Repository in the NEW CHRISTIAN'S MAGAZINE, where worthy believers of all denominations may testify their love to Christ, by promoting the *present* and *future* felicity of the several members of his universal church.

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THE NEW  
CHRISTIAN'S MAGAZINE;

BEING

An Universal Repository of Divine Knowledge.

JULY, 1783.

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MODERN CHRISTIAN BIOGRAPHY.

SOME MEMOIRS  
OF THE  
MOST REV. DOCTOR  
WILLIAM MARKHAM,  
LORD ARCHBISHOP OF YORK,  
PRIMATE OF ENGLAND, AND  
LORD HIGH ALMONER TO HIS  
MAJESTY, &c.

[With a Portrait of his Grace, &c.  
elegantly engraved from an original  
Picture, accurately taken  
from the Life.]

**B**IOGRAPHICAL strictures afford an agreeable and entertaining amusement. We have a pleasure in reading the history of illustrious characters. A desire to become acquainted with the most remarkable circumstances of their lives is the result of natural curio-

sity; and enquiries of this kind tend both to our instruction and amusement. In contemplating the features of a good citizen, a good man, and a good Christian, we become interested in their history; the view is an incentive, whereby we are urged to perform actions worthy of being transmitted down to posterity; and the same become a check upon our own conduct both in public and private.

It must be owned however these introductory remarks have very little connection with the subject now before us; for, after the most diligent enquiries, Dr. Markham is one, among the few, of whom we can say little more, than what the pompous titles of a high dignitary make known.

We know, indeed, he is a GREAT MAN. We have been informed also, that his grace was born in

1720;

1720; admitted king's scholar of Westminster 1724; elected to Christ church, Oxford, 1738. That he was head master of Westminster school, before the appointment of Dr. Hinchcliffe, the present worthy bishop of Peterborough in 1753; prebend of Durham 1759; dean of Rochester 1765, the deanery, house of which he beautified and erected the two wings; dean of Christ church, Oxford, 1767; bishop of Chester 1771; but what is all this to *Me*, the poor humble curate may say, who preaches three times on a Sunday, and at two parish churches, situated, perhaps, ten miles apart for the valuable living, (if it may be called a *living*) from his rector and employer, of 20l. per annum? And to *Me*, says every Lay-christian? Tell us of those actions that are worthy to be recorded, by having an influence upon public affairs, and which are productive of public good. Yet, it must be confessed, the more private circumstances in the lives of great and good men are not less interesting than their public conduct, seeing they offer to our observation more frequent occasions of improvement and instruction.

Hence the utility of biography appears, which, having the history of an individual for its subject, relates every remarkable circumstance of the life of that individual; considers his private as well as public conduct; his behaviour among the circle of his friends, as well as how he appears in a cathedral, or on a *wool-pack*; views him at the head of a family, as well as that of the clergy and the church; follows him from the senate house to his study; and endeavours to draw the real character of the *man*, as well as the professional Christian. It must be owned, the happiness of society depends no less upon the conduct of men in their private than in their public capacities. Indeed, they who, by their high stations, have

it in their power to become eminently serviceable, have at the same time a large sphere in which they may exercise private virtues; and become a blessing or scourge, and contribute to the prosperity or misery of their fellow Christians. This species of writing then, in which we are engaged, that can enlarge upon the amiable qualities of illustrious men, and, by drawing a pleasing picture of their virtues, incite others to imitate them in their goodness, must have a friendly influence upon human affairs, and be highly useful. And, certainly they must be insensible of every virtuous emotion, who never felt their hearts fired with a love of religion, and an admiration of the Christian graces, when reading the lives of great and good men; wrote by the pen of impartiality and candour.

If there is any truth in these remarks, the disdainful silence of the archbishop of York to our letters; (a copy of the first of which we published in a former number, and a copy of the second we shall now lay before our numerous readers) is reprehensible, we may say, highly culpable: for supposing it to have sprung from the extreme *modesty* of Dr. Markham, yet the primate of England should have considered, that true *grace*, *humility* and *genuine piety*, however they may shun the applause of men, are ever ready with Christian condescension, on every occasion, and when any opportunity offers, to promote the growth of true religion, and the honour of God the Saviour; or at least to return a civil answer to a reasonable request made in respectful terms.

Dr. Markham, and Dr. Hurd have the *pleasing satisfaction* to be alone *singular* in this uncivil business, as we are ready to confess that we have no occasion as yet to complain of any other to whom we have made similar applications.

To say, that our archbishop was born at Kinsale in Ireland; that his father was a major in the army, and we believe of an Irish family; that his grace was made vicar of Boxley in Kent 1765, and improved the parsonage house, which he resigned in 1770, and was succeeded in this parish by Dr. North, the present bishop of Winchester, and younger son of the earl of Guildford, can afford no entertainment to the public. We would rather point out the most obscure birth or descent, productive of a train of those benevolent actions, and that bright exemplary conduct, the reading of which might excite others to go and do likewise. At the same time we announce to our readers and friends, that Dr. Markham was preceptor to the prince of Wales and bishop of Osnaburgh in 1771; that he was translated to the archbishopric of York in 1776; and that his fee is valued in the king's books at 1610l. it would, doubtless, afford both them and us, a much greater pleasure to know, that the archbishop of York has devoted a well-spent life to the duties of his sacred function, by instructing the most ignorant of his diocese, and by the employment of his excellent abilities, not for his own preferment, but the glory of God. Not that it is our intention, by saying this, to intimate, that Dr. Markham has done little towards the conversion of sinners to Christ. We have already confessed our ignorance both of his talents, attainments, and history of his life; so that, for aught we can say to the contrary, all that is attractive, great, important, and beneficial, may center in his grace; and we know, in one respect, the archbishop of York has been useful to society; for we hear his grace has had six sons at Westminster school; of whom, three are there now, another in the East India service, one in the navy, and one at Christ

Vol. II. No. 11.

church, Oxford. It has also been said that the archbishop of York, who was chaplain to the king, is a *very learned* man, having published two or three single sermons, (one of them preached at Bow church) among which is one in *Latin*. It is not in our power to contradict, nor can we by any authentic vouchers, confirm the truth of this report. We frankly confess the learning of his grace to be *so deep*, that it has been out of our power to fathom it; for after the most diligent search from Ave-maria-lane to College-street, Westminster, we could not obtain one single literary morceau, for the entertainment or satisfaction of our friends and the public.

We should, therefore, think ourselves very happy if, in this dilemma, his grace would kindly supply our defects under this article, by taking upon himself the arduous task of writing memoirs of his own life. And though partiality, natural to one's self, might tempt the writer to varnish over such parts of his conduct as might render his fame less glorious, yet that intimate knowledge, which he must have of the subject, would fully compensate for a little self-applause, and our disadvantages; strike the reader with greater force, and make him enter more feelingly into the interest of one who is both the actor and the writer, than the less animated performances of such insignificant compilers as we are (we mean in the opinion of his grace, not our own) can possibly do. Who could have wrote the actions of Julius Cæsar with a thousandth part of that eloquence and spirit he himself does in his admired commentaries? Or who could have made us follow Xenophon with his ten thousand Greeks, with such eager anxiety and attention, in that masterly retreat which they made through a vast tract of country amidst every disadvantage and dis-

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faculty, as he himself has done, in his *Anabasis*, with no less skill than he conducted the enterprize. Cardinal de Retz, that great genius, who pushed headlong into affairs and intrigues of every kind, by the active impetuosity of his disposition, has drawn, in his memoirs, one of the strongest portraits of the most extraordinary characters in the world. By fairly laying before us both his good and bad qualities; by exposing his own foibles more freely than any one else could have done, he hath made his faults useful to the world, and pointed out the dangers and vexatious consequences, which attend that head-strong ambition, which can throw every thing into confusion; but knows not how to compose or quiet the storm when raised. There are a great many other memoirs, in all languages, which are extremely amusing, and make us acquainted with the characters of several great men in a way that comes nearest to personal intimacy. For these reasons it is our second request, in which, we doubt not, the public in general will join, that his grace of York will be pleased to make himself the hero of his own tale, and by a narrative of his own good actions, form the heart to a love of generous principles, presenting at the same time to the world (through the channel of this Magazine) an excellent pattern of a wife and virtuous conduct. But should it be our hard lot, (which some croaking demon whippers will be the case) to meet with a second disappointment, we confess a refusal will not much affect us, as it will not expose us to the painful necessity of not gratifying the warm expectation of our numerous friends.

We have been informed that prior to Dr. Markham's being appointed head master of Westminster school, that Mr. Pearson Lloyd having been 30 years under-master

(the father of Robt. Lloyd, the intimate of Charles Churchill, Bonhill Thornton, John Wilkes, &c. author of the *Actor*, and many other poems of merit) had a tolerable claim to the place; however being involved from the extravagancies of some of his family, Dr. Markham gave him, as it was then said, two thousand pounds to relinquish his claim. Major Markham and his son, the doctor, then proposed the building a square near the school, which plan was begun but never completed; and from thence the doctor was called at Westminster *Square Markham*. At Westminster he was remarkable for his constant attendance at levee more than at school. His grace has been generally esteemed a high flyer in divinity and politics. The see of Canterbury, we are told, was lately given to Dr. Moore, in preference to him, because it has been, and very justly, the rule to appoint a tolerating and moderate man to that important charge, in order that the Dissenters may not be molested in the free exercise of their sentiments according to law.

We shall conclude with laying before our readers our second letter which our publisher, by our desire, sent to his grace, in North Audley-street, the 31st of May last, and we are induced the more to print a copy of this letter in this place, that his lordship may not plead ignorance, by saying it never came to his hands, through the neglect of his steward, chaplain, &c.

#### COPY OF A LETTER,

MY LORD,

**B**Y desire of the Editors of the New Christian's Magazine, (of which I am appointed publisher) I took the liberty the 1st of January 1783, to address your lordship, on a subject to which I presumed  
you



you could have no objection, the intention being obviously fair and honourable. The purport of that application was to acquaint your lordship, that the Editors, who are a select number of respectable Clergymen, had undertaken to gratify and furnish their numerous readers and the public, among a variety of other curious and interesting matter, with memoirs and anecdotes of the family, preferments, &c. (of which the public in general are at this time desirous) of all the present bishops, accompanied with their portraits accurately taken from the original paintings;—That in Number I. of that work, are already given memoirs of Dr. Lowth, bishop of London, and in Number II. those of Dr. Porteus, bishop of Chester, whose portraits were actually taken from the originals in St. James's-square, and Great George-street, Westminster;—That an account of Dr. Hurd, bishop of Worcester, is given in Number III. and embellished with his likeness, copied from an original painting, exhibited last season at the Royal Academy, and now at the Queen's palace;—That Numbers IV. V. VI. &c. are embellished with the portraits of Dr. Hinchliffe, Dr. Law, Dr. Thurlow, and other prelates of our church;—That an account of your lordship's preferments, &c. was intended for an ensuing Number, and as we wished to do full justice to the subject, without misrepresenting a single circumstance, I was desired to apply to your lordship personally (as we should to all the other bishops in turn) for some leading hints, as materials for the article;—That the Editors were already possessed of many valuable anecdotes, (such as you could by no means object to seeing inserted) but they wished to enrich them with such necessary particulars relative to your preferments, degrees at college, &c. as your lordship would please to communicate, that the

whole might be as authentic and complete as possible; being determined not to insert any thing but what is strictly genuine and unexceptionable. My last circular letter, directed to your lordship in Bloomsbury-square, concluded with requesting your lordship to order your steward, secretary, chaplain, or whomsoever you pleased, to minute down such information as you might think proper to communicate; but no answer having ever come to hand, I am again desired to trouble your lordship on this occasion; as the Editors have pledged their words with their readers and the public, to report in their monthly repository the precise reception, such a fair and candid application meets with, in order that they may thereby judge of your regard for, and your readiness to promote the religion of him, whose Providence has so conspicuously placed your lordship in this world, that you might be faithful to your charge, in forwarding whatever has a tendency to extend to the practice of piety and virtue. If your lordship will therefore favour me with an answer to this letter, so that it may come to hand in the course of ten or twelve days, you will much oblige the above-mentioned gentlemen, who have from the best of motives undertaken the editorship of the New Christian's Magazine, and for whom I subscribe myself

My Lord,

Your Lordship's most obedient  
humble Servant,

ALEX. HOGG.

May 31, 1783.

No. 46, Paternoster-Row, London.

P. S. The materials already in hand being kept back from the press on account of this second application, your lordship's answer is again requested, and will be esteemed a particular mark of condescension and humility.

## ANTIENT CHRISTIAN BIOGRAPHY.

## MEMOIRS

OF SIR JOHN BARNARD,

A TRUE PATRIOT, A WORTHY  
CITIZEN, AND A GOOD CHRIS-  
TIAN.

**S**IR John Barnard's first appearance on the public stage, on which he afterwards made such a distinguished figure, was in the year 1722, when he was chosen one of the representatives in parliament for the city of London; a trust, which he continued to enjoy during the six succeeding parliaments, and which he always discharged with equal integrity and ability. In 1725, he received the thanks of the common council, for opposing a bill, introducing a change in the method of conducting elections in the city of London. In 1727, he was chosen alderman of Dowgateward, in the room of John Crowley, Esq. deceased, who had enjoyed that office but a few months. Next year he prepared and presented to the commons a bill for the better regulation and government of seamen in the merchants service.

In 1730, the court of Vienna having begun a negociation in England for a loan of 400,000 pounds, a bill was proposed and enacted, prohibiting all his majesty's subjects from lending any sum of money to any foreign prince whatever, without licence obtained from his majesty, under his privy-seal, or some greater authority. Violent opposition was made to this bill, by a great number of members; among whom Mr. John Barnard (for the dignity of knighthood he obtained afterwards by his own merit) made no inconsiderable figure. He observed that if the bill should pass in its present form, it would, in his opinion, open a

channel for the Dutch to carry on a very lucrative branch of business to the prejudice of England: that the bill ought absolutely to name the emperor as the power prohibited to borrow: for that, otherwise, all the other states of Europe would think themselves equally affected by this act, which would give it the air as if England was at war with all the world: that he was, by no means, for making the exchequer a court of inquisition; he conceived it to be equally odious and unconstitutional, that subjects should be obliged to accuse themselves, and thereby incur the most severe penalties; he knew, indeed, there were such precedents already, but that was so much the worse; precedents could not alter the nature of things; and he thought the liberties of his country of more consequence than any precedents whatever.

In the debate upon the famous excise scheme, projected by Sir Robert Walpole, in 1733, Sir John shewed himself not more zealous for the trade of his country, than jealous of the honour of those, by whom it is principally conducted. While this affair was depending in parliament, the merchants of London, having been convened by circular letters, repaired to the lobby of the house of commons, in order to solicit their friends to vote against the bill. Sir Robert Walpole, piqued at the importunity of these gentlemen, threw out some reflections against the conduct of those, whom he supposed to have been the means of bringing them thither; and at the same time insinuated, that the merchants themselves could be considered in no other light, than that of sturdy beggars. This expression was highly resented by all those in the opposition, and particularly

cularly by Sir John Barnard, who made the following answer :

“ I know, said he, of no irregular or unfair methods that were used to call people from the city to your door. It is certain that any set of gentlemen, or merchants, may lawfully desire their friends; they may even write letters, and they may send those letters by whom they please, to desire the merchants of figure and character, to come down to the court of requests, and to our lobby, in order to solicit their friends and acquaintance against any scheme, or project, which they may think prejudicial to them. This is the undoubted right of the subject, and what has been always practised upon all occasions. The honourable gentleman talks of sturdy beggars: I do not know what sort of people may now be at the door, because I have not lately been out of the house; but I believe they are the same sort of people that were there when I came last into the house; and then I can assure you, I saw none but such as deserve the name of sturdy beggars as little as the honourable gentleman himself, or any gentleman whatever. It is well known, that the city of London was sufficiently apprized of what was this day to come before us: where they got their information, I know not, but I am very certain, that they had a right notion of the scheme, which has been now open to us; and they were so generally and zealously bent against it, that, whatever methods may have been used to call them hither, I am sure it would have been impossible to find any legal methods to prevent their coming hither.” In a word he made so strenuous an opposition to this unpopular and unconstitutional scheme, that, in conjunction with other members, he obliged the ministry entirely to lay it aside,

In 1735, he moved for leave to bring in a bill to limit the number of play-houses, and restrain the licentiousness of players, which was now increased to an amazing degree; and though the bill miscarried at that time, it was yet, about two years after, enacted into a law, which still continues in force. In 1736, he served with his brother in law, Sir Robert Goodschall, knt. alderman of Bishopsgate-ward, the office of sheriff of the city of London and county of Middlesex. Next year, he formed a scheme for reducing the interest on the national debt; a project, which, though it did not, at that time, succeed, was, nevertheless, afterwards carried into execution, to the great emolument of the trading part of the nation.

In 1738, he served the high office of lord mayor of London. During his mayoralty he had the misfortune to lose his lady, who was buried in a very grand manner at Clapham-church: the children belonging to Christ's-hospital, of which he was many years president, attending the funeral through the city. Upon the death of Sir John Thompson, knt. in 1749, he removed, pursuant to act of common-council, and took upon him the office of alderman of Bridge-ward without, and then became in name, as he might already be considered in reality, the father of the city; and in July 1758, to the inexpressible regret of his brother aldermen, and of all his fellow citizens, he resigned his gown.

In the same year, upon the motion of Sir Robert Ladbroke, then father of the city, the thanks of the court of aldermen were given to Sir John Barnard, and expressed in the following terms: “ It is unanimously agreed and ordered, that the thanks of this court be given to Sir John Barnard, knt. late one of the aldermen and father of this city,

for his constant attendance, and salutary counsels in this court; his wife, vigilant, and impartial administration of justice; his unwearied zeal for the honour, safety, and prosperity of his fellow citizens; his inviolable attachment to the laws and liberties of his country; and for the noble example he has set of a long and uninterrupted course of virtue in private as well as in public life."

It was likewise unanimously resolved, upon the motion of John Paterfon, Esq. "That Sir John Barnard, Knt. so justly and emphatically stiled the father of this city, having lately, to the great and lasting regret of this court, thought proper to resign the office of alderman, the thanks of this court be given him for having so long and faithfully devoted himself to the service of his fellow-citizens; for the honour and influence, which this city has, upon many occasions, derived from the dignity of his character, and the wisdom, steadiness, and integrity of his conduct; for his firm adherence to the constitution, both in church and

state, his noble struggles for liberty, and his disinterested and invariable pursuit of the true glory and prosperity of his king and country, uninfluenced by power, unawed by clamour, and unbiaised by the prejudice of party."

Upon his resigning the office of alderman, he retired, in a great measure, from public business; and continued to live chiefly in a private manner at Clapham; where, after having attained to near the age of eighty, he died on the twenty-ninth day of August, 1764. The character of Sir John Barnard is so well known and so generally established, that to attempt any description of it here would be altogether superfluous. A dutiful son, an affectionate husband an indulgent master, a generous benefactor, an active magistrate, an intelligent merchant, an uncorrupt senator: he discharged all the duties of social life with equal honour to himself and advantage to his country: never man was more universally esteemed while living, or more sincerely regretted when dead.

## CHRISTIAN, JEWISH, AND ROMAN ANTIQUITIES.

### ECCLESIASTICAL HISTORY.

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE SECOND CENTURY.

[Continued from page 502.]

**S**UCH was the discipline of the primitive church: we will now proceed to examine her doctrine. After the decease of the apostles, there were apostolical men, who trod faithfully in their steps, who maintained the purity of the gospel, and now did great services

to the church, by teaching, governing, and some of them by their writings. At the head of these we must place St. Ignatius, bishop of Antioch, a hearer of the apostles, and one of the greatest lights and principal ornaments of the ancient church. This holy man finished his course with the crown of martyrdom: there remain seven epistles of his writing. Next to him we may place St. Policarp, a disciple of the apostle St. John, and bishop of Smyrna, who edified the church during the course of a very long life, which he finished by a most glorious death: we have an epistle

epistle of his to the Philippians. There are certain accounts of the martyrdom of these two great men. Those of the martyrdom of St. Polycarp, were compiled by the pastors of the church of Smyrna, and inserted, in part, into Eusebius's Ecclesiastical History. These are undoubted monuments of those times. About the middle of this age, Justin the philosopher and martyr, distinguished himself: he wrote two apologies for the Christians, and some other works less considerable. Much about the same time, the church of Lyons was governed in Gaul by St. Irenæus, who had associated with the disciples of the apostles, and was very greatly esteemed: he wrote five books against the Heretics. At the same time flourished in Greece, Athenagoras, of whom we have a work in favour of the Christians, and a treatise on the Resurrection. Theophilus of Antioch was useful to the Christians in Syria; and his three books to Autolichus, enable us to judge of his abilities. Tatian ought not to be neglected, for his treatise against the Gentiles. Hermias is a person unknown; what he wrote in ridicule of the Pagan philosophers, is the work of a man of wit, and seems to belong to this century. Among the public remains of the church, we have a very excellent epistle of the churches of Lyons and Vienne, on the martyrdom of St. Pothianus, and of some others of the faithful; Eusebius has preserved it entire in his Ecclesiastical History.

There were in the church of this century, many other illustrious persons, whose names are transmitted to posterity, with high elogiums, though their works have long since perished. Such are Papias, bishop of Hierapolis, in Phrygia, who lived near the time of the apostles, and is supposed to be the first author of the doctrine of the Millennium; Apollinarius, the scourge of the

Montanists, Quadratus, bishop of Athens, and Alstrides, a philosopher of the same city. These two last wrote many apologies in favour of Christianity. Meliton of Sardis is a name that is even yet highly respectable. Hegeffippus was the first who wrote a history of the Christian church; but that is lost. Denys, of Corinth, addressed many epistles to different churches, and at last finished his life by martyrdom. There were likewise Polycrates, of Ephesus, and many others, concerning whom the bounds of this department will not permit us to speak.

In the same century flourished Clement of Alexandria, and Tertullian: the first, as his name imports, was a divine of the church and school of Alexandria, who gained much applause from his extensive knowledge and numerous writings: the chief of which is that called Stromata. His divinity is not free from many errors, which is owing to his doctrine being mixed with the philosophy he had learnt and taught at Alexandria. Tertullian is the first of all the Latin fathers, of whose writings we have any remains; and he himself did much honour to the church of Carthage. It is principally from his works, of which we have a great number, that we can form an exact idea of the form, discipline, and interior state of the churches of his time, and particularly of the churches of Alexandria. There are, however, in his writings, many errors mixed with the truth; for when he wrote the greatest part of his works, he had embraced the doctrine of Montanus.

We may very well call the doctrine of this age apostolical. The preachers of the first century, who had received it immediately from the apostles, preached it faithfully to the disciples, and they transmitted it to the church. We may look upon the creed, commonly called

called the apostles, as an epitome of their faith. This creed was compiled in this century, enlarged in the succeeding, and reduced in the fourth to the form it now has. Some particular teachers, however, introduced into the faith, variety of different opinions, which they had imbibed from the schools of philosophers, and particularly from that of Plato. These notions insensibly gained much ground, and were of great prejudice to true Christianity. We cannot find that the orthodox church made use of, at this time, the discipline of secrecy, of which the Romish church speaks with so much confidence: it suited only the genius and customs of heretics. Among the Ebonites and Gnostics we find the first traces of this discipline of secrecy, which is certainly very ancient, and approaches near to the origin of philosophy itself.

[To be continued.]

## WESTMINSTER-ABBEY.

[Continued from page 499.]

ON the west side of this chapel, against the wall, is a beautiful monument erected to the memory of lady Winifred, who was first married to Sir Richard Sackville, Knt. and afterwards to John Paulet, marquis of Winchester. In the front of this monument, on the base, are the figures of a Knight armed and kneeling: opposite him is a lady in deep mourning, in the like attitude; behind whose back, on a baptismal font lies an infant with his head supported by a pillow. By the inscription it appears, that she was descended from illustrious parents, and married first a gentleman whose ancestors were renowned before the time of William the Conqueror; and that her second husband was of noble descent. Near this is a gothic monument, on which lies the effigy of a lady in

robes. By the inscription she appears to be Philippa, second daughter and coheirefs to John lord Mohun, of Dunstar, who died in the year 1433. She was first married to Edward Plantagenet, duke of York, and afterwards to Sir Walter Fitz-Walter, Knt. by neither of whom she appears to have had any issue.

Here is a beautiful pyramid of black marble erected to the memory of Nicholas Bagenall, a child of two months old, that was overlaid by his nurse the 7th of March 1688. Also another to the memory of Anna Sophia Harley, a child of a year old, daughter to the Hon. Christopher Harley, ambassador from the French king, who died in the year 1605. By the inscription it appears, that the heart of this child is placed in a cup on the top of this pyramid.

In this chapel lie the remains of Algernon Seymour, duke of Somerset, who died the 7th of February 1750. His banners, &c. lie over the monument of lady Ross, Frances, relict of the above duke, eldest daughter and coheirefs of the Hon. Hen. Thynne, Esq. who died the 7th of July 1754. Her banners hang over those of Elizabeth, duchess of Somerset. In the same place are also interred the remains of George lord viscount Beauchamp, who died of the small pox in France the 11th of September, in the year 1744.

On leaving this chapel we tread on the remains of that great and learned antiquary Sir Henry Spelman, who died at upwards of eighty years of age, and was buried at the door of this chapel, in the year 1641.

## St. EDMUND'S Chapel.

At the entrance of this chapel, on the right-hand, is the ancient monument of William de Valence, whose effigy lies in a cumbent posture on a chest of waincot placed upon a tomb of grey marble; the figure is wood, covered originally with

with copper gilt, as was the chest in which it lies, but the greatest part has been taken away; and of thirty small images that were placed in little brass niches round, scarce one remains entire. This William de Valence was earl of Pembroke, and son to the earl of March, by Isabel, widow to king John; and being half brother to Henry III. was made prime minister to that prince, which brought upon him the odium of the barons. Being unable to maintain his post, he was at length, in the year 1237, forced to fly, leaving his lands in mortgage to one Aaron, a Jew, at York, for ninety marks in gold. About two years after, having squandered his money abroad, the king interested himself in his favour; and having solicited his return, bestowed upon him the government of Hertford-castle, of which he made a wanton use; for being a stranger, and for that reason hated by the English, he slipped no opportunity to mortify them. Matthew Paris gives one instance, among many, of his insolent behaviour to the bishop of Ely, whose park at Hatfield lying contiguous to his government, Valence with his companions, forcibly entered it without the bishop's leave, and having hunted till he was tired, broke open the bishop's house, pantries and cellars, and committed the most tumultuous outrages, pulling out the taps of the casks that were empty, and broaching those that were full, suffering what they left to run about the cellars, and beating the servants unmercifully that opposed them. In the year 1258, he was again banished, together with many other foreigners, who had made themselves obnoxious to the English barons; however, in 1264, we find him once more in England, at the battle of Evesham, where the king was taken prisoner by the barons, and he, with many others, fled to the castle of Pever-

sey, till they found means to transport themselves to France, where, in 1296, he was treacherously slain at Bayonne. His body was afterwards brought to England, and honourably buried in this chapel; and many devout persons expressing a desire to offer up their prayers for the welfare of his soul, one hundred days were granted them for that purpose. Near to this is a most superb monument, partly enclosed, to the memory of Edward Talbot, earl of Shrewsbury, who died the 8th of February 1617, aged 57; and his lady Jane, eldest daughter and coheiress of Cuthbert baron Ogle, whose effigies in their robes lie on a black marble table, supported by a pedestal of alabaster. This monument is beautifully ornamented, and the carving on the various coloured marble is exquisite. The inscription is in Latin, and contains nothing more than his titles and character, the latter of which is thus expressed: He was honourable without pride; potent without ostentation; religious without superstition; liberal both in mind and bounty; warded ever against fortune, his whole life was a path of justice; and his innocence escaping envy, continued through the whole course of his life.

Under the window, fronting the entrance of this chapel, is a very ancient monument representing a gothic chapel, in which is the figure of a knight in armour, in a cumbent posture, with his feet resting on a lion's back. This monument was erected for Sir Bernard Brocas, of Baurepaire in the county of Hants, chamberlain to Anne, queen to Richard II. But this princess dying, and Richard falling under the displeasure of his people, who deposed him, Sir Bernard still adhered to his royal master in his misfortunes, which cost him his life; for being concerned with many others in an unsuccessful attempt to restore him to the

crowns, he shared the common fate of almost all the leaders in that conspiracy, and was publicly beheaded on Tower-hill, in the month of January 1399.

Near this is an ancient monument of grey marble, about three feet high, on which, in plated brass, is the figure of a knight in armour; his head reclined upon his helmet, one of his feet placed upon a leopard, and the other on an eagle. It appears, by the inscription, that this knight was Humphry Bourchier, son and heir to John Bourchier, lord Barners, who, espousing the cause of Edward IV. against the earl of Warwick, was slain in the battle of Barnet-field, on Easter-day, in the year 1471.

On the west side of Brocas's monument is that of Sir Richard Peckfall, knight, master of the Buckhounds to queen Elizabeth, first married to Alianer, the daughter of William Paulet, marquis of Winchester, by whom he had four daughters; and afterwards to Alianer, daughter to John Cotgrave, who erected this monument to his memory, as appears by the inscription. On the basis of the pillars are the following verses translated from the Latin:

Death can't disjoin whom Christ has join'd  
in love,  
Love leads to death, and death to life above.  
In heaven's a happier place, frail things  
despise,  
Live well, to gain in future life the prize.

[To be continued.]

## CANTERBURY.

A SURVEY AND DESCRIPTIVE  
ACCOUNT OF THE CITY AND  
CATHEDRAL.

With a beautiful perspective view  
of the Cathedral, elegantly en-  
graved.

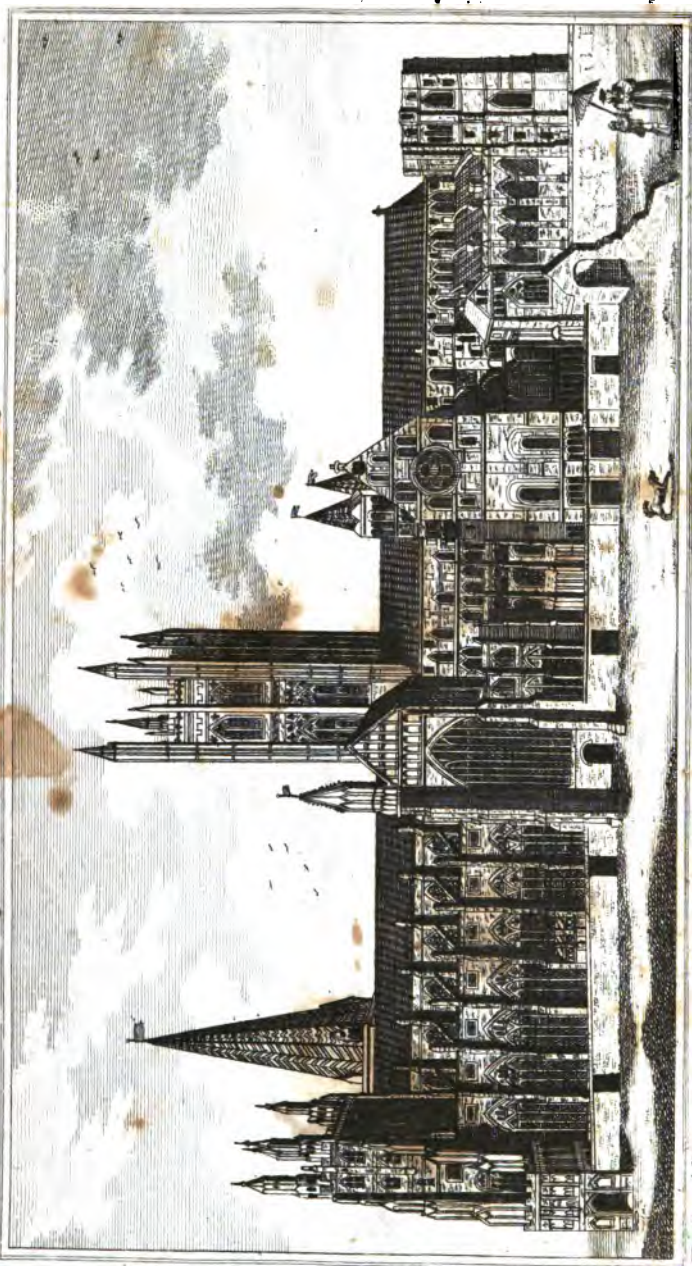
**T**HIS famous city was called by  
the Romans *Durovernum*, a  
name which some derive from the

British word *Durwhern*, a rapid river, from its being situated on part of the river *Stour*, where the stream flows with great impetuosity. It is known to have been a city of importance in the time of the Romans, it being built by Antonius, and a great number of Roman coins have been found here. There are also remains of military ways, and Roman caufeways, leading from hence to Dover, and the town of *Limne* near *Hithe*. After the Romans left the kingdom, *Vortiger*, king of the Britons, resided here, and resigned it to the Saxons, in whose time the chief magistrate was called a *prefect*, afterwards a *portrieve*, and in 1011, the king's provost of *Canterbury*. All the time of the conquest, the jurisdiction of the king and archbishop lay intermixed; and though the archbishop had a mint, and other considerable privileges, yet the king enjoyed the supreme royalty till the time of *William Rufus*, who gave the city wholly and entirely to archbishop *Anselm*, and his successor, *Lanfranc*, held it without opposition. *Canterbury* is the capital of the county of *Kent*, and the metropolitan see of all England, situated on the river *Stour*, which is navigable for small vessels, fifty-six miles from *London*. It is a county by itself, and is governed by a mayor, a recorder, twelve aldermen, a sheriff, twenty-four common councilmen, a mace bearer, a sword bearer, and four serjeants at mace. A court is held every Monday in the Guildhall for civil and criminal causes, and every other day for the government of the city. It is divided into six wards, which are denominated from its six gates, *Burgate*, *Newingate*, *Ridingate*, *Worthgate*, *Weigate*, and *Northgate*. The city, though it appears circular at a distance, is built exactly in the form of a cross, and consists of four capital streets which center at *St. Andrew's church*,





Engraved for The New Christian's Magazine.



Hamilton delin.

Thornbrough sculp.

VIEW of the CATHEDRAL-CHURCH of CANTERBURY in Kent.

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their descent from Abraham, and the tenderness which Esau himself shewed to Jacob, they were to be treated as brethren. Nor were they to treat the Egyptians with cruelty for the following reasons: First, their ancestors had been once tenderly treated by the Egyptians. Secondly, the children of Israel had been kept in a severe state of bondage by those people. The consideration of the first, was to keep alive in their minds sentiments of gratitude. The second, to humanize their natures, by teaching them charity, benevolence, compassion, mercy, and all those other virtues which adorn the human mind, and make men ornaments of civil society.

Slavery was permitted by the law of Moses, but slaves or bondsmen were not to be treated with cruelty; and the reason assigned was, that the children of Israel had themselves been slaves in the land of Egypt. Every widow, and every orphan, were to be considered as objects of compassion; and those who treated them with cruelty, were

to be considered as objects of divine displeasure. Nay, it was further threatened in this divine law, that those who oppressed the widow or fatherless, should die an ignominious death; that their widows should be exposed to want, and their children subjected to all the hardships of an injurious world.

The duty of charity was strongly inculcated by the Mosaic economy; for whatever was left of the fruits of the earth, in the field, they were not to go back to gather, it was for the poor and needy: the slaves were to enjoy it, and so were the widows and fatherless. The tribe of Levi, to whom the priesthood was confined, were not to have any local inheritance, but they were to dwell in the presence of their brethren, and one tenth part of the earth was to be set aside for their subsistence. These Levites, however, were commanded to relieve the widow and fatherless; and in consequence of their actions, being in all respects consistent with the purity of the divine law, they were either to be acquitted or condemned.

## A S T R O - T H E O L O G Y .

### SACRED TRUTHS :

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 513.]

**W**HO can reflect on the heavenly bodies, and not perceive and admire the hand that actuates them, the contrivance and power of an omnipotent workman! For where we have such manifest strokes of wise order, counsel, and management, of the observance and mathematical proportions, can we conclude there was any thing less than reason, judgment, and

mathematical skill in the case? or that this could be effectuated by any other power but that of an intelligent being, who had wisdom and power for such a work? According to the reasoning of the stoic in Cicero, who pleads thus: "If thou shouldst see a large and fair house, thou couldst not be brought to imagine that house was built by the mice and weasels, although thou shouldst not see the master thereof: so, saith he, couldst not thou think thyself very plainly to play the fool, if thou shouldst imagine so orderly a frame of the world, so great a variety and beauty of the heavenly things, so

procigious

ty and magni-  
to be thy house,  
and not that of the  
And so when we  
er, such due pro-  
these regions of the  
universe, and have good reason to  
conclude the same may be through-  
out the whole, can we, without  
great violence to reason, imagine  
this to be any other than the work  
of God?

We come now to the motions of  
the heavenly bodies themselves;  
and we shall consider them as a  
demonstration of the being and at-  
tributes of God.

In treating concerning the mo-  
tions of the heavenly bodies, it  
will be necessary to take in that of  
the earth too, it being difficult to  
speak of the one without the other.  
And here are two things that point  
out the prescience and regard of  
God; first, that such bodies should  
move at all; and, secondly, that  
their motion should be so regular.

First, The motion of all those vast  
bodies must of necessity be caused  
by a being that had power to put  
them in motion; for, as Lactan-  
tius well argues, there is indeed a  
power in the stars, and the like  
may be said of the rest of the globes,  
of performing their motions; but  
that is the power of God, which  
orders and governs all things, and  
not of the stars themselves that

are moved; for it is impossible for  
such lifeless, dull, unwieldy bod-  
ies, to move themselves; but  
what motion they have, they must  
receive from something else able  
to move them.

Now this, some will say, may  
be effected by the vortices surround-  
ing the sun, the earth, or other  
primary mover, or from a vortor-  
ial power or emanation of the sun  
or other like primary mover, car-  
rying about and pushing on such  
bodies as move about them. But  
allowing it is possible it might be  
so, yet still we must recur to some  
first mover, some primary agent,  
who was able to set that principle  
mover into motion. And then the  
case amounts to much the same,  
and the argument hath the same  
force, whether we attribute the  
motion of one or all the several  
globes to the power of God; for  
in our solar system for instance, if  
it should be thought that the six  
primary planets revolving round  
the sun received their motion from  
his revolution round his axis, yet  
let us consider whether it is possible  
for such a prodigious mass to be  
carried round for so long a time by  
any natural cause. "For which  
reason (says Plato) I assert God to  
be the cause, and that it is impos-  
sible it should be otherwise."

[To be continued.]

P H Y S I C O - T H E O L O G Y.

THE HIPPOPOTAMOS,  
OR RIVER HORSE.

WHEN we extend our view  
through creation, and con-  
sider the infinite variety, which the  
wisdom of God hath produced, we  
stand astonished at the exuberance  
of design, and cannot fail to enter-

tain the highest ideas of so great  
and glorious a Being. Any one  
order of creatures, of beasts, of  
birds, of fishes, nay or of vegeta-  
bles is sufficient to engross our  
whole attention; so extensive and  
so manifold are they, that our spe-  
culations can never be wearied;  
and surely they never should be  
wearied in contemplating his works,  
who

who is the first author of wisdom and beauty.

Nature has destined many creatures to pass part of their lives under water, and part on land; but to all of them, excepting the sea-horse kind, she has given means of swimming: this has none—the snake kind, by their motion of the whole body pass along very swiftly under water, and the otter has feet for swimming: the sea-horse has to feed under water, yet it is the most unweildy of all creatures, and has no such power. It comes out of the water in an evening to sleep, and when it goes in again, it walks very deliberately in over head, and pursues its course along the bottom as easy and unconcerned as if it were in open air: the rivers it most frequents are very deep, and where they are also clean; this affords a most astonishing sight.

To understand this, it is necessary first to be acquainted with its form: the river horse is as tall as the largest horse, but its body is much larger, and its legs thicker and shorter; and its skin is quite naked: the head is vastly bulky; and the mouth, which it has a way of opening very frequently, and of tossing up its head at the same time, is the most terrible that can be imagined; the teeth are blunt, but very thick and long, and are harder than any other animal substance; the tail is short and naked; and the feet are not solid like those of an horse, but are divided each into four parts, in the manner of toes.

An animal of this size and make must be one of the strongest in the world, and it is so: it therefore required from nature no swiftness to escape pursuit; nor, as it is destined to feed on vegetables, did it require swiftness to overtake a prey that at all times lies before it; the manner of its feeding, as seen by the Africans, in some of their large rivers, where it is very

frequent, is this: It walks very deliberately into a river, and seldom looks about it till it is nearly in the middle, the water there being deep, and consequently it being out of the way of disturbance: here it seeks about for the larger water herbs, and in particular for the root of a large water lilly, which is frequent there, and flowers under the water. People, from a boat on the surface, frequently see this: It will root up this with its nose, like an hog; and, the mouth and throat being very wide, it swallows them in vast mouthfuls half chewed. The river-horse feeding on vegetables only, its flesh is delicate and white, although the skin looks forbidding: those who have eaten of it, say that it is of a middle taste between that of veal and pork. The natives kill it by way of food; this they sometimes take opportunity to do as it is asleep on the shores in the night; but the most usual way is in the day-time, by a baited hook: this is a very singular sport, though a dangerous one. Those who go on this expedition, take for it a season when there have not been rains, so that the river is clear: and they set out with their tackle for catching the creatures, and with arms for their defence. They embark in a boat capable to carry twenty people, though only five usually go in it; and these boats are built with remarkable strength: they fall down the river in one of these, and they wait at a distance from some proper place to see whereabouts the creatures are; this is easily discovered, by their rising to the surface, for they do this frequently when not disturbed. The sea-horse has an occasion to breathe at times, though he can keep long under water; and when feeding at his ease, his custom is once in ten minutes to rise to the surface of the water: this he does: ever so great a depth,

by a spring from the bottom, made by all his feet at once; and having taken a mouthful of air, and looked about him, he drops to the bottom again; the sportsmen lie at this time behind the covert of some hedge near the bank; and when they have discovered a place where there are two or three near each other, as is frequently the case, they make thither, and prepare for the sport; they know the middle of the river is the place where they feed, partly to be out of the way of disturbance, and partly to take the advantage of any food that may be brought down by the stream. The sportsmen now prepare their tackle; they have an iron spike of eight inches long, tolerably thick, and sharp at each end; to the middle of this is fastened a kind of cord, made of several iron wires twisted the whole of the thickness of a man's little finger, and of five or six feet in length; to the other end of this is fixed a cord of many score toises in length, and the other end of this cord is fixed to the stern of the boat with a kind of reel, from whence more or less of it can be set off as there is occasion.

The roots of the water lily, of which the creature is so fond, are of the thickness of a man's thigh. A piece of one of these, of a foot long, is the bait: they run the iron spike into the centre of this, till it is entirely buried in it, and then letting it fall into the water, they let off as much cord from the reel as will give it room to go to the bottom. In this situation they let themselves down the stream, but not quite so swift as it would carry them, for they retard the motion by the use of some small oars which they ply very gently. As they pass in this manner on the surface, they see often four or five of the river horses, feeding quietly at thirty feet depth below, and giving themselves no trouble about them. The bait dragging along the bottom seems a fragment of the

root of which the creature is so fond, broken off by some accident and coming down with the stream. the first of the animals, in whose way it comes, seizes it; if he has already fed heartily, he is lazy and champs it; in this case he eats the root, and shakes the spike out of his mouth: but if it fall in the way of one that is hungry and ravenous, he is caught; he swallows it with little chewing, and it goes down lengthways, and the spike of iron with it: as soon as it is swallowed the people in the boat give a violent jirk to the cord, and the spike is turned crossways in his throat, and he is secure. From this time they have what they esteem the diversion of their expedition, but it is a dangerous one, and they enjoy it ready prepared for an assault. Each man has a spear, with a point twelve inches long of iron, lying by him. The creature is at the depth of from twenty to five and thirty feet, clear water, and their business is to play him about, as the angler does a large fish, till he is tired, and they can get him on shore; but the sport is greater in proportion to the animal. As soon as he feels himself wounded, he becomes outrageous, sometimes he makes away with all his speed for deeper water, and they give him line, notwithstanding the boat is often in danger; sometimes he plunges, rolls, and flounces in a terrible manner, in the same place bleeding and wounded the more by his motions; they all the while fatiguing him. The agony of the creature often renders him regardless of every thing, and the sportsmen look on with pleasure; but when he looks up and sees them, he does not fail to know they are the occasion of what he suffers, and he rises instantly to the surface: their spears are all now darted at him at once, and they generally dispatch him; but as he rises just at the side

of the boat, the posture he attempts is to put his fore-feet in; if so, he usually destroys some one, for such a month in agony is fatal: if he fails in this, he bites at the side of the boat, and never fails to take a piece out, often so large as to sink the vessel. Sometimes he rises at a greater distance and stands at bay, when they dart at him. He always attempts to catch the stroke at his mouth, if he shuts it upon the weapon, the point is bitten off; and if it strike sideways upon his teeth, it gives fire with them as a steel would do against a flint. These are the accounts we receive from those who have seen the sport, and there is this probability that their teeth are vastly harder than ivory, or any other bony substance whatever, and will strike fire in the manner of a flint with a steel on a small blow.

The bolder people practise the sport thus singly, but the more wary go out in two boats, and they have, besides for safety, a further advantage, the bait is let down in this case from one of the boats, as already observed; and a second cord is fastened to the first about the top of the wires, this communicates with the other boat; thus the two fall slowly down the stream, and looking before them, wherever they see one of the creatures, they can, by the motion of the two cords, draw the bait where in its

course it must fall just under its nose: fond of the food, and free from all suspicion, he never fails to seize it; and when he is struck, they play him about much more easily. If in this case he rises at them, at whichever boat he aims; those on the opposite side draw him away; and when he makes at them, the people in the first draw him back again: thus some keeping the boats at a distance, while others manage him by the two cords, they keep him on the surface, and play with all his fury; some one person on each boat, at the same time, striking him with a lance, till they have dispatched him.

The river-horse is the only creature of this kind usually known, but there are two others differing from it in size, and in some more essential particulars; these two are of South America. They have neither of them any tail; and the one, which is as big as a well-grown calf, has a very long and slender head: and the other, the size of which is about equal to that of a large mastiff, has the head so vastly large and fleshy, that it can scarce see out of its eyes, and hardly support the weight of it. These both feed on vegetables in the manner of the other; and the natives of those parts of America, where they are met with, eat them, and account their flesh a great delicacy.

## CHRISTIAN MONITOR.

ON THE

PASSION OF FAME.

**T**HE universal desire of fame is a rational proof, in a great measure, of the immortality of the human soul. Inspired and elated by this principle in the prosecution

of virtuous actions, it must be pleasing to God himself to see his creation for ever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance. To look upon the soul as going on from strength to strength, from virtue to virtue, from knowledge to knowledge, and still shining forth

with a constant increase of fame and glory, carries in it something wonderfully agreeable to that ambition which is natural to the mind of man: this world, therefore, with a view to fame, is only a nursery for the next; and the several generations of rational creatures, which rise up and disappear in such rapid successions, are only to receive their first rudiments of applause and afterwards to be transplanted into a more friendly climate, where they may spread and flourish amidst the smiles of a perpetual remembrance.

The means or instruments men have devised for propagating their fame, consist in the erecting of monuments, impressing medals, and obtaining a place in history. Some, having just reason to despond of shining in the last, have been careful, during their own life time, to immortalize themselves by either of the other methods; but as herein they have been influenced by vanity and pride, the memory becomes hateful; for it is not enough, that these monuments and medals speak; they must speak truth, otherwise what was intended as a panegyric will be converted into reproach.

The best way to live in the annals of fame is to suspend the enjoyment of it. The justest character of a man is to be had of men. Grateful posterity will not fail to erect sepulchral monuments, obelisks, triumphal arches, to the deserving. The worst way to fame must surely be in shewing ourselves too anxious about it. Death sets a kind of seal upon a man's character, and places him out of the reach of vice and infamy. Death only closes a man's reputation, and determines it either good or bad. This makes it dangerous to praise men, while living; for whilst they are capable of changing, we may be forced to retract our opinions. As no life can be called happy or

unhappy, so it cannot be called vicious or virtuous, till the end of it; and, as there is not a more melancholy consideration to a good man, than his being obnoxious to such a change, so there is nothing more glorious than to keep up an uniformity in his actions, and preserve the purity in his character to the last. The end of a man's life is often compared to the winding up of a well written play, where the principal persons still act in character, whatever the fate is which they undergo; for he, who has filled all the offices of life with dignity and honour till yesterday, and to-day forgets his duty, has done nothing.

It is observable, with regard to all well-policed states, that nothing has contributed more to the permanency of their prosperous condition, than that noble love of fame and glory which they have endeavoured to cherish in the breasts of their subjects. Rewarding merit, wherever found; is the main spring of this passion; and this passion must be always laudable, as having a manifest tendency to promote the welfare of the state. The great and good man, who is therefore ambitious of raising, for the pleasure of his own mind, the noble superstructure of lasting fame, will renounce all self-esteem for any private views and interest, sensible that engaging in such mean and frivolous concerns will be of no advantage to his reputation, and that the public esteem is alone worthy of his affections, is alone desirable; since it is always a testimony of the public gratitude, and, consequently, a proof of real merit. Thus he finds every thing possible in his endeavours to merit the general esteem; and, as the pride of commanding kings recompensed the Romans for enduring the severity of military discipline, so the noble pleasure of being esteemed, comforts the illustrious



man, even under the unjust frowns of fortune; and, if he has obtained this esteem, he reposes himself the possessor of the most desirable wealth. In fact, whatever indifference we pretend to shew for the public opinion, every one seeks after fame, and believes he is more worthy of being placed by it in a conspicuous light, in proportion as he finds himself more generally esteemed.

As our wants, our passions, and, above all, our indolence, do not stifle in our minds this ardent desire of fame, there is no person, who does not strive to deserve it, and does not wish for the public suffrage, as a surety for the high opinion he has of himself. Therefore a contempt for reputation, and the sacrifice said to be made of it to fortune, or other views, is always inspired by the despair of rendering ourselves illustrious.

The necessary effects of misguided pride are to boast of what we have, and despise what we have not. It is not so with the man who courts fame by public-spirited actions: if he considers as a benefit all the evil that is not done to him, and, as a gift, all that the wickedness of mankind suffers him to enjoy; if he pours over the faults of others the lenient balsam of pity, and is slow in discovering them; if it is because the elevation of his mind will not permit him to expatiate upon the vices and follies of single persons, but upon those of mankind in general, if he considers their faults, it is not with a malevolent eye, which is always unjust, but with the serenity where-with two men, desirous of knowing the human heart, reciprocally examine each other, as two subjects of instruction, and two living streams of moral experience. If he is tender of his good name, it is because he has given ample proofs of having deserved it. The public can nei-

ther know nor esteem any merit, nor any pretensions to fame, that are not proved by facts. Are they to judge of men of different ranks, they ask the military man, what victory have you obtained? The minister of state, the member of parliament, the man in place: what relief have you afforded to the miseries of the people? the private person: by what have you contributed to the good of society? Whoever can make no answer to these questions should neither be known to, nor esteemed by the public. There are, however, a great many who, seduced by the delusions of power, by the pomp of grandeur, and the hope of favours, mechanically sound the praises of the merit of persons in high stations: But their eulogiums, as fleeting as the credit of those on whom they are bestowed, cannot impose on the sensible part of the public. Uninfluenced by interest, the public judge as a stranger, who acknowledges for a man of merit him only who is distinguished by his talents.

He who would exactly know his own value, or the degree of fame he has merited, can therefore only learn it from the public, and ought therefore to submit himself to its judgment. All actions are not equally great and heroic; and we find that the esteem of the public, for such and such an action, is not proportioned to the degree of strength, courage, or generosity, necessary to execute it, but to the importance of that action, and the public advantage derived from it. When, encouraged by the presence of an army, one man fights against three who are wounded, the action is undoubtedly brave; but it is what numbers of our common soldiers are capable of, though they might never be mentioned for it in history; but, when the safety of an empire, formed to subdue the  
universe,

universe, depends on the success of this battle, Horatius is an hero; he is the admiration of his fellow citizens; and his name, celebrated in history, is handed down to the most distant ages. Two persons throw themselves into a gulph: this was an action common to Sappho and Curtius; the first did it to put an end to the torments of love, the other to save Rome; Sappho was therefore a fool, and Curtius a hero. When the Dutch had erected a statue to William Buckelst, who had taught them the secret of salting and barrelling herrings, they did not confer this honour upon him on account of the extent of genius necessary for that discovery, but from the importance of the secret, and the advantage it procured to the nation.—*Nisi utile fit quod facimus, parva est gloria.*

But, setting aside the motive of utility, which is principally considered by a state, in the distribution of rewards to those who have deserved well of it, we may observe in general, that a strong passion for fame is the first moving force, and perhaps the only, that prompts men to the execution of those heroic actions, and gives birth to those grand ideas, which are the astonishment and admiration of all ages.

Passions are, in the moral, what motion is in the natural world. If motion creates, destroys, preserves, animates in its proper sphere of action, passions do the same in theirs. It is avarice which conducts ships over the deserts of the ocean; it is pride which fills up vallies, levels mountains, hews for itself a passage through rocks, raises the pyramids of Memphis, digs the lake Mæris, and casts the Colossus of Rhodes. It was the enthusiasm of gratitude which classed the benefactors of mankind among the Gods, and invented the extravagance of false religions and superstitions. It is the passion of being reputed of some consequence in the world, that we

owe the invention and wonders of arts and sciences. It is from a desire of glory that the astronomer is seen placing his instruments on the icy summits of the highest mountains; that the botanist clammers over precipices in quest of plants; and that the ancient lovers of the sciences travelled into Egypt, Ethiopia, and the Indies to visit the most celebrated philosophers, and acquire, from their conversation, the principles of their doctrine. How strongly did this passion exert itself in Demosthenes, who, in order to perfect his pronunciation, used every day to stand on the sea-shore, and, with his mouth full of pebbles, harangue the agitated waves! it was from the same desire of glory that the young Pythagoreans submitted to a silence of three years, to habituate themselves to recollection and meditation. In short, it is under the powerful influence of this passion that we sustain dangers, pain, and death, and that by it we are animated to take and pursue the boldest resolutions.

Cato, when a child, going with his Tutor to Sylla's palace, at seeing the bloody heads of the proscribed, asked, with impatience, the name of the monster who had caused so many Roman citizens to be murdered? he was answered it was Sylla: 'how, says he, does Sylla murder thus, and is Sylla still alive?' 'Yes, replied the Tutor, the very name of Sylla disarms our citizens.' 'O Rome, cried Cato, deplorable is thy fate, since, within the vast compass of thy walls, not a man of virtue can be found, and the arm of a feeble child is the only one that will oppose itself against tyranny! Then turning towards his Governor, 'Give me thy sword; I will conceal it under my robe, approach Sylla, and slay him. Cato lives, and Rome is again free.

In what climates has not this virtuous love of one's country, this generous pride, this passion of patri-

otism

otism and glory, determined some noble spirits to perform the most heroic actions? Thrasea being counselled to make submission to Nero, 'How, said he, shall I stoop so low to prolong my life a few days? No, death is a debt: I'll discharge it like a free man, and not pay it like a slave.' It is only from men of such strong passions for fame and immortality that such speeches can be expected. Genius itself in such cases, can never supply the want of sentiment. We are ignorant of the language of passions we never felt. It is the perpetual fermentation of such passions, in exalted minds, that fertilises in them the same ideas, which, in frigid souls, are barren, and would be no more than seed scattered on a rock; it is the same cause, which strongly fixes the attention on the object of desire, and presents it to view under appearances unknown to others; and consequently prompts Heroes to plan and execute those hardy enterprises, which, till success has proved the propriety of them, appear ridiculous or romantic, and indeed must appear so to the multitude. The reason Cardinal Richlieu was wont to say, why a timorous mind perceives an impossibility in the most simple projects, when to an elevated mind, the most arduous seem easy, is because, before the latter mountains sink, and before the former, mole-hills are metamorphosed into mountains. It is therefore only such a strong passion, which by being more conspicuous than good sense, can teach us to distinguish the extraordinary from the impossible, which men of sense are ever confounding; because, not being animated by strong passions, these sensible persons never rise above mediocrity.

When Tamerlane erected his engines before the ramparts of Smyrna, from which the forces of the Ottoman empire had lately been obliged to retire with great loss, he

was aware of the difficulty of his enterprise; he well knew that he was attacking a place which the Christian powers might continually supply with provisions: but the passion for glory which excited him to the enterprise, suggested to him the means of executing it. He fills up the large abyss of the waters, checks the seas, and baffles the European fleets by a dyke; displays his victorious standards on the breaches of Smyraa, and shews the astonished world, that nothing is impossible to great men.

When Lacedemon formed a plan making Lacedemon a republic of heroes, he did not proceed by insensible alterations, according to the slow, and therefore steady step of what is called wisdom. This great man heated by a passion for virtue, perceived that by speeches, or supposed oracles, he could inspire his countrymen with the same sentiments that glowed in himself; and that, by seizing the first instant of ardor, he might change the constitution of the government, and bring about, in the manners of that people, a sudden revolution, which, in the common methods of prudence, would have required many years. He knew that passions are like volcanoes, whose sudden eruptions alter the channel of a river, which art could not have diverted, but by digging another bed for it, and, consequently, not till after a long succession of time and prodigious expence. By these means, he succeeded, in a plan, perhaps the boldest ever undertaken; and which would have been too difficult for any sensible man, who, deriving that title only from his incapacity of being excited by strong passions, is also incapable of inspiring them. And, indeed, if sensible men attempted to put such methods in practice, they would never be happy in the application, for want of a certain experimental acquaintance with the passions. They must follow beaten paths:

paths: if they forsake them, they bewilder themselves. Indolence is always a predominant quality in a man of sense; he has nothing of that activity of soul, by which a great man in power forms new springs for moving the world, or sows the seeds of future events. It is only to the man of passion, and to him who thirsts after glory, that the book of futurity is open; it is eagle-eyed passion which penetrates into the dark abyfs of futurity; indifference is born blind and stupid.

When the love of glory does not interfere, if the ideas and actions arising from their passions, as avarice and love, are in general little valued, it is not that these ideas and actions do not often require great understanding and a multitude of combinations; but because, as being indifferent or detrimental to the public, we cannot suppose that they have a just claim to be accounted virtuous, ingenuous, or noble. Now, of all passions, the love of glory is that alone which is never at a loss; for, being the soul of men of genius and talents in every kind, it must rescue its votaries from sloth, and alone impart to them that continued attention productive of superior intellects.

Thus it is that some are found to unite, with the art of intriguing, an extraordinary elevation of mind. If, after the example of Cromwell, a man is desirous of mounting a throne; the power and lustre of a crown, and the pleasures annexed to government, may doubtless, in his eyes, ennoble the baseness of his plots, since they deface the horror of his crime in the opinion of posterity, who place such an one in the rank of the greatest men: but if, by an infinite number of intrigues, a man endeavours to raise himself to those little poits which he can never deserve; if he is mentioned in history by the name of villain or cheat, he is rendered despicable in the eyes of all honest men. He ought to re-

main a little man who desires little things. Whoever finds himself above want, without being by his rank entitled to the first poits, can have no other motive than that of glory, and has no other part to chuse, if he is a man of abilities, than to shew himself steadily virtuous.

We may hence conclude, than an absence of the passion of fame, glory, honour, or whatever other appellation it may receive, would reduce us to the most absolute stupidity; whereas, to the reverse, a portion of that celestial fire which vivifies the moral world, we owe the discovery of arts and sciences, and all the elevation of the human soul. What! if the passion of glory is often the source of vice and many misfortunes: it may be so; but the good accruing from it more than counterbalances the inconveniencies it may occasion. Sublime virtue and discerning wisdom are its products, whereby we must surely be rescued from that self-indulgence and force of indolence to which we are otherwise incessantly gravitating.

## R E L I G I O N.

ITS BENIGN INFLUENCE IN A STATE OF ADVERSITY.

**G**OOD men are comforted under their troubles by the hope of Heaven, while bad men are not only deprived of this hope, but distressed with fears arising from a future state. The soul of man can never divest itself wholly of anxiety about its fate hereafter. There are hours when even to the prosperous, in the midst of their pleasures, eternity is an awful thought. But much more when those pleasures, one after another, begin to withdraw; when life alters its forms, and becomes dark and cheerless; when its changes warn the most inconsiderate, that what is so mutable will soon pass entirely away; then with pungent earnestness comes home

home that question to the heart, into what world are we next to go? How miserable the man, who, under the distractions of calamity, hangs doubtful about an event which so nearly concerns him; who, in the midst of doubts and anxieties, approaching to that awful boundary which separates this world from the next, shudders at the dark prospect before him, wishing to exist after death, and yet afraid of that existence, catching at every feeble hope which superstition can afford him; and trembling in the same moment from reflection upon his crimes!

But blessed be God who hath brought life and immortality to light; who hath not only brought them to light, but secured them to good men; and by the death and resurrection of Jesus Christ, hath begotten them unto the lively hope of an inheritance incorruptible, undefiled, and that fadeth not away. Justly is this hope stiled in Scripture, the anchor of the soul, both sure and steadfast. For what an anchor is to a ship in a dark night, or an unknown coast, and amidst a boisterous ocean, that is this hope to the soul when distracted by the confusions of the world. In danger, it gives security; amidst general fluctuation, it affords one fixed point of rest. It is indeed the most eminent of all the advantages which religion now confers. For, consider the mighty power of hope over the human mind. It is the universal comforter. It is the spring of all human activity. Upon futurity, men are constantly suspended. Animated by the prospect of some distant good, they toil and suffer through the whole course of life; and it is not so much what they are at present, as what they hope to be in some after-time, that enlivens their motions, fixes attention, and stimulates industry. Now, if in the common affairs of life such is the energy of hope, even when its object is neither very considerable,

nor very certain; what effects may it not be expected to produce, when it rests upon an object so splendid as a life of immortal felicity? Were this hope entertained with that full persuasion which christian faith demands, it would, in truth, not merely alleviate, but totally annihilate, all human miseries. It would banish discontent, extinguish grief, and suspend the very feeling of pain.

But allowing for the mixture of human frailty; admitting those abatements which our imperfection makes upon the effect of every religious principle, still you will find, that in proportion to the degree in which the hope of Heaven operates upon good men, they will be tranquil under sufferings; nay, they will be happy, in comparison of those who enjoy no such relief. What indeed, in the course of human affairs, is sufficient to distress, far less to overwhelm, the mind of that man who can look down on all human things from an elevation so much above them? He is only a passenger through this world. He is travelling to a happier country. How disagreeable soever the occurrences of his journey may be, yet at every stage of that journey, he receives the assurance that he is drawing nearer and nearer to the period of rest and felicity. Endure, and thou shalt overcome. Persevere, and thou shalt be successful. The time of trial hastens to a close. Thy mansion is prepared above; thy rest remaineth among the people of God. The disorders which vice has introduced into the works of God, are about to terminate; and all tears are soon to be wiped away from the eyes of the just. The firm assurance of this happy conclusion to the vexations and the vanities of life, works a greater effect on the sincere illiterate Christian, than all the refinements of philosophy can work on the most learned Infidel. These may gratify the mind that is at ease;

may soothe the heart when slightly discomposed; but when it is sore and deeply torn, when bereaved of its best and most beloved comforts, the only consolations that can then find access, arise from the hope of a better world; where those comforts shall be again restored; and all the virtues shall be assembled, in the presence of him who made them. Such hopes banish that despair which overwhelms, and leaves only that tender melancholy which softens the heart, and often renders the whole character more gentle and amiable.

S.

## THOUGHTS

ON THE

IMPROVEMENT OF TIME.

**T**HERE is no possession in the hands of mortals more truly valuable and important than that of time. It is a talent, which merits our highest attention, and the due improvement of it, is not only our indispensable duty, but our highest wisdom, and our truest happiness. For, as time is the most considerable talent that God hath given us: so are we under the highest obligations to improve it. On it, depends the performance of all our duties. It was given us solely for the purpose of "working out our salvation," and, as much as finite nature is capable, of securing a blessed immortality. Upon the good or bad use we make of it, depends our future happiness. For though our heavenly Father is very indulgent to those who tender a uniform obedience to his laws, yet he is a severe and just judge, and will not suffer us to oppose his good purposes with impunity. And if we abuse our time, by squandering it away on frivolous or vicious pursuits; if we waste it in doing nothing, or in doing ill, we certainly defeat the designs of Providence in conferring it; and

consequently incur his divine displeasure. If this world was our abiding city, and we were certain that we should not be called to an account for the misuse of our time, there would not be so great danger in gratifying ourselves with the indulgencies of this world's enjoyments. But since we are sufficiently convinced of the contrary; to pursue such enjoyments, which at best are vain and unsatisfactory, at the expence of our immortal bliss, is the greatest degree of folly and madness we can be guilty of. For nothing can possibly exceed that of running voluntarily upon the rocks of destruction, in opposition to reason, conscience, and conviction. Certainly eternal happiness is of too great importance to be bartered for the short-lived gratifications of sense. And our time is of too great value to be consumed in such perishing and empty pleasures as afford very little satisfaction in enjoyment, and upon reflection the greatest uneasiness. But experience informs us, that on the other hand, time well and industriously spent, not only affords the truest pleasure for the present, but the most grateful and real satisfaction upon reflection. Hence it is evident, that the more careful we improve our time, the more we increase both our present and future happiness. When we are punctual in the discharge of our duty, conscience never fails to bear a cheerful testimony to the propriety of our conduct: Serenity softens every care, and smiling satisfaction conducts us joyfully along the path of life. Every moment prudently occupied presents something to our view that may be useful; and when death summons us to depart out of this vain world, affords the most pleasing reflections. For at that period, the recollection of those hours we have spent in performing the duties of religion, will give us the most true comfort and satisfaction.

tion; whereas the time we have spent in the pursuit of pleasures, and the vain amusements of life, will very much augment our grief and torment. For what can we suppose will be more painful to a self-convicted soul, than the recollection of its folly, in preferring the perishing amusements, and gratifications of sense, before the solid, durable comforts of a holy life? What more distressing than the thoughts of its having forfeited the joys of heaven, merely for the sake of such enjoyments? The anguish that such reflections will create to a guilty soul, at present transcend our conception; and it will be our truest wisdom so to employ our time as not to be in danger of knowing it by experience. Who that is wise would neglect to secure to himself the exquisite advantages of a happy eternity? And it is evident to conviction, that it cannot be done but by the improvement of time, viz. by embracing the present opportunity, which is only in our power, and disposing of it to the glory of God, and the happiness of our immortal souls.

The improvement of time is a duty of such vast importance, that it ought not to be neglected upon any account; and yet there is nothing we are so prodigal of as time. We live in an age of luxury and dissipation. The generality of mankind are so far from improving their time, that by the trifling manner in which they spend it, they seem to have cast off all fear of God, and sense of religion, and to have given themselves up to all kinds of wickedness. Temptations to luxury and vice are always in view. Example is a lesson all can read; and man is too prone to follow a multitude to do evil. Hence it is manifest, that without the nicest circumspection, it is very difficult to avoid those snares of our common enemies, and his agents

which continually surround us. It is highly necessary that we be always upon our guard, and prepared to resist them. And that we may be better qualified so to do, we must be careful to attend frequently on the public worship of God, discharge the several duties of religion, and pay a due attention to the important concerns of our immortal souls.

We must keep ourselves always employed, either in some lawful pursuit, or in our respective callings and occupations. He that discharges his duty in the station in which God has been pleased to place him, will certainly avoid those views which are ever attendant on an idle life; for he who is idle and wholly unoccupied will not long continue so; to be unemployed is unnatural; and therefore if not employed in good, he soon will in bad pursuits.

We must not consume too much of our time in lawful recreations. For though innocent amusement and recreation are requisite, not only for the health of the body, but the relaxation of the mind; yet when followed to excess, they become highly prejudicial. A too great partiality to amusements introduces habits of sloth and ease, and consequently diverts our affections from business of higher importance.

We must often meditate on the solemn and awful subjects of death and judgment, and consider what will be the consequence if we wilfully offend our impartial judge. We must imagine we hear the trumpet sounding, and the voice of the angel proclaiming, "arise ye dead and come to judgment."

A due and constant attention to these particulars, will not only be a means of guarding us against the vicious temptations that surround us, but will have a happy influence on our lives and conversations. We shall by this means imprint upon  
our

our minds such a necessary awe of the supreme Being, as to observe an universal obedience to his laws, and a punctual discharge of our duties to God, our neighbours and ourselves; which will be the only effectual way to improve our time.

A. G.

\* \* We shall think ourselves obliged to our correspondent if he will continue in this line, which seems to be the track fitted to his genius.

### BOOK OF PSALMS.

PARAPHRASE AND EXPOSITION  
ON PSALM VIII.

**T**HIS is a triumphant Psalm, and is thought to have been composed by *David*, upon his victory over *Goliath*, that mighty man of *Gath*; For which conjecture I must refer the curious reader to the very learned *Dr. Hammond's* first note upon this Psalm. It is used, with great propriety, by our church upon *Ascension-day*.

Ver. 1. O Lord, our governor, how excellent is thy name in all the world! (a) thou that hast set thy glory above the heavens!

2. Out of the mouths of very babes and sucklings hast thou ordained strength, because of these thine haughty enemies, the Philistines; (b) (for I am but a child,

(a) *Ver. 1. How excellent is thy name.*] The name of God in Scripture phrase, is often used to signify the glory and majesty of God, or sometimes God himself. So we find, to call upon his name; to blaspheme his name; to swear by his name; to build a temple to his name; to believe in the name of Christ; and in our daily prayer, to hallow God's name, is used to hallow, and reverence him, and whatsoever relates to him.

(b) *Ver. 2. Out of the mouth of babes and sucklings, &c.*] The sense of this verse, so far as it relates to *David*, is given above: but our Saviour applies it to himself, *Mat. xxi. 16.* And it may very fitly be applied to the first preachers of the Gospel, who though they were in general, ignorant and unlearned

compared to this experienced soldier, 1 *Sam. xvii. 33.*) that thou mightest still, and vanquish this desfer of the armies of Israel, even the enemy and avenger.

3. O Lord, thy wisdom, power, and goodness, are in truth very great, as I have often silently acknowledged, for when I think with myself, I will consider the heavens, even the works of thy fingers; the moon, and the stars which thou hast ordained.

4. The next reflection which immediately occurs to me, is this, Lord, what is man, that thou art mindful

men; yet they confounded the wisdom of those that were deemed more wise, and made vast numbers of willing converts to Christianity. See 1 *Cor. i. 25, &c.*

Our Saviour and his Apostles subdued their enemies, not by force of arms, but by the power of God's word. And I the rather mention this, because, as *Mr. Mede* has well observed, this quotation is generally misunderstood, and supposed only to mean, that children should glorify Christ, whilst the great ones of the world despised him.

But it is plain enough, that the Scribes and Chief Priests were not offended at the people who said it, but at that which they said. When they [the people] cried *Hosanna* to the son of *David*, they [the Scribes, &c.] were displeas'd, and said unto him, hearest thou what these say? How they ascribe the power of Salvation unto thee, who art a man only? Is that solemn acclamation, *Hosanna*, or save now, wherewith we are wont to glorify God, fit to be given to thee? Our Saviour answers, yes; for have ye not read, out of the mouth of babes and sucklings thou hast ordained strength? Though I appear as a man, in this low and humble state, and seem in my present situation to be no more equal to such a work, than a child is to the greatest undertaking, yet I am to save my faithful followers, and subdue mine, and their enemies, according to that prophecy.

*Mr. Mede* observes further, that though the Evangelist records it according to the Septuagint reading, thou hast preferred praise; yet, it is very probable our Saviour might use the Hebrew phrase, which sets the meaning clearer. And though the persons crying *Hosanna* are called children, they were the same children, the same multitude which brought him to *Jerusalem*; and they are called children, just as *Herod's* courtiers, or servants are called children in the *Greek, Matt. xiv. 2.* See *Mede's* Disc.



of him? or the [son of man (c) the greatest of men, that thou visitest him?

5. *This is he of whom that may truly be said, which cannot be applied to me his unworthy type, but in a very restrained and qualified sense: namely, that thou madest him lower than the Angels, to crown him with glory and worship. (d)*

6. *Of him, likewise, it is true in an unlimited sense, which in a restrained one, I may say, of mankind in general, viz. that thou makest*

(c) *Ver. 4. Or the son of man.] Bishop Patrick, in the preface to his paraphrase on the Psalms, has made a remark, which as it gives light to this and several other passages of scripture, I will give it at large,*

The son of man, and the sons of men, are phrases which often occur, and which I have good ground to think, belong in scripture language to princes, and sometimes the greatest of princes. So *Pf. lxxx. 17.* Let thy hand be upon the man of thy right hand, and upon the son of man, whom thou madest strong: Here it means King *Herschab.* And *Pf. cxlvi. 2.* O put not your trust in princes, nor in any children or son of man, i. e. how great a prince soever he be, though of never such dignity and power, for there is no help in them. And thus the counsellors of *Saul* are called the sons of men, *Pf. lviii. 1.* And so I understand *Jf. li. 12.* who art thou that thou shouldst be afraid of a man that shall die, and of the son of man, i. e. a prince, who shall be as grass.

The original of which language, I con-

him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet.

7. All sheep and oxen; yea, and all the wild beasts of the field.

8. The fowls of the air, and the fishes of the sea, and whatsoever walketh, or moveth through the paths of the sea.

9. *Is it not most fit, therefore, that we adore thy divine Majesty, and say? O Lord, our governor, how excellent is thy name in all the world!*

ceive, is to be fetched from the common manner of speech among the *Hebrews*, who call the chief of any kind, by the whole kind. As they call man, creature, *Mark xvi. 14.* because, he is the prime creature here below, so a king, or eminent person, they call the son of man, because he is the prime or chief among the sons of men.

And by the way, from hence we may learn, what to understand by that title, which our blessed Saviour so often gives himself, the son of man, or rather that son of man, i. e. the Messiah, the Lord's anointed, that great prince God promised to bless them with: It can have no other meaning in *John v. 22, 27.* (where he saith, God hath committed all judgment unto him, because he is the son of man, or that son of man) than this, that he is that great person, whom God designed to be the Lord, and governor of all things.

(d) *Ver. 5. Thou madest him lower than the Angels, &c.] This is applied to our Saviour, by the Apostle, Heb. ii. 7. as is the following verse likewise. See also, 1 Cor. xv. 27.*

D I V I N I T Y.

E V I D E N C E S

OF THE CHRISTIAN RELIGION.

[Continued from page 521.]

THERE were other means, which had a great influence on the learned of the three first centuries, to create and confirm in them the belief of our blessed Saviour's history, which ought not to be passed over in silence. The first

was, the opportunity they enjoyed of examining those miracles, which were on several occasions performed by Christians, and appeared in the church, more or less, during these first ages of Christianity. These had great weight with men, who, from learned Pagans, became fathers of the church: for they frequently boast of them in their writings, as attestations given by God himself to the truth of their religion.

At the same time, that these learned men declare how disingenuous, base and wicked it would be, how much beneath the dignity of philosophy, and contrary to the precepts of christianity, to utter falsehoods or forgeries in the support of a cause, though never so just in itself, they confidently assert this miraculous power, which then subsisted in the church, nay tell us that they themselves had been eye-witnesses of it at several times, and in several instances; nay appeal to the heathens themselves for the truth of several facts they relate, nay challenge them to be present at their assemblies, and satisfy themselves, if they doubt of it; nay we find that Pagan authors have in some instances confessed this miraculous power.

The letter of Marcus Aurelius, whose army was preserved by a refreshing shower, at the same time that his enemies were discomfited by a storm of lightning, and which the heathen historians themselves allow to have been supernatural and the effect of magic; I say, this letter, which ascribed this unexpected assistance to the prayers of the christians, who then served in the army, would have been thought an unquestioned testimony of a miraculous power, had it been still preserved. It is sufficient in this place to take notice, that this was one of those miracles which had its influence on the learned converts, because it is related by Tertullian, and the very letter appealed to. When these learned men saw sickness and frenzy cured, the dead raised, the oracles put to silence, the dæmons and evil spirits forced to confess themselves no Gods, by persons who only made use of prayer and adjurations in the name of their crucified Saviour; how could they doubt of their Saviour's power on the like occasions, as represented to them by the traditions of the church, and the writings of the evangelists?

We cannot omit that which ap-

pears to us a standing miracle in the three first centuries, namely, that amazing and supernatural courage or patience, which was shewn by innumerable multitudes of martyrs, in those slow and painful tortments that were inflicted on them. We cannot conceive a man placed in the burning iron chair at Lyons, amid the insults and mockeries of a crowded amphitheatre, and still keeping his seat; or stretched upon a grate of iron, over coals of fire, and breathing out his soul among the excruciating, sufferings of such a tedious execution rather than renounce his religion or blaspheme his Saviour. Such trials seem to me above the strength of human nature, and able to over-bear duty; reason, faith, conviction, nay, and the most absolute certainty of a future state. Humanity, unassisted in an extraordinary manner, must have shaken off the present pressure, and have delivered itself out of such a dreadful distress, by any means that could have been suggested to it. We can easily imagine, that many persons, in so good a cause, might have laid down their lives at the gibbet, the stake, or the block: but to expire leisurely among the most horrid tortures, when they might come out of them, even by a mental reservation, or an hypocrisy, which was not without a possibility of being followed by repentance and forgiveness, has something in it, so far beyond the force and natural strength of mortals, that one cannot but think there was some miraculous power to support the sufferer.

[To be continued.]

## THE CHRISTIAN RELIGION.

### ITS SUPERIOR EXCELLENCE.

**A**RCHBISHOP Tillotson, in proving the excellency of Christianity, observes, that it doth more clearly reveal to us the nature of

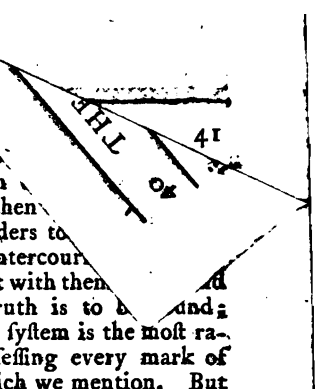
of God, (which is the great foundation of all religion) than any other religion or institution in the world: that it gives us a more certain and perfect law for the government of our lives;—that it propounds to us more powerful arguments to persuade men to the obedience of this law;—and that it furnishes us with better motives and considerations, to patience and contentedness, under the evils and afflictions of this life. Now these are the greatest advantages which any religion can have, to give men right apprehensions of God; a perfect rule of good life, with efficacious arguments to persuade them to be good, and patiently bear the evils and sufferings of this life.

And these are advantages, we are bold to say, only to be had from the Christian religion. From the heathens, every man, the least acquainted with their theology, is well assured, that no satisfaction can be attained. Ignorant of God, they wandered in the thickest darkness; and he, who wants to be convinced of their perfect uncertainty, respecting this first principle in religion, may receive complete information from Cicero's Treatise, Of the nature of the Gods; one of the most useful remnants of antiquity. Nor will the Koran of Mahomet afford the rational searcher after truth a much better account of the Deity, or a more perfect rule of life, than the schools of the old heathen divinities. Mahomet, it is true, disclaims idolatry, and avows the unity of God; but he represents him, and his attendants, in so ridiculous a light; gives to childish a representation of future punishments, so voluptuous and sensual a view of future pleasures, that no man who believes himself possessed of a rational soul, as well as an animal frame, would even wish to pass eternity in gratification so completely bestial.

The modern Infidel, and refined

deist, we know, will join issue with once the Heathen, and all pretenders to supernatural intercourse will urge, that with them, and them only, truth is to be found; and that their system is the most rational, as possessing every mark of excellence which we mention. But before we proceed to examine your claim, we must enquire whence you obtained this excellent and rational system; how you came into possession of this valuable truth?—"Why, from our own reasoning powers, from the exertion of our own intellectual faculties!"—This indeed is strange, and passing all belief; for surely you will not deny that human reason was as strong before the coming of Christ, as it hath ever been since? Surely you will not deny that Socrates, and Plato, and Cicero, &c. &c. were men of parts as bright, of understandings as elevated, as yourselves? How then—(untie the gordian knot we beseech you!) how then came it to pass, that they never arrived at this wisdom, at this truth?—How came it to pass, that no human reason ever arrived at it before the coming of Jesus Christ; that before his coming, no man was able to delineate with precision the religion of nature?—This question, difficult as it may be for the Deist to answer, is easy and obvious to the Christian; who rejects with the contempt it deserves the system proposed by those, who have robbed the sacred treasury of the Gospel to enrich themselves; and with the most daring and sacrilegious impiety, opposite the idol, they have made of his own divine materials, to the ark of the true God. Their pretensions therefore merit no answer, and should claim no regard.

Much less should theirs, who, desirous to shake the foundation of a religion so excellent as the Christian,



man, have nothing to offer in its stead, but Atheism or Libertinism; the doctrines of Epicurus or Spinoza. And while the better to engage the attention of mankind, and to spread their poison, they are continually reviling the teachers of the established faith, as wolves and deceivers, as nuisances to society, and enemies to mankind; it may be easy for the sober and thinking to try who are the deceivers, who the true enemies to mankind—

“ They who teach a religion most worthy of God, most friendly to society, most helpful to government, and most beneficial to individuals, upon as great certainty at least, as men are wont to require before they engage in any important affair of life; or they, who on pretence of little difficulties, incident to the nature of the doctrines, or upon some kinds of proofs, which they unreasonably aggravate, deny truth and certainty in all the rest, and would artfully conduct their followers into a state of distrust, fear, confusion and war, without leaving them the comfort of God's wife and good Providence, and the hope of his retribution hereafter to support them under it.”

For such a religion indeed is the Christian. We challenge the wit and malice of its enemies to say, whether it be not most holy and pure in its precepts; and gives not the most exalted thoughts of God, and the most abasing opinion of ourselves; whether it places perfection in any thing less than resembling God, and living up to the dignity of our beings: whether its worship be not a reasonable service, adapted to the spiritual nature of God, and

the mixt composition of men; whether the gospel terms of acceptance upon sincerity, and pardon upon repentance, be not suited to the pre-condition of human nature; and its rewards proportioned to men's innate strong desires of immortality: whether tranquillity be to be had out of the way it recommends of restraining inordinate desires, and ruffling passions, of following the dictates of conscience, of reconciling ourselves to God, by amendment, after having acted otherwise: and of living in dependance on God's protection, aid, and favour, in well-doing; whether in the practice of universal justice, equity, charity, and other social and relative offices, (all which are enjoyed or enforced by Christianity) the earth would not become a most joyful place; as it hath proved through ignorance or neglect of these doctrines and motives, to be the seat of contention, rapine and oppression!

And if these great ends be attainable, under and by means of the Christian dispensation, it is not hard to determine on which side the true wisdom of mankind should determine them; whether to Atheism, which must infallibly unsettle the happiness of individuals, and overturn the peace of the world; or to mere Deism, which hath never yet been tried in any country; or to the Christian religion, which, were it obeyed, would establish the happiness that is attainable in this life; and to which, (as little as it is practised) is however owing the quiet, the security, the order, which a great part of the world enjoys at present.

M I S C E L L A N I E S.

CHRISTIAN PHILOSOPHER.

NO. III.

ON THE STUDY OF THEOLOGY,  
AND THE IMPORTANCE OF A  
RIGHT KNOWLEDGE OF MAN.

- “ Say not <sup>to</sup> that man's imperfect, Heav'n.  
“ in fault,
- “ Say rather man's as perfect as he ought;
- “ His knowledge measur'd to his state and  
“ place;
- “ His time a moment, and a point his  
“ space.”

**D**IVINITY is a science, and must be studied to be understood: it is the noblest of all sciences, whether you consider its object or its end; yet we see it unhappily much neglected in our public education; and too little regarded by, too little inculcated on, the professed candidates for the sacred function.—From this fountain evidently flows that ignorance of divine things discernable in many, who have assumed the arduous office of instructing their fellow mortals: who rush, raw and undisciplined from the rostrum to the pulpit: and vent wild and indigested harangues, to their own great discredit, and the sore vexation and disappointment of their hearers. This gives encouragement to the unlettered amongst the vulgar: stimulates that vanity, which incites them, out of contempt of their teacher's abilities, to over-rate their own: and to encroach upon the sacerdotal office, by proudly assuming the dignity of instructors; and the talk of instructing.

As such an omission in our public seminaries; is rather the misfortune than the fault of young men; they deserve our pity; and not our contempt. And it should give us pleasure, while we lament the evil, at the same time to remark, that this, notwithstanding, some able and

excellent divines have extricated themselves from the inconveniencies of their education: and, superior to all the difficulties and improprieties of their academic instructions, have shone, in all times as ornaments of the religion which they profess, and of the church to which they minister. While we may indulge a benevolent wish, that an affair of so public and so important concern, will not continue much longer, un-noticed; nor be suffered to pass unregarded in those universities, where we are assured, so many men of candour and virtue at present preside; who are animated with no less a regard for the British than for the Christian republic.

Another source of evil to theology, is that strange but universal contempt, which has been thrown on systems; and on the study of divinity in a systematical way. This arose from the dry and improper attention given to systems in a former age: a blind deference to which is, doubtless, attended with many ill effects. And, generally, the abuse of a thing, though excellent in itself, and meriting high commendation, tends to the disgrace and sometimes to the utter disuse of the thing itself. This hath happened with the systems of divinity. Perhaps we may add further, that the inelegance and crudeness of many of those systems, not to mention their party attachments, co-operated to their contempt and rejection. It is certain, however, that if we desire to be adepts in theology, the regular and the proper way is to study it systematically:—not with an implicit and mean deference to the sentiments of others, remembering always, that the scriptures are the only infallible directors of our faith;—but pursuing a general and well connected plan; and gaining a thorough acquaintance with

the whole Christian fabric, before we commence delineators of its architecture, or attempt to point out its symmetry and beauties.

Upon these considerations, the writers engaged to furnish this portion of the present literary performance, have determined to pursue a general plan; not with the fond hope that they shall be able to rectify the evils whereof they complain; but rather with a view to point out some leading principles, which may serve as general hints or notices, to the students in that sacred science; and which may give a sketch, however imperfect, for masterly hands to improve and finish.

Many learned and excellent divines, have more than once observed that a body of divinity might, with great ease, and much profit, be selected from the sermons, and other compositions, of our English writers in theology, who, perhaps, may in this branch, contend the prize with those of all other nations; where therefore upon any subject, we find a masterly composition, we shall not hesitate to introduce it; and in compliance with a hint from a friendly correspondent we propose to give abridgements of, and extracts from the discourses of our most esteemed clergymen of the church of England.

The plan upon which almost all the systems we have seen hitherto, have been built, is not that which we intend to follow. We apprehend it improper, and therefore design to take a different method. We propose first to view that which is nearest to us—man or human nature,—as we read it in our own breasts, as we see it within or without. And having gained some knowledge of our state, we design to survey the several doctrines of philosophers and others—to examine their pretensions—to search after the true religion—to delineate all its great doctrines—to explain its sublime morals—to enforce its solemn functions—and to omit no-

thing, which may tend to establish our faith, confirm our hope, and animate our love.

Upon the right knowledge of human nature depends the right knowledge of religion. Know thyself, was an advice full of wisdom, considered in every respect. And indeed, the Christian religion is so perfectly connected with this knowledge, that while strangers, to it, we must be strangers to the high and important doctrines of that religion. Nay the whole dispute between Christians and Deists lies here; the one asserts man to be in a state whence particular wants and duties arise: the other asserts him to be in a different state, as free from those wants, and of consequence he is, from the obligation of those duties. So that on this hinge the whole controversy may well be said to turn, and therefore of high importance it is, truly and perfectly to understand the present nature and condition of man.

“The difference (says the present Lord Bishop of London) between a true Deist and a Christian, arises from the doctrine, that Christ came to save sinners. They both equally believe the Being and Providence of God; and the obligations of morality are equally admitted on both sides. The necessity of a virtuous life, in obedience to these obligations is no matter of dispute; at least there is no reason why it should be matter of dispute between them. The Deist has no room to doubt in this case; for he has no other hope than in his obedience, which of necessity therefore must be so perfect, as to render him acceptable in the sight of his equitable judge: and if the Christian builds so far on other hopes, as to neglect the weighty matters of the law, he deceives himself, and abuses the gospel of his Saviour.

But then, in other respects, they differ widely: the Deist reckons himself, and the rest of mankind,

to be in that state of nature in which God created them, and therefore capable of obtaining by the present powers of nature, the end designed by God for man: in consequence of this, as he owns the duty of obeying God, so, in right of his obedience, he claims his favour and protection. The Christian is persuaded, that man has fallen from the state of innocence in which he was created; that being a sinner, he has no claim upon God by his obedience, but stands in need of pardon; and that being now weak, through sin, he stands in need of grace and assistance to enable him to perform the conditions on which the pardon of God is offered. And he believes that God has, indeed, pardoned mankind, and granted them reconciliation, being thereunto-moved by the obedience and the sufferings of Jesus Christ, his son; and that he hath promised, and will surely give his grace and assistance to all true believers in Christ, to enable them to perform the conditions of his pardon."

It is obvious therefore from hence, that nothing can be more opposite than the religion of a Christian and that of a Deist: since the blessings and privileges which the former estimates at the highest rate, and values as his greatest happiness, are considered by the latter as mere delusions and non-entities; as vanities, which have no existence, or could bear no price, if they did really exist. And this essential difference is founded on the different sentiments they embrace, with regard to man, his present state, and true condition.

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### TRUE FRIENDSHIP.

**N**O virtue can be more amiable and excellent than that of friendship. The refined and cheering pleasures which ever

flow from this pure fountain are incomparable. It is not only the most valuable acquisition, but the highest enjoyment of Life. It affords both the most pleasing satisfaction, and the greatest comfort. The mind never unbends itself so agreeably as in the refined, rational conversation, of a well chosen friend. It labours under no restraint, but can disclose its secrets with confidence and security. It comforts itself with the pleasing satisfaction of having a friend, who will, with the greatest tenderness, sympathize with it, in its sorrows, and kindly participate its joys; who will exert himself to heighten the one and alleviate the other. It relies upon the wisdom and fidelity of his counsels under all his difficulties and embarrassments, and is certain that his power and interest will not only be ready to assist in extricating it out of its perplexities; but every means will be attempted to console, to delight, to cheer, and refresh it. True friendship eases and unloads the mind, clears and improves the understanding, engenders thoughts and knowledge, and animates virtue and good resolutions. Providence hath given nothing more valuable than such a friendship. But the difficulty of acquiring it is adequate to the value. For mankind in general are so attached to self interest, and friendship acquires such a variety of particulars to make it firm and endearing, that we may consider it, at least in its purity, as a very rare and singular blessing. Man is naturally prone to be sociable, and it is certainly advisable to form and cultivate friendship, but at the same time it is requisite to be very slow and cautious in its first formation. For it is equally as imprudent as dangerous to form sudden intimacies. Friendships suddenly contracted are as suddenly dissolved, and many put on the

mask of friendship merely to serve their own interests, or convenience, and to deceive the unwary. These false friends are far from uncommon, though undeserving of its title, because acting inconsistently with the very nature of friendship. But,

The most likely method to form a true and lasting friendship is, to select one who is noted for his piety and virtue, who is strictly just and punctual in the discharge of his duty, both to God and man. For he who is constant in performing his duty to his Maker is most likely to be sincere in friendship. But even with such a person it would be very imprudent to act without reserve, till his sincerity and constancy are in some measure proved. If upon trial he proves himself worthy of that esteem and mutual confidence which is inseparable from true friendship; the acquisition is inestimable, and the chief study should be to secure the comfort of such a connexion, by adopting such a mode of behaviour towards him, as is consistent not only with the nature of the engagement, but the purest virtue. An evenness of temper, and a constant regular good behaviour are the chief requisites to retain a true friend, and should be nicely practised by both parties. For a changeable, fluctuating temper, is not only incapable of the truth, but of experiencing the fine sensations of friendship.

Constancy in virtue is equally as requisite as in behaviour: For no friendship can be true or permanent where virtue is excluded. Whatever is just, right, and equitable must always be the rule of conduct, as well in rejecting, as complying with the solicitations of a friend. For the obligations to virtue are prior to those of friendship, consequently demand a prior attention.

As no man living is clear from the blemishes and imperfections of human nature, so true friends will be ever indulgent to each others frailties, though they ought to animadvert on them in private. For this is one of the most useful, though at the same time, most delicate offices of friendship. Reproof is certainly consistent with the nature of friendship. He cannot be sincere in his professions, who can behold his friend committing an error, and either neglects or refuses to admonish him. But though reproof is necessary, and should be looked upon as an obligation, yet it must be used with caution. It must, in order to have a desired effect, be performed in such a manner, that he may perceive it is wholly designed to promote his well-being. For if it has the least appearance of self-pleasure it will be sure to create disgust. And, therefore, reproof must not only be strictly just, but in every respect calculated to answer the purpose of its being given.

Where true friendship exists the parties are as tenacious of each others characters as of their own. If the reputation of one is attacked, the other will be sure to defend him when absent, and with prudence second him when present. They maintain their bond of friendship inviolable, and enjoy all its pleasures, and by animating each other to virtue and religion, establish an alliance beyond the reach of time to destroy.

In short, as true friendship affords the most refined pleasure, it demands our attention; as it is often a cloak for self-interest, it requires the utmost caution in its formation; and as it is a blessing but seldom enjoyed, particularly in its native purity, it merits the utmost circumspection and care to render it secure and lasting when it is acquired; and we may with propriety

esteem



esteem that man happy who is fortunate enough to find a true friend, as well as he who possesses all the qualifications requisite to make one.

A. G.

SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 538. VOL. I.]

C.

**CABBON**, a city in the boundaries of the tribe of Judah, Joshua xv. 40. It was situated near the south borders; but being a small place, it soon fell into decay, and there have been no remains of it for many years before the Babylonish captivity.

**CABUL**, the name which Hiram king of Tyre gave to the twenty cities in Galilee, of which king Solomon made him a present, for the great services he had done him in building the temple, 1 Kings ix. 13. These cities not being agreeable to Hiram, when he went to visit them, he called them Cabul, which, in the Hebrew, signifies dirty. As they are never once mentioned in the New Testament, so probably they had after that time fallen into decay, or their names were then changed; a circumstance common enough in all parts of the world.

**CÆSAREA**, a city built by Herod the Great, and thus called in honour of Augustus Cæsar, to whom Herod was a mean tributary slave. This city stood upon the sea-side,

near the coast of Phœnicia; and would have been very convenient for trade, but that it had a bad harbour. To remedy this, he ordered a mole to be made in the form of a half moon, and large enough for a royal navy to ride in. The boundaries of this town were all of marble; but the master piece of all was the port. This city was in process of time very considerable, and was situated about six hundred furlongs from Jerusalem. Here it was that king Herod Agrippa was smitten of the Lord, and died, being eaten up of worms, Acts xii. Cornelius, the centurion; and the first-fruits of the Gentiles to the gospel, was here baptized by the apostle Peter, Acts x. Here Philip the deacon lived with the four maiden daughters. At Cæsarea the prophet Agabus foretold to St. Paul, that he would be bound and confined by his enemies at Jerusalem. Cæsarea was in great repute during the crusades; and at present it is a very considerable place, subject to the Turks.

**CALAH**, an ancient city of Assyria, built, as is supposed, by Nimrod, Gen. x. 12. It stood at a vast distance from Nineveh, and at present there are no remains of it left.

**CALNEH**, a city in the land of Shinar, built by Nimrod (Gen. x. 10.) as at that time belonging to his kingdom. That it was situated in Mesopotamia, is extremely probably, and for many centuries it was the capital of the city of the Parthians. The river Tigris ran through part of it; but none of our modern travellers have been able to discover its remains.

[To be continued.]

**A LIST OF THE LIVINGS IN THE PATRONAGE OF THE CROWN,**

[Continued from page 494. Vol. I.]

COUNTY of NORTHAMPTON.	Diocesc.	Deanery	Val. in King's Books.
Eydon	Peterbor.	Brackley	R. 16 16 3
1/2 Norton Davy, al. Green's Norton with			R. 38 0 0
1/2 Whitbury and Silveston ch.			V. 6 11 10 1/2
1/2 Patishall one Part } jointly with a pri-			V. 6 11 10 1/2
1/2 Patishall other Part } vate Patron			V. d. —
Woodford		Daintree	V. d. —
Welton		Haddon	R. 20 2 11
Holdenby			V. 11 7 8 1/2
Whatford (74l. 8s. 3d. cert. val.)			V. d. —
Lilborne		Higham F.	V. 11 9 7
Raunds (49l. 9s. cert. val.)			R. 12 16 5
Rufshden (75l. cert. val.)			R. 12 9 4 1/2
Stanwick		Northampt.	V. 13 5 0
Hardington		Oundle	V. d. —
Oundle (see Ecton)			R. 14 5 5
Thrapstone		Peterbor.	R. 12 9 7
Collingwood		Preston	R. 12 0 0
Alderton, al. Aldrington (73l. cert. val.)			R. 10 0 0
Ashney, al. Ashrao			R. 12 10 10
Curtenhall			R. 11 3 3
Quinton 65l. 9s. 9d. cert. val.)			V. d. —
Brayfield upon the Green			R. d. —
Grafton King's		Rothwell	V. d. —
Barton Earle's			V. d. —
Daisborow, al. Desborow,			V. d. —
Bodington			V. d. —
<b>COUNTY of RUTLAND.</b>			
Wardley (with Belton chap.)	Peterbor.	Okeham	V. d. —
Winge (74l. 11s. 2d. 1/2 cert. val.)		Rutland	R. 7 5 5
<b>COUNTY of STAFFORD.</b>			
Sightford	Litch.&C	Newcastle	V. d. —
Safford			R. not in charge
Stone (4l. 13s.)			Cur. —
Drayton Bassil		Tamworth	R. 7 8 4
Wednesbury			V. d. —
<b>COUNTY of DERBY.</b>			
Hognaston (7l. 3s. 4d.)	Litch.&C.	Ashborne	R. not in charge
Clowne		Chesterfield	R. 7 0 10
Dronfield			V. d. —
Hainor, al. Hainor		Derby	V. d. —
St. Michael's in Derby			V. d. —
St. Watburgh in Derby			V. d. —
Croxall		Repington	V. 5 0 0
Ravenston			V. 5 1 0 1/2
Lullington			V. d. —
Willaston (12l.)			Cur. —
<b>COUNTY of OXFORD.</b>			
St. Clement's in Oxford, al. Bridgefet	Oxford	Oxford	R. not in charge
St. Ebba in Oxford (7l.)			R. d. —
St. Martin's, al. Calfax in Oxford			R. d. —
St. Peter's le Bailey in Oxford			V. d. —
Aston Rowant (with Stokenchurch ch.)		Ashton	V. d. —
Hethe			R. 7 9 4 1/2
Lillinstone Lovell		Burcester	R. 8 9 4 1/2
Corowell		Chipping N.	R. d. —
Harley and Horndon Chapels		Dedington	Cur. —
Swynecombe		Henley	R. 7 9 4 1/2
Whitchurch			R. 16 2 8 1/2
Northley		Woodstock	V. d. —
Stonesfield			R. d. —

[To be continued.]

P O E T R Y.

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

IF the following verses are worthy of a place in your excellent publication, the insertion of them will oblige a

Constant reader,  
D. M. D. D.

*Vita fragilis, Mors certa est.*

Heu! heu! nos miseros, quam totus homuncio nil est!

Quam fragilis tenero flamine vita cadit!  
PATRON. ARBIT.

**D**ESINE mortales, humanam plangere sortem!

Nam flecti indocilis mors, sternit omnia falce;

Serius ocyus, omnes loco cogiturur uno,  
Et lethi vis, horaque funeris imminet omnes;

Quod ita cæli leges, certaque fata ferebant.  
Verum post mortem, venit felicior ætas,  
Cum mens iustorum constans florebit in ævum,

Cris finitis, iusti tunc pace quiescunt,  
Æternoque Deo, semper dant munera laudum.

\* \* \* An English translation is requested of our Correspondents.

DISAPPOINTMENT.

A N O D E.

**B**EAUTY, who charm'd each ravisht sense,

With thy harmonious excellence,  
Thou best of human joys!

Have I not fought thy soothing pow'rs?  
How oft has fancy pleas'd my hours,  
With all your glittering toys?

Have I not, Sappho, felt thy strains,  
Run thrilling thro' my beating veins?  
Or, gaz'd at Pindar's flight?

Have I not glow'd at Shakespear's fire?  
And heard the Handel, strike the lyre,  
With exquisite delight?

Tell me, my heart, has Raphael's line,  
Or Titian's hues and grace divine,  
Ne'er thook thy tender frame?  
Or say, has not fair Chloe's charms,  
Fill'd thee with smiling love's alarms,  
And lighted up his flame!

Yes beauty, yes, I own thy sway;  
If you command, I must obey;  
Usurper in my breast!  
Yet now, reflecting, irksome thought  
Maintains, your joys are dearly bought;  
Nor priz'd when once possess.

The pleasure of the sprightly note,  
How soon it tires! how soon forgot!  
As soon the solemn air!  
The muse, oft toy'd with, cloy's the mind;  
We read a second time, and find,  
Her charms less soft, less fair.

Dear novelties alone impart,  
Blith pleasure to the human heart;  
Restless, we these pursue:  
Tir'd with the last, we blame our fate,  
Despise the joy that pleas'd of late,  
Then fly to catch the new.

And wilt thou, knowledge, tempting fruit?  
Engage me in a vain pursuit?  
Why then I must confess;  
He who digs deep, the truth to know,  
Opens a bitter source of woe;  
And science, is but guess.

Oft have I try'd, but try'd in vain,  
And wish'd for certainty to gain,  
Still hid the object lies;  
Something indeed draws on the mind;  
We search—and by that searching find,  
Heav'n, here, the gem denies.

Just so, with loss of time and thought,  
The treach'rous chymic-gold is sought,  
A grand experiment!  
Till tir'd, the simple wretch, more wifely,  
Gives up the shadowy fancy'd prize,  
To mourn his treasures spent.

Zut lo! where pleasure, soft, and young,  
Join'd with the chorus, skims along,  
And strews the ground with flow'rs:  
Or see! where, with a wanton air,  
Her tresses loose, her bosom bare,  
She leads to Cupid's bow'rs.

Delusive bliss! grand cruel cheat!  
Fruition does our hopes defeat:  
Experience says to all;  
The goods to come may promise more,  
But will, as those that went before,  
Prove honey mixt with gall.

The beardless boy, by fancy led,  
Spies on the mead a rain-bow spread;  
And seeks a nearer view:  
But as he runs, he frets, and cries,  
To see the phantasm from him flee,  
Yet tempts him to pursue.

Give o'er Philander : once believe,  
Life's bliss, and gaudy shews, deceive;  
Quit, quit, a fruitless race:  
Whene'er we overtake the prey,  
Th' ideal pleasure glides away,  
And mocks our toilsome chace.

#### A THOUGHT AT MIDNIGHT.

**W**HAT art thou, foolish mortal, say?  
Vain wisher for the future day?  
What's been amiss each night is seen,  
But hope to-morrow will redeem.  
To-morrow comes—and can't thou say  
It pass'd not like the former day?  
Why, inconsiderate, waste thy time?  
Now, and now only, is thy prime:  
The present minute—all beside  
Of what awaits or may betide,  
Is lodg'd with fate; why seek t' explore?—  
Perhaps, this night thou art no more.  
Supreme disposer, O controul  
This restless passion of the soul:  
Let not procrastination still,  
Revert the present wish and will.

HENRIETTA.

#### TO THE EDITORS OF THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

If you think the following lines worthy  
of a place in your valuable Magazine, your  
inserting them will be esteemed a favour.

Yorkshire,  
June 19, 1783.

T. W.

#### A MORNING SONG,

**A**WAKE, my eyes, behold the light,  
The morning light appears;  
Jehovah shews his matchless might,  
And turns the rolling spheres.

Lo, he commands the sun to rise,  
The cheerful sun obeys;  
Dispels the darkness of the skies,  
And shines with quick'ning rays.

The little birds with joyful notes,  
Glad at the rising day;  
Mount up, and tune their warbling throats,  
And thankful tributes pay.

And shall I waste these shining hours,  
In indolence and sloth?  
Awake, my soul, exert thy pow'rs  
As ev'ry creature doth.

'Tis God thy morning mercy brings;  
O bow before his throne!  
Praise him for all his meek things,  
And praise him for his son,

Jesus the morning star I'll bless,  
My tongue shall speak his praise;  
He is my sun of righteousness;  
The guide of all my days.

Dear Saviour, let the love thee move,  
And serve thee better still;  
O may my soul with ev'ry power,  
Rejoice to do thy will.

#### THE PATRIOT'S PRAYER.

**P**ARENT of all, omnipotent  
In heav'n and earth below;  
Thro' all creation's bounds unpent  
Whose streams of goodness flow.

Teach me to know from whence I rose,  
And unto what design'd;  
No private aims let me propose,  
Since link'd with human kind.

But chief to hear my country's voice,  
May all my thoughts incline;  
'Tis reason's law, 'tis virtue's choice,  
'Tis nature's call and thine.

Me from fair freedom's sacred cause,  
Let nothing e'er divide;  
Grandeur, nor gold, nor vain applause,  
Nor friendship false misguide.

Let me not faction's partial hate  
Pursue to Britain's woe;  
Nor grasp the thunder of the state,  
To wound a private foe.

If, for the right, to wish the wrong  
My country should combine;  
Single to serve th' erroneous throng,  
Spite of themselves be mine.

GOODWOOD.

#### TRUE FRIENDSHIP.

Amicus certus in re incerta cernitur.

*A sure friend is tried in a doubtful matter.*

**W**HAT bliss, what ease in ev'ry breast  
resides,  
Where wisdom dictates, and where prudence  
guides;  
No thoughts distracting rise from ill un-  
seen,  
But ev'ry sun dawns bright, and sets serene;  
Whilst thoughtless youth in fancy's mazes  
stray,  
And leaving wisdom's path, soon lose their  
way;  
Unkill'd and rash they scorn the sapient  
scheme,  
And judge a friend's advice a dotard's dream;  
Ne'er know life's value till its glass is run,  
Nor act like men till fate's last thread is  
spun.

Such

Such was Orlando's fate, misguided youth!  
An early recreant from the paths of truth:  
Blest with the charms of figure and of mind,  
He seem'd by nature form'd to grace man-  
kind;

But lost to virtuous sense of honest fame,  
He liv'd the scandal of his race and name:  
Too high to curb, for counsel over nice,  
He took as impudence a friend's advice,  
Shunn'd all, his conduct who durst discom-  
mend,

And thought, who flatter'd most, his greatest  
friend:

Long riot reign'd with wild despotic sway,  
And fatal banquets kill'd the tedious day;  
Debauch'd and ruin'd in a spendthrift's state,  
He feels, unhappy wretch, a spendthrift's  
fate!

Praise lately wont to charm his list'ning ear,  
Now yields to silence and the taunting sneer;  
Late fam'd as patron for a generous board,  
He seeks in turn a table and a Lord:  
One only friend of all the num'rous clan,  
One only friend was found, a virtuous man,  
Philander call'd; a serious solid youth,  
Tho' born to grandeur, bred in honest truth;  
With anguish oft Orlando's faults he'd scan,  
Oft blame his vices, yet care's the man:  
But now no more the high swol'n front ap-  
pear'd,

No more the crew of midnight drunkards  
scar'd;

Alone, deserted like the stricken deer,  
Pensive he trod the gloomy wilds of care;  
Curs'd the false minions of his shining hour,  
And mourn'd his ruin'd name and wealthy  
pow'r.

Him fought Philander, and with gen'rous  
love,

Strove ev'ry manly sentiment to move;  
To rouse his soul to thirst of virtuous fame,  
By sense of honour lost, and mangled name;  
And happy victor in the noble strife,  
Snatch'd him from sad despair to joyous life!  
No more to revel where mean riots reign,  
No more companion to the loose and vain,  
But free to rove the social scenes among,  
Where sober virtue points the thoughtful  
throng;

Where peace, content, and joy benignant  
smile,

Each rough care soften, each wild woe be-  
guile.

S. P.—G.

### THE JOURNEY OF LIFE.

**L**IFE is a journey from the womb  
Thro' various perils to the tomb;  
With trifles pleas'd, in harmless play,  
We pass our morning hours away:  
Of Science next th' ascent sublime  
With painful steps we strive to climb;  
A guide preceding points the way  
Whom with reluctance we obey,

VOL. II. No. 11.

Now Pleasure tempts with treach'rous smiles  
Her dupes unpractis'd in her wiles;  
Where'er we turn our wond'ring eyes  
A thousand beauteous prospects rise;  
The fields adorn'd with flow'rs look gay,  
And smooth and pleasant seems our way:  
The joyous birds in every grove  
Tune their melodious throats to love;  
A chearful smile all nature wears,  
And in her fairest robes appears:  
But ah! not long these pleasures last,  
Half of our journey soon is past;  
Beneath the sun's meridian heat  
Fatigu'd we faintly toil and sweat:  
Thro' mazy ways, and gulphs profound  
We pass with dangers compass'd round;  
On slipp'ry paths uncertain tread;  
And adverse storms our course impede.  
Now rising mists obscure our way,  
And erring, we at random stray.  
Anon, on schemes of wealth intent  
We climb Ambition's steep ascent,  
Above our fellow-trav'lers rise,  
And view them with disdainful eyes.  
Approaching near our journey's end  
Beneath a weight of cares we bend,  
With tott'ring steps creep slowly on,  
(Our former strength and vigour gone)  
No longer warbling birds delight  
The ear, or verdant plains the sight,  
Groves please no more, unheeded now  
Thro' flow'ry vales the rivers flow:  
Of life the tiresome journey past,  
We drop into the tomb at last;  
Great inn where all our sorrows cease,  
And kings with peasants rest in peace.

BARROW.

### E P I T A P H at Wisbeach.

ON AN INFANT.

**B**ENEATH a sleeping infant lies:  
To earth whose body lent,  
More glorious shall hereafter rise  
And none more innocent:  
When the arch-angel's trump shall blow,  
And souls to bodies join,  
Millions shall with their lives below  
Had been as short as thine.

### Q U E R T E R N I T Y.

**S**HOULD the whole art of growing num-  
bers stand,  
Stars, thoughts, leaves, emmets, minutes,  
Stars, thoughts, leaves, emmets, minutes,  
drops, and sand;  
All matter, water, earth, fire, air and all  
Past, present, future, into atoms fall.  
And all mankind that was, is, and to come,  
Angels, all creatures join to make the sum,  
And count from the creation to the doon.  
Ages, worlds, thousands, myriads millionize  
Fatigue conception; 'twill not all comprize  
Thee, O Eternity!—Then, friend, be wite.

G

A LIST

## LIST OF NEW BOOKS, WITH REMARKS.

DIVINITY, MORALITY, &amp;c.

ART. I. *The Catechist; or, An Inquiry into the Doctrine of the Scriptures, concerning the only True God and Object of religious Worship.* By Theophilus Lindsey, A. M. 12mo.

THIS modern philosopher has carefully selected the plain texts of scripture, and with much ingenuity accommodated those that are figurative to his own pre-adopted notions. There is no reasoning with such persons, who take it for granted that all men are fools but themselves. Mr. Lindsey, with a conceited air of superiority, affirms, that the ancient doctrine of the human and divine natures in Christ, is a mere supposition that has no countenance whatever in the sacred writings. So much for Mr. Lindsey's modesty. Nor can we say much in favour either of the candour or charity of that author, who would have his readers believe upon the credit of his own *ipse dixit*, "That the doctrine of Christ being possessed of two natures, is the fiction of ingenious men; determined at all events to believe Christ to be a different being from what he really was, and uniformly declared himself to be; by which they solve such difficulties of scripture as they cannot otherwise get over, and endeavour to prove him to be the most high God, in spite of his own most express and constant declarations to the contrary." How exceeding rational, liberal, and candid, such assertion! Do they not plainly discover a debility of mind? Alas! poor Lindsey! We return thee that pity, which, though unsolicited, you bestow on others!

ART. II. *The Nature and Circumstances of the Demoniacks in the Gospels, stated and methodized, and considered in several Particulars.* By Thomas Barker.

They who believe the existence of good and evil angels, are of opinion, that the Demoniacks mentioned in the gospels, were possessed and actuated by the latter: but others, with whom an opinion being popular, is a sufficient reason of its absurdity, think, the Demoniacks were only what we call lunatics, or madmen, and by consequence deny the agency of superior powers. It did not belong to our Lord, say they, as a divine instructor to correct the physical errors of the Jews, and therefore he used their popular language when speaking of the actions of the madmen. Among the number of these we may suppose they reckoned

our Saviour himself, who is said, according to the vulgar phraseology on the subject of Demoniacks, to have been tempted of the devil, i. e. to have been a madman. Mr. Barker defends the common hypothesis; and having collected all the passages in the sacred writings into one collective point of view, with remarks upon the same, has afforded the serious enquirer a fair opportunity of investigating the subject fully with propriety and precision.

ART. III. *A Sermon preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thursday May 16, 1783.* By William Jones, A. M. F. R. S.

This warm advocate for the temporal rights of the clergy, particularly in the matter of tithes, has very ably supported their claims. His ingenious, animated, and acute observations are well deserving the attention of all those, who would deprive the labourers in our Lord's vineyard of their due reward.

ART. IV. *An Essay on the Immutability of Moral Truth.* By Catherine Macaulay Graham, 8vo. 6.

We would advise Mrs. Macaulay not to leave a second time her republican walk of politics. She would do well to husband her little stock of reputation, which she will in our opinion certainly lose, by wandering in the intricate labyrinth of metaphysics, and vainly attempting subjects, to which her genius and education are by no means equal.

ART. V. *Reflections on the State of the established Religion, the Clergy, and the Universities; and the Means of improving them.* 4to. 2s.

It is very evident from his train of reasoning, and the authorities he quotes, that this is a sensible, learned, and respectable author; but it has justly been observed, "that all the schemes of Prideaux, Burnet, Secker, and of this writer, will be defeated, if the livings in the gift of the bishops and laity are heaped upon those, whose pretensions solely depend on family or ministerial interest, while learning and probity, are only commended—pitied—and left to starve in obscurity."

CHRONOLOGICAL DIARY.

GAZETTE INTELLIGENCE.

St. James's, July 4. **T**HE king was this day pleased to confer the honour of knighthood on John Collins, Esq; captain in his majesty's navy.

Whitehall, July 5. The king has been pleased to appoint William Cambell, Esq. to be one of the commissioners in quality of a principal officer of his majesty's navy.

Whitehall, July 12. The king has been pleased to grant to Thomas Stallard, of the city of London, and also of the Moor, in the county of Hereford, Esq. and his issue (pursuant to the last will of Thomas Pennoyre of the Moore aforesaid, Esq. his late uncle deceased) his royal licence and authority to take and use the surname of Pennoyre, in addition to that of Stallard; and also to order, that this his majesty's concession be registered in his college of arms.

The king has been pleased to appoint the right Hon. James earl of Charlemont, Henry Grattan, Esq. and Charles Tottenham Loftus, Esq. to be of his majesty's most honourable privy council in the kingdom of Ireland.

Whitehall, July 15. Sunday night last lieutenant Foliot, of the Baracoota cutter, arrived with dispatches from his excellency Sir Roger Curtis, Knt. his majesty's ambassador to the emperor of Morocco, dated Gibraltar, June 14, in which he gives an account that the former treaties of friendship and commerce had been renewed and confirmed, and that additional articles, for the better regulation of the commerce between the two nations, were concluded and signed at Sallee on the 24th of May last.

FOREIGN INTELLIGENCE.

Constantinople, June 10.

**T**HE plague has begun to spread in different quarters of this city, and some accidents have happened in two of the villages situated on the coast of the Black Sea. This disorder has also broken out at Foglieri, or Foggio, in the bay of Smyrna, where the consuls furnish foul bills of health.

Hamburg, June 24.

WE have accounts from the frontiers of Poland, that the Cham of Crimea has voluntarily resigned the government of that country, under pretence that the Porte will not let him govern peaceably. Upon this declaration of the Cham, it is said the Tartars wanted to proceed to the election of another chief, but the Russian general who commands in Crimea opposed

it till he should have received an answer from his court relative to the abdication of the former Cham.

Schweidnitz, June 25. On the 22d of this month the country of Glatz was visited with so dreadful a storm that there was no distinguishing it from an earthquake. The whole country was entirely overflowed by the violence of the rains, which like a deluge carried away all the bridges that have been built for these 250 years. The claps of thunder were so violent, that several chimneys were thrown down, and walls shattered. Whole villages also were swept away by the fury of the torrents. Several hundred persons were drowned, and a great number of cattle lost. At Glatz, the salt and other magazines, with the barracks, were filled with water. Our advices from Bohemia are as melancholy, and contain a detail of several very unhappy accidents.

Paris, July 4. The general subject of conversation here at present is, the approaching war between Russia and the Porte; but no one is able to determine whether the emperor will take part in it or not: on the other hand, by the pains our ministry seem to take to accelerate the signing of the treaty of peace with England, it seems as if they had something great in view, and wished to be at liberty to pursue it.

I R E L A N D.

Dublin, July 3. Some of the poor manufacturers of the liberty, who have long in silence borne the oppressive hand of famine and indigence, in hopes of the effectual interference of the opulent in their behalf, at length roused to a degree of madness by their extreme sufferings, and absolute despair of relief, did, yesterday evening, commence cutting the muslins and nankeens, in the dress of every person they met with. Their rage was directed solely against the fabrics, which, in part, occasion their misfortunes; the persons of the wearers they held sacred.

DOMESTIC OCCURRENCES.

On Thursday the 17th inst. his majesty went in state to the house of peers, and put an end to the sessions of parliament, by the following most gracious speech from the throne.

“ My Lords and Gentlemen,  
 “ THE advanced season of the year requires some remission from your long and laborious attention to the public service. The exigencies of that service may oblige  
 G 2 me

me to call you together again at an early period; and I persuade myself, from my uniform experience of your affection to me, and your zeal for the public good, that you will cheerfully submit to a temporary inconvenience, for the permanent advantage of your country.

"The consideration of the affairs of the East Indies will require to be resumed as early as possible; and to be pursued with a serious and unremitting attention.

"I expected to have had the satisfaction of acquainting you, before the end of the session, that the terms of pacification were definitively settled: but the complicated state of the business in discussion has unavoidably protracted the negotiation. I have however every reason to believe, from the dispositions shewn by the several powers concerned, that they are perfectly well inclined to such a conclusion as may secure the blessings of peace, so much and so equally to be desired by all parties.

"Gentlemen of the house of commons.

"I THANK you for the supplies you have so liberally granted for the public service; for facilitating my arrangements towards a separate establishment for the prince of Wales; and for enabling me, without any new burthen on my people, to discharge the debt which remained on my civil list.

"My Lords and Gentlemen,

"I EARNESTLY recommend to you an attention towards promoting among my people, in your several countries, that spirit of order, regularity and industry, which is the true source of revenue and power in this nation; and without which, all regulations for the improvement of the one, or the increase of the other, will have no effect."

After which the parliament was prorogued to the 9th day of September.

We have the pleasure to inform the public, from undoubted authority, that the Fox packet just arrived, which sailed from Bengal the 17th of February, and from St. Helena the 17th of May, brings the following intelligence:

Peace with the Marattas was ratified by the Ministers at Poona.

Hyder Ally died in December last; and Tippoo Saib had expressed his wishes for peace.

The French fleet under Suffrein was upon the coast; had taken the Coventry frigate and Blandford Indiaman; the latter returning from Madras in ballast. The Medea had re-taken the Chacer sloop of war, proceeding from Trincomale, with dispatches from Mr. Bussy to Suffrein.

Bussy was in very great distress at Trincomale, and unable to proceed, his men dying daily of a dysentery.

The Locko Indiaman, from China, was arrived at St. Helena with a prize; the remaining five China ships were hourly expected at St. Helena.

The greatest harmony prevailed in the supreme council at Calcutta; all party dissensions were at an end, and a thorough reform had taken place in all the public offices. Mr. Hastings was perfectly recovered.

According to advices from Vienna a treaty is negotiating between the emperor and the kings of Prussia, Denmark, and Sweden, whereby they stipulate jointly to oppose the attempts of the Turkish armies to penetrate into the German dominions.

A letter from Hanover says, that according to the preparations making by all the German princes in augmenting their armies, and collecting together stores, &c. a continental war is thought to be near at hand.

A letter from Leghorn says that they have learnt, by a vessel arrived there from the coast of Barbary, that the Dey of Algiers having advice that the Spaniards intend to pay him a visit, is preparing to give them a warm reception; and that he intended the Spanish prisoners should be fet in front of the works, for which purpose they are brought to Algiers from the internal parts of the country.

According to letters from Bastia, in the island of Corsica, the town of St. Fiorenzo was destroyed, and a great number of the inhabitants have perished, by a most tremendous thunder storm.

Advices are received from Boston, and other parts of America, that ships are lading at every port with the several productions of that country for London, and other ports in England; and that it is generally believed that the chief part of their trade will be given to their mother country.

The last accounts from New England concur in admitting, that though the people there are uncommonly cruel in their proceedings against the American Loyalists, yet the religious malignity with which the sectaries pursued those who adhered to the established church was considerably relaxed; the times, with respect to toleration, growing more mild (since the conclusion of the war) and happier prospects breaking forth. The church of England people are suffered to live more quietly; the churches are again opened, and divine service performed, wherever there are clergymen to officiate, many of whom are greatly esteemed by the New-England congregations for their steady conduct in diligently attending to the duties of their callings, and preaching



preaching the gospel unmixed with the politics of the day.

Among a variety of instances of official business which are stated in the tenth report of the commissioners of accounts, that was on Thursday last delivered to both houses of parliament, is the following extraordinary fact, viz. "That there are one hundred and seventy millions of the public money outstanding and unaccounted for in the hands of six persons, whose names are mentioned in the report."

It is the intention of ministers to appoint a Board of Commissioners to enquire into the claims of the Loyalists, and ascertain the real amount of their losses, that the relief may be proportioned to their sufferings, and that the necessary distinctions may be made between real and affected grievances. This board is to consist of five members, and gentlemen of the House of Commons are not to be excluded from it. They are also to have the whole business of the commercial system between this country and America submitted to their care, that they may regulate and give effect to the new establishment, and prevent, as much as possible, all appeals for the construction of acts to Westminster-hall.

A subscription is going forward amongst some men of large fortune, for raising the sum of 16,000*l.* to fit out a ship for a voyage of science to the South Seas, and round the world. Some of the principal of the literati are engaged, in order that observations and experiments may be made in every branch of human knowledge. It is to include an attempt to reach the North Pole. A party by land for the sake of observations are to cross the whole continent of North America, to meet the ship at the port of Sir Francis Drake, to the North of California. Sir Joseph Banks and Dr. Heberden are in the subscription, and Dr. Priestly is to make the voyage. Lord Shelburne offers to be at the expence of sending a naturalist by land from Petersburg to Kamtschatka, to meet the ship there also. A settlement is to be made, and left at New-Zealand, merely for the purpose of cultivating and making experiments on the New-Zealand hemp, and other curious plants, which may be examined by residing two or three years there.

We are assured that the lord bishop of Chester, with the benevolence which has ever distinguished his character, is indefatigable in his endeavours to rescue the negroes in our West India islands from the abject, uncivilized, oppressed, and immoral state, in which they have so long been suffered to remain. If there are any human beings in the world, who concentrate in themselves every species of misery, they are surely that unhappy race, the African ne-

groes, who are in general considered, by their masters, as mere machines to work with; as having neither understandings to be cultivated, nor souls to be saved! To the greater part of this class of our fellow creatures not so much as the mere ceremony of baptism is administered, and scarce any enjoy sufficient leisure from their labour to preserve them in health, or to be informed of the duties of morality or religion!

The efforts of the above amiable prelate, united with those of the venerable Society for the propagation of the gospel in foreign parts, it is to be hoped, will excite the attention of government to this important object; as it highly becomes the wisdom of the provincial legislatures to give some countenance to the wretched Africans who groan under their power; and to enact, as the French government has long since done, a code of laws for their protection, their security, their encouragement, their improvement, and their conversion.

The number of slaves in the several West India islands now in our possession, or to be restored to us by the late treaty of peace, amount to upwards of Four Hundred Thousand!—Nineteen of whom out of twenty live without any one principle either of natural or revealed religion, without the practice of any moral duty, except that of performing their daily task, and escaping the scourge that constantly hangs over them.

On the 1st inst. a court of aldermen was held at Guildhall, at which were present the lord mayor, recorder, and nineteen aldermen. Previous to which Mr. Wooldridge, late alderman of Bridge Ward, seated himself on the bench in his former situation. When the business was commencing, the lord mayor informed Mr. Wooldridge, that he had, for just causes and complaints, been displaced from his office, and therefore he must not attempt to remain on the bench without meeting disagreeable consequences.—Mr. Wooldridge continued in statu quo, and Mr. alderman Turner rose to inform him, that unless he quietly withdrew, the dignity of the court, of which he was no longer a member, would be supported, and he necessarily must expect to be turned out by the peace officer. Mr. Wooldridge then peaceably quitted the room, saying he should apply to the Court of King's Bench.

The 3d inst. earl Mansfield gave judgment in the Court of King's Bench, against Lord Portchester, in the long depending cause between his lordship and Mr. Petre, respecting the damages recovered in the actions for bribery at the general election at Cricklade.

By this determination, we understand,  
Mr.

Mr. Petre will recover the sum of 14,000*l.* besides co*sts* of suit, which, it is supposed, will amount to 10,000*l.* more.

Saturday came on in his majesty's court of King's Bench, before earl Mansfield, the trial in the cause of the king on the prosecution of Mr. William Bennet, against Christopher Atkinson, Esq. for wilful and corrupt perjury.—The indictment contained nine counts, each upon a specific charge. The facts stated on the part of the prosecution were, that the defendant, Christopher Atkinson, Esq. had made a contract with the commissioners of his majesty's navy, for the purpose of supplying a certain quantity of corn, the condition of which agreement was, that Mr. Atkinson should have commission upon said quantity of corn as a compensation for his trouble in purchasing the same, but should not charge any profit upon the price paid by him to the corn-holders, and be entitled to any profit whatsoever, except the said commission.—That the corn being delivered by Mr. Atkinson, he gave in his accounts specifying the names of the persons from whom he had purchased, the prices paid by him to each person respectively, and charging his commission thereon, which said accounts were respectively delivered in upon the oath of the said Atkinson.—That in each of these accounts stated in the indictment, Mr. Atkinson had charged the commissioners of his majesty's navy with an advanced price, beyond what he had paid to the corn-sellers, with an intent to defraud, and, having done so, was thereby guilty of wilful and corrupt perjury.—To each of the nine counts Mr. Atkinson pleaded Not Guilty.

In support of these facts Mr. Bennet and several other witnesses were called, the amount of whose evidence came to this, that Mr. Atkinson had charged in the accounts delivered by him to the commissioners of the navy, of corn purchased for their use, prices exceeding what he had paid.

On the part of the defendant, nothing material was produced.

Earl Mansfield, in his charge to the jury, stated the agreement made between the defendant and the commissioners, and observed, that the only point for their consideration was, whether the defendant had charged higher prices than he paid? if they thought he had, they must find him guilty; if not, they must acquit him.

The jury, after a short consideration, brought in their verdict GUILTY.

Sentence, as usual in such cases, was postponed till the ensuing term, Mr. Atkinson giving bail for his appearance.

On Friday the 18th inst. an information filed against Mr. Charles Bembridge (late accountant of the pay-office) by his majesty's attorney-general, charging the said Mr.

Bembridge with neglect of duty, in having connived at the concealment of certain items in the account chargeable to the late lord Holland, (as paymaster-general of his majesty's land forces) to the amount of forty-eight thousand, seven hundred, and nine pounds, ten shillings, and a fraction, came on to be tried before the earl of Mansfield, and a special jury, in the Court of King's Bench, in Westminster-hall; when after a long trial the jury brought in their verdict, GUILTY.

On Wednesday the 16th a young man, who pretended he belonged to the navy, passed under a long private examination before alderman Hart, on a charge of a forgery on the bank of Newcastle, for 153*l.* The fact being proved by three gentlemen belonging to the house, and his person being sworn to, he was committed to Newgate till he can be removed from thence to Newcastle to be tried for the fact.

During the course of the month, various accounts have been received from different parts of the country of dreadful storms of thunder, lightning, hail and rain: At Leicester besides cattle being killed, a ball of fire fell in Bath gardens which did some damage; several persons were struck with lightning, but recovered.—At Exeter several mills and other places were burnt down.—In Lincolnshire, at Sleaford, several haystacks were set on fire, and many horses, cows, sheep, &c. killed; and at Mansfield in Nottinghamshire, John Kershaw, farmer of Selson, and his horse, were both struck dead. At a village near Yarmouth, Norfolk, part of a flock of sheep were struck dead. At Leeds, York, and several places in that county, the storms have been equally violent, and have done great damage.

Extract of a letter from Huntingdon, July 4.

On Wednesday afternoon, about five o'clock, there was a violent storm of thunder and lightning at Fenstanton, and that neighbourhood. A fire-ball fell on a barn belonging to Mr. Hipwell of Fenstanton, to which it set fire, and the flames were instantly communicated to the house of a poor weaver at some yards distance, whose whole property, together with a quantity of cloth belonging to his employers, was consumed. Six dwelling-houses, with several barns, out-houses, &c. were destroyed. A haystack continued burning yesterday morning, and a labouring man going into a stable in order to bring out a horse, received a violent kick, and died instantly.

“ There is great reason to apprehend that the above storm was very fatal in many other places. A daughter of the Rev. Mr. Cranwell, of Abbot's Ripton, in this county, was struck dead by lightning. A young woman at Hilton, and a lad at Needingworth, met with a similar fate.

“ At

“ At Stilton the rain was so violent, that the waters rose to the height of four feet perpendicular in some of the inn-yards, and great quantities of hay from the meadows were carried away by the floods.”

Letter from Chatham, July 17.

“ At a Court Martial held here, composed of twelve Captains, and Sir Hyde Parker, president,—The following prisoners for mutiny, on board the *Raisonable*, Lord Hervey, commander, took their trials: when the evidence being summed up, and the charge fully proved against seven, and partly proved three others, the following sentence was passed,

“ *Benj. Gravat*, *Geo. Wright*, *Rob. Dible*, *Will. Marlow*, *Will. Thompson*, *Thos. Snudon*, and *Jacob Francis*—*DEATH*.

“ *Samuel Pile*, *Will. Day*, and *Jacob Collins*—to have 300 lashes each.

**MILITARY PROMOTIONS.**

7th Reg. of Dragoons. *Geo. Street*, corner. 16th reg. foot. *Henry Craig*, lieutenant-colonel. *Hugh Wallace*, lieutenant.

40th reg. foot. *Nathaniel Coffin*, ensign. *Peter Cuninghame*, lieutenant.

43d reg. foot. *John Marland*, lieutenant.

86th reg. foot. *Samuel Chambers*, lieutenant.

82d reg. foot. *The Hon. Colin Lindsay*, lieutenant-col.

92d reg. foot. *Bates Watfon*, lieutenant.

**ECCLIASTICAL PREFERMENTS.**

The Rev. *Charles Tarrant*, D. D. empowered by dispensation to hold, together with the rectory of *St. George*, *Bloombury*, the vicarage of *Wrotham*, with the chapels of *Plaxtol* and *Stansted*, and the rectory of *Woodland*, in the county of *Kent*.

The Rev. *J. Pydden*, B. A. of *Queen's college*, *Oxford*, to the living of *Hey-bridge* in *Essex*, in the room of the Rev. *Mr. Hayes*, resigned.

Dispensations have passed the great seal for the following preferments:

The Rev. *Thomas Phelps* to hold the vicarage of *Haddenham* in the county of *Bucks*, with the vicarage of *Kingley* in the same county.—The Rev. *Charles Warneford* to hold with the vicarage of *Quinton* in *Gloucestershire* the vicarage of *Shaftoeke* in *Warwickshire*.—The Rev. *Charles Morgan* to hold with the rectory of *Whitborne* in *Herefordshire*, the vicarage of *Lidney*, with the chapels of *Alberton*, *Heversfield* and *St. Brevels* in *Gloucestershire*. The Rev. *Peter Wade*, M. A. to hold the rectory of *Cowling*, with the vicarage of *West Peckham*, in the county of *Kent*, and diocese of *Rocheſter*.

The Rev. *Brook Bridges* to hold with the rectory of *Danbury* in *Essex*, the rectory of *Woodham Ferrers* in the same county.

The Rev. *James Gerrard*, clerk, D. D. (late warden of *Wadham college*, *Oxford*, to the rectory of *Monk's Riborough*, in the county of *Bucks* and peculiar jurisdiction of *Canterbury*, worth upwards of 300l. per annum.

The Rev. *Charles John Gough*, LL. B. to hold the vicarage of *New-church* in the Isle of *Wight*, with the rectory of *Bradley*, both in the diocese of *Winchester*, and county of *Southampton*.

The Rev. *Thomas Cotes*, M. A. to the vicarage of *Stanwell*, in the county of *Middlesex*, and diocese of *London*.

The Rev. *John Willis*, A. M. fellow of *Wadham college*, *Oxford*, elected to the wardenship of that society, void by the resignation of the Rev. *Dr. James Gerrard*.

**B I R T H.**

Of a son, the lady of the Hon. *Mr. Walpole*, at his house at *Whitehall*.

**M A R R I A G E S.**

The right Hon. the earl of *Chatham* to the Hon. *Mifs Townſend*, daughter of lord *Sydney*.

*Lewis Majendie*, Esq. captain in the king's regiment of light dragoons, to *Mifs Houghton*, daughter of *Sir Henry Houghton*, of *Houghton tower*, in the county of *Lancaster*.

*Edmund Bramſton*, Esq. of *Hull*, banker, to *Mrs. Outram*, of the same place.

**D E A T H S.**

Suddenly, as he was ſmoking his pipe after dinner, *Mr. Larking*, tobaccoſt, in the Borough.

*William Clayton*, Esq. member for *Marlow* in *Buckinghamſhire*.

The Rev. *Mr. William Harper*, rector of *Eaſington* in *Yorkſhire*, and vicar of *Stanwell*.

At *Wigan* in *Lancashire*, the Rev. *John Kynaſton*, M. A. ſenior fellow of *Brazenoſe college*, *Oxford*.

*Lady Catharine Bouverie*, daughter of the earl of *Dunmore*.

At his houſe at *Huy*, near *Leige*, gen. *Lloyd*.

At *Edinburgh*, the right Hon. *James lord Ruthven*.

*Raving mad*, *Mr. Caſtleton*, brewer in *Tooley-ſtreet*; he was bit about three years ago by a favourite ſpaniel, and went down immediately after the accident to the ſalt water, and never felt any ill effects till three weeks before his death.

At *Bath* the Rev. *John Lewis*, A. M. dean of *Oſſory*; in *Ireland*.

## BANKRUPTS.

Cornelius Brown, of Fenchurch-street, London, cheesemonger.  
 Thomas Mitchelson, of Blenheim-street, Oxford-road, Middlesex, builder and surveyor.  
 Nathaniel Hayward, of the city chambers, London, merchant.  
 William Meggit, of King's-row, Black's-fields, Southwark, merchant.  
 Joseph Daniel, of Penzance, Cornwall, linen-draper.  
 Thomas Underhill, of Wolverhampton, Staffordshire, mercer.  
 Aaron Moody of Southampton, Hants, and Christopher Potter, late of Parliament-street, Westminster, Middlesex, merchants and partners.  
 Thomas Holbeche, of the city of Coventry, butcher.  
 Daniel Walker, of Newbold-lane, in the parish of Rochdale, Lancashire, woollen-manufacturer.  
 John Crow, of Cattlehoward, Yorkshire, innholder.  
 Miles Edward Wilks, of Greenfield-street, Whitechapel, Middlesex, dealer in wines.  
 James Simpson, late of Vine court, Spital-fields, Middlesex, dyer.  
 William Edwards, late of Princes-street, Rotherhithe, Surry, timber-merchant.

William Hiecock, of Birch-in-lane, London, printfeller and bookfeller.  
 Aaron Moody, of Southampton, Hants, merchant.  
 Francis Lafson, late of Great Pultney-street, Middlesex, merchant.  
 John Wittich, of Hervey-buildings, in the Strand, Middlesex, taylor.  
 James Amice Lempriere, late of the island of Jersey, now of Broad-street buildings, London, and George Lempriere, of Broad-street buildings, merchants and copartners.  
 James Roberts, late of Liverpool, Lancashire, merchant.  
 Christiana Elston, now or late of Northampton, widow, ironmonger.  
 Robert Webb Sutton, of New Sarum, Wilts, innholder.  
 William Hardinge, late of the Adelphi Wharf, Middlesex, coal-merchant.  
 James Chew, of the city of Bristol, bookfeller.  
 John Christie, of Northumberland-street, Strand, Middlesex, carpenter.  
 William Hunt and Benjamin Slade, of Alder-gate-street, London, distillers and copartners.  
 Valentine Owen, of Llanlügen, Montgomeryshire, dealer and chapman.  
 John Proudfoot, late of Michurst, Suffex, linen-draper.

## REGISTER of CHRISTENINGS and BURIALS within the Weekly Bills of Mortality.

CHRISTENED			
June 17th	{ Males	- - -	159
	{ Females	- - -	165
Increased this week	30		—324
24th	{ Males	- - -	156
	{ Females	- - -	168
			—324
July 1st	{ Males	- - -	130
	{ Females	- - -	112
Decreased this week	82		—242
8th	{ Males	- - -	195
	{ Females	- - -	185
Increased this week	38		—380
15th	{ Males	- - -	166
	{ Females	- - -	157
Decreased this Week	57		—323
Total			1593

BURIED			
Males	- - -	- - -	159
Females	- - -	- - -	160
Increased this week	34		—319
Males	- - -	- - -	147
Females	- - -	- - -	153
Decreased this week	19		—300
Males	- - -	- - -	132
Females	- - -	- - -	114
Increased this week	54		—246
Males	- - -	- - -	157
Females	- - -	- - -	152
Decreased this week	81		—327
Males	- - -	- - -	195
Females	- - -	- - -	154
Increased this Week	24		—351
Total			1543

# THE NEW CHRISTIAN'S MAGAZINE:

BEING

An Universal Repository of Divine Knowledge.

FOR A U G U S T, 1783.

BEAUTIFULLY EMBELLISHED with the following truly ELEGANT  
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The Whole intended to promote the Cause of PIETY and VIRTUE, and undertaken  
By a SOCIETY of CLERGYMEN, of the Diocese of LONDON,  
Who are honoured with Communications for the proper Accomplishment of their Design, from  
the CLERGY and others in different Parts of the Kingdom.

L O N D O N:

Printed for the EDITORS; and Published by ALEX. HOGG, No. 16, Paternoster-Row;  
by whom Letters to the EDITORS, Post paid, are received.

## TO OUR CORRESPONDENTS,

**A** *Christian Barber of Barbican* appears to be very conversant with the terms of his own art, but to render his important communications acceptable, it is necessary, in future, that he should pay a little respect to the rules of grammar.

*Granville* will excuse our not inserting his letter. The Editors of this Magazine are better pleased with sense than sound; and imagine their readers are not quite so credulous, as to be captivated with the unmeaning cant of enthusiasm.

*Pacificus* might oblige us much more essentially than by offering a piece, which of itself would make a sixpenny pamphlet. We cannot by any means insert it on account of its length. The same answer we are obliged to give *Americanus*, for his laborious endeavour to assist our work.

*A Lover of Truth* has in vain thrown down his gauntlet, in behalf of Dr. Priestly; we shall not accept the challenge; because we really intend to pursue the paths that lead to peace; apprehending the words of our Lord and Master—"Ye know not what spirit ye are of—are, in general, too applicable to all religious disputants."

*Admonitor's Essay on Christian Perseverance.*—*Mr. Waddell's Paraphrase.*—*Adolescens ex Univ. Oxon. E. Coll.*—*A Copy of the Bishop of Rochester's Letter from Eusebius.*—*W. M.* in answer to *A Spinster*, "Whether there be Ordination in Marriage."—A Translation of the Latin Verses in our last Number, by *J. Sk—n*, shall, if possible, have a place in the next month's Magazine.

The only reason for postponing the Poem on the *Covenant of Grace* by *J. C.* is its extraordinary length. It is our earnest inclination to gratify this and other friendly correspondents, from whom we have received a variety of pieces, and have not had it in our power hitherto to find room for their insertion. We beg leave to pay our respects to these kind contributors, and to assure them, we are not conscious, that any thing is wanting on our parts to oblige them, and to deserve their valued esteem.

*Commentarius; Victor; Edward St—ch; Miranda; C. H.; Calvin; Anti-nomos; Dupis; J. Barclay; a Friend; Christi Amator; Episcopus; R. B—kr of York; W. M.; One of many;* and other favours, are come to hand, and shall have due attention paid to them. It is with great pleasure we acknowledge having received some kind hints from *A constant Reader*, of which we shall endeavour to make a proper use.

The vision of *Somniculus* is not destitute of merit, but it is not sufficiently finished. It is necessary that compositions of this kind be more than prettily written, and we think our correspondents themselves would blame us for inserting in the *Christian's Magazine* what would neither redound to their own, nor to our credit.

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Engraved for The New Christian's Magazine.



The Right Rev<sup>d</sup> D<sup>r</sup> CHARLES MOSS,  
LORD BISHOP of BATH and WELLS.

UNITED  
OF  
MICH.

*Accurately Drawn & Engraved from an original Painting in the  
Vestry of St. James's Westminster*

*Published by Alex. Hoag, N<sup>o</sup> 16, Paternoster Row, Sep<sup>r</sup> 1790.*



THE NEW  
**CHRISTIAN'S MAGAZINE;**

BEING

An Universal Repository of Divine Knowledge.

AUGUST, 1783.

MODERN CHRISTIAN BIOGRAPHY.

AUTHENTIC MEMOIRS

DEDUCED FROM THE BEST  
AUTHORITY,

OF THE

REV. CHARLES MOSS, P. D.

L. D. BISHOP OF BATH AND WELLS,  
CANON OF SARUM, AND F. R. S.

[With his Lordship's Portrait elegantly engraved from an original Painting in St. James's Vestry.]

**B**IOGRAPHY, as we have already observed, is not only a pleasing, but also an instructive entertainment. Youth therefore, in particular, should have the lives of men of various characters put into their hands, before they set out in life, that thus they may have an opportunity of discovering what

best suits their own turn of mind; for such as assume a character that nature never gave them, will scarcely ever make a figure in life, be happy in themselves, or useful to the world. It will be found true, we are inclined to think, by most readers, that they seldom have been more pleased, or less tired with any work, than when they were reading the life of a particular person, especially if it was the life of one whose turn of mind was somewhat similar to their own; and it is a good way to find out the leading passion, particular genius, taste, and inclination, by observing what sort of lives please us most, which we like best to talk of, and which make the strongest impression on our minds. We believe the lives of illustrious men, written by Plutarch, have formed many great statesmen, and many great

great heroes. The trophies of Miltiades would not let Themistocles sleep. They who discover a greater admiration of the rapid and ungovernable bravery of Charles XII. than of the sedate and consummate conduct of the duke of Marlborough, and take more pleasure in reading the history of such as bear a nearer resemblance to the Swede than to the English hero, will probably be found, in fact, more fit to head a desperate attack, than to conduct a rational enterprise. They who find themselves less tired when reading the life of a good prelate than of a celebrated general, are, it may be presumed, formed by nature to wear the sacred or civil gown with a better grace, than they could wield the staff of a commander in chief. They who are more charmed with accounts of such persons as lived in elegant retirement, far removed from the hurry of courts, and business, than of those who spend their lives amidst the bustle and intrigues of the world, will find themselves improperly placed, when they entirely forsake their more private walk of life, and enter deeply into the affairs of public management. The subject of these memoirs, if properly attended to, warns us of that course we are not to follow, and will have an influence in forming the heart to generous principles, while, at the same time, the understanding is presented with an excellent pattern of wise and virtuous conduct. If the portrait of the bishop of Bath and Wells is not adorned with the striking beauties of the sublime, or may not be a complete finished piece, yet his genius, talents, and manner of life, are worthy of esteem; and, we hope, may have such an effect upon our passions, as to excite a laudable imitation.

The father and grandfather of this worthy prelate were gentlemen of good property in Norfolk,

“who with their own oxen ploughed their own estates,” living upon, and occupying their own lands. But the bishop of Bath and Wells has not been indebted chiefly to family connexions, for civil honours and ecclesiastical preferments, which sprung from much nobler sources, learning, piety, and real merit; and to these we may place his lordship's attention, even at this day, when about 69 years of age, in selecting and preferring only men of worth and learning to church livings.

Our good bishop imbibed the first rudiments of his education at the public grammar school at Norwich, till he was turned of fifteen years of age; at which time he received an invitation to Cambridge from his uncle Dr. Moss, dean of Ely (who then, in the decline of life, was settled there) and was admitted by him a student of Caius college, under the protection of Dr. Gooch, his intimate friend, then master of the college, and afterwards bishop of Ely. Having taken his degree of master of arts, he was appointed domestic chaplain to Dr. Sherlock (another intimate friend of the dean's) then bishop of Sarum, and afterwards of London, by whom he was preferred in a most ample manner, suitable to his great merit; first in the diocese of Sarum, and then in that of London: but what contributed most to his happiness was, that his abilities and exemplary life gained him the entire confidence and friendship of that great man, with whom he lived in the strictest friendship till his death. It is not usual with such characters like Dr. Sherlock to be indifferent as to the foundation on which they build their esteem; and that unbounded regard he bestowed upon the bishop of Bath and Wells, is the strongest proof we can produce of his real worth.

worth, and Dr. Sherlock's judicious discernment.

In the diocese of Sarum, the first preferment of the bishop of Bath and Wells was the prebend of Burbage; and after this he was elected by the dean and chapter a canon residentiary. He was also, we find, at one time rector of St. Andrew Undershatt, London; from whence, upon the promotion of bishop Secker to the deanery of St. Paul's, he was collated to the rectory of St. James, Westminster, in 1751, on the resignation of that bishop. And in 1759 he was promoted to the rectory of St. George, Haver-square, on the death of Dr. Trebeck. On the death of bishop Squire, in 1766, he was consecrated bishop of St. David's; from whence, in 1774 he was translated to the see of Bath and Wells; the annual income of which, as rated in the king's books, is 533l. 1s. 3d. The place of his country residence, Wells palace, Somersetshire, and his town house is in Grosvenor-place. His lordship married the eldest daughter of Sir Thomas Hales, a family long distinguished more by their splendid virtues than shining honours. By that lady the bishop has had two sons and two daughters: of the former, the eldest is now a student in Christ-

Church, Oxford, and the other is at Eton-school.

The worthy bishop of Bath and Wells has published several anonymous tracts, and some occasional sermons, besides that justly much admired one preached at St. James's, Westminster, on occasion of the earthquake. In the course of four years his lordship preached what are generally called Boyle's lectures, to which none but men of the first abilities have been appointed. These discourses are not yet published, but as their noble plan is the defence of Christianity against the cavils of Jews, Mahometans, and modern unbelievers, it is our earnest request, in behalf of the Christian world, that his lordship would order them to the press; by which he will not only gratify the hope and ardent wishes of the public, but also increase his own sum of delight, which is continually doing good.

"In empire high, or in proud science deep,  
"Ye born of earth! on what can you confer,  
"With half the dignity, with half the gain,  
"The gust, the glow of rational delight,  
"As on this theme, which angels praise  
"and share?  
"Man's fates and favours are a theme in heaven."

YOUNG.

## ANTIEN T CHRISTIAN BIOGRAPHY.

### M E M O I R S

OF THE

### L I F E O F O R I G E N.

**T**HIS learned and eloquent philosopher, commonly called Adamantius, (either from the firmness and constancy of his mind, or on account of that strength of reason which appeared in his discourses) was

born at Alexandria, the metropolis of Egypt, about the year of Christ 188. His father's name was Leonides, by whom he was, in his early age, instructed in useful learning, and particularly in the knowledge of the holy scriptures, being obliged to learn a part thereof every day, which he not only readily performed, but likewise set himself carefully to enquire into the meaning of what he read, often questioning his father

father what was the signification of such or such a passage. The good old man used seemingly to reprove him for his forwardness, though inwardly rejoicing, and blessing God at the same time, that he had made him the father of such a child.

Having given him such instruction as himself was capable of, he sent him to perfect his studies with Clemens, who was at that time regent of the Catechist school at Alexandria, under whom he made a vast progress in learning. From him he removed to Ammonius (called Saccas, from his having carried sacks; for he was by employment a porter) under him Origen made himself master of the platonic notions, tho' not above the age of seventeen. At this time his father was imprisoned on account of his religion, and afterwards beheaded; in consequence of which his estate was confiscated. During his confinement, his son passionately exhorted him to be faithful unto death; and fearing, lest the deplorable condition in which his mother and brethren would be left, might have some influence on his mind: among other things he said to him, "Take heed, father, that for our sakes you do not change." And so great was the courage, and so eager the desire of this stripling to suffer martyrdom himself, that scarce any considerations could prevail on him to desist from offering himself thereto. His mother besought him with the utmost tenderness to spare himself, if not for his own, yet for her sake and the rest of his relations. But finding that all her intreaties were ineffectual, she in the night took away his cloaths, shirts, &c. and this constrained him to remain at home.

After the death of his father, both himself and the rest of the family were reduced to great straits; but the good providence of God interposed for their relief. A rich and

honourable matron pitying his case, contributed liberally to his relief, as she did to that of many others; and among them maintained one Paul, a ringleader of all the hereticks at Alexandria. To this man, on account of his eloquence, daily resorted an innumerable multitude, not only of hereticks, but of the orthodox also: and to such a degree had he obtained the favour of the lady, that she adopted him for her son. Origen, though his livelihood (and perhaps that of his mother and brethren likewise) depended on her bounty, would never comply with this favourite, nor so much to join in prayer with him; a remarkable proof of the true greatness of his mind!

Being now about eighteen years old, and having perfected his studies, he opened a school for instruction in the liberal arts; and notwithstanding his youth, his lectures were attended by persons of the greatest reputation for learning: in consequence of which, many eminent hereticks were by him brought over to the true faith; for which some of them afterwards suffered martyrdom. And so great was his reputation, that before the age of nineteen he was made master of the school at Alexandria, and had scholars in great abundance; but finding his employment too heavy, he left off teaching the arts, and confined himself entirely to Christian instruction. This he attended to with the greatest diligence, and no less success: For he not only established those who were already Christians, but also gained over a great number of Gentile philosophers to the faith; several of whom afterwards lost their lives for their adherence thereto.

The persecution being renewed at Alexandria with great severity, scarce any one would venture to visit those who were in prison on account of religion; but Origen boldly undertook this office, and attended the

the martyrs to the very place of execution, embracing and encouraging them as they passed along, which so enraged the multitude against him, that they poured upon him whole showers of stones, and many times his life was in the greatest danger. Once, having seized upon him, they shaved his head, after the manner of the Egyptian priests, and set him on the steps of Serapis's temple, commanding him to give branches of palm to those that went up to perform their rites; but instead of so doing, he with an undaunted mind, cried out, "Come hither and take the branch of Christ."

Much about the same time, his great regard for chastity, joined with a literal interpretation of that passage in St. Mathew, "There be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake," prompted him to a very singular act of indiscretion. But he afterwards confessed his mistake, and condemned this imprudent step.

In order to a more accurate study of the holy scriptures, he set himself to learn the Hebrew language, which was very little understood by the Christians of that time; nor did this hinder his activity in his other employments, which he attended to with his usual diligence.

His fame increasing, a message was sent to Demetrius the bishop, from the governor of Arabia, expressing his desire that Origen might be dispatched with all speed, to impart to him the Christian doctrine. Accordingly he went into Arabia; and having performed his errand, he was afterwards honourably conducted to Antioch, at the request of Mammea, mother of the emperor Alexander Severus, who was desirous to see and hear him, that she might know what it was for which the whole world had him in such veneration. Having staid there some

time, and explained to her the principles of religion, he returned again to Alexandria.

Some time after this he began to write commentaries on the holy scriptures; his industry and diligence in which were incredible, few parts of the bible escaping his critical researches. The knowledge he hereby acquired was so great, that Jerome professes, he would be content to bear all that load of envy which was cast upon his name, if he had but his skill in the holy scriptures.

Affairs of the church calling him into Arabia, he went through Palestine, and at Cæsarea was ordained presbyter, by Alexander, bishop of Jerusalem, and Theodotus of Cæsarea. This was highly resented by Demetrius, as an affront to his authority; and as he had for some time borne Origen a secret grudge, on account of the great reputation which his learning and virtue had procured him, he now caused Anathemas to be thundered out against him, charging him with all, that malice could invent, and particularly with making himself an eunuch, though he had before admired and commended him for so doing. He procured his condemnation in two several synods; one of which decreed that he should be banished from Alexandria; and the other pronounced him degraded from the priesthood, his chief favourers subscribing the decree. And Jerome says, that the greatest part of the Christian world consented to his condemnation; even Rome itself convening a synod against him, not for any innovation or heresy, but merely out of envy, as not being able to bear the glory to which his learning and eloquence had raised him: and yet for all this he still retained his priesthood, publicly preaching in the church, being honourably entertained by the more moderate and wise, wherever he came.

Being

Being wearied out with the vexations of his enemies, he resolved to leave Alexandria: but before his departure; it has been reported that some Christians having been carried to an idol temple, in order to compel them to sacrifice, he ran thither to dissuade them from so heinous an act. On which some Gentiles laid hold on him, and put him to the choice, whether he would commit lewdness with a blackmoor, or offer sacrifice: and while he demurred, putting incense into his hands, they forced him to throw it into the fire, and then cried out Origen hath sacrificed." In consequence of which he was excommunicated; and leaving the city, went away to Cesarea, and then to Jerusalem: at which latter place, being greatly importuned to preach; and going into the pulpit for that purpose, he opened his bible on those words in Psalms l. "Unto the wicked saith God, what hast thou to do to declare my statutes, &c." On which bursting into tears, he shut his book and came down; and there is extant a very pathetic lamentation, said to be wrote by him on this occasion.

But with regard to this story, it is to be observed, that the truth thereof is justly called in question, for the following reasons; first, none of the circumstances thereof are mentioned by any of the more ancient writers. Secondly, nothing of this kind was ever objected against him by his bitterest enemies, as appears by the apologies which have been wrote in his behalf. Thirdly, it is by no means likely that he should be required to do that which it was well known his former imprudent act had rendered him incapable of doing; and therefore the lamentation, instead of being wrote by him, was perhaps composed by some of his adversaries, in order to support the credit of the foregoing relation.

Having quitted his school at Alexandria, he opened one at Cesa-

rea, both for human and divine learning, and great numbers resorted to his instructions; among whom were Gregory called Thaumaturgus, and his brother Athenodorus. During his residence here, he contracted a friendship with Firmilian, bishop of Cappadocia, who entertained a great kindness for him, and prevailed with him to go into those provinces for the edification of the churches. This Firmilian was a person of great name and note, and held a correspondence with most of the eminent men of those times. Few considerable affairs were transacted relating to the church, wherein he was not concerned. Nor was Origen admired and courted only by foreigners and young men, who had been his scholars, but likewise by the grave and wise at home. Both Alexander and Theodotus, though ancient bishops, did not disdain to become in a manner his disciples.

About the year 235, persecution being again revived, Origen was entertained by a charitable lady named Juliana; and to contribute towards the consolation of Christians in that evil time, he wrote his book concerning martyrdom; and while in this retirement, he applied himself to the collecting and comparing the several versions of the Old Testament, with the original text. This work he divided into three several parts; the Tétrapla, the Hexapla, and the Octapla. In the first of these, (the Tetrapla) were four translations set one over against the other, Aquila's, Symachus's, the Septuagint, and Theodotion's. In the second, (the Hexapla) these four versions were disposed in the same order, and two other columns set before them; first, the Hebrew text in its own characters; then in another column the same text in Greek letters. In the third (the Octapla) were all the former, and two more versions added to them; the one found in a cask at Jericho, and

and the other at Nicopolis; these two last contained only some part of the Old Testament: and to make the work more complete, he distinguished the additions and deficiencies by several marks. Where any thing had been added by the Seventy, which was not to be found in the Hebrew, he set an obelisk before it. Where any thing was wanting, he inserted the words with an asterisk, to distinguish them from the rest of the Septuagint. Where various sections were confirmed by the greater number of translations, he put a lemnisk; where two only concurred, an hypolemnisk. A work this of infinite labour, as well as of admirable use; alone sufficient to have eternized his name, and rendered him venerable to all posterity. Jerom calls him, on account thereof, *immortale illud ingenium*. What a misfortune it is to the Christian world, that this inestimable treasure is almost entirely lost!

Berrillus, bishop of Bosra, having denied the proper divinity of Christ, the bishops of those parts attempted to reclaim him; but all their endeavours proving ineffectual, the assistance of Origen was requested, by the strength of whose reasoning he was soon recovered from his dangerous mistake, and returned him hearty thanks for his kind endeavours in his behalf.

Origen, though advanced above the age of threecore, yet remitted nothing of his usual industry, either in preaching or writing: and Celsus, the epicurean, having wrote a book, in which he attacked the Christian religion, with all the virulent aspersions that wit or malice could invent, he returned a full and solid answer thereto, in a piece containing eight books, and which bears its testimony to the greatness of his abilities.

The good success which he had had with Berrillus in Arabia making him famous in those parts, his help was again requested, in order to

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confute the notion that the soul slept with the body till the resurrection, which had been then newly advanced; accordingly he went; and in consequence of his arguments, the adversaries were obliged to relinquish their false opinion.

Another persecution being raised by Decius; among many others, Origen was seized, and cast into the bottom of a loathsome dungeon, loaded with irons, and a chain about his neck. His feet were made fast in the stocks, four holes asunder, for many days together. He was threatened with fire, and tried with all the torments which a merciless enemy could inflict: and notwithstanding his age and the weakness of his body, now worn out with continual labours, he bore all with great patience, declaring himself willing to receive the fatal stroke; but the judge, to give all possible weight to his misery, ordered that they should so torment as not to kill him.

How long he continued in this deplorable situation is not certainly known; but having regained his liberty, he employed his time in comforting the weak and disconsolate, writing letters for that purpose to different parts of the world: and after he had outlived the Decian persecution about three years, he peaceably ended his days at Tyre, in the year of Christ 253, aged 69. His remains were deposited in the church of the sepulchre at the place above-mentioned, where a marble monument adorned with gold and precious stones, was erected to his memory.

Thus we have traced through the several stages of his life, the much admired and famous Origen. Certain it is, that he was a very extraordinary person; one of those rare geniuses that nature so seldom forms. He was endowed with a quick and piercing apprehension, a strong and faithful memory, an acute judgment and ready utterance

ance; which were improved by all the learning which Rome or Greece could afford, being incomparably skilled in logic, geometry, arithmetic, music, philosophy, rhetoric, and the several sentiments of all the sects of philosophers: neither was his virtue and piety any way inferior to his abilities and accomplishments, his life being in every respect truly amiable. Such as his discourses were, such were his manners; so that he was himself that good man which he was wont to describe to his scholars: he had a high regard for the glory of God, and the good of mankind, whose happiness he studied every way to promote, and thought nothing hard or mean that might advance it. He was modest and humble, chaste and temperate; so great was his abstinence, that for many years he abstained from wine and every thing that was not absolutely necessary to the support of life. Singular was

his contempt of the world, literally obeying that precept not to have two coats, nor wear shoes, going barefoot. And so far was he from covetousness, that he would not receive wherewith to supply his necessities, but sold his library in order thereto, agreeing with the buyer to allow him only five pence per day. His diligence in study, writing, preaching and travelling, confuting heretics and heathens, composing differences and schisms in the church, were unparalleled. The day he spent, part in fasting, and other religious exercises; the night in the study of the scriptures, reserving only a little portion for rest, which he usually took on the cold ground. Thus exercised, he not only converted many Gentile philosophers, but brought them to be like himself. In a word, he was a pattern of heroic virtue, which all may desire to copy after, though few will be able to imitate.

## ECCLESIASTICAL HISTORY.

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE SECOND CENTURY.

[Continued from page 14.]

C H A P. II.

Gnostics; an account of their doctrines, and source of heresies—Divisions in the Church—Dispute on the Day of Easter—Third and Fourth Persecutions—Revolt of the Jews—Apology for the Christians—State of the Church under Antoninus—Fifth Persecution—Thundering Legion—Peace of the Church under Commodus.

**T**O a whimsical mixture of oriental notions, and the

dogmas of Plato, the Gnostics added Christianity, the least proper of all to be introduced there; and they proposed to explain the scriptures, and to teach religion in their schools, conformable to these principles. From this overflowing source proceeded all the other heresies, which appeared in this century, and without knowing the Gnostics, we can have no idea of the others. This is an abstract of their doctrines.

They taught, that from all eternity there existed, in the plerom or plenitude, one infinitely perfect spirit, with whom there co-existed a black matter, incapable of goodness or perfection. By this infinitely-perfect spirit, they meant the supreme God dwelling in the most pure light, and who was entirely unknown, not only to sublunary creatures, but even to the celestial



celestial spirits themselves, unless he choose to manifest himself. From this supremely perfect spirit (according to their notions) there proceeded, or emanated from all eternity, Eons, spirits endowed with excellent qualities, power, glory, &c. among whom there were two greatly superior to the rest; the word of God, who was his only son, and exact resemblance, by whom the father was known, and who was the principal of all things; and the Spirit of the supreme God. Among these Eons, there was one who had produced a spirit of an inferior nature; the Gnostics called him Sabaoth, and pretended, that he was the true Creator of the world, and upon this account they gave him the epithet of Demiourgos.

The Creator being then a spirit of an inferior nature, had no power over any thing but matter, and this, as it was imperfect and evil in its nature, could produce no other than an imperfect and evil world. Man, the work of the same Creator, and formed of the same evil materials, partook necessarily of his defects. In the creation, man received a body made of a more gross matter, and which must in its nature inevitably perish, and likewise a soul of a more subtle matter, capable of perishing: but which might likewise be preserved, and exist without the body. God, moved with compassion to man, whose condition was thus abject, and whose fate thus deplorable, granted him a soul of a spiritual nature, more perfect and immortal; but being confined to the body, it is impaired by this connexion, becomes fleshly, and subject upon that account to the Creator who is a being without goodness, without justice, and who governs the world by laws worthy of himself. The soul depends likewise on many evil angels. The Gnostics add, that the

Creator made himself known to the world, as the first cause of all things, and that it was he who gave laws to the Jews.

Men being plunged in this abyss of misery, the Saviour Jesus was granted to them, with the consent of the Eons, who was sent into the world to publish salvation, and to save men by his passion. In this Saviour were united three or even four distinct substances, viz. the divinity or the word of God; the excellent spirit, who was numbered among the Eons; a soul produced by the Creator, and clothed with a visible body. The Gnostics had some doubt respecting the body; as it was naturally evil, and consequently could make no part of the person of the Saviour. This caused many of them to declare, that Jesus Christ had no true body, but only an appearance, by which he deceived the eyes of men. Those who saw that this notion was directly contrary to the express words of scripture, acknowledged, that Jesus Christ had a real body, but that it was not of its nature visible, being composed of a celestial matter, incorruptible, imperceptible to the eyes of men, formed of the same matter with the soul, and that it was visible only by an effect of the will of God. As to the death of our Saviour, though the Gnostics acknowledged it as necessary to the salvation of men, yet they were divided into many opinions. They almost all of them agreed in saying, that, a little before the death of Jesus Christ, the divinity and immortal spirit left him, the one returning to the pleroma, the other to a place near the pleroma, where it is employed in taking care of the elect. Those who denied the real body of Christ, did not allow him to have died a common death, and said, that it was only a mere illusion. Those who supposed he had a true but heavenly body, allowed that

that the body joined to the soul of the Saviour had been, in virtue of the good pleasure and dispensation of God, subject to death and burial, and that, after Jesus Christ was arisen, all that was of body in him remained in the grave. There then remained but the soul, which, after the ascension, dwelt in the supreme region of the planetary world, where it presided among the happy spirits who inhabit the same place.

The Gnostics also were of opinion, that the believers became partakers of Christ's salvation, by means of baptism, the holy supper, and above all, by that sublime knowledge, in which, according to them, consisted the height of perfection. The bodies, however, of those who obtained salvation, were to perish for ever, without any hope of a resurrection; the soul, then disengaged from the bands of matter, was carried up to the highest region of the planets, where it stopped, and remained in the same place with the soul of Jesus Christ. For the spirit, it passed successively through all the spheres of the planets, and came to a heaven, higher than all the planetary worlds, and near to the plerom, where it meets with the eternal spirit of Christ, who there enjoys a happy eternity. These heretics add likewise, that, at the end of the world, the souls will arrive also at this superb place, and they pretend, that this last period of exaltation, is what the scriptures mean by the resurrection of the dead. At last, the spirits and souls of all the saints again quit this happy dwelling, to be transported with Christ into the plerom itself, to be united with the Eons, and to enjoy there eternally the sight of God. Such was, in general, the doctrine of the Gnostics; some changes in which were afterwards made by some other he-

retical leaders. We will mention the most celebrated.

[ *To be continued.* ]

#### WESTMINSTER-ABBEY.

[Continued from page 16.]

ON the floor of this chapel of St. Edmund is a tomb two feet high, on which is a lady in a widow's dress with a barb and veil cut in brass, round which is an inscription in old French, importing that Alianer de Bohun, daughter and heiress of Sir Humphry de Bohun, Earl of Hertford, Essex and Northampton, and wife to the mighty and noble prince of Woodstock, duke of Gloucester, earl of Essex and Buckingham, son to Henry III. lies here interred.—This lady, who was the greatest heiress in England, was deprived of her husband by the cruelty of his nephew, Richard II. who jealous of his popularity, treacherously betrayed him by a shew of friendship; for coming to visit him at Plasby in Essex, and staying supper, in duty he thought to attend his majesty to town; but at Stratford was suddenly surrounded by an ambush of armed men, who took him on board a ship, and carried him to Calais, where, by the king's order, he was stifled between two feather-beds, in the year 1397. His lady, after this melancholy circumstance, spent the rest of her days in the nunnery at Barking, and died the 3d of October 1399; from whence her remains were brought, and here interred. Near this is a white marble monument erected to the memory of Mary countess of Stafford, wife to the unfortunate viscount Stafford, who was beheaded on Tower-hill in the reign of king Charles the Second. She died in the month of January 1693.

Here

Here is a very grand monument of white marble, representing a youth in Grecian armour, sitting on a Greek altar: and erected, as the Latin inscription sets forth, to the memory of Francis Hollis, by John, earl of Clare, his afflicted father. This brave youth, after returning from a campaign in Flanders, died the 12th of August 1622, in the nineteenth year of his age. The epitaph on the monument is as follows:

What so thou hast of nature or of arts,  
Youth, beauty, strength, or what exceeding  
parts

Of mind and body, letters, arms and worth,  
His eighteen years, beyond his years,  
brought forth;

Thence stand and read thyself within this glass,  
How soon these perish, and thyself may pass;  
Man's life is measured by the work, not days,  
No aged sloth, but active youth hath praise.

Next to this is a beautiful figure, in white alabaster, of lady Elizabeth Russell, in a sleeping posture. The device is an eagle, the emblem of eternity, standing on a foliage of roses, &c. This lady was daughter to Lord Russell, and is said to have died with a prick of her finger. But this story has no other foundation than the misapprehension of the statuary's design; for having represented her as asleep, and pointing with her finger to a death's head under her right foot, it has been supposed that her finger bled, and that the bleeding had closed her eyes in death; whereas the design of the artist seems rather to allude to the composed situation of her mind at the approach of death, which she considered only as a profound sleep, from which she was again to wake in a joyful resurrection; of which the motto under her feet is a clear illustration; *Dormit, non mortua est*; "she is not dead, but sleepeth." The Latin inscription on the scroll beneath only informs us, that her afflicted sister Anne erected this monument to her memory. Adjoin-

ing is another superb monument, composed of marble and alabaster of various colours, erected to the memory of John lord Russell (son and heir to Francis earl of Bedford) and his son Francis by Elizabeth, daughter of Sir Anthony Cook, and widow of Sir Thomas Hoby, Knt. He is represented in a cumbent posture, habited in his robes, with his infant son at his feet. His lady was esteemed the greatest female genius of her age, being well versed in the learned languages, and an excellent poet. On this tomb are five epitaphs of her composition, three of which are in Latin, one in Greek, and the other in English, which is here transcribed as a specimen, the others being much to the same purport:

Right noble swice, by virtue and by  
Birth,

Of heaven lov'd, and honour'd on the earth;  
His country's hope, his kindred's chief de-  
light,

My husband dear, more than this world's  
light,

Death hath me rest. But I from death will  
take

His memory, to whom this tomb I make.

John was his name, (ah was!) wretch must  
I say;

Lord Russell once, now my tear-thirsty clay

Near this monument, affixed to the wall, are two others; one to the memory of lady Seymour, daughter of Edward duke of Somerset, who died the 19th of March 1560, aged 19. The other to the right honourable the lady Catharine Knollys, chief lady of the queen's bedchamber, and wife to Sir Francis Knollys, Knight, treasurer of her highness's household. She died the 15th of January, 1568. This lady Knollys and lord Hunsdon, her brother, were the only children of William Cary, Esq. by lady Mary his wife, one of the daughters of Thomas Boleyn, earl of Wiltshire and Ormond, and sister to Ann Boleyn, queen of England, and wife to Henry VIII. What is very singular, the only daughter

daughter of lady Knollys was mother to the favourite earl of Essex.

On the east side of this chapel is a monument erected to the memory of John of Eltham, second son of king Edward II. and so called from Eltham in Kent, the place of his nativity. His statue is of white alabaster, the head encircled in a coronet of greater and lesser leaves, and his habit is that of an armed knight. He died in Scotland at the age of nineteen, unmarried, though three different matches had been proposed to him; the last of which, to Mary daughter of Ferdinand king of Spain, he accepted, but did not live to consummate it. His funeral was so magnificent and costly, that the prior and convent demanded one hundred pounds (a great sum at that time) for a horse and armour present there on the day of his interment.

At the feet of this is another beautiful monument of white alabaster, on which is the following inscription:

“ In this chapel is interred all that was mortal of the most illustrious and most benevolent John Paul Howard, earl of Stafford, who, in 1738, married Elizabeth, daughter of A. Ewens, of the county of Somerset, Esq. by Elizabeth his wife, eldest daughter of John St. Albin, of Alfoxton in the same county, Esq.

His heart was as truly great and noble

As his high descent;  
Faithful to his God,  
A lover of his country,  
A relation to relations,  
A detester of detraction,  
A friend to mankind:

Naturally generous and compassionate:

His liberality and his charity to the poor were without bounds.

We therefore piously hope that at the last day,

His body will be received in glory  
Into the everlasting tabernacles.

Being snatched away suddenly by death,

Which he had long meditated and expected with constancy,

He went to a better life the first of April, 1562;

Having lived sixty-one years, nine months and six days,

The countess dowager, in testimony of her great

Affection and respect to her lord's memory,

Has caused this monument to be placed here.”

Round this inscription are the figures of the ancient badges of honour belonging to the Stafford family, who descend, by ten different marriages, from the royal blood of England and France. Near to this tomb is one raised from the floor, on which lies the effigy of lady Frances duchess of Suffolk, in her proper robes. This lady was daughter of the famous Charles Brandon, by Mary the French queen, daughter to Henry VII. and became herself duchess of Suffolk, by marrying Henry Grey, then marquis of Dorset, but upon her father's decease created duke of Suffolk, and afterwards beheaded for being concerned in Wyatt's insurrection. By the duke she had two daughters, lady Jane and Catharine; lady Jane was married to lord Guildford Dudley, son to the duke of Northumberland, and afterwards proclaimed queen, but not being properly supported, fell a sacrifice to the resentment of her successors, who cut off the heads of her husband and father-in-law, as well as that of her father. Lady Catharine was more fortunate, and married first lord Herbert, son to the earl of Pembroke, and afterwards Edward, earl of Hertford. The duchess, after being deprived of a husband and daughter, fell under the displeasure of the court on account of her religion, and was charged with dressing

roquet in a ridicule of the episcopal dignity. This charge was vigorously prosecuted against her by the secret direction of Gardiner, bishop of Winchester, who being under confinement in the Tower in the preceding reign, and seeing the duchess pass under his window, made her a very courteous reverence: but her grace, instead of returning the compliment, told him with an air of contempt, "It was well for the lambs now the wolves were shut up." This indignity he remembered; and she, fearful of the consequence, thought it most prudent to retire into the country, where she soon after married one Adrian Stock, Esq. and with him lived unknown and unnoticed, till the accession of queen Elizabeth, when she again appeared at court, and became a great favourite, inasmuch that the queen, in consideration of her being lineally descended from Henry VII. distinguished her with an augmentation of the arms of England, viz. a border gaubony, gold and azure, which, at her funeral, were placed with the arms of her ancestors in banners, banner rolls, lozenges, and escutcheons, and quartered on her monument. The exact time of her death is uncertain; but it appears, by a warrant to the heralds, to have been in the month of December, in the second year of Elizabeth's reign.—It is said that this lady, amidst her sufferings for the reformed religion, was once reduced to such misery, as, after wandering up and down till she was faint, to be obliged to lie a long winter night in a churchyard. There are two inscriptions on her tomb; the first in Latin verse, describing her virtues and accomplishments; the second in English, which is little more than an account of her respective alliances. Against the wall, between this tomb and that of John of

Eltham, is a monument erected to the memory of Nicholas Monk, provost of Eton, bishop of Hereford, and brother to George Monk duke of Albemarle, &c. He died the 11th of December, 1661, in the fifty-first year of his age. This monument was erected by his grandson Christopher Rawlinson, Esq. in the year 1723. Near this is a small monument, on which lie the figures of William of Windsor, sixth son of Edward III. who died in his infancy; and of Blanch of the Tower, sister to William, who likewise died young. They obtained their surnames from the places of their nativity. It is remarkable, they are dressed in the habits of their time, the boy in a short doublet, and the girl in a horned head-dress.

In this chapel are several persons interred of less note than those already mentioned; particularly Henry Ferne, D. D. bishop of Chester, who died the 16th of March 1662, having enjoyed his bishopric only five weeks. Here is also a very antique figure in a mass habit, engraved on a brass plate, and placed on a flat stone in the pavement; under which lie the remains of Robert de Walby, who, as appears by the inscription, was first an Augustin monk, and attended Edward the black prince into France, where, being young, he prosecuted his studies, and made a surprizing progress in natural and moral philosophy, physics, the languages, and in the canon law; and being likewise an eloquent preacher and sound divine, was made divinity professor in the university of Thoulouse; where he continued till called by Richard II. to the bishopric of Man, from whence he was removed to the archbishopric of Dublin; but not liking that situation, he was advanced to the see of Chichester, and afterwards to  
the

the archbishopric of York. He died the 29th of May, in the year 1397.

[To be continued.]

## HISTORY

### OF THE JEWISH RELIGION.

#### I. THE ANTIEN T JEWS.

#### SECT. IV. OF THE MOSAICAL ECONOMY.

**I**N every city, town, or village, some of the most respectable of the inhabitants, or elders of the people, were to be appointed judges, and in the administration of justice, they were strictly commanded to act impartially. No respect was to be paid to the characters, or ranks of persons; and a dreadful curse was pronounced against such as should take bribes. The origin of this practice is of great antiquity; but the end and design of it has never been properly accounted for, which is the more surprizing, because the thing itself is very emblematical and expressive.

Judges sitting in the gates of cities, point out, first, that justice and equity are the most secure guards and safety of a people. Secondly, that justice, in its executive part, should be in that place which divides citizens from strangers. Lastly, it was, that justice might be public, that all those who were going to, or coming from the city, might be impressed with a proper sense of the laws, the nature of rewards and punishments, the necessity they were under to obey them, the force of moral obligations, and above all, the fear and love of God. There was, however, an appeal from these inferior courts, whether relating to matters of a civil or criminal nature. The party, who thought himself injured, entered his appeal before the supreme judge, or the king, who called to his assistance the whole body of priests and Levites, and the

majority of the votes determined the affair. If either of the contending parties refused to abide by the final decision, he was condemned to suffer death; for not to acknowledge such a solemn judgment, was to deny the authority of God himself, who had delegated his authority to the judges, priests, and Levites.

The person who spoke disrespectfully of a judge, was considered as a blasphemer; and if he was found guilty, by the evidence of two or three witnesses, then he was to be put to death; for to revile a judge was to revile God, he being considered as his representative on earth.

The nature of servitude among the Jews, has never been properly attended to, and the Mosaic law has been censured merely because the weak could not, and the wicked would not understand it. If we consider the state of a people living without commerce, confined to agriculture, we must naturally believe, that many persons would be often out of employment; and had many of these persons been set at liberty, they would have perished for want of subsistence. The Jewish slavery was two-fold, and arose from a variety of circumstances. When men were reduced to poverty, it was in the power of their creditors to sell them; but they were not to be treated as strangers; they were to be treated in the same manner as we do hired servants, and when the year of jubilee took place, they and their wives, with their children, were to be set at liberty, and they were to return to the possessions of their ancestors. These persons thus purchased, or in other words, who were taken into a state of servitude, were not to be sold by their masters, nor were they to be treated with any sort of severity. When such a servant was discharged, his master was to give him as much corn, wine, oil, and other necessaries, as he and his wife and children could carry home to their houses. This was done to keep them in mind of the slavery they had suffered in the land

land of Egypt, and the liberal manner in which God, by an act of his almighty power, delivered them from bondage.

In the patriarchal age, the power of masters over their servants was unlimited, for they had a right to put them to death whenever they pleased; but after the children of Israel had returned from Egypt, this power was confined within proper bounds. Such as engaged for a limited time, were to have leave to go out at the expiration thereof; and if he had been married in a state of servitude, his wife and children were also to be set at liberty; but if his master gave him a wife, both she and the children were to remain the property of the master. This circumstance, however, seldom took place, for the law had provided a remedy.

It frequently happened, that when the term of servitude expired, the servant, having no prospect of procuring a subsistence, and, at the same time, unwilling to part with his wife and children, told his master he would serve him during the remainder of his life. In such cases, the master took him before the elders, or judges, and, in their presence, an awl was bored through his ear, which was fixed to a post in the gate of the city, after which ceremony, he, with his wife and children, were to serve the master till their deaths. It was the same with women servants, who were bound by the same obligations. From the humanity that runs through every part of the Mosaic law, we may naturally and reasonably conclude, that the servant himself was not put to much pain, but that the ceremony was rather formal than cruel. With respect to strangers, or the people who came from other countries, they were, at all times, permitted to redeem themselves, and this was to be done in an equitable manner before judges. All the arrears due to them, were to be paid, and if the time of their servitude was not expired, then they were to make a

proper deduction, so that the master should not receive the least injury.

The children of those who lived in the heathen nations, were to be treated by the children of Israel as slaves; they were to be bought and sold as private property, but they were to be treated with tenderness. This practice was not wholly confined to the Jews, for we find many instances of it in the histories of the other nations. The heathens, who lived around the land of Palestine, were divided into small tribes, under chieftains or commanders; who led them out annually to rob and plunder; and during these excursions it often happened, that many innocent persons were made captives, and sold as slaves. These persons were transferred to all those who purchased the estate upon which they resided and they were to remain perpetual slaves, unless they could redeem themselves. It was common to assign some of those slaves as a marriage portion to a bride, and of this we have many instances in the Greek and Roman history. Nay, we may add to the dishonour of Christians, the present age affords us many melancholy examples of this inhuman practice. Mr. Granville Sharp has made it appear almost to a demonstration, that as the Jewish common-wealth was abolished in consequence of cruelty to slaves and strangers, so the slave trade, as carried on by the inhabitants of this country, will at last bring destruction upon us.

When a master struck his servant, and the wound proved mortal, so that the servant died within the compass of a day or two, then the crime was to be considered as capital, and the master was to suffer death for it; but if he lived beyond that time, then the master was to be discharged, because the slave was his property. It is needless to make any comments on this part of the Jewish law, because the circumstances of the times required some sort of severity; and the children of Israel being a

hard-hearted people, it was necessary that their minds should be properly impressed with the nature of rewards and punishments in this life. When a master struck out an eye or tooth of his servant, then he was obliged to

let him go free, because, in such an instance, the master exceeded the bounds prescribed by the law, and inflicted such cruelty as was inconsistent with the dictates of natural reason and religion.

## A S T R O - T H E O L O G Y .

### SACRED TRUTHS :

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 23.]

**H**AVING already shewn, that the giving motion to such immense globes as the heavenly bodies are, must have been the work of God; we shall find a much greater demonstration thereof, if we consider, that those motions are not at random, but such as shew infinite wisdom and skill. This will appear from the following examples. First, That all the planets should have their directions given them perpendicular to the radii. Secondly, That the motions and orbits of the planes should not interfere with one another, but tend one and the same way from west to east, and lie in planes but little inclined to one another, or when inclined, that it should be very beneficially so, as shall be shewn afterwards.

These, and many other instances, shew these orbs to be the work of an omnipotent Being, as their creator, and whose wisdom still conducts them. Thus Cicero makes the Stoic argue, and prove our present point, from the shepherd at Actium, when, from the top of an hill, he happened first to

see a ship sailing in the sea. He was for a while in great amazement and surprize to see such a moving, inanimate body, and could not imagine of what a nature it was possible it should be, until he perceived, by some tokens, that it was made and managed by men. "So (saith he) the philosphers ought to have done, if they had any doubts at the first view of the world. Afterwards, when they should behold its determined and equal motions, and all things managed by, and established with, immutable constancy, they ought then to understand, that there is not only some person inhabiting this heavenly, this divine house, but also some ruler and architect of so great a work, so noble a performance." The conclusion is so natural, that nothing less than the most egregious stupidity could reject the force of the evidence. "But now, saith the Stoic, they seem to have very improper notions of the heavens and the earth." And great reason the Stoic had for saying so; for so manifest a demonstration of the Deity are the motions of the heavens and earth, that if men do not acknowledge them to be so, it argues gross insensibility; and if they will not see and be convinced by them, it is as plain a sign of their prejudice and perverseness.

[To be continued.]



## PHYSICO-THEOLOGY.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

LECTURE  
ON THE ORIGIN AND PROPAGATION  
OF LIGHT.

[Continued from page 413.]

SIR Isaac Newton has demonstrated this latter opinion by so many wonderful experiments, that it is impossible to deny the propagation of light, without being devoted to scepticism. The author of *Speçtacle de la Nature*, has endeavoured to shew the impossibility of the motion of light according to Sir Isaac's experiments; but his reasons given for this impossibility are frivolous and whimsical. He wants to set Moses and Newton at variance, when they are perfectly agreed. The Abbe imagines that the sun by this time would have been exhausted, provided he had emitted such a quantity of rays or particles of light, as Sir Isaac's system supposes to have proceeded from that luminary; for he affirms that the sun is but a mere point in comparison of the quantity of light that must have issued from him during the space of six-thousand years. There might be some probability in the Abbe's supposition, provided that one part of nature was not formed to supply another, and that actual experiments did not every day prove the truth of Sir Isaac's doctrine. If experiments and matters of facts convince our senses, I see no reason why we should suppose that what our senses really perceive is contrary to reason, because we do not know what is the pabulum solis, or the nutriment of the sun. If it is still capable of being demonstrated by undoubted

experiments, that light really comes and moves from the sun, and the sun still remains the same, all that is necessary to be supposed is, that the author of nature hath found a constant supply from that luminary, from some source of nature, which we have not yet discovered. Mr. Romer's observations on the eclipses of Jupiter's satellites has put this matter beyond all reasonable doubt; and Sir Isaac Newton has proved clearly in his optics, that the rays of light take about seven minutes in their passage from the sun to our earth.

The Abbe Pluche has shewed us that air is undestructible, as he calls it, or, a substance of the *semperidem* kind; but that is as far as it is within the reach of our earth; but how did he know, but that this invariable substance, when carried through other regions, might not become pabulum to the sun, and be a perpetual feeder to that body of fire: Experience teaches us that fire throws out all bodies except air, but readily receives this body at all times; and why may not air pass through the higher regions, and enter into the body of the sun, and receive a new character.

What the Abbe says with respect to the wind-gun, only proves that the air within, or the atmosphere, retains its elasticity, and is incorruptible; and it is on this account the better fitted to be the pabulum of fire, which though it may change its character, may continue to be a substantial supply to the other elements of nature. Whatever may be in these matters, it does not appear from all the Abbe has said, that the *Principia* of Moses, and that of Sir Isaac Newton, are in the least different with regard to light: Both of these

writers allow light to be created by the Almighty, and to be managed by his providence; and both of them agree in supposing gravitating powers in this system. Sir Isaac allows the source of light to be created by God, but the rays which supply our system with illumination to be propagated mechanically, according to certain laws of nature, established by the great Creator,

But not to pursue disputes concerning this wonderful creature, light, I shall proceed to point out some of its properties, that my readers may thereby admire the great Creator of the universe, both for favouring us with light and preserving us from several of its powers.

One blessed effect of light is, that it makes things visible to us, is the medium through which we perceive objects visible, and know how to use many of them. It is owing to light that we are enabled to behold the wonderful works of the Almighty, to learn knowledge from the things he has made; without this marvellous blessing of divine goodness, this world would be an inhospitable wilderness, and all that is in it lumber to us. But by means of light we see to walk, to read, and contemplate the marvellous works of a kind and merciful Creator. The advantages of light are so numerous, and yet so well known, that it would be superfluous to mention them in detail. The peasant is in this respect almost as wise as the philosopher. It is however by the means of light that the philosopher can see his Creator in those works that the naked eye cannot behold: he can by the help of glasses, through the medium of light, descry worlds that were undiscovered before, and explore systems that would otherwise have for ever lain concealed. By the instrumentality of this precious creature men can travel by

sea and land, and bring riches and wealth from all quarters of the globe.

But there is a property in light that is most awful. The rays of this body which render things visible are also capable of destroying the whole world. Light can produce fire of the most terrible kind: It can even melt bodies of the most solid natures in an instant of time. It will burn wet wood in a moment, vitrify bricks and pumice stones, and dissolve earthen vessels full of water; and plume allum, which will bear the fire of the hottest glass-houses, without alteration, is melted by rays of light, in a glass, in an instant. Yea gold, that resists the force of common fire, is soon liquified by the rays of light, converged in a burning glass. Were there not an overruling Providence to direct this wonderful body, how soon might it make the whole of this globe a liquid ocean of fire! Were the rays of light to unite as the rain often does, and come from the sun in the quantity of hail, how soon would they consume the whole of this earth! What a mercy is it that our atmosphere has none of the qualities of a burning-glass to converge the rays of light, which are real particles of fire of the hottest nature; for though all light is not fire, yet the greatest part of it, that we know, is nearly connected with it, and of the same quality.

But let us consider light in the quality of fire, or having the power of burning; how amazing is it, that the air which is full of light and fire does not scorch us to death! All the waters in the ocean could not quench some sorts of fires, which actually exist in nature, provided they were once kindled. We see often how dreadfully a fire burns in the midst of a watery cloud when it is pouring down in spout from the heavens; and did not Providence over-rule those fires, how soon would they consume the

the world! a very little application of art will convince any reasonable person that a fire may be kindled that water cannot quench. The filings of steel and sulphur, mixed together and kneaded into a dough with cold water, will in a few hours take fire; and phosphorus will burn in the midst of water. But did the light come down as close to our earth as it is compacted near the sun, it would set all the waters a boiling, and melt the globe into a liquid fire. We see some sorts of fiery particles that can only be kindled by water; such as lime-stones, which, as soon as wet, burn and turn into actual fire, but are harmless enough when kept dry. What is more than all, there is reason to believe that there is fire that will burn with or without air. There is a kind of phosphorus which if you put it in a bottle of water, a little warm, and place it in the receiver of an air pump, and exhaust all the air, will burn as well as in the open air, which shews that this fire will burn without air. What is remarkable of this sort of fire is that it will lie five or six years under water, and when heated a little, or put in motion, will presently kindle: which shews that fire may remain in cold water unextinguished, and may be produced on all occasions. We may truly say with the apostle Peter, seeing these things are so! what manner of persons ought we to be? seeing all these things that are so absolutely necessary for our happiness and enjoyment, may be so easily turned to our destruction; we have no safety but in the favour of that God, who governs all things by his wisdom.

There is one special quality in the rays of light as they come from the sun, that they diverge, and consequently enlighten all bodies on all sides, and preserve the earth from being burnt and consumed. The disposition of rays of light to be refracted in passing through one medium to another is of singular service to mankind; for to this disposition of light we owe the evening and morning twi-

lights, which are of such eminent service to both man and beast. Were the light of the sun to recede from us in a moment, we should be in palpable darkness all on a sudden, which would be very disagreeable; and were the sun all in an instant to break forth upon us in the midst of darkness, it would destroy our sight in a short time. Herein is the wisdom and goodness of our Creator manifested, that he makes all things contribute to our happiness by certain laws, without which they would be hurtful instead of being profitable.

There is another thing that pertains to light, and that is, that it can be reflected by other bodies; without this disposition all the other properties of light would be of no more service to us than to those that are born blind. Had not bodies the faculty of reflecting light, and were not light capable of being reflected, there would arise little benefit therefrom to mankind. It does not appear that reflected light, when collected in a burning glass, has any heat. At least the light of the sun when reflected from the moon has no heat. For though the light is greatly increased by means of the glass, there is no heat at all to be found from the increase of light. This is attended with advantages to the world in general, especially in hot countries; for if the rays of the moon afforded heat like the rays of the sun, some parts of the habitable world would be burnt up,—since the descending dews of the night, by which it is moistened, would then cease to fall, and the fire of the moon would draw its vapours upwards. If the rays of the moon were to succeed in heat to the rays and heat of the sun, it is easy to perceive how hurtful it would be to the health of mankind, especially in warm climates. But providence has ordered all things well, and has, by means of the moon's transmitting by reflection a part of the sun's light, without any of his heat, given the inhabitants to enjoy the benefit of light, in the absence of the sun,

sun, without any injury to their health or persons'. May we not here join with the inspired writer and say, O Lord, thy works are wonderful, in wisdom thou hast made them all!

When we consider the words of Moses, it appears evident that what is in our version called light, is in the Hebrew, rather something that sends forth light. Aor may signify any thing that makes things visible by

emitting particles of light; and sometimes comprehends rain, or what is in the clouds, or air. When the Almighty said, let there be Aor, it is not certain that he meant elementary fire, or original unpropagated light. It is more probable that he intended by that word, a body that sent forth light by means of the motion of similar particles of luminous and igneous matter.

ELIZABETH BREA.

## CHRISTIAN MONITOR.

### A DISSERTATION CONCERNING CHRIST THE SAVIOUR.

THE publication of the gospel is exceeding agreeable, and perfectly answers its original name, which signifies good tidings. These are the best tidings that were ever heard in any age of the world! Happy shepherds! to whom this news was sent down from heaven! Ye were in this, more happy than kings, that the wonderful nativity of the supreme King, begotten from eternity, that nativity which brought salvation to the whole world, was first communicated to you, and just at the time it happened. "Behold, says, the angel, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day a Saviour." And immediately a great company of the heavenly host joined the angel, and in your hearing sung, "Glory to God in the highest."

His name was also sent down along with him, "His name shall be called Jesus, for he shall save his people from their sins." O sweet name of Jesus, honey in the mouth, melody in the ears, and healing to the heart. This is THE SAVIOUR, who, though we were so miserable, and so justly miserable, yet would not suffer us to perish quite, Nor did he only put

on our nature, but also our sins; that is, in a legal sense, our guilt being transferred to him; whence we not only read, "that the word was made flesh;" but also, "that he was made sin for us, who knew no sin; and even, as we have it in the epistle to the Galatians, that he was made a curse, that from him an eternal blessing and felicity might be derived to us. The spotless lamb of God bore our sins, that were devolv'd upon him: by thus bearing them, he destroyed them; and by dying for them gained a complete victory over death. And how wonderful is the gradation of the blessings he procured for us; he not only delivered us from a prison and death, but presents us with a kingdom; according to that of the Psalmist, "Who redeemeth thee from destruction; who crowneth thee with loving kindness and tender mercies."

But may we not, with some reason, suspect of the greatest part of nominal Christians, who commonly receive these truths with great applause, that it may be said to them, without any injustice, "What is all this to you?" These privileges are truly great and manifold, and indifferently directed to all, to whom they are preached, unless they reject them, and shut the door against happiness offering to come; and this is not only the case of a great part of mankind, but they

they also impose upon themselves by false hopes, as if it were enough to hear of these great blessings, and dream themselves happy, because these sounds had reached their ears. Unhappy men! what will all these immense riches signify to you, if you are not allowed to use them, or rather, if you know not how to avail yourselves of them?

We therefore earnestly wish, that these words of the gospel were well fixed in your minds: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God."

In him all the treasures of wisdom and knowledge are hid, and without him there is nothing but emptiness; "because in him all fulness doth dwell." But what advantage can it be to us to hear these riches of our Jesus spoke of at great length, and to excellent purpose, or even to speak of them ourselves, if, all the while, we talk of them as a good foreign to us, and in which we have no concern, because our hearts are not yet open to receive him. What would the most accurate description of the fortunate islands, as they are called, or all the wealth of the Indies, and the new world, with its golden mines, signify to a poor man half naked, struggling with all the rigours of cold and hunger? should one, in these circumstances, hear or read of those immense treasures; or should any one describe them to him in the most striking manner, either by word of mouth, or with the advantage of an accurate pen, can it be doubted, but this empty display of riches, this phantom of wealth and affluence, would make his sense of want and misery the more intolerable; unless it be supposed, that despair had already reduced him to a state of insensibility? What further enhances the misery of those, who hear of this treasure, and think of it to no pur-

pose, is this; that there are none of them, who are not miserable by choice, beggars in the midst of the greatest wealth; and not only miserable by choice, but obstinately so, from an invincible and distracted fondness for the immediate causes of their misery; for who but a downright madman would reject such golden offers.

To give a brief and plain state of the case: to those, that sincerely and with all their hearts receive him, Christ is all things; to those that receive him not, nothing. For, how can any good, however suitable or extensive, be actually enjoyed; or, indeed, any such enjoyment conceived, without some kind of union between that good, and the person supposed to stand in need of it? To be united to God, is the great, and the only good of mankind; and the only means of this union is Jesus, in whatever sense you take it: he ought truly to be called the union of unions; who, that he might with the greater consistency, and the more closely unite our souls to God, did not disdain to unite himself to a human body.

The great, the chief, the main business of our life, therefore, is this acceptance of Christ, and this inseparable union with him, which we are now recommending. Thrice happy, and more than thrice happy are they, who are joined with him in this undivided union, which no complaints, nor even the day of death can dissolve; nay, the last day is happy above all other days, for this very reason, that it fully and finally compleats this union, and is so far from dissolving it, that it renders it absolutely perfect and everlasting.

But that it may be coeval with eternity, and last for ever, it is absolutely necessary that this union should have its beginning in this short and fleeting life. And what hinders those of us, that have not entered into this union before, to enter into it without delay? Seeing the bountiful Jesus not only rejects none that come unto him, but

also

also offers himself to all that do not wilfully reject him, and standing at the door, earnestly begs to be admitted. O! "why do not these everlasting doors open, that the king of glory may enter" and reign within us? Nay, though he were to be fought in a far country, and with great labour, why should we delay, and what unhappy chains detain us? why do we not, after shaking them all off, and even ourselves, go as it were out of ourselves, and seek him incessantly till we find him? then rejoicing over him say, "My beloved is mine, and I am his." This propriety is always reciprocal. No man truly receives Jesus, that does not, at the same time, deliver up himself wholly to him. Among all the advantages we pursue, there is nothing comparable to this exchange. Our gain is immense from both, not only from the acceptance of him, but also from surrendering ourselves to him: so long as this is delayed, we are the most abject slaves: when one has delivered himself up to Christ, then and then only he is truly free, and becomes master of himself. Why should we wander about to no purpose? To him let us turn our eyes, on him fix our thoughts, that he, who is ours by the donation of the Father, and his own free gift, may be ours by a cheerful and joyous acceptance. "To us a child is born, to us a son is given." Let us therefore make use of what is ours, for our own advantage, and let us be his for ever, never forgetting how dearly he has bought us.

C. MEANWEL.

### BOOK OF PSALMS.

PARAPHRASE AND EXPOSITION  
ON PSALM IX.

**T**HIS Psalm was made by *David*, and is thought by the generality of interpreters, to have had

some relation to his victory over *Goliath*: but all that is certain about it is, that it was occasioned by some great distress, from which it pleased God to deliver him.

*Ver. 1.* I will give thanks unto thee, O Lord, with my whole heart; I will speak of all thy marvellous works.

2. I will be glad and rejoice in thee; yea, my songs will I make of thy name, O thou most highest.

3. While or when mine enemies are driven back; they shall fall and perish at thy presence:

4. For thou hast *all along* maintained my right, and my cause, and thou art set in the throne that judgeth right.

5. Thou hast rebuked the heathen, and destroyed the ungodly; thou hast put out their name for ever and ever.

6. O thou enemy! *the destructions (a) which thou boastingly hast threatened to my people, are come to a perpetual end! Here is an end of all thy threats; and they are even as the cities, which in thy imagination thou hast destroyed, and whereof thou hast said in thine own vain thoughts, their memorial is perished with them.*

7. But *boast thou never so much* the Lord shall endure for ever; he hath also prepared his seat for judgment.

8. For he shall judge the world in righteousness, and minister true judgment unto the people.

9. The Lord also will be a defence for the oppressed; even a refuge in due time of trouble.

10. And they that know thy name, will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

(a) *Ver. 6. O thou enemy, destructions, &c.*] The most natural sense that we can put upon this verse, which is a little obscure, seems to be that which is given above, viz. to consider it as containing a beautiful irony; figure which *David* frequently made use of, to great advantage, in his writings.

11. O praise therefore the righteous: Lord which dwelleth in *Sion*: inew the people of his doings.

12. For when he maketh inquisition for blood, he remembereth them, and forgetteth not the complaint of the poor.

13. Have mercy upon me, O Lord, consider the trouble which I suffer of or from them that hate me; thou that liftest me up from the gates of death.

14. That I may shew all thy praises within the ports, *gates*, of the daughter of *Sion*: *yea* I will rejoice in thy salvation.

15. For the Heathen are sunk down (*b*) in the pit that they made; in the same net that they hid privily is their foot taken.

16. *This is not an accidental thing, for thus the Lord is known to execute judgment; and from him it is that the ungodly is trapped in the work of his own hands.*

17. *And this shall always be the case, the wicked shall be turned into hell, (c) or the grave, and all the people that forget God.*

18. *For though they seem to be so for a time, the poor shall not always be forgotten; and the patient abiding of the meek shall not perish for ever.*

(b) *Vr. 15. The heathen are sunk down, &c.* This makes a fine break in the Psalmist's poem; and David so often does it that I shall not always take notice of it. You see his imagination is warmed to that degree, that he seems already to see the destruction of his foes, and in a sort of prophetic rapture he proceeds to describe their destiny.

(c) *Vr. 17. The word hell, in this verse, doth not mean the state of the damned, as it now does in common use; but only the state of departed souls, or the grave, the place of the dead. This we may learn, in the place before us, from the following verse? for the wicked were to be turned into the grave, for the deliverance of the poor.*

And this word is always to be taken in this sense throughout the psalms, and particularly in these places following: Pf. xvi. 11. xlix. 14. lv. 16. lxxvii. 13. cxvii. 3. cxxxix. 9.

19. *May it please thee to give us an instance now, to confirm the truth of this general doctrine; up, Lord, and let not man have the upper hand; but let the heathen be judged in thy sight.*

20. *And put them in fear, O Lord, that the heathen may know themselves to be but men.*

M E D I T A T I O N VII.

C O N F E S S I O N O F S I N .

ALL wife, just, and holy God! A trembling sinner, prostrate before thy mercy seat, would lament the degeneracy of his nature, and his manifold transgressions. Father, might I be permitted to call thee by that name, I have sinned against Heaven, in sight of holy Angels; of just men made perfect; in thy sight; O thou who art of purer eyes than to behold iniquity! My sins have gone over my head. As a heavy burden they are too heavy for me. I am full of confusion. Thy dread is fallen upon me. My iniquities have separated between me and my God. Therefore I abhor myself, and would repent in dust and ashes.

Should I say, I have no sin, I deceive myself; and the truth would not be in me. Is there one command in the decalogue, that I have not broke either in thoughts, words, or deeds? have I not walked in the imaginations of an evil heart? have not my feet run to do evil? have not I given my mouth to deceit? has not my tongue blasphemed thy holy name? have I not cast off the fear of God? have I not restrained prayer before him? have I not by taking his name in vain, by not keeping his sabbaths, by committing adultery, by the lust of the flesh, by the pride of life, and many other heinous offences, crucified the son of God afresh? have I not spent my money, my abilities, my privileges, my precious time, for that which satisfieth not? have I not set my affections on earthly things? have

have I honoured, or loved the creature more than my Creator? but, ah! suppose I should have trodden underfoot the son of God, counted the blood of the new covenant an unholy thing, and have done despite unto the spirit of his grace? alas! wretched man that I am! what have I to do to declare thy statutes, or that I should take thy sacred name within my lips? seeing I have hated instruction, and cast thy words behind me.

What shall I say? what plea have I to alledge? what can I plead that will not aggravate my guilt? thou, Lord, created; thou hast brought me up; thou hast been the sustainer of my forfeited life; thou hast of free grace, from unbounded goodness, supplied my wants, after having bestowed upon me great and precious promises; but I have, though thus drawn by the cords of love, rebelled against thee. The ox knoweth its owner; but I, whom thou hast blessed with a reasonable immortal nature, have forgotten, have forsaken thee. I have abused thy pity, indulgence, forbearance, and tender mercies, by daily, by repeated, by innumerable provocations. Ten lepers were cleansed, but one only returned to give God thanks. Alas! I am among the ungrateful nine! how often hast thou awakened my sleeping conscience! how often hast thou cleansed me! how has thy goodness followed me all the days of my life, especially in permitting me to live, and in giving me, from time to time, a little longer space for repentance: yet have I not returned unto thee with my whole heart, nor made a right improvement of unmerited bounties. To will, indeed, is present with me, but not to do. The law is spiritual, but I am carnal, sold under sin; for what I would do, that I do not, but what I hate, that I do. When I would do good evil is present with me. For I delight in the law of God after the inward man;

but I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. And against whom is it that I have rebelled? Against my father, my benefactor, my best friend, my redeeming, merciful, reconciled God. O! shameful ingratitude!

Shall I then invent excuses? shall I endeavour to palliate my guilt by false pretences? Were I to attempt this, my own heart would condemn me. Were I to say I am innocent, it would also prove me perverse. I will not contend, I will not plead with a heart-searching God. How can such a sinner as I am justify myself in his sight; in his presence, who chargeth his angels with folly? how much less can I answer him, or chuse out my words to reason with him? whom, though I were righteous, yet would I not answer, but I will make supplication to my Judge: I will lay my hand upon my mouth, I will be silent, or I will only say, in the language of the humble publican—God be merciful to me a sinner:—Pardon my transgressions, and take away my iniquity. Who can understand his errors? either the magnitude or number of them? cleanse thou me from secret faults. Forgive all my presumptuous sins. Rebuke me not in thine anger, neither chasten me in thy hot displeasure. Thou desirest not sacrifice, else would I give it. Thou delightest not in burnt offerings. Thy sacrifices most pleasing to thee, are a broken, a contrite heart; these thou wilt not despise. O! soften this stony heart of mine. Pluck me as a brand out of the fire. Say unto me, compassionate Jesus, thy sins are forgiven. And may these words, these meditations that come not from feigned lips, be acceptable in thy sight, my strength, and my favour, my Lord, and my God!

B. RIDLEY.

DIVINITY.



## D I V I N I T Y.

## EVIDENCES

OF THE CHRISTIAN RELIGION.

[Continued from page 37.]

**C**ONSIDER the time when our Saviour pronounced those words, Matt. x. 32. "Whosoever shall confess me before men, him will I confess also before my father who is in heaven: but whosoever shall deny me before men, him will I also deny before my father who is in heaven." Had you heard him speak after this manner, when as yet his disciples were under no such trials, you would certainly have said within yourself, if these speeches of Jesus are true, and if according to his prediction, governors and kings undertake to ruin and destroy those who shall profess themselves his disciples, we will believe, not only that he is a prophet, but that he has received power from God sufficient to preserve and propagate his religion; and that he would never talk in such a peremptory and discouraging manner, were he not assured that he was able to subdue the most powerful opposition, that could be made against the faith and doctrine which he taught.

Who is not struck with admiration, when he represents to himself our Saviour at that time foretelling, that his gospel should be preached in all the world, for a witness unto all nations, or as Origen (who rather quotes the sense than the words) to serve for a conviction to kings, and people, when, at the same time, he finds that his gospel has accordingly been preached to Greeks and Barbarians, to the learned and to the ignorant, and that there is no quality or condition of life able to exempt men from submitting to the doctrine

of Christ? As for us, says this great author, in another part of his book against Celsus, "When we see every day those events exactly accomplished which our Saviour foretold at so great a distance; that his gospel is preached in all the world, Matt. xxiv. 14, that his disciples go and teach all nations, Matt. xxviii. 19, and that those, who have received his doctrine, are brought for his sake before governors, and before kings, Matt. x. 18, we are filled with admiration, and our faith in him is confirmed more and more. What clearer and stronger proofs can Celsus ask for the truth of what he spoke?"

Origen insists with great strength on that wonderful prediction of our Saviour concerning the destruction of Jerusalem, pronounced at a time, as he observes, when there was no likelihood nor appearance of it. This has been taken notice of and inculcated by so many others, that we shall refer you to what this father has said on the subject in the first book against Celsus. And as to the accomplishment of this remarkable prophecy, shall only observe, that whoever reads the account given us by Josephus, without knowing his character, and compares it with what our Saviour foretold, would think the historian had been a Christian, and that he had nothing else in view but to adjust the event to the prediction. We must here observe, that Origen would still have triumphed more in the foregoing arguments, had he lived an age longer, to have seen the Roman emperors, and all their governors and provinces, submitting themselves to the Christian religion, and glorying in its profession, as so many kings and sovereigns still

place their relation to Christ at the head of their titles,

How much greater confirmation of his faith would we have received, had he seen our Saviour's prophecy stand good in the destruction of the temple, and the dissolution of the Jewish economy, when Jews and Pagans united all their endeavours under Julian the apostate, to baffle and falsify the prediction? The great preparations that were made for rebuilding the temple, with the hurricane, earthquake, and eruptions of fire, that destroyed the work, and terrified those employed in the attempt from proceeding in it, are related by many historians of the same age, and the substance of the story testified both by Pagan and Jewish writers, as Ammianus Marcellinus and Zamat- David. The learned Chryostom, in a sermon against the Jews, tells them this fact was then fresh in the memories even of their young men, that it happened but twenty years ago, and that it was attested by all the inhabitants of Jerusalem, where they might still see the marks of it in the rubbish of that work, from which the Jews desisted in so great a fright, and which even Julian had not the courage to carry on. This fact, which is in itself so miraculous, and so indisputable, brought over many of the Jews to Christianity; and shews us, that after our Saviour's prophecy against it, the temple could not be preserved from the plough passing over it, by all the care of Titus, who would fain have prevented its destruction, and that instead of being re-edified by Julian, all his endeavours towards it did but still more literally accomplish our Saviour's prediction, that not one stone should be left upon another.

[To be concluded in our next.]

THE  
CHRISTIAN RELIGION

SUITED TO THE STATE OF MAN.

**M**AN considered as a fallen and redeemed creature owes and must pay to God a duty very different from that which would have been demanded from him in a state of integrity and uprightness. Sin and redemption necessarily suppose other dispositions than virtue and merit: dispositions as indispensable; and relations as invariable, as are required or borne by man, considered under any other character; nay, and perhaps more so.

An inattention to this real state of man has caused many to overlook or at least to misunderstand the great and characteristic doctrines of the Christian religion; while they have considered human beings, as owing a duty to God only under the character of Creator and Preserver, they have strangely mistaken the grand purpose of the gospel, and as strangely perverted the fundamental principles of it.

But whoever will attend to the truth of the case; whoever will consider man, in his real state, will not only be convinced, that the duties and doctrines enjoined in the gospel are perfectly consistent with, but absolutely necessary to, his present condition. Repentance and faith become in this light, not only proper but necessary duties; and the sacraments of baptism and the Lord's supper requisite to the very being of that faith and repentance.

The Christian has not,—cannot have any dispute with the Deist or unbeliever of whatever denomination—respecting the duty unquestionably to be paid to God, as Creator and Preserver of the universe; he has no dispute with them respecting the eternal and unalterable difference between right and wrong, virtue and vice; the ami-

ableness

ableness of the one, and the deformity of the other; the necessity of cultivating the former, of discouraging the latter. He agrees, cordially agrees with all this. But at the same time he avers, that we stand in another relation to God, and owe him a duty in that relation also: he avers that we are by nature corrupt, and however we may approve, unable, without assisting grace, to practice this ever amiable virtue; he avers, that we are sinners, and want pardon, and so imperfect as to want it even for our best deeds, so unworthily do we perform them; and so incapable are they of bearing the scrutiny of his holy eye, who discerns impurity even in his brightest angels. And for the truth of this he appeals to the heart of every honest man; and to the gospel of Jesus Christ, which upon no other view is intelligible; and which, in this view, sufficiently displays its own divinity.

Let a man say, "I have made my heart clean: I am pure from all iniquity, in thought, word, and deed: I dare stand the appeal to God's holy law." Let a man say this, and we will grant, he hath no cause to concern himself with the gospel of Christ. But if no man can say this, if all men are guilty before God; and if God will not pass over a transgression of his law, unpunished—how much doth it behove every man to consider seriously that revelation, in which God hath made an ample discovery of the terms upon which he will pardon the guilty?

Let it be observed, that man is not left to judge for himself, whether he is or is not guilty: in no cause whatever, is any one both judge, law, and criminal. And why should a man expect it, in things of eternal moment? God is the judge; and he hath dealt fairly with mankind: he hath given them the law, whereby he expects them to act, and whereby he assures them they shall be judged—

if they are not interested in his son's redemption. And before a man can acquit himself, or hope to be acquitted in the sight of God, he must have a good foundation to believe, that he is acquitted by the sentence of God's law: which, not to speak of its perfect purity, (and who of mortals can abide that purity?) which it is to be feared, only in those ten commandments delivered from the mount will leave few, very few, nay, none of us without excuse!—And if this be the case, how can any thinking man reject: how can any man do other than rejoice in the gospel of Christ, which provides sufficient pardon for the past, and strength for the time to come?

Repentance, in this light, becomes at once a natural, a necessary, and a reasonable duty. For what so reasonable, as for an imperfect creature to be sorry for his deviations from the law of God, for his offences against a Father so great and so pure? What so reasonable, as a total change of purpose and of life, and a continued endeavour to testify true sorrow for the past, by a new life for the future? And while this duty appears to unprejudiced reason in so just a view; we are delighted with observing, upon looking into the blessed gospel, that this was the grand duty, which the Baptist, as the forerunner, and which the Messiah himself first preached, when he opened his glorious commission of good-will and salvation to mankind!

It was equally reasonable too, nay, and equally necessary, that faith should be enjoined as the grand instrument, by which this salvation and good-will was to be conveyed. For since something was to be done for man, as an atonement for his sins, done in his nature, and consequently (as that nature is in itself finite) at a certain time and in a certain place; and

and as it was impossible that all the human race could be eye-witnesses of that fact, or of its concomitant circumstances; there was no other human method, whereby it could be conveyed, but by historical tradition: and therefore, no human method, whereby it could be received, but by faith. Accordingly we find, that the Messiah enjoins this faith as the important mean whereby his salvation is to be conveyed; and attending to what hath been just advanced, we see, that it could not have been otherwise, and therefore shall not be surprized, that so great a stress is laid both by Christ and his apostles on faith.

But of the necessity, excellence, and foundation of faith, it is necessary, that we speak more largely; and of this, we propose to do, God willing, another opportunity.

LETTER S  
ON SACRED AND MORAL.

LETTER III.  
TO A YOUNG GENTLEMAN IN-  
TENDED FOR HOLY ORDERS.

My dear Brother.

**H**AD it pleased God, to preserve the life of our affectionate father, as the care of your education would not then have fallen upon me, so there would have been less occasion for any advice of mine, and consequently I should have felt less solicitude on your account; but providence early depriving you of so great a comfort and blessing, as the parental guidance, and the whole direction of your affairs devolving upon me; I have not only felt all the anxiety of a father for you, but carefully studied every means in my power to promote your felicity. To this I was naturally led by a tender sense of the unspeakable obligations I owe to our dear parents; and whose solicitous affection for me shall never be forgotten, while memory holds a seat in my bosom; resolved as I am, by God's

assistance, to act towards you, and I hope towards all others, in such a manner, as I know would give them pleasure, were they still with us; as I trust will give them pleasure, if per-adventure the happy spirits of the deceased have any knowledge of what passes amongst us erring mortals.

But let me add, with great truth, that though this due regard to our parents, as well as a compassionate feeling for your orphan state, endeared you to me with more than a brother's love; yet your own behaviour has been such, as would alone have been sufficient to have interested me greatly in your welfare: friendship is now engrafted upon affection; and every winning motive thus conspires to make me anxious for your success and felicity in life. You will bear me witness, that I have not been deficient, hitherto, in using all my best endeavours for your service: I have not omitted, in our frequent conversations together, to give you such directions respecting your studies, and that state of life, which you have chosen, as appeared to me most necessary and advantageous. You know also very well my opinion respecting every branch of the clerical function. I have talked with you often and freely upon this head, and pointed out to you the path which will lead to the favour of God, your own peace, and to the respect of the world; at least, so far as it is desirable.

But as the time now draws nigh, when you are to enter into holy orders, and to assume the high and arduous character of a minister of Jesus Christ, and an instructor of men in the things which concern their salvation; I have thought, that a few letters from me on the subject might not be unacceptable; in which though perhaps I may have nothing new to say to you, nothing more than what I have repeated many times in conversation; yet since what is written is apt to remain longer with us, at least may be preserved always before us, I have determined to write down my sentiments to you on all the branches of the pastoral office, and so  
give

give you my opinion of the manner in which you should discharge that office; after which I will speak of the general behaviour and deportment requisite for your function; and conclude with some advice respecting the course of study you should pursue, and the books you should read; a list of which I will give you, in compliance with a request you once made to me; when, you may remember, you were complaining of the want of some such information.—Now though these letters may have no great merit in them, and convey to you, as we before observed, no new stock of knowledge; yet I beg you to receive them as a pledge of my sincere affection, and most tender friendship towards you: a friendship, my dear brother, which I pray God to continue to the end; and which I flatter myself we shall endeavour to preserve by the most harmonious concurrence, in every action and opinion.

I remember, that a certain bishop begins his letters of advice to his nephew, with remarking, that “It was much against his judgment and inclination that his nephew had made choice of divinity for his profession.” A remark, which in itself favours strongly of a discontented wafpish spirit, but which comes surely with a peculiar bad grace, from a man “who had arrived at the highest rank in his profession.” A profession, which relations seem desirous to discountenance their children from embracing; because it is not productive of the greatest temporal emoluments, or the readiest road to exorbitant riches! Men, who talk and reason thus, if they have any reflection, ought to blush: but when churchmen join in the assertion, we cannot but observe, how much they are like the foolish bird, and cause the discerning eye to see the object of their main attention. Believe me, my dear brother, you will find the clerical function a most displeasing one, if you enter into it with the views of such men:—if you propose it as the stalk-

ing horse to worldly and ambitious designs, I cannot tell where you could fix to meet with more chagrine, dissatisfaction, disappointment, and mislevollence. But on the other hand, allow me to say, that if you take upon you this office, as a good man ought, and a wise man will take it; and as I do from my soul believe and hope is your sincere resolution; then let me be bold to say, you will find it the most happy, as unquestionably it is the most honourable profession upon earth.

The reason is evident, why it is not commonly found the most happy; men do not esteem it the most honourable; and consequently, inattentive to the one thing needful; they run out in pursuit of extraneous objects, and bring home nothing but discomfort and discontent.—But do not so, my dear brother: consider the office in which you are engaged, and the duty to which you are called: make it your fixed and steady resolution to be conscientious, active and unwearied in the proper discharge of your duty; and I will venture to assure you, of an inward peace and real satisfaction, which no other method of proceeding will, or can afford.

It does not follow from hence that you are to be unconcerned as to the things of this world, or wholly regardless of temporal advantages. The labourer is worthy of his hire. And it is certainly consistent with the highest elevation of piety to take a wife and prudent precaution so to live in this world, as not to be unhappily distracted by its pressing necessities from a just and becoming attention to the other. And I must observe, (for me thinks it is a matter of much comfort and encouragement to all pious and zealous clergymen) that I have never known or seen an instance of any such clergyman, in real want or distress; except where it might well be accounted for from his own imprudent and unwise conduct; for all good men are not not wise and prudent men; they are often not careful enough to blend

the sagacity of the serpent with the simplicity of the dove.

I hope you will always unite them: make it your motto, "Wife and harmless;" and then while free from the uneasy sollicitudes of life, you will never come under the censure which they incur, who loving this world

more than God, are perpetually hunting after its emoluments, to the disgrace of their functions, the prejudice of religion, and the total destruction of their own private felicity.

Excuse the rest till another opportunity, and believe me always,  
Your's, &c. J. G.

## M I S C E L L A N I E S.

### THE SENTIMENTAL COMPANION. No. I.

**S**OLOMON, the wife, the weak king Solomon, made one request to his son, it was a very comprehensive one: My son give me thy heart—Mariamne, the good Mariamne, has a heart; not for the toilet; not for the card-table; not for the fashions and follies of the age: Nor for you, empty coxcombs! Who in praising a woman's beauty affront her good sense. Mariamne has a heart, a tender, sympathetic heart, for the friendless orphan, the destitute widow; the woe-bearing Christian in rags, and for any man of sense who can ascertain the just value of it. A few days ago, I went with a good morrow to Mariamne: I found her in great perplexity about a mere trifle. You, who have no hearts may here stop, and turn to page, blank—I found her much perplexed, how to get rid of a little prisoner, which her maid had entrapped the preceding night. What shall I do with this little night prowler, said Mariamne?—Throw it to the cat, or into a pail of water. I received a look: the pencil of a Raphael cannot describe it. It was a look from Mariamne. Well, said I, suppose we walk forth this fine morning and take your

charge with us; an expedient may present itself in the way more agreeable to your amiable sensibility. Who has not seen the sun dispelling a mist and forming the ruddy blush of morn into a perfect bright day? It is certainly a very pleasing sight. We were soon in the street, and the first striking object that drew our attention was a poor, lame, dirt-bespattered sheep, whom one of the work of brutes, a man-brute, was worrying with his four legged associate, and beating unmercifully with a stick:—A second look from Mariamne.—Do you call that a Christian? Would I could see, this moment, that rational a sheep, and that dog a Smithfield drover! Blessed Jesus! thou too was spit upon, buffeted, pierced with sharp thorns, and at last led thus disgracefully, like this dumb, innocent animal, to be slaughtered! We had not walked far, before I saw a cellar, belonging, as I imagined, to an old ruined tenement untrdden by human feet. Suppose, Mariamne, you here release your little captive: O yes, in the humble dwelling of poverty?—The house is not in so ruinous a state, but it may afford a comfortable shelter to some wretched, friendless females. At that moment, while Mariamne was taking out her handkerchief to wipe from her cheek a precious tear; at that moment, a female, decent, though in rags, approached

the door case. The door of penniless poverty is seldom shut. She had, on either side, two healthy looking children, and a little smiling cherub in her arms. Mariamne quickly found out, that the whole family consisted of seven. Well, said Mariamne, while her hand was descending insensibly into her pocket; five children, an improvident husband, and thine own necessary wants, are too many evils by fix! Come, let us travel on. Yes, thought I, and that half-crown, which I saw glide into the woman's hand, will be very soon travelling too. We had now cleared the houses, and were got into the unpaved road. Here I would have persuaded my fair companion to put down her little burden. Poor thing! said Mariamne, we need not have come so far to kill thee.—Well, throw it then into that verdant field—Ah, but field-mice, I have heard, are very destructive; mine is a domestic animal. We had not proceeded much farther, when Mariamne, with a quick turn, darted into a brick-field. I believe this will do—you will here neither be hurt thyself, nor injure any one. Go poor thing! how her fine eyes sparkled, while her taper fingers opened the prison-door. Ah, hadst thou a purse capacious as thy noble heart, few prison doors would be locked up—Go, poor thing! if you fare not sumptuously, you will have a cheap and warm lodging. At this instant, a poor, tattered, forlorn rational presented herself; she had not broke her fast with a single morsel of bread: But, replied Mariamne,—and I thought the but sounded harsh; but, lowering her voice, good woman, why so dirty? Water is cheap enough! poor soul! there is a little brags, more than sufficient to buy soap; do not make others neglect thee, by neglecting thyself; cleanliness may, perhaps, procure thee a bet-

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ter garment, Mariamne, you might as well have cast your copper on the highway; chance might have led one to have picked it up, who would make a better use of it, than the present object of your compassion. I hate the word chance, returned the fair philanthropist: Come, I feel I want a breakfast myself; let us, if you please, return the shortest way home.

T H E

## GUARDIAN OF CHRISTIANITY

No. II.

The Conversion of the Corinthians  
a strong Proof of the Truth of  
Christianity.

WITHOUT supposing St. Paul to be mad, (a supposition too gross for a man of sense to make) we cannot conceive how he could hope, without God's extraordinary assistance, to convince all persons in Corinth that they were in an error. He went a stranger thither, unknown to any person there, unless he was before acquainted with Aquila and Priscilla. With these two banished Jews, who were of the same occupation with himself, he worked for his livelihood. His bodily presence was no recommendation of him; for he himself acknowledges, that he was with them "in weakness of body, and in much fear and trembling." And he has informed us, that the Corinthians did in fact object to him, that his bodily presence was weak, and his speech contemptible. What they said of his person was true, if we may believe the ancients, who inform us, that his stature was low, his body crooked, and his head bald. And it is not improbably conjectured by Dr. Whitby, that a stammering in his speech, or a squeaking shrillness in his voice, or some other infirmity in his speech

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In teaching, rendered him contemptible in the eyes of some of the Corinthians. He was a base and contemptible person, they said, and one who lived by his labour. Nay, some affirm that he was mad, or beside himself. He himself has declared, that he was made a spectacle to the world, and to angels, and to men;" that he was laughed at for Christ's sake, that he was weak, despised, that he both hungered and thirsted, was naked, buffeted, and had no certain dwelling-place; that he worked with his own hands, labouring unto weariness, that he was reviled, persecuted, defamed, made as the filth of the world, and the off-scouring of all things. Was a man of St. Paul's character, a likely person to convert the richest and most flourishing city in Greece, a city filled with orators, philosophers, and banished Jews; a city above all others infamous for lewdness? Every unprejudiced person, I should think, will grant, that nothing can be more improbable; especially if it be considered what kind of doctrine he taught the Corinthians.

Without having the fullest assurance that God was with him, he could never hope to persuade the proud and vain philosophers, who depended wholly upon human reason, and would admit nothing for truth but what was demonstrable by it, to give their assent to the articles of our most holy faith. He was sure to meet with the utmost opposition when he endeavoured to persuade these wise men to admit for certain truths things above their reason. They were so fully persuaded of the sufficiency of it, as to think they could account for every thing. A poor obscure mechanic therefore, a person who was of a nation, which the rest of mankind despised and hated, could never hope to persuade them in a natural way, by reasoning and dis-

putation, to embrace, for certain truths, many points which were above the reach of human understanding, several things which they had not so much as thought or dreamt of. When this Jewish tent-maker informed them, that when all mankind was concluded under sin, and knew not how to be absolved from the guilt of it, our Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, came down from heaven, for us men, and for our salvation, was miraculously conceived, was incarnate by the Holy Ghost of the Virgin Mary, and was made man, he delivered to them nothing but the truth. But these wise men knew nothing of Jesus Christ, nor of the Holy Ghost; neither could they conceive how a man could be born of a pure virgin. St. Paul therefore could not have persuaded them by any human means that all this was true; for these wise men of the world, these wise men according to the flesh (as the apostle styles them) admitted of no higher principle to judge of things by, but philosophy, and demonstration from the principles of natural reason. And therefore he must needs think it an impossible thing, without God's special assistance, to persuade them to believe him to be God who was born of a pure virgin; to adore him, whose mother was a poor Jewish woman espoused to a carpenter; to pay divine honour to him who was a carpenter by trade; to believe him, who died, and was buried, to be "God blessed for ever; by whom all were created that are in heaven and earth, visible and invisible, whether they be thrones and dominions, or principalities or powers." In a word, to acknowledge him for their Lord and Master who was crucified under Pontius Pilate between two thieves. Not only in St. Paul's days, but for a long time after,



the doctrine of Christ's crucifixion was foolishness. They account us mad, says Justin Martyr, that after the immutable and eternal God, the Father of all things, we give the second place to a man that was crucified. 'Tis wicked and abominable, saith Celsus. In the days of Lactantius, Christians were reckoned a silly and contemptible people, for following a crucified master and leader. Arnobius acquaints us, that the Heathens said, the gods were not angry with Christians because they worshipped the omnipotent Deity, but because in their daily prayers they adored a man that was born, and suffered the infamous death of the cross, and because they contended that he was God, and believed him to be yet alive. In another place he informs us, that they asked these questions; If Christ was God, why did he die as a man? Who was it that was seen hanging upon the cross? Who was it that died? The wise men of the world insult over us, saith St. Austin, and ask, where is your understanding, who worship him for a God who was crucified? And in the days of Athanasius, when the Gentiles were told by the Christians that their images were but silver and gold, the work of men's hands; in opposition to this reproach they answered that the doctrine of the cross was foolishness. The Greeks laugh at this mystery as foolishness, says Theophylact, because by faith alone, and not by syllogisms and reasonings, it is found that God was crucified. The same author informs us, that there were some unbelievers at Corinth who made a jest of the cross, and said, truly it is a folly to preach a crucified God. For had he been God, he would have defended himself at the time of his crucifixion. But how could he rise from the dead, who could not prevent his own death? They accounted the doctrine of the resurrection of the

dead as ridiculous and absurd a tenet as was ever held, and made it matter of their sport and jest. To raise a body that was perfectly dead, and restore it to life again, was not in the power of any being in the world, they said. But suppose it was possible, yet they did not account it a thing worthy of God to raise dead bodies to be united to the souls of good men. "Their chief objection against the resurrection of the flesh, and of the body, was this: That the body was the prison and sepulchre of the soul, and that it was her punishment to be tied to it; that the body was the great hindrance to the knowledge of the truth, and that we could not be truly happy, 'till by death we were delivered from it. It was therefore judged by them, not only an impossible, but even an unjust, unworthy thing, for God to raise these bodies, to be united to those souls, whose happiness consisted in being delivered from the body, and whose punishment it was to be conjoined to it; that being, according to their philosophy, not to make them live but die again. And therefore Celsus saith, the hope of the resurrection of the flesh, is the hope of worms, a filthy and abominable, and impossible thing, which God neither will, nor can do. He cannot do what is vile, neither will he do what is against nature. And Origen expressly declares, that the doctrine of the resurrection was a mystery which the unbelievers laugh at and made a jest of." So many, such great and formidable obstacles the apostle could not but expect to meet with from the philosophers.

And he was sure to meet with as great opposition from the magistrates, who would suffer no innovation in the theology established by law. Had he contented himself with confuting the Jews only, he would have given no offence to the

civil power: But when he attempted to demonstrate the absurdity of the religion of the Heathens, he must be very sensible that they would be greatly alarmed. How furiously must they be enraged when he endeavoured to alter their religious rights, the ancient usages, the agreeable and pleasing customs of their country? What an abhorrence must they have of him when he taught them, that the objects of their worship were not gods; that an idol was nothing in the world but a senseless piece of matter; that though they had gods many, and lords many, yet there is but one God, the Father, and one Lord Jesus Christ? Could any thing be more shocking to the Corinthians than to hear a poor mechanic affirm, that what they worshipped were no gods, and that they ought to admit Jesus Christ for their Lord? When Plato was in Sicily he brought himself into the greatest danger by endeavouring to render virtue amiable. If a barbarian had not been more humane than the Sicilian tyrant, the philosopher would probably have spent the remainder of his days in servitude in a strange country, only for making some innovations in political affairs. He did not so much as attempt to destroy the gods of Sicily, as St. Paul did those of Corinth. Nay, the apostle did not only affirm that what they worshipped were no gods, but that his countryman Jesus, who had been crucified as a malefactor, was God blessed for ever. And must not such a doctrine be highly provoking to the Corinthians?

Anaxagoras, who was the first of the Greeks that taught this theology; that not the sun, but the creator of it, was God; was accounted an Atheist by a people who had made the utmost improvement of their parts, and was in the utmost danger of being stoned

to death. The same Athenians expelled Protagoras of Abdera, their city, and caused his works to be burnt, because he spoke (as they thought) disrespectfully of the gods. They likewise banished Diagoras, and promised a talent for a reward to him that should slay him; because he denied there was a God, or rather only set at nought the idols and false gods of his time. The great Socrates, prince of the philosophers, being suspected of holding bad opinions of the gods, was condemned to die by drinking a potion of hemlock. And if a bare suspicion of innovation brought the philosophers into so much danger; if persons so greatly renowned for their wisdom and understanding could not effect what they designed; can we account, in a natural way, for the success of our apostle, who was so far from being held in admiration, as the philosophers whom I have mentioned were, that he was despised upon the account of his nation, his person, his mean occupation, and rudeness of speech?

Plato was greatly admired by his countrymen, and very justly. And yet he himself confessed, that he durst not with his own security discover his opinion of God to the folly of the multitude. Was it not as dangerous for St. Paul to discover to the Corinthians his notions, which were far more noble and exalted than those of Plato? But the philosophers and magistrates were not the only powerful adversaries whom St. Paul had to encounter at Corinth. He might also expect to meet with a very strong opposition from the priests, the augurs, diviners, statuaries, and with many others, whose interest it was, that the superstitious religion of their ancestors might be continued. All these would undoubtedly be as full of wrath, and raise as great an uproar against St. Paul,

Paul, as Demetrius the silversmith, and the workmen of like occupation did, when they heard him persuade the people, that they are no gods which are made with hands. In a word: a man of his good sense, great penetration, foresight, and experience, could not but expect to be accounted and treated as one who turned the world upside down, a blasphemer of their gods, and consequently a subverter of the whole frame of their religion.

As the apostle was sure of the greatest repugnance when he taught the Corinthians what they were to believe; so he must expect to meet with the utmost opposition when he endeavoured to persuade them to set about the reformation and amendment of their lives; when he commanded them to flee fornication; when he taught them, that every other sin that a man doth is without the pollution of the body; but he that committeth fornication sinneth against and polluteth his own body; when he forbade them to eat with any brother, who is a fornicator, and declared that God would pronounce the sentence of condemnation upon whoremongers and adulterers, he could not but foresee, that the Corinthians would be averse to, his doctrine. "For Corinth was above all other cities, even to a proverb, infamous for fornication and lasciviousness; so that a Corinthian woman is in the language of the ancients, a whorish woman; and the words *κορυνθιακή* and *κορυνθιακή* signify to play the whore. It was no crime with them for a man to have his father's wife, and live adulterously with her in his father's lifetime. How then was it possible for the apostle, without the help of God, to convince so debauched and lascivious a people, that fornication and uncleanness ought not to be named among them, being crimes of a most destructive nature? or how could he hope for success when he informed them, that neither filthiness, nor foolish talking, nor jesting,

which are not convenient, were to be named among them? or when he acquainted them, that at the day of judgment men were to give an account of every idle word which they had spoken? or when he declared, that whosoever is angry with his brother without a cause, shall be in danger of the judgment? or when he told them, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart? Lastly, how could he in a natural way prevail upon a people, who were proud and ambitious, debauched and intemperate, revengeful and envious, contentious and litigious, to embrace a religion which taught humility, sobriety, temperance, the forgiving of injuries, love, charity, moderation, meekness, and universal benevolence?

Having shewn what obstacles St. Paul must necessarily meet with at Corinth from the Gentiles; let us now enquire what opposition he might expect from the unbelieving Jews, who inhabited this city when he undertook that glorious work of converting them from darkness to light, of giving knowledge of salvation to them for the remission of their sins.

When St. Paul went to Corinth the city was full of Jews, whom the emperor Claudius had expelled from Rome. They were as bitter enemies as the Gentiles to the Christian religion, and the preachers of it. And they hated St. Paul much more than the rest of the apostles, because all of a sudden from being a violent persecutor of the disciples of the crucified Jesus, and making havock of his church, he gave a convincing proof of the invincible power of our Saviour by becoming one of the most zealous propagators of his religion. A people so much prejudiced against him, must be, nay were in fact greatly incensed when they heard him persuade men to worship God in a manner different from what their law required. What a hatred must they have of him who abolished circumcision? How could

could our apostle hope for success, in a natural way, when he preached such a doctrine to a people who had read in one of their inspired books, that God had threatened that soul should be cut off which neglected this rite? how, without the assistance of God, could he who taught such a doctrine, ever think of making converts of Jews, whose religion was so much corrupted at our Saviour's coming into the world, that they held, "that circumcision was of sufficient virtue to render them accepted of God; and to preserve them from eternal ruin: that no circumcised person goes to hell, God having promised to deliver them from it, for the merit of circumcision; and having told Abraham that when his children fell into transgression and did wicked works, he would remember the odour of their foreskins, and would be satisfied with their piety." "They were prejudiced against several other doctrines he taught, which they imagined derogated from the perfection and honour of their law. Such was the doctrine of making the Church Catholic, by receiving the Gentiles into the privileges of the true church, without submitting to the ritual law, and not being justified by the works of the law, but by faith in the Messiah. They were prejudiced in favour of their law, as unchangeable and eternal; or as necessary means of justifying a sinner before God." Without the interposition of God, the apostle could never hope to persuade them, who had been informed in their sacred books, that the Messiah was to have an everlasting kingdom, a throne for ever and ever; that he should be great unto the ends of the earth, and was to abide for ever, to raise up the tribes of Jacob, and restore the preserved of Israel; to have a portion, divided him with the great, and to divide the spoil with the strong; to have dominion and glory, and a kingdom, that all people, nations, and languages should serve him; that his dominion is an everlasting dominion, which shall not pass away, and his kingdom

that which shall not be destroyed; Without the divine aid, I say, the apostle could never hope to persuade the Jews, who expected such a triumphant Messiah, to believe that Jesus was the Christ, who had suffered that death, which by the law was counted execrable. The crucifixion of Christ, as the apostle himself has informed us, was unto the Jews a stumbling block. And in Justin Martyr, Tripho the Jew says, your Jesus having by this fallen under the extreme curse of the law of God, we cannot but sufficiently admire, that you should expect any good from God, who place your hopes in a man that was crucified; for our law stiles every one, is crucified, accursed. Theophilact informs us, that the Jews objected; How can he be God who did eat and drink with publicans and harlots, and was at last crucified with thieves? hence by way of ignominy they still call our Saviour Talui, one hanged upon the tree. And, by way of reproach, they call Christians the servants of him who was hanged.

To all that has been said I may still farther add, that the danger which attended the profession of Christianity would deter both Jew and Gentile from embracing it. A man no sooner became a Christian, than he exposed himself to all the miseries that human nature is capable of suffering. Had our apostle therefore made use of all the eloquence he was master of, yet had not God been with him, he could not have persuaded the Corinthians to become Christians. According to Jerome, St. Paul was no orator: and that he spoke truly when he said he was rude in speech, though not in knowledge. St. Jerome does not speak thus to the disparagement of St. Paul. But from hence he argues, that God was with him. The inference, which this learned writer draws from these premises, is certainly valid.

But suppose (which we believe to be true) that his premises are not just. Be it so. Suppose our apostle

was

was a very great orator, yet he made no use of his eloquence in converting the Corinthians. He preached the gospel to them in the most plain and simple manner: when I came to you, says he, I came not with the excellence of speech, or of wisdom, declaring to you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and him crucified—and my speech and my preaching was not with enticing words of man's wisdom.—For Christ sent me to preach the gospel, not with the wisdom of words.—It pleased God by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men: for you see your calling, brethren, that not many wise men after the flesh, nor many mighty, nor many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.

In this plain and simple manner did St. Paul deliver, to as wicked and debauched a people as any in the world, the most pure and heavenly doctrine, the strictest and severest precepts that had ever been taught mankind, and yet he confounded the mighty and the noble, and gained a victory over their orators and philosophers. We conclude, therefore, that this success must be attributed, not to a natural, but divine cause, and consequently that the Gospel is the word of truth.

• W.

## SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 45.]

**CALVARY** Mount, is a small eminency or hill on the greater Mount Moriah. It was antiently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from that infamy, and has been always revered and resorted to, with such devotion by all Christians, that it has attracted the city round about it, and stands now in the midst of Jerusalem; a great part of the hill of Sion, being shut out of the walls, to make room for the admission of Cavalry!—This mountain was likewise honoured with a stately temple erected by Helena, mother to Constantine the Great, called the church of the sepulchre, has been built over the place where our Saviour's sepulchre was. This church is enriched with abundance of magnificent ornaments; and Mount Calvary is more honoured by Christians, than old Jerusalem ever was by the children of the synagogue.

Cana of Galilee, a little town where Jesus performed his first miracle, John ii. 1. Nathanael was of Cana in Galilee, where our Lord was invited three days after he had received Nathanael as a disciple. This is called Cana of Galilee, to distinguish it from Cana or Shana, mentioned in Josh. xix. 28. belonging to the tribe of Ashur, and lying not far from Sidon, and so situated much farther north than Cana of Galilee, which lay in the tribe of Zebulun, and not far from Nazareth.

[To be continued.]

A LIST

## A LIST OF THE LIVINGS IN THE PATRONAGE OF THE CROWN.

[Concluded from page 46. VOL. I.]

COUNTY of NORFOLK.	Diocese.	Deanery		Val. in King's Books.
{ St. John of Marther-market in Norwich, alt. with New College, Oxf. }	Norwich	Norwich	R. d.	_____
St. Laurence in Norwich	_____	_____	R. d.	_____
St. Peter's Huggate in Norwich	_____	_____	R. d.	_____
Freethorpe	_____	Blofield	V. d.	_____
Rougham	_____	Brisley	V. d.	_____
Wesingham, All-Saints	_____	_____	V. d.	_____
Wesingham, St. Peter's	_____	_____	V. d.	_____
St. Peter's in West Lynn, (cert. val. 120l.)	_____	Lynne	—	9 0 0
West Walton Elien. (cert. val. 80l.)	_____	_____	R.	16 0 0
N. B. The crown presented to these last in 1762, by Lapse from the heirs of lord Coleraine.				
Walpole Elien. (cert. val. 140l.)	_____	_____	R.	21 0 0
Terrington, St. John	_____	_____	V.	23 6 8
West Winch (cert. val. 80l.)	_____	_____	R.	9 0 5
Mlington	_____	_____	V. d.	_____
St. Mary's in Wigehall	_____	_____	V. d.	_____
St. Peter's in Wigehall	_____	_____	V. d.	_____
West Newton	_____	_____	R. d.	_____
South Wotton	_____	_____	R. d.	_____
Walpole, St. Andrew's (by Lapse from the heirs of lord Coleraine)	_____	_____	V. d.	_____
Hempton (ecc, destr.)	_____	Toftres	Cur.	_____
Warham	_____	walvingham	R. d.	_____
Brook	_____	Brook	V. d.	_____
Geldifton, vulgo Geifton	_____	_____	R. d.	_____
_____ (see Ecton)	_____	_____	R. d.	_____
_____	_____	_____	Cur.	_____
_____	_____	_____	Cur.	_____
Burnham, St. Albert's (cert. val. 80l.)	_____	_____	_____	_____
Burnham, St. Marg. and All Saints one mediety.	_____	Burnham	R.	17 10 0
Burnham Overy, al. Burnham-market	_____	_____	V.	8 0 0
Kettleton	_____	_____	R. d.	_____
Barnefthorpe	_____	_____	Cur.	_____
Cressingham magna (cert. val. 120l.)	_____	Cranwich	R.	17 18 1½
Feltwell, St. Mary's	_____	_____	R.	14 17 3½
Bilchamwell, al. Bicham, All Saints	_____	_____	R. d.	_____
Rodney	_____	_____	R. d.	_____
Moringthorpe	_____	Depwade	R. d.	_____
Barton, St. Andrew's (cert. val. 100l.)	_____	Fincham	R.	14 0 0
Fincham, St. Martin's	_____	_____	V. d.	_____
Shingham	_____	_____	R. d.	_____
Colton	_____	Hingham	V. d.	_____
Carlton, St. Mary and St. Peter's an alternate turn with the mayor and aldermen of Norwich	_____	humbleyard	R. R. d.	_____
Burton, al. Burfton	_____	_____	_____	_____
Pulham (with Pulham chap.) cert. val. 200l.)	_____	Kedenhall	R.	16 0 0
Ruffhall	_____	_____	R.	33 6 8
Thelveton	_____	_____	V. d.	_____
Suffed, al. Siftead	_____	_____	R. d.	_____
Banham (cert. val. 130l.)	_____	Repps	Cur.	_____
Bridgham, al. Brigham (cert. val. 200l.)	_____	Rockland	R.	9 3 6½
Kilverston	_____	_____	R.	11 1 0½
			R. d.	_____

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# PSALM XXIII.

As sung at the MAGDALEN & FOUNDLING Chapels in LONDON.

My Shepherd is the li - - ving Lord, No-thing there-

fore I need; In pas - tures fair, near plea - sant

streams, He fet - teth me to feed.

He shall convert and glad my soul,  
And bring my mind in frame,  
To walk in paths of righteousness,  
For his most holy name.

Yea, tho' I walk in vale of death,  
Yet will I fear no ill;  
Thy rod and staff do comfort me,  
And thou art with me still;

And in the presence of my foes  
My table thou dost spread;  
Thou dost fill full my cup, and thou  
Anointed hast my head.

Thro' all my life thy favour is  
So frankly shown to me,  
That in thy house for evermore  
My dwelling place shall be.

*Williams & Co.*



P O E T R Y.

FAITH IN DIVINE PROVIDENCE.

THE RAVEN.

**M**Y thoughts upon the raven's tow'ring wings  
Shall trace the azure regions of the sky;  
To learn from whence the fable parent brings  
Her craving brood a regular supply.

She neither sows, or reaps, or has the where  
To lay up sustenance for future use;  
Yet without barn, or storehouse, thought,  
or care  
Her loaded beak does constant food produce.

'Tis God who hears the callow nestling cry,  
And hungry lions roaring in the wood:  
To him each creature looks with longing eye;  
His bounteous hand gives all their proper food,

How much superior am I in worth  
To fowls of gaudy plume, or pleasant song,  
For whom the great Creator built this earth,  
To whom the various animals belong.

If a mean, useless, solitary bird  
Croaks not in vain, but constantly is fed:  
Believe my soul, that thou art always heard,  
When thou petitionest for daily bread.

Believer, to your heav'nly father look,  
As did the Tishbite, and the raven's wing,  
Which fed Elijah, by old Cherith's brook,  
Shall leave the young and your provision bring.

Does sacred love the fainting bosom fire,  
And faith the failing eye irradiate;  
All real good shall crown the heart's desire,  
Which to this mortal body can relate.

Now to the winds my carking cares I give,  
I've food sufficient in a single text:  
" Since Jesus liveth I shall ever live"  
In this world, yea my soul, and in the next.

S. JAMES, Philip-lane.

THE LILLY.

BY THE SAME.

**F**AIR Lily, prince of all the plain,  
In scarlet dress'd, or spotless white;  
My soul shall sweet instruction gain  
Whilst you attract my ravish'd sight.

How glorious was Solomon,  
When costly pearls of ev'ry hue,  
Around the Tyrian purple shone,  
Yet richer tints are found on you.

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The cards, the spinning-wheel and loom,  
Have not that splendid raiment wrought;  
Neither was thine enchanting bloom,  
Of any colour-merchant bought.

A vernal sunbeam bade thee grow,  
And rais'd thee from the moisten'd earth;  
Yet it surpasses man to shew,  
The nature of thy wondrous birth.

God gave you cloathing to adorn,  
The meadow for a little time;  
And when arrives the fatal morn,  
Some rustic fells thee in thy prime.

Drooping beneath the fultry ray,  
Soon perishes this rich attire;  
You linger out one summer's day,  
The following in flames expire.

Consumed, merely just to bake,  
For the destroyer's family,  
An oaten loaf or barley cake,  
Your boasted charms in ashes lie,

Gay blossom glow in all thy pride,  
And teach this lesson, comely weed;  
That I, for whom a Saviour dy'd,  
Shall never proper garments need.

S. JAMES, Philip-lane.

INVITATION.

**C**OME now my brethren all, around,  
And taste the goodness of the Lord;  
In him true peace alone is found;  
Learn and embrace his holy word.

The righteous in the Lord rejoice,  
They hear his word, obey his will;  
Then let us now with heart and voice,  
Echo our hymns to Zion's hill.

We see, by faith, the promis'd land,  
The new Jerusalem we see;  
Then join with us both heart and hand,  
Obedient to the Lord to be.

Then shall our actions all be such,  
As pleasure, profit, peace to bring;  
Nor can we serve our God too much,  
Thro' Christ our prophet, priest, and king.

EPHESIANS, II. 8.

" FOR BY GRACE ARE YOU SAVED  
THROUGH FAITH."

**H**APPY are those who walk by faith,  
Whose ways are pleasing to the Lord;  
No trouble, pain, for them he hath,  
But consolation doth afford.

N

Let

Let man delight in toys and strife,  
And vainly follow empty shew;  
Grant me, O Lord, thro' thy short life  
Thy grace, thy heavenly will to know.

Let me improve thy gracious gift;  
Walk worthy of thy name, O Lord;  
To serve thee now my heart I lift,  
By faith in Christ to hear thy word.  
Newham. W. R.

### A HYMN OF PRAISE

FROM THE EIGHTH PSALM.

**C**OME then my soul! inspir'd by the  
most High,  
And view the beauties of the azure sky;  
With solemn awe, and secret sweet content,  
Survey with wonder and astonishment,  
When all in chaos, and confusion laid,  
When all those ornaments remain'd unmade;  
Thou then wast God! from everlasting thou;  
Thou, no beginning nor no end dost know.  
He spake! all things his plastic power felt,  
And quickly rose the spacious firmament;  
With all the glittering spangles that do  
grace,

The mighty convex of the universe.  
Thou sun, the fountain of refreshing heat,  
From whence the planets do emit their light;  
And all inferior lights do come from him,  
Or the Satellites that wait on them.

When on your poles you turn your rapid  
load,

Darting your brightness,—own your author  
God;

All ye massy shining fixed stars,  
Which in the firmament but scarce appear.  
The bulky orbs which do your maits con-  
tain,

Which set your limits and your powers re-  
strain:

The vast amazing space in which you dwell,  
I may conjecture, but I cannot tell.

Say was it not th' Almighty power divine,  
That did create you, and that bids you  
shine?

Sing O ye suns, in your resplendent rays,  
And if you cannot utter, shine his praise.

When I consider all thy works above,  
How they in order and dependence move;

How they their different virtues do dispense,  
And send down their genial influence

Upon this earth—what kind refreshing  
showers,

Creating wisdom on the vallies pours;  
That vegetation all might bud and bloom,  
That they might put their beauteous vest-  
ments on.

That all the flowry tribes in silent lays,  
Breathing their odours,—might resound thy  
praise;

O all you feather'd songsters of the grove,  
And all you beasts that in the for ests rove,  
Ye finny race that in the ocean play,  
Unite in concert and his praise display.

O mighty Lord, beneficent and kind,  
Unto what purpose are thy works design'd;  
That those thy creatures which on earth  
remain,

Man might be fed and be refreshed by them;  
Lord what is man!—(amazing to declare,)  
That thou should make him thy peculiar  
care.

He who fell from that high state of bliss,  
And forfeited immortal paradise;  
No sooner had he done this wretched deed,  
Thou didst appoint the woman's conquer-  
ing seed.

To bruise the serpent's head—man's foes  
destroy,

And reinstate him to his former joy;  
Thou didst send down thy own eternal son,  
To put the robes of human nature on;  
To suffer, bleed and die, that man might  
prove,

The precious influence of redeeming love:  
Redeeming love! be this my glorious theme,  
This, which adoring Angels cannot sing.  
Impart, this love, O let it be bestow'd,  
By the effect of thy all powerful blood;  
That all my powers may with one accord,  
Ascribe salvation to the triune God.

O Lord our Governor, how great art thou,  
What man aught can all thy greatness show;  
What tongue alas! can all thy goodness tell,  
Thy works are glorious and ineffable.

JAMES WATSON.

### THE W I S H.

BY BISHOP PEARCE, WHEN HE RE-  
SIGNED THE DEANERY OF WEST-  
MINSTER.

**F**ROM all decanal cares at last set free,  
(Oh could that freedom still more per-  
fect be!)

My sun's meridian hour, long past and gone;  
Dim night, unfit for work, comes hast'ning on:  
In life's late ev'ning, through a length of day,  
I find me gently tending to decay:

How shall I then my fated exit make,  
How best secure my great eternal stake?

This my prime wish, to see thy glorious face,  
Oh gracious God, in some more happy place;  
Till then to spend my short remains of  
time,

In thoughts, which raise the soul to truths  
sublime.

To live with innocence, with peace and love,  
As do these saints, who dwell in bliss above;  
By prayers, the wings which faith to reason  
lends,

Even now my soul to heav'n's high thrones  
ascends.

While here on earth, thus on my bended knee,  
Oh power divine, I supplicate to thee;  
May I meet death, when his approach is  
made,

Not fond of life, nor of his dart afraid,  
Feel that my gain, which I esteem'd a loss,  
Heaven is the gold refin'd, earth but the dross.

L I S T

## LIST OF NEW BOOKS, WITH REMARKS.

DIVINITY, MORALITY, &amp;c.

**ART. I.** *Dissertations moral and critical.* By James Beattie, L. L. D. Professor of Moral Philosophy and Logic, in the Marischal College and University of Aberdeen; and a Member of the Zealand Society of Arts and Sciences, 4to.

**F**EW authors have more promoted the interests of virtue and literature than Dr. Beattie, who has acquired deservedly a reputation, which will not be diminished by these dissertations. "The reader (to use the Doctor's own words) will be disappointed, if he should expect to find in this book any nice metaphysical theories, or other matters of doubtful disputations. Such things the author is not unacquainted with: but they suit not his ideas of moral teaching; and he has laid them aside long ago. His aim is, to inure young minds to habits of attentive observation; to guard them against the influence of bad principles; and to set before them such views of nature, and such plain and practical truths, as may at once improve the heart and understanding, and amuse and elevate the fancy."

**ART. II.** *Compassion to the Poor recommended: a Sermon preached at Melton-Mowbray, Leicestershire, Dec. 1, 1782.* By Thomas Ford, L. L. D. Vicar. 8vo. 6d.

This sermon, published for the benefit of the poor of Melton-Mowbray, contains a variety of scripture-quotations, judiciously selected, and interwoven in the general texture of Dr. Ford's animated discourse, with a peculiar ease and propriety. We hope it will produce the desired effect, both for the sake of the poor, and the author's generous intention, who appears to be a man of ingenuity, piety and benevolence, notwithstanding his attachment to methodism.

**ART. III.** *An historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our Times.* By Theophilus Lindsey, A. M. 8vo. 6s.

We cannot help thinking our readers may lay out six shillings to a much better purpose, than by purchasing this useless lumber of historical seraps. In our last number, we gave our sentiments of Mr. Lindsey as a controversial writer. With respect to this work, a good Christian will not entertain a thought about it. What is it to him when, or where the unitarian heresy sprung up? And as to ourselves, a love for our most holy religion will ever

deter us from giving our sanction to a fundamental error, however artfully clothed, and the evident tendency whereof is, to encourage separations from the established church.

**ART. IV.** *A Course of Sermons upon Death, Judgment, Heaven and Hell,* by John Whitaker, B. D. small 8vo. 2s. 6d.

These awful subjects can never be too frequently presented to the view of the fallen, sinful race of Adam. Every son and daughter of Eve would do well to familiarize those tremendous scenes, of which they believe, they will most assuredly be hereafter either trembling or joyful spectators. The writer has drawn them in very striking colours, sometimes with an unrestrained fervor of a too warm imagination.

**ART. V.** *A curious Hieroglyphic Bible; or select Passages in the Old and New Testament, represented with near Five Hundred emblematical Figures, for the Amusement of Youth.* 12mo. 1s.

A work of this kind is calculated rather to amuse than instruct! and, to the hieroglyphic representations, we must observe, that though some of them are well designed, yet in others there is a gross impropriety, especially in two, one of which represents the holy spirit in the shape of an overgrown dove, the other, the Great I Am under the figure of an old man with a long beard. A picture of the last kind is now in one of the churches at Rome; and as to this popish method of instructing children, we cannot speak in its favour.

**ART. VI.** *A Sermon preached before the Humane Society, on March 30th, and May 25th, 1783.* By John Hadley Swain.

The main scope of this discourse is to recommend that most benevolent institution, the Humane Society; an institution founded upon true christian-principles; the encouragement and support of which, we would earnestly recommend to youth of both sexes, especially to those, with whom a recommendation from the Editors of this Magazine may be thought deserving their attention. However we cannot but think the managers of the society might have made choice of a much less exceptionable person to plead their cause than Mr. Swain, whose conceit, froth and impertinence, are publicly and privately his known characteristics, even among those Enthusiasts whose sentiments he has endeavoured though awkwardly to adopt.

## CHRONOLOGICAL DIARY.

## GAZETTE INTELLIGENCE.

Whitehall, July 22.

**A**DVICES have been received by the Fox packet, which sailed from Bengal the 17th of February last, that peace had been concluded with the Marattas; that Hyder Ally died in the month of December last; and that his successor Tippou Saib appeared more pacifically inclined towards the English than his father, having permitted such as were prisoners in the towns taken by him to have a free communication with the presidency at Madras, to be better supplied with necessaries, and to have free egress and regress: that Mons. Suffrein, after watering his fleet at Achin, had cruised over the Bay of Bengal to Ganjam, with nine sail of the line and two frigates, where he captured the Coventry frigate and the Blandford East Indiaman: that the Medea frigate had retaken the Chacer sloop of war, on her way from Trincomale with dispatches from M. Buffy to M. Suffrein, by which it appeared, that the rest of the French fleet was in great distress from a violent dysentery, having lost a number of men, and was unable to join M. Suffrein as soon as intended; and that M. Suffrein remained only a few days on the coast, and it was supposed had returned to Trincomale, leaving two frigates to cruise from Ganjam to Ballafore Road, which had captured a number of vessels bound to Madras with rice.

Berlin, July 8. On the 3d instant her royal highness the princess of Prussia was safely delivered of a prince at Potzdamm.

Accounts have been received from Schweidnitz of a very violent thunder storm having happened in the county of Glatz on the 22d ult. which was followed by so great a fall of rain that the whole country has been overflowed, and much damage occasioned. The town of Neisse, in Silesia, has likewise suffered much from the same inundation, and great injury is done to the fortifications and magazines there.

Warsaw, July 2. On Sunday last accounts were received here of the plague having broken out at Cherfon, at Ockzakow, and in the country adjacent; that in the Crimea this distemper raged with great violence; and it having begun to manifest itself on the frontiers of this kingdom, orders have been sent to the Polish troops to form a cordon, to prevent its further progress.

Constantinople, June 25. The plague has spread in every quarter of this city and its suburbs, as well as the neighbouring provinces of Asia and Bosnia: hitherto, however,

the mortality at Constantinople is very inconsiderable.

Stockholm, July 1. His Swedish Majesty landed here on the 9th instant early in the morning, having sailed from Abo, on the 7th. He is almost entirely recovered from his late accident, though still obliged to wear his arm in a sling.

Whitehall, July 29. The letters of which the following are extracts, have been received at the office of the Right Honourable Lord North, his Majesty's principal Secretary of State for the home department.

Extract of a letter from General Sir Guy Carleton, K. B. &c. dated New-York, June 20, 1783,

My Lord,

I transmit for your Lordship's information a copy of Colonel Deveaux's letter, conveying an account of the re-capture of the Bahama Islands, together with a copy of the capitulation.

I am, My Lord,

Your Lordship's most obedient,  
and most humble servant,

GUY CARLETON,

Right Honourable Lord North.

[The substance of Colonel Deveaux's letter, is as follow: That on the 1st of April, he formed an expedition at Augustine against New Providence, at his own expence, and embarked with only sixty-five men, recruited for four or five days at Harbour Island, and on the 14th carried the Eastern Fort, on the Island of Providence. On the 16th, the Colonel took possession of two commanding hills, and erected a battery on each, of twelve pounders. At day light on the 18th, the batteries being compleat the English colours were hoisted on each of them, which were within musquet shot of their grand fortrefs; his Excellency the Governor, finding his shot and shells of no effect thought proper to capitulate, surrendering four large batteries, and about 70 pieces of cannon, four large galleys, and about 50 men. Colonel Deveaux's forces never at any time exceeded 230 men, and not more than 150 of them had musquets.]

Windfor Castle, Aug. 7. This morning, at a quarter before one o'clock, the Queen was happily delivered of a Princess.

Her Majesty is, God be praised, as well as can be expected; and the young Princess is in perfect health.

Whitehall, July 26. The King has been pleased to appoint Sir John Dick, Bart. and William Mollenon, Esq; to be Comptrollers for the Accounts of his Majesty's army.

FOREIGN

## FOREIGN INTELLIGENCE.

Chronstadt, June 4.

**L**ETTERS from Siberia mention, that some slight shocks of earthquakes were felt there on the 6th of May.

Lausanne, June 22. The day before yesterday, we had a terrible storm here, which has produced effects without example to this country. Twelve persons were killed, and 13 wounded, at a single stroke.

Florence, June 30. Yesterday morning, at four o'clock, we felt another shock of an earthquake.

Paris, July 18. On the 13th instant several physicians desirous of making some observations on the present state of the atmosphere, which continues charged with vapours, went to the observatory, and had a sort of kite flown from thence to a prodigious height, after which it was drawn in covered with innumerable small black insects, which upon examination appeared to contain a venomous moisture prejudicial to plants.

It is reported here that there has been an earthquake in the Antilles, which has been as destructive as that in 1770.

Vienna, July 19. In Bohemia the storms and hurricanes have occasioned a great number of disasters. The lightning killed in the church of Dobraken, near Pilsen, six out of the twelve men who were ringing the bells: a like accident happened to 30 persons in the town of Egra; and the district of Kladrán is entirely ruined.

Warsaw, July 19. There are at present 70 regiments of Russians in the neighbourhood of Cherfon, under Prince Potemkin, whose head quarters are in that city, which is fortifying as strongly as possible. Carnieck is also fortifying, and the garrison is reinforced with 5000 men. The Turks and Russians seem to stand at bay, observing one another, but no hostilities are yet commenced on either side.

## DOMESTIC OCCURRENCES.

A letter from Hamburgh says, that a French ship is put in there from Bastia, in the island of Corfica, by which they learnt that the natives inhabiting on the mountains had come down, fell upon a party of French troops, and killed and wounded many of them, and then returned to the mountains; 60 of the wounded were on board the above vessel.

A letter from Paris, by the French mail, says, that they had just received melancholy accounts from Versailles, of great damage being done by the thunder and lightning in that town; that houses were unroofed, and many lives lost, but the particulars of the damage done were not known when the letter came away.

The calamities that have visited different parts of Europe in the course of the pre-

sent year, are much greater than have occurred before in the present century. The earthquake at Lisbon in 1755, shocking as it was, bears but little comparison to the more dreadful one in Sicily, where the effects have been so far from subsiding, that the last letters from Naples mention their expectations that the whole island will be swallowed up and totally destroyed. In Italy there have been tremulations of the earth, and violent storms, which have reached into France. In this island the thunder storms have never been known more fatal: though happily the metropolis has hitherto escaped.—“When thy judgments are in the earth, says the Prophet, the inhabitants will learn righteousness.”

They write from New-York, that since the Preliminaries were signed, the Americans, both continental and militia, deserted in great numbers, both from gen. Washington's and gen. Green's armies.

Letters from the Leeward Islands say, that they have had very unseasonable weather, and that the crops will turn out so bad that they cannot load all the ships which are arrived from Europe.

The negroes in the French West India Islands are, upon a late calculation, computed to be 386,500 souls, who are governed by a system of regular laws, which not only restrains and punishes: but also secures them from oppression and cruelty.

The celebrated Abbé Raynal computes the whole number of African slaves in America and the West India Islands at one million, four hundred thousand! most of whom live in a state of the grossest ignorance, heathenism and brutality.

Petitions from all parts of France have been presented to the officers of their marine department, against the exorbitant demands of the Americans in their commercial proposals, particularly what regards the West India trade.

The Hon. William Erskine, brother to the Earl of Buchan, is elected Member of Parliament for Portsmouth, in the room of Sir William Gordon, K. B.

The 8th inst. came on the election for physician to the Middlesex dispensary. The candidates were Dr. Woodville and Dr. Miller, and on casting up the ballot, the numbers were as follow: For Dr. Woodville 1075, for Dr. Miller 504. Whereupon the former was declared duly elected.

A new coinage of guineas has for some time past employed the officers of his Majesty's mint, said to be occasioned by a great scarcity of that coin, which arose from the quantities of it exported by interested people.

We are assured that Capt. Cunningham, who had the unfortunate affair with the late Captain Riddell, will surrender himself to the court at the Old-Bailey. in order

order to be amenable to the laws of his country. The principal witnesses are summoned upon this occasion.

On the 12th inst. the Prince of Wales came of age, when he received the compliments of the nobility; but his birth day is not to be publicly celebrated till the 4th of April.

Letters from Chelmsford in Essex mention, that the proposed advance in the price of commission for the sales of corn made by the cornfactors, is universally esteemed unprecedented, unreasonable, and oppressive; the farmers have convened meetings in several towns in that county, and are determined, if the cornfactors persist in their demands, to make their future consignments to new agents. The Rev. Henry Bate has shewed the utmost spirit and attention in opposing this impost, in which he has been supported by the most distinguished gentlemen in that part of the kingdom.

The cornfactors hitherto had a profit of six-pence on every quarter of corn they dispose of; and have now, without consulting the farmers, laid on an impost of three-halfpence more on each quarter! a step that must affect the lower part of mankind, in an eminent degree.

A few days ago the cause depending between Mr. Sutherland, judge of the admiralty at Minorca, plaintiff, and gen. Murray, governor of that island, defendant, came on to be tried in the Court of Exchequer, Guildhall, when, after a full investigation of the matter, the jury found a verdict of £600. damages for the plaintiff.

On the 5th inst. at twelve o'clock, a gentleman unhappily put an end to his existence at a coffee-house in the Strand, by cutting his throat with a razor. His rashness is imputed to a temporary melancholy, to which he had often been subject. The coroner's inquest brought in their verdict lunacy.

Last Tuesday night as a gentleman was coming out of Holborn to Carey-street, he was knocked down under the wall of Lincoln's-Inn garden by two footpads, who robbed him of eight guineas and his watch.

On Friday morning a well-dressed man applied to the turnkey at Newgate, to see the condemned prisoners; but being told that in consequence of the late disturbances in that jail, they could not admit any strangers, he persisted in his request, declaring he was the Hon. Mr. ———, brother to the Earl of ———; during this altercation, Mr. Lewis, jeweller, on Ludgate Hill, came up, and charged him with taking from his shop a pair of brilliant knee-buckles, on which this Hon. Gentleman was carried before a magistrate, who committed him to the Compter.

At Chelmsford assizes on the Nisiprius fide,

a new and interesting game cause came on to be heard before Mr. Justice Gould, and a special jury, wherein a stage coachman was prosecuted for the recovery of the several penalties of 5l. each, for carrying twelve unfranked hares in his coach to London. The jury, without going out of court, found him guilty of the offence, and consequently gave a verdict with 60l. damages and costs of suit.

On the 14th inst. in the afternoon, a clover-stack took fire belonging to Mr. Edwards, baker at Potton in Bedfordshire, which communicating to both sides of a large street, raged with such dreadful and uncommon violence, that we are informed upwards of an hundred houses were totally destroyed, and the inhabitants reduced to the extremest misery; few or none being insured.

On the 2nd inst. the sessions at the Old Bailey was finished, when Mr. Harrison, the deputy-recorder, passed sentence of death, on the following capital convicts, viz. William Wynne Ryland, (separately) for forgery; and then the following in a body; Thomas Burges, for a foot-pad robbery; John Edwards, for forging a sailor's will and power, with intent to cheat him of his prize money; William Smith, alias Leveridge, Edward Elton, William Strong, Jacob Ringrove Atkinson, and George Gohagen, for highway robberies; James Bowen, for a burglary; James Brown, alias Oatley, for house-breaking; William Harper, for horse-stealing; James Rivers, alias Davis, for a robbery in a dwelling-house; and John Lloyd, for ditto.

The 9th inst. eight malefactors, convicted at a former sessions, were executed at Tyburn pursuant to their sentence.

Canterbury, July 30. On Saturday last a person of Egerton, who for several days has been confined at Smarden, made his escape from his keeper, and went to his own house at Egerton, where an infant was asleep in a cradle; which he took up and threw into a pond the distance of ten rods, where the child was suffocated before assistance could be procured.

#### MILITARY PROMOTIONS.

- 3d reg. dragons. Richard Am. Stevens, cornet.  
 2d reg. foot. Joseph Kirkman, capt. of a company.  
 10th reg. foot. John Hawthorn, capt. of a company.  
 16th reg. foot. Edward Hayes, capt. of a company. Benedict Arnold, lieut. John Hamilton, capt. of a company.  
 34th reg. foot. The hon. Aubrey Beauclerk, capt. of a company.  
 8th reg. foot. Thomas Lloyd, capt. of a company.

Major

Major Alexander Rofs to be deputy-adjutant-general in North-Britain, with the rank of lieutenant-colonel in the army.

**ECCLESIASTICAL PREFERMENTS.**

The Rev. Mr. Boulton, to the livings of Ancroft and Tweedmouth in the bishopric of Durham.

The Rev. Richard Haughton, clerk, to hold the rectory of Bolnhurtt, Bedfordshire, with the rectory of Long-stow, in Cambridgehire.

The Rev. Walter King, M. A. to the rectory of Easington, Yorkshire.

The Rev. John Towers Allen, to the vicarage of Barwick in Norfolk.

The Rev. Thomas Vincent, A. M. to the prebend and vicarage of Gatton, Somersetshire, worth 330l. per annum.

The Rev. Richard Philips, rector of Ringwold, to the perpetual curacy of Ash in Kent.

The Rev. Horace Hammond, to the rectory of Penkthorpe in Norfolk.

The Rev. John Ruffel, B. D. to the rectory of Helmdon, in the county of Northampton, and diocese of Peterborough.

The Rev. George Strahan, M. A. by dispensation to hold the vicarage of Illington, in Middlesex, with the rectory of Thurtuck Parva, otherwise Little Thurrock, in Essex.

**B I R T H S.**

Of a daughter, lady Lincoln, at his lordship's house in Dover-street.

Of a daughter, the lady of the lord bishop of Gloucester.

Of a son, the lady of Barnard Turner, Esq. at Witbeach in Cambridgehire, in their way from the North to London.

**M A R R I A G E S.**

The earl of Denbigh, to lady Halford, widow of Sir Charles Halford, Bart.

The earl of Eglington, to Miss Twifden, daughter of the late Sir William Twifden, Bart. of Roydon Hall, Kent.

Sir George Armytage of Kerkeles, Yorkshire, Bart. to Miss Harbord, eldest daughter of Sir Harbord Harbord, of Gunton, Norfolk.

Sir Thomas Gage, Bart. to Miss Maria Fergus.

Mr. Tritton, banker, Lombard-street, to Miss Barclay, of Camb. Heath, Hackney.

Dr. Chorley of Leake, Staffordshire, to Miss Peggy Crewe, daughter to the late Rev. Dr. Randall, Crewe of Warmingham, Cheshire.

Morton Eden, Esq. his majesty's envoy extraordinary to the court of Saxony, to Miss Henley, youngest sister to the earl of Northampton.

William Gore, Esq. lieutenant-colonel of the Oxfordshire militia, to Miss Langton, heiress of the late Joseph Langton, of Newton Park, Somersetshire.

John Rodgell Sandon, Esq. of Cheshunt, Herts, to Miss Vincent, of South Mimms.

**D E A T H S.**

Right Hon. Humphry Morrice, lord warden of the stannaries of the county of Cornwall.

In Great Ormond-street, the Hon. lady Hawley.

Sir Rowland Hill, Bart. of Hawkston hall, in the county of Salop, father of the Rev. Mr. Rowland Hill, of St. George's road, Surry.

The Rev. John James Magendie, D. D. canon of Windsor, prebend of Salisbury, and rector of Stoke Prior, Worcesterhire.

The Rev. Charles Reeks, rector of Stratford in Wilts.

At Oxford, of an apoplectic fit, the Rev. Dr. Wheeler, canon of Christ church; this gentleman was the week before in town in perfect health to take possession of one of the prebends of St. Paul's.

At Rotterdam, Rachael Solomons, a jewess, aged 110 years.

At Kidderminster, the Rev. Job Orton, formerly a dissenting minister at Shrewsbury.

Suddenly, at the White horse, Fetterlane, aged 73, after a journey from Chatham that afternoon, Mr. John Hick, attorney at law, at Rochester.

At Knightsbridge, the lady of the Rev. Mr. Wyvill, sister of Sir Marmaduke Wyvill.

At Edinburgh, the Hon. lieutenant-col. Ramsay.

At Woodbridge, Suffolk, Francis Carter, Esq. F. R. S.

At Guildford, Dr. Price.

At Winchmore Hill, — Devereux, Esq. A knowledge of his death hastened that of his amiable partner, who survived him but a few hours.

Sir John Ruffel, Bart. of Chequers in Bucks.

Aged 82, Mr. Vincent, long celebrated as a musician and capital singer, at Vauxhall and the theatres.

Lieutenant-general Evelyn, colonel of the 29th regiment of foot.

**B A N K R U P T S.**

Martin Charleworth, of Gognerfall, Yorkshire, merchant.

William Ingram, of Portsmouth, Hampshire, linen-draper.

William Moody, of Cophall buildings, London, merchant.

George Dawson the younger, of Sunderland, merchant.  
 James Thompson, of Great Yarmouth, Norfolk, failcloth-weaver.  
 Adam Hall, of Blackburn, Lancashire, and Thomas Yates, of Huncoat, Lancashire, cotton-manufacturers.  
 John Charlton, of Stoke, Staffordshire, wharfinger.  
 John Mingham Gill and James Stuart, both formerly of the city of Loughorn, in Italy, and late of London, merchants, carrying on trade under the name, style, and firm of Gill, Stuart and Co.  
 John Ball, late of the city of Chester, warehouselman and carrier.  
 Christopher Owston, late of Wapping-wall, Middlesex, merchant.  
 Bernard Schmedes and John Hanner, of Bush-lane, Cannon-street, London, wine and brandy-merchants.  
 Samuel Chandler, of Great Russel-street, St. Giles, London, grocer.  
 John Piper, of Pickering, Yorkshire, dealer and chapman  
 Samuel Eaton, of Friday-street, London, and Patricius Goodhall, of the town of Nottingham, hosiers.  
 James Barrar, of Wribbenhall, in the parish of Kidderminster, Worcesterhire, mercer.  
 William Underhill, of the parish of Sedgley, Staffordshire, ironmonger.  
 Benjamin Slade, the younger, of Alderf-gate-street, rectifier and distiller of spirits.  
 William Miles of Snow-hill, leather-cutter.  
 Nathaniel Cotes and John Crompton, of

Coventry-street, Middlesex, silk mercers and copartners.  
 Stephen Bennett, late of Merton, Surry, tea-dealer.  
 Stephen Ieck, of Bell-dock, Wapping, brazier.  
 Thomas Philpot and Francis Dorset, of Bedlington Furnace, Durham, merchants and copartners.  
 Cudbert Kitchen and Peter Smith, formerly of Hamyard, Westminster, but late of Cecil-court, horse dealers.  
 Robert Spooner Haddelsey and Thomas Harris, of High-street, Southwark, haberdashers and partners.  
 David Evans, of the town of Havford-west, shopkeeper.  
 William Rawlence, of Bewley, Hampshire, shopkeeper.  
 Patricius Goodall, of the town of Nottingham, hosier.  
 James Sheen, of Holborn-bridge, London, cheesemonger.  
 William Swanborough, of Holborn-bridge, London, linen-draper.  
 John Burnett, of Portsmouth-common, Hampshire, victualler.  
 Amelia Adams and Samuel Denton Penlington, of Panton-street, near the Hay-market, Middlesex, silk mercers and copartners.  
 Thomas Chambers, late of Leeds, Yorkshire, grocer.  
 John Taylor, of Hummerton, in the parish of Hackney, Middlesex, broker.  
 George Hewitson, of East-Ham, Essex, horse-dealer.

REGISTER of CHRISTENINGS and BURIALS within the Weekly Bills of Mortality.

CHRISTENED			
July 22d	{ Males	- - -	162
	{ Females	- - -	145
Decreased this week			307
29th	{ Males	- - -	153
	{ Females	- - -	151
Decreased this week			304
Aug. 5th	{ Males	- - -	177
	{ Females	- - -	156
Increased this week			333
8th	{ Males	- - -	115
	{ Females	- - -	140
Decreased this week			255
			<hr/>
	Total		1199

BURIED			
	Males	- - - -	144
	Females	- - - -	149
Decreased this week		58	293
	Males	- - - -	184
	Females	- - - -	178
Increased this week		69	362
	Males	- - - -	217
	Females	- - - -	178
Increased this week		33	395
	Males	- - - -	178
	Females	- - - -	162
Decreased this week		55	340
			<hr/>
	Total		1390



# THE NEW CHRISTIAN'S MAGAZINE:

BEING

An Universal Repository of Divine Knowledge.

FOR SEPTEMBER, 1783.

BEAUTIFULLY EMBELLISHED with the following truly ELEGANT  
COPPER-PLATE ENGRAVINGS:

[1. An excellent PORTRAIT and STRIKING LIKENESS of the Right Reverend Dr. THOMAS NEWTON, late Lord BISHOP of BRISTOL, elegantly engraved and drawn from an original Miniature Painting. 2: A PERSPECTIVE VIEW of the Cathedral Church of YORK.]

AND CONTAINING

A greater Variety of important and interesting Subjects, conveyed in a delightful Manner,  
than was ever given in any similar Publication whatever, viz.

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The Whole intended to promote the Cause of **PIETY** and **VIRTUE**, and undertaken  
By a **SOCIETY** of **CLERGYMEN**, of the Diocese of **LONDON**,  
Who are honoured with Communications for the proper Accomplishment of their Design, from  
the **CLERGY** and others in different Parts of the Kingdom.

L O N D O N :

Printed for the EDITORS; and Published by **ALEX. HOGG**, No. 16, Paternoster-Row  
by whom Letters to the EDITORS, Post paid, are received.

## TO OUR CORRESPONDENTS.

**A**MONG a variety of entertaining and instructive matters, proper for the edification of serious and Christian families, the following, with several other favours of the poetical kind, are under consideration—*The Contrast*; *Texts of Scripture explained*; *An Essay on the Vanity of human Happiness*; *G. of Bristol*; *J. B. Z. Tyro*; *M*; *Amicus*; *Q. G*; *M-kk-le*; *T. G*; *J. Coates*; *The Latin Lines of D. M*; *J. Davison*; *A. G*; *Episcopus*; *J. Mejon*; *B. Wilkins*; *Quid vis*; *Sacerdos*; *C. Twiss*; *Wm. Stuart*; *A Christian*; and a true Narrative of the gentle Swain; which last is too personal and reproachful to find a place in the Christian's Magazine, though earnestly requested by the witty writer.

The advice of C. H. from Exon, is very acceptable; and that Gentleman is desired to receive for the same our particular thanks; yet, he will acknowledge with us, that, even in a miscellaneous treat, it is impossible to please every palate. *Non omnes arbusta juvant, humile quæmyrica.*—“Some are pleased with trifles, others with sublimer subjects; this we know, that having given a general invitation to our Universal Repository of Divine Knowledge, we have made it our study, and shall continue, to accommodate our Christian friends and brethren in the best style we are able, and most agreeable to their wishes.

Mr. Swain having, we hear, called the 15th ult. in a most violent rage, at our Publisher's, complaining of severe treatment, last month, in our Review of his Sermon, preached before the Humane Society; we beg leave, hereby, to inform that Gentleman, that we did no more than we thought our indispensable duty in our public character, and that we are ready to justify the opinion we gave of his conceit and impertinence, and also of his awkward adoption of the methodistical sentiments. If Mr. S. pleases, the instances shall be produced, upon which we grounded our thoughts; and the name of the Gentleman, who wrote the article, may be given up, if we judge it expedient, and Mr. S. on cooler reflection, shall be weak enough to put his threats in execution.

The same answer will, we hope, satisfy *Inquisitor*, whose letter contains very desirable information; and he may be assured, his friendly hints shall be particularly attended to.

We have received a number of Epigrams, Satires, Problems, Tales, Fables, and Visions, some of which are too imperfect for public inspection, and the remainder inadmissible, by being not proper for the Christian's Magazine.

*Clericus junior* is a very young writer indeed; but the well-meant Lucubrations of *Juvenilis* will receive our hearty encouragement.

We are sorry the fugitive pieces of *Multum in parvo*, with some others, in the poetical line, are not equal to their subjects.

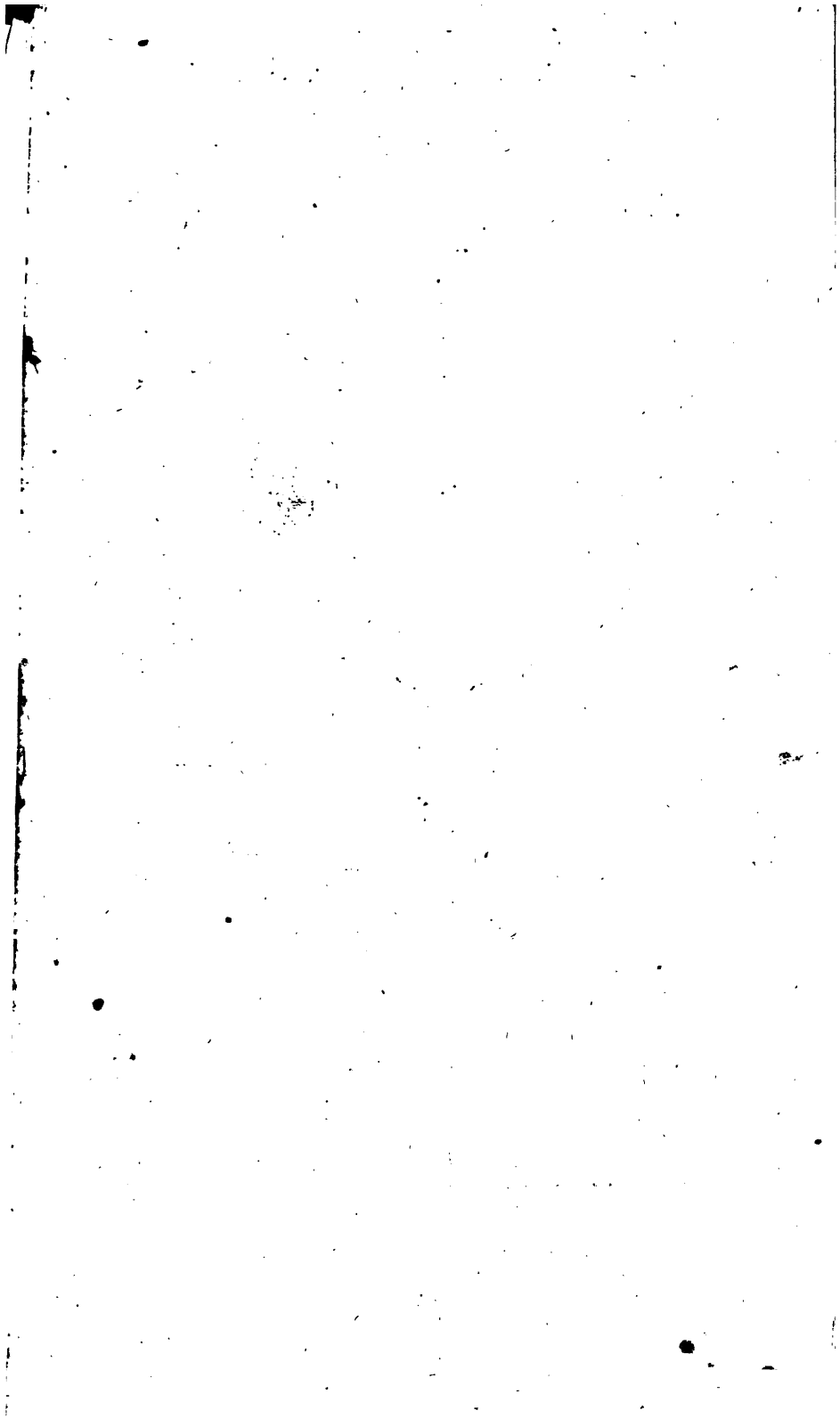
*Memoirs of* ——— may be very true, and they seem to be well authenticated; nevertheless, we cannot give them a place in our biographical department, being determined not to disturb the peace of private families.

For the same reason *Delineator's Characters*, beginning with the Rev. Dr. Henry Nine-pin, Thomas Hymnmaker, Thomas Dithclout, &c. &c. are rejected. Having recognized the hand writing of this *Censor*, we find that *Delineator*, *Tobias*, *Anti-priest* and *Cassigator*, are one and the same. After this detection, he must be sensible, it will be folly in him, and a fruitless attempt, to trouble us any more with what, which if published, would redound to his own shame, and disgrace our Miscellanies.

The trivial and incorrect *Chapter of Moral Maxims*, from *Cato modernus*, are more proper for a Newspaper, than our Magazine, and shall therefore be returned, as requested.

The grave *Observations of a Rev. Divine*, remind us of that well known Fable, the Dog under the Manger. There are some strange, self-conceited officious gossips in the world, who do little good themselves, and therefore are exceedingly angry when others endeavour to effect it.

We have, in our reviewing capacity, as desired, most seriously considered the shrewd insinuations of *Mr. Non-con*, and are persuaded, they contain more of malice and party-spirit, than of sense or real humour. As to his long list of vouchers, they appear in our eyes as so many insignificant Cyphers. We regard not mere names, but the intrinsic merit of a literary production, and its tendency to establish true Christian knowledge, which is the best foundation for true practical religion.



Engraved for The New Christian's Magazine.



The Rev<sup>d</sup>. D<sup>r</sup>. THEO<sup>s</sup>. NEWTON,  
Late LORD BISHOP of BRISTOL.

*Accurately Engraved from a Drawing taken from an  
original Miniature Painting.*

*Published by Alac. Hoop, N<sup>o</sup>. 6 Pall-mall Row, Oct. 7. 1792.*

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THE NEW  
CHRISTIAN'S MAGAZINE;

B E I N G

An Univerfal Repository of Divine Knowledge.

S E P T E M B E R, 1783.

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MODERN CHRISTIAN BIOGRAPHY.

AUTHENTIC MEMOIRS

OF THE LIFE OF THE

REV. DR. THOMAS NEWTON,  
LATE LORD BISHOP OF BRISTOL.

[With his Lordship's Portrait elegantly engraved and drawn from an original Miniature Painting.]

**T**HIS good, virtuous, and pious bishop, whose exemplary life has entitled him to a place in our biographical department, was born on the first of January 1704. His father, a considerable brandy and cyder merchant, who had acquired a competent fortune, retired from business to the placid dwelling of rural felicity, several years before his death. He lived beloved on account of his engaging manners, and a numerous train of virtues, we may say universally

beloved, to the age of eighty-three: but the mother of our worthy prelate, who was the daughter of a clergyman, died when young, this her only child being, at the time of her death, about a year old.

In the early part of life, the bishop of Bristol was placed in the free-school of Litchfield, which has had the honour of training up, in the first rudiments of their education, many learned and eminent men, among whom, we may rank bishop Smalridge, Mr. Wollaston, Dr. Johnson, Mr. Garrick, Lord Chief Justice Willes, Baron Parker, Judge Noel, Lord Chief Justice Wilmot, and Mr. Baron Lloyd. In 1717 he was removed to Westminster-school, and the year following was admitted a king's scholar. Having continued there six years, he was next elected to Trinity-college in Cambridge, at which

which place he constantly resided eight months, at least, in every year, till he had taken his degree, of bachelor of arts. In the time of the long vacation, and after he had taken his degree, he was with his father and friends at Litchfield, till he returned to Cambridge to deliver the speech, on the 29th of May, in order to his being chosen fellow in the October following. Not long after his election to this fellowship, he settled in London. It having been his inclination from a child, and as he was always designed for holy orders, he had sufficient time to prepare himself for the important work of the ministry, and composed several sermons, which, by the advice of a good old clergyman, he took care to write in large legible characters, that he might never have occasion to copy them; and having some stock in hand, he was not under the necessity of making sermons in a hurry, nor of borrowing them from others, but might proceed at his leisure with more time and deliberation. His method was, in all his compositions, to finish the whole in his mind, before he committed any part of it to writing; and to some of his friends, he would repeat several of his sermons *verbatim*, before he had wrote a single tittle of them; so that, if he had pleased, he could have preached easily without notes. Mr. Newton was ordained deacon on the twenty-first of December, 1729, and priest in the February following. He first officiated, for a short time, as curate of St. George's, Hanover-square, and continued several years assistant-preacher to Dr Trebeck, whose ill state of health prevented him from performing the duties of his function. His first preferment was that of reader and afternoon preacher at Grosvenor's Chapel, in South-Audley street. He was then taken into the family of lord Carpenter, af-

terwards earl of Tyrconnel, to whose son he was appointed tutor. In this family he lived many years, much at his ease, and happy in the intimacy of lord and lady Carpenter.

In the year 1738 an acquaintance commenced between him, and that venerable prelate, Dr. Pearce, afterwards bishop of Rochester, whose life we have portrayed in one of our preceding numbers. By his interest he was appointed morning preacher to the chapel in Spring Garden; and another friend, very useful to him, was Mrs. Anne Deanes Devenish of a very good family in Dorsetshire. This lady was married to Mr. Row, the dramatic writer, by whom she was left in circumstances far from affluent. She was afterwards married to colonel Deanes, by whom she was also left a widow; and upon the family estate coming to her by the death of a near relation, she resumed the family name of Devenish. Being honoured with the friendship of the prince and princess of Wales, she was often with them in their privacies and retirements; and as the prince was then instructing his children to repeat fine moral passages out of plays, particularly out of Mr. Rowe's, which are the most chaste and moral, he desired to have a more correct edition printed of Mr. Rowe's works, and recommended Mr Mallett to her for that service. She rather chose to employ a friend of her own, and engaged Mr. Newton to undertake it, who corrected the press, and wrote the dedication in her name to the prince of Wales. By these fortunate incidents the name of Mr. Newton came first to be known to their royal highnesses; and Mrs Devenish, strictly just to the sacred character of a true friend, took every opportunity of speaking to them in his commendation. Not content with having performed this act of friendship, she

the likewise introduced him to the acquaintance of lord Bath; and these two introductions he afterwards considered as the most happy circumstances of his life.

Through the interest of the above noble lord, in 1744, Mr. Newton was preferred to the rectory of St. Mary le Bow in Cheapside; so that he was forty years old before he obtained any living; but having obtained this, he quitted the chapel in Spring-gardens; vacated his fellowship of course; and at the beginning of the year 1745, he took his degree of doctor of divinity; and in 1747 he was chosen lecturer of St. George's, Hanover Square, in the room of Dr. Savage, deceased. The same year he married his first wife Jane, eldest daughter of the Rev. Dr. Trebeck, with whom he lived in a happy union near seven years.

If we consider Dr. Newton as an author, his writings, particularly those on the prophecies, are the best eulogium. In 1749 he published his edition of Milton's Paradise Lost, which met with a very favourable reception. The earl of Bath, being some time after in Paris, wrote to him in the following terms, in a letter dated January 2, 1750. "There are many persons here great admirers of Milton. I have lent Monsieur Duprè your edition, and he is extremely pleased with it, and particularly with the notes." In another letter he writes, "Your Milton has been much admired here: the edition and notes greatly commended. Numbers of ladies as well as gentlemen understand English enough to read it with pleasure, and the Milton you sent me has travelled already through twenty different hands. At last it has gone into exile with Monsieur de Maurepas, and will remain with him at Bourges (for he is prodigiously pleased with it) till such

time as the king of France pleases to send for them both back again."

At St. George's Hanover Square, in 1751, Dr. Newton preached a funeral sermon, on the death of Frederick prince of Wales. Having excused himself from complying with the request of some of the noblemen and gentlemen of the vestry to publish it; the princess dowager, to whom it was reported, sent Lady Charlotte Edwin to request a private perusal of the discourse, with which her royal highness was so well pleased, that she appointed him immediately one of her chaplains. In 1754 the doctor lost his father, aged eighty-three; and a few days after his wife, aged thirty-eight. At this time he was engaged in writing his Dissertations on the prophecies; and under any affliction he generally found a remedy by plunging deep into study. The first volume of his Dissertations was published the following winter, but the other two did not appear till three years afterwards; and in this interval of time he was appointed to preach Boyle's Lectures. The reception of his Dissertations, at home and abroad, was very favourable. The famous count Bernstorff, so many years the great minister in Denmark, in a letter to M. Schrader, one of the preceptors, and German secretary to Frederick prince of Wales, wrote as follows, March 29, 1760. "I am charmed with the Dissertations of Dr. Newton. It must be confessed, the English think and write with superiority." In another letter he writes, "Newton every day delights and convinces one more and more. His method is undoubtedly that which ought to be followed in treating of the prophecies. I cannot believe that any thing more decisive has ever been written against the see of Rome, whose adherents must be at a loss what to answer. This work cannot be too much known, and it has

has been already translated into German." It was also translated into the Danish language by commodore Esfura, and was recommended to the perusal of the counts Struensee and Brandt, during their imprisonment, to convince them of the truth of the Christian religion, and were not without effect, according to the narratives of their preparations for death, by the two divines, D. Munster and D. Hac, who were appointed to attend them in their last moments.

In the year 1756, Dr. Newton was appointed chaplain to his majesty, and made the year following a prebendary of Westminster. At this period he experienced the friendship of archbishop Gilbert, who on the promotion to the see of York, procured him the appointment of sub-almoner to his majesty, and afterwards gave him one of the most valuable pieces of preferment in the church of York, the precentorship, which he held till he obtained a bishopric. On the 5th of September 1761, he married his second wife, Elizabeth, daughter of John lord viscount Lisburne, by a fine young woman, whom his lordship had married, and much injured. What this injury was has been thus related. Lady Lisburne, as she supposed herself to be, was one day observing to her lord, that the newspapers had announced the death of a lady Lisburne in Portugal—Who, says she, can this lady Lisburne be?—She was my wife, answered my lord. Why then, replied the lady, I am *not* your wife, for you were the husband of another when you married *me*. The fact was not to be disowned; upon which the lady resolutely declared for a separation, and they never lived together afterwards. Her daughter married the Rev. Mr. Hand, and after his death was, with great credit, housekeeper to a noble lord. This daughter Dr.

Newton married, when a widow, at the time abovementioned, and on the eighteenth of the same month he was promoted to the see of Bristol. The bishop, in the life of himself, and anecdotes on his friends, which make 135 pages, and are prefixed to his works, says, "He was no great gainer by this preferment, being obliged to give up the prebend of Westminster, the precentorship of York, the lectureship of St. George's, and the office of sub-almoner.

In 1768 his lordship succeeded to the deanery of St. Paul's vacated by the promotion of bishop Cornwallis to the see of Canterbury. On this preferment, which seems to have been the summit of his wishes, he resigned, with becoming moderation, the living of St. Mary le Bow, which, notwithstanding, he might have held in commendam. From the time of this promotion his health became very tender and precarious, and he was often afflicted with many severe fits of illness. However, the bishop of Bristol lived long enough to survive almost all his friends; and on Thursday the fourteenth of February, 1782, he expired. His lordship was buried on the 28th following, in the vaults under the south isle of St. Paul's cathedral.

As a divine, the conduct of the bishop of Bristol was regular and exemplary; but his sentiments on political subjects appear to have been weak, narrow, contracted, and not absolutely devoid of a tendency to intolerance.

Having thus given an accurate and faithful narrative of this pious, learned, and great prelate, the EDITORS of this Magazine beg leave respectfully to inform their friends, subscribers, and their readers in general, that it is their intention to present them with *more* examples of our *late* eminent bishops, and not to trouble themselves, or their



their publisher, (to whom they are much obliged for the labour and time he has freely bestowed in the first department of their plan) with painful, and fruitless enquiries, after those LIVING characters, who seem perfectly content with the satisfaction of *living to themselves*. We have lately received several hints from some correspondents, to whose judgment we shall always pay a due deference, expressing their sentiments on this matter, and which exactly correspond with our own inclinations. On this account, and with a view of giving (which is our highest ambition) general satisfaction, it is our intention, in future, only to present the public

with the *Portraits* of our present bishops, whose likenesses shall be carefully procured; being determined to undertake ONLY the memoirs of such LIVING CHARACTERS, who, may be pleased to favour us with proper materials. At the same time, those of our friendly correspondents, who seem to have expected more under our article of modern biography, than it has been in our power to lay before them, we would request to remember, that, in general, the lives of scholars and churchmen are too uniform to abound with many striking incidents, and much less with adventure.

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ANTIEN T CHRISTIAN BIOGRAPHY.

M E M O I R S

OF THE

LIFE OF FRANCIS DE LA MOTTE  
FENELON, ARCHBISHOP,  
AND  
DUKE OF CAMBRAY, &c.

**T**HIS great man, equally famous in the Christian and in the literary world, was of an ancient and illustrious family in France. His father was Pons de Salignac, marquis of Fenelon, and his mother Louisa de la Cropte, sister to the marquis de l'Abre. He was born at the Castle of Fenelon, in the province of Perigord, August the 16th, 1651. He was educated at home under the eye of his parents, till he was twelve years of age; at which time he was sent to the university of Cahors. But the most happy circumstance in his education, was the care of his uncle, Anthony marquis of Fenelon; a man of great genius, and distinguished no less for his virtue than his valour; he was so kind as to

take his nephew into his own house, at Paris, and to treat him, in all respects, as his son; and under his instructions the young man made a great progress, sufficiently discovering the rays of that genius, which afterwards shone forth with so much splendor. At the age of nineteen, he preached publicly, and with great reputation at Paris; but the marquis his uncle, fearing lest the young Abbé, (for so the French call those young men, who designed to take, or are in orders, though they have no preferment) should appear too early in the world, and not have sufficient ballast to weather the blast of vanity, which too much applause would raise, persuaded him to imitate for several years the silence of Jesus Christ.

The young man readily embraced his uncle's proposal; and dedicated himself with unwearied assiduity to such studies, and improvements, as were suited at once to his rank, and profession. At the age of twenty-four he was admitted into orders: preferred

preferred by the archbishop of Paris; and gained for good an esteem in the office wherein he was employed, that in 1686, the king named him to be the head of those missionaries, who were sent along the coast of Saintonge and the Pais de Aunis to convert the Protestants. Military force had been used, to this end, and much inhuman barbarity committed. But Fenelon, abhorred these persecuting maxims, and would not undertake the mission, without an assurance, that no soldiers should be employed.

When he had finished his mission, he returned to Paris, and was presented to the king. But so little folicitous was he after preferments, that he neither attended the court at all for two years, nor endeavoured to insinuate himself into their favour, who had the disposal of the highest posts. Though his talents were equal to the greatest offices, he was contented to exert them, with all diligence, in the duties of that station, in which he was fixed, by instructing the new converts. His fame however daily increased; his sermons and discourses were universally applauded; and the strength, eloquence, and piety of his performances gained the general attention. Since his death, these works have been selected and published. He himself also, about this time, published a piece, concerning "The functions of the pastors of the church;" which was well received by the members of his communion, and contains many excellent and useful remarks, though founded in some measure, upon a mistake respecting the choice of pastors amongst the Protestants. A treatise of his on the Education of Maids appeared too a little time before; and these works, joined to his exemplary life, laborious exertion of himself in the duties of his function, and very eloquent preaching, procured him the honour of an appointment

to the care of the young princes' education, the dukes of Burgundy and Anjou; their governor, the duke de Beauvilliers, having recommended Fenelon to the king, without any application of his own, or any interest on his part to procure so respectable and advantageous a post.

He entered upon it, in 1689, and discharged it with all probity and assiduity, as the excellent pieces he wrote for the instruction and benefit of his charge, the young princes, sufficiently prove. During the time of his residence at court, he shewed the greatness of his mind, the moderation of his desires, and his freedom from that worst and most unbecoming vice of churchmen, covetousness. For he was six years there without any particular mark of favour, and without once asking any thing either for himself or his friends. He had learnt early to moderate his desires, and having an ardent love for the poverty of Christ, was satisfied with a little priory, which his uncle had resigned to him: convinced, as he was, that no slavery is greater than that which attends the love of riches.

The French academy however gave him an high instance of their good opinion of him; for they chose him, unsoliciting, a member of their society in the year 1693; and that with particular respect; for he was admitted in the room of the celebrated Mr. Pellisson, and of the discourse delivered on the occasion, it is said, that the greatest honour the academy could do Mr. Pellisson, was to chuse him for his successor; and that in making the choice, they had considered nothing but his own merit.

At length, in the year 1695, the king gave him the abbey of St. Valery, and some months after the archbishopric of Cambrai. The great favour he was in with the king, seemed to promise him still

more

more considerable preferments; but there arose a storm, which blew too roughly for him to preserve his vessel at court, and which drove it thence for ever. Before we speak of the imagined and generally pretended cause of this trouble, it may be proper to remark some things in his conduct, which raised, and were indeed sufficient to raise him, enemies, with the corrupt clergy.

When the king promoted him to the archbishopric, M. Fenelon, whose conscience was very scrupulous and tender, refused to accept it; fearing, he should not be able to reconcile the care of a diocese, with the duties of his preceptorship to the princes. The king told him; that the education of the princes being nearly completed, he might acquit himself, by turns, of his functions as a preceptor and a prelate: while the worthy men he had under him, in these posts would fill his place in his absence. He at last submitted to the king's pleasure; but on condition, that he might pass nine months at Cambrai, and three only with the princes. Soon as he accepted the archbishopric, he resigned the abbey of St. Valéry, without asking it for any of his friends and relations; the king was surprized, and pressed him to keep it; but he represented to his majesty, that as the revenue of the archbishopric was sufficient for him, he thought himself in the case, where a plurality of livings is against the canon. At the same time he resigned the priory also, which his uncle gave him. He had no idea of uniting in the same person, the archbishop, the abbot; and the prior; or of holding preferments, the duties of which were wholly incompatible. This uncommon generosity gained him a great applause; but it exasperated against him several persons, whom he condemned by his example; who were

so far from intending to imitate it, that they were anxiously grasping after every appointment; and were therefore desirous to remove, if possible, so disagreeable an opprobrium to them, as the archbishop of Cambrai. Among these was Bossuet bishop of Meaux; a man of great learning and abilities; much indebted to the archbishop on many accounts; but, eclipsed by his superior splendor, jealousy and envy, it is to be feared, had too strong a prevalence over his mind: and he failed not to seize that occasion, and to use it with all diligence, which the archbishop himself administered to the hatred of his enemies.

Madam Guyon was, at this time, much talked of in France; she pretended to a very high and exalted devotion; to a pure, but ideal, love of God, merely for its own sake; she wrote several pieces, and amongst the rest a mystical exposition of Solomon's Song; and in short was a down right Quietist. The archbishop was suspected of favouring her. And upon the publication of his book, entitled, An Explication of the Maxims of the Saints concerning the Interior Life, he was charged with maintaining in it the fanatical and dangerous opinions of the Quietists.

In this book, it is certain, he becomes a champion for the doctrine of the contemplative life, "the pure and disinterested love of God." He has divided his work into forty-five articles. In those which he calls the True articles, he sets down the sound doctrine of pure love; he collects the expressions of the saints; gives their true meaning, and determines the sense of every word. In the articles which he styles False, he shews, where the danger of error lies, and how far the erroneous principles may be carried under a shew of perfection.

The idea doubtless is noble, and  
P worthy

worthy the greatness of God, who ought to be served for his own sake, without any view of interest. And it is to be lamented, that the nature of man is so weak, as to be unable to arrive at such a degree of excellence. Several divines, however, in the church of Rome, have taught the very same doctrine, nay, and carried it higher than the archbishop of Cambray; yet they were left unmolested, while he was persecuted on this account, with the greatest bitterness. The author's good intention would not excuse him; his integrity, his humility, and submission, and all his other virtues, were not sufficient to stem the torrent breaking in upon him. The people were exasperated against him: the ideas of perfection, which he endeavoured to raise in the minds of mankind, were, according to his enemies, nothing but hereses and chimeras; his name, in the writings of the bishop of Meaux, never went without the most odious epithets; and as his conduct had nothing in it, that could be taken hold of, he was put upon the same foot with Madam Guyon: and a man of the archbishop's wisdom was charged with being in the interests of an extravagant mad woman. He was become the Montanus of the new Priscilla! In short no means were left untried to ruin him; while he continued calm and serene, amidst the obloquy and insults thrown upon him; and at length received with the utmost meekness and the most perfect submission, the sentence of the pope, by which his book was condemned, and himself banished, from court, into his diocese. The archbishop received the sentence, with an uncomplaining deference to the author of it; and immediately published a mandate, to the diocese, in which he declared, that as he himself sincerely submitted to the pope's judgment and condemnation, so he

hoped that his flock would do the same. A more striking instance of undissembled humility cannot easily be produced.

The bishop of Meaux, in the judgment of all mankind, ought to have rested here. And indeed if all which that prelate laboured for, was the advantage and interest of the church, he had gained his point. Rome had decided: all things gave way; his antagonist acquiesced. Charity then obliged him to forget what was past, and to give the highest commendation to the conduct of so prudent an enemy, if he deserves the name of an enemy, who only searches after truth. But notwithstanding this, the bishop of Meaux again attacked him, and revived the affair in the assembly of the French clergy. But the public interposed: and it would have been for the credit of that bishop, to have joined with the rest of the world, in admiring the wisdom of so submissive a prelate, who acquired more reputation by his misfortunes, than his antagonist did by his victory.

The archbishop, according to his sentence, retired to Cambray, where he led an exemplary and divine life: and discharged, with the most religious punctuality, all the duties of his high station. He himself examined, as the chevalier Ramsay informs us, all those who were to be admitted into holy orders, and would have them propose to him the difficulties and objections they had to offer against the doctrines of religion: he used to hear them with the utmost patience, and to answer them with a fatherly kindness. He visited his diocese very diligently, and preached in all the churches of it. In his public instructions he suited his discourses to every capacity; speaking to the weak in an easy and familiar manner: whilst he raised his style for those, who had a more elevated genius. His sermons

flowed.

flowed from his heart, he hardly meditated them before hand, and never wrote them down. His only view was to speak like a good father, to comfort, to relieve, and instruct his flock. He was of a disposition remarkably meek and modest; humane and charitable, and ever desirous to shew his benevolence, and to do acts of kindness to all men. He was particularly tender to the French Protestant ministers: and in all respects shewed his candour and humanity. A proof of which is the following letter to one of his friends, on account of the misfortunes of cardinal Noailles, whom he had been obliged to oppose;—"Most people, says he, may be apt to imagine, that I secretly and wickedly rejoice at what happens; but I should think myself a devil, if I were capable of such an abominable joy, and if I did not really grieve for what is so detrimental to the church. I must even tell you sincerely, what others beside yourself will hardly believe,—that I am heartily sorry for cardinal Noailles' misfortunes. I easily imagine all the vexations he suffers: I feel them for him; I do not call to mind what is past, but in order to remember the favour he has honoured me with, for so many years. All the rest, God be praised, is worn out of my heart. Nothing is changed in it. I only consider the hand of God, who was pleased to humble me out of his infinite mercy. God himself is a witness of the sense of duty and zeal, with which he fills me for this cardinal. The piety, which I have observed in him, makes me hope, he will vanquish himself, in order to restore the tranquillity of the church, and to please all the enemies of religion. His example would immediately reclaim the most obstinate and passionate men; which would be an uncommon glory to him in

all ages. I pray for him daily at the altar, with the same zeal, I had twenty years ago."—One private letter, written to a friend, unreferved and free, discovers often the true picture of a man's mind, more than many actions. We have therefore inserted this, which we think, gives us so good a prospect of our archbishop's mind.

He continued till the year 1715, in the happy exertion of his faculties for the good of mankind, without any material interruption; and, dedicated to the divine good pleasure, with great resignation and cheerfulness, put off the robes of mortality, in the month of January, of that year, to enter on a state, where there is neither envy, persecution, nor exile—His works abundantly demonstrate his extensive learning, great genius, exquisite taste, and unfeigned love of virtue and piety. The Adventures of Telemachus, which he composed for the benefit of the young princes, under his care, is too well known, and esteemed, to need either mention or encomium here. The excellent sentiments, and enlarged notions, (some so contrary to the French mode of thinking,) which are every where conspicuous in this excellent work, were the chief occasion, as some have suggested, of the disgrace of the archbishop; justice however is done the archbishop, by that universal applause which is now given to this work, and that universal satisfaction which the perusal of it affords.

He composed in his youth, though it was not published till after his death, in the year 1718, (for he was extremely shy of publishing, and his pieces were generally stolen from him) "Dialogues upon eloquence in general, and particularly that which is intended for the pulpit:" which have been always held in much estimation, and will always be read with singular

gular profit by those, who are desirous to speak with propriety and energy.

His Fables and Dialogues of the Dead, written also for the instruction of his royal pupils, have appeared since his death, and have met with high approbation; they breathe the pure spirit of virtue, of unaffected good sense, of just criticism, of fine taste. They are as much superior to Fontenelle's, as reason is to false wit, or truth to affectation. The greatest fault of them is, that some of them are too short.

There is also a work entitled the Characters of Charity, which is ascribed to him. It is a practical comment upon the 13th chapter of St. Paul's first epistle to the Corinthians; has appeared in an English translation, and contains many important observations, which will well repay the serious readers most attentive perusal. All his spiritual works were collected and printed in 2 vols. folio, and in 4to. by a bookseller of Rotterdam. Amongst these we must not omit one work, which he published himself in the year 1713, called, "A Demon-

stration of the Being of God, grounded on the knowledge of nature, and suited to the meanest capacity." It is one of the best books upon that subject, in the French tongue. And for the advantage of those who do not understand that language, may be read in English: one of the most elegant of our countrymen, speaking of this work and its author, observes, "that this great author, in his writings, has manifested an heart full of virtuous sentiments, great benevolence to mankind, as well as a sincere and fervent piety to his Creator. His talents and parts are a very great good to the world, and it is a pleasing thing to behold the polite arts subservient to religion, and recommending it from its natural beauty." And again, "A man of his talents viewed all things in a light different from that in which ordinary men see them; and the devout disposition of his soul, turned all these talents to the improvement of the pleasures of a good life. His devotions has a sublimity in it befitting his character, and the emotions of his heart flow from wisdom and knowledge."

## CHRISTIAN, JEWISH, AND ROMAN ANTIQUITIES.

### ECCLESIASTICAL HISTORY.

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE SECOND CENTURY.

[Continued from page 50.]

**T**HE first celebrated leader of Gnostics was Saturninus, a Syrian by birth, and a disciple of Menander, who said, that the world was subject to seven angels, one of whom had been the God of Israel.

Basilides of Alexandria counted 365 heavens, every one of which had a particular angel, and over the whole there was a chief; a divinity to whom he gave the name of Abraxas, a name to which they attributed more than a hundred extraordinary but chimerical virtues. With regard to Christ, he said that it was not his own body that was fastened to the cross, but that of Simon the Cyrenian, which bore the exact resemblance of Christ's body. In general, Basilides affected much obscurity in his doctrine.

Carpocrates

Carpocrates advanced, that our Saviour was born of his mother according to the common laws of nature, and he changed Christianity into a school of licentiousness, opening a door to every vice.

Bardesanes was at first a celebrated philosopher among the Christians of Syria; but afterwards giving way to the reveries of the Gnostics, he became the founder of a sect that survived many years.

But of all these Heresiarchs, Valentine, originally an Egyptian, was the most celebrated for his knowledge and understanding. St. Irenæus and St. Epiphanius have left us large expositions of his system, but in so confused a manner, that it is extremely difficult to form any intelligible notions of it.

Among the most ancient Heresiarchs of this century, we may place Cerdon the Syrian. He dwelt at Rome, and being separated from the catholic communion, either with his own consent, or from being excluded by others, became the author of a new heresy, which differs only from the notions of the Gnostics; in that he has established two principles, the one good, the other evil; adding, that it was the evil one which created the world, and gave to the Jews the Old Testament. Afterwards Cerdon joined himself to Marcion, of the city of Sinope, who, having been banished his own country, came to Rome, where the communion of the orthodox refused him admission. Marcion, as well as Cerdon supposed two principles, which gave to his followers the name of Duallists; but we must use great attention perfectly to understand the Duallism of Marcion. He adopted likewise (if we give credit to the authors of that time) several other reveries of Cerdon and the Gnostics, to which he added many of his own. He rejected all the Old Testament, as the work of an evil

principle, or at least of a principle that was not perfectly good. As to the New, he admitted but some of the books, and greatly altered the whole. He said, that Christ had only a shadowy body. He ordered his followers to use water instead of wine at the Eucharist. He prescribed to them a very mortified life, to abstain from meat, from wine, and from marriage. Notwithstanding these austerities, this sect greatly increased, and lasted a very long time.

[*To be continued.*]

#### WESTMINSTER-ABBEY.

[Continued from page 64.]

**I**N the center of this chapel is a most elegant monument of black and white marble, on which are two images in a cumbent posture, representing an ancient nobleman in his robes, with his lady. This monument was erected to the memory of Lyonel Cranfield, earl of Middlesex, by his relict lady Ann. The inscription on the monument is in Latin, of which the following is a translation: "Sacred to the memory of Lyonel lord Cranfield, earl of Middlesex, who by that discerning prince king James I. being called to court, was, for his excellent parts, bountifully rewarded both with honours and fortune; being made master of the requests, and of the wardrobe, president of the court of wards and privy counsellor. The new and illustrious, as well as difficult province of lord treasurer of England, he filled; which services, (how indefatigably he underwent) his titles of knight, baron Cranfield, and lastly earl of Middlesex, with various other honours, abundantly testify. From hence envy swelling, its utmost efforts were exerted to raise storms against him. Whilst he boldly standing on his guard, encouraged

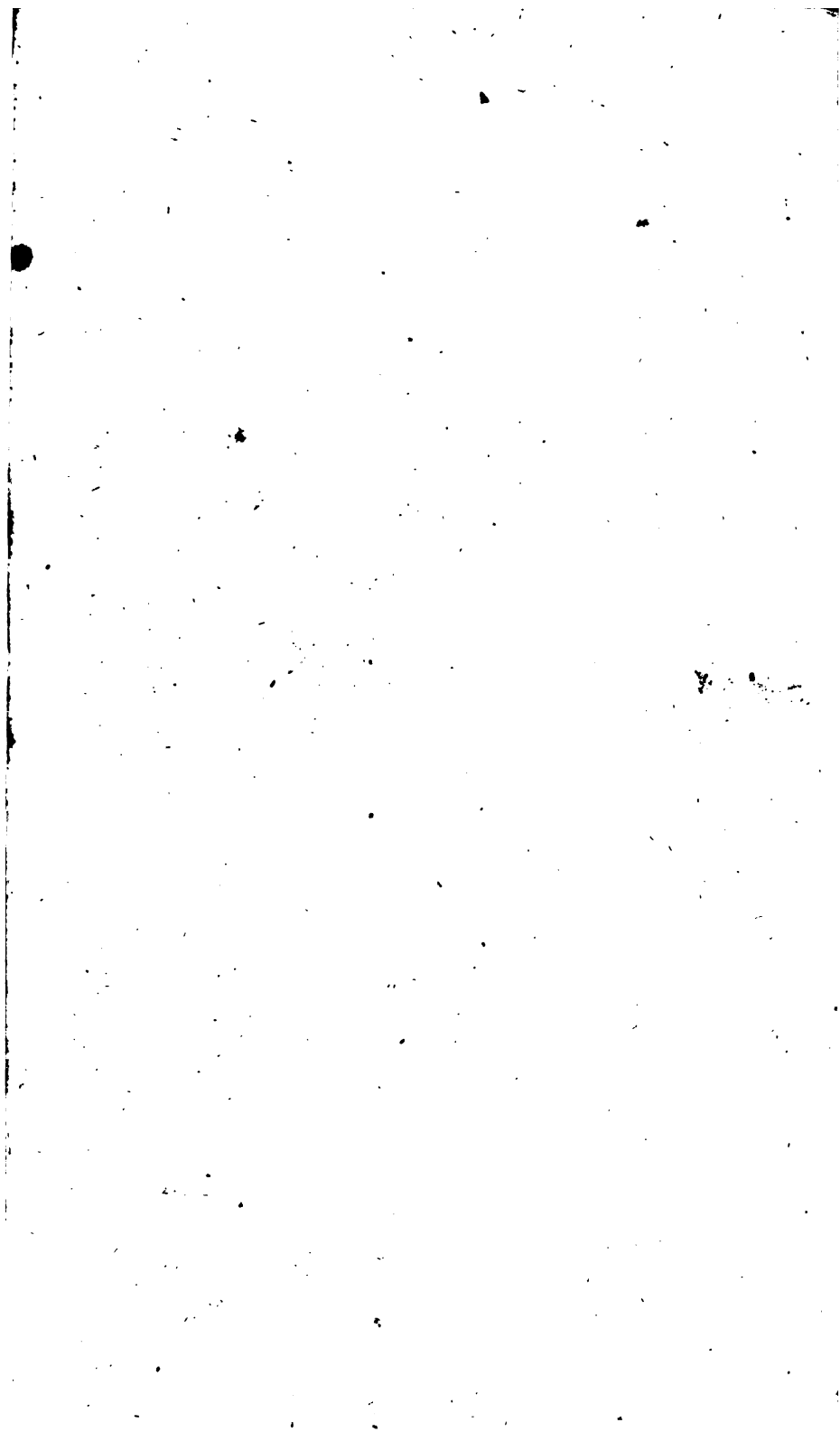
encouraged by the consciousness of his innocence, was shamefully tossed about; but happily escaping shipwreck, in a composed winter of life, cast anchor and finished his course in a retired leisure. Here lying concealed, being wearied out first, and wasted afterwards, this pilot was roused up to undertake a safer voyage, and made the port of Heaven. He died the 6th of August, 1645, aged about seventy, and was twice married; by his first wife he had three daughters, Elizabeth late countess of Mulgrave; Martha, countess of Monmouth; and Mary, who died unmarried. By the second, who survived him, he had three sons and two daughters, James, heir to the honour of earl Middlesex; Lyonel and Edward; Frances, lady Buckhurst; and Susannah, who died an infant."

On the north side of this chapel, and adjoining to the area, is an ancient tomb of free-stone, railed with iron, having formerly a canopy of wood, which was demolished at the coronation of king George I. On this tomb lies the effigy of archbishop Langham, who was first a monk, afterwards a prior, then an abbot of Westminster, and lastly archbishop of Canterbury. Round the tomb is a Latin epitaph, setting forth, "That he was monk, prior, and abbot of this abbey; afterwards elected bishop of London; but Ely being then also vacant, he made choice of that see; that he was primate and chancellor of England; priest cardinal; afterwards bishop cardinal of Preboste; and nuncio from the pope; and that he died on the feast of St. Mary Magdalene, in the year 1376, on whose soul God have mercy, and grant him the joys of heaven for the merits of Christ." He was made cardinal by pope Urban V. with the title of St. Sextus, but was deprived of his archbishoprick by king Edward the Third, for being promoted without

his consent. In 1369 he was made bishop-cardinal of Preboste, by pope Gregory XI. and had the profits assigned him of the archdeaconries of Taunton and Wells; founded a house of Carthusians at Avignon in Provence, at which place he was first interred, and afterwards removed to this chapel. He died of a palsy, with which he was seized at dinner, on the 22d of July 1376. Near this tomb is another, about eighteen inches from the ground, on which is engraved on a brass plate the figure of an old man in a doctor's habit, designed for doctor William Bill, dean of Westminster, master of Eton college, head of Trinity in Cambridge, and chief almoner to queen Elizabeth, as appears by his inscription. On a brass plate are some Latin verses, setting forth, "that he was a good and learned man, and a friend to those that were so; that he was just and charitable; and that the poor, as well as the three colleges over which he presided, sustained an irreparable loss by his death." He died the 5th of July, in the year 1561.

On the east side of this chapel, where once stood the altar of St. Benedict, is a beautiful monument composed of various kinds of marble, erected to the memory of lady Frances, countess of Hertford, who is here represented in her robes in a cumbent posture, with her head resting on an embroidered cushion, and her feet on a lion's back. The sculpture of this monument is exceeding curious; it seems to represent a stately temple, where the ensigns and devices of the noble families of Somerset and Effingham appear to be the chief ornaments. The Latin inscription sets forth, "that she was wife to the noble earl of Hertford, son to the renowned prince Edward, duke of Somerset, earl of Hertford, viscount Beauchamp, and baron Seymour; that she was daughter to  
the





Engraved for The New Christian's Magazine.



*Hamilton delin.*

*Thornhill sculp.*

View of St. Peter's CATHEDRAL in YORK.

Published by Messrs. Hogg & Co. at Edinburgh, Nov. 2. 1790.

the noble lord William, baron Howard, of Effingham, knight of the garter, high admiral to queen Mary, and lord chamberlain and privy seal to queen Elizabeth, &c. That for her many graces both of mind and body, she was highly favoured by her gracious sovereign, and dearly loved by her noble lord; who, in testimony of his inviolable affection, consecrated to her memory this monument. She died the 14th of May 1598, in the forty-fourth year of her age."

Against the wall, on the south side of this chapel, is a monument to the memory of Dr. Gabriel Goodman, who is represented in his proper habit, and kneeling. The Latin inscription informs us, "That he was the fifth dean of this church, over which he presided for forty years with much applause; that he founded an hospital, and instituted a school, at Ruthin in Denbighshire, where he was born; that he was a man of a regular and devout life; and that he died in 1601, aged 73." This gentleman was the first who raised the learned Cambden from obscurity, by making him second master of Westminster-school, and defraying the expences of several of his journies in search of antiquities. On the same side, and under the adjoining arch, is a neat table monument of white marble, to the memory of George Sprat, second son of Dr. Thomas Sprat, bishop of Rochester, and dean of Westminster, by his wife Helena, descended from the ancient and honourable family of the Wolsleys in Staffordshire. He died 1608, being an infant only one year old.

In this chapel lies interred Catharine, daughter of Dr. Dolben, bishop of Rochester, dean of Westminster, and afterwards archbishop of York; as does also a countess of Kildare in Ireland; and Dr. John Spetswood, lord archbishop of St.

Andrew's, primate and lord chancellor of Scotland, who departed this life in the year 1640. Between this chapel and the next, against the wall, is a monument of Mosaic work, the sides in plain panels, but the top of the table wrought in figures, said to be done with the same kind of stones as the floor before the altar, and erected for the children of Henry I. and Edward I. Over this tomb is something which seems to have been a piece of church perspective, but now almost defaced. This certainly was once a rich and costly monument; for in the records of the Tower, there is the king's order for erecting such a one in this place, and for allowing master Simon de Wells five marks and a half, to defray his expences in bringing from the city a handsome brass image to set upon his daughter Catharine's tomb; and for paying to Simon de Gloucester, the king's goldsmith, for a silver image for the like purpose, the sum of seventy marks.

Having thus described the various monuments and tombs contained in the respective chapels, we shall, before we take leave of the inclosed parts of the abbey, point out a few particulars worthy of notice in the Area, which surrounds the chapel of St. Edward the Confessor.

[ To be continued. ]

Y O R K.

A SURVEY AND DESCRIPTIVE ACCOUNT OF THE CITY AND CATHEDRAL.

With a beautiful perspective view of the Cathedral, elegantly engraved.

YORK, having been the capital of the Brigantes, is by Ptolomy called *Brigantium*, but generally,

rally, by the Roman writers, *Eboracum*. The emperor Severus resided a considerable time in this city; and dying there, his ashes were carried from thence in a golden urn to Rome. Constantius Chlorus also died at York; and here his son, Constantine the Great, was, upon his father's decease, declared emperor by the Roman soldiery.

This city is surrounded by a strong wall, kept in good repair, in which are four gates, and five posterns. It is a county of itself, extending over all the Wapentake, called Ainsty, and is governed by a mayor, who is styled lord, as in London, a recorder, twelve aldermen in commission of the peace, two sheriffs, twenty-four prime common-council men, eight chamberlains, twenty common-council men, a town-clerk, sword bearer, and common-serjeant; and the mayor and aldermen have conservation of the rivers Ouse, Humber, Wharfe, Derwent, Aire, and Don, within certain limits of each. It has given title to the second prince of the blood royal, and the two citizens they return to parliament have the privilege of taking their places in the house of commons next the citizens of London, upon what is called the privy-councillors' bench; a privilege, which if neglected to be claimed, ought to be made known, as it appertains to the citizens of London and York only, and is by those of London exercised the first day of the meeting of every new parliament.

The situation of York is in a plain on both sides the river Ouse. It was formerly very populous, and had a great trade; but has declined since the reformation, and the disuse of the court of president of the north. In the time of Henry V. there were forty-one parishes, seventeen chapels, sixteen hospitals, and nine abbeys, besides

the cathedral; but now there are only seventeen churches in use.

The public edifices which most deserve mention, are first, the bridge over the Ouse. It consists of five arches: the diameter of the middle arch is eighty-one feet, and its height fifty-one feet.

The great council-chamber for this city near which the records are kept, as also the exchequer and courts of sheriffs, and, beneath them, the two city prisoners for debtors and felons; are all upon this bridge.

The castle, which stands at the confluence of the Ouse, and the Fosse, which was built by William the Conqueror, anno 1069: Its strength has been often experienced in times of war, and is famous in history, upon account of several memorable events. We hope for the future there will never be occasion to make any other use of it, than to the same necessary purpose to which it is now converted, namely, a prison; but a prison the most stately and complete of any in the whole kingdom, if not in Europe. The present edifice was erected in the year 1701. In the left wing of the building is a handsome chapel, neatly adorned with suitable furniture; and an allowance of forty pounds a year is settled upon a minister for performing divine service, and preaching to the prisoners weekly; and such of the debtors as attend at sermons, are allowed each a large loaf of fine bread. The justices of the peace take great care, that the goal shall be kept as neat within-side as it is noble without. The felons are allowed straw, and their beds are now raised from the ground: and there is an infirmary apart from the common prison, to which the sick are conveyed, and a surgeon had an appointed salary to attend them.

The assembly room is for the entertainment of the nobility and gentry.

gentry, who reside at York during the races. It was designed by the earl of Burlington. That part which is the Egyptian-hall, taken from a draught of Palladio, is in length one hundred and twenty-three feet, forty broad, and rather more in height. This hall communicates with the common ball-room, in length sixty-six feet, in height and breadth twenty-two feet, besides other rooms for cards and tea; all richly decorated and illuminated with magnificent lustres. The front to the street is an exceeding fine piece of architecture; but the Egyptian hall, if you except the banqueting-house at Whitehall, may undoubtedly claim the preference of any other room in the kingdom, if not in Europe. The expence was defrayed by subscriptions, chiefly among the nobility and gentry of the county, who contributed, some fifty pounds, and none less than twenty-five pounds.

In the year 1728, a very handsome mansion-house was erected for the lord-mayor: the basement is a rustic arcade, which supports an Ionic order, with a pediment in it. There is a large room the length of the front, forty-nine feet by twenty-nine; so that this city has had the honour to begin a precedent, for the city of London to copy after. It is probable, that the metropolitan church of York owes its origin to Edwin king of the Northumbrians, who upon his conversion to Christianity, in the year 627, constituted Paulinus an archbishop, and built here a small wooden church, which some time afterwards he began to rebuild with stone. The first stone building was finished by king Oswald and archbishop Wilfrid; but that building being burnt down in 741, was afterwards rebuilt; was again burnt down in 1069, and rebuilt by Thomas, the first archbishop, who constituted the several dignities and prebends, and

made it a regular chapter. In the year 1187, this cathedral was a third time destroyed by fire, together with St. Mary's monastery. The monastery soon recovered its former splendor, but the cathedral lay neglected till the reign of Edward the First when it was begun to be rebuilt by John Roman, the treasurer of the church, and finished in the beautiful manner it now appears, by the contributions of the Percys the Vavasors, and other neighbouring gentry, and of several of the archbishops, particularly Thoresby, a cardinal, who, in the year 1361, laid the first stone of the new choir, to which, at sixteen payments, he gave so many hundred pounds, besides lesser sums, towards carrying on that work. This magnificent structure has two remarkable beauties not to be found in any other gothic edifice; which are, that the height and breadth of the nef and side isles of the church, and of all the arches and windows, come very near, if not agree with the dimensions laid down by the established rules of Roman architecture; that the span of the roof, from east to west, rises very nearly equal to the modern proportion; the excessive height of the roofs being the chief blemishes in most cathedrals, as may be seen at Lincoln, Salisbury, Westminster, and particularly Winchester. The plan of the whole church is uniform as well as the superstructure, especially from east to west: the windows are of a size and distance proper to the magnitude of the structure, and are admirable for their workmanship; neither is it crowded and encumbered on the outside by its buttresses, but every part is enriched with ornaments, which receive an additional beauty from the colour of the stone as it retains almost its original whiteness.

The church of All-Saints in the Pavement in York, is a beautiful old

old church, with a gothic steeple of exquisite workmanship. Upon the tower is a fine lantern (with pinnacles of a considerable height) not much unlike that of Boston in Lincolnshire.

St. Margaret's has one of the most extraordinary porches ever seen. It is a most sumptuous and elaborate piece of gothic architecture, with our Saviour on the cross on the top of it; but what seems still more surprising is, that they say it did not originally belong to the church, but was brought hither from the dissolved hospital of St. Nicholas.

St. Mary's in Castle-gate, is admired for a pyramidal steeple, as Christ's church is for a very fine modern one.

In the month of August 1738, a subscription was set on foot for an infirmary in this city, like those begun at London, Winchester, &c. And this excellent charity has found much encouragement and support here.

The other most remarkable buildings, are, the Guildhall, well worthy of observation; it is larger and in other respects superior to that of London. Near it is the statue of king Edgar, who rebuilt the city; and St. Anthony's Hall, which is a large handsome edifice; and in it are rooms large enough to hold most of the inferior tradesmen of the city.

The market-house is in the street called the Pavement; a curious piece of architecture, supported by twelve pillars of the Tuscan order; and there is another for Thursday's market, not unlike the exchange at Chester.

The city of York stands upon more ground; perhaps than any in England, except London and Norwich; but then the buildings

are not so close as at Bristol or Durham; nor is it so populous as either Bristol or Norwich. But as York is full of gentry, and persons of distinction, so they have houses proportioned to their quality, which makes the city lie so far extended on both sides the river.

In York Would, after many rainy seasons, water frequently gushes out of the earth, and rises to a considerable height. These jets the inhabitants of the country call vipers or gypsies, and believe them to be the forerunner of a famine, or some other public calamity. To account for this phenomena, it is supposed, that the rain water being received, and collected in large basons, or caverns, in the hills, in this mountainous tract, finds a vent below, towards the bottom of the hills; but that this vent not being large enough for the water to issue as fast as it gathers above, it is forced up in jets or spouts, upon the principle of artificial fountains; and after springs and summers, so wet as to produce these spouts, a scarcity of corn has frequently happened throughout the kingdom; so that the notion of these spouts being prognostics of a famine, is better founded than many others of the same kind.

The city of York sends two members to parliament; has two weekly markets held Thursday and Saturday, and several annual fairs, viz, Whitfun Monday, July the Tenth, August the Twelfth, and every first Thursday in the year. Besides these there are two shews for horses; the summer shew is on Monday in the York race week; and the winter shew on Monday, the first whole week before Christmas.

ASTRO.

## ASTRO-THEOLOGY.

## SACRED TRUTHS :

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 66.]

**L**ET us proceed a step farther, and consider, what an incomparable provision is made for the world's good, by the particular motions that are given to the earth and heavens, namely, their diurnal and periodical motions.

As to the diurnal motion, there is great probability that our earth, and all the heavenly bodies, have a rotation round their several axis; not all performed indeed in the same space, or length of time, but some in longer, some in shorter times; each time making what we call a day in those several globes, equivalent, although not equal, to the circumvolution of our earth in 24 hours.

This diurnal rotation is visible in many of the heavenly globes, and highly probable in our own. In the sun it is very manifest from the equable motion of its spots, which sometimes appear on its disk, and have been observed formerly by Galilæo, and our countrymen Mr. Gascoigne, Mr. Boyle, Dr. Hook, Dr. Halley, Mr. Flamsteed, and others. These spots have manifestly a motion, and the same motion too, as that of a globe moving round upon its poles: for we may perceive them to be perpetually shifting their places from the eastern to the western limb of the sun; and in thus doing, their daily stages and motion exactly correspond to the motion of a globe;

that is, those stages are shorter, and the motion of the spots seemingly slower towards the sun's limb, but near the center of the disk, larger and swifter; and all in exact proportion.

As they manifestly demonstrate the sun to be a moving globe, turning round once in somewhat above 25 days, so they manifest themselves to be something adhering unto, or nigh the sun's globous body, by means of the different appearance they have in the different parts and positions of the sun: as in the middle of the disk, if they are round, towards the limb they become more and more oval or long, just as such a like spot on a common globe would appear when it is turned so as to be viewed by us sideways, or going out of sight. And lastly another thing observable in and from these spots is, that they describe various paths or lines over the sun, sometimes strait, sometimes curved towards one pole of the sun, sometimes towards the other, exactly corresponding to the different positions of the earth in respect of the sun throughout all parts of the year.

Thus in that vast mass, the sun, we have manifestly a diurnal motion, or circumvolution, round its axis; a motion constant and regular, and doubtless of as great use to some office or other, in some part or other of the universe, as the motions of the earth, are to the inhabitants thereof: and a motion therefore this is, demonstrating the concurrence of the Almighty.

[To be continued.]

## P H Y S I C O - T H E O L O G Y .

OF THE  
T O U C A N .

**T**HE Toucan is a native of the Brasils, by some called the Brasilian Magpye, and by modern astronomers, who have erected its figure into a constellation, it is called the American Goose; though there is nothing in it which can justify either appellation. It is particularly distinguished for the enormous bigness of the beak, which is very nearly equal in length to the body of the bird, and little inferior in thickness. The bird is but light, and not strongly put together; nor would it be able to carry this monstrous beak, were it of any considerable thickness: but it is hollow, like that of the Raven of the East Indies, and, though of great use to the creature, is of very little inconvenience as a burden.

The bird is not larger than one of our smallest pigeons; its back is black; but with a tinge of grey: its head and its rump are red, very bright and beautiful. The belly also is of the same glowing red colour, and the breast is of a gold-yellow; but, notwithstanding, with a tinge of the same red thrown over it. The beak is yellow; the upper part deeper, and the under paler; and it is all the way notched on both sides, in the manner of the edge of a saw. The bird is esteemed a great curiosity, even where it is a native; and in the provinces of South America it is often bred up tame in their houses. In its wild state it feeds on fruits, and particularly on pepper, which is the general food of it and all its kind: for though thus singular in

its beak, it is not single in it, but is only one of three or four. The use of the beak is for stripping off the pepper, and fruits of a like sort from the stalk; and this all of the kind do with a surprizing quickness.

When we contemplate the bird creation, the prodigious variety in their bills, wings, and claws, cannot fail to strike us; nor can we imagine, that all these different forms are no more than the mere play of nature, when we see how exquisitely designed and accommodated is every part of the creation. A nearer and more accurate survey will tend abundantly to convince us, that all these various parts in different creatures are calculated for the accommodations of their wants. They are a set of implements proportioned, by the all-wise and original Designer, to the nature of their labours and manner of life. And he who wants to be satisfied of this, will do well only to consider a few instances, which will give him an additional proof of God's care of his creation, and of his consummate wisdom, which planned and which perfected this amazing scheme of things. More striking instances cannot be produced—than this before us—from which let the Speculifist turn to the little hard-beak'd Sparrow, and other small birds, which live upon seeds,—to the Woodcock, the Snipe, the Curlew, which extract their aliment from the earth—the Wood-pecker, whose horny bill is employed in picking insects from the hard wood—to the Heron, the Stork, the Swan, the Goose—and he will be assured, that these too, however minute, proclaim a wise and good Creator.



## CHRISTIAN MONITOR.

## TRUE DEVOTION,

## THE NATURE AND EFFECTS OF

**D**EVOTION is the lively exercise of those affections, which we owe to the Supreme Being. It comprehends several emotions of the heart, which all terminate on the same great object. The chief of them are, veneration, gratitude, desire, and resignation. It implies, first, profound veneration of God. By veneration, I understand an affection compounded of awe and love; the affection which, of all others, it best becomes creatures to bear towards their infinitely perfect Creator. Awe is the first sentiment that rises in the soul, at the view of his greatness. But, in the heart of a devout man, it is a solemn and elevating, not a dejecting emotion; for he glows, rather than trembles, in the Divine presence. It is not the superstitious dread of unknown power, but the homage yielded by the heart to him who is, at once, the greatest and the best of Beings. The goodness which we adore in him, is not like that which is common among men. It is the goodness of a perfect Governor, acting upon a regular extensive plan; a steady principle of benevolence, conducted by wisdom; which, subject to no variableness or shadow of turning, free from all partiality and caprice, incapable of being either soothed by flattery, or ruffled by resentment, resembles, in its calm and equal lustre, the eternal serenity of the highest heavens. "Thy mercy, O Lord! is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great

mountains, and thy judgments are a great depth."

Such are the conceptions of the great God, which fill with veneration the heart of a devout man. His veneration is not confined to acts of immediate worship. It is the habitual temper of his soul. Not only when engaged in prayer or praise, but in the silence of retirement, and even amidst the occupations of the world, the Divine Being dwells upon his thoughts. No place, and no object, appear to him void of God. On the works of nature, he views the impression of his hand; and in the actions of men, he traces the operation of his Providence. Whatever he beholds on earth, that is beautiful or fair, that is great or good, he refers to God, as to the supreme origin of all the excellence which is scattered throughout his works. From those effects, he rises to the first cause. From those streams, he ascends to the fountain whence they flow. By those rays, he is led to that eternal source of light in which they center.

Devotion implies sincere devotion to God, for all his benefits. This is a warmer emotion than simple veneration. Veneration looks up to the Deity, as he is in himself; gratitude regards what he is towards us. When a devout man surveys this vast universe, where beauty and goodness are everywhere predominant; when he reflects on those numberless multitudes of creatures, who, in their different stations, enjoy the blessings of existence; and when at the same time he looks up to an Universal Father, who hath thus filled creation with life and happiness, he adores that disinterested goodness, which prompted the Almighty

to raise up so many orders of intelligent beings, not that he might receive, but that he might give and impart; that he might communicate to the spirits which he formed, some emanations of his felicity.

The goodness of this Supreme Benefactor he gratefully contemplates, as displayed in his own state. He reviews the events of his life; and, in every comfort which has sweetened it, he discerns the Divine hand. Does he remember with affection the parents under whose care he grew up, and the companions with whom he passed his youthful life? Is he now happy, in his family rising around him, in the spouse who loves him, or in the children who give him comfort and joy? Into every tender remembrance of the past, and every pleasing enjoyment of the present, devotion enters; for in all those beloved objects, it recognizes God. The communication of love from heart to heart, is an effusion of his goodness. From his inspiration, descends all the friendship which ever glowed on earth; and therefore, to him it justly returns in gratitude, and terminates on him.

But this life, with all its interests, is but a small part of human existence. A devout man looks forward to immortality, and discovers still higher subjects of gratitude. He views himself as a guilty creature, whom Divine benignity has received into grace; whose forfeited hopes it has restored; and to whom it has opened the most glorious prospects of future felicity. Such generosity, shewn to the fallen and miserable, is yet more affecting to the heart, than favours conferred on the innocent. He contemplates with astonishment, the labours of the Son of God, in accomplishing redemption for men; and his soul overflows with thankfulness to him, who loved us, and

washed us from our sins in his own blood.

CLERICUS.

## FORMS OF DEVOTION.

A PRAYER FOR MONDAY MORNING.

**O** Almighty and most gracious God, who art plenteous in mercy to all that call upon thee in truth. On thee we continually depend, and each returning day bringeth fresh instances of thy favour and loving kindness towards us. In the morning therefore would we direct our prayer unto thee, and would humbly offer up our grateful acknowledgments and adorations. We thank thee that thou hast hitherto granted us the necessities and many of the conveniences of this present life. But we would especially adore and bless thee for the spiritual blessings conferred upon us through Jesus Christ the Son of thy love. Assist and enable us, we beseech thee, this day, and all our days, to live not unto ourselves but unto thee, and to glorify thee in our bodies and spirits which are thine.

We are ashamed to reflect that we have in many instances carried it ungratefully and disingenuously towards thee, and have transgressed thy holy and righteous law both by omitting the duties which are there required, and by doing those things which thou hast there forbidden. If thou, Lord, shouldst be extreme to mark what we have done amiss, we could not abide the trial of thy strict justice. But it is our great comfort, that with thee there is mercy, and with thee there is plenteous redemption. And since it hath pleased thee, in thy great love to mankind, to exalt thy Son Jesus Christ to be a Prince and a Saviour, to give repentance and remission of sins; we beg that thou wouldst be graciously

graciously pleased through him to work in us a sincere repentance, and to grant us the full and free remission of all our offences. Oh send thy spirit to sanctify us in all our faculties and powers, that we may be renewed after thine image in knowledge, righteousness, and true holiness. Let us love thee, the Lord our God, with all our hearts, who alone art infinitely amiable, the fountain of all perfection and happiness, and let a continual fear of thee possess and govern our minds, that we may not allow ourselves in any thing that is contrary to thy holy nature and will. Let us walk continually as in thy sight, and exercise a constant dependance on thy wise and good providence. And from a persuasion that thou orderest all things really for the best, let us learn to cast our cares and burdens upon thee, and resign ourselves wholly to thy disposal. May we be daily looking unto Jesus the author and finisher of our faith, and have his bright example ever in view as our great pattern, and feel the sacred constraints of his wonderful love.

Lord keep us from deceiving ourselves with a dead inoperative faith. Let us so believe as to maintain good works, and let the obedience we yield be free and ingenuous, having respect unto all thy commandments.

O God, who searchest the hearts and triest the reins of the children of men, cleanse thou us from our secret faults, but especially deliver us from presumptuous sins, and let them not have dominion over us. Turn away our eyes we beseech thee, from beholding vanity, and quicken us in thy way. Incline our hearts unto thy testimonies, and not unto covetousness. Since the time is short let us use this world so as not to abuse it, considering that the fashion of this world passeth away, and let us seek the things

which are above, and not be carnally minded, which is death; but be spiritually minded, which is life and peace. Grant, O most merciful heavenly Father, that through the gracious assistances of thy good spirit, we may grow up in all holiness and goodness to the true perfection of our natures. And let us so fulfil the work which thou hast given us to do here on earth, that after having served our generation according to thy will, we may enter into the joy of our Lord.

Let thy way, O God, be known upon earth, and thy salvation unto all people. Have mercy in an especial manner on these nations of Great Britain and Ireland. Heal our backslidings, and revive our languishing love and zeal. Let all in authority over us rule us in thy fear and to thy glory. And let thy mercy extend to all orders and degrees of persons. Protect us this day by thy good providence, and guide us by thy spirit. Keep us from trifling away precious time, and assist us in every part of duty in which we shall be engaged. And grant us whatsoever thou seest we really stand in need of for our bodies and for our souls, through Jesus Christ our Lord, in whom thou art always well pleased, and in whose comprehensive words we sum up all our petitions, saying,

OUR Father who art heaven.  
Hallowed be thy name. Thy kingdom come, &c.

### BOOK OF PSALMS.

PARAPHRASE AND EXPOSITION  
ON PSALM X.

**N**EITHER the author, nor the particular occasion of this Psalm, is certainly known; but, it is, as bishop Patrick observes, a most lively description of wicked men, when they have power,

power, and are in authority; which they abuse to the oppression of the meaner and weaker sort: and make no conscience by what arts they bring their designs about. Against these men the Psalmist humbly beseeches the divine vengeance, and rests assured, that they shall be suppressed.

Ver. 1. Why standest thou so far off, O Lord; and hidest thy face in the needful time of trouble?

2. The ungodly, for his own lust, doth persecute the poor; therefore let them be taken in their own net, and in the crafty wiliness that they have imagined, or contrived.

3. For the ungodly hath made boast of his own heart's desire, and speaketh good of the covetous, whom God abhorreth.

4. The ungodly is so proud that he careth not for God; neither is God in all his thoughts, or, all his thoughts are, there is no God.

5. Are we to wonder then, if his ways are always grievous? For thy judgments are far above out of his sight, and therefore desisteth he all his enemies.

6. For he hath said in his heart, Tush, I shall never be cast down; there shall no harm happen unto me.

7. His mouth is full of cursing, deceit, and fraud; under his tongue is ungodliness and vanity.

8. He sitteth lurking in the thievish corners of the street; and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9. For he lieth waiting secretly, even as a lion lurketh he in his den that he may ravish or savage the poor.

10. He doth ravish savage the poor, when he getteth him into his net.

11. He falleth down and humbly himself, that the congrega-

tions of the poor may fall into the hands of his captains.

12. He hath said in his heart, Tush, God hath forgotten, he hideth away his face and will never see it.

13. Arise, O Lord God, and lift up thine hand in their defence, and forget not the poor.

14. Wherefore should the wicked blaspheme God, while he doth say in his heart, Tush, thou God, carest not for it? (d)

15. But surely thou hast seen it, for thou beholdest ungodliness and wrong.

16. And surely thou wilt punish it, for that thou mightest take the matter into thy hand, the poor committeth himself unto thee, for thou art the helper of the friendless.

17. Break thou the power of the ungodly and malicious; take away his ungodliness, and thou shalt find none, or until thou shalt find none. (e)

18. I am persuaded thou wilt, for the Lord is King for ever and ever; and the heathen are perished out of the land.

19. Lord thou hast heard the desire of the poor, thou preparest their heart to pray, and thine ear hearkeneth thereto.

20. To help the fatherless and poor unto their right, that the earth be no more exalted against him.

(d) Ver. 14. *Thou God, carest not for it.* We may collect from hence, that there were two sorts of infidels at the time this psalm was written; one of which made God a sort of Epicurean Deity, and supposed him not to concern himself with the moral government of the world, mentioned here; the other altogether denied his being, mentioned ver. 4.

(e) Ver. 17. *Until thou shalt find none.* i. e. Destroy him utterly, or so subdue him as to put it out of his power to do hurt. Thus the latter part of the verse agrees very well with the former, *Break thou the power,* &c.

R E M A R K S

ON MATT. xi. 5, 6, &c.

**J**OHN the Baptist having finished the business of his own mission, in order to instruct his disciples that they were now to seek from the Lamb of God himself, the accomplishment of that testimony, which he had borne of him; he sent two of them to our Lord, to enquire whether he claimed the character of the promised Messiah or not, and what proof he could give of his title to it; in answer to which, our Lord said unto them, "Go and shew John again those things which you do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them." This answer is a clear reference to a signal prophecy of Isaiah, concerning the Messiah; and therefore it is manifest, that he referred the enquiries for the conviction at once to the evidence of prophecies and miracles. The finger of God is manifest in the whole occurrence. It could not be by chance, that John sent his disciples to propose this important question to our Lord, at the very time when he was enabled to give the fullest satisfaction to it, and to confirm, in so remarkable a manner, the testimony of the Baptist. It could not be by chance that the enquiry after his divine character was made, at that critical period; when he was displaying the strongest marks of it; in that same hour, when he was engaged in "curing many of their infirmities and plagues, and of evil spirits, and in giving sight to many that were born blind."

We see then clearly the propriety of this enquiry, without deducing it from any supposed doubts, or discontent in the mind of the Bap-

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tist himself, or even any incredulity in his disciples. John had frequently declared our Lord to be the Messiah, which was, indeed, the grand purpose of his own mission. But without his doubting, or his disciples disbelieving this testimony, they must all alike have been sensible, that this testimony could have no force, till it should be confirmed by the event; and till our Lord should prove himself to be what John had asserted him to be. The prophets had described the Messiah; John had pointed out our Saviour to the world, as the person by them described. His testimony, therefore, must have been overthrown, had it not afterwards appeared that "all things that John spake of this man were true." Hence it was natural, nay, it was necessary, that he should send his disciples to our Lord, that they might see the prophetic descriptions of the Messiah, and the testimony of their master, verified in him. And when now the business of his own mission was accomplished, when his doctrine and his testimony of our Lord's divine character, had made their due impression upon the people; when the report of the "mighty works of Christ, had reached him in prison," and he perceived that our Saviour began to display that divine power which the prophets had ascribed to the Messiah, he then saw that this was the season pointed out to him by Providence, for sending his disciples to make this enquiry.

R E M A R K S

ON JOHN ix. 2.

**T**HE disciples asked our Lord, upon observing a man, who was born blind, "Master, who did sin, this man, or his parents, that he was born blind?"—This question hath been generally supposed to imply a prepossession in  
R favour

favour of the doctrine of a pre-existent state of souls. But it does not seem likely, that the apostles should introduce a doctrine, of which there are no traces either in the Old or New Testament; still less likely, that our Lord should pass by so singular a doctrine, without any direct answer or refutation.

There is another opinion, with which the later Jews were deeply infected, and which may have left some scruples in the minds of the apostles. I mean the opinion which the Jews entertained under their captivity, and in the calamitous times that followed, that all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their own part. This opinion it was that drew from the pen of Ezekiel that severe remonstrance, and animated vindication of the ways of Providence, contained in the 18th chapter of his prophecy. Some remains of this opinion, might still have possessed the minds of the apostles, full as they were at that

time of all Jewish prejudices. They fancied they saw in the man born blind, a case that could not be accounted, but by supposing him to suffer for a parent's guilt, "Master, who did sin, this man or his parents, that he was born blind?" The question, they thought, admitted but of one reply, "The crime must precede the punishment. The punishment, in this case, commences before there could be any personal guilt in the sufferer. It must therefore descend from the parents' sins." But our Lord shewed them that the case admitted of a very different solution, "Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." "Suffering is not, in this case, the effect of sin; this is a peculiar case; an exception from the ordinary course of God's Providence. This private calamity is permitted for a public good: to give me an opportunity of displaying to the world that divine power by which I act."

## D I V I N I T Y.

### EVIDENCES

OF THE CHRISTIAN RELIGION.

[Continued from page 76.]

**O**RIGEN, in his fourth book against Celsus, speaking of the Jews, and mentioning their being cast out of Jerusalem, the place to which their worship was annexed, deprived of their temple and sacrifice, their religious rites and solemnities, and scattered over the face of the earth, ventures to assure them with a face of confidence, that they would never be re-established, since they had committed that horrid crime against the

Saviour of the world. This was a bold assertion in the good man, who knew how this people had been so wonderfully re-established in former times, when they were almost swallowed up, and in the most desperate state of desolation, as in their deliverance out of the Babylonish captivity, and the oppressions of Antiochus Epiphanes. Nay, he knew that within less than an hundred years before his own time, the Jews had made such a powerful effort for their re-establishment under Barchocab, in the reign of Adrian, as shook the whole Roman empire. But he founded his opinion on a sure word of prophecy, and on the punishment they had so justly

justly incurred: and we find by a long experience of 1500 years, that he was not mistaken, nay, that his opinion gathers strength daily, since the Jews are now at a greater distance from any probability of such a re-establishment, than they were when Origen wrote.

Another means enjoyed by the learned Pagans of the three first centuries, for satisfying them in the truth of our Saviour's history, was the lives and manners of those holy men, who believed in Christ during the first ages of Christianity. We should be thought to advance a paradox, to affirm that there were more Christians in the world during those times of persecution, than there are at present in these which we call the flourishing times of Christianity. But this will be found an indisputable truth, if we form our calculations upon the opinions which prevailed in those days, that every one who lives in the habitual practice of any voluntary sin, actually cuts himself off from the benefit and profession of Christianity, and whatever he may call himself, is in reality no Christian, nor ought to be esteemed as such. In the primitive times, the Christian religion shewed its full force and efficacy on the minds of men, and by many examples demonstrated what great and generous souls it was capable of producing. It exalted and refined its profelytes to a very high degree of perfection, and set them far above the pleasures, and even the pains, of this life. It strengthened the infirmity, and broke the fierceness of human nature. It lifted up the minds of the ignorant to the knowledge and worship of him that made them, and inspired the vicious with a rational devotion, a strict purity of heart, and an unbounded love to their fellow-creatures. In proportion as it spread through the world, it seemed to change mankind into another species of beings. No

sooner was a convert initiated into it, but by an easy figure he became a new man; and both acted and looked upon himself as one regenerated and born a second time into another state of existence. We need not be more particular in the accounts of primitive Christianity, which has been exhibited so well by others, and shall only observe, that the Pagan converts, of whom we are now speaking, mention this great reformation of those who had been the greatest sinners, with that sudden and surprizing change which it made in the lives of the most profligate, as having something in it supernatural, miraculous, and more than human. Origen represents this power in the Christian religion, as no less wonderful than that of curing the lame and blind, or cleansing the leper. Many others represent it in the same light, and looked upon it as an argument that there was a certain divinity in that religion, which shewed itself in such strange and glorious effects. This therefore was a great means not only of recommending Christianity to honest and learned heathens, but of confirming them in the belief of our Saviour's history, when they saw multitudes of virtuous men daily forming themselves upon his example, animated by his precepts, and actuated by that spirit which he had promised to send among his disciples.

[To be concluded in our next.]

## CHRISTIAN PERSEVERANCE,

THE NECESSITY OF IT.

“ Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.”

IF we proceed to enquire into the reasons our Saviour had for delivering himself so earnestly in the preceding words, we shall find them all comprised in this, viz his affection-

affectionate desire for the salvation and happiness of his creatures. Regardless of satisfying the desire of a curious enquirer, whether few should be saved, he wishes to engage his attention to a thing of more immediate concern; which was to use his utmost endeavours to be one of that number. As if he had said, be not over anxious to pry into the secret decrees of infinite wisdom, but rest assured that if you are truly desirous of a glorious immortality, and use the means afforded you by God for that purpose; it is sufficient for you to know that this, and this only, bespeaks you one of those happy few whom God has promised eternally to bless. To improve this exhortation, let us consider it as expressly alluding to the festivals of the Jews; who, when they invited their friends, admitted them to their respective company or apartment, by entering by a remarkable narrow or strait gate; and the guests being once entered, admittance for any others was positively refused. Christ makes use of this here as a metaphor, to set forth the difficulty every one must expect, that wishes to be a candidate for heaven and eternal happiness. Be not content barely to seek, or fondly to wish for a residence with me, in my Father's kingdom, but strive earnestly to obtain it. The entrance, though accessible, to all that seek it in sincerity and truth, is nevertheless sought in vain by the greater part of mankind; because they deem access to it so easy to be obtained; and upon this presume, either by indifference, or late repentance, to ingratiate themselves into the divine favour, and so delude themselves with the false hope of a future and heavenly reward. But how very different from this is your experience who have but lately, perhaps, entered upon the Christian warfare, or have set themselves earnestly to seek after God, and the things of another world. Often

and many times can they bear testimony to the truth of their Saviour's assertion, that strait is the gate, and narrow is the road that leads to life eternal. They find it not so easy a thing, as is generally represented, to be a true disciple of Christ, or to be worthy of the name of Christian. Many difficulties there are attendant upon this holy name by which they are called, which the careless unchristian part of the world are utter strangers to. Nay, no sooner are they enlisted under Christ's banner, and promised, through divine assistance, to adhere stedfastly to his service, than they begin to receive some assault from one or other of their spiritual enemies. Very different is the appearance of things now from what it was before.

Perhaps for no other reason than because you have espoused the Christian cause, a tribe of enemies will arise from your nearest relations, and your foes will become those of your own house! Those who have hitherto professed the greatest friendship, will now begin to mention your very name with contempt. Esteem will gradually decay, and like the blessed Saviour of the world, your very person become odious. But do the enemies of Christ and his followers stop here, or is this all that renders an entrance into the New Jerusalem strait and difficult? No, behold them add to this scornful behaviour some intrigue or other to obstruct the Christian in his road to glory. Set on and employed by the enemy of all righteousness, they are continually forming some stratagem or other against the new-born Christian, and leave no means untried that may tend to reduce him again into the gall of bitterness, or entangle him in the bonds of iniquity.

And what adds to increase the troubles of Christ's faithful servants more than all, is that conflict with



with their earthly members, mentioned by the apostle, the "flesh striving against the spirit, and the spirit against the flesh." This is that strait gate, by which all that wish to enter must have more than human strength and assistance. Here dangers present themselves on every side, and however vigilant or circumspect the Christian may be, he will find it difficult, if possible, to escape them. Nay, to prove victorious over any one enemy of our salvation, either the world, the flesh, or the devil, is a work of too arduous an undertaking for human strength alone to effect: and whereinssoever any one has happily succeeded in this attempt, he ought to say "not unto me, O Lord, not unto me, but unto thy name give the praise." For certainly we must acknowledge it was God's grace that was sufficient for us herein, and that we endured the trial of our faith, by being comforted with the rays of his spiritual presence, and supported by his almighty hand. It is true, to strive and watch against sin is a part man is expected to perform, but victory must be ascribed to God. Created we were by the hand of heaven, and breathed into life by the spirit of the living God; but our salvation will only be effected by the help of the same Spirit co-operating with our own endeavours.

The Spirit of God at first quickened, or animated the lifeless clay, but man being thus formed, has it in his own power to choose whether this heavenly inhabitant shall continue with him or not. To this purpose are all the promises and exhortations of scripture, to shew that man is not a meer instrument purely to be acted upon, but a creature susceptible of different passions, and that may be influenced by hopes and fears; coherent with this is the admonition before us, to awaken our attention to the great business of

our salvation, because many, who now esteem it a matter of little moment, will hereafter be convinced of their error at the irreparable loss of their immortal souls. The voice of God to man, as conveyed in his sacred word, is uniformly this: "work out your own salvation," and then the Lord will shew himself gracious unto you by "working in you to will and to do of his own good pleasure." Hence then every reasonable unprejudiced person may discern, how vain it is for any to expect a residence with God, and the blessed above, and yet never do any thing in order to obtain it. How every person discovers his imbecillity, or rather manifests his presumption, that confides in a bare belief of Christ's perfect atonement and sacrifice for sin, for pardon and acceptance with God. This, though the noblest instance of divine goodness ever manifested to the world, and without which we had been most miserable, requires practice on our part to answer the purpose for which it was intended; viz. the salvation of all the sons and daughters of Adam. Forbid it that God's goodness, or Christ's love to us, in this glorious work of man's redemption, should afford matter either for the Antinomian presumptuously and arrogantly to abuse, or the Socinian blasphemously to condemn.

Rather whilst these split upon the destructive rocks of sinful-security and infidelity, let us adore the riches of God's grace to us in the person of his Son, and walk as those that are redeemed by his blood. Let us, with the heavenly tribe, be astonished at this ineffable contrivance of divine wisdom; whereby man has an opportunity of becoming an heir of immortality, and a joint heir with Christ. Let us evidence our faith in this loving Saviour, by a steady adherence to his sacred precepts, and a constant practice

tice of what he enjoins: knowing assuredly that we are then the true servants of Christ, and a right only to that name, as long as we continue to do whatsoever he hath commanded us. Let not any content themselves then with the name of Christianity, and at the same time be utter strangers to the power of it. Neither let any risque their salvation upon this supposition, that a small portion of time is sufficient to prepare ourselves for another world, and that if we seek at last for admittance into the kingdom of heaven, God is so merciful, we shall not be denied. This is a delusive hope, void of any firm foundation. Devote the present moment then, O unthinking sinner, to immortal concerns, and refuse no longer the means God uses for thy conversion; lest, if thou neglect the present season of grace, thou make one of those many that will hereafter "seek to enter in at the strait gate, but shall not be able." Reflect upon thy dying hour, as though it was at hand, and think how incapable thou mayest then be to secure the happiness of thy departing soul, and how improbable it is that God will be intreated by thee. How inexpressibly afflicting will be thy grief to have omitted every thing that would recommend thee unto God, or give thee an interest in his Son, and at last to say in bitterness of soul, Lord, Lord, open unto me, and have no other answer than this, depart from me thou irreclaimable sinner, thou worker of iniquity.

What a heart-piercing sorrow will it then be to every such an one to think, of having so neglected the means of grace, and done despite to the Spirit of God, that neither the one nor the other is any longer left for his recovery.

How can the lamentation of a person thus deserted by his God be described? What compunction of mind? what self-condemnation,

must he experience, when he shall see the gates of heaven open to his view, but not for his reception! Hence then let such as are striving to get the mastery over some particular evils, they find themselves most addicted to by nature, be earnestly persuaded not to grow remiss in their Christian conflict, or to be at ease in Zion, because they find it difficult to conquer them; but keep pressing forwards towards the mark of the prize of their high calling of God in Christ Jesus. And for their encouragement herein, God has promised to perfect his strength in their weakness, and to enable them, by his power, to perform all things. Let such likewise as have never yet began in earnest to seek after God and divine things, now shew themselves zealous in his cause; because by this means only they can both obtain that peace which passeth all understanding, as well as be possessed of a sure and certain hope of enjoying that rest, which remaineth for the servants of God.

ADMONITOR.

### A PARAPHRASE

ON THE FIRST ARTICLE ON THE  
CHURCH OF ENGLAND.

*Itaque pro hac fide, et viros decet zelo Dei accensos, fortiter decertemus; inque ipse ad extremum usque vitæ halitum constantè perseveremus. Quod faxit Deus.*

*Let us therefore bravely contend for this faith (viz. the Nicene) as it becomes men inflamed with an holy zeal for God; and let us constantly persevere in it to the end of our lives, God grant we may.—Bishop Bull's Defensio Fidei Nicenæ, ad finem,*

### OF FAITH

IN THE HOLY TRINITY.

**T**HERE is but one living and true God (when consider'd in Unity,

*Unity*, \* *Mark* 12, 32. 1 *Cor.* 8, 4. 1 *Thess.* 1, 9. *From* (everlasting to everlasting.) *Pf.* 90, 2.) Without body, parts or passions, (or to speak positively, a pure and perfect Spirit. *John* 4, 24) of infinite power, wisdom, and goodness: *Matt.* 19, 26. *Pf.* 147, 4. *Pf.* 52, 1. the maker and preserver (or sustainer) of all things both visible and invisible *If.* 44, 24. *Neb.* 9, 6. *Heb.* 1, 3. And in the unity of this Godhead (or divine nature) there be three persons (*Hypostates* or *substances*, *Heb.* 1, 3.) of the same essence, power, and eternity, 1 *John* 5, 7. (distinguished in scripture by the names and personal characters of) the Father, the Son, and the Holy Ghost: *Matt.* 28, 19. † (and by the different offices of Creator, Redeemer, and Sanctifier) *Gen.* 1, 27. *If.* 64, 8. *Gal.* 3, 13. *Rev.* 5, 9. *Rom.* 15, 16. 2 *Thess.* 2, 13. 1. *Pet.* 1, 2.)

The above are first truths, and the real foundation of the Christian religion: And the first error we are consequently exposed to, is that of holding the *Unity* of God in such a manner as to exclude all *personality*; that of speaking and reasoning of him, not as he has revealed himself, but according to our private and partial conceptions.

An *Unity* and *Trinity* is a mystery as to the *manner* of it, which is not revealed, probably to try our faith and submission; possibly because above our present comprehension: notwithstanding which it is sufficiently clear in both the *doctrine* and the *duty*, and that is as far, I apprehend, as we are at present con-

\* When we consider God in *Unity* he is *a'n's'tio*; and *pan'a'tio*, the original of all, himself without original.

† When we consider God in *Personality*, we may safely allow, that the Son of God was eternally begotten by the eternal incomprehensible power and will of the Father; and that the holy Spirit was likewise eternally derived from the Father, by or through the Son, according to the eternal incomprehensible will of the Father.

cerned:—For secret things belong unto the Lord our God, but the things which are revealed belong unto us and to our children for ever. *Deut.* 29, 29.

The doctrine is no more than this plain affirmation—That in the divine nature there is unity and distinction: *The Father, the Word, and the Holy Ghost: These three are one.* The duty from thence arising is,

First, That we worship God in unity: And secondly, that we worship him in distinction, or apply to him as Father, in office or divine œconomy, supreme conservator and governor. Son, in office or divine œconomy, prophet, priest, and king. Holy Spirit, in office or divine œconomy, Lord and giver of life, the assiter and sanctifier of the mind.

The humble man will ever seek God in the way or method of his own appointing: And the scriptures inform us, that *we have access to God, through Christ, and by the Spirit.* *Eph.* 2, 18. *The Spirit* (by which) dwells in and assists the faithful; and *Christ* (through whom) is our advocate with the Father; who (as supreme governor) is of purer eyes than to behold iniquity.

N. B. As to the real distinguishing essence of God, we certainly can have no idea of it; nor indeed of the essence of any other being or substance, whether material or spiritual; and I think, this equal and perfect *unity* of the Father, the Son and the Holy Ghost, may be best conveyed to the mind and illustrated by the unity arising from their thoughts and purposes. (*Comp.* *John* 17, 21, 22, 23. *And AEs* 4, 32.) For as these three infinite persons must be actuated by the same one infinite mind; consequently they may be considered and worshipped as *one* in essence (or in that which distinguishes and constitutes Deity, however incomprehensible to us) and yet as three in agency.

JOHN WEDDRED.

Sturton, Leicestershire, June 16.

## M I S C E L L A N I E S.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

To endeavour to rescue the memory of the illustrious dead from the poisoned arrows of envious li- vers, is a tribute due to individu- als, and a just debt to the commu- nity.—In your last Number, under the life of the late worthy Dr. Pearce; bishop of Rochester, you have observed, that, as his lord- ship's strange desire, of resignation, could not be traced from avarice, it was attributed by some to vanity : and he was suspected of aspiring to the antiquated praise, if such a thing can happen, of contempt of wealth, in solitary retirement.— I am very happy to do justice to so venerable a character, by produc- ing a letter under his own hand, a proof to the contrary—an incontestible one, since it was wrote to one, who was a perfect stranger to him, and therefore must convey his genuine sentiments upon this head, as there was not the least probabili- ty of its being made public; espe- cially as he prefaces it with that solemn declaration, that as every clergyman ought, he had all his life long made those sacred writings the chief object of his studies. The natural conclusion therefore, is, that his wish for resignation, was from a desire of continuing to make them the chief object of his studies, as well knowing them to be the crown of his hoary age; but, I hasten to transcribe the letter, and conclude myself, with great re- spect,

Your constant reader,  
and well-wisher,  
EUSEBIUS.

July 30th, 1783.

A C O P Y  
OF THE BISHOP OF ROCHESTER'S  
LETTER.

Bromley in Kent, July 17, 1764.

Reverend Sir,

I Received your letter of the 9th instant, and wish that I could answer it more to your satisfaction. The Newspapers have, indeed, taken great liberties, upon very little grounds, of mentioning my name at different times, for some months past, and particularly have said, that I am engaged in writing notes upon the holy scriptures. It is true, that as every clergyman ought, I have all my life long made those sacred writings the chief object of my studies, and have pre- pared some things which may be of use towards the better understand- ing of the four Gospels, and the Acts of the Apostles: But, when I say this, I do not mean that it is so prepared as to be fit for the press. To do this, requires more leisure than I can possibly find in the sta- tions wherein I am placed, and from both which, I have humbly requested of his majesty, that I might be dismissed, upon account of my age and infirmities, and spend the short remains of that life, which it shall please God to con- tinue to me, in a state of retire- ment, supported only by my own private fortune. This request, however, has not been complied with, and I submit to whatever my superiors think proper.

As for a commentary on the Bible, it seems too great a work for one man, at least, for a man so far advanced, beyond 70 years, as I am. If you, Sir, in your studies have been so successful, by the blessing

bleffing of God, as to have difcovered in the holy fcriptures, what may be of the utmoft confequence towards the defence of Chriftianity, particularly by difcovering fuch a period of time, for the continuance of the defolation of the Jews, &c. I heartily wifh, that the difcovery may be attended with all the advantages of every fort, which may be reaped from it, by you, and the reft of mankind.

I have never made the prophecy of Daniel, concerning the 70 weeks, any particular object of my ftudy; knowing nothing hitherto, on that important point, but what the moft eminent among the learned have advanced.

Your gratitude to heaven for the great deliverance which you formerly had from the fire, is very commendable; and I heartily pray to Almighty God to blefs all your ftudies with fuccefs:

I am, Reverend Sir,  
Your very respectful  
and humble fervant,  
Zy. ROCH<sup>r</sup>.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

Obferving in your Magazine for May laft, a query propofed, "Whether there be Ordination in Marriage." I have taken the liberty of fending you my thoughts on that fubject, which if thought worthy a place in your truly inftitutive and beneficial Magazine, they are offered with all the deference that youth can fuggeft, and by inferting them you may, perhaps, oblige others of your Subfcribers, as well as

Your moft humble Servant,  
W. M.  
Salifbury, Aug. 4, 1783.

**T**HAT marriage is honourable, well-pleafing and acceptable in the fight of God, is what I pre-  
VOL. II. No. 13.

sume few will deny, feeing it was firft inftituted by him at the creation of man, fanctioned by Chrift; whilft in the flefh, and confirmed as good by moft of the apoftles: Yet from this for many to take occafion to fay; that God does pre-ordain who fhall marry, and with whom they fhall marry, and confequently they will or can marry no other, is oppofite to fcripture and right reafon. For this doctrine (beides deftroying the free will of man) unavoidably lays us under a neceffity of conceiving God as pre-ordaining the means and end of the union and marriage of every perfon; and thereby often pre-ordaining fin; for if we but a moment turn our eyes to conjugal focieties, and take a tranfient view of the many unhappy matches this Ifland of Great Britain abounds with, we fhall there fee, I am afraid, mifery and unhappinefs ftrongly ftamped in many families; fufficient to convince us, that God never ordained their union. In this view how many fhall we fee taking matrimony as a cloak for crimes, while others by jarting discontent, quarrellings, and broils, too often plainly diftinguifh the firft year, from the firft week after marriage; and, indeed, if we turn our eyes from this fcene of woe, to one more pleafing, though not lefs finful, and fee the means which bring many of thofe unhappy wretches to the altar; there we may obferve a natural thirft after riches, honour, or pleafure, leads fome; whilft a blind miftaken paffion, the will of parents, or the confequences of a preceding crime, which by martyring, they intend to hide; force others to join hands with thofe whom God never intended they fhould marry; and, perhaps, many themfelves never wifhed to have married. Can we fuppofe, therefore, that a pure, holy, and happy Being, fhould

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thus pre-ordain the sin or misery of his indigent creatures? No, a Deity, who willeth the happiness of his creatures, can never sport thus with their misery.

In order, therefore, that God may be clear from such an irreligious imputation, and appear to be just and true in all his ways respecting the children of men, I presume the method here proposed of considering ordination in marriage, will appear rational and scriptural to every impartial mind.

As marriage was first ordained by God, and consequently is agreeable to his will; and as on chusing an agreeable partner in life, with whom to spend, perhaps, our last days, depends much of our earthly happiness: we cannot but suppose that God (whose delight is in the happiness of his creatures) will, and does direct them in an affair of so much moment and consequence, by influencing the minds of those whom it is his will should marry, for such objects with whom they will live more happy, fulfil the intention of their union, and the will of God, and will be productive of more good, than a union with any other. That God did formerly direct his poor erring mortals in this manner, either inwardly or outwardly, is evident from Genesis xxiv. Numbers xxxvi. Deuteronomy vii. 3, 4. Joshua, xxiii. 12, 13. And were every one now to follow, as some did of old, the suggestions only of the Spirit of God, or that impulse of pure and genuine affection, which the greatest part of mankind if not all at times feel for particular objects, which God in his wisdom has allotted for them, and sees best for them to marry; and were they to act always conformably to the dictates of such Spirit, I am persuaded we should see more harmony, peace, and happiness subsist in families. But here is the

bane, for many like the sons of Seth, mentioned in Genesis vi. and the children of Israel mentioned in Ezra x. and Nehem. xiii.—take them wives of all whom they chuse, and run after strange wives; being prompted by some of the reasons aforesaid, they rush into the sacred noose of matrimony, without considering, or consulting the will of God, or their future welfare, and thereby too often sacrifice their future peace either to the unnatural request of an avaricious parent, an insatiable thirst after riches, honour or pleasure, a fear of poverty, or the frowns of the world, or to concupiscent desires, which often terminate in sorrow; and by these, with many other like propensities, which history is replete with, they invert the will of God, and what he intended as a blessing, they make unto them an occasion of sinning, by refusing the persons Providence had allotted for them, and willed them to marry, (and to whom he would have directed them had they attended only to the dictates of his Spirit) and marrying others contrary to the mind and will of God, and thereby bring upon themselves and family trouble and sorrow, which but for the reasons before mentioned, had been, perhaps, entirely prevented.

Seeing then that we may act contrary to the will of God in this, as well as in many other circumstances of our life, which might be attended with disagreeable consequences, I would recommend it to all who wish to live happy in a married state, (with me) to make application to the beneficent author of all good for his directions to chuse, and assistance to obtain the object whom he in his infinite wisdom shall see best for them to marry. And when they feel an affection for any particular person; that they may not be deceived by the

the suggestions of an evil spirit, let them try the spirits whether they be of God or not; If it be, which they may know from the purity of it, they would do well to cherish it with all their might; and God will direct, guide, and assist them, if they continue stedfast in well doing, in chusing, and obtaining a proper partner with whom they may spend their last and happy days; but if their affection proceeds from an evil source, and they discover it to be impure, or has any other end in view but the glory of God, and their mutual happiness, let it be rejected with all that zeal with which they flee from misery and woe.

DETACHED THOUGHTS.

A Fine understanding may be compared to beauty, which, however pleasing the features, finds few admirers of discernment, unless accompanied by an expressive countenance—so the former loses all its force, if not temper'd by virtue and good-nature.

An irreligious man can never be just or grateful: He who can forget what he owes his maker, is not likely to remember the smaller and more diminutive favours conferred on him by a fellow creature—By forgetting his God, he has broke through all ties, moral and religious—truly says the poet.

He that's ungrateful has no crimes but one; All other faults may pass for virtues in him.

Great minds in adversity, have sometimes proved little and mean in prosperity, owing to a want of sensibility; in misery they are past the sense of feeling—and in grandeur are not above the little arts of depression.

Life abounds with evils; and those who have not real, will create imaginary troubles. Of the

two, the former is the most eligible; with those, happiness may resume her seat in the mind, or a firm reliance on Providence will smooth the thorny pillow; but the latter are involved in a perpetual gloom.

Friendship is the most pleasing, most rational, but at the same time dangerous connection in life: Should a friend prove false it sours our nature, quenches warm affections, and makes us uncharitable in our opinions: To avoid these evils, let us examine well the seeming motives of friendship.

HENRIETTA.

THE  
RELIGIOUS INSTRUCTOR.

No. III.

SINCE it is universally acknowledged, that, diligently and with unfeigned sincerity, to seek and insure a portion of endless and uninterrupted felicity in the fruition of God hereafter, is a point of the highest wisdom; is it not matter of astonishment, to observe many of those, who certainly possess excellent abilities, shamefully mispending the time allotted them for this important business, in heart-corroding worldliness, or brutal sensuality, without ever, perhaps, bestowing one serious thought on that which ought to be their chief, their sole concern? If divine wisdom had not condescended to reveal the cause of this insatiation, I am inclined to believe, it would have remained an inexplicable mystery, till the hour, when "heaven and earth being on fire, shall be dissolved." "The God of this world, saith the apostle, hath blinded the minds of them that believe not." Dreadful consideration! And yet if we do not admit it to be true, how can

we

we account for that strange misconduct in those, who constantly spend the sabbath days in idleness and dissipation, if not in intemperance and rioting, while the business, the important business of eternity, is profanely disregarded, and the houses of prayer by them totally unfrequented?

But, if we leave these to that "spirit of slumber" which hath taken possession of them, and turn our eyes to another class of our fellow-creatures, and behold numbers of useful members of society, labouring, as in a prison-house, like Sampson, without their eyes, wonder and amazement must (if we are not divested of humanity) give way to the tender sensations of commiseration and pity. Can a benevolent mind observe an honest, a faithful, and laborious servant, cheerfully toiling six successive days, to supply his master with the meat that perisheth, while himself, merely through caprice, pride, or luxury, is cruelly and tyrannically with-held, on the seventh, from attending the service of his God, that he may obtain that bread for his own soul, which will endure to everlasting life; I say, can a benevolent mind observe this, and not be sorrowfully concerned on the account? O, what will these men do, how deplorable will their case be, when this murderous cruelty to the souls of their servants shall, with unabating rigour, be retaliated upon themselves, — "when the same measure they meet to others, shall be measured to them again?"

I know it is usually objected, "Servants may do their duty at home, and therefore their attendance on the public service is not necessary." This objection betrays the most pitiable ignorance in those that use it. Divine revelation informs us "that God our Saviour willeth all men to be saved, and to come to the knowledge of the

truth; plainly enough intimating, that salvation in its true nature, necessarily implies, the coming to the knowledge of the truth; which also the light of reason clearly discovers. But how a plain, unlettered man or woman shall ever know the truth, so long as they are not permitted to attend upon those, whom God hath commissioned to declare it to the world, is, I think, a difficulty that ought to be considered. The preaching of the gospel, from the beginning, was "the wisdom and the power of God to every one that believed;" and although it is not denied, but that the Sovereign of the universe may, whenever he pleases, make other means efficacious for the conversion and salvation of a sinner; yet, I presume, the most general one is, that of the "foolishness of preaching." Faith, or a divine evidence and conviction of the truth, saith the apostle, "comes by hearing." But how can they hear, who do not attend upon the preacher? Or what advantage do they receive from his being sent? Certainly none.

Hence then appears the enormous wickedness of this practice: it is such injurious cruelty as nothing can equal; nothing less than depriving souls of all the blessing, benefit, and advantage, which their Creator designs to confer upon them through the preaching of his gospel! O how long will such persons treasure up unto themselves wrath against the day of wrath? Why will they bring innocent blood upon their own heads, by causing the destruction of their poor brother, for whom Christ died?

If we view it in a civil as well as religious light, we shall find, that this evil is no less dangerous and destructive to the peace and well-being of the community, than it is to the eternal happiness of individuals. Let us suppose some of these untaught and unthinking people



people throwing off the yoke of servitude, and commencing heads of families themselves; what will follow from the change? Why, (common experience makes it too notorious to be denied) they that before were awed into decency by the authority of their masters; will now, being delivered from this bondage of fear, let loose the reins of corruption, and abandon themselves to the most unrestrained licentiousness: their children, their tender, helpless, inoffensive children (if in their infancy they fall not a prey to hunger, filth, and nakedness) are, by degrees, habituated to iniquity, so inured in impiety and vice, that they hardly fail of being the disgrace of human nature, and the pests of society. Their juvenile days wasted in ignorance, idleness, mischief, growing mature in years, and being mature in vice, they come forth, as one says, "the devil's thorough-paced servants," resolutely prepared to perpetrate, as they are completely qualified for, any and every species of villainy; till, perhaps, their country, out of regard to the public peace and safety, is obliged to have recourse to a stroke of justice, to put a period to their excesses and their lives together.

J. C.

### H I N T S

CONCERNING THE MEANS  
OF PROMOTING RELIGION IN  
OURSELVES OR OTHERS.

I. **B**E always cheerful, as well as serious, that you may win men to Christianity. And in every conversation introduce some religious hints, if it can be done with propriety.

II. Avoid all controversies; no good can come from disputing:

but contend earnestly for the essentials of Christianity.

III. Heal all divisions among sects and parties to the utmost of your power.

IV. Talk familiarly to children about religion, as a delightful employment. Put easy questions to them—encouraging them occasionally by some little presents—and thus teaching them an amiable, cheerful, generous piety.

V. Make it a constant rule to pray for all who affront or injure you.—Christ enjoins us to pray for all who despitefully use us. See Matt. v. 44. Disregard all opprobrious names.—Christ himself (as will every one who strives against the corrupt prejudices and vices of mankind) was abused as a wine-bibber, and even a blasphemer, &c.

VI. Be accustomed to a regular, daily, but moderate course of devout retirement; and recommend intercession for others, both in the family and in private—as likewise frequent attendance at the Sacrament.

VII. Frequent public worship every day in the week, if your business permit, and if you live in a place where it is performed—and never profane the Sabbath; as that is enjoined to be kept holy, by the laws both of God and man.

VIII. Secret ejaculations too may be used as you are walking, or riding, or in whatever company you may happen to be—and, on some particular hour, remember (as for instance, at morning, noon, afternoon, or evening, when your town-clock strikes, which will be a loud and never-failing memorandum) to set yourself as in the presence of God for a few minutes.

IX. Use frequent meditation, than which nothing can be more profitable; nor can any thing so much awaken and dispose us for that, and for all that is good, as  
strong

strong faith in Providence, and a constant cheerfulness of spirit.

A FRIEND.

### SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 87.]

**CAPERNAUM**, a city celebrated in the gospels, being the place where Jesus usually resided during the time of his ministry. This city no where mentioned in the Old Testament, under this or any other name like it, and therefore it is not improbable that it was one of those towns which the Jews built after their return from the Babylonish captivity. It stood on the sea-coast, i. e. on the coast of the sea of Galilee, in the borders of Zebulun and Naphtalim, and consequently towards the upper part thereof. It took its name no doubt from an adjacent spring of great repute for its clear and limpid waters, and which, according to Josephus, was by the natives called *Capernam*.

Our Lord moved from Nazareth, and made this the place of his constant residence. Upon this account Capernaum was highly honoured, and said by our Lord himself to be exalted into heaven; and because it made no right use of his signal favour, it drew from him the severe denunciation, that it should be brought down to hell,

which has certainly been verified: for, so far it is from being the metropolis of all Galilee, (as it once was) that it consisted long since of no more than six poor fishermen's cottages, and may, perhaps, be now totally desolate.

**CAPHTOR**, the island **CAPHTOR**, whence came the Caphtorims, otherwise called the Cheritims or Cherithites, and the Philistines. The generality of interpreters believe that by **Caphtor** was signified Cappadocia; and by the Caphtorims the Cappadocians. **BUT** Calmet is of opinion that by **Caphtor** is meant the isle of ~~Cyprus~~ and this opinion he supports by many learned arguments in a particular dissertation prefixed to the first book of Samuel, which well deserves the inquisitive reader's attentive perusal.

**CARMEL**, a city in the tribe of Judah, situated on the mountain of the same name, in the southern part of Palestine, where Nabal the Carmelite, Abigail's husband, dwelt, Josh. xv. 55.

**CARMEL MOUNT**, situated to the south of Ptolemais, and the north of Dora, upon the Mediterranean. At the foot of this mountain, on the north side ran the brook Kishon, and a little farther the river Beleus. On the side next the sea there is a cave shewn, where some suppose the prophet Elijah desired Abab to bring Baal's false prophets, when fire from heaven descended upon the burnt sacrifice he had prepared there, 1 Kings xviii.

[ To be continued. ]

POETRY.

## P O E T R Y.

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

At your request, I have sent a translation of the Latin verses in your last excellent Magazine for July, Vol. I. which, if you should think worthy of a place in your next, by inserting it,

You'll greatly oblige,  
Your constant reader,  
J. SK.—N.

Greenwich, Aug. 8, 1783.

*Vita fragilis, Mors certa est.*

Life is frail, Death is certain.

**A**LAS! Oh man! of life how short's thy share;

Thy glass is run before thou art aware.  
Forbear, ye mortals, to lament your fate,  
Death's fiat will admit of no debate,  
Sooner or later to ome home we tend,  
His stroke, and fate's stern will await our end:

But heav'n and its sovereign laws decree,  
That after death the just shall happier be;  
Then in a glorious state they ever shine,  
Then carping care and strife can ne'er combine;

Within those peaceful realms they cheerful sing,  
Loud strains of praise to their almighty king.

## TRUST IN GOD.

BY THE REV. PETER PINNELL, M. A.

"Why art thou so full of heaviness, O my soul! and why art thou disquieted within me?—Put thy trust in God."

Ps. xlii. 6, 7.

**W**HY droops the head, why languishes the eye?

What mean the flowing tear, and frequent sigh?

Where are the lenient medicines to impart  
Their balmy virtue to a bleeding heart?  
Fruitless are all attempts for kind relief  
To mix her cordial, and allay my grief;  
So strong my anguish, so severe my pain,  
Weak is philosophy, and reason vain;  
Such rules, like fuel, make my passions glow,  
Quicken each page, and point the sting of woe:

Imagination labours but in vain,  
While darkening clouds intoxicate the brain  
Fancy no sweet ideas can suggest,  
To lull the raging tumult in my breast;  
In vain or mirth invites, or friendship calls,  
Wit dies, a jest, and conversation palls;  
Nature and art supply fresh springs of care,  
And each obtruding thought creates despair;  
No scenes amuse me, that amus'd before,  
And what delighted once, delights no more:  
Though all creation beautiful appears,  
And nature's aspect a rich verdure wears;  
Yet still her bloom with sickening eyes I see,  
And all her luxury is lost on me:  
The budding plants of variegated hue,  
The blossoms opening with the morning dew;

The vernal breeze that gently fans the bowers,  
The laughing meadows, and enlivening showers,

Th' enamell'd garden, where the works of art  
Give strength to nature, and fresh charms impart;

Where gaudy pinks and blushing roses bloom,  
Rich in array, and pregnant with perfume;  
Where Flora, smiling, sees her offspring vie  
To spread the beauties and regale the eye:  
All, all, in vain, with charms united glow  
To deck the scene, or gild the face of woe:  
So when the morning lark ascending sings,  
While joy attunes his voice, and mounts his wings;

Though to his cheerful notes the hills reply,  
And warbling music gladdens all the sky;  
Still in his strains no pleasing charms I find,  
No sweet enchantment to compose my mind.

In vain the sun his gaudy pride displays,  
No genial warmth attends his brightest rays;  
And when his absent light the moon supplies,  
Or planets glitter to enrich the skies,  
No gleam of comfort from their lustre flows,  
No harbinger of peace, or calm repose:  
But gloomy vapours o'er the night prevail,  
And pestilence is spread in every gale:  
Thus, weaken'd by a gradual decay,  
Life's bitter cup I drink without allay,  
Nor taste the blessing of one cheerful day.

Come then, kind death, thy sharpest steel prepare,  
Here point the dart, and snatch me from despair!

But stop, O man! thy plaintive strains suppress,

With christian patience learn to acquiesce!  
Th' instructive voice of reason calmly hear,  
And let religion check the flowing tear:  
Whate'er the will of providence assigns,  
'Tis infidelity alone repines;  
But those who trust in God disdain to grieve,  
And what our father sends with joy receive:  
Whose

Whose sharp corrections testify his love,  
 And certain blessings in the end will prove;  
 Who sees how man would err without  
 controul,  
 Afflicts the body, to improve the soul,  
 And by chastizing part, preserves the  
 whole.

Hence, though dark-lowering skies, and  
 angry gales

Conspire to raise the storm, and rend the sails;  
 Yet, if calm reason at the helm preside,  
 My little bark will stem both wind and tide;  
 And adverse currents shall at last convey,  
 The shatter'd vessel to the realms of day!  
 Thus taught by faith, how rash it is and vain  
 For man, mere dust and ashes, to complain!  
 My soul, with sad disquietude oppress,  
 Directs her flight to heaven in search of rest;  
 And refuge takes (which "peace at last  
 will bring")

Beneath the shadow of th' Almighty wing;  
 On him I fix my mind, and place my trust,  
 A Being infinitely wise and just!  
 And should his providence new beams create,  
 To brighten the complexion of my fate,  
 A cheerful tribute to his throne I'll raise,  
 And stamp my song with gratitude and praise,  
 But should indulgence suit not his designs,  
 Who evil into happiness refines;  
 Let due submission take my burden light,  
 And may I think—Whatever is, is right!  
 Then "be not thou disquieted my soul,"  
 Have lively faith—and "a faith will make  
 thee whole."

When heaven inflicts, with calmness bear  
 the stroke,

Since to repine is only to provoke;  
 Learn to adore the justice of thy God,  
 And kiss the sacred hand that holds the rod;  
 That sacred hand, which first the heart ex-  
 plores,

Probes every wound and searches all the sores,  
 Then the right med'cine properly applies,  
 To cleanse the part where all th' infection  
 lies.

Hear this, thou coward man, nor dread the  
 smart,

Which, though it stings will purify the  
 heart;

For resignation will promote the cure,  
 And though the means are sharp, the end  
 is sure.

Since then afflictions are through mercy sent,  
 To be good the happy instrument;  
 Since for the noblest ends they are design'd,  
 To serve the judgment, to improve the mind,  
 To curb our passions, to direct our love,  
 To awe mankind, and speak a God above;  
 O may I view them with religion's eye,  
 Nor lose the guard of virtue till I die!  
 Hence shall I taste the sweets that evils  
 bring,

And suck the honey which I feel the sting;  
 Hence shall I learn the bitter cup to bless,  
 And drink it as the draught of happiness:

A wholesome potion, which, though mix'd  
 with gall,

May still preserve my life, my soul, my all;  
 Thus fix'd my heart; though fruit should  
 fail the vine,

The fig-tree sicken, and it's bloom decline,  
 The labour of the olive be in vain,  
 And stocks infected, perish on the plain;  
 Though corn, and oil, and wine at once  
 decrease.

The fields grow barren, and the harvest cease;  
 Though baffled hinds their fruitless toil de-  
 plore,

And vales uncheerful laugh and sing no  
 more;

Yet still with gladness would I serve the  
 Lord,

Adore his wisdom, and obey his word—  
 Here then, O God! regard a suppliant's  
 prayer:

Sooth all my pangs, and save me from de-  
 spair:

Illuminate my soul with gladsome rays,

And tune my voice to thy eternal praise:

Dispel the clouds of darkness from my eyes;

And make me know that to be good is wise:

Let christian precepts all my soul employ,

And be not more my duty, than my joy;

Let conscience, void of art, and free from  
 guile,

Still in my bosom innocently smile;

Her cheerful beams will gild the bloom of  
 fate,

And make me happy in whatever state.

Hence shall I learn my talent to improve,

If poor, by patience, and if rich, by love;

If fortune smiles, let me be virtue's friend,

And where I go, let charity attend:

Within my bosom let compassion dwell,

To soften all the woes which others feel;

T'adswage, by kind relief, affliction's sighs,

And wipe the falling tear from widows'  
 eyes;

To feed the hungry, the distress'd to cheer,

The needy succour, and the feeble rear;

Hence shall my mind, inflam'd with pub-  
 lic good,

Unshaken stand in midst of plenty's flood;

Hence shall I scorn temptation's guided bait,

Look with disdain on all the pomp of state,

And by humility be truly great.

But should it be thy blessed will to spread

Clouds of thick darkness lowering o'er my  
 head;

Let me have grace to know they are design'd,

To check my follies, and correct my mind;

Let me have grace to know in my distress,

I still to thee may have a free access;

And be an heir (though all the world should  
 frown)

Of heavenly glory, and a future crown!

From these reflexions true contentment  
 flows,

Contentment—such as grandour seldom  
 knows;

Hence

Hence in the lowly cot a relish springs,  
Above the taste of courts, and pride of kings.  
Thus in a flood of wealth, be thou my guide,  
And steer my course 'twixt avarice and pride;

Or, in the ebb of fortune, teach my mind  
To know it's duty, and to be resign'd:  
Prepare me to receive or good or ill,  
As the result of thy Almighty will;  
Thy will, whose chief design and general  
plan

Tend to promote the happiness of man!  
Be every sensual appetite suppress'd;  
Nor the least taint lie lurking in my breast:  
Let steady-reason, my affections guide,  
And calm content sit smiling by my side;  
Teach me with scorn to view the things be-  
low;

As gaudy phantoms, and an empty show;  
But guide my wishes to the things above,  
As the sole object of a Christian's love;  
Make me reflect on my eternal home,  
A dying Saviour; and a life to come;  
Direct me virtue's happy course to run,  
And let me, as instructed by thy son,  
In every station say, Thy will be done.

THE  
DYING CHRISTIAN TO HIS SOUL.

AN ODE BY POPE.

**V**ITAL spark of heavenly flame!  
Quit, oh quit this mortal frame;  
Trembling, hoping, lingring, flying;  
Oh the pain, the bliss of dying!  
Cease, fond nature, cease thy strife,  
And let me languish into life.

Hark! they whisper; angels say,  
Sister spirit, come away.  
What is this absorbs me quite?  
Steals my senses, shuts my sight,  
Drowns my spirits, draws my breath,  
Tell me my soul, can this be death?

The world recedes! it disappears!  
Heav'n opens on my eyes! my ears  
With sounds seraphic ring:  
Lend, lend your wings! I mount! I fly!  
O grave, where is thy victory?  
O death! where is thy sting?

THE SCRIPTURES.

**T**RUTH with her golden beam  
Inscribes th' immortal line:  
Goodness and equity, supreme,  
Through the blest volume shine.

In education plain  
These heav'nly pages teach;  
And yet, their majesty of strains  
What mortal pen can reach!

VOL. II. No. 13.

Here precepts, old and new,  
By God's own signet bind:  
With pow'rful wisdom these endure  
The weak, but humble mind,

Here promises are sown;  
Which holy strength infuse;  
When dangers throng; or sorrow's groan  
Pleads for supporting views.

● Laws! whose vigour lends  
The self-accusing breast:  
Whose vigour to the upright sends  
Sweet self-possession's rest.

O promises, whose force  
Is from all change secure!  
Long as their everlasting source,  
Your blessings shall endure.

Hence warn'd; my sins I see;  
Against my sins I guard:  
Hence aided, from perdition flee  
To heav'n's immense reward.

Ye rich men, roll in gold;  
Ye epicures, in wine:  
Your portion in contempt I hold;  
Thy word, O God, be mine.

HYMN TO THE MORNING.

**D**AUGHTER of heav'n, Aurora I rise,  
Thy chearing course to run,  
With lustre crimson o'er the skies,  
And usher in the sun!

Thy balmy breath's refreshing pow'r  
Shall soon revive the plain,  
Awake the sweets of ev'ry flow'r,  
And gladden ev'ry swain.

The virgin, yet untaught to sigh,  
Shall lightly tread the vale;  
And raise with joy the tearless eye,  
To bid thy presence hail.

Come, modest maid! with blushes speak,  
In all thy roses drest;  
Diffusing health to ev'ry cheek,  
And peace on ev'ry breast.

Come morning! come, which heav'n does  
sign'd,  
It's choicest gifts to bear,  
And kindly teach the human mind  
To worship and revere.

In wonder wrapt let nature stand,  
To think how much she owes,  
And learn to praise that gracious hand,  
From whence the blessing flows.

C. H.

A LIST

## LIST OF NEW BOOKS, WITH REMARKS.

DIVINITY, MORALITY, &amp;c.

**ART. I.** *A Letter from a Clergyman to the Bishop of Landaff, on the Subject of his Lordship's Letter, to the late Archbishop of Canterbury.*

**T**HE modest and respectful style in which this letter is penned, cannot but plead strongly in its favour before a bench of Bishops. Its subject, the present melancholy state of the curates, and inferior parochial clergy, not less claims their attention. The stipends of those deserted sufferers are so very inconsiderable, that they who have no other support, and particularly such who may be encumbered with families, cannot but feel all the pinching hardships of penury and distress. May their real grievances, that have long cried aloud for relief, have speedy redress, which, by all the laws of justice and humanity, they may reasonably expect!

**ART. II.** *The Complete British Family Bible, being a real New Exposition and Commentary on the Holy Scriptures. By the Rev. Dr. Wright, Vicar of Oakley in Essex, F. S. A. &c.*

This very useful work, which is now publishing in 80 weekly Numbers, merits the attention and patronage of all Christian families, both in consideration of its convenient size, making only one large volume folio, and its masterly execution. The Notes, are exceedingly full and instructive. They contain a summary of the Christian religion, which cannot but be highly acceptable to those, who may not have spare time sufficient to read the various, tedious, and voluminous writers, on different parts of Scripture. Dr. Wright's Family Bible is, in our opinion, really what it holds itself forth to the public, a *New and Complete Exposition and Commentary* on the sacred books of the Old and New Testament, with the Apocrypha at large; and is embellished with the best set of copper-plates we have ever seen.

**ART. III.** *Divine Revelation impartial; and universal. By the Rev. John Bennet. 8vo. 3s. in Boards.*

Unbelievers frequently exclaim against Christianity, because not universal, and known only at present to a small part of the world. To obviate which objection, this ingenious writer has endeavoured to

prove, that the propagation of the gospel was neither imperfect, nor partial, and that if the benevolent intentions of the Divine Being were not restrained by human vices, the natural consequences of free-will, the earth, at this moment, would be full of the knowledge of the Lord. To variety of arguments, drawn from the disposition, circumstances, and state of mankind, in different ages, Mr. Bennet has added a great number of useful notes, which, he observes, cost him more labour and pains, than the publication itself.

**ART. IV.** *The New and Complete Life of our Saviour Jesus Christ and his Apostles, &c. By the Rev. Dr. Wright, elegantly printed in Crown Folio, now publishing in 36 weekly Numbers, at 6d. each; and, being thoroughly completed, may be had neatly bound in Calfs, and lettered, price 11. 4s. 6d.*

This book is a suitable companion to Dr. Wright's Family Bible, and indeed to any other Bible of which persons may already be possessed, as it contains a valuable collection of Christian knowledge; for, independently of its intrinsic merit, considered in the light of a full, extensive history of the life of our blessed Saviour and his Apostles, we find also contained therein a defence of the Christian religion, and a rich treasure of practical observations, well calculated to improve the understanding, mend the heart, and regulate the conduct. The copper-plates are very valuable embellishments, and the whole performance is executed in such a manner, as sufficiently to prove its excellency and utility; and we think, without flattery, to which we are utter strangers, the Proprietor deserves the thanks of all serious Christians, for making Dr. Wright's Family Bible, his Life of Christ, and other expensive periodical publications, so easily attainable.

**ART. V.** *Ten Sermons by Richard Hutchins, D. D. late Rector of Lincoln College, Oxford, 8vo. 5s.*

These discourses are on exceeding important subjects. They are levelled at Socinianism, Deism, and Scepticism; but the style is mystical, on account of which, however commendable the author's intention, his positions and interpretations, if they do no harm, are not likely to do any good.

## CHRONOLOGICAL DIARY.

## FOREIGN INTELLIGENCE.

Leghorn, August 4.

**W**E have had one of the severest strokes here that ever visited this part of Italy, which has been general along the coast from West to East, and has done incredible damage. The Tesserdoi, a Russian man of war, is rendered totally unserviceable by the damage she received in the Mole, and all the ships then lying there, which amounted to thirty sail of different nations, have been sufferers in a greater or less degree, but none so materially as the Russian, whose mainmast has been shivered from the flag staff to the deck, at which place some iron work conducted the lightning to other places of the ship, where its effects are very visible, indeed most awfully so. The rigging is in many places burnt, as if the vessel had been on fire; the sails on the yards have holes burnt through them. The people on board report, that they felt the shock, when the electric matter struck her, equal to what is felt in an heavy sea. Some galleys are fitting here by order of the Grand Duke for cruising in the Mediterranean; they will probably amount to six sail, from 26 to 28 guns. His Neapolitan majesty is fitting out some ships, as are most of the powers in this quarter. All these are only detachments to observe the motions of the two great powers, whose disputes are likely to reach this part of Europe.

Temeswar, July 25. According to all accounts, the treaty of commerce, concluded at Constantinople, has not abated the motions of the Russians in Crimea and its environs. The Turks on their part have not suspended their preparations. The armaments continue at Constantinople, where new ships of the line are putting on the stocks. The different corps of troops raised in all parts of the empire are assembling on the frontiers; fresh reinforcements arrive to join those encamped near Belgrade, where they are constantly exercised in firing artillery and musquetry; and where, it is said, 14,000 spahis are to remain and pass the winter.

Naples, Aug. 9. On the 29th past, at one in the morning, a violent shock of an earthquake happened again at Calabria, which threw the whole country into an alarm: at six the same morning they had another more violent and longer than any that had happened before, inasmuch that the barracks now seemed not safe, and every body fled into the fields. Four vil-

lages, which had been spared before, were overturned. Cotrona also suffered considerably, and the new buildings begun at Cozenza are so shattered, that they must be pulled down. It is not said whether any persons have perished, but the commotion was felt so strongly at Messina, that it may again have done damage there.

Aix-la-Chapelle, Aug. 10. A shock of an Earthquake was felt here at three o'clock yesterday morning, which was so violent as to wake and alarm most of the inhabitants of this city: but we have not yet heard of any damages.

## GAZETTE INTELLIGENCE.

St. James's, August 19.

**T**HE king has been pleased to appoint Alleyne Fitz-Herbert, Esq. to be his majesty's envoy extraordinary and minister plenipotentiary to the court of Peterburgh.

Ostend, Aug. 13. The basin which his imperial majesty ordered to be constructed at this port being completed, this day was appointed for its being opened for the reception of ships. The ceremony was performed in presence of their royal highnesses the governor general, accompanied by count Belgioio, and several other persons of distinction.

Constantinople, July 28. The plague rages here with violence, and the mortality is considerable, the infection having spread in every quarter of the town, and the adjacent villages. Pera and Galata, the residence of the Franks, have suffered greatly; and in the new barracks for the gunners, at Topana, from twenty to thirty are buried daily. The raw misty weather, which promotes the contagion, has continued these four weeks past without interruption; a very unusual circumstance in this climate, and at this season. Letters from Smyrna, of the 17th inst. mention, that the plague has also broken out in that city.

Paris, Aug. 28. Last night died here, after a few days illness, George Maddison, Esq. his Britannic majesty's secretary of embassy at this court.

St. James's, July 25. It having been represented to his Majesty, that several persons who formerly obtained orders from his Majesty in Council for grants of lands in the province of Nova Scotia, have not proceeded to cultivate and survey the lands directed to be granted to them by such orders, but have, in many instances, sold and transferred them to others, who have also delayed to carry them into execution, to the great injury of his Majesty's revenue of quit-rents,

and retardment of the cultivation and improvement of the said province: his Majesty is thereupon pleased, with the advice of his Privy Council, to revoke and make void (and doth hereby revoke and make void) all orders made by his Majesty in Council for the grant of lands in the province of Nova Scotia, which bear date prior to the first of January, 1774, and have not yet been carried into execution: and his Majesty is hereby further pleased to order, that the Governor or Commander in Chief for the time being of his Majesty's province of Nova Scotia, do forbear to issue any order of survey to the Surveyor-General of lands in the said province, or to pass any grants under the seal of that province, of any lot or parcel of land within the said province, in pursuance of any order made by his Majesty in Council, which bears date prior to the first day of January, 1774, and that this his Majesty's order in Council be published in the London Gazette, to the end, that all persons may have due notice thereof.

STEPH. COTTEREL.

St. James's Aug. 22. The king was this day pleased to confer the honour of knighthood on Thomas Hyde Page, Esq; lieutenant in his majesty's corps of engineers.

Whitehall, Aug. 23. The king has been pleased to appoint the Hon. Henry Erskine to be his majesty's advocate in Scotland.

The king has been pleased to grant to Henry Mathias Esq. the offices or places of prothonotary and clerk of the crown in the counties of Carmarthen, Pembroke, and Cardigan, and the town of Haverfordwest and borough of Carmarthen.

St. James's, Sept. 9. On Saturday night last, Capt. Warner arrived with the Preliminary Articles between his Majesty and the States General, signed at Paris, on the 2d instant; as also the Definitive Treaties of Peace between his Majesty and the Most Christian and Catholic Kings, signed at Versailles on the 3d instant, by his Grace the Duke of Manchester, his Majesty's Ambassador Extraordinary, and Plenipotentiary, and by the respective Plenipotentiaries of their Most Christian and Catholic Majesties, and the States General.

The Definitive Treaty with the United States of America was also signed at Paris on the 3d instant, by David Hartley, Esq. his Majesty's Plenipotentiary, and by the Plenipotentiaries of the United States.

Whitehall, Sept. 16. Advices have been received over land from Fort-William, Bengal, dated the 10th of March last, which confirm the accounts of the treaty with the Mahratta state being concluded on the 17th of May, 1782, and ratified at Fort William on the 6th of June following; that it was completely ratified by the Pashwa, and ministers at Poona, on the 20th of December; and that the original

counterparts of the treaty were finally interchanged, with every public formality, between Mr. Anderfon and Madajee Sindia, on the 24th of February last.

St. James's, Sept. 18. This evening the ceremony of the christening of the young princess was performed in the great council chamber by his grace the archbishop of Canterbury. Her royal highness was named Amelia.

The sponsors were, his royal highness the prince of Wales, and his royal highnesses the princess royal and princess Augusta.

#### DOMESTIC OCCURRENCES.

The king has been pleased to grant unto lord Sheffield, the dignity of baron of the kingdom of Ireland, by the title of baron Sheffield of Roscommon.

Also the dignity of a baron of the said kingdom to the following gentlemen and their respective heirs, with their titles annexed:

Arthur Pomeroy, of Newbery, Esq. baron Harberton.

Robert Clements, Esq. baron Leitrim.

Francis Matthew, Esq. baron Landaff.

William Tonton, Esq. baron Riversdale.

Sir John Husley Delaval, Bart. baron Delaval.

Richard Pennant, Esq. baron Penryn.

John Pennynpton, Esq. baron Muncaster.

And the dignity of baroness to the wife of the Rt. Hon. J. Hely Hutchinson, Esq. with the remainder to the heirs male of her body, by her said husband.

By a letter from a gentleman at Copenhagen, dated August 18, we are favoured with the following account of an island newly thrown up in the sea by subterraneous fire, about thirty miles distant from the coast of the district called Guldberge in Iceland:

"Capt. Peterfon, sailing for Havnefeord harbour, descried about the middle of May last, a great body of black smoke, through which, at intervals, bursting flames made their appearance. As he approached, it became more terrible; and when arrived within three English miles of the place, he discovered an island still burning in many places, and throwing into the air vast columns of fire and smook. He founded at the distance of eight miles from the island, and found W. S. W. from Rykenees, in Iceland, forty-four fathom water, upon a burnt bottom, something like pit-coal. At the distance of about four miles, the sea was covered with pumice stone, which floated on its surface. The island appeared to be about six English miles in length, and, it is said, has since been taken possession of in the name of the king



king of Denmark. A later account confirms the above circumstances, and adds that the new island is of a rocky appearance, and that fire was still issuing from two of its eminences; that the inhabitants of Iceland had seen a column of black smoke rising from the sea, about the time the eruption is supposed to have happened; but that no unusual swell of the ocean, nor any symptoms of an earthquake had been felt.

“When we combine the time and circumstances of this phenomenon with the late earthquake in Calabria, in Germany, in Sweden, in Siberia, we readily have recourse to the same common cause, namely, that subterranean fire which has lately spread terror over so great a part of the globe.”

The following dreadful affair was perpetrated at Wetherfield, near Hartford, in New England, on the 11th of December last.

William Beadle, who had resided in that town nearly ten years, married about 14 years since an amiable woman, of a reputable family, by whom he had one son and three daughters, whose education he superintended with great care and seeming solicitude, and was apparently an affectionate husband.

About sun-rise on the day above-mentioned, he sent his servant maid (the only person of the family who survived) with a letter to a friend in the neighbourhood, therein declaring that before his friend should read the letter, he and his family should enter into a happier state, and desiring him to call two persons and come to his house, gently to alarm the neighbours, and advise them to be as collected in their minds and reason as he then was. Upon receipt of this letter the house was instantly opened; they found a knife, axe, and pistols; the latter he had made use of upon himself; the two former upon his family; these instruments he had carried with him to his bedchamber for some weeks, under pretence of defending himself against thieves. In this horrid manner he destroyed a worthy and beautiful wife, and four children, sleeping in their beds, the eldest about twelve years of age. He then finished the awful scene by destroying himself. Some circumstances rendered it probable that he had given an opiate to the family before they retired to rest.

Speaking of this catastrophe in one of his letters, he says, “I mean to close the eyes of six persons through perfect humanity and the most endearing fondness and friendship; for never mortal father felt more of these tender ties than myself.”

The jury of inquest were of opinion that he was of sound mind, and returned their verdict accordingly.

The corpse of the murderer was laid on two barrels and exposed to shame, with the bloody knife fastened on his breast, after which it was placed on a horse-sledge, dragged to an obscure place, and buried with every mark of infamy.

It is confidently reported at Paris, that the court of Versailles had demanded of the Dutch the sum of 87 millions of livres, 3,481,907l. sterling, as a recompence for the trouble and expence which France has incurred in rescuing from the English Trincomale, Demerary, and St. Eustatia, and for preserving the Cape of Good Hope.

The advices received by the Licorne frigate, which arrived last Friday at Falmouth, bring the information that a vessel called the Dragon, Capt. Campbell, had arrived at New York in eighteen days from Havanna, by whom they learned that a new, and far more serious revolt than ever in that part of the world, has happened in South America, particularly at Panama and its vicinity.

On the 10th inst. at noon the Rt. Hon. the lord mayor, attended by the aldermen Crosby, Peckham, Clarke, Sainsbury, Kitchen, Gill, anderson, and the sheriffs, deputy-recorder, city-council, remembrancer, and town-clerk, and about one hundred of the common-council went to St. James's with the address to his majesty on the safe delivery of the queen, and the birth of another prince, and also upon his royal highness the prince of Wales arriving at the age of twenty-one years.

To which his Majesty gave the following answer:

“I return you my hearty thanks for your dutiful and loyal congratulations on the happy recovery of the queen, and the birth of another prince, and upon the prince of Wales having attained the age of twenty-one years.

“Nothing can be more acceptable to me, than these testimonies of affection to me and my family, on the part of my faithful subjects: it is the warmest wish of my heart, and has been the constant object of my life to promote their honour and happiness.”

They were very graciously received, and had the honour of kissing his majesty's hand.

The duke of Portland, lords North and Amherst, the hon. Mr. Fox, and several foreign ambassadors were about the throne.

On Friday the 19th inst. came on the election of a physician to St. Thomas's hospital, to succeed Dr. Watkinson: on casting up the ballot, the numbers were, for, Dr. Blain, 98, Dr. Crawford 84; whereupon Dr. Blain was declared duly elected.

It is remarkable that four of the physicians

cians and surgeons of St. Thomas's hospital have died of violent fevers, in the prime of life, within these three years; Dr. Keir, Dr. Warkinton, Mr. Elfe, and Mr. Waring.

We are sorry to hear the distemper among the horned cattle still appears in some part of Nottinghamshire. A proclamation from the king was distributed in the neighbourhood of Caulk in Derbyshire, where the mischief first appeared as long ago as the 12th inst. commanding all persons immediately to separate such cattle, as shewed any signs of distemper from the rest, and to kill them without effusion of blood, and bury them, hide and all, forthwith; these and the other usual precautions ordered in the proclamation, have had the happy effect of stopping the distemper in those parts, and we hope to hear will also be effective in the neighbouring county.

On Sunday evening as two gentlemen and their wives were coming to town from Tottenham in a hackney coach, they were stopped in Kingfisher road by five footpads, who with long knives threatened them with immediate death, if they did not deliver, then robbed them of between 4l. and 5l. and their watches.

Sunday the 21st inst. in the morning early the house of Ed. Boehm, Esq. Chatham-square, was entered and robbed of plate, jewels, rings, bank-notes, cash, and many valuable medals and coins, to a very considerable amount, part of which belonged to a valuable old servant. Never was greater violence used in a burglary than in the above: the thieves entered at a small window in the back front, where the iron bars were an inch and one-quarter square; one of the bars was broke in the middle, and an ash leaver six feet long was broke in forcing the bars. They came by water, and are supposed to be the same gang who robbed Mr. Leatham, of Chatham-square, three nights ago.

On Saturday closed the Old Bailey sessions, which, if measured by the number of persons convicted, was one of the most important that ever was opened. Fifty-eight persons were found guilty, and received sentence for capital offences: In pronouncing their awful doom, the deputy-recorder was particularly pathetic, humane and judicious. His observations, while they were well calculated to rouse the criminals to a just sense of their guilt and serious situations, were tempered with a moderation of language, and an encouragement to hope for divine mercy, which did great credit both to his head and heart.

Wednesday morning the following malefactors, being ringleaders in running the Swift cutter on shore near Rye, in Sussex, on the 30th of last August, who were

convicted last week at the Old Bailey of being found at large, after receiving sentence of transportation, were executed at Tyburn, viz. Charles Thomas, alias George Godby, William Matthews, alias John Bird, Thomas Millington, Christopher Trufty, David Hart, and Abraham Hyams. They all behaved suitably to their unhappy fate.

Tuesday the 9th inst. were executed at Kennington-common, the two following convicts, viz. George Wood, and William Smith; the first for robbing a deaf and dumb man, in Peckham-fields, of his watch and some silver; the latter for a burglary at Vauxhall. They behaved with that decency that became their unhappy situation.

His majesty has been pleased to grant his free pardon to William Higginson, one of the forgers in the General Post-office, who was capitally convicted in June session, on his transporting himself for life within fourteen days.

Government intend in future to send out a number of marines on board the ships that carry the convicts over to America and Africa, who are to keep a regular guard over them night and day, to prevent their escaping.

Chelmsford, Sept. 12. There is now in full bloom and beauty, at Ingatstone, a cockscomb with a purple head, which measures in circumference 31 inches without the volutes, and is four feet eight inches high; and in the same place are several others, and some with yellow heads of equal beauty.

Derby, Sept. 6. The following account has been sent us of a shocking murder committed at a place called Mill-dale, in the parish of Altonfield, in Staffordshire: A man, named John Green, having for some time kept company with one Ann Hastings, and the proving with child, is thought to be the reason of his planning this diabolical act. He appointed to meet her on Saturday evening, August 23, at an uninhabited house, and the coming according to promise, he there importuned her to take a medicine, in order to destroy the child, but the refusing to comply, he then pulled a cord out of his pocket (which he had prepared for that purpose) and immediately tied her up to a beam, but the cord breaking before she was dead, he attempted with a knife to cut her throat, when the struggling very much, before he could accomplish his barbarous design, the unhappy young woman received several wounds on her hands, breasts, &c. notwithstanding which, it is said she crawled about forty yards, to a neighbouring house, after the inhuman wretch had left her for dead. A surgeon from Ashbourne was sent for with all

ailley, all speed, who upon his arrival immediately sewed up the wound in her throat, and it is said she was then able to speak, and declared that Green was the man who had so cruelly used her. After languishing still about noon on Sunday she expired. Next day the coroner's inquest sat on the body, and brought in their verdict wilful murder, by John Green, who was taken up the same day, and committed to Stafford gaol by ——— Port, Esq; of Ilam, to take his trial at the next assizes for that county.

**MILITARY PROMOTIONS.**

7th reg. of dragoons. Capt. Harry Lambert, of the 82d foot, to be captain of a troop.  
 6th reg. of foot. ——— D'Obrie, gent. to be ensign.  
 21st reg. foot. Lieutenant George St. John, of the 33d, to be captain of a company. John Lytrott, Esq. to be second lieutenant.  
 72d reg. of foot. George Green, gent. to be ensign, George Gleditanes, gent. to be adjutant.  
 82d. regiment of foot. Sir Nathaniel Dukinfield, Bart. to be captain of a company.

**ECCLESIASTICAL PREFERMENTS.**

The Rev. Mr. John Robson, to the vicarage of St. Nicholas in the city of Durham.  
 The Rev. Mr. Lowther to the living of Dishington.  
 The Rev. Mr. Waite to St. James's chapel in Whitehaven.  
 The Rev. Henry Reginald Courtney, D. D. to a prebend in the cathedral of Rochester.  
 The Rev. Richard Berney to the rectory of Kesturck in the county of Norfolk, and diocese of Norwich.  
 The Rev. John Clement Ives, M. A. to hold by dispensation the rectory of Great Holland in Essex, with the rectory of Stoneham Aspel, in the county of Suffolk and diocese of Norwich.  
 The Reverend Waring Waller, M. A. to hold by dispensation the rectory of Stanford le Hope, with the rectory of Litton, both in the county of Essex, and diocese of London.

**B I R T H S.**

The Dutchess of Athol, of a son, at Athol House.  
 Of a son, the Lady of Robert Lovelace, Esq. of Mitcham in Surry.  
 The Right. Hon. Lady Boston, of a son at his lordship's house in Grosvenor-square.

**M A R R I A G E S.**

The Right Hon. the earl of Eglington to Miss Twisden.  
 At Canterbury, the Rev. Edward Benson, to the Hon. Lady Frances Sandys, sister to the earl of Tankerville.  
 Dr. Cooke, to Miss Priest; of Waltham Cross.  
 At Northallernton, aged 104, Mr. George Lumley, to Miss Dunning aged 19.  
 Robert Sheffield, Esq. to Miss Pitches, daughter of Sir Abraham Pitches, Bart.

**D E A T H S.**

At Rome, Charles Long, Esq. brother to Sir James Tylney Long, Bart.  
 The Right Hon. Hugh Lord Clifford, At Bromham, Bedfordshire, the Right Hon. Viscount Hampden, Baron Trevor.  
 At Worcester, Dr. Johnson, an eminent physician.  
 The Rev. Mr. Mounsey, fellow of Jesus college, Cambridge.  
 James Penleaze, Esq. justice of the peace for Middlesex.  
 After a short illness, Mr. J. W. Pasham, an eminent printer in Black-Friars.  
 Joseph Collins, Esq. under-sheriff of Essex.  
 At Pontefract, aged 97, William Wilkins, Esq. he had served under the duke of Marlborough.  
 The Rev. Dr. Benjamin Kennicott, canon of Christ church, and keeper of the Radcliff library at Oxford; a gentleman well known in the learned world for his elegant edition of the Hebrew Bible, and other publications.  
 In Berkeley-square, Lady Dowager Gerard.  
 The Right Hon. Lord Ashburton, chancellor of the dutchy of Lancaster.  
 Suddenly, Mr. Muffelton, attorney, in Lincoln's-inn.  
 At his house in Park-street, of the wounds he received in a duel with colonel Gordon, in Hyde-park, colonel Thomas, of the guards.  
 On his return from London, the Rev. Mr. Gresham, of Woodminster.  
 Suddenly, as he was dressing himself, Capt. Stanhope, formerly an officer in the East India Company's service.  
 The lady of John Mumford, Esq. at Sutton in Kent.  
 Mrs. Eugenia Stanhope, widow of Philip Stanhope, Esq. natural son to the late earl of Chesterfield.  
 The Right Hon. Sir John Shelley, Bart. one of his majesty's privy-council.  
 The Right Hon. James Grewville, uncle to earl Temple.  
 At Sledmere, Yorkshire, the Rev. Sir Mark Sykes, Bart.  
 The lady of Sir Joseph Pennington.

**BANKRUPTS.**

**BANKRUPTS.**

William Richards, of Darlaston, Staffordshire, baker.  
 John Deafery, now or late of Saxith, Yorkshire, butcher.  
 John Burrows, of James-street, Golden-square, in the parish of St. James, Westminster, druggist.  
 James Ruffell the younger, late of the island of St. Thomas, but now of the city of Bristol, merchant.  
 Thomas Goddair, late of Wakefield, Yorkshire, linen-draper.  
 Jonathan Lowes, of Middleton in Teesdale, Durham, grocer and haberdasher.  
 Thomas Seamark, late of St. Paul's church yard, in the parish of St. Faith, in the city of London, merchant, but now a prisoner in the king's bench.  
 James Rowlandson, of Satterthwaite, in the parish of Hawkhead, in the county of Lancaster, and Rieford Rowlandson, of Caton, in the said county, paper-makers and partners.  
 William Kimber, of Portsmouth, Southampton, coal-merchant.  
 David Cobb, of Kingston upon Hull, corn-factor.  
 John Coles, formerly of Basinghall-street, in the city of London, since of New York, in North America, but now of Hadleigh, Middlesex, merchant.  
 James Boydell, of Charterhouse-square, merchant and insurer.  
 Thomas Hart, late of Bishops Waltham, in Haats, linen and woollen-draper.

Nicholas Hane, and Gerard Berk, of Crutched-friars, merchants and partners.  
 William Hopps, of Darlington, linen-draper.  
 Benjamin Cottrell, late of Deptford, Kent, mariner.  
 Daniel Roberts, of Fenchurch-street, in the city of London, merchant.  
 Thomas Chesleyn, of the city of Coventry, mercer and draper.  
 William John Banner, of Birmingham, Warwickshire, button-maker.  
 John Postlewaite, of Liverpool, Lancashire, merchant, surviving partner of John Benson, late of Liverpool, merchant, deceased.  
 James Davys, of the Minorities, London, woollen-draper.  
 Samuel Partridge the younger, and Samuel Punfield, of Birmingham, Warwickshire, merchants and co-partners.  
 Thomas Webster, late of Wavertree, Lancashire, wheelwright and timber-merchant.  
 William Miller, late of Warrington, but now of Manchester, Lancashire, linen-draper.  
 William Dandison, of Spillsby, Lincolnshire, mercer and grocer.  
 James Fowler, of Wapping, Middlesex, brandy-merchant.  
 John Sutton and Thomas Rylands, both now or late of Liverpool, Lancashire, shipwrights and co-partners.

**REGISTER of CHRISTENINGS and BURIALS within the Weekly Bills of Mortality.**

CHRISTENED			
Aug. 19th	{ Males	- - -	178
	{ Females	- - -	171
Increased this week 94			—349
26th	{ Males	- - -	161
	{ Females	- - -	135
Decreased this week 113			—216
Sept. 2d	{ Males	- - -	171
	{ Females	- - -	174
Increased this week 109			—345
9th	{ Males	- - -	152
	{ Females	- - -	148
Decreased this week 47			—298
16th	{ Males	- - -	171
	{ Females	- - -	174
Increased this Week 47			—345
Total			2573

BURIED			
Males	- - -	- - -	215
Females	- - -	- - -	211
Increased this week 86			—426
Males	- - -	- - -	183
Females	- - -	- - -	168
Decreased this week 75			—351
Males	- - -	- - -	224
Females	- - -	- - -	241
Increased this week 114			—465
Males	- - -	- - -	228
Females	- - -	- - -	238
Decreased this week 4			—466
Males	- - -	- - -	227
Females	- - -	- - -	239
Increased this Week 5			—466
Total			2169

# THE NEW CHRISTIAN'S MAGAZINE:

BEING

An Universal Repository of Divine Knowledge.

FOR OCTOBER, 1783.

BEAUTIFULLY EMBELLISHED with the following truly ELEGANT  
COPPER-PLATE ENGRAVINGS:

[1. An excellent PORTRAIT and STRIKING LIKENESS of the Right Reverend and Hon. Dr. SHUTE BARRINGTON, the present Lord BISHOP of SALISBURY, elegantly engraved and drawn from an original Painting. 2. A Representation of the Brazen Serpent, as set up in the Wilderneys by Moses.]

AND CONTAINING

A greater Variety of important and interesting Subjects, conveyed in a delightful Manner, than was ever given in any similar Publication whatever, viz.

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The Whole intended to promote the Cause of PIETY and VIRTUE, and undertaken  
By a SOCIETY of CLERGYMEN, of the Diocese of LONDON,  
Who are honoured with Communications for the proper Accomplishment of their Design, from  
the CLERGY and others in different Parts of the Kingdom.

L O N D O N :

Printed for the EDITORS; and Published by ALEX. HOGG, at the King's Arms,  
No. 16, Paternoster Row, by whom Letters to the EDITORS, Post paid, are received.

## TO OUR CORRESPONDENTS.

**I**T having been hinted to us by a friend, that certain religious gossips, and busy-bodies, from an officious self importance, if not an evil minded maliciousness, have endeavoured to propagate a report that this work is fraught with ARMINIANISM, we appeal to all our readers, and the public, if we have given the least ground for such a mean calumny. The Editors of this Magazine have frequently hinted, and now publicly declare they are neither attached to, under the influence, nor directed by any one religious sect, or party, whatever. We have certainly a right, with all other enquirers after truth, to think and judge, for ourselves; but the narrow, confined distinctions of *isms* and *ists* are equally indifferent to us. This Magazine shall ever be open to every good Christian, who loves the Lord Jesus in truth and sincerity, of whatever denomination; yet, though a *Universal Repository of Christian-knowledge and practical-religion*, the Editors and Proprietors have hitherto, and will continue in their fixed endeavours to support, and propagate *only* such gospel truths, as are agreeable to, and contained in, the *Articles, Homilies, and Liturgy* of the Church of England, as established at the Reformation.

It is strange a civil answer will not satisfy Mr. *Non-Con*, and that we are obliged, though much against our inclinations, to appear rude, in order to get rid of a troublesome guest. We beg leave to inform this dictatorial adviser, that we do not think his list of names would, in the least, serve the interest of the *Christian's Magazine*, nor do we stand in need of such artificial props: but if the *rev. divines*, whom *Non-Con* alludes to, are of a different opinion, and anxious to proclaim their own consequence; we would advise them, to put a *foolish, unmeaning negative* into the *News-papers*:—tell the world *They* are the *only* people of sense, abilities, &c. &c. fit to conduct a religious publication; and that they are not, nor will be, concerned in the *Christian's Magazine*. *Sat verbum Sapienti.*

The Essay, signed *J. Mason*, is written with accuracy, candour, and good sense; but being of too great a length for our miscellaneous department, we shall endeavour, and doubt not of obtaining room for it, in the publication he mentions, to which we have transmitted it.

The proposal of *Epi'copus* certainly claims our serious attention. The honour and advancement of the clerical profession is worthy the pen of the most dignified writer; and though we differ, in some points, from this ingenious observer, yet, the manner in which he has treated the subject, demands from us the greatest indulgence. We only wish that this gentleman, before he thinks of publishing, would be pleased to carry his researches a little farther.

*Quid Vis* contains a fund of legal and constitutional information; but the subject not being adapted to our plan will, we hope, be allowed a sufficient excuse, for our not inserting the extracts he has been so obliging to favour us with.

The moral of *A Christian's* prose-poetical vision is unexceptionable; but we think our readers would be disgusted with his florid language, and pompous descriptions.

Allowing the motives of *C. Twiss* to be disinterested, and his zeal for the Church of England laudable, yet, we cannot think his invectives would afford the least entertainment to a dispassionate reader; and, on our part, we are fully resolved never to make religion a pretence for personal malice and abuse.

*Sacerdos*, B. Wilkins, and some others, if possible, in our next, but William Stuart is inadmissible.

The instances alluded to in our last, upon which we grounded our thoughts of Mr. Swain, we have examined, at his particular request, and find from his own explanation of circumstances, that we possibly might have been deceived.

Our next Magazine will be embellished with an elegant Portrait of Dr. BUTLER, the present Bishop of Oxford; and also with a North Prospect of the Cathedral Church of Landaff.

\* \* \* The EDITORS beg, that any communications for this Magazine may be POST PAID, and particularly directed for them to the Care of Mr. HOGG, who has already signified his wish to resign the publication, unless we can free him from any trouble, excepting merely that which attends the sale of it. The EDITORS never intended Mr. HOGG to be responsible for their conduct, consequently such persons as have any thing to say, or hints to propose, &c. must not trouble him on the occasion, otherwise than by addressing the EDITORS as before requested.

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Engraved for The New Christian's Magazine.



The Right Rev<sup>d</sup> & H<sup>ble</sup> D<sup>r</sup> SHUTE BARRINGTON,  
LORD BISHOP of SALISBURY.

*Accurately Drawn & Engraved from an Original Picture  
taken from the Life.*

*Published by Alcock Hoag, N<sup>o</sup> 16, Paternoster Row, Nov<sup>r</sup> 1790.*





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THE NEW  
**CHRISTIAN'S MAGAZINE;**

B E I N G

An Universal Repository of Divine Knowledge.

O C T O B E R, 1783.

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MODERN CHRISTIAN BIOGRAPHY.

**AUTHENTIC MEMOIRS**

OF THE RIGHT REVEREND

AND

**HON. DR. SHUTE BARRINGTON,**

THE PRESENT LORD BISHOP  
OF SALISBURY,

CHANCELLOR OF THE ORDER OF  
THE GARTER, AND BROTHER  
TO LORD VISCOUNT BARRING-  
TON.

[With a Portrait of his Lordship,  
elegantly engraved from an ori-  
ginal drawing.]

**T**HE subject of these memoirs,  
Dr. Shute Barrington, L.L.D.  
and the present bishop of Salisbury,  
is the youngest son of the late lord  
viscount Barrington, who was highly  
distinguished by his talents, abilities,  
and writings in the defence and

explanation of Revealed Religion.  
He lost his father when he was six  
months old. At a period of life  
when he was capable of forming a  
judgment on so important a ques-  
tion as that of a profession, he  
was led, from inclination, to de-  
cide in favour of the church; his  
three elder brothers having chosen  
the army, the law, and the sea.

Dr. Barrington received the first  
principles of his education at Eton  
school, which well-conducted femi-  
nary has produced many learned  
and eminent public characters.  
From Eton his lordship was re-  
moved to Merton college in Ox-  
ford; in which society he entered  
as a gentleman commoner, A.D.  
1752, and was elected fellow of  
the same in 1755. It is well known  
that Dr. Barrington applied the  
whole time of his residence with  
diligence and an unweari'd appli-  
cation

cation to his studies; and when the university had resolved in 1756, that the countess dowager of Pomfret should be publicly thanked for her magnificent present of the remains of the very celebrated Arundelian collection of ancient statues; he was solicited by the vice-chancellor to undertake to shew the connection between works of science and of art. This he did in an oration delivered in the theatre, which gained him much applause.

Towards the end of that year he took orders; in 1760 he was appointed chaplain to the late king; and in 1761 promoted to a canonry of Christ church.

In 1768 a residentiaryship of St. Paul's becoming vacant, by the death of Dr. Secker, it was offered to him, unapplied for. The air of Amen-corner disagreeing with the health of his lady, Mrs. Barrington, he exchanged this preferment in 1776, with Dr. Douglass, for a canonry of Windsor.

In the summer of the year 1769, his lordship was promoted to the bishopric of Landaff. In the course of the ensuing session, he first took an active part in parliament, opposing a bill brought in to establish a playhouse in Liverpool. This he did on the ground of thinking it less detrimental to every provincial town, to leave players subject to the controul of the magistrates of the place, than of the Lord Chamberlain. His Lordship was a warm advocate, and friend, in defence of the royal marriage-bill; and replied, in the course of the debate, to the able speeches of the first lord Lyttleton, and bishop Lowth.

The unparalleled pitch to which the crime of adultery had advanced, particularly in noble families, in the year 1779, and the gross collusion in obtaining acts of parliament for divorces, having created the most alarming apprehensions in the

mind of every one, impressed with the least degree of seriousness, our worthy bishop thought it his duty to attempt giving a check, at least to an evil, which he hoped to diminish, though he could not expect to cure. With this view he brought in a bill, the principles of which was to render the subsequent marriage of the adulterous parties invalid.

The part he took on this occasion, and the speech he made on moving the bill, gave general satisfaction. The bill passed the house of lords with very little opposition, and no division. It had not the same good fortune in the other house. Mr. Fox exerted his talents and his influence among the young members. The ministers gave the bill no support, and it was rejected by the commons in a very thin house. In the year 1781 the bishop had a large share on the negative side of the question, in the general debate which was brought on by a motion to recommend an inclosure bill; in which the advantages and disadvantages of exchanging tythe for land was fully discussed. He soon after replied, on the same subject, to lord president Bathurst; who moved the house to resolve itself into a committee for the purpose of establishing certain resolutions relative to the commutation of tythes for land. The lord president withdrew his motion; which had it been carried, would, in the bishop's opinion, have materially affected the interests of that most useful and respectable body of men, the parochial clergy.

In the year 1770, the bishop published a new and improved edition of his father's Works in 3 vols 8vo.

Of his own, there have hitherto appeared only two Sermons; and a large contribution to the 4th edition of Boyer's critical conjectures and observations on the New Testament.

It is generally believed that he

owes his translation to the See of Salisbury in 1782, solely to his Majesty's favourable opinion. His Lordship's place of residence is Salisbury Palace, in Wiltshire, and the annual

income of his see, as rated in the King's books, one thousand three hundred eighty-five pounds, five shillings and ninepence.

## ANTIEN T CHRISTIAN BIOGRAPHY.

### M E M O I R S

OF THE LIFE OF ST. POLY-CARP, BISHOP OF SMYRNA, AN APOSTOLICAL FATHER, AND SCHOLAR OF ST. JOHN.

**S**T. Polycarp was born towards the latter end of Nero's reign; the place of his birth is not certainly known; some think it was at Smyrna. It is asserted, that he was sold in his youth, and purchased by a noble matron named Callisto, by whom he was brought up, and at her death made heir to her estate; which, though very considerable, he spent in works of charity. Several antient authors affirm, that he was a disciple of St. John; and both Irenæus, (who was his scholar) and Jerom assure us, that he conversed familiarly with the Apostles, and with many who had seen our Lord in the flesh.

He was first Deacon and Catechist of the church of Smyrna, an office which he discharged with great reputation; and was afterwards, as many of the ancients affirm, by St. John made Bishop of the same place; though Irenæus, and the Alexandrian Chronicle, assert it to be done by the apostles.

He is generally believed to be the person mentioned Rev. ii. 8. under the title of the Angel of the Church of Smyrna; and if so, how well he discharged his duty in that important station, may be learned from the declaration of our Lord himself, (see Rev. ii. 8, &c.) in which it is observable, that he stands entirely un-

reproved, though all but one of the neighbouring Bishops fell under censure; a remarkable proof of his fidelity and diligence.

With regard to his character in the world, it was excellent to a very high degree. The Christians of his time speak of him with the greatest respect; declaring, that he was adorned with all kinds of piety, a teacher truly apostolical and prophetic, that every word that went out of his mouth either had or would be fulfilled; and that, of all the martyrs of that place, he alone was had in memory of all men, being spoken of by the very Gentiles themselves in every place, as having been not only an eminent teacher, but also a glorious martyr; and so very distinguished was his reputation among the enemies of Christianity, that they not only called him the Doctor of Asia, the father of the Christians, and the overthrower of their gods; but after his death express their fears, lest the Christians should make him the object of their worship, instead of Christ.

His care of the church was not confined to the place immediately committed to his inspection; but extended itself even unto Rome; whither he went, on account of the controversy concerning the time of keeping Easter; and though he did not so far prevail on those, who were of a different opinion from himself, as to bring them over to his sentiments, yet he was entertained with all possible respect and esteem.

While he was there he employed his

his time in confirming the faithful, and convincing gainfayers, whereby he reclaimed many, who had been infected with the pernicious heresies of Marcian and Valentinus: and so very fervent was his affection for the truth, that whenever he heard any of the mischievous opinions of his time mentioned, he used to stop his ears, and cry out, "Good God! to what times hast thou reserved me, that I should hear such things." And one day meeting Marcian, who called to him saying, "Polycarp, own us," he replied, I own thee to be the first-born of Satan."

A life of such peculiar excellence, and continued to the length of an hundred years, must needs have afforded us a variety of edifying circumstances, had the memory of them been preserved; but, besides the above, there is nothing material that can be depended upon, the following particulars only excepted, which relate to the close of his life; and which are most remarkably affecting, as well as a considerable help towards forming a just idea of this truly great and venerable man.

In the reign of Marcus Antoninus and Lucius Verus began a severe persecution against the Christians; which growing hot at Smyrna, the general cry was, "Let Polycarp be sought for:" who was so far from being disturbed at the news, that he resolved to tarry in the city; but by the importunity of his friends was prevailed on to retire to a village not far distant, where he spent his time in praying for all men, and for all the churches, according to his usual custom. Three days before he was taken, he dreamed that the pillow on which he lay was on fire, and burned to ashes; whereupon he told those about him, that he should be burned alive.

Being very narrowly sought for, on the approach of his enemies, he removed to another village, whither they also pursued him, and seizing on a couple of youths, one of them

on being tortured, confessed where he was; on which they came to his lodging, from whence he could easily have escaped, but would not, saying, "The will of the Lord be done." When he heard that they were come, he went down to them, and ordered that something should be provided for their repast, desiring them to give him one hour to pray without disturbance; which being complied with, he stood praying near two, to the admiration of all that heard him, inasmuch that many of the soldiers began to repent that they were come to take so godly a man.

The time of his departure being come, they set him on an ass, and brought him to the city. Herod, the chief officer, with his father Nicetas, met him in a chariot, and having taken him up with them, they began to persuade him to say "Lord Cæsar," and to sacrifice; with other things, that are usually said on such occasions. At first he did not answer them; but they continuing to urge him, he said, "I shall not do what you would have me." On which they threw him out of the chariot, with all the inhumanity of brutish violence.

As he was entering the lists, there came a voice to him from Heaven, (as was testified by several present). "Polycarp, be strong, and quit thyself like a man." When he came before the Proconsul, he asked him, whether he was Polycarp? he answered, he was. On which the other persuaded him to deny the faith, saying, "Reverence thy age," with many other things of the like nature; such as "Swear by Cæsar's fortune, take away the wicked, &c." On which, Polycarp, looking with a stern countenance on the multitude of Gentiles there gathered together, shook his hand, and looking up to Heaven, said, "Take away the wicked." The proconsul then urged him to swear, and to reproach Christ; he answered, "Eighty and six years have I served him, and he never did

me any evil; how then can I blaspheme my King and my Saviour."

The Proconsul replied, "I have wild beasts to cast thee to, unless thou repent." Polycarp answered, "Call for them then, for we Christians are not disposed to turn from good to evil." The other added, "Seeing thou despisest the wild beasts, I will cause thee to be devoured by fire, if thou do not repent." He replied, "Thou threatenest me with a fire which burns for an hour, and is then at an end; but art ignorant of that eternal fire which is prepared for the wicked. But why tarriest thou? bring forth what thou wilt."

Having said this, and some other things, he was filled with confidence and joy, in so much that his very countenance was full of grace; and the Proconsul was struck with astonishment, and sent the Cryer to proclaim three several times, that Polycarp had confessed himself a Christian. On which, the multitude of Jews and Gentiles cried out, "This the Doctor of Asia, the father of the Christians, and the overthrower of our gods; he that has taught so many not to sacrifice, nor pay any worship to the gods." After which they desired that a lion might be let loose against him. But being answered that it could not be done, they unanimously desired that he might be burned alive; which being agreed to, they instantly began to prepare the fuel, gathering faggots out of the baths and shops; and when all was ready, they brought him to the stake, to which they would have nailed him; but he desired them to let that alone, saying, "He that has given me strength to endure the fire, will enable me to stand without nailing." However, they tied him to it; and when he was fixed, he lifted up his eyes to Heaven, and said, "O Lord God Almighty, the Father of thy well-beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee, the God of angels and powers, and of every creature, and especially, of the whole race of just

men, who live in thy presence! I give thee hearty thanks that thou hast vouchsafed to bring me to this day, that I should have a part in the number of thy martyrs, in the cup of thy Christ, to the resurrection of eternal life, both of soul and body, in the incorruption of the Holy Ghost. Among which may I be accepted this day before thee, as an acceptable sacrifice; as thou the true God, with whom is no falsehood, hast both before ordained and manifested unto me, and also hast now fulfilled it. For this, and for all things else, I praise thee, I bless thee, I glorify thee, by the eternal and heavenly High-priest, Jesus Christ thy beloved son; with whom, to thee, and the Holy Ghost, be glory both now and to all succeeding ages. Amen.

He had no sooner pronounced Amen, but they lighted the fire; and when the flames began to blaze very high; behold a wonderful miracle appeared to us (say the writers of the History of his Martyrdom) who had the happiness to see it, and who were reserved by heaven to report it to others; for the flame making a kind of arch, like the sail of a ship filled with wind, encompassed, as in a circle, the body of the Martyr, who stood in the midst of it, not as if his flesh was burnt, but like gold or silver purified in the furnace.

When his adversaries saw that his body could not be consumed, they commanded one of the spearmen, who used to dispatch the wild beasts when they were unruly, to run him through with his dagger; which being done, so great a quantity of blood issued from him, as even extinguished the fire. When he was dead, his enemies suggested to the governor, that if he let the Christians take away his body, they might possibly forsake their crucified master, and worship Polycarp; on which it was thrown into the fire, and consumed to ashes, except the bones, which were by his friends decently buried.

Thus, on the 26th of March as

some, or on the 23d of February as others assert, Anno Dom. 167, in about the hundredth year of his life, after having been fourscore and six years a shining ornament to Christianity was found faithful unto death, and triumphantly entered into the joy of his Lord, the blessed Martyr St. Polycarp; a man, perhaps, not to be equalled by any other since his time. Oh! that the christian clergy might learn, from such an example of fidelity and diligence, to make it their meat and drink to do their master's will; the advantage of such a conduct, both to themselves and those committed to their care, needs not be mentioned here: may the Lord of the harvest send forth such labourers into the harvest!

There are two observations which naturally arise from the foregoing account. One concerning the Christian Religion in general, and the other respecting the Divinity of Christ in particular; of the truth of both which, the conduct of this great man is a most convincing proof; for, with regard to the former, it can never be imagined that a person of his abilities, who lived at the very same time with some of the first teachers thereof, could be ignorant whether those facts, on which Christianity is founded, had really a being or not; and as to his integrity, after what we have observed above, that cannot, with the least shadow of reason, be called in question; so that the truth of the foregoing relation supposes the consequence, that Christianity is what it professes itself to be, is undeniable; and as to the latter, (the Divinity of Christ) it is evident, that it was firmly believed by him, as appears from his making him the proper object of divine worship; for that he did this, is manifest, as almost the last words that ever he spoke were a solemn Doxology to him together with the Father; and that this was the practice of the rest of his brethren as well as him, is evident from the plain testimony of the enemies of the Christian Faith, who ex-

press their apprehensions, lest the worship of Christ should be transferred to Polycarp; and therefore, as our Saviour's divinity was an article of Christianity at that time, the conclusion is apparent; as a general persuasion of this kind was impossible, on any other supposition than that of its having been set on foot by the Apostles.

There is an Epistle of St. Polycarp remaining, which on account of its excellency, we shall here subjoin.

#### The Epistle of St. POLYCARP to the Philippians.

Polycarp, and the Presbyters that are with him, to the church of God, which is at Philippi; mercy unto you and peace, from God Almighty; and the Lord Jesus Christ, our Saviour, be multiplied.

“ I rejoiced greatly with you in our Lord Jesus Christ, that ye received the images of a true love, and accompanied, as it behoved you, those who were in bonds becoming saints, which are the crowns of such as are truly chosen by God our Lord; as also, that the root of the faith, which was preached from ancient times, remains firm in you to this day, and brings forth fruit to our Lord Jesus Christ, who suffered himself to be brought even to the death for our sins; whom God hath raised up, having loosed the pains of death; whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy, unspeakable, and full of glory. Into which many desire to enter; knowing that by grace ye are saved, not by works but by the will of God, through Jesus Christ.

Wherefore, girding up the loins of your mind, serve the Lord with fear and truth, laying aside all empty and vain speech, and the error of many; believing in him that raised up our Lord Jesus Christ from the dead, and hath given him glory, and a throne at his right hand; to whom all things are made subject, both that are in heaven and in earth, whom every living creature shall worship; who shall

come

come to be the judge both quick and dead; whose blood God shall require of them that believe not in him. But he that raised up Christ from the dead, shall also raise up us in like manner, if we do his will, and walk according to his commandments, and love those things which he loved, abstaining from all "unrighteousness, inordinate affection, and love of money; from evil speaking, false witness; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing:" but remembering what the Lord has taught us, saying, "Judge not, and ye shall not be judged; forgive, and ye shall be forgiven;" be ye merciful, and ye shall obtain mercy; "for with the same measure that ye mete withal, it shall be measured to you again. And "again, that blessed are the poor, and they that are persecuted for righteousness sake; for theirs is the kingdom of heaven."

These things, my brethren; I took not the liberty of myself to write unto you concerning righteousness, but you yourselves before encouraged me to it. For neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul; who being in person with those who then lived, did, with all exactness and soundness, teach the word of truth; and being gone from you, wrote an epistle to you; into which if you look, you will be able to edify yourselves in the faith that has been delivered unto you; which is the mother of us all, being followed with hope, and led on by a general love both towards God and towards Christ, and towards our neighbour; for if any man has these things, he has fulfilled the law of righteousness: for he that has charity is far from all sin.

But the love of "money is the first root of all evil." Knowing therefore, that as "we brought

nothing into this world, so neither may we carry any thing out;" let us arm ourselves with the armour of righteousness; and teach ourselves, first to walk according to the commandments of the Lord, and then your wives to walk likewise according to the faith that is given to them; in charity, and in purity, loving their own husbands with all sincerity, and all others alike with all temperance; and to bring up their children in the instruction and fear of the Lord. The widows likewise teach, that they be sober as to what concerns the faith of the Lord; praying always for all men; being far from all detraction, evil speaking, covetousness, false witness, and all evil: knowing that they are the altars of God who sees all blemishes, and from whom nothing is hid; who searches out the very reasonings and secrets of our hearts. Knowing therefore that God is not mocked, we ought to walk worthy both of his command and glory: also the deacons must be blameless before him, as the ministers of God in Christ, and not of men: not false accusers, nor double tongued, nor lovers of money; but moderate in all things; compassionate, careful, and walking according to the truth of the Lord, who was the servant of all; whom if we please in this present world, we shall be made partakers of that which is to come, according as he has promised to us, that he will raise us from the dead; and that, if we walk worthy of him, we believe that we shall also reign with him. Let the young men also be unblameable in all things, studying in the first place, to be chaste, and to refrain themselves from all that is evil. For it is good to get above the lusts of the world, because every lust wars against the spirit; and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit

the kingdom of God; nor they who do such things as are foolish and unreasonablc.

Wherefore it is necessary, that ye abstain from all these things, being subject to the priests and deacons, as unto God and Christ; the virgins admonish to walk in a spotless and pure conscience. And let the elders be compassionate and merciful to all, turning them from their errors, seeking out those that are weak, not forgetting the widows, the fatherless, and the poor, but always "providing what is good both in the fight of God and men;" abstaining from all wrath, respect of persons, and unrighteous judgment, and especially being free from all covetousness; not easy to believe any thing against any, not severe in judgment, knowing that we are all debtors in point of sin. If therefore we pray to the Lord that he would forgive us, we ought also to forgive others; for we are all in the "fight of our Lord and God; and must all stand before the judgment-seat of Christ;" and shall every one give an account of himself. Let us therefore serve him in fear, and with all reverence, as both himself hath commanded, and as the apostles have preached and taught us, and the prophets who foretold the coming of our Lord. Being zealous of what is good, abstaining from all offence, and from false brethren, and from those who bear the name of Christ in hypocrisy, who deceive vain men.

"For whosoever does not confess, that Jesus Christ is come in the flesh, he is Antichrist; and whosoever does not confess his suffering upon the cross, is from the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there shall neither be any resurrection nor judgment, he is the first-born of Satan. Wherefore, leaving the vanity of many, and their false doctrines, let us return

to the word that was delivered to us from the beginning, watching unto prayer, and persevering in fasting; with supplications beseeching the all-seeing God "not to lead us into temptation;" as the Lord hath said, "The spirit truly is willing, but the flesh is weak."

Let us therefore, without ceasing, hold stedfastly to him who is our hope, and the earnest of our righteousness, even Jesus Christ; "who bare our sins in his own body on the tree, who did no sin, neither was guile found in his mouth; but suffered all for us, that we might live through him. Let us therefore imitate his patience; and if we suffer for his name, we glorify him: for this example he has given us by himself, and so have we believed.

Wherefore, I exhort you all that ye obey the word of righteousness, and exercise all patience, which ye have seen set forth before your eyes, not only in the blessed Ignatius, Zozimus, and Rufus, but in others among yourselves, and in St. Paul himself, and the rest of the apostles; being confident of this, that these have not run in vain, but in faith and righteousness, and are gone to the place that was due to them from the Lord, with whom also they suffered; for they loved not this present world, but him who died, and who was raised again by God for us.

Stand therefore in these things, and follow the example of the Lord; being firm and immutable in the faith, lovers of the brotherhood, and kindly affectioned towards each other, united in the truth, carrying yourselves meekly to each other, despising none: when it is in your power to do good, defer it not; for "Charity delivereth from death." Be all of you subject one to another, having your conversation honest among the Gentiles; that by your good works



works both ye yourselves may obtain praise, and that God be not blasphemed through you; for woe unto him by whom the name of the Lord is blasphemed. Wherefore, teach all men sobriety, and be yourselves conversant in it.

I am greatly afflicted for Valens, who was once a Presbyter among you, that he should so little understand the place given him in the church; wherefore, I admonish you that ye abstain from covetousness; and that ye be chaste and true of speech. Keep yourselves from every evil work; for he that in these things cannot govern himself, how shall he be able to prescribe them to another? If a man refrain not from covetousness, he will be defiled with idolatry, and shall be judged among the heathen. Who among you is ignorant of the judgment of the Lord? "Know ye not that the saints shall judge the world?" as Paul teaches; but I have neither found nor heard of any such thing among you, among whom the blessed Paul laboured, and who are named in the beginning of his Epistles; for he glories of you in all the churches who then only knew God; for we did not then know him. Wherefore, my brethren, I am very sorry both for him and his wife; God grant them true repentance; and be ye moderate on this occasion, and account not such as enemies, but call them back as weak and erring members: that your whole body may be saved, for by so doing, ye shall edify your own selves.

I trust that ye are well exercised in the holy scriptures, and that nothing is hid from you; but at present it is not granted unto me to practise that which is written. "Be ye angry, and sin not, and let not the sun go down upon your wrath." Blessed is he that believeth and remembreth these things; which I trust you do. The

God and Father of our Lord Jesus Christ, and himself, who is our everlasting High-priest, the Son of God, even Jesus Christ, build you up in faith and in truth, and in all meekness and lenity, in patience and long-suffering, in forbearance and chastity; and grant unto you a lot and portion among his saints, and us with you, and to all that are under the heavens, who shall believe in Jesus Christ, and in his Father "who raised him from the dead." Pray for all the saints: pray also for "kings, and all that are in authority;" and for those who persecute you, and are enemies of the cross; that your fruit may be manifest in all, and that ye may be perfect in Christ.

Ye wrote to me, both ye and also Ignatius, that if any one went from hence into Syria, he should bring your letters with him: which I will take care of so soon as I shall have a convenient opportunity, either by myself, or some other whom I shall send on your account. The epistles of Ignatius, which he wrote unto us, together with what others of his have come to our hands, we have sent unto you according to your order, which are annexed to this epistle; by which ye may be greatly profited; for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus.

What you know certainly of Ignatius, and of those that are with him, signify unto us.

These things have I written unto you by Crescens, whom, by this present epistle I have and do again recommend to you; for he has unblameably conversed among us, as also I believe among you. Ye will also have regard to his sister, when she shall come unto you. Be ye safe in the Lord Jesus Christ. Grace be with you all. Amen.

## CHRISTIAN, JEWISH, AND ROMAN ANTIQUITIES.

## ECCLESIASTICAL HISTORY.

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE SECOND CENTURY.

[Continued from page 108.]

**M**ANY other Heretics arose, and spread very dangerous errors, respecting the person of Jesus Christ, being not able to comprehend, with the true light of reason, the great mystery of godliness, God manifest in the flesh. The first who presumed to set aside the divinity of Jesus Christ our Saviour, and acknowledge him no other than a mere man, was according to the ancients, Theodotus of Byzantium, a tanner by profession. They say that being grievously tormented by a persecution, he denied Jesus Christ, and excused himself by saying, that he had not denied God, but only a mere man, an assertion which he continued to defend with great obstinacy. The church condemned, on many occasions, the doctrine of Theodotus, which would have died in oblivion, had not Artemon with the same warmth renewed and defended it. Praxeas, a person otherwise commendable for the services he had rendered the church; denied to Jesus Christ, according to Tertullian, a right to the divine essence, in which he admitted only one person, namely the Father, who had suffered in Jesus Christ, though that person bore three names, and may be looked upon in three different relations. We have reason to doubt all that Tertullian has said respecting the doctrines of Praxeas. We are now to speak of Montanus, the founder of the Montanists, who made great noise in the world. They were at first called Cataphry-

geans, from the place where they had their first principal abode. To speak properly, Montanus ought to be numbered among the first of enthusiasts, and fanatics, as well as heresiarchs. He pretended that the true gift of prophecy remained still in the church, and that some of the faithful had the same sensible manifestations of the spirit as the apostles had, and received interior revelations, enabling them to bring the church to the greatest perfection, though by very different means from those taught in the word of God. Montanus professed himself to have the same inspirations and revelations, and said that they were granted to all the members of his church, even to women and children, supposing they themselves had an ardent desire to arrive at the gospel perfection. But, as he was a man of the most rigid notions, and censured with a more than ordinary severity human actions, he had few of his followers who could attain to the perfection he prescribed, and which he made to consist in the most singular austerities, and a church discipline the most severe. Montanus was the first who preferred patriarchs to bishops in his churches, though he made all the members subordinate to his prophets and prophetesses. The ancients make mention of some of them. The Sibylline oracles that we now have, are probably the production of Montanus, or some of his followers.

Such were the principal heresies of the second century. We cannot help being surprised, that so near the beginning of Christianity, and the preaching of the apostles, there could arise so many monstrous errors: but, alas! to what wanderings is not the human mind subject, when it is no longer guided by the word of God, but is entirely given

up to the fallies of a heated imagination! Moreover, the greatest part of these erroneous tenets took their source from the mythology and philosophy of the Pagans, as well as from the cabala of the Jews, which they very improperly mixed with Christianity. And to these reasons we may add also the ambition of gaining to themselves a name, and of making disciples, by proposing new and unheard of opinions, and by flattering the carnal affections. But while we are lamenting the dangerous effects of heresy, we are not without reserve or examination to admit all that the fathers have told us respecting them; in exposing of which, they have themselves frequently been mistaken, either through negligence or prejudice.

The church, thus infected with heresies, was also rent in pieces by divisions. The most remarkable of which was occasioned by a dispute between the churches of the East and West, respecting the celebration of Easter. Though this point was not of any great importance to the church, it produced a most heated controversy, which occasioned vehement altercations and bitter hatreds. The faithful enquired at what time they should celebrate the passover? The Asiatic churches answered, at the same time the Jews celebrated it according to the law of Moses, producing the example of the apostle St. John. The church of Rome, on the contrary, said that the Sunday following was the proper time of celebrating the feast, pronouncing that to be the custom of the apostles St. Peter and St. Paul; adding, that in this manner the memory of Christ's resurrection was much better preserved. During the course of this century, there were variety of steps taken on both sides, relative to this difference, and many councils held, but they answered no purpose. About the

year 160, St. Polycarp came to Rome, and had an amicable conference with pope Anicet. They could not come to an agreement respecting it; but however they parted friends. Things took a much more melancholy turn from the pride of pope Victor, an ambitious and imperious man, who excommunicated, or at least threatened to excommunicate the Asiatic churches, because they refused to rest by his determinations. This violent step was disapproved; and St. Irenæus, bishop of Lyons, wrote thereupon a letter, full of the most pressing remonstrances, to Victor. We do not know for certain whether Victor went any farther: it is however certain, that the churches of Asia not regarding his excommunications, persisted in their custom, and that things remained on this footing, till the council of Nice; which abolished the Eastern custom, and branded all those who retained it by the name of Quatuordecimans. This was not the cause of any formal schism.

[ To be continued. ]

## WESTMINSTER-ABBEY.

[Continued from page 109.]

### Description of the Monuments in the AREA.

As you pass round the Area, on the north side, adjoining to St. Andrew's chapel, is a beautiful monument lately erected to the memory of general Wolfe. The front of the pediment represents the landing of the troops at Quebec, and their climbing the rocks; and in the back-ground is a representation of the city, with the engagement. The monument is supported by lions, and on each side of it is a medallion, with a Wolf's head. The general appears in the agonies of death supported by

by a soldier, who seems to express, by pointing with his finger to a distance, that the victory is gained. Behind the general is a serjeant leaning on his halbert, and looking at the dying hero with admiration and grief. At the feet of the general lie his hat, fusée, gorget, &c. Near these is the representation of a tent, underneath which is a group of figures. Behind the tent is seen a large tree, and by it lie a tomahawk, scalping-knife and hatchet, the Indian weapons of war. On the top of the monument is the figure of Victory descending with a crown of laurel to immortalize the dying victor. In the front of the monument is the following inscription :

To the memory of  
JAMES WOLFÉ,  
Major-General and Commander in  
chief

Of the British land-forces  
On an expedition against Québec,  
Who, after surmounting by ability  
and valour

All obstacles of art and nature,  
Was slain in the moment of victory,  
On the 14th of September 1759-  
The King and Parliament of  
Great-Britain,  
Dedicate this monument.

Opposite to this is a beautiful monument erected to the memory of lord Ligonier. On the top is a medallion representing Britannia : and on each side are medallions of the monarchs in whose reigns he lived, viz. queen Anne, king George I. II. and III. The principal figure is History, with a scroll in her left hand, containing a list of the chief battles in which he was engaged, viz. Schellenberg, Blenheim, Ramillies, Oudenard, &c. In her right hand she holds a pen, leaning her arm upon an urn, beneath which is a medallion with the head of lord Ligonier, and on

each side trophies of war, &c. In the front of the monument is the following inscription .

In memory of  
JOHN Earl of LIGONIER,  
Baron of Ripley, in Surry,  
Viscount Inniskillin and Viscount  
Clonmell,  
Field marshal and Commander in  
Chief of his Majesty's Forces,  
Master-General of the Ordnance,  
Colonel of the first Regiment of  
Foot-Guards,  
One of his Majesty's most honourable  
Privy-council,  
And knight of the most honourable  
military order of the Bath,  
Died 28 April 1770, aged 92.

In the north-west corner of St. Michael's chapel is a small but very neat monument erected to the memory of Susannah Jane Davidson. In the front of the monument is a beautiful medallion, beneath which is a pyramid of black marble representing death striking his dart at a lady, who is supported by an angel pointing to heaven, and the cherubims in the clouds. In the front of the monument is the following inscription : " Sacred to the memory of Susannah Jane Davidson, only daughter of William Davidson, of Rotterdam, merchant. Her form the most elegant and lovely was adorned by the native purity and simplicity of her mind, which was improved by every accomplishment education could bestow. It pleased the Almighty to visit her, in the bloom of her life, with a lingering and painful disease, which she endured with fortitude and Christian resignation, and of which she died at Paris, January 1, 1767, aged twenty. To her much beloved memory this monument is erected by her afflicted father."

[ To be continued. ]

HISTORY

## HISTORY

## OF THE JEWISH RELIGION.

## I. THE ANTIENT JEWS.

SECT. IV. OF THE MOSAICAL  
OECONOMY.

**W**HEN a man died without having children, and if he had a brother alive unmarried, then the batchelor was to espouse the widow, for the two following reasons: First, that by descendants, the name of the family might be kept up; but the first-born child was to succeed to the name and estate of the first husband. Secondly, it was done to prevent them from intermixing with the heathen nations, which might have been the means of introducing idolatry among them.

It was in the power of parents to sell their daughters; a practice, in the eastern nations, from the most early ages of time; but when the master seduced a damsel, it was not permitted him to sell her, because he had not acted towards her consistent with the nature of moral obligation. However if the master betrothed the young woman to his son, she was to be treated as a free born subject: but if the young man took another wife, then he was to deliver up every thing belonging to the slave, and she was to be free to act in what manner she pleased. When a slave ran away from his master, he was not to be reclaimed by him, but was to remain with the person where he chose to settle; and this was a rational principle, for we naturally suppose, that in those ages, and in that nation, no servant would have left his master, unless he had been treated with cruelty.

The power that fathers had over their children was great, but it was suited to the circumstances of the times and the place. If a son refused to obey his father or mo-

ther, or treated them with indignity, they were to chastise him; and if no reformation took place in his conduct, then he was to be taken before the elders, or judges of the city, who, upon hearing such evidence as served to prove his guilt, he was delivered over to the common executioners, who immediately ordered him to be stoned to death. None of the children of Israel were permitted to sell their daughters as common prostitutes, because purity was enjoined by the divine law. It was the custom of the Heathens to boil kids in the milk of the dam; but by the Mosaic law, this was forbidden; because the practice itself was unnatural, so that it was utterly prohibited for any person to see the kid in his mother's milk. The Mosaic law was a transcript of the law of nature; it was designed to point out the state of fallen man, with the character of the divine attributes, and from this alone can our state in this world be known.

Many of the Heathen nations lived in the most incestuous manner, but this practice was not tolerated under the law of Moses. The degrees of consanguinity were so strictly attended to, that no person was to break through them; and a table of those degrees has always been prefixed or affixed to our English translations of the bible. This was, in all respects extremely necessary; because, had it been otherwise, confusion would have taken place; parents would not have attended to the duty they owed their children, and children, in many instances, would have been ashamed to acknowledge their parents. A man was not to marry two sisters, lest it should have created family dissensions; but in all things they were to act consistent with the duty they owed to themselves, to their families, to the community at large, and to God.

As nothing was more odious among

among the Jews, than for men and women to live unmarried, so, if the brother-in-law refused to marry his sister-in-law, to preserve the name of his family, the widow was to go before the judges in the gate of the city, and there exhibit her complaint. This being done, the brother-in-law was called before the judges, and examined concerning the nature of his objections, and when it was found that he absolutely refused to marry the woman, then she was called in, and the refusal intimated to her. The judges then were to tell her, to act according to the law of Moses; upon which she stooping down, unloosed the shoe from off his right foot, and, spitting in his face, declared her abhorrence of the man who refused to perpetuate the name of his family, and the name of his brother; and from that time, he was called, *The man whose shoe had been loosed in Israel.*

A woman was not to marry into any tribe but that to which her father belonged; and this seems to have been done to keep up the grand distinctions among the twelve tribes, especially that of Judah; from whom, according to the flesh, the Messiah was to come, to enlighten a darkened world.

Previous to their going to take possession of the land of Canaan, they were commanded to destroy all the different tribes of those idolatrous nations; and if they were suffered to remain alive, their sons and daughters were not to intermix with them by marriage, that they might not, by such connexions, be led into idolatry; because nothing will sooner change the inclinations of men than an attachment to a beautiful woman.

Divorces between married persons are generally attended with unhappy circumstances; the deists have therefore objected that they could never make a part of the divine law. To this it is answered,

that divorces did not take place in the patriarchal ages; and our Saviour disputing with the Jews, told the Pharisees, that from the beginning it was not so. However, as the Jews had resided many years in Egypt, Moses, by divine inspiration, permitted a man to put away his wife, and both parties were permitted to marry again. But if a husband divorced his wife, and she married a second husband, who afterwards died, then the first husband was not to take the woman again. This was done to discourage divorces as much as possible; for although God may permit many things, in consequence of the people's hardness of heart, yet the divine being cannot take pleasure in such things.

## AN ABRIDGMENT

OF THE

SACRED HISTORY, FROM THE CREATION TO THE TIME OF THE EMPEROR CONSTANTINE.

I. **G**OD was from all eternity; and, when it was his pleasure, he created out of nothing all things visible and invisible. He made the world in six days, and consecrated the seventh to rest. He made man in his own image and likeness, giving him a reasonable soul, capable of knowing and loving his Creator, designing him to be eternally happy by that knowledge and love. The first man's name was Adam; the first woman created for him was called Eve. From this marriage came all mankind. God placed Adam and Eve in an earthly paradise, which was a pleasant garden; he only forbade them to eat of the fruit of one tree, to shew that he was their Sovereign.

II. God had created pure spirits, some of which revolted against him; these are the demons condemned to eternal fire: those who continue faithful to God are the holy angels.

The

The devil tempted the woman, and she persuaded her husband to eat of the forbidden fruit. Then God condemned them to death, and all their children; that is, all mankind became subject to the same punishment. God drove them out of paradise, and left them under the power of the devil, to whom they had subjected themselves. But to comfort them, he declared, that of the seed of the woman should be born a Saviour, who should deliver men from the servitude of the devil and sin, and from the power of death.

III. All men being children of Adam, are born in sin, and inclined to evil. His two first sons were Cain and Abel. Cain killed his brother through jealousy. Afterwards Adam had another son called Seth, whose family preserved the true religion and service of God; but it became corrupt also, by mixing with the cursed race of Cain. Indeed, all mankind became corrupt; and God resolved to destroy them by an universal deluge or flood. There was only one just man, whose name was Noah, descended from Seth, whom God preserved with his family. God commanded him to make a great building of wood, in the form of a chest, in which he was to shut himself up with animals and birds of all sorts, to re-people the world. This was Noah's ark. Then God caused rain to fall, and waters to come in such abundance, that all the earth was drowned. There was none saved but what were in the ark.

IV. Noah being come out of the ark, his three sons, Shem, Ham, and Japhet, re-peopled the world. Families and nations multiplied; but men were altogether wicked. The greatest part of them forgot their Creator, and worshipped those creatures which appeared most excellent to them; as the sun, the stars, the sea, rivers, the wisest

and most powerful men. And thus began idolatry.—However, the true religion was preserved in some families, where the fathers were most careful to instruct their children, and relate to them what they had learned from their fathers; as the creation of the world, the state of innocence, the fall of man by sin, the promise of a Saviour, and the future judgment, in which God will render to every one according to his works.

V. The better to preserve the true religion, God chose Abraham of the race of Shem, and made a covenant with him, of which he was pleased that circumcision should be the sign. He promised to be his God, and the God of his seed, to bless, in him and his seed, all the nations of the earth; that is, he would from his race bring the Saviour of the world. God further promised, that he would make of him a great people, and give him for an heritage the land of Canaan, which we call the Holy Land. Abraham believed the promises of God, and served him faithfully. God confirmed his promises to Isaac, Abraham's son, and to Jacob, Isaac's son; who were also faithful. Jacob was also called Israel. He had twelve sons, the twelve patriarchs, amongst whom were Levi, Judah, Joseph, and Benjamin; from whom came the twelve tribes or families, who all together composed a great people, who were called Israelites, and also Hebrews.

VI. A famine obliged Jacob to go and settle in Egypt, with all his family. He was received by Joseph, his well-beloved son, whom he had long believed to be dead; but God had wonderfully preserved him to be the saviour of his family. Pharaoh, king of Egypt had given him the government of his kingdom. Jacob, before his death, particularly blessed each of his children, prophesying things to come.

He told Judah that he should be lord over all his brethren, and that the scepter should not depart from his seed till the expected Saviour came.

VII. The children of Israel multiplied exceedingly in Egypt; so that another king, fearing lest they should become too powerful, would have exterminated them, and oppressed them with labour like slaves. God miraculously saved Moses who was of the tribe of Levi, and made use of him to deliver his people, to bring them out of Egypt, and lead them into the promised land. Pharaoh stiffly refused to let them go; and God smote Egypt with ten terrible plagues. The water was turned into blood, there came an extraordinary quantity of grasshoppers, caterpillars, and insects of all sorts. At last, an angel destroyed in one night all the first-born of the Egyptians. The same night the Israelites, by God's appointment, sacrificed a lamb, which they eat in every family; and thus they first celebrated the passover; this is, the feast instituted in memory of their deliverance.

VIII. When they came out of Egypt, they marched, by God's order, and under Moses's conduct to the land of Canaan, according to the promises God had made to their fathers. God did great miracles in their favour. The Red Sea divided, to make them a passage through the midst of it; manna fell from heaven to feed them in the wilderness; a rock, struck by Moses's rod, furnished them with water in abundance. When they arrived at mount Sinai, there God caused his majesty to appear by fire, lightnings, and thunders; and pronounced his ten commandments, which he gave to Moses written upon two tables of stone. He also added the ceremonies and laws under which they were to live in the promised land, till the coming of the Saviour. For a sign of his covenant, God caused an ark, or

precious chest, to be made, and a tabernacle, in which the ark was to rest. Aaron, Moses's brother, was ordained priest, and the priesthood lodged in his family; and all the tribe of Levi were consecrated to the service of God.

IX. Moses led the people to the entrance of the promised land, and Joshua, his servant, put them into possession of it by great victories, which God accompanied with great miracles. The Israelites divided the land of Canaan according to their twelve tribes. But God often left them a prey to their enemies, as a punishment for their crimes; till he gave them for their king David, the son of Jesse, of the tribe of Judah. He was a man after God's own heart, who applied himself to the observation of the law, and to teach the people to keep it: God also delivered him from all his enemies, and heaped upon him riches and glory. He promised him that his posterity should reign for ever over the faithful people; that is, from him should come the Messiah or Christ: the Anointed of Jehovah, the true King of men. The capital of the kingdom of Israel was Jerusalem, where David had his palace upon Mount Zion. By divine inspiration he composed psalms, to sing the praises of God, and the wonders of the Messiah's reign, of which Solomon's was the type or figure.

X. Solomon reigned in peace, in perfect tranquillity, with immense riches. He built the temple of Jerusalem; and that temple, and the holy city, were the true images of the church of heaven. Solomon had received from God the gift of wisdom; but he was unfaithful to him in his old age, and abandoned himself to the pleasures of sense, which drew him into idolatry. As a punishment for which crimes, his kingdom was divided under his son Rehoboam. Ten of the twelve tribes-rebelli-  
ously



ously set up another king, Jeroboam, of the tribe of Ephraim; who caused them to leave the temple of Jerusalem, and to neglect the observance of the law. These were Schismatics, who separated from the true church. Those who continued faithful to God, and to the truly illustrious house of David, which he had chosen, joined themselves to the loyal tribe of Judah, and were from that time called the Jews.

XI. God shewed forth his anger upon his ungrateful people. The kingdom of Samaria (or rather the ten rebellious tribes) was destroyed and never returned. The Kings of Judah having also angered God by their wickedness, he called Nebuchodonozor King of Babylon, who took Jerusalem, burnt the temple, and led the people into captivity. But God forgot not his mercies, nor the promises which he had made to the patriarchs, and renewed by the prophets. After seventy years he brought the Jews out of the Babylonish captivity, by the hands of Cyrus King of Persia. The dispersed people came back into the land of their fathers, the ruins of Jerusalem were raised up, and the temple rebuilt, by the care of Esdras and Nehemiah, under the protection of the Kings of Persia. Alexander destroyed the Persian empire, and established the Grecian: under which the Jews suffered great persecutions for the true religion. God delivered them by the valour of Judas Machabæus. But they soon after fell under the power of the Romans, to whom the empire of the world was given.

XII. Then came the Messiah, so long expected for the salvation of mankind. All nations lived in the darkness of idolatry, and vice universally reigned in the world. God was only known by the Jews, and true virtue was amongst them alone. Yet the greatest part of the Jews lived only after the flesh, expected from God only temporal recompences, and hoped for no more than to see Messiah reign upon earth. Then it was that he

came to Mary, who was to be his mother. She gladly received it, determining to continue a virgin. The Son of God, the Word, who was in the beginning, and by whom all things were made; that Word, who is God, like the Father, was made flesh; that is, he took a body and a soul in the bosom of Mary. He was born at Bethlehem; was circumcised, and named Jesus, that is, Saviour. He was adored by the Magi or wise men, who came express from the East, the first fruits of the Gentiles. He passed his youth in silence and labour, subject to his mother and Joseph her spouse, who passed for his father.

XIII. When Jesus was about thirty years old, there appeared in Judea a great prophet, John the Baptist, who preached repentance, saying, that the Saviour was come, and was about to appear. Jesus came to him, as others did, to be baptized; and John declared, that Jesus was the lamb of God, come to take away the sins of the world; that he was the Messiah, the Christ, the expected Saviour. Then Jesus began to publish the Gospel; that is, the good news of the remission of sins and eternal life to those who should believe in him, and live according to his precepts. In order to establish his church, that is, the assembly of his disciples, he chose twelve plain and ignorant men, most of them fishermen. He called them Apostles, because he sent them to preach the gospel. He gave them power to work miracles, as he himself did, to shew that God had sent him. For he cured all sorts of disorders: He made the deaf to hear, the dumb to speak, and the blind to see: he cast out devils, and raised the dead.

XIV. Jesus also shewed a perfect example of all virtue, humility, gentleness, and patience. He endured poverty, and all manner inconveniences. He often passed whole nights in prayer. He tenderly received penitent sinners, and shewed his zeal against

against the hardened and hypocritical. And that drew upon him the hatred of the scribes, or Jewish doctors; and of the Pharisees, who seduced the people by a false appearance of piety. They resolved to put him to death. Judas, one of his apostles, delivered him into their hands for a little money. Jesus was taken, brought before divers judges, examined as a criminal, whipt, mocked, crowned with thorns. At last Pontius Pilate, the Roman governor of Judea, condemned him to death to please the Jews. He was brought to a place called Calvary near Jerusalem, was crucified between two thieves; and expired upon the cross.

XV. It was the time of the passover when Jesus suffered; and his death was the accomplishment of the ancient types, and was the true sacrifice acceptable to God, by which his anger towards men was appeased, and they redeemed from death. The body of Jesus was put into a sepulchre, and his holy soul descended into hades; i. e. the place of departed souls, called Hell (though perhaps improperly) in our Creeds. The third day he re-assumed his body, and rose glorious. His disciples could not believe it; but he caused them to see and touch him; he ate, and drank, and conversed with them during the space of forty days, instructing them in things concerning the kingdom or church of God. He said to them, "all power is given unto me in heaven and in earth; go ye therefore through all the world, instruct or make disciples of all nations; and baptize them in the name of the Father, and of the Son, and of the Holy Ghost." He gave them power to remit sins, and promised to be always with them, even to the world's end. At last he ascended up into Heaven in their presence: where he is set at the right hand of his Father, till he shall come to judge the quick and the dead.

XVI. Fifty days after the passover, that is, on the day of Pentecost, Jesus Christ sent the Holy Spirit upon

his apostles as he had promised them. They were filled with power and light and began boldly to preach, that Jesus was risen; that he was the Christ and expected Saviour, in whom the prophecies were accomplished: that remission of sins could only be obtained in his name, and by the merit of his blood. Many of the Jews received the gospel, but more rejected it, and would not acknowledge a crucified Jesus for the Christ. The Apostles turned to the Gentiles, and dispersed themselves through the world; calling all nations to the knowledge of the true God, whom they had so long forgot; teaching them to live according to his holy commandments. They confirmed their preaching by their blood. The emperor Nero, the wickedest of all men, was the first who persecuted the Christians; he put to death at Rome the apostles Peter and Paul.

XVII. Soon after began the war of the Romans against the Jews. An infinite number perished by the sword. Jerusalem was destroyed and the temple burnt; the Jews were driven out of their land, and dispersed about the world, slaves and vagabonds, as they are to this day. Which shews the terrible vengeance of God for their revolt against him and his Christ: and the persecutions they had raised against the apostles and saints. Yet the church of Christ increased and spread over the whole earth. The apostles established bishops, priests, and deacons to govern it. The apostles taught by word of mouth as Jesus Christ did; they also left in writing the principal parts of their master's life and doctrine; their books compose the New Testament: which, with the Old, that is, the books of Moses and the prophets, form the entire body of the Holy Scriptures, dictated by the Holy Spirit.

XVIII. For three hundred years the church was persecuted by the Heathens who employed all means imaginable to destroy it: injuries calumnies, confiscation of goods, banishment,

ment, the most cruel torments, and death. There was an innumerable multitude of martyrs, who generously shed their blood to bear testimony to the truth of the Gospel. Their constancy, and the holy lives of the greatest part of the Christians, multiplied the church. The more they were put to death, the more they appeared. They suffered without murmuring, opprobrious language and punishments, and sought no other vengeance than the conversion of their persecutors. At last God gave peace to his church, under the emperor Constantine, who publickly embraced the Christian religion. Then was seen the accomplishment of the ancient prophecies, that the kings of the earth should become the children and protectors of the church.

XIX. But the church was never without enemies. From the beginning there has been persons who have left her bosom and separated from her, teaching new and particular doctrines. These are the proud and conceited heretics

foretold by Jesus Christ and his apostles. They have attacked all the mysteries of the faith one after another: the unity of God, the trinity of divine persons, the incarnation of the word, the grace of Jesus Christ, the sacraments, and the authority of the church. But their efforts have only served to strengthen and confirm the faith, by giving opportunities to confront them. Jesus Christ has said, that the power of hell shall not prevail against his church, and that he will be always with her.

XX. The church is holy, like her divine Author, and though there will always be a mixture of good and bad, yet there are and will be many saints in her. God raised up from time to time, bright examples of virtue and holiness: but also he permitteth his church to be fought against and proved. In the midst of temptations and perils she awaits the general resurrection; and the day when Jesus Christ shall come in his Majesty to judge the quick and the dead.

## ASTRO-THEOLOGY.

### SACRED TRUTHS:

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 115.]

**N**EITHER is it the sun alone that undergoes a diurnal rotation, but most, if not all the planets about him. Saturn, indeed, is at so great a distance from us, that we have not been able to perceive whether or no he hath such a rotation; but as the other planets have it there is full as much reason for it in Saturn as in them, so there is no great doubt to be made, but that he hath such a like diurnal motion, accommodated as well to his state, as it is in the earth and the rest of the planets. Jupiter has manifestly a motion round upon its axis from

east to west, in the space of 9h. 56'; as Mons. Cassini by many repeated observations in the year 1665, and other following years, first found from the the spots observable on it; a short account of which may not be unacceptable to many readers. One kind of those Jovial spots is only the shadow cast upon the planet by the satellites intercepting the light of the sun, when they are interposed between the Sun and Jupiter; the other are such as are really in the body of that planet, after the manner of those we see in the moon, but not permanent as they are. And by the motion of these latter spots, it is manifest, not only that Jupiter revolves round in the time mentioned, but that it is a moving globe also, by reason those spots move swifter, and in larger stages towards the middle, than towards the limb of Jupiter's

Jupiter's disk. Also such spots as are round about the middle, appear long or oval towards the limb, or edge of the disk; as was before observed of the sun's spots.

As to Mars and Venus, they are both discovered to have spots, or parts lighter and darker, as well as Jupiter, and to have a motion also as he hath. Of those spots in Mars, Dr. Hook had divers views in the year 1666, which he hath given us figures of: and from thence concluded, that planet had a motion, although he could not determine in what time it was performed. But Mr. Huygens expressly saith, it is performed in the space of 24h. 40'. But for the motion of Venus, Mons. Cassini could perceive the spots to change their place, and that the planet had a motion, although he could not make out what it was.

Thus are the primary planets discovered to have a diurnal rotation, or somewhat very like it at least, all except Saturn and Mercury, and our own globe. And as to these we have very little, or no reason, to imagine but that they move as well as the rest; only we cannot perceive it in Mercu-

ry, by reason of its proximity to the sun, and that its elongations are never so great, nor so long, as to enable us to have any good and sufficient views of him with our telescopes.

And as for our own globe, it is very visible, that either that moves round in twenty-four hours, or that the sun and all the heavens move round it in the same time. And which of these two is the most agreeable to the usual course and methods of nature, which performs all its works in the most compendious facile way, let every one judge. And is it not far the most compendious, ready, and easy way, that the terraqueous globe should wheel about in twenty four hours, than that so many vast bodies of the heavens should be turned about it in that time? Is it not as possible, yea as probable, that our lesser globe should be so turned about, as those more massy globes of the Sun, Saturn, and Jupiter, are about their axis? But we shall not enter into a detail of the arguments for the earth's motion, and the objections made against it; we have touched upon this matter in a former discourse.

[To be continued.]

## PHYSICO-THEOLOGY.

AN ACCOUNT OF THE FIERY SERPENTS, BY WHICH THE REBELLIOUS ISRAELITES WERE MORTALLY WOUNDED; AND REFLECTIONS ON THE BRAZEN SERPENT, BY LOOKING UP TO WHICH THEY WERE HEALED, MENTIONED IN THE BOOK OF NUMBERS, CHAP. XXI.

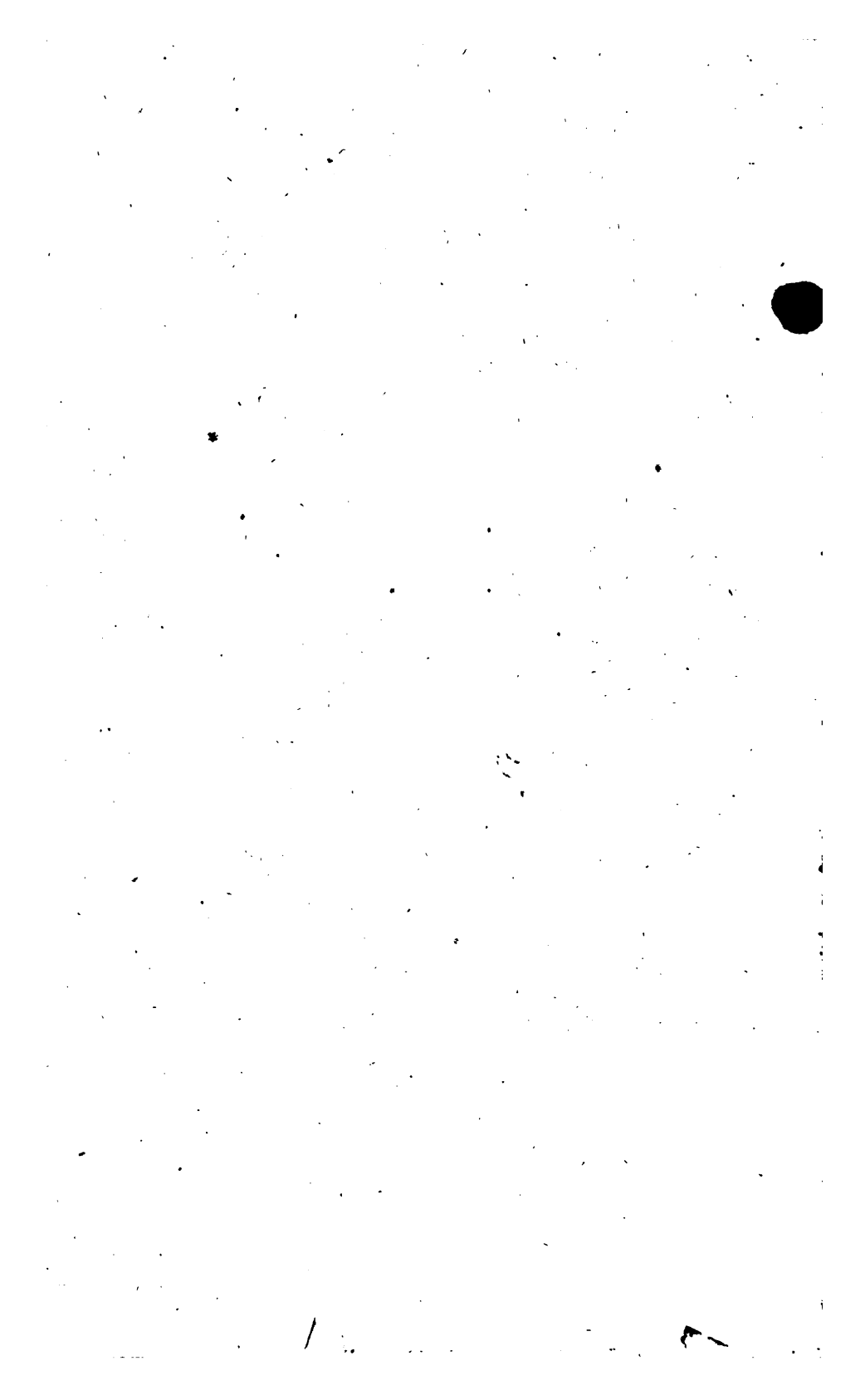
THE fiery serpents here spoken of are called *Nechachim* Seraphim, burning serpents, either as being red, or of a copper colour, or rather because, by their breath and

bite, they excited in the bodies of the rebellious Israelites a burning pain; this made the Greeks call them *πυρετρικὸν κάσσιον*. The Germans have very well expressed the name of them; calling them *brennende schlangen*, in the same manner as to signify nettles, they use the term *brennende neffien*; and *Koß* makes use of that name, and of *Durst Schlangen*, to signify a serpent of a cubit long, otherwise called *dipsas* or *prester*, which has a large neck, and a back bordering upon black, and the bite of which instantly causes a tumor, which coagulates the blood, excites a thirst.



And it came to pass, that if a Serpent had bitten any man,  
when he beheld the Serpent of Brass, he lived. Numbers XXI. 9.





thirst impossible to be quenched, and at length becomes mortal, unless immediate assistance be given to the patient. He further observes, that the burning serpents, spoken of in the above passage of scripture, were of this kinds. It should be remarked, that the cause of these kinds of pains in the bowels, and often, through the whole frame, was a corrosive poison, like that of arsenic, sublimated mercury, verdigrease, or copper-rust. The cicuta, or hemlock, aqua-fortis, and serpents, or other venomous animals may occasion like pains, nor is it difficult to point out the natural and true cause of them. It is certain, that these kinds of poison, have sharp particles, which prick, corrode, and penetrate the nervous parts. Hence arise very painful inflammations; a gangrene is brought on, the blood curdles, loses its circulation, and the patient dies.

But there are in nature several kinds of serpents, whose bite is burning: which then was the sort sent against the rebellious Israelites? Bochart, whose opinion is preferable to that of every other commentator, asserts, in his Hierozoicon, p. ii. l. 3. c. 13. that it was the hydra, water-snake, or chersydra, an amphibious serpent; names both implying the same creature; for, during the winter it is called hydra, on account of its lying concealed in the watery places of fens; and in the summer chersydra, because then it lives, *expro*, in the dry, after the fens are dried up, and then it is most venomous. Thus Virgil, in Georg. lib. iii. v. 425, &c.

*Est etiam ille malus calabris, &c*

Calabria's woods too breed a baleful snake,  
 With lofty breast elate, and scaly back  
 And with broad spots, his winding belly black:  
 Who, when the rivers burst their rocky bounds,  
 And southern showers bedew the vernal grounds,

Haunts the marshy  
 watery  
 Gluts his soul  
 croaking  
 But when keen heat  
 ture drains  
 He leaps on earth,  
 plains,  
 While mad with thirst, and fill'd with  
 drear amaze,  
 At the fierce beam his rolling eye-  
 balls blaze.

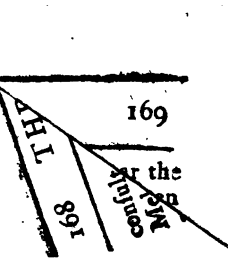
WARTON.

In this season particularly it is, that these amphibious serpents produce burning effects.

A man is devoured with pains as if he were in the midst of flames; and all his members are instantly covered with burning pustules.

Leo Africanus, in his viiith book, c. 13. gives us the following description of the hydra: "It is a serpent not very long, with a thin tail, and narrow neck. It lives in the deserts of Libya: its poison is very dangerous, and there is no other remedy against its bite, than cutting out the part affected, before the venom hath time to communicate to the adjoining members." This account comes very near that mentioned in Ludolf l. i. c. 13. "There is, in our province, a sort of serpent, of the length of one's arm. It is of a red shining colour, but bordering upon brown, and it hides itself under shrubs and herbs. The breath of this animal is very strong, and it sends forth a poison so venomous and stinking, that the man or beast, who comes near where it is, is sure immediately to perish, unless instantly and skilfully relieved."

We will now consider the reasons alleged by Bochart to prove that the animals here in question are hydras. Isaiah, in the xxvth chapter of his prophecy, ver. 6. speaks of Egypt, as a country producing vipers, and flying, burning serpents, seraph mephek. With respect to those sorts of winged serpents which fly in Arabia, Libya, and Egypt, the reader may consult,



consult, Cicero, Josephus, Herodotus, Mela, Lucan, Solinus, and Ammi-mus, who speak of them very fully. We shall presently take occasion to enquire whether those serpents really have wings for flying, or whether they are not attributed to them merely because they are so extremely swift.

It may, perhaps, be objected that Arabia is an arid, thirsty country, and that the Israelites themselves having failed of water, the place of their residence could not be very proper to serve as a retreat for hydras. But in answer to such objectors, it may be proper to observe, that it is not impossible but that there were here and there some brackish and stinking fens, whose waters were not fit to drink. Now, these fens might serve as an asylum for these animals, since, according to Nicander, they love to live in fens which have little water. The cherydras even live out of the water, when the fens are dried up; which happens particularly in the time of the dog-days.

This is precisely the season when the event happened, which is mentioned in the book of Numbers; namely, at the time of the death of Aaron upon mount Hor, the first day of the fifth month, which answers to July 19. See Numb. xxxiii. 38. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, (chap. xx. 29.) His death was followed by the battle against King Arad, chap. xxi. and the murmuring of the people, with the punishment of serpents, which, consequently must have happened about the end of the month of August. Besides, it appears likewise from the rout which the Israelites took, that they found water in divers places; in Oboth, in Ijeaborim, at the brook of Zared, and at the well of Beer, spoken of in the same chapter. Not to mention that after the death of Aaron, they

journeyed immediately to "a land of rivers of waters." Deut. x. 7.

If it be agreed that the creatures here spoken of are hydras, it is more conformable to natural history to say that these executioners of the rebellious Israelites inhabited the adjacent fens, than to say, as Bochart seems inclined to do, that they came flying through the air, and lighted there in their way. Notwithstanding, it must at all events be granted, with regard to this punishment of the Israelites, that it happened solely by the positive command of God, and that there was something in it beyond what nature can effect. We are the more confirmed in this opinion, as every day's experience informs us, that in the hottest climates of the eastern and western world, where the greatest and most dangerous serpents seem to have taken up their abode, they are never found much to disturb men; it is only when they are irritated that they sometimes hurt them, and they never venture an attack where there are several men together.

The miracle in scripture does not only consist in the malady, but also in the cure. "Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived: or, Moses therefore made a brazen serpent, and set it up for a sign; and they who, being wounded, looked thereat, were cured."

But how could the sight of a serpent made of brass, have virtue sufficient to correct or to expel, the pricking of a poison, whose strength equally penetrates the solid parts and fluids? From whence could it derive the property, either of coagulating or rarifying the blood? Certainly there can be no reasoning on a fact of this kind; he only who caused, could cure the wound. If we consult nature, the  
sight



sight of a serpent, flaming, and perhaps of the same colour with these burning serpents, must, as it should seem, rather have served to augment the disorder, than to have checked, or cured it. We have an instance of this kind in those persons, who after having been bitten by a mad dog, are afraid of water, and when pressed by the rage of thirst, imagine they see in the water itself, dogs open-mouthed, ready to bite them again.

It would be to no purpose to enquire in this place, from whence the Israelites had the brags for making the serpent, and which they afterwards employed for idolatrous purposes. We know they had brought from Egypt different sorts of metals: it is certain they had with them silver and gold; and, doubtless, they might as well have brags. However, it may be supposed they found of it in the place where they had pitched their camp, namely, at Pinon, or Punon, the place spoken of Genesis xxvi. 41. Numb. xxxiii. 42, 43. 1 Chron. i. 52. For according to Eusebius, Athanasius, Theodoret, Nicephorus, Callistus, St. Jerome and others, there was certainly in Idumea, a place named, Phano, Phennea, Fenon, or Metallofenon, abounding in mines, where they sent malefactors to work, as they are now sent to the galleys. At present, indeed, there is no mention made of those copper and brags mines. But we have this testimony of Aristæus concerning them, in his history of the LXX interpreters. "It is said, that from the mountains adjoining to Arabia [Judæa] they formerly extracted brags and iron; but they had have none of it, (that is, that business has been neglected) since the country fell under the dominion of the Persians."

What a dismal situation must the Israelites be in, to see such fiery enemies, like an army, surrounding them, exposed every moment

to their venomous bite—to hear the dying groans of their brethren around them—to have no refuge from them—no antidote to secure and save them from their envenomed teeth—and nothing that could allay the exquisite thirst occasioned by them! How truly deplorable all this! How awful to behold the nearest and dearest relatives to fall almost an instant sacrifice to their deadly wound! to see them alive and well one hour, and perhaps the next pale and breathless corpses.

The procuring cause was sin; the sin of unbelief; this caused murmuring lips against the Lord. Their soul was discouraged because of the way the Lord led them.—They spake against God, and against Moses.—Their soul loathed manna, the food of heaven, where-with they were fed—And because they were destitute of water. How highly provoking this, to a God of infinite wisdom, everlasting love, and boundless grace! Hence the cloud of God's power, which was their protection from these fiery, flying serpents, was removed, and they, like an hostile army, were let loose upon them, to their destruction.

But the people confessed their sin, and cried to Moses to mediate their cause with the Lord; and the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

What an astonishing display of sovereign grace, and rich mercy of the Lord, appeared in directing to this antidote! But astonishing as this miracle of mercy was, we find it infinitely exceeded in what it typified; for as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life. Most precious lessons this type teaches us.

1st. The brazen serpent was of no kind of use to any, but those who felt themselves stung by the fiery serpents. No more is Christ, till the sting of sin is felt in the conscience: and one look to him, is fully sufficient to heal the soul, and possess it of eternal life and salvation. For by his stripes we are healed, 2dly, Those who have been thus healed, are liable to fresh stings from the old serpent and sin; therefore, as was the brazen serpent, so is Christ to be of continual use to us. For, if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. LOOK UNTO ME. And those who have once looked, and found life and healing, have felt the smart of sin, and the love of Christ; and therefore hate sin, and strive against it, because they dread its wound. Hence they ne-

ver can take the least encouragement to sin, because grace abounds: no, no more than an Israelite, who had been once bitten by a fiery serpent, felt its pains and fears of death, and had been happily healed by the brazen serpent, would try to get stung again, that he might experience a fresh cure.

3dly. Observe the apostolic word is, LOOKING UNTO JESUS, LOOKING FOR HIS MERCY, UNTO ETERNAL LIFE. This is both our constant duty and privilege, who know we are sinners, and that sin cleaves to all we do; a duty which is to be constantly performed: a privilege which is to be enjoyed every day, every hour, every moment through life. Most holy, most happy all those, who live and walk thus looking continually, till sin, root and branch, is totally destroyed, and their souls eternally glorified.

## CHRISTIAN MONITOR.

### THE VANITY OF EARTHLY HAPPINESS.

*Nihil ab omni parte beatum est.*

“No one can be happy in every  
“respect.”

**T**O obtain earthly happiness is the grand aim and design of all mankind. It is the ultimate end of all our undertakings. Every method is practised for its attainment, which art and ingenuity can devise. All ranks and degrees of men, from the sceptered monarch to the meanest subject, are eager in the pursuit; but though they are, without exception, unanimous in their quest of happiness, yet they very much differ in the method. Every individual pursues it

by such methods, as his own wants and desires have suggested. Mankind are as dissentient in their sentiments and opinions, as their features and complexions are dissimilar; and therefore they are apt to place the foundation of their wished for happiness on the enjoyments of such earthly objects, as are most agreeable to the natural bent and disposition of their several inclinations; hence originate the various methods of attempting to acquire this universally desired possession, human happiness. Some employ the patience of industry, some the boldness of enterprize, and others the dexterity of stratagem, in order to compass this invaluable blessing; but after all their industrious experiments, how small is the number of the successful? or, in short, where

is the supremely happy mortal, who will declare, that he has completed his plan and attained his utmost wish? It is a natural supposition, upon taking a survey of human nature, that such a being cannot exist; for no extent of human abilities has been able to discover a path, which, in any line of life, leads unerringly to success; we may form our plans with the utmost sagacity, and with the most vigilant caution guard against dangers on every side; we may flatter ourselves with confident hopes of success from variety of concurring circumstances, and yet be deceived and fall short of that happiness we expected; for disappointment, dissatisfaction and mutability attend all human inventions and possessions; some unforeseen accident frequently occurs, which baffles all our nice laid schemes, and counteracts all our labours: The race is not always to the swift, nor riches to men of understanding.

They who have surveyed the various scenes of life, and have experienced every vicissitude of fortune, have found that true happiness is not the lot of man in this state of probation; even Solomon, who excelled in wisdom, and whose exalted situation in life afforded him opportunity of gratifying every inclination, and obtaining every earthly enjoyment found no satisfaction adequate to his expectations; for the result of his unparalleled experience is, that "all is vanity." Though some enjoy a greater degree of happiness than others, yet all meet with many checks and disappointments. It is not consistent with a state of probation that we should enjoy perfect happiness; that perfection is preserved for such, as approve themselves worthy, in a future and better state; indeed, in this world, frequent intervals of rest and quiet are scattered round every station, otherwise life would

be miserable to all intents and purposes; but there is none that can with propriety be called happiness. Every day hastens this world to its dissolution, when a new scene will be exhibited to our view; the whole mystery of nature, which is at present dark and intricate, will then be revealed; and the various dispensations of Providence, which to our finite comprehensions seem partial, will be evidently justified; when that awful change takes place, our present conduct will determine our future happiness or misery, and the transactions of this uncertain world extend their influence to the next: "For we shall all stand before the judgment-seat of Christ, and be rewarded according to our works whether they be good or bad." Therefore we should not center our hopes, or exert our utmost abilities to obtain the fleeting, imperfect joys of this frail life; but at the same time that we seek to enjoy the necessaries of our earthly state, we should extend our views to those mansions of bliss, where our happiness will be equally pure, permanent, and unchangeable. For this is the only sure way to render the imperfect enjoyments of life, in any wise tolerable, and likewise promote our truest interest. Piety, virtue and religion, are the only certain remedies, capable of extenuating, the pungent sorrows of afflictions; for, how vain soever this life, considered in itself, may be, yet the comforts and hopes of religion, not only afford consolation under afflictions, disappointments, and misfortunes, but are alone sufficient to give solidity to the enjoyments of the righteous. It should therefore be our constant endeavours to discharge our several duties to God, our fellow-creatures and ourselves, in the best manner we are able; and strive to secure, as much as finite nature is capable, that permanent happiness, which alone can adequately satiate, the

desires of the soul. It should be our peculiar care to pass through life with innocence, return grateful thanks to Almighty God for the good things we enjoy, and with patient resignation endure the evil; we must not be unreasonable in our expectations of worldly felicity; for if we are, we shall be sure to be disappointed; the happiness of life is not to be exalted above measure; a comfortable state is all that we can propose to ourselves; peace and contentment is the full portion of man. We must beware of external appearances, lest emerging from the shade of obscurity, we should be dazzled with artificial splendor, and consequently be rendered incapable of seeing things in their proper light; "The wisdom of the serpent must be mixed with the innocence of the dove." For a narrow selfish disposition destroys the noble principle of generosity; the purposes of society require a mutual intercourse of good offices, we should cultivate, therefore, universal benevolence; yet we must be very cautious to whom we trust the secrets of our hearts; for life is a masquerade, where fictitious characters are too often assumed; and therefore we must not content ourselves with a superficial survey, but minutely explore the heart of any man, previous to our unbosoming our own; we must assert our native liberty, and not be duped as slaves to any sect or party; our ideas of government must be consistent with the rights of mankind; our principles of religion must be such as are not only worthy of God, but beneficial to man; we must revere the oracles of conscience, and support the dignity of our souls; in short, we must be inspired with religion, guided by rational principles, and the dictates of conscience, and extend our views to that happy period when all the pleasures and pains, hopes, and fears, of this sublunary state shall be dispersed,

and eternal light be diffused over all the works and ways of God. Thus, if we regulate our conduct by these directions, we shall not only render our mortal state as happy as possible, but also prepare ourselves for the enjoyment of that perfect happiness, which will crown all the labours of the righteous in the world to come. A. G.

## BOOK OF PSALMS.

PARAPHRASE AND EXPOSITION  
ON PSALM XI.

**A**FTER Saul had promoted David, and given him his daughter in marriage, and began to grow jealous of him, supposing that he aspired to the throne; and for that reason, as was evident to every one, was determined to ruin him; David's friends advised him to consult his own security, and to retire towards the mountainous parts of Judæa, where he might lie concealed: and upon this occasion he is thought to have composed this psalm.

Ver. 1. In the Lord put I my trust: how say ye then to my soul that she should flee, as a bird unto the hill, for a place of greater security?

2. For you, who are my friends, tell me, Lo! the ungodly, viz. Saul, and mine other enemies, his creatures, bend their bow, and make ready their arrows within the quiver, that they may privily shoot at them which are true of heart.

3. For, say you, the foundations upon which I depend, the promises which I have had, and the public decrees which have been made in my favour, will be cast down, will not be kept, and what hath the righteous done? Or rather what can the righteous do? What security can I have in that case?

4. But my answer to this is, that, conscious of my own innocence, I refer my cause to God, and depend upon him

him for his protection; for the Lord is in his holy temple, the Lord's seat is in heaven.

5. From thence his eyes consider the poor; and his eye-lids try the children of men.

6. And the consequence of this trial is, that the Lord alloweth and approveth the actions of the righteous: but the ungodly and him that delighteth in wickedness doth his soul abhor.

7. For, upon the ungodly, he shall, at last, I am persuaded, rain snares, fire and brimstone, storm and tempest, as he did upon Sodom: and this shall be their portion to drink.

8. For the righteous Lord loveth righteousness: and his countenance will behold the thing that is just, and approve it.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

In an advertisement to your readers, you said you would admit of extracts on religious subjects: I have sent you the following from a favourite author, which the Rev. Mr. Hervey so much recommends; it is taken from Young on Pleasure, twelfth edition, page 53.

I am, Gentlemen,  
Your constant reader and well wisher,  
J. DAVISON.

Masbro, Sept. 1783.

THE one thing necessary for happiness is in common to both worlds, this, and the next; in vain we seek a different receipt for it; one in time, another in eternity. Virtue wanting, every thing else becomes necessary to happiness and ineffectual. To what amounts then the boast of their numberless felicities? It brings, in proof of their happiness, a demonstration of their misery. "A good man shall be satisfied from himself alone." A bad man shall be dissatisfied, with all the world at his devotion.

An indulgent Providence has abundantly

provided us with irreprovable pleasures; why are these swept away with an ungrateful hand, to make room for poisons of our own deadly composition, to be placed in their stead? Epicurus was in love with his gardens: but that is an amour too innocent for them. A garden has ever had the praise and affection of the wife and happy man. What is requisite to make a wife and happy man, but reflection and peace; and both are the natural growth of a garden; nor is a garden only the promoter of a good man's happiness, but a picture of it; and, in some sort, shews him to himself. Its culture, order, fruitfulness, and seclusion from the world, compared to the weed, wildness, and exposure of a common field, is no bad emblem of a good man, compared to the multitude. A garden weeds the mind; it weeds it of worldly thoughts, and sows celestial seed in their stead. For what see we there, but what awakens in us gratitude to Heaven? A garden to the virtuous, is a paradise still extant, a paradise unlost. What a rich present from Heaven, of sweet incense to man, was wasted in that breeze! Here are no objects that fire the passions; none that do not instruct the understanding, and better the heart, while they delight sense, but not the sense of the men of pleasure. Their palate for pleasure is so deadened and burnt out, by the violent stroke of higher tastes, as leaves no sensibility for the softer impressions of these; much less for the relish of those philosophic or moral sentiments, which the verdant walk, clear streams embowering shade, pendent fruit, or rising flower, those speechless, not powerless orators, ever praising their great author, inspire. Religion is the natural growth of the works of God; and infidelity of the inventions of men—spiritually blind, deaf and stupid, they see not the great Omnipresent walking in the garden; they hear not his call; they know not that they are naked; they hide not among the trees;

trees; but stand in open defiance of his laws. Religion is far from them. The man of pleasure! Of what nature, species, or rank in the creation conceives he himself to be? Does this yet unconfuted, undecyphered creature, consider himself as an immortal being, or only as a rational, or as a mere animal? If as an immortal, let him regard things eternal: if as a rational, let reason reign: if as a mere animal, let him indulge appetite, but not go beyond it; when appetite is satisfied an animal's meal is over: if as a composition of all three, let it not be a confusion of them; let it be a composition; and order alone can preserve that name.—No, he is for none of these. He is an immortal, without a sense of im-

mortality. He is a rational dethroning reason; and an animal transgressing appetite; an unhappy combination, a wretched chaos of all, without the benefit of either; nay, a sufferer from each because an abuser of all. They are not, as Heaven designed them, three parties in alliance for his happiness; but three conspirators of his own making, against his peace.—I shall conclude by giving you Mr. Young's three last maxims to this discourse; first, he that will not fear, shall feel the wrath of Heaven; second, he that lives in the kingdom of sense, shall die in the kingdom of sorrow; thirdly, he shall never truly enjoy his present hour, who never thinks on his last.

## D I V I N I T Y.

### EVIDENCES

OF THE CHRISTIAN RELIGION.

[Concluded from page 122.]

**B**UT we find no argument made a stronger impression on the minds of eminent Pagan converts, for strengthening their faith in the history of our Saviour, than the predictions relating to him in those old prophetic writings which were deposited among the hands of the greatest enemies to Christianity, and owned by them to have been extant many ages before his appearance. The learned Heathen converts were astonished to see the whole history of their Saviour's life published before he was born, and to find the evangelists and prophets, in their accounts of the Messiah differed only in point of time, the one foretelling what should happen to him, and the other describing those very particulars as what had actually happened. This our Sa-

viour himself was pleased to make use of as the strongest argument of his being the promised Messiah, and without it would hardly have reconciled his disciples to the ignominy of his death, as in that remarkable passage which mentions his conversation with the two disciples, on the day of his resurrection, St. Luke xxiv. 13. to the end. Besides, the heathen converts, after having travelled through all human learning, and fortified their minds with the knowledge of arts and sciences, were particularly qualified to examine these prophecies with great care and impartiality, and without prejudice or prepossession, so as to establish in their minds the firm belief of the truth and excellency of the Christian religion, beyond the least degree of a doubt concerning it. If the Jews on the one side put an unnatural interpretation on these prophecies, to evade the force of them in their controversies with the Christians; or if the Christians on

the other side over-strained several passages in their applications of them, as it often happens among men of the best understanding, when their minds are heated with any consideration that bears a more than ordinary weight with it; the learned heathens may be looked upon as neuters in the matter, when all these prophecies were new to them, and their education had left the interpretation of them free and indifferent. Besides, these learned men among the primitive Christians, knew how the Jews, who had preceded our Saviour, interpreted these predictions, and the several marks by which they acknowledged the Messiah would be discovered, and how those of the Jewish doctors who succeeded him, had deviated from the interpretations and doctrines of their forefathers, on purpose to stifle their own conviction. This set of arguments had therefore an invincible force with those Pagan philosophers who became Christians, as we find in most of their writings. They could not disbelieve our Saviour's history, which so exactly agreed with every thing that had been written of him many ages before his birth, nor doubt of those circumstances being fulfilled in him, which could not be true of any person that lived in the world besides himself.

ON THE  
HAPPINESS OF A PIOUS SOUL.

“ Mark the perfect man, and be-  
“ hold the upright, for the end  
“ of that man is peace.”

**A**S vice brings with it a present punishment, by tormenting the mind with the stings of guilt, so virtue is attended with an immediate reward; she perpetually enjoys the sweet delight of a quiet conscience, she carries in

her hand a grateful recompence, as  
“ her ways are ways of pleasant-  
ness, and all her paths are peace.”

It may indeed sometimes happen, that either through the malignity of men, or the combination of ill-accidents, that virtue may in some degree be oppressed; but that disadvantage is at the present absolutely made amends for from the consciousness of well-doing; and how great is it counter-banced by that more perfect peace of mind, which will attend her at the last, and of which she cannot be deprived. Nothing is proposed to us as a duty, either by nature, or scripture, but what is agreeable and improving to the rational soul in man, according to which, virtue, as being the most obligatory duty, does promote peace and happiness. Virtue is so strictly enjoined us, because it perfects and adorns the human nature; and therefore may be supposed to bring with it a reward of present peace and satisfaction; St. Paul tells us, that tribulation and anguish shall be upon every soul of man that doeth evil, so to him that doeth good shall be glory, honour, and peace; “ Peace that passeth all understanding; joy that is unspeakable, and full of glory.” Peace, then, we find to be the natural consequence of virtue; a reward that is to be given by God; and this is a reward which nothing can deprive them of, unless before their death, they fall from a state of holiness and virtue, into that of wickedness and vice; for then their latter end will be worse than their beginning; since their righteousness will be no more remembered; whereas, on the contrary, if men would suffer themselves to be governed by reason, and the precepts of the gospel; if they would never be faint with well doing, but patiently continue and persevere in their uprightness; if they would endure to the end and be faithful unto

death.

death, then might they be most fully assured, that however, in regard to earthly things, they may have sown in tears, yet, with respect to heavenly, they will reap in joy. As every single act of godliness, in men, is always attended with some degree of satisfaction, so how much the greater will that satisfaction be when at length they come to die? For, whether they cast an eye backward on what is past, or forward on what is yet to come, they will then enjoy the greatest degree of inward satisfaction. If they look back, they will then have a general view of all their good deeds, and of a whole life well spent; then will they at once enjoy those pleasures united, which separately flowed before from the observance of each single duty; and then will they have a just confidence towards God, because their hearts do not condemn, but applaud them; then how sweet will reflections be on innocence and virtue, when they may comfortably say with Hezekiah: "Remember now, O Lord, how we have walked before thee in truth, and with perfect hearts, and have done what was good in thy sight." Also, if they look forward, then will there be presented to them a charming prospect of light and glory; then will they behold their reward great in heaven; and with what pleasure will they see their feet now entering the city of eternal peace! Till then, they might with anxiety consider, that they had not yet passed the strait gate of life, nor traversed the rugged ways of Sion; that still the crown of glory was to be fought for, and the prize of their high calling to be run for; that still their salvation was to be worked out with fear and trembling; and that still they were to struggle with various temptations, which, being consonant with their deceitful heart, might endanger a conquest of them; might be apt to

hurry them into sin, and so cancel the exercise of all their former virtues; during which trial, their constant labour, watchfulness, and fear, will not admit of a perfect peace, or an entire satisfaction: but when this work of probation is over, when the race is run out, and the victory completed, then as they will feel no trouble upon their spirits, so neither will they have any to fear; therefore will they freely submit to the sentence of death, as knowing it to be the condition on which they received the enjoyment of life; so that, as they are sons of the first Adam, they know they must die, but, as they are sons of the second Adam, they know, that they shall be made alive again; and that, at the resurrection of the just, their joy will be perfect; that when the graves shall open and return their trust, when all the particles of the human fabric shall be re-united, and the scattered limbs knit together again in shape and form, then will their souls and bodies, which had been companions in holiness, be so in happiness, and for ever enjoy the pleasures at God's right hand. We must grant, indeed, that death is truly called the greatest of horrors; but this can be proved by no argument, unless it be used with reference to those, who either like brute creatures have not reason sufficient in them to conquer the reluctance of sense, or overcome the natural aversion they have for dissolution; or rather with reference to those, who, being conscious of their sins, dread that judgment which is the consequence of death: but that man whose conscience is justified from guilt, and who can prove, before his judge, that he has carefully endeavoured to live well, and to act inoffensively towards God, will never dread an immediate dissolution; as he recollects this with peace and pleasure, so does he with confidence expect the promised



mised reward; and though he walk through the dark valley and shadow of death, yet will he fear no evil; his full assurance of a better life, which he cannot gain but by death, will make its advent joyful; in view of the glory that shall be revealed, he will now rather, hope for, than fear death when his redemption draws nigh: so that being dissolved, he may then be with Christ; thus when he is even ready to be offered, and the time of his departure is at hand, he may with cheerfulness resign his soul into his Maker's hand, not doubting but that the same God, whom he has faithfully served in this life, will take care of him after death; when he may also say, with St. Paul, "henceforth, there is laid up for me a crown of glory, which, the Lord, the righteous judge, will give me at that day." What transporting, what unspeakable delights, will then spring up in his heart and mind, from a sense of God's love, the hope of his favour, and a full prospect of future happiness; well, therefore, has the wise man said, "that the righteous hath hope in his death." St. John, "that we know, we have passed, or shall very surely pass from death unto life;" and St. Paul, "our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world." This trust, or assurance, it was, that animated even a heathen to cry out in the person of Cato: *O pretiarum diem cum ad illud divinum animarum concilium cœtumque proficiscar, cumque ex hac turba et colluvione discedam.* "O blessed day, when I shall arrive at the divine assembly of souls; when I shall depart from these intestine broils and confusion;" to which purpose, we find the sense of another heathen: *Si fractus illabatur orbis impavidum feriant ruinae.* "If

the world being decayed should fall, he would remain undaunted even under the ruins of it."

But how much more did the testimony of a good conscience buoy up the spirits of the MARTYRS and other Saints! The view of death, or outward evils, could not disturb their peace, or shake their constancy, while they were well assured, that the present light affliction, which remained but for a moment, worked for them a far more exceeding, and eternal weight of glory; and therefore they were exceeding glad when they were persecuted for righteousness sake.

It might be supposed that the desire of such a happy dissolution would require no exhortation, since, of itself, it should prevail with us to cry out, with Balaam, "Let us die the death of the righteous," and let our last end be like his; but the depravity of man is so great, that even when he knows its true value, and therefore seems to desire it, yet, he does not shew this desire to be real, by zealously using such means as are proper for the attainment of it.

That peace, which the scripture says we shall enjoy after a life well-spent; is but another word for our most sovereign happiness, it commences in the happiness of a quiet conscience, which is to them who have it a continual feast, and will be at length completed in the full fruition of God; and if this be the case, one might imagine, that the hardest means, for obtaining this blessed end, might well be thought easy, and that we might readily give up what worldly goods we have; to buy this hidden treasure; nay, was our whole life to be one continued act of mortification, we might reasonably think this perpetual self-denial sufficiently recompensed, by the comfort it brings at the hour of death, and the everlasting happiness which is absolutely promised

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for

for it; the due pursuit whereof should be regarded as the one thing needful, and this ought to be made the chief of our studies; but as on the contrary, each single step of righteousness brings its own reward: and since the progress is always agreeable to our nature, our interest, and our duty, what can be more reasonable, than to constantly walk in the paths of piety and virtue, and so to run as to obtain the great prize? but, if the prize be found to have been put into the hands of those who have not made a right estimate of it, or who have not proportioned their care to its value, it would have been much better for them if they had never been born; because, as the end of the perfect man is peace, so does it follow that the end of the wicked man is trouble and vexation of spirit; his wounded mind admits of no relief, or comfort, while living; and how much less when he comes to die, when he is just launching out into the fathomless pit of eternity; when, by the terms of the covenant made between God and man, he can have no hopes in his death; how will he now grieve, that he neglected to consider the things which belonged to his peace, and that he now finds them to be for ever hidden from his eyes! his troubled mind will be filled with all the horrors of his approaching fate, as he is now but one step from the eternal miseries of everlasting torments; and, as we then stand upon the brink of the bottomless gulph, just ready to be turned off into everlasting burnings. How greatly, therefore, does it concern us, to live well! But in that dreadful hour, in that

ineffectual struggle of nature, we may have these two supports, namely, a reflection upon the holiness of our past life, and a prospect of future happiness; nothing else can then interpose for our comfort; but this alone will abundantly relieve us, even when we are standing in the very horizon which divides this world from the next; hereby shall we be fully convinced, how gracious the Lord is, and, likewise, of what the Roman orator said, that one day spent according to the precepts of virtue, is to be preferred before an immortality of sin. How shall we then rejoice, that we made this happy experiment in ourselves, and so obtained that peace which passeth all understanding! that we now with delight perceive the approaches of that salvation, which we before worked out with fear and trembling; that we shall leave nothing behind us but meer shadows, and vanities; and that we shall have before us the solid and real happiness of all eternity: that, now, our divinest and most capacious faculties will be intimately fixed on their most proper object; that, now, we shall see God face to face, and be united to him by the bands of his love; that, now, our hearts will become fully sensible of the affection he bears towards us, as having prepared the most permanent happiness for us; by which sensation they will be strongly carried out in the acts of praise and thanksgiving, and will also reap the peaceable fruits of righteousness to all eternity.

ADOLESCENS,

*Ex. Univ. Oxon. E. Coll.*

## M I S C E L L A N I E S.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

A constant reader of your useful publication (properly styled the Christian's Magazine) begs the favour of some of your worthy correspondents, to answer the following enquiry, respecting the locality of Heaven, which by inserting as soon as convenient, will oblige,

Gentlemen,

Your sincere well-wisher,

J. B. Z.

August 22, 1783.

FROM scriptural authority are we to believe Heaven to be simply a STATE? or, on the contrary, are we to believe it to be a PLACE, as well as a State?

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

GUARDIAN OF CRISTIANITY.

No. II.

**I**T is truly extraordinary that in an age when many useful sciences are brought so near to perfection, and taught our youth in the easiest and plainest manner, that there should be such a very great neglect in teaching them that which should be the first consideration of all, and certainly is the most useful of acquisitions, true and just notions of the Christian religion.

How very common is it to find boys who are pretty well versed in classic learning, and several other accomplishments, such as French, drawing, &c. most shamefully ignorant in respect of Christian knowledge, when, at the same

time, neither great abilities or length of application are necessary to the attainment of this one thing needful, but only a few books of divinity, judiciously selected, put into their hands for their perusal at such times as would neither interfere with fit seasons for other studies, or such bodily exercises as a proper attention to health necessarily requires. All boys, at a fit age, should certainly read some books of fundamental Christian knowledge, beside the Bible, (such I mean as demonstrate the truth of Revelation) that they may possess a well grounded and lively faith in the truths which that sacred volume contains. Cavil and sophistry now universally abound; and it is by the shield of faith that they alone can defend their minds against these treacherous assaults. Parents, frequently to their cost, are themselves not a little defective in Christian fundamental truths, how then can they teach who themselves want a teacher! Teachers can instruct, no doubt, in this requisite case; but, unfortunately, it is not enough considered to be their province to do so. Classical knowledge, or other polite acquisitions, or such as are necessary for worldly business, are alone looked for at most schools, particularly public ones. To remedy the defects complained of, I know of no books (of easy purchase) more proper than the following: some one of which, at least, no family, in my opinion, ought to be without—Lefsky's short and easy method with the Deist and Jews; a good English translation of Grotius on the truth of the Christian Religion; or, the original for such as understand it. Bishop Beveridge's private thoughts upon Religion. Beausobre's new version of St. Matthews Gospel, with a

literary commentary on all the difficult passages.

Aug. 18, 1783.

M.

### SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 134.]

**CENCHREA**, a sea-port town belonging to Corinth, in the Archipelago. This town, which was at some distance from Corinth, was, notwithstanding, looked upon as a kind of suburb to the city. St. Paul, being ready to embark, in order to go to Jerusalem, had his hair cut off, in compliance with a vow he had made.

**CHALDEA**, a country of Asia, known in the most ancient times by the names of Shinar, Shinoar, &c. lies between thirty and thirty-five degrees of north latitude, and was bounded, according to Ptolemy, on the north, by Mesopotamia; on the east by the Tygris; on the west by Arabia Deserta; and on the south, by the Persian Gulph, and part of Arabia Felix. The metropolis of Chaldea was Babylon, whence the country more immediately in the neighbourhood of this city was generally, by profane writers, termed Babylonia. The name of Chaldea is no where to be met with in the Hebrew text, the word being Chasdim, whence Josephus thinks the name of Chaldea was derived; and Dr. Wells is of opinion, was taken from Chesed, one of the sons of Nahor, Abraham's brother. The Chaldeans were most famed for their knowledge in astronomy, and their great skill in the several branches of the mathematics and geometry.—See our account of Babylon.

**CHERITH**, a brook beyond Jordan; that falls into that river below Bethsai. Near this brook, and in the valley through which it runs, the prophet Elijah lay concealed for some time, to avoid the persecution of Jezebel; and here the ravens every morning and evening brought him bread and meat.

**CILICIA**, a country on the north-east of Asia-Minor, and lying on the northern coast, at the east end of the Mediterranean; the capital city whereof is Tarsus, the native city of St. Paul.

**CINNERETH OR CINNEROTH**, a city of the tribe of Naphtali, to the south whereof lay a great plain, which reached as far as the Dead-Sea, along the river Jordan. Many believe, with a great deal of probability, that Cinnereth was the same with Tiberias; and as the lake of Genesareth, which is in Hebrew called the lake of Cinnereth, is, without doubt that of Tiberias, there is some reason to believe that Cinnereth and Tiberias are the same city, as we will endeavour more fully to shew under the article Tiberias.

The lake of Cinnereth or Tiberias, or the lake of Genesareth, are so many names given to it from the situation of the city Cinnereth or Tiberias, lying upon the western shore, and toward the southern extremity of it; and because the canton of Genesareth lies upon the eastern extremity of it. It is likewise called the sea of Galilee, Matt. iv. 18. because the north east-sides of it are enclosed by Galilee. In Josephus's account, of it, it is a hundred furlongs in length and forty wide. The water of this lake is very good to drink, and breeds abundance of fish. There St. Peter, St. John, St. Andrew, and St. James, who were fishermen, carried on their trade. The river Jordan passes through this lake and is continually bringing into it a fresh

a fresh supply of water. The country, which borders upon the sea of Galilee, is remarkably beautiful and fertile.

CNIDUS, a city standing on a promontory, or foreland of the same name, in that part of the province of Caria, which was more peculiarly called Doris. This city was remarkable for the worship of Venus, and for the celebrated statue of that goddess, made by the famous artificer Praxiteles.

COLOSSE, a city of Phrygia, which Herodotus tells us stood where the river Lycus running under ground, disappears: but this river rising above ground again, at the distance of five furlongs from this city, empties itself into the river Meander. It is generally agreed among learned men, that Colosse stood at no great distance from Laodicea, and Hierapolis; whence we find St. Paul mentioning the inhabitants of these three great cities together, Col. iv. 15. This city, Dr. Wells informs us, has been long since buried in ruins, the memory of it being now chiefly, if not wholly preserved in the Epistle of St. Paul, wrote to its inhabitants.

Coos, an island of the Archipelago, lying near the south-west point of Asia-Minor. It is now commonly called Lango; and was formerly celebrated for its excellent wine, and is also memorable for the birth of Hippocrates, the celebrated physician, and Appelles, the famous painter. Here was formerly made that fine thin stuff, so much used among the chief ladies of Rome, which at once shewed them both clothed and naked. In the suburbs of the chief town of this island, called by the same name as the isle, stood a temple of Æsculapius, much celebrated in former times, and greatly enriched by the offerings made to the supposed Deity,

CORINTH, a celebrated city, the capital of Achaia, seated on the Isthmus, and separates Peloponnesus from Africa. This city was one of the best peopled and most wealthy of all Greece. Its situation between two seas drew thither the trade of both the east and west from all parts. Its riches produced pride, ostentation, effeminacy, and all manner of vices, which are the consequences of too great plenty. Lasciviousness in particular was not only tolerated here, but in a manner consecrated, by the worship of Venus, and the public prostitution of those who were devoted to her. But what this citadel was most famous for among the heathen authors, was its citadel, which was called Acro-Corinth, from its being built on a high mountain or rock, and for its insolence against the Roman legates, which made L. Mummius destroy it; but in its conflagration, so many statues of different metals, were melted down, that the remains of them made the famous Corinthian brass, which was accounted more valuable than either gold or silver. After this destruction, it was restored by Julius Cæsar to its former splendor, and in a short time became the most beautiful city of all Greece, inso-much that the neat order of the pillars, which are used at this day in the decoration of all fine buildings, took from this place the name of Corinthian pillars.

CRETE, one of the noblest islands in the Mediterranean Sea, being formerly called, Hecatompolis, as having a hundred considerable towns or cities; as also Macarios or Macaronesus, the Happy Island, from the goodness of the soil and the temper of the air. It is now commonly called Candia, from its principal town Candia, which was an archbishop's see, great, rich, and populous, as long as it continued in the hands of the Venetians.

Venetians; and stood the longest siege against the Turks of any place in the whole world, but was at last obliged to submit in 1669. This isle lies over against the mouth or entrance of the Ægean sea, or Archipelago, and at a pretty near equal distance from Europe, Asia, and Africa. The inland parts are very mountainous, yet fruitful, especially of wines called Musquadin; but it is deficient in corn. Titus was constituted by St. Paul first bishop of Crete, charging him in that epistle which he wrote to him, to rebuke the people of this island severely, and in strong terms, to prevent their being fond of Jewish fables, human ordinances, and the observances of the law: for as he adds, (chap. i. 12, 13,) "the Cretans, as one of their own prophets, or poets, bear witness, are always liars, evil beasts, slow believers."—This Cretan poet is generally acknowledged to be Epimenides, a native of Crete, who asserts this particular so much to the disadvantage of his countrymen.

CYPRUS, a famous island in the Mediterranean Sea, between Cilicia and Syria. It is distant, (according to Dr. Wells) about a hundred miles from the main land of Syria, and about sixty from Cilicia; is extended in length from east to west about two hundred miles, and in breadth, sixty. The ancients were of opinion it took its name from the cypress-tree, which grows there in great abundance. They celebrate it much for its fertility, as being sufficiently provided with all things within itself; for which reason they call it the rich and happy island; but so infamous was it for luxury and all kinds of debauchery, that it gave the name Cypris or Cypria to Venus, who was the chief Goddess of it in the time of heathenism, when they used to consecrate their women to whoredom, and, by a law, compel them to lie with strangers, as did the Babylonians. The Apostle Paul

and Barnabas departed from Antioch, embarked at Silencia, and landed in the isle of Cyprus, Acts xiii. 4, 5, 6. While they continued at Salamis, they preached Jesus Christ in the Jewish synagogues, and from thence they went and visited all the cities in the island, preaching the gospel every where: At Paphos they met with the pretended prophet Barjesus, whom St. Paul struck with blindness. St. Barnabas is considered as the principal apostle and first bishop of this island; where, it is said, he suffered martyrdom.

[To be continued.]

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE,

Gentlemen,

Should the following prose translation of the Latin verses, which appeared in your Magazine, for July, Vol I. be unexceptionable, your inserting it will oblige,

your constant reader,

T Y R O.

*Life is uncertain, Death is sure.*

Alas! alas!—How insignificant a being is mortal man!

How uncertain is life, whose vital principle is so easily quenched!

**C**EASE, mortals, cease to bewail your human lot, for death, inexorable death; with his fatal weapon, subdues all before him; and by this means, all of us, sooner or later, shall be reduced to one common habitation, even the grave. Nor can this event be far distant,—death will soon manifest his power,—our funeral procession will soon commence; yes, thus it must be, for thus it is ordained by the laws and immutable decrees of heaven. But, O happy mortals! when death is past, another much happier life begins: in which the soul of every righteous man shall shine in everlasting glory;—anxious cares shall cease,—and the just, in the full enjoyment of peace, shall sing never-ending praises to the eternal God.

P O E T R Y.

## P O E T R Y.

## THE COMPLAINT.

**I**N vain the muse dejected grasps the lyre,  
The powers of melody and sacred song  
Refuse their aid; the languid numbers tire,  
The plaintive sounds roll heavily along.

'Tis fix'd, 'tis certain, man is doom'd to  
know

Successive sorrows, and a life of care:  
Still as his hopes in flatt'ring prospect shew,  
Some unforeseen misfortune lays them  
bare.

O how shall I, weak child of dust, presume,  
In thy dread sight, thou Majesty divine!  
To plead exemption from the righteous doom,  
To vindicate my ways before thy shrine:

Yet ne'er in paths of vanity to stray,  
Nor idle ease—nor riot could delight;  
But cheerful labours well employ'd the day,  
But guiltless pleasures beautified the night.

Ne'er did my bosom lust for fordid wealth,  
On human friendship build aylum vain:  
My wish was frugal competence and health,  
Thou Lord! the spring of joy,—the balm  
in pain.

Oft thro' affliction had my spirit fail'd,  
Passion had oft o'er-power'd calm reason's  
voice:

But trust in thee, o're all distress prevail'd,  
Gilt, sorrow's gloom, and bade me yet  
rejoice.

I said, " Let holy hope suppress each fear,  
" Each anxious doubt let patient faith re-  
move;

" Wife is that God whose will has plac'd  
thee here,  
" Boundless his pow'r, and infinite his  
love."

A recent instance of his heavenly care,  
The power omnipotent was pleas'd to  
shew;

He call'd me from the mansions of despair;  
He bade unlook'd-for succours round me  
glow.

And tho' like fields unblest by genial shower,  
I see my hopes decay in early bloom;  
Yet let me know my duty, and adore  
Alike, when God shall give, or when re-  
sume.

Nor you my friends, the instruments of  
heaven,  
Decem not your generous labours ill re-  
pay'd;

Tho' to your bounty no success be given,  
O' could it from the grateful memory fade

Before the omniscient Lord of earth and  
skies,

Fair charity exalts her beauteous head:  
From earth's low soil bids every virtue  
rise,  
In wreath's illustrious round the throne to  
shed.

There, bath'd in heaven, immortally they  
charm,

When human glories pall upon the sight:  
These shall the sharpest stings of death dis-  
arm,

And form your crown amidst the realms  
of light.

O thou Supreme! the Wretched's sure re-  
treat,

Accept my prayer,—these torturing cares  
control;

O send sweet peace from thy celestial seat,  
With healing wings to bless my fainting  
soul.

But if reluctant to this fond request,  
Thy providence ordains a life of care:  
Be then thy strength divine in me confess,  
I come, I come, thy sacred will to bear.

T. G.

## A CONSOLATORY HYMN

IN AFFLICTION.

**I**N this frail, imperfect state,  
Troubles are our certain fate;  
For as sparks do upwards fly,  
Man must suffer 'ere he die.  
Let the tears then cease to flow,  
And with patience undergo  
Your hard lot, and be resign'd;  
God is merciful and kind,  
We know that he for good intent,  
Your afflictions friendly sent;  
Therefore yield not unto grief,  
He can likewise send relief.  
Raise your thoughts to scenes above,  
Scenes of harmony and love;  
Where the righteous shall find rest,  
And with perfect joys be blest,  
Tho' afflictions be your lot,  
They shall quickly be forgot;  
When the holy angels wait,  
To guide you to a better state.  
Where these sounds shall bless your ear,  
Faithful servant enter here.

A. G.

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

Being in Hendon Church-yard, the other day, I remarked among the tombs the following Epitaph, on the wife of a person in Doctors-Commons, whose name I omitted to take down; as I think it a very good one, your giving it a place in your Christian's Magazine, for next month, will oblige a constant subscriber, and am,

Sir, your humble servant,  
Aug. 11, 1783. Q. G.

**W**HEN worth and truth, like hers, descend to dust,  
Grief is a debt, and sorrow is most just;  
Such cause had he to weep, who pious pays  
This last sad tribute of his love and praise;  
Who mourns the best of wives, and friends,  
Combin'd  
Where with affection diligence was join'd.  
Mourns, but not murmurs, sighs, but not  
Despairs;  
Feels as a man, but as a Christian bears:  
Trusts he shall meet her on that happy shore,  
Where sickness, pain, and death, shall be  
No more.

#### A PARAPHRASE.

ON THE 148th PSALM.

**Y**E immense orbs which roll through boundless space;  
Empyrean scenes, peculiar seats of grace;  
Ye glorious hosts of the seraphic choirs,  
Ye tuneful cherubs with melodious lyres,  
Join your celestial notes, your voices raise;  
Send thro' th' empyreal realms Jehovah's  
praise:  
Thou sun, now rising on the eastern shore,  
Rejoicing speed your way, declare the pow'r  
Of that Almighty hand that placed thee  
there,  
Conducts thy motions, thro' the revolving  
year;  
From pole to pole, re-echo ye the sound,  
Of universal praise, in your continual round.  
Ye moon and stars! ye spheres of heav'n-  
born light,  
Mysterious worlds, our glitt'ring lamps  
through night,  
Consummate majesty each way displays,  
While you pursue your course rebound your  
maker's praise;  
Ye heaven of heavens, the darling seat of  
bliss,  
Where injur'd innocence enj-ys eternal  
peace.  
Ye rapid streams that roll beneath the stars,  
Join in the symphony your boill'rous jars:

To Jah's omnipotence, by whose decree,  
Thus far tempestuous, or calm, thou sea.  
Earth with your cumbrous, countless, use-  
ful throng,

To your wise architect, join nature's song;  
Ye cavern'd deeps from whose dread, dark  
abyss,

The subtle serpent darts his poisonous hiss,  
Echo the praise, ye vap'rous streams that rise,  
Fly through the air, or dance along the skies;  
Descend in fleecy snow, or hail, or rain,  
As dens'd or rarish'd in natures chain.

Ye blustering winds, almost almighty pow'rs,  
Ye mounts and hills, whose tops the sky ex-  
plores;

Ye vales adorn'd in perfect symmetry,  
With trees, fruit, herbs, and flow'rs of each  
degree.

With beasts of every sort, and every kind,  
As God their various use or climes design'd  
Ye wing'd inhabitants who soar above,  
From the gier eagle to the gentle dove;  
Or Philomel and all her sisters trains,  
Oh join the hymn of praise, in most harmo-  
nious strains.

Ye mighty potentates who rule below,  
O bring the tribute you peculiar owe.  
Each prince or judge, people of ev'ry tongue,  
Or age or sex, join in the cheerful song  
Of universal praise to him whose name  
Dwells in each part of Nature's frame;  
To him alone by whose almighty word,  
Nature exists to praise the mighty Lord.

JUVENILE.

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

As vice is spread through every city,  
town, and village of this country, and  
though the Lord gives signs of his displea-  
sure, both in earth and air, yet few under-  
stand or lay it to heart, but still run on in  
darkness; your inserting the following  
hymn (which being chiefly among the Dis-  
senters, few of your Protestant readers per-  
haps have seen it,) may, by divine grace, be  
a means of awakening some careless sinner  
to a sense of his danger and duty, and will  
give a lasting pleasure to your constant re-  
ader.

MONITIO.

H Y M N.

**T**HREE we adore, Eternal Name,  
And humbly own to thee,  
How feeble is our mortal frame,  
What dying worms are we!

Our wasting lives grow shorter still,  
As days and months increase;  
And every beating pulse we tell,  
Leaves but the number less.

The



The year rolls round, and steals away  
The breath that first it gave ;  
Whate'er we do, where'er we be,  
We're travelling to the grave.

Dangers stand thick through all the ground,  
To push us to the tomb ;  
And fierce diseases wait around,  
To hurry mortals home.

Good God ! on what a slender thread  
Hang everlasting things ;  
Th' eternal state of all the dead,  
Upon life's feeble strings.

Infinite joy, or endless woe,  
Attends on ev'ry breath :  
And yet how unconcern'd we go  
Upon the brink of death !

Waken, O Lord, our drowsy sense,  
To walk this dangerous road ;  
And if our souls are hurry'd hence,  
May they be found with God.

ON INGRATITUDE.

**N**O conduct can the human heart affect,  
So much as base return or disrespect ;  
For when we've done as much as mortals can,  
To serve the turn of an ungrateful man :  
We're shock'd at wrongs that man may deign  
to give,

Though we regardless of God's bounties live :  
But when ungrateful treatment moves my  
heart,

May it instruction to my mind impart :  
Whilst some with-hold their gratitude from  
me,

Be mine, all bounteous father, paid to thee.  
C. A.

AN HYMN.

**M**Y God, the life of love impart,  
Instruct and keep my willing heart :  
Revive each solemn thought, that I  
May think, great God ! that I must die.  
O ! may I daily live above  
This flesh, this world, and wean my love ;  
And carefully secure my cares,  
From mortals and their mean affairs.  
Consider well the state I'm in,  
And fight against the pow'r of sin ;  
Then Christ who will attend his own,  
Will meet me at his father's throne.  
Rejoice, my soul, in such a stay,  
Jesus, the life, the truth, the way ;  
And trace the foot-steps of thy head,  
Up where thy future hopes are laid.  
He'll guide me in this world's wide maze,  
And teach me songs of endless praise :  
He'll fix my soul in joys above,  
Where bright immortals live in love.

W. R.

NIGHT. A POEM.

**T**HE sun now set, the landscapes fade,  
The world is wrapt in night's dark  
shade :  
Cold drops of dew now fall apace,  
The evening star now shows its face.  
VOL. II. No, 14.

The feather'd choirs now cease to sing,  
Or cause the woods with tunes to ring ;  
Except the solemn owl, who, slow  
Chaunts to night's ear, her notes of woe.

The world now tir'd with anxious cares,  
To rest at nature's call repairs ;  
God on the just his mantle throws,  
And guards them while they take repose,

But not so sweet th' afflicted sleeps,  
Pale care his constant vigils keeps :  
Nor yet the man of guilt possess,  
His conscience will not let him rest.

If th' atheist o'er the vaulted dead,  
Should unconcern'd by night e'er tread,  
The pow'r of night his heart can move,  
And make him own a God above !

Great sacred fountain of our light,  
Sove us, oh save from endless night :  
And take us thou just, wise, and good,  
To heav'n's bright realms, thy blest abode.  
August 22d, 1783. G—

LAUS DEO.

Ἐξομολογησάμενοι σοι λαός ο Θεός.

PSALM lxxvii.

**C**ANTUS, mortales ! cantus pandite  
gratos,  
Omnipotenti patri ; qui verbo omnia regit,  
Qui pelagus fluitare jubet, consistere montes,  
Qui ex luto mortales fecit ; et ipse benignus  
Terræ vim brutæ, nec non spiritum dedit idem.  
Laudetur Deus omnipotens ; res condidit  
omnes !

Cælo laudetur Deus ! atque colatur in orbe !  
Non modo fixit, at ipse suos et protegit  
omnes,

Cujus nulla dies, vis nulla vertit amorem :  
Hic illæ est custos populi cui maxima cura,  
Imperio regit populos gentesque volentes,  
Et pretio redemit miserum et defendit egenis :  
Cælo laudetur Deus ; atque colatur in orbe !  
Namque populus ovibus Dominus et dedit  
æquum.

Pastorem ; qui vitam sic pro grege reliquit ;  
Jesum : qui scelus mortalibus abluat ægris,  
Atque suo signavit ad altum, sanguine callum,  
Christum : qui spem gentes tulit ad omnes,  
Virtutisque suo laudem dat munere bono.  
Cælo laudetur Christusque colatur in orbe !

Qui noster populus voluit Christus confidere  
regnis

Hostibus ejedis, debellatoque barathro  
Hic decus omne suis ; firmo qui sædore  
jungens

Terram cum cælis, solvit formidine gentes.  
Hic caput pecudum, pastorque sinu gerit agnos,  
Hic et pascere guadet oves in gramine læto,  
Paceque gubernans, in patria limina ducit  
Mortalibusque dedit fractis, possidere cælum.  
Laudetur Deus omnipotens ! res condidit  
omnes !

Cælo laudetur Christusque colatur in orbe !

DM. DD.

B b

## LIST OF NEW BOOKS, WITH REMARKS.

## DIVINITY, MORALITY, &amp;c.

**ART. I.** *The Works of the Right Rev Thomas Newton, D. D. late Lord Bishop of Bristol, and Dean of St. Paul's, London—With some Account of his Life and Anecdotes of several of his Friends, Written by himself, in three Vols. 4to. 3l. 15s. in Boards.*

**T**HE first volume contains 1. The author's life. 2. A Speech intended for the House of Peers, on the second reading of the Dissenters Bill, in 1772. 3. The Sentiments of a moderate Man concerning Toleration. 4. A Letter to the New Parliament. 5. Dissertations on the Prophecies. The second Volume consists of *Dissertations* on various important Subjects—Sermons on public Occasions—And five Charges on reading the Scriptures—The increase of Popery, the licentiousness of the Times—The late Attempts against the Church—and a Diffusave from Schism. In the third volume are a number of curious learned and useful Dissertations, which are glossed with the Bishop's Sentiments on an intermediate State—The resurrection—The general Judgment—And the final State of man.

With respect to the first article; an author's writing his own life, in the opinion of some, may have an appearance of vanity; but the same has been done by other grave and respectable writers; and it should be remembered, this was one among Dr. Newton's last productions, which he continued within a very few days before his death; for an account of this great prelate see our last Magazine. In his Dissertations on the Prophecies the Bishop has discovered learning, and judgment, with an extensive knowledge of history, and thrown light upon many obscure passages of scripture. In the second volume, among a variety of entertaining and instructive articles, (which the limits prescribed to this department will not permit us to touch upon) we met with his Lordship's conjecture on a very obscure passage, concerning *Lamech*, which we shall transcribe as what we imagine will be highly acceptable to the intelligent part of our readers.

“Of this *Lamech*, Moses has thought fit to preserve (Gen. chap. iv. 23, 24,) a short fragment, which was handed down by tradition, and appears to have been composed in metre, to be sung, perhaps, to some of his son Jubal's instruments of music. As we knew not the occasion, we cannot be certain of the meaning of this little sketch of an-

cient poetry. But what appears to me the most probable account of it is, that the family of Cain, having long lived under the apprehension of Adam's family coming, and taking revenge for the murder of Abel, and Tubal-Cain having lately invented weapons and instruments of war, *Lamech* therefore, proclaims unto his wives, who were more liable to these fears and apprehensions, that they might now rest in peace and security. What reason is there for fears and apprehensions? Have I slain a man that I should be wounded, and a young man that I should be hurt? For, with the Arabic version, I would read the sentence interrogatively; which interrogation is equivalent to a negation; and the Chaldee paraphrases it “I have not, &c.” If then the murder of Cain, who committed the fact, shall be amply avenged,—“avenged seven fold”—surely the murder of *Lamech*, of any of his innocent family, shall be more amply avenged—“avenged seventy and seven-fold.” Wherefore, be of good courage; I have done no violence, and I fear none.

**ART. II.** *A Sermon preached at the Meeting in Monkwell-street, at the Ordination of the Rev. James Lindlay, by the Rev. Henry Hunter, D. D. To which are added the Questions proposed by the Rev. Andrew Kippis, D. D. F. R. S. and S. A. together with the Answers to the same; and the Charge, by the Rev. James Fordyce, D. D. 8vo. 1s. 6d.*

Should any of our readers be desirous of knowing the form of ordination in use among dissenting ministers, they may, by reading this pamphlet, gratify their curiosity. Dr. Hunter preaches on the grounds and evidences of Christianity; Dr. Kippis proposes a series of important questions, which are answered by the candidate, who is called to succeed Dr. Fordyce as minister to the congregation in Monkwell-street; and Dr. Fordyce delivers the charge.

**ART. III.** *Select Poems, and short Essays in Prose, from Dr. Watts. 12mo. 3s.*

The credit of Dr. Watts, who was an eminent dissenting minister, for his learning, and the moral tendency of his writings, is well known; and we think this compiler has done justice, in the present collection, to that author's benevolence and piety.

## CHRONOLOGICAL DIARY.

## FOREIGN INTELLIGENCE.

Copenhagen, Sept. 9.

**A**CCOUNTS are received from Iceland, of a violent eruption having taken place in that island on the 8th of June. Several villages have been destroyed, and a considerable tract of country is buried under immense depths of lava: the new island also continues to emit great quantities of fire, and was still increasing when the last ships came from thence.

Letters from Iceland, of the 24th of July, contain the most dismal detail of the devastations occasioned by the course of the lava, and affirm, that the eruptions continued even at that date.

Tripoli, (in Syria) July 30. The 26th of this month an earthquake was felt here, which was immediately followed by another, and the two shocks lasted together about ten seconds. The evening before it had rained very hard, which is uncommon at this season. A thick fog for near a month had covered both the earth and sea; the sun was but rarely seen, and when it did appear was always of a bloody colour. These phenomena had been hitherto unknown in Syria!

The earthquake was equally felt in the Liban. An entire village, near Napouloufe, has been destroyed by the rending of a rock; besides many other disasters, of which we are daily receiving accounts. The Turks are in the greatest consternation.

Brandenbourg, Sept. 30. The obstinacy of the Dantzickers seems daily to increase: they persist in the firm resolution either to lose all or preserve all. The animosity of the people hath arisen to such a height, that a detachment of Prussian hussars, who had received orders a few days ago to advance to that city, were received with a shower of stones. These soldiers, who were without doubt forbidden to fire, retired. It is now much feared that the affair will be treated with more rigour by his Prussian majesty, and the more so as we learn that several regiments are on their march to Dantzick. Since the 24th inst. the city has been more closely blocked up by the king's troops than before.

Hamburg, Oct. 3. The very ill-timed firmness shewn by the Dantzickers in their differences with the king of Prussia, seems now to preface some alarming consequences, as we find the Prussian troops have surrounded that place in such a manner as to cut off all their trade outwards. Every one wonders what motives a simple city can have

in setting a powerful monarch in a attitude of defiance: the Dantzickers must certainly have forgot the old adage, "Might often overcomes right."

Peterburgh, Sept. 19. Within these few days an English merchant ship has arrived here, with 50 naval officers of that nation; and we shortly expect a much greater number, as we are informed our court has engaged 140 in its service.

Hague, Oct. 9. We have accounts that the Russian fleet of 12 sail of the line, under admiral Tschitschagoff, has entered the port of Revel, and will soon sail for the Mediterranean.

Hamburg, Sept. 12. We have accounts from Hanover, that the king of Great Britain, desiring to shew his satisfaction to the Hanoverian regiments employed in the defence of Gibraltar, has presented each man of that corps with a white band, to be worn round the arm as a mark of honour. His majesty has farther ordered, that all those of the said regiment that shall become pensioners shall receive double what they would otherwise be entitled to. The grenadiers of that corps are to wear a silver plate on their caps, with the word Gibraltar engraved on them in large characters.

Paris, Sept. 30. We hear from Rochelle, that on the 7th of this month, at half past one at noon, the heavens being serene, and the atmosphere presenting nothing particular, they were visited by a shock of an earthquake, accompanied with a rolling noise; it was felt also in the environs of Rochelle.

Florence, Sept. 30. This day a courier arrived from Pisa with an account of the great duc's having been happily delivered last night of a prince.

## GAZETTE INTELLIGENCE.

By the KING,

## A PROCLAMATION.

GEORGE R.

**W**HEREAS a Definitive Treaty of Peace and Friendship between Us, the Most Christian King, and the King of Spain, hath been concluded at Versailles on the third day of this instant September, and the ratifications thereof have been exchanged upon the nineteenth instant; in conformity whereunto, we have thought fit hereby to command, that the same be published throughout all our dominions. And we do declare to all our loving subjects, our will and pleasure, that the said treaty of peace and friendship be observed inviolably, as well by sea as land, and in all places whatsoever;

Solely

strictly charging and commanding all our loving subjects to take notice hereof, and conform themselves thereunto accordingly. Given at our Court at St. James's, the twenty-sixth day of September, one thousand seven hundred and eighty-three, in the twenty-third year of our reign.

G O D save the K I N G.

St. James's, Oct. 4. One of the king's messengers, dispatched by his grace the duke of Manchester, arrived here this day with the Ratification, on the parts of the States General of the United Provinces, of the Preliminary Articles signed at Paris on the 2d of September last, which was exchanged with his Grace against his Majesty's Ratification, on the 29th of last month, at Paris, by the Plenipotentiaries of their High Mightinesses.

Whitehall, Oct. 11. The king has been pleased to appoint George Philips Towry, Esq. to be one of the commissioners for victualling his majesty's navy, in the room of Jonas Hanway, Esq. who retires.

## I R E L A N D.

Dublin, September 25.

**T**HIS day exhibited a sight at which humanity shrinks back appalled—Thousands of starving and indolent weavers in the woollen branch made a procession through all the principal streets of the capital, with the Golden Fleece, which formerly fed, clothed, and diffused happiness among millions, wrapped up in black, truly picturesque of the lamentable situation to which the sons of industry are now reduced by the deplorable state of the manufactures of Ireland. The fleece was carried by several of these children of want in deep mourning, attended by an innumerable crowd of their brethren in distress, in mourning cloaks, hatbands, and weepers. They had in their hands shuttles, alas! without even wools! others had banners with mottos: "Protecting Duties, or Ways and Means to live."

They distributed hand-bills through the city, stating, in a modest narrative, their present situation, imploring the protection of their countrymen and fellow citizens. In their progress through the town they conducted themselves with propriety, and without any riot or unlucky circumstance taking place; the surest means of securing the countenance and interest of those who wish them employment and happiness.

## DOMESTIC OCCURRENCES.

The definitive treaties lately concluded between Great Britain, France, and Spain, do not differ very materially from the preliminary articles with those kingdoms, inserted at full in a former Magazine, except that in the treaty with France, the articles

concerning the enclosing a part of the country, in the neighbourhood of Chandenagore in the East Indies, is particularly explained so as to prevent the idea being entertained, that by that article, any fortifications were to be allowed to be erected, nothing farther being thereby meant than a ditch enclosure filled with water. In the treaty with Spain, the article regarding the cutting of logwood is likewise more particularly explained than it was in the preliminary articles, and the boundaries where such an allowance is granted, accurately and distinctly pointed out by certain rivers. New arrangements with regard to trade are to be agreed upon both with France and Spain, within the space of two years, to be computed from the 1st of January, 1784.

A capital merchant in Paris has transmitted to us the following particulars concerning the national bankruptcy that has happened in that metropolis.—In the year 1776, thirteen bankers, the most eminent in France, funded five and twenty millions for the establishment of a Caisse d'Escompte, literally a chest of discount, that is, a discounting bank, the purport of which was to discount bills of exchange, part in cash, and part in notes, in imitation of our bank notes, for the purpose of facilitating trade, and at the same time supplying the occasional wants of government. This scheme had the desired effect, and answered the public expectation till the 25th of last month, when an extraordinary and unexpected run of creditors put the directors under the necessity of stopping payment. The deficiency is not yet ascertained, but it must be very considerable, since they were hardly able to pay seven hundred thousand livres. The event being soon spread abroad, occasioned an universal alarm; upon which the ministry made use of every political measure to prevent any bad consequence, as in the time of the famous Scotchman, Law. Soon after appeared 4 edicts of the king, which they had the precaution of antedating five days.—The first forbidding all notaries to protest the notes issued from the said Caisse d'Escompte, under the penalty of a mulct, besides corporal punishment. The second stopping all the demands on the aforesaid bank till the first of January, 1784. The third enjoining all persons to receive the above notes in payment, without any sort of difficulty. The fourth laying a very heavy duty on all specie exported. In the mean time orders were dispatched to all the mints throughout the kingdom, to enable the bank to continue its payments.

The principal banks in many parts of France, particularly at Bourdeaux, Brest, Port L'Orient, and Marseilles, have stopped in consequence of the great blow given to public credit in Paris.

The original fund of the Parisian Bank was 25 Millions of livres; but those acute financiers issued notes to the value of 250 Millions of livres! By way of a sop to the public, a lottery is now establishing in Paris for eight years, to be drawn at eight periods, the tickets of which his most Christian Majesty graciously allows to be circulated for the notes of his broken bankers.

Had the late war continued a few months longer, it is highly probable Great Britain might have made her own terms with her insidious enemies. France, from her constant supplies to the Americans, must have been a bankrupt long before her late failure, as Spain could not, and Holland would not, supply her with the finery of war. The French know this, and laugh at our pacific negotiators.

Letters from Constantinople mention, that the grand sultan has declared his intention, that if there should be a war with the Russians, he will command the army in person, and preparations are making for that purpose, and that he is to be accompanied by some French engineers, who are to have the chief command of the artillery.

Mr. Beckman, member of the Royal Society of Göttingen, has lately made a valuable discovery with respect to manufactures. He has found from repeated experiments; that the Catharus, or Saf-flower, otherwise the Bastard-Saffron plant, gives a most beautiful yellow dye to cotton, wool, and even linen yarn.

The gross ignorance and savage cruelty of the inquisition (says a correspondent) may be ascertained from the horrid execution of a beautiful young girl, at Seville, on the 7th of November, 1782. There is no mistake in the date. This horrid scene was acted no later than the year before last. For an intrigue with the Devil this beautiful young creature was burnt alive, though St. Cyprian and St. Augustine, even in ancient times, declared that the thing was impossible; and now every nation in Europe, but the wretched Spanish Inquisition, know that it is folly and madness, and insanity, to imagine such a thing. By a refinement in cruelty, the Inquisition ordered her nose to be cut off two hours before her execution, lest the charms of her engaging figure should excite compassion.

A letter from Boston, by the way of New York, says that there are great commotions in that town in endeavouring to settle the form of government, as the inhabitants consist of Churchmen, Quakers, Presbyterians, &c. all of whom differ in opinion with regard to civil and religious matters, so that there is no probability of any regular form of government being very soon established.

The congress has unanimously agreed to erect a statue, in bronze, of gen. Washing-

ton, which is to be executed by the first artists in Europe, under the direction of the American ambassador at Paris: they have also agreed to set up the same at the place which shall be fixed upon for their residence.

By advices from Portsmouth we learn, that Mr. Tracy has written to admiral Montagu a detail of the accidents which have befallen him in his attempts to weigh the Royal George within these few days. It is a certainty that he raised her by the head six feet, and a-stern upwards of five feet, and had nearly cleared her of the sand bank which had formed round her, when one of the cables under her broke, occasioned by the roughness of the weather; this accident he repaired the next tide, and 2 days after one of the lighters, which was stationed to float her a-head, sunk, occasioned by the weight which was upon her. The Royal William and the other ship of the line, which were also engaged on this service, were so strained as to require caulking in their upper works. This being effected, he made a most spirited effort to raise her over the bank, without being able to succeed soon after this attempt, by the unfavourableness of the weather, three cables broke, and the ship fell again nearly into her original situation. Under these circumstances Mr. Tracy has written to admiral Montagu and the navy board, that he relinquishes all hopes of succeeding to float the ship.

On the 6th inst. the Proclamation of Peace was read at Whitehall, Charing-cross, at Chancery-lane, at the end of Woodstreet, and at the Royal Exchange, with the usual ceremonies. The procession was grand. The lord mayor, aldermen, recorder, and sheriffs, attended by the heralds at arms, the guards, drums, trumpets; the chief officers of Westminster, &c.

On Michaelmas-day, Mr. alderman Peckham, (who declined the office last year on account of his ill-state of health) was elected lord mayor of this city for the year ensuing.

On the 9th inst. the court of aldermen received information from several of the aldermen that they had been served with the copy of a rule to shew cause why a mandamus should not be granted, commanding them to reinstate Thomas Wooldridge, Esq. into the office of alderman for the ward of Bridge. Mr. Solicitor was ordered to prepare an answer to the said rule, &c.

The archbishop of Canterbury is now employed in framing a form of prayer and thanksgiving for the restoration of Peace; and a proclamation for that purpose will shortly issue, fixing a day about the middle of next November.

Preparations are making at Cumberland-house for their royal highnesses the duke and duchess of Cumberland, to go to Italy on a visit to the duke and duchess of Gloucester,

The 18th inst. at seven in the morning, Mr. M——, of the 16th dragoons, and Mr. G——, with their seconds, met in a field near Battersea-bridge, for the purpose of settling a dispute which took place a few evenings since; they took their ground at the distance of about six yards; they then fired three pistols each, the last of which wounded Mr. G. in the side; the seconds interfered, and asked Mr. G. if he was satisfied, he said not, unless Mr. M. made him a public apology; that Mr. M. said he now would not do. Mr. G. replied, "one of them then must fall." They again took their ground, and fired each two pistols more; one ball grazed Mr. M——'s knee, and Mr. G—— received a shot which unfortunately proved fatal, the ball entering a little above the groin. He was taken to the Swan at Knightsbridge, and Mr. Tompkins and Mr. Jackson, of Knightsbridge, immediately attended him. Mr. Green is since dead; and it is said his antagonist has left the kingdom with his second.

It is not more remarkable than true, that the following officers belonging to the parish of St. Bride, Fleet-street, have died within these last twelve months, viz. the Reverend Mr. Appleby, Curate; Mr. Bradley, Vestry Clerk; Mr. Clarke, Church-Warden; Dr. Howard, organist; Mr. Turner, collector of tythes; — Rutherford, sexton; — Peachy, beadle; John Laughton, staff-man; and Mrs. Williams, pew-opener!

The monument of the earl of Chatham, which is to be placed in the North-gate way of Westminster Abbey, is now in a state of completion, and will be finished in a few days.

On Tuesday night, the 8th, some thieves broke into the house of Peter Field, Esq. in St. James's-street, and carried off plate and cash to the amount of 1000l.

Thursday the 16th was found in the trunk of a hollow tree, by a man belonging to a cow-keeper at Kingland road, in one of his master's fields, the bodies, or rather the remains, of a woman and male child, with their bowels out, and the skin and flesh entirely dry. By all appearances it is evident they must have remained there a considerable time.

Newcastle, Oct. 11. A few days ago as the bishop of Chester was on his journey from London, he observed, on the road, a person who had the appearance of a clergyman, carrying a small bundle on his shoulder. The bishop ordered his carriage to stop, and enquired of the stranger who and what he was. He acquainted his lordship that he was a clergyman, who had been obliged to abandon his living in America, after suffering a variety of persecutions, &c. The bishop immediately took him into his carriage, heard all the particulars of his story,

brought him down to Chester, and has now placed him in the church, with an income of 60l. per annum.

Chelmsford, Oct. 10. At our quarter sessions, this week, a man was convicted for selling adulterated flour, and ordered to stand in the pillory, in the market-place, at Ongar, next Saturday, from twelve till one o'clock, with an inscription on his head denoting his offence, and to pay a fine of 5l. He was also convicted on another prosecution, and fined 5l. more, and ordered to be continued in gaol till both fines are paid. It appeared in evidence, that two poor families had, among others, eaten bread made of flour bought at his shop, the one six, and the other three days, during which general symptoms of gross alkaline effects appeared through badness of digestion, heat of stomach, &c. among all of them; at first only half a bushel of flour was bought, which did not produce violent effects; but the next purchase being more adulterated, either with chalk or lime, as was evident by the lumps in the samples produced in court, was, when made into bread, very near producing fatal effects.

Mayfield, Derbyshire, Sept. 24. A farmer's boy, near Dovedale, in this county, being sent to fetch his master's bull to one of his neighbour's cows, the boy having nothing but a switch stick in his hand, he could not easily make the bull go with him. After running him several times across the field, he exasperated the beast to such a degree, that he ran at him with the greatest fury; the poor lad immediately betook himself to his heels, but being closely pursued by the irritated animal, had not time to make his escape, but was overtaken at the bottom of the pasture, against a wall which stood on the brink of a tremendous precipice, when, after tossing him a surprising height into the air, he threw him over the wall down the fatal descent (nearly 20 yards perpendicular). This horrid sight was seen by two men who were at work in an adjacent field; they ran with the greatest speed possible, to release the distressed object, but arrived too late to prevent his death. The poor victim was found with his back, one leg, and both arms broken, and his head nearly severed from his body, his brains beaten out, and his body otherwise mangled in a most shocking manner.

#### MILITARY PROMOTIONS.

7th reg. dragoons. Frederick Fletcher Vane, lieutenant.

52d reg. foot. James Dodd, lieutenant. John Tanfield, lieutenant.

6th reg. foot. Bladen Tinker, captain of a company.

62d reg. foot. James Vincent Mathias, captain of a company.

79th reg. foot. Patrick Leefon, lieutenant.

Royal garrison battalion. Rob. M'Ginnis, captain of a company. James Grant, lieutenant.

**ECCLESIASTICAL PREFERMENTS.**

The Rev. John Ramsey, to the rectory of Barton St. Andrew in Norfolk.

The Rev. Thomas Lloyd, to the rectory of Langodmawr in Wales.

The Rev. Dr. Milne, of Deptford, appointed preacher of Tavistock chapel.

The Rev. Richard Ellis, to the vicarage of Askarthe in Yorkshire.

The Rev. Thomas Heardson Wayet, to the rectory of Sutterby in Lincolnshire.

The Rev. James Simson to the rectory of Binbroke, St. Mary, Lincolnshire.

The Rev. Joseph Hudson, to hold by dispensation the vicarage of Warkworth, with the vicarage of Newburn, both in Northumberland.

The Rev. William Lowther, M. A. to hold by dispensation the rectory of Lowther in Westmoreland, with the rectory of Disington in Cumberland.

The Rev. Edward Wilson, D. D. to hold the rectory of Hartfield, with Ashhurst in Suffex.

The Rev. William Smith, A. M. to hold by dispensation the rectory of West Worlington, with the rectory of Biddeford in Devonshire.

**B I R T H S.**

Lady Grantham, of a son, at his lordship's seat at Whitehall.

The lady of the Right Rev. the lord bishop of Lincoln, of a daughter.

Of a son and heir, the lady of A. Neville, Esq. member of parliament for Reading.

**M A R R I A G E S.**

David Murray, Esq. nephew to lord Ellibank, to Miss Harley, fourth daughter of the Right Hon. Thomas Harley.

Mr. John Egerton of Whitehall, to Miss Davis, daughter of Mr. Lockyer Davis, bookfeller in Holborn.

The Rev. Mr. George Pickard, to Miss Payne of Ealing, Middlesex.

**D E A T H S.**

The Right Hon. Francis earl of Shipbrook.

At Daventry, Northamptonshire, the Rev. Longon Freeman, rector of Bilton, Warwickshire.

The Rev. Dr. Cuff, dean of Lincoln,

At Dublin, Henry Broke, Esq. author of *Guftavus Vasa*, the Earl of Effex, and other literary productions.

Patrick Lefslie, Esq. late captain of his majesty's ship the *Torbay*.

At Rochester, the Rev. Mr. Peter Wade, many years one of his majesty's justices of the peace for the county of Kent.

At Wooburn farm, in Surry, Mrs. Southcote, aged 85—She has left her estate at Wooburn to lord Petre, and the bulk of her fortune, amounting to 4000l. per annum, to Sir William Jerningham, Bart.

Jacob Houblon, Esq. of Great Hallingbury in Effex.

At Wormley, Herts, Mrs. Cooke, widow of the late Mr. Cooke, merchant in Broad-street, London.—She has left 10,000l. in different legacies amongst poor families and her servants, and 1000l. to the Asylum for female orphans.

The Hon. Mrs. Heneage, sister to lord Petre.

In Cavendish-square, lady dowager Sarah Falkland.

The Rev. Dr. Phillips, of Golby, Pembrokehire.

Mrs. Neale, relict of Mr. Neale, late mercer, of Ludgate-street.

William Wickham, Esq. a gentleman commoner of New College, Oxford.—He was riding with the coachman on the outside of a Bath Coach near Speenhamland, when he desired the coachman to stop, saying he was taken ill, but before he could do it, suddenly fell back, and expired immediately.

By a fall from his horse, at Cheshunt Wash, Mr. Francis Park, coal merchant, St. Andrew's wharf, Blackfriars.

The Rev. James Adamson, rector of Barton St. Andrew and Stolely, and perpetual curate of West Dereham, Norfolk.

The lady of the Rev. Dr. Law, and daughter of lord viscount Falkland.

Lieutenant James Braidley, aged 96. He had lived on a pension from government ever since losing his legs in a battle between the French and allies in Queen Anne's wars.

**B A N K R U P T S.**

Mary Murgatroyd, Mary Farrer, Margaret Farrer, and Sarah Farrer, all of Halfifax, Yorkshire, innkeepers, and co-partners.

William Wajlingham, of Birmingham, liquor merchant.

Benjamin Oldknow, of Derby, hofier. Edward Wheeler of Penroyed, Herefordshire, miller.

Annesley Shee, late of Frith-street, Soho, Middlesex, wine-merchant.

Thomas Venture, late of Rome, in Italy, but now of London, merchant.  
 William Fenton, now or late of Hadleigh, Suffolk, tanner.  
 William Wilby, of the town of Northampton, dealer and chapman.  
 John Brock bank, of Coopers-court, Cornhill, London, watchmaker.  
 Edward Jones, of the city of Chester, linen draper.  
 Thomas Rutherford, of Scotch-yard, near Buth-lane, in the city of London, factor and broker.  
 James Foot, of Queen-street, Cheapside, London, mariner and merchant.  
 Matthew Hibberd, late of Andover, Southampton, dealer and chapman.  
 Edward Merfon, of Alminster, Somersetshire, shopkeeper.  
 Benjamin Bateman, late of Woodstock-street, in the parish of St. George, Haver-square; Middlesex, wine merchant and dealer in spirituous liquors.  
 Richard Edwards, late of the city of Chester, linen-draper.  
 John Nash, formerly of Lambeth, Surry, and late of Great Ruffel-street, in the parish of St. George, Bloombury, Middlesex, carpenter.  
 Daniel Bamford, late of Ipswich, Suffolk, coffee-house keeper.  
 William Gould, late of Alport, Derbyshire, woollapler.  
 William Burlton, late of Donhead St. Mary, Wilts, merchant and salter.  
 William Underwood Wilton, of Greenwalk, in the parish of Christ-church, Surry, coal-merchant.

William Gaskill, of Bread-street, Cheapside London, ironmonger.  
 Charles Lindegren, Andrew Lindegren the younger, and Claes Grill, of Dunster's court, Mincing-lane, in the city of London, merchants and partners.  
 Charles Lindegren, of Mincing-lane, London and Andrew Lindegren the younger, of Portsmouth, Hants, merchants.  
 Richard Ledger, of Popemalers-alley, Little Moorfields, Middlesex, cabinet-maker.  
 James Cole, of the city of Bath, innholder.  
 Edward Lucas, of High Holborn, dealer and chapman.  
 Henry Gooch and Thomas Cotton of Great Yarmouth, Norfolk, merchants and co-partners.  
 Andrew Lindegren the younger, of Portsmouth, Hampshire, merchant.  
 Thomas Parsons, of Cirencester, Gloucestershire, tanner.  
 John Brown, late of Oxford, dealer in spirituous liquors:  
 George Attley, of Jermyn-street, in the parish of St. James, Westminster, Middlesex, linen draper.  
 Benjamin Marshall, of Goodman's fields, Middlesex, cornfactor.  
 Alexander Graham, of Watling-street, London, merchant, partner with William Hodgward, of New-York, in North America, and John Alleason of the island of St. Christopher, in the West Indies, merchants.  
 William Gooch, of Great Yarmouth, Norfolk, beer-brewer.

REGISTER of CHRISTENINGS and BURIALS within the Weekly Bills of Mortality.

CHRISTENED			
Sept. 23d	Males	- - -	108
	Females	- - -	119
Decreased this week			118
<hr/>			
30th	Males	- - -	147
	Females	- - -	163
Increased this week			310
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Oct. 7th	Males	- - -	179
	Females	- - -	168
Increased this week			347
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14th	Males	- - -	160
	Females	- - -	144
Decreased this week			43
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Total			1188

BURIED			
Males	- - -	- - -	163
	Females	- - -	178
Decreased this week			125
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Males	- - -	- - -	185
	Females	- - -	207
Increased this week			392
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Males	- - -	- - -	191
	Females	- - -	180
Decreased this week			21
<hr/>			
Males	- - -	- - -	183
	Females	- - -	184
Decreased this week			3
<hr/>			
Total			1472



# THE NEW CHRISTIAN'S MAGAZINE:

BEING

An Universal Repository of Divine Knowledge.

FOR NOVEMBER, 1783.

BEAUTIFULLY EMBELLISHED with the following truly ELEGANT  
COPPER-PLATE ENGRAVINGS:

[1. An excellent PORTRAIT and STRIKING LIKENESS of the Right Reverend  
Dr. BUTLER, the present LORD BISHOP of OXFORD, engraved and drawn from an  
original Painting. 2. A North West PROSPECT of the Cathedral Church of LANDAFF.]

AND CONTAINING

A greater Variety of important and interesting Subjects, conveyed in a delightful Manner,  
than was ever given in any similar Publication whatever, viz.

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The Whole intended to promote the Cause of **PITY** and **VIRTUE**, and undertaken  
By a **SOCIETY** of **CLERGYMEN**, of the Diocese of **LONDON**,  
Who are honoured with Communications for the proper Accomplishment of their Design, from  
the **CLERGY** and others in different Parts of the Kingdom.

L O N D O N :

Printed for the EDITORS; and Published by **ALEX. HOGG**, at the King's Arms,  
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## TO OUR CORRESPONDENTS.

THE Editors of this Magazine, being at present particularly favoured with communications from their friendly correspondents, they are under the necessity of requesting their indulgence for time, and, on their parts, an unavoidable delay. It was impossible for them to notice a tenth part of the favours they received during the course of last month, and, in this, the tide of literary pieces has rose much higher. From a variety of articles, which even only to enumerate, would far exceed the limits of this single page, we have selected *W. W. on the benefits of Industry; An Epitaph from William Williams; Lines by Adolfsom; A Candidate on the pleasures of Religion; A Contributor; Polybius; Historical account of Babelm Hospital; Zeno; An elegant poem signed Robertson; A Deposit; and, The poor man's friend; all which shall have a place in our Magazine, either for this or the ensuing month.*

We are obliged to avail ourselves of the above plea, in not having as yet complied with the request of the *Rev. Mr. Evans, of Cardiganhire*; but, according to the old proverb, "Omittance is no quittance;" and that gentleman may rest assured, it is our intention to give, when time will permit, a cheerful compliance with his just sentiments.

*W. W.* having promised a continuation of his *Thoughts on various subjects*, his pursuing the same will be an acceptable favour. His *Essay on Life, &c.* will be duly noticed.

We are at a loss to determine upon the several Latin lines which have poured in from various quarters. It is our earnest inclination to oblige every one; but the *Utile*, "the one thing needful," is what we chiefly regard.

The challenge of *Moskai* cannot be accepted. By a slight recollection he will perceive, several candidates have entered the list before him, and the combat for fame has been sufficiently decided.

The clue from *W. H.* is not sufficient to deliver us from the labyrinth of uncertainty in which we are at present, with respect to his wishes. If that gentleman will draw up his sentiments, which may be a sufficient ground for us to form an opinion, he will find we are ready to do him justice.

*Longinus* is quite singular in his opinion; different sentiments prevailed long before the council of Nice; and his ideas on the subject of his pen are entirely without foundation.

The Dissertation of *Parmenio* abounds with matter, and is very prelix, but it is neither original, nor placed in any new point of light.

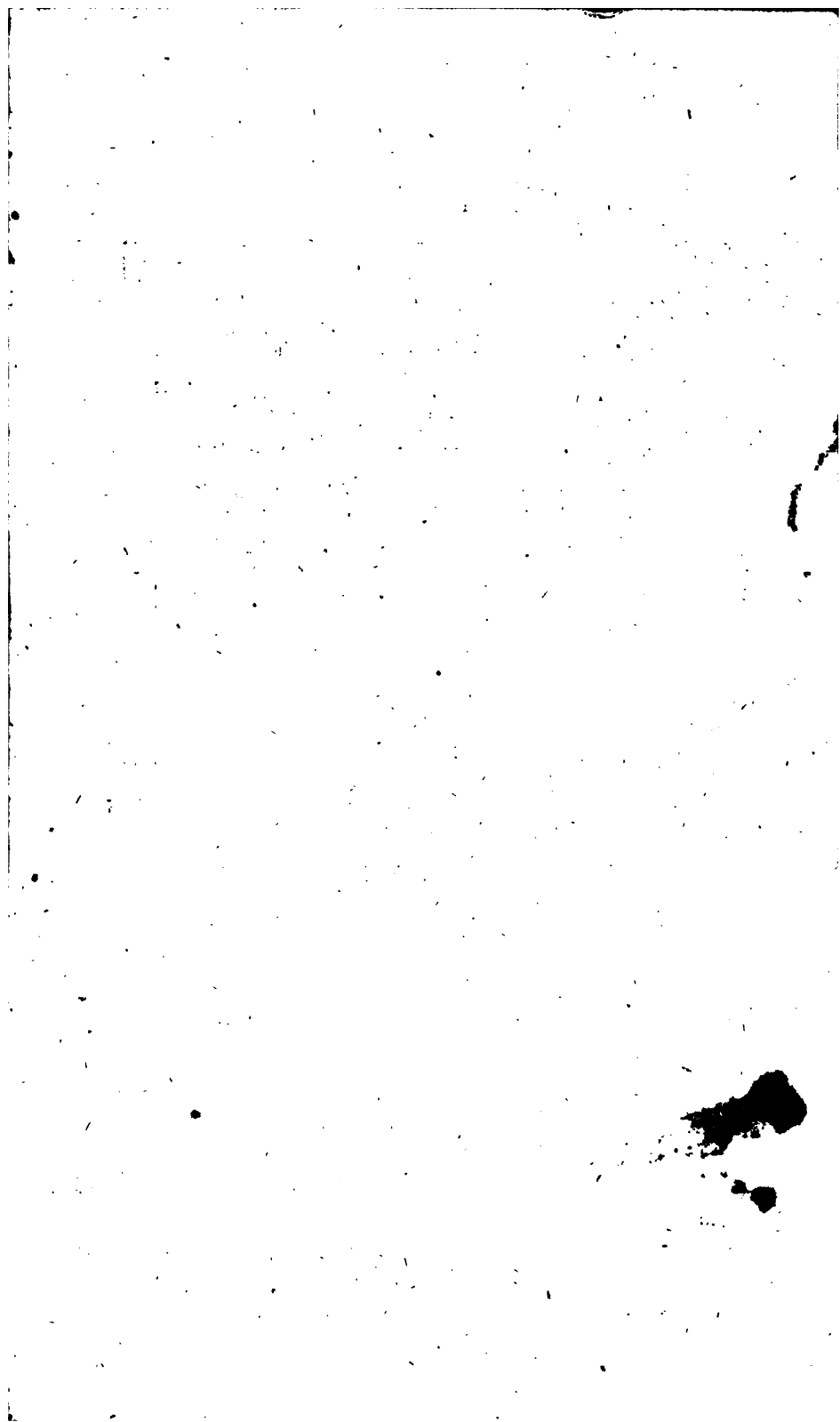
*Antiquarius* has favoured us with a curiosity for our department of Christian antiquities, which, we are persuaded, would not afford the least entertainment to the bulk of our readers, who cannot have time to examine into "The mouldy records of their forefathers."

It is our fixed determination to have nothing to do with *Mr. Madan*, nor his principles of seduction; our sole ambition is, to do as much good as we can, with as little bustle as possible.

There is, we confess, much ingenuity in the arguments of *Inquisitor*, in support of an Arrian doctrine; but they are not strong enough to convince; and we have openly professed ourselves to be no friends to the romantic votaries of singularity and loose principles.

We desire to be excused engaging in the controversy between the Reviewers and *Dr. Priestley*; the former are able to maintain their ground, and the latter, in our opinion, has been much more noticed than his absurd criticisms, and corruptions of Christianity deserve.

In our next a Portrait and Memoirs of the Bishop of Chichester; and a celebrated Hymn, from the Oratorio of Saul, composed by *Mr. Handel*.



Engraved for The New Christian's Magazine.



The Right Rev.<sup>d</sup> D<sup>r</sup> JOHN BUTLER  
LORD BISHOP of OXFORD.



*Accurately Drawn & Engraved from an original  
Picture taken from the Life.*

*Published by Alex<sup>r</sup> Hoag N<sup>o</sup> 16 Paternoster Row Dec<sup>r</sup> 4 1788.*

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THE NEW  
CHRISTIAN'S MAGAZINE;

B E I N G

An Universal Repository of Divine Knowledge.

N O V E M B E R, 1783.

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ANTIEN T CHRISTIAN BIOGRAPHY.

AUTHENTIC MEMOIRS

OF THE LIFE OF THE

REV. MR. JAMES ABBADIE,  
DEAN OF KILALO, IN IRELAND.

**T**HOUGH this philosopher enjoyed a great reputation, we know but little of his manner of living. His life must have been very obscure and quiet, a circumstance which does honour to his character. The authors of the memoirs of illustrious men, have said but very little respecting him, however they esteem his merit. They were, doubtless, unable to get better information, and we are not more happy than they; no great events therefore are to be expected, or additions to the memoirs already given respecting him; but the most authentic are here chosen, as history of this sort ought not only to con-

tribute to the reader's transient amusement, but also to his real instruction.

Mr. James Abbadie was born in the year 1654, at Nai, a town in France, about four leagues from Pau in the territory of Bern. His parents are unknown; but we are assured that the famous M. de Placcette, minister of Nai, took care of his education, and himself directed his first studies; after which he sent him successively to Puy-Laurens, Saumur, and Sedan, to study philosophy and divinity. He was admitted a doctor in the academy of this last city. Some writers tell us that his first voyage was to Holland. But father Niceron, on the contrary, says that he went to Paris, where he became acquainted with the count d'Espence, master of the horse to the elector of Brandenburg, who engaged him to follow  
C c 2 him

him to Berlin, and on his arrival, procured him the place of minister to the elector in the French church of Berlin, which he held for some years. During his stay in this city, he went several times to Holland, as well to get printed the works he had composed, as on other affairs. The first of his works appeared in 1689: consisting of Sermons on diverse texts of Scripture, and a Panegyric upon the Elector. Four years after he published a "Treatise of the truth of the Christian Religion," in two volumes, which gained universal approbation. Emboldened by this success, in the year 1685, he gave out some "Reflexions upon the real presence of the body of Jesus Christ in the Eucharist:" This production had not the same fate with the foregoing, and several divines found it hardly intelligible. This, however did not prevent his reputation from gaining new lustre from it. His name reached the marshal de Schomberg, who on being informed of his great sagacity, resolved to omit nothing to attach him to him; and at length his solicitations and his learning determined our philosopher to follow him to Ireland, towards the latter end of the summer of 1689; but the marshal being killed at the battle of Boyne, July 22, 1690, Mr. Abbadie quitted Ireland, and came to London. Here he was received suitably to his merit. At first he officiated at the French church in the Savoy, as minister; and soon after, the deanery of Killaloe in Ireland being vacant, he was promoted to that dignity, which he enjoyed till his death. In 1692, he went to Holland, and published an edition of his works, which appeared in the following order: I. "The art of knowing one's self, or an inquiry into the source of morality," in two parts, 12mo. This book met with universal esteem; and has been frequently reprinted, and translated into various

languages. II. "The defence of the British nature, wherein the laws of God, of nature, and of society are clearly established, with respect to the revolution in England, against the author of The important advice to refugees," London, 1692. III. "A panegyric on the queen of England," Hague, 1695. IV. "An history of the last conspiracy in England, &c." London, 1695. This history was composed by order of king William, from the original papers communicated to him by the secretary of state. V. "The truth of the reformed religion:" Rotterdam, 1718. And VI. "The triumph of providence and religion, with a very evident demonstration of the Christian religion." Amsterdam, 1723.

His voyages and travelling greatly affected his health, already enfeebled by age: he died of sickness, at Marybone, September 25, 1727, aged seventy-three years.

No one, perhaps, ever had so prodigious a memory as Mr. Abbadie. He composed his works from his own ideas and memory, and wrote them only as he printed them off. This extraordinary advantage of retaining the whole plan of a composition, has deprived us of two important books; namely, "A new method of proving the immortality of the soul;" and, "Notes upon Mr. Bayle's philosophical commentary." This celebrated metaphysician was entirely master of the learned languages, and the classics; well skilled in history, both ecclesiastical and profane; and had particularly a very piercing wit, vast elevation of soul, and a manly eloquence.

Our materials for the life of this great man are so short, that we doubt not it will be agreeable to see more closely his character, as it appears in his System on the art of self-knowledge.

"The first principle says he, of self-knowledge, is, that man is a very

very little thing; all his ages bring with them some peculiar weakness or misery. Childhood is only a forgetfulness and ignorance of itself, youth a mere transport, and age but a languishing death, with the appearances of life; so closely is it attended with infirmities. The body of man is the centre of infirmities: his mind is filled with errors, and his heart with unruly affections. He suffers by the consideration of the past, which cannot be recalled, and by that of the future, which is unavoidable. His mind continually wishes to know, and his heart is incessantly craving.

When in poverty, his prayers are only to have the necessary: when that necessary to nature is enjoyed, he requires the necessary to rank and condition. Does he reach this state? Hethen seeks what may gratify his appetites: and when he has obtained all that his heart seems able to desire: contrary to reason, he then forms new desires.

Such is the man in general. To know him particularly we must know what are his natural duties and obligations. This knowledge is founded upon two principles. The first is, that we naturally love ourselves, being sensible of pleasure, desirous of good, and taking care for our preservation. The second, that together with this propensity to love ourselves, we have also reason to conduct us.

That we naturally love ourselves is a truth of sentiment: that we are capable of reason, is a truth of fact. Nature inclines us to make use of reason to direct this love of self; because we cannot truly love ourselves, without employing our understanding in the search after that which is suitable to us.

This natural law, or law of nature, is divided into four others, which are particular species. The first is the law of Temperance, causing us to shun excess and debauchery, which ruin our bodies,

and injure our souls. The second is the law of Justice, which engages us to render to every one his own, and to treat him as he would wish him to treat us. The law of Moderation is the third, which forbids us to revenge, by convincing us, that we cannot do this but at our own expence; and that, in this particular, to respect the laws of God, is to take care of ourselves. The last is called the law of Beneficence, and leads us to do good to our neighbours.

All this may be reduced to these two faculties in man, sensation and reason. Reason is the soul's counsellor: Sensation is, as it were, the force or weight which determines it. In our actions we compare one with the other. The soul considers not only what gives it pleasure at the instant, but also what may give it in future. It compares pleasure with pain; present good with remote good; the advantage which it hopes, with the dangers it is to run; and determines itself agreeably to the instruction it receives in it's different researches: its liberty being only the extension of its knowledge, and the obligation which it lies under not to chuse till after having fully examined.

Thus we are not avaritious, when afraid of injuring our honour by the meannesses of interest. We are not prodigal if afraid of ruining our affairs, though we should aspire to make ourselves esteemed of others for our liberality. The fear of diseases makes us resist the temptations to voluptuousness; self-love renders us moderate and circumspect; and we appear modest and humble out of pride.

Pleasure and glory are the two general advantages, which give a zest to all others. They are, as it were, their spirit and salt. There is this difference, however, between them, that the understanding makes itself beloved and desired, out of love to itself; whereas glory makes itself felt,

felt, in the satisfaction attending it. This satisfaction consists in our gaining the esteem of others, and in the esteem of others for us, confirming the good opinion which we have of ourselves. Thus, however we may acquire this esteem, whether real or seeming, our self-love is flattered. Hence arise presumption, vanity, ambition and haughtiness.

The excessive desire we have of making ourselves esteemed by other men, occasions us passionately to desire to be endued with estimable qualities, and to be extremely afraid of such defects as may injure us in the minds of men, or of betraying ourselves by not giving a sufficiently good opinion of us. Now, as we are persuaded of what we too strongly desire and fear, we either conceive a too good opinion, or fall into an excessive mistrust, of ourselves. The first of these faults is called presumption; the second timidity. Presumption is a confident pride, and timidity a pride which is afraid of being betrayed.

Vanity is a disposition to attribute to ourselves advantages which we have not, or to extol those we have. It's most common food is luxury; embroidery and lace are particular causes of esteem: a man well-dressed meets with less opposition than another. We give esteem and consideration to horses, equipages, furniture, liveries, &c. and the trappings of the body, partake of that glory, which seems to us the most brilliant decoration of the soul. Cicero called a man who forgot the glory of his profession,

“Vir indicendis causis bene vestitus.”

Vanity is also fed by ostentation. We pique ourselves on our wit, and we do all we can to persuade ourselves that we really have it. We contradict others, that we may be thought to have more understanding than they. We disdain those who know more than we, that they may not humble us. We speak in a tone of confidence of things which we know not but very superficially, that we may be thought to understand them perfectly. In a word, both in our discourses and actions, we incessantly give ourselves the lie; that is to say, we endeavour to persuade others that we possess qualities, which we well know we have not.

Ambition is a desire of lifting ourselves above others. A desire which produces envy, an implacable sensation which lives as long as merit subsists. A person shall pardon you the utmost injuries he has received from you; but he will never pardon you your good qualities.

Haughtiness and pride are a sort of drunkenness of the soul, as hatred, envy and malignity are the madness of it. This sensation is pretty nearly the same in all men; in some it manifests itself more openly; in others it is more concealed. Pride lives in the error of others, and in delusions which it puts upon itself. To be cured of these delusions, we should moderate that love of esteem, which reigns in our hearts.

Thus, by knowing ourselves, we shall be able to overcome our faults, and to acquire perfections.

## CHRISTIAN, JEWISH, AND ROMAN ANTIQUITIES. ECCLESIASTICAL HISTORY.

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE SECOND CENTURY.

[Continued from page 157.]

THE history of the church in this century, is still the history of the persecutions to which it was

exposed. In the year 116, the city of Antioch, the capital of Syria, where the emperor Trajan then resided, was afflicted with a very great earthquake, the cause of which was, by their magicians, imputed to the Christians: the emperor upon this account, decreed against them the most capital punishments. This is what is commonly called the third per-



persecution. The principal bishops, to be as it were an example to others, were dragged to tortures; among these glorious martyrs, St. Ignatius, bishop of Antioch, and Simon the son of Cleopas, bishop of Jerusalem, greatly distinguished themselves. The famous letter of Pliny to the emperor Trajan, informs us how they behaved in this persecution. This letter served greatly to moderate the rigour of the punishments.

The fourth persecution is said to have been begun in the reign of Adrian; but we have nothing very certain on this subject. Adrian, though attached much to paganism, and a great despiser of all foreign religions, yet did not, as we know, publish any edicts, or decree any punishments, against the Christians: on the contrary, from a report made to him of the hardships they suffered in some provinces, and from the apologies presented to him in their defence, the emperor gave orders to treat them with greater mildness.

The reign of Adrian was, however, fatal to the church, from the misfortunes brought upon them by the impostor Barcocheba, who having convinced the Jews of Palestine that he was the Messiah, persuaded them to revolt, and put himself at their head: but God caused this calamity to turn out to the advantage of the Christians. The Jews having failed in their enterprize, were reduced to the last extremity, and obliged to leave the city of Ælia, which Adrian had built after the plan of the ancient Jerusalem. To this city the Christians were permitted to return; but being sensible of how much consequence it was to them not to be confounded with the Jews, they rejected all appearance and remains of Judaism, that they might no more be exposed to this inconvenience.

Quadratus, bishop of Athens, and Aristides, a philosopher of the same city, presented to the emperor some apologies for the faith; but these have been destroyed. It is said also

that Serenius Granianus, prefect of Asia, represented, by letters to Adrian, the injustice of putting the Christians to death, merely from common report, without formal accusations and lawful proceedings: upon this, the emperor sent a letter to Minutius Fundanus, the successor of Serenius, in which he ordered, that no person should be condemned, without having been first heard, and proved to be guilty.

Antoninus Pius, and successor of Adrian, had never any design to prejudice the church. The ancients assure us, that under his reign she enjoyed the most perfect peace. Notwithstanding, the enemies of the faith formed variety of plots, and raised many grievous calumnies against the Christians, as we see from Justin's apology to Antoninus, and the emperor's letter to the cities of Greece, to soften their treatment. We ascribe to him, also another letter directed to all Asia; but the most able chronologists have proved this to belong to Marcus Aurelius. This emperor, though he had obtained the name of philosopher, and was famous for many excellent qualities, raised a persecution against the Christians: he was of a character the most mild and amiable, and had at first published many edicts favourable to the Christians. However, the clamours of the provinces, and the unjust hatred that some of the governors had to the Christians, exposed them to much ill-treatment, which the emperor, in the beginning of his reign, put a stop to, and greatly disapproved. But he suffered himself to be led away by prejudice, and took a total dislike to the Christians, more particularly after they had been accused by slaves in Gaul of the most detestable crimes. Marcus Aurelius, moved by these calumnies, which had not the least appearance of truth, published an edict, by which it was ordered, that all who confessed themselves to be Christians should suffer the most severe punishments; and

and this edict remained in force during the rest of his life. Many of the faithful then obtained the crown of martyrdom; the chief of whom were Justin Martyr, Polycarp bishop of Smyrna, Photin bishop of Lyons, and with him many other Christians of that city and of Vienne; of whose suffering and constancy we have long accounts in the letters which the churches wrote upon this occasion, and which Eusebius has preserved in his history, lib. v. ch. 1. During these persecutions, appeared the apologetical writings of Theophilus of Antioch, of Meliton of Sardis, of Apollinaris of Hierapolis, of Tatian, and of Athenagoras: some of them still remain.

We must not here pass over in silence a tradition which both ancients and moderns have equally reported, according to which, a miracle being obtained by the prayers of the Christians, entirely gained them the good will of the emperor. Much has been wrote on this subject in the past and preceding centuries: This is the account given of the miracle: In the war against the Marcomans, in the year 174, the emperor, shut up with his whole army in the defiles of the mountains, was in great danger of perishing for want of water, when one of the legions of the army, composed entirely of Christians, offered up prayers to the only true God (as the emperor and all his army confessed) and procured the rain which the Romans had so ardently wished for; and such a terrible storm of thunder and lightning fell so impetuously upon the enemy, at the same time, that they were put into the utmost confusion, and retreated with great precipitation. Marcus Aurelius, struck with this miracle, preserved the memory of this great event, by giving the name of thundering to the legion whose prayers had procured the rain and storm. He afterwards wrote an account of it to the Roman senate, and strongly recommended the Chr-

tians to them. Without entering here into all the arguments for and against this account, it will be sufficient to say, that, soon after this real or pretended deliverance, namely in the year 177, the emperor again ordered a very severe persecution against the Christians.

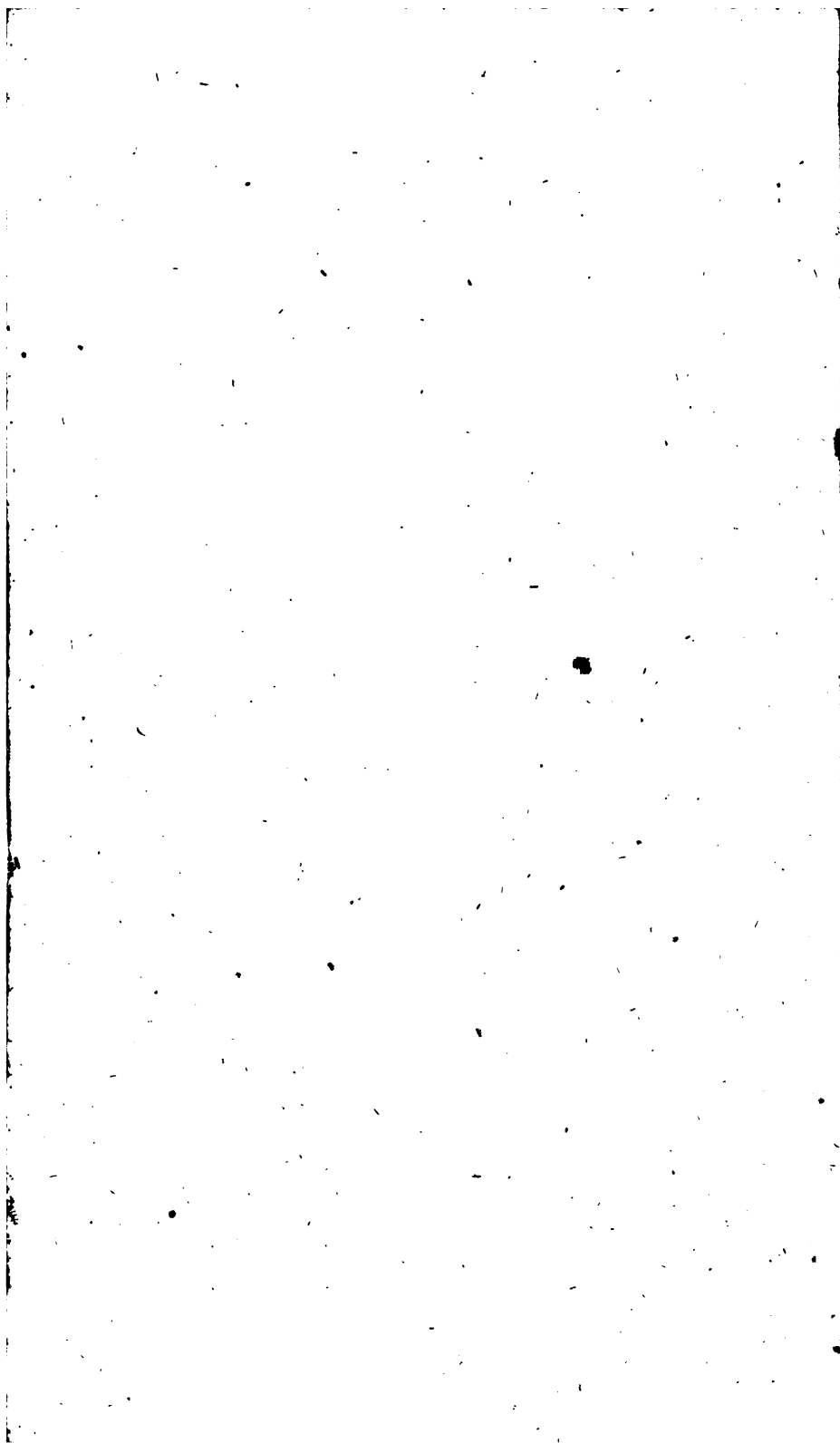
Under Commodus the Church recovered its tranquillity, and many persons of birth and fortune embraced Christianity. The civil wars, which were raised in the empire, during the reigns of Pertinax, of Didius, Julianus, of Pescennius Niger, of Clodius Albinus, and during the first years of Septimus Severus, did not allow them time to think of persecuting the Christians.

[To be continued.]

## WESTMINSTER-ABBEY.

[Continued from page 109.]

**N**EAR the earl of Ligonier's monument were formerly three ancient tombs, all of which are now almost obliterated. The first of freestone, made like a close bed, was walled up, and another tomb placed against it. This monument was covered with an antique gothic arch, the sides whereof were adorned with vine branches in relief, the roof within springing into many angles, under which lies the image of a lady in a very antique dress, her feet resting upon lions, and her head on pillows supported by angels, sitting on each side of the effigy, gilt and painted. On the side of the tomb are six niches, in which seem to have been painted monks, and on the pedestal are still to be seen some remains of paintings. This monument covered the remains of Aveline, countess of Lancaster, who died the 4th of November 1293, the very year of her marriage. This lady was daughter to William de Fortibus, earl of Albemarle and Holderness, and married Edmund earl of Lancaster, son to king Henry II. Near this is another antique mona-  
ment



Engraved for The New Christian's Magazine.



A North View of the CATHEDRAL CHURCH of LLANDAFF, in Glamorganhire.

Published by Messrs. Hogg, 14, St. Andrew's Lane, Dec. 5, 1798.

ment of grey marble, erected to the memory of Aymer de Valence, second and last earl of Pembroke of this family, who was poisoned in France, by the secret contrivance of the earl of Arundel, the 23d of June 1324. He had been three times married, but had no issue by either of his wives. In the time of Edward I. he was a great general, and not only attended that prince in his expedition to Flanders, but likewise accompanied him to Scotland, where that king died. He is said to have been one of the judges who gave sentence against the great earl of Lancaster.

The third is an ancient monument to the memory of Crouchback, fourth son to Henry III. so called, as is supposed by some, from the deformity of his person; others imagine it arose from his attending his brother in the holy wars, where they wore a crouch or cross on their shoulders, as a badge of Christianity. On the base of the tomb, towards the area, are the remains of a curious, and perhaps the most antique painting extant, but much defaced, being ten knights armed with banners, surcoats of armour, and cross-belted, representing, undoubtedly, his expedition to the Holy Land, the number exactly agreeing with what Prior says, namely, Edward and his brother, four earls and four knights, of whom some are still to be discovered. It was originally a very lofty monument, painted, gilt and inlaid with stained glass. The inside of the canopy has been a sky with stars, but by time is changed into a dull red. From this prince the house of Lancaster claimed their right to the crown. He was made earl of Leicester and steward of England at the age of nineteen, and at twenty-one he took the title of the earl of Lancaster, and marrying Aveline, already mentioned, became possessed of the estates of Albemarle, Devon, and the Isle of Wight, together with those of Derby and Campaign. His second wife was Blanch, queen of Navarre, by whom he had

three sons, Thomas earl of Lancaster, who was executed; John of Monmouth; and another John, who lived in France. In the reign of his brother Edward I. he commanded an army in France with great success at first; but being ill-supported, and his soldiers ill-paid, they deserted him, which he laid so much to heart, that he died of grief at Bayonne.

On the west side of the door of St. Erasmus's chapel is a monument erected to the memory of Juliana, only daughter of Sir Randolph Crew, Knt. Lord Chief Justice of England. She died unmarried April 22, 1621.

In this area is a table monument erected to the memory of bishop Duppa, tutor to king Charles the Second. He was educated first at Westminster school, and then at Christ-church-college Oxford, of which he was afterwards dean; and being appointed preceptor to the then prince of Wales, was first made bishop of Chichester, from thence translated to Salisbury, and, after the restoration, to the see of Winchester. This great man was of such exemplary piety and lively conversation, that when king Charles I. was a prisoner in Carisbrook castle, his afflictions were alleviated by the bishop's conversation. So completely had he gained the good-will of the prince his pupil, that when he came to be king, he retained such a reverence for his piety, that hearing he was dangerously ill at Richmond, he went thither to pay his devotions to him, and received his last benediction from him on his bended knees. He died the 26th of March 1662, in the 74th year of his age.

[To be continued.]

## L A N D A F F.

IN SOUTH WALES.

A DESCRIPTIVE ACCOUNT OF THAT VILLAGE.

With a beautiful perspective view of the Cathedral, elegantly engraved.

L ANDAFF stands on a gentle elevation, and though a bishopric

shopric, is a very small town, one hundred and forty-six miles from London. It was made a bishop's see about the year 490, by St. Jubricius, who was succeeded by St. Tillian, to whom the church is dedicated. The modern cathedral, on which large sums have been lavished is a medley of absurdities, yet in some respects a fine structure. Part of the ancient nave is included in it; but the rebuildler has added Roman architecture, mixed with a capricious kind of his own, to the solemnity of the Norman and Gothic. The Christian altar is raised under the portico of a heathen temple, which projects into the choir. Bishop Urban; about the year 1120, rebuilt the church, with two towers at the west end, eighty-nine feet high, of which that at the south now remains, though two of its pinnacles were thrown down by the storm in 1703. The north tower was pulled down, and rebuilt in an elegant manner, one hundred and five feet high, in the reign of Henry VII. at the expence of Jasper, duke of Bedford. The body of the cathedral has been lately rebuilt, and is two hundred and sixty-three feet and a half in length from east to west: the distance from the west door to the choir is one hundred and ten feet: the length from the choir door to the altar is seventy-five feet; and the distance from thence to the farther end of what is called St. Mary's chapel, is sixty-five feet. The body of this church is sixty-five feet broad: and the height from the floor to the top of the compass work of the roof is also sixty-five feet; and to the top of the middle isle, above the pillars, fifty-four feet. The choir is very neat; but in this cathedral there is no cross isle, as there is in all other cathedrals in England and Wales; nor is there any middle steeple, as in all other cathedrals, except Bangor and Exeter.

Landaff sends one member to

parliament; though, like the boroughs in Cardiganhire, there are five or six others concerned in the choice. Here is a weekly market on Mondays; and two annual fairs, namely, February the ninth, and Whit-monday for cattle and stockings.

We shall here observe, that the south part of Glamorganshire, in which county Landaff is situated, is pleasant, agreeable, and very populous, inasmuch that it is called The Garden of Wales. Its soil is fertile and rich; and the low grounds are so well covered with grass, and stocked with cattle, that they supply the city of Bristol with butter in great quantities, salted and barrelled up, as Suffolk does the city of London.

At the request of a Correspondent, and with a view of promoting the benevolent intentions of the author, we insert the following extract from an "Historical Account of the Origin, Progress, and present State of the Hospital of Bethlem," by the Rev. Mr. Thomas Bowen.

A N  
HISTORICAL ACCOUNT  
O F  
BETHLEM HOSPITAL.

**T**HIS hospital owes its name, and original establishment, to the piety of a citizen of London. In 1247, Simon Fitz Mary, who had been sheriff, being desirous to found a religious house, appropriated by a deed of gift, which is still extant, all his lands in the parish of St. Botolph without Bishopsgate, being the spot now known by the name of Old Bethlem, to the foundation of a priory. The prior, canons, brethren, and sisters, were distinguished by a star upon their mantles, and were especially directed to receive and entertain the bishop

bishop of St. Mary of Bethlem, and the canons, brothers, and messengers of that their mother church, as often as they might come to England.

We hear but little more of this house for the space of 200 years. When the vast fabric of papal superstition in England began to totter, it was seized by Henry VIII. who, in 1547, granted the hospital of Bethlem, with all its revenues, to the mayor, commonalty, and citizens of London, from which time it became an hospital for the cure of Lunatics.

It is probable that the city of London had felt great inconveniences from the want of a proper receptacle for those unhappy objects, who were afflicted by the most deplorable malady incident to the human frame. The retired situation of the hospital of Bethlem, and its contiguity to the city, pointed it out as a fit place for this purpose. Accordingly, we find from authentic documents, that, in 1523, Stephen Gennings, merchant-taylor, gave 40*l.* by will towards the purchase of this hospital, and, that the mayor and commonalty had taken some steps to procure it, a very short time before they derived their right to it from royal munificence. What were the revenues which it then enjoyed does not now appear: it is certain, they were inadequate to the necessities which they were intended to remedy; for, five years after the royal grant had passed, letters patent were issued to John Whitehead, proctor to the hospital of Bethlem, to solicit donations within the counties of Lincoln and Cambridge, the city of London, and the isle of Ely.

In the infant state of this charity, no other provision was made for the unfortunate patient, besides confinement and medical relief. His friends, if they had ability, or the parish, of which the wretched lunatic was an inhabitant, were obliged to contribute to his sup-

port. It remained for the judicious benevolence of succeeding times to improve the good work, and to supply that comfortable subsistence, and tender care, which, through the blessing of the divine providence, have restored so many distracted objects to their families, and to society.

There is no account of donations received before the year 1632, when the growing charity was cherished not only by citizens, upon whose notice it more immediately pressed, but by others who had judgment to select proper objects of their attention, and ability to assist them. And here the mind, which rejoices to indulge the pleasing sensations of benevolence, cannot but feel the warmest glow, when it perceives how much the hospital of Bethlem has been indebted to secret, unknown benefactors.

About the year 1644, it was under consideration to enlarge the old hospital; but the situation was too confined to allow of its being rendered a commodious asylum for the numerous distracted persons that claimed its protection: so that, after the conclusion of the dreadful commotions of that period, it became a matter of serious deliberation to build a new hospital. In April, 1675, this great work was begun. The Lord-mayor, aldermen, and common-council, allotted to the governors a large piece of ground near London-Wall, on the south-side of the lower quarter of Moorfields, where the hospital of Bethlem now stands. The expedition with which this stately fabric was completed, challenges our admiration: for, from an inscription over the arch-facing the entrance into the hospital, it appears that it was finished in July, in the following year. The generosity of the contributors must have been equal to their attention, for the charge of the building amounted to no less than 17,000*l.* And never,

it may be truly asserted, were expense and trouble better bestowed : the hospital of Bethlem stands an illustrious monument of British charity ; and, whether we consider the becoming magnificence of the building, the commodious arrangement of the interior apartments, or the effectual relief which it reaches out to the poor objects whom it shelters, we may safely pronounce, that it is not to be paralleled in the whole world.

In the close limits within which the old hospital was confined, it was impracticable to reserve room for those forlorn beings, of whose return to the comforts of a sound mind there were no hopes. The increasing multitude of curable objects justly demanded admittance ; nor did it seem reasonable that they should be excluded from the prospect of enjoying a blessing which the former could not attain. When the new house was erected, it was hoped that some provision might be made for such as were deemed incurable, and at the same time dangerous to the public. But the great influx of insane persons, into the hospital, from all parts of the kingdom, frustrated these expectations, and gave reason to suppose, that few of its numerous apartments, would, at any time, be vacant. It was therefore found necessary to enlarge the building ; a particular subscription was set on foot for that purpose ; and, in 1734, two wings were added to the hospital. This addition of room has enabled the governors, in some degree, to answer the wishes of the public ; and there are now maintained one hundred incurable patients, fifty of each sex, who enjoy every advantage which their deplorable state can admit. The number of patients in the house, who are supposed capable of being relieved, commonly amounts to about one hundred and seventy, and of these, it has been found upon an average, that nearly two out of

three are restored to their understanding. To such a degree of perfection have the liberal benefactions of the well disposed (for it is by benefactions that the deficient revenues of this hospital have been, and must be supplied) advanced this noble institution !

But while the benevolent heart feels a sensible joy in reflecting upon the load of human wretchedness that is lightened by the accommodations of this friendly mansion, it cannot but express a wish, that the benefits of the hospital might be rendered more extensive. It is an object much to be desired, that the many distracted persons, whose disorder no medicine can reach, might continue to find protection within these walls, and not be returned to their friends, a burthen, very often too heavy for them to bear. At present, when a patient, after sufficient trial, is judged incurable, he is dismissed from the hospital, and if pronounced dangerous to himself or others, his name is entered into a book, that he may be received in turn among the incurables maintained in the house, whenever a vacancy shall happen. The number of incurables, which the hospital can at present contain, is small, when compared with those who wait their turn of admission ; there being generally more than two hundred upon the list ; and, as instances of longevity are frequent in insane persons, it commonly happens that the expectants are obliged to wait six or seven years, after their dismissal from the hospital, before they can be again received. During this long interval, they must be supported either by their respective friends, or parishes. The expence of maintaining and properly securing them far exceeds the allowance that is usually made for paupers ; and in middling life, where the feelings of a worthy son or husband revolt at the idea of a near relation becoming an object of parochial alms, the distress and difficulties



facilities of the lunatic's unhappy friends must be greatly aggravated. Besides, for want of due care and security, accidents, far too shocking to be related, have sometimes happened. In the hospital there are now two patients, who have committed deeds of the most horrid kind.

These manifest evils, that arise from the want of a proper provision for so great a number of incurable patients, have induced many benevolent persons to wish that the hospital might be enlarged. Indeed, many have appropriated their benefactions solely to the incurables; and it is hoped that others will forward and complete their good intentions. True policy must join with humanity in the wish, that, this may not any longer be, what at present it is, almost the only branch of charity in this great city that wants a sufficient establishment. Besides, there seems a peculiar degree of generosity in assisting those who must burthen, but can never benefit society, and who, so far from recompensing, cannot even feel the least gratitude to their benefactors. It has been presumed by many, that the hospitals of Bethlem, and St. Luke, are connected; and that the latter is appointed for the reception of Incurables discharged by the former. But this has not the least foundation in truth. Both hospitals are engaged in the same good work, have the same object in view, the restoration of reason to the distracted; and both admit a limited number of incurables; but the governors, officers, and funds of each charity, are totally separate and distinct.

Mr. Bowen next enters into a particular description of the conduct and management of this hospital. It used formerly to derive a revenue, of at least 400l. a year, from the indiscriminate admission of visitants, whom, very often, an idle and wanton curiosity drew to these

regions of distress. But this liberty, though beneficial to the funds of the charity, was thought to counteract its grand design, as it tended to disturb the tranquillity of the patients. It was therefore judged proper, in the year 1770, no longer to expose the house to public view; and now, it is scarce ever open to strangers, unless they are introduced by a particular order. The friends of the poor objects have a limited access to them. At the admission of a patient, a ticket is delivered, which authorises the bearer of it to come to the hospital on Mondays and Wednesdays, between the hours of ten and twelve. Such is the comfortable subsistence, kind treatment, and able medical aid, which the patients here meet with, that many, who are intimately acquainted with the conduct of the house, have declared, that if ever God should be pleased to visit them with insanity, Bethlem hospital is the place into which they would wish to be admitted; and, it is worthy of remark, that the patients themselves are often known to prefer Bethlem to private mad houses. It is necessary to observe here, that a contest had long subsisted between the common-council of the city of London, and the acting governors of all the royal hospitals; the former claiming a right to be admitted governors, in virtue of the several royal charters. This dispute has been happily settled by a compromise, which allows the admission of twelve of the common-council to each hospital. Application was made to parliament in 1782, and a bill passed, which fully establishes this agreement, and the friends of these noble charities have now the satisfaction to be assured, that the government of them is settled in a mode best calculated to promote their prosperity.

Mr. Bowen concludes his account with the following observations,

“Happy,”

“Happy,” says he, “it is for the individual, for his friends, and for society, when the divine blessing gives efficacy to the means used for his restoration! The wishes of the benevolent are gratified, and the success of the institution is so far complete! How then must we lament the case of the incurable lunatic, dismissed from the protection to which he had been accustomed, and thrown upon his distressed unfortunate friends;—a case, which is more particularly hard, when the patient, as it often happens, is sent to London from a remote country. The hopes indeed of his return to his asylum are not entirely cut off, but the prospect of it is too remote to alleviate the present suffering. A long period must elapse before he can be re-admitted. In the mean time the frantic maniac, and the desponding lunatic, must be secured from doing violence to themselves and others. The lowest annual expence, in those houses where parish objects are maintained, exceeds 20*l*. Where the forlorn being is supported by his friends, the expence scarce ever falls short of thirty. The considerate mind, that can judge of the œconomy requisite in humble life, and knows how to estimate its wants, will easily calculate the weight and effect of so heavy an expence;—will imagine how severe a struggle it must often occasion between necessity and pity, between natural affection and the pride of honest industry, which is sometimes reduced, by exertions too great for

its ability, to accept itself that relief, which it had blushed to ask for the dearest relatives.

How glorious then would be the work! how comprehensive the charity, that should contribute to increase the establishment for incurable lunatics! The good that would arise from the improvement of so excellent an institution, is undoubted; and from that active spirit of rational benevolence which peculiarly adorns the British name, we may hope, that this great work will not be left defective and incomplete. The government of the royal hospitals, as lately established by parliament, affords ample security to the charitable benefactor, that his good intentions will receive their accomplishment. The wealthy and munificent city of London, associated with the guardians of each charity, cherishes in her bosom, and fosters with her care, those endowments, which the liberality of Henry, and the piety of Edward committed to her administration,—That this happy union will operate to the relief of the distressed poor, there can be little doubt. The friends of the hospital of Bethlem form the most sanguine expectations, that their ability to alleviate the greatest of all human calamities will be enlarged and extended; they hope to effect the purposes they have in view, and entertain full confidence, that the generous assistance of the opulent, and the good, will enable them, in an eminent degree, to lessen the evils of humanity.

## ASTRO-THEOLOGY.

### SACRED TRUTHS.

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 115.]

**T**HUS having taken a view of the diurnal motions of the great globes of the universe, that

fall best under the cognizance of our instruments, and found that many, and probably all of them, have a rotation round in a determinate time; if to this we add the convenience and prodigious use of this motion to the several respective

tive

tive globes, we shall find that an infinitely wise and kind, as well as omnipotent Being, was the orderer thereof. For were those globes always to stand still, especially the erratics that owe their light and heat to the sun, in this case, one half of them would be dazzled and parched with everlasting day, whilst the other would be involved in everlasting night and darkness. And what the consequences would be, we may best judge from what would befall our own globe, without the kindly alterations of day and night; and that is, that it, at least a great part of it, would scarce be habitable, it would neither agree to the state of man, or any other animals; nor to that of vegetables, or indeed any other creature. For one half of the globe would be burning up, at least too much drying, and exhausted with the beams of the sun, whilst the other would be immersed in, and deadened with too long night. And in such a case, how could the great works of nature, so serviceable to the world, be performed? How, for instance, could the vapors be raised to supply the earth with cooling clouds and fertile showers? How could the winds be excited to fan the atmosphere with their pleasant and healthful

gales? How could the tides be produced, which by their constant agitations keep the waters sweet and clean, and prevent their poisoning the world? And as the course and functions of nature, would be thus affected, so would the state of the creation be no less. For how could those of the vegetable kingdom be animated and excited by the kindly heat of the day, and then again tempered and invigorated by the no less kindly dews and influences of the night? How could men and all other animals dispatch their business, gather their food, and perform all the various labours and offices of the day, and then recruit and repose themselves with rest, sleep, and due perspiration, and whatever else may be owing to the salutiferous influences of the night, and absence of sun? These and ten thousand as great inconveniencies as these, would be the certain events of the want of this diurnal motion of our globe. And as the rest of the globes have their shares in the like motion, so we may very reasonably imagine that it is no less useful and beneficial to them than it is to us, and that the inconveniencies of the want of it would be as great.

[To be continued.]

P H Y S I C O - T H E O L O G Y .

S T R I C T U R E S

O N T H E E Y E .

**F**ROM the transient view we have taken, in Vol. I. page 464, of the parts of the Eye, we proceed now in the last place to consider the provision " which the Almighty artist has made for the guard and security of this so well formed organ. The guard is equivalent to the use and excellency of

the part. The whole organ is fortified and fenced with strong compact bones, lodged in a well-made socket, and the eye itself guarded with a nice-made cover, the eye-lids. Its humours, and indeed its tunics, are proportionate to their tender curious uses; but the coats without are context, callous, and firm: And in some animals, particularly birds, some part of those tunics have the nature and hardness of bone or horn. But for creatures,

creatures, whose eyes, like the rest of their body, are tender and without the guard of bones, their nature hath provided for this necessary and tender sense a wonderful kind of guard, by endowing the creature with a faculty of withdrawing its eyes into its head, and lodging them in the same safety with the body; as is the case with snails, &c."

The eye is so tender, that a slight accident, scarcely perceived by some other parts of the body, would be very injurious to its delicate frame. It is guarded therefore with peculiar care; with a care proportioned to its nice texture, and extensive usefulness. It is entrenched deep in the head, and barricadoed on every side with a strong fortification of bones.—As the incursion of the smallest fly would incommode the polished surface, it is farther protected by two substantial curtains, hung on a most slender cartilaginous rod, which secure it not barely from blows, and from any hurtful attrition, but also from every troublesome annoyance. In sleep, when there is no occasion to exercise the sense, but an absolute necessity to guard the organ, these curtains spontaneously close, and fail not to lie shut. At any time they will fly together with a motion quick as the alarm of fear, almost quicker than thought itself. At all times they are lined with an extremely fine sponge, wet with its own native dews, which lubricate the eye-ball, oil as it were its wheels, and fit it for a course of uncommon activity.—At the end of this skinny mantelet is planted a range of bristly palisadoes, which keep out the least mote, ward off even the straggling atom, and moderate the otherwise too potent impressions of the sunbeams.—The tender and incessant, the more than fatherly care which the Lord God Almighty takes of his people, is represented in scrip-

ture by this extraordinary provision made for the security of the eye, which is one of the finest images that fancy can form; one of the most consolatory truths that faith can believe. "He kept him as the apple of his eye.—He that toucheth you, toucheth the apple of his eye."

The brows are a kind of natural pent-house, thatched and arched with curious wreaths of hair. The thatch is intended to divert the perspiration from trickling into the eyes. The arches are so finely coloured, and so elegantly turned, that they set off the whiteness of the forehead; and bestow additional grace on the whole countenance.

Thus have we surveyed this first sense of animals, though not strictly, yet so as abundantly to demonstrate it to be the contrivance, the work of no less a being, than the infinite, wise, potent, and indulgent Creator: for none less could compose so admirable an organ, so adapt all its parts, so adjust it to all occasions, so nicely provide for every use, and every emergency. In a word, none less than God could thus contrive, order, and provide an organ as magnificent and curious as the sense is useful; a sense, without which, as all the animal world would be in darkness, so it would labour under perpetual inconveniencies; be exposed to perpetual harms, and suffer perpetual wants and distresses. But now, by this admirable sense, the great God, who hath placed us in this world, hath as well provided for our comfortable residence in it, enabled us to see and chuse wholesome, yea delicate food; to provide ourselves useful cloathing, and commodious places of habitation:—we can now dispatch our affairs with alacrity and pleasure; we can, if need be, ransack the whole globe, penetrate into the bowels of the earth, descend to the bottom of the deep;

and

and travel to the farthest regions of this world. We can now look about us, discern, and shun the precipices and dangers which every where enclose us, and would destroy us: and those glorious objects which fill heaven and earth, those admirable works of God which every where surround us, and which would be as nothing to us without being seen, do by means of this noble sense, present their glories to us, and fill us with admiration and pleasure. But we need not expatiate on the usefulness and praises of this sense, of which we

receive the benefit every moment, and the want or any defect of which we lament among our greatest misfortunes."

— From the cheerful ways of men  
Cut off, and for the book of knowledge fair  
Presented with an universal blank  
Of nature's works ———!

Let us make one practical application to ourselves from the observation of the Psalmist—He who made the eye, shall he not see? And if the eye of Omniscience sees and knows all things, how careful should we be of our conduct!

## CHRISTIAN MONITOR.

### THE DUTY OF SAYING GRACE BEFORE AND AFTER MEALS CONSIDERED.

WE find in various parts of sacred scripture, an express, positive injunction, which, it is feared, is not so much, or so universally understood, nor so seriously and devoutly practised, as it ought; this is, "The imploring from God a blessing on the bounties of his providence which he sends to our table; and returning him our solemn thanks after our repast, commonly called saying grace and giving thanks.

God be blessed! We know this nation, and all Christian countries, are not without pious examples of the constant observation of this reasonable duty. It shall therefore be our endeavour to shew, that the act of saying grace, both before and after meat, is a special duty, which not only the Christian, but the heathen world also, supposed incumbent on them, partly by the light of nature, but more expressly, and in a stronger manner, by the several injunctions scattered up and down in the sacred code.—We will first speak of the heathens.

I. Athenæus tells us, in his *Deipnosoph.* lib. ii. that in the famous regulation made by Amphictyon, king of Athens, with respect to the

use of wine, both in sacrifices, and at home, he required that the name of Jupiter the Sustainer, should be decently and reverently pronounced. The same writer, in lib. iv. p. 149. quotes Hermeias, an author extant in his time, who informs us of a people in Egypt, inhabitants of the city of Naucratis, whose custom it was, on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again, and kneel; when the priest, or precentor of the solemnity, began to chant a grace, according to a stated form amongst them; and when that was over, they joined in the meal, in a solemn sacrificial manner. Heliodorus, if we mistake not, has a passage in his *Ethiopics*, to the same purpose, that it was the custom of the Egyptian philosophers to pour out libations and put up ejaculations before they sat down to meals. In general, doubtless, this was a religious usage or rite amongst the ancient Greeks, and derived from yet older ages, if a person of such eminence in learning and integrity as Clement of Alexandria, rightly informs us; who speaks of it, as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the Gods, at their meals and computations. But one of the fullest testimonies to our purpose is given by Quintilian; *Declam.* 301.

*adisti mensam, says he, ad quam, cum venire capimus, Deos, invocamus;* "We approached the table [at supper together] and then invoked the Gods."

The Turks pray for a blessing on their meat; and many more instances might be produced, of infidels, who have constantly observed the like custom, in some way or another. But it would take up too much of the reader's time, and this department of our magazine, to enlarge further on this head.

II. The fact, therefore, with respect to the heathen world, being thus evident, we proceed to the sentiments and behaviour of the Jews in this particular. Their celebrated historian Josephus, giving a detail of the rites and customs of the Essenes, who were confessedly the strictest and most pious professors of the Christian religion, has this remarkable passage, to the present purpose: "The priest, says he, begs a blessing before they presume to take any nourishment; and it is looked upon as a great sin to take or taste before." Then follows the thanksgiving before meat; and "When the meal, proceeds he, is over, the priest prays again; and the company with him bless and praise God as their preserver, and the donor of their life and nourishment."

From the Hebrew ritual it appears, that the Jews had their hymns and psalms of thanksgiving not only after eating their passover, but on a variety of other occasions at, and after meals, and even between their several courses and dishes; as when the best of their wine was brought upon the table, or their aromatic confections, or the fruit of the garden, &c. On the day of the passover was sung Psalm cxiv. "When Israel came out of Egypt, &c."

The prophet Daniel gave thanks after meat, is evident from the Apocryphal book concerning Bel and the Dragon, where ver. 38, 39. we find, that Daniel said, thou hast remembered me, O God! neither hast thou forsaken them who seek thee, and

love thee. So Daniel arose and did eat.

We come, in the next place, to the great example of all, that of our blessed Saviour, which also, at the same time, fully confirms the practice of the Jews as here asserted. Those words in his own divine form of prayer, Give, us this day our daily bread, very manifestly imply the requesting a benediction upon our victuals. We also read in the evangelists, that, after eating the passover, himself and his disciples sung an hymn. Matt. xxvi. 30. Mark xiv. 26. Learned men have thought this hymn to have been some itated or customary form in use among the Jews; and that there was such a one, we do indeed find by their rabbis; and it is certainly very probable. Others more particularly inform us, that it was part of the book of Psalms, namely, from Psalm cxiii. "Praise ye the Lord, oh ye servants of the Lord!" &c. to Psalm cxix, "Blessed are the undefiled," &c. But the length of such a service seems to render this somewhat improbable. However that be, the Jews are said to have moreover their Zemiroth, verses of songs of thanksgiving, unto this day. Again, this last supper of our Lord was truly a most high and peculiar occasion of giving praise, when Christ our passover was going to be sacrificed for us; and therefore, perhaps, may be looked upon as only a singular and extraordinary one. But that saying of grace was the constant usage of our Lord himself, will evidently appear from the three other instances of his so doing, recorded by the evangelists, 1st. Before he wrought that stupendous miracle of multiplying the five barley loaves, and two small fishes; Jesus took the loaves and when he had given thanks, &c. John vi. 11. Luke ix. 16. 2dly, When he wrought the same immense multiplication in the miracle of the seven loaves and the few little fishes, then he also gave thanks: Matt. xv. 36. Mark viii. 6, 30ly, When he supped

supped with the two disciples at Emmaus, he took bread and blessed it. Luke xxiv. 30. And it must be allowed to be very probable, that at the consecration of the elements in the institution of the blessed eucharist, he used some one or other of the forms then commonly approved among the Jews; when he blessed the bread; i. e. before the eating of the Paschal lamb, and gave thanks over the cup, after supper was ended. See Matt. xxvi. 26. Mark xiv. 23. Luke xxii. 17, 20.

III. That this was a rite universally observed among the very first Christians, we cannot doubt, when we turn to the following texts. In Acts xxvii. 35, we read that St. Paul, "when he had spoken, took bread, and gave thanks to God, in the presence of them all; and when he had broken it, began to eat." Some have understood this of an Eucharistic benediction. But they certainly must be mistaken, unless we take it for granted, that the Centurion and the soldiers, with the rest of the crew in the ship, were at that time Christians, which cannot be supposed; for it follows, ver. 36, 37, "Then were they all of good cheer, and they also took some meat; and we were all in the ship, two hundred, threescore, and sixteen souls." Besides those words of St. Paul, in ver. 23, "There stood by me this night the angel of God, whose I am; and whom I serve, do plainly shew, that excepting the other prisoners, who perhaps might be Christians, they were probably strangers to St. Paul's character, or, however, not professors of his religion.

We have also not only the pious example, but the express command of the same apostle, that "whether we eat, or drink; or whatsoever we do, we should do all to the glory of God. 1 Cor. x. 31." And again, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the father by him. Col. iii. 17." These two texts, thus placed together, amount

to a full and evident precept for the practice now under consideration; it is obvious at first view to every reader. See also Ephes. v. 19, 20. But St. Paul has even yet more explicitly and strongly delivered himself on this head, 1 Tim. iv. 4, 5, where he observes, that "every creature of God is good, and nothing to be refused; if it be received with thanksgiving; for that it is sanctified by the word of God and prayer."

And now, to descend from the desert portment and doctrine of our blessed Saviour and his disciples, to the rule of the holy fathers conformable to it: their writings abound with precepts and exhortations to the same purpose; we shall only quote some of them; as to introduce them all, would be only to tire the reader. First, then, in the seventh book of the Clementine Constitutions, c. 49, an exact and pious form is prescribed in these words: "Blessed art thou O Lord! who nourisheth me from my youth up, until now; who givest food to all flesh; that having always all sufficiency of strength, we may abound unto every good work, through Jesus Christ our Lord; to whom be glory and honour, and dominion, O Lord, for ever and ever, Amen."

There is another primitive grace in Origen on Job l. iii. p. 276, which runs thus: "Qui das escam omni carni, da etiam nobis, &c." "Thou, who givest food to all flesh; grant unto us thy blessing upon the food we are now going to take, if with sincerity and faith we thus declare unto thee: "Lord! thou hast told us, that if we drink any deadly thing, it shall not hurt us; provided we call upon thy name: Do thou therefore, O Lord of might and glory, turn away from us whatever is, or may be, of noxious quality or operation, both from ourselves and our repast; for unless thy mercy preserveth us, how it is possible for us to be safe from such, and so many dangers in the taking of our meat and

drink, which invisibly and unforeseen are lurking in the dish, like so many unwholesome and venomous animals?"

We meet with an elegant and express attestation to the truth of our subject in Tertullian's noble apology, c. 39. "Non prius discumbitur, quam oratio ad Deum prægustetur:" "We do not allow ourselves to taste a morsel, until God has had the first fruit of our prayers." And surely it will not be unacceptable to our religious readers, to refresh their minds with the spiritual entertainment given by this venerable father, in his beautiful and affecting description of the method which the primitive Christians observed at ordinary meals; "editur quantum esurientes capiunt, &c." "They eat as much as just suffices the present occasion; they drink as much as is exactly commensurate to the rules and restrictions of modesty and chastity. They take no more either of meat or drink than men should venture to do, who know themselves to lie under an obligation to worship God, even at midnight; and their conversation very strictly suits itself to a perpetual and firm persuasion, that God hears all that they say. After washing their hands, when the candles or tapers are brought in, every one in order is desired to sing a song of praise and honour to God, either out of the Holy Scriptures, or of his own composing. And this is a test, whether he has been drinking more than he should do, or not. Lastly follows prayer or grace after meat; and so they separate."

In that glorious character, which the historian Sozomen gives us, of the great and good emperor Theodosius, there is this remarkable passage: "I am told, plain and simple diet is what your majesty always chuses; and that, constantly, with sending up blessings to the Lord and giver of all things." It seems the persons of the highest quality, in those happier days, did not use at any time to for-

get their obligation to, and dependence upon, his providence, for every particle of meat, which came to their tables.

Having thus fully traced the antiquity of this custom, and shown how widely it had diffused itself in the world: it now remains to improve the disquisition, by a few natural observations.

And first we remark, that the discharge of this duty puts us in mind of the fall of our first parents, and the unhappy consequences of it entailed upon us; and in particular of our common unworthiness of the benefits so graciously conferred upon them, and in their persons designed to, and descended upon us all. If we attend, we shall find there is a manifest antithesis in this particular: between the first and the second Adam. The first, by eating, lost God's blessing upon the fruits of the ground: in opposition to whom, the second, takes the loaves in his hand, blesses, and breaks, and commands his disciples to distribute the pieces amongst the multitude. See Matt. xiv. 19.

2dly, Our solemn invocation of a blessing from heaven on the meat set before us, may very naturally put us in remembrance of the hope and expectation we indulge of eating the spiritual bread in the kingdom of heaven. Luke xiv. John vi.

3dly, Forms of devotions, before and after meat, when the family, or neighbours are met together at the same table, do not a little conduce to the duties and interests of charity and friendship; for then we pray for a blessing in common upon the whole company; which implies a goodwill in them one to another; a concord and harmony, as Christians joined together in the same faith and communion.

4thly, As prayer and praise are acts which we know are well-pleasing to God; so it adds pleasure, (a religious pleasure, which every good man finds to be most grateful) to the meal or banquet, in which we partici-



cipate. Piety communicates a rich relish to every repast. The immediate consciousness of it doubles the comfort and hilarity of an entertainment, and keeps us at the same time within due bounds.

3thly, And to conclude; though very far from giving credit to legendary tales respecting miraculous benedictions or punishments; yet reason and revelation warrant the remark, that as we are to believe that prayer in general will bring down blessings upon us from the hand of the Almighty; so these acts of devotion, before and after our bodily refreshment, are most likely to derive a special wholsomeness and nutritive quality upon our meat and drink. Pulse and water, under the blessing of God, may prove as salutary and sustentative as the most regal and luxurious dainties; and better, assuredly, is a dinner of herbs to the body, where the sincere love of God reigns in the heart, than a stalled ox, or any the most voluptuous fare, while un sanctified by gratitude, devotion, and praise, to the beneficent donor of all we enjoy. Dan, i. 14—17. Prov. xv. 17.

#### SACERDOS.

#### ON SINCERITY.

**T**HIS virtue may be considered in a three-fold light, viz. religious, social, and moral.—It is necessary that in all our moral duties, we should be actuated by sincerity, it gives us an air of honesty and truth; it is necessary that the lover should be actuated by it, but I call not that lover sincere, who has only dishonourable ends in view. Many there are, who, after drawing the affection of females, first seduce, and then leave them for ever to lament and bemoan the day they first conceived themselves to be in love. If a person be actuated by confident integrity, and he talks on religious subjects, his hearers believe he feels what he expresses; if love be his topic the female must at least give

him an hearing, and a tender answer; if he commend the merits of a person, he may be believed because he will not flatter.—But how different is it with those who never pay any regard to sincerity or truth. They are dangerous beings! and are not fit to be conversed or consulted with in any serious matter: They may do well enough for those to converse with who love pastime and sport!

How many thousands have been deceived by a flatterer! some of this description may wear a face of truth for a short time but cannot long; deceit and dissimulation will soon shew itself in their conversation, their countenances, or their actions. Deceit and dissimulation are fallen angels that assume the habit of an angel of light; but sincerity is a real angel, whose garb is bright as the morning star, and whose commission is from heaven.

“There are sentiments of approbation and admiration, of which compliment is a faint resemblance in comparison with sincerity.” Thus some persons will affect to admire and approve of the actions of another, but let all remember, that mankind in general are never so ready to praise as to take from and diminish the merits of each other; and often have people been deceived by the flattering commendations of a speaker who really means no more than to fix a stronger censure upon them. It would be much more acceptable to our divine Creator, if we always acted the sincere, honest part, when we pay our adoration to him; but to address him with our lips, whilst our hearts are wandering in folly's paths, is surely the strongest marks of all of our hypocrisy and dissimulation.

To conclude, in all our actions through life, we should adhere to sincerity and truth, if we would gain the favour of the Almighty, and live in the esteem and friendship of our fellow creatures.

G—.

Bristol, 1783.

MEDI.

## MEDITATION VIII.

## HOPE OF PARDON.

**T**O what a miserable state have my sins reduced me? O! whither shall I turn, to whom shall I fly, for shelter from the wrath to come? What rocks, what mountains, what unfrequented shades can conceal me from an omnipresent God? If not fit to die, I cannot be fit to go to judgment. O! how shall I appear before God, the heart searching God! Lord, what will become of me in that day, when thou shalt call me to an account for my deeds done in the body! I am arrived at the brink of eternal misery, at the very borders of hell: there is but one step between me and everlasting perdition: and who will rescue me? Who will stand as a mediator between me and everlasting burnings? What reasons have I to urge, why I should not be cast into the bottomless pit, that region of the shadow of death, where there is only weeping, wailing, and gnashing of teeth? Tell me, ye holy angels, ye faints who are continually before the throne of God; ye departed spirits of pious relatives, tell me, what shall I do to be saved?

Shall I apply to the antient records of the old dispensation? There I find God is merciful, long suffering, not willing that any should perish; and by his prophets he has declared, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon him. These are great encouragements, very precious promises: but how can I tell whether they extend to me? How can I be assured, that the imperfect repentance of a sinner, unstable in all his ways, will fully satisfy the demands of infinite justice? When my past sins

have been so many, and aggravated; what can I do hereafter which will conciliate thy favour, O! thou great incomprehensible Jehovah?

See! Who is he who cometh from Edom, with dyed garments from Bozrah? It is the Lord my righteousness; mighty to save; able to save to the uttermost all who come unto God by him. He was wounded for my transgressions, and by his stripes I am healed; for the Lord hath laid on him the iniquity of all sinners. Neither is there salvation in any other; for there is none other name under heaven, whereby we can be saved. At the appointed, in due time, Christ died for the ungodly; to put away sin by the sacrifice of himself. He bare my sins in his own body (I am not ashamed to own it) on the accursed tree. In this was manifest the love of God, because that God sent his only begotten Son into the world, to taste death for every man, that we might live through him. So that now, under the new dispensation, if any man sin, we have an advocate, a special pleader with the Father, Jesus Christ the righteous, who is the propitiation for the sins of the whole world.

Hark! what pleasing, what enchanting sounds are those? Methinks I hear a voice; it is the voice of the immaculate lamb of God, saying—I am Alpha and Omega, the first and the last: I am he who was dead; who am alive, who liveth for evermore; and have the keys of death and hell. Let not your heart be troubled; you believe in God, believe also in me. Come unto me all ye who are heavy laden and I will give you rest. Lord Jesus! I believe, help thou my unbelief. I ask for the assistance of the promised comforter, let me receive it. I knock at the door of redeeming mercy, let it be opened unto me. Fear not, in return, faith my dear Redeemer, I am the promised Messiah, the star of Jacob,

cob, and the glory of the Gentiles. I came into the world with no other intent but to save the chiefest of sinners. I am that merciful, that faithful high-priest, who gave my life a ransom for many, and have made reconciliation for my people. I am the way, the truth, and the life. He who cometh to God by me shall not be cast out.

Infinite grace, wonderous benignity, unsearchable riches of redeeming love! Great, inexpressibly great is the mystery of godliness, (a mystery angels desired only to look into) God manifest in the flesh, justified in the spirit, preached unto the angels, believed on in the world, received up into glory. This is that new, that living way, which God hath consecrated. This is the undeserved privilege of a Christian. This is the new covenant, the blood of sprinkling, even the righteousness of God, by Faith in Jesus Christ, whom he hath set forth to be a propitiation for the remission of sins that are past. Blessed, a thousand times blessed, be that happy day, when the day-star from on high visited our globe, and heavenly messengers brought the glad tidings of peace, of joy, of salvation. When the Son of righteousness arose with healing in his wings. When the faithful witness, the first begotten of the dead, the

prince of the kings of the earth, loved us, and washed us from our sins in his own blood.

Be not cast down, O! my soul; be not disquieted within thee. There is now no condemnation to them who are in Christ Jesus. You are one among the number included in the eternal decree which determined man's redemption. It is the free grace of God that justifieth, who is he that condemneth? I know I am a sinner; perhaps the vilest of sinners; but the scripture hath included all under sin, that the promise might be extended to all those who believe. And where sin hath abounded, grace doth much more abound; for as sin hath reigned unto death, even so doth grace now reign, through righteousness, unto eternal life, by Jesus Christ our Lord. I will then go boldly unto the throne of grace; peradventure I may find grace to help in time of need. But why this peradventure? Why this lurking spark of infidelity? Go, my soul, to the throne of grace; no matter how numerous, how black your offences; You will be accepted in the beloved; by whom alone we have redemption through his blood, even the forgiveness of sins, through the riches of his grace.

B. RIDLEY.

## D I V I N I T Y,

### ON THE DIVINE GOODNESS.

**I**N reflecting upon the common benefits and satisfactions of life, and the constant and the general effects of Divine Goodness, we may find an ample subject of religious praise and gratitude. The whole happiness of life; every thing valuable and delightful; whatever is

grateful to human sense, great or amiable to the view, or engaging to the affections; whatever informs the understanding, entertains the imagination, or meliorates the temper: whatever restrains vice, and promotes virtue; whatever mitigates disease, preserves health, and invigorates the faculties; whatever allays discord, cements society, and establishes social and

and relative bliss; these are all particular effects of that most impartial, unconfined, and invariable goodness of God, who is benevolent to all, and "whose tender mercies are over all his works."—When in the cheerful light of the day we view the ample creation around us, does not its very countenance bespeak the goodness, as well as the power and grandeur of the Creator? It is his goodness which makes heaven and earth to smile upon us; glows in the sun, refreshes in the breeze, distils in the fruitful rain, and ascends in the copious harvest. His bounty continually gives food to the hungry, clothing to the naked, health to the sick, and rest to the weary. He supplies the vital current of life, and pours the tide of joy into the human heart. His wisdom formed and balanced the elements of the world, and made them subservient to the production and preservation of human life. His providence planned the constitution of human society, made man allied to man, and implanted in the human breast the pleasing affection of friends and kindred. The most engaging ties of nature, the tenderest and strongest emotions of parental affection, are an effect and image of his supreme and eternal goodness. And as this life, and whatever administers to the comfort and happiness of it, are the fruits of his beneficence; so all our hopes of another life, and of happiness in a world to come, are wholly founded in his original love and mercy to mankind. The same power, wisdom, and goodness which formed the earth and the whole heavens, and which made of one blood all nations of men to dwell on the whole face of the earth, established also that constitution which the Christian revelation discloseth to us, according to which all mankind are raised from the dead by the power of the Saviour of the world, and endless life and

happiness allotted to all good men. If our knowledge of the gospel served to no other happy end, than to rescue us from the slavish superstition of Popery, or the stupid idolatry and the impure and barbarous rites of Heathenism, how much reason should we have to congratulate ourselves, and acknowledge the favour of divine Providence on that account! How much more, when it dispels the gloomy shades of death, and opens to us a prospect into a future state! When, instead of the perplexing uncertainty or dark despair which oppressed the human mind, it raiseth us to so great and joyful hopes of the event of things after death, and of a glorious renovation of the state of mankind! when justice and clemency shall be administered in perfection, all the evils in this world abolished, and virtue and happiness forever established! What returns of praise and gratitude are due to the eternal giver of all life and happiness, who hath added to the provision which his indulgent Providence hath made for our infant-state in this world, the inestimable assurances of a world to come, and the inheritance of eternal life.

Such are the benefits derived to us from the divine goodness. The proper return for these benefits is doubtless sincere and fervent gratitude. And surely nothing can be more becoming us, or conduce more to our advantage and happiness, than to cultivate a grateful affection towards the best of Beings, in return for the numberless and various instances of his goodness to us; and as a qualification for receiving more and larger effects of his favour. To this we are excited, not only by a sense of duty, but by the ties of nature, the motives of ingenuity, the pleasures of a grateful mind, and the hopes of happiness.

B. WILKINS.

A

THE CHARGE OF CRUELTY,  
AGAINST ELISHA, OBIATED;  
ON ACCOUNT OF HIS CONDUCT  
TO THE LITTLE CHILDREN OF  
BETHEL, 2 Kings. ii. 24.

**I**F these little children, as they are called, were no other than little boys and girls playing in the streets of Bethel, and innocently, or in mirth and sport, rather than from malice and design, distinguishing an old man by the naked appearance of his head; and if no more is to be understood by going up than passing on, it will be very difficult to account for the prophet's curse, and the vengeance that followed it. "He turned back, and looked on them, and cursed them in the name of the Lord: and there came forth two she-bears out of the wood, and tare forty and two children of them." It is neither profitable nor pleasing to expatiate on the horrors of such a dreadful scene; the adversary will do this for us: nor is it fair and candid to make hasty inferences in any cause, much less where the honour of God and his prophets is concerned, without considering the true import of the words upon which the accusation is grounded.

In books of great antiquity, written in a language now lost, we may sometimes be mistaken: some few words or passages may have been omitted or inserted: the sense may, by various means, have been disturbed.—In short, any thing should be allowed, rather than the moral character of God be impeached. And whether there is any ground for reproaching the prophet, or his God, with rage or injustice, in the case of the inhabitants of Bethel, will best appear by considering who these little children were; what their offence; the character of the city; and that of Elisha.—"There came forth little children out of the

city, and mocked him, and said unto him, Go up thou bald head."

The words here rendered little, is a general term for quantity or quality, which when applied to the offspring of men, does not always imply little, or small in stature, but is oftentimes used to distinguish them from the more advanced in years, the young from the old. The other word is in very many places used for young men and servants, and might very properly have been so rendered here, especially as females seem to be acquitted by the structure of the words in the original.—Joseph was not a little one, in the nursery sense of the word, when he interpreted the dreams of the Egyptian men, and yet the same word is used in both places; though in our translation it is said, that he was "a young man, an Hebrew, a servant to the guard." And of the young men of Bethel that they were children. Was the lad Benjamin, Joseph's brother, a child when he had many children? Was Joshua an infant, "when the Lord spake unto Moses face to face, as a man speaketh unto his friend: and he turned again into the camp; but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

"The young man of the men of Succoth, that Gideon taught, and who described unto him the "princes of Succoth, and the elders thereof, threescore and seventeen men." was no infant. The young man out of Beth-lehem-judah, a Levite, who dwelt with Micah, this person is, in the very next verse, called the man who departed out of the city of Beth-lehem-judah. And "Zadock a young man mighty of valour." and Ziba the servant of Mephibosheth;" and "Gehazi the servant of Elisha?—In these and many other places, the child or lad is young man or servant; and therefore

therefore the little children or lads, as they are called, were young men who came forth out of the city of Bethel, on purpose, as it should seem, either of their own accord, or encouraged; and, it is not improbable, employed by their fathers and masters, in that rude and impious mockery of the prophet, his master, and his God.

It is further to be observed, that the meeting of the prophet and these lads was not accidental: "they came forth out of the city in numbers to insult an old man, the servant of the living God." The indignity was not intended against Elisha alone; they did not only reflect upon his age, and his person, and character, by calling him bald-head, but upon his master Elijah, and in him upon the service and servants of God, and upon God himself: for when they say to Elisha go up, and repeat it, they bid him ascend as his master had done before him. They mock the rapture of Elijah, who went up by a whirlwind into heaven." They make use of the very same word in bidding Elisha go up, as is used in the going up of his master.

The prophet might, and if we may judge from all the rest of his actions, probably would have forgiven any personal affront to himself; but is surely justified in resenting an impious mockery on his master and his God.

It should also be considered, whether these little ones, who came forth out of the city and mocked, would not have gone farther, if the just judgment of Almighty God had not prevented them. They who came forth in numbers, and began with mocking, might have ended with killing the good old man, who had so often preserved the lives of others, friends and foes, the cities and armies of Israel. And then the objection, since objections must be made, would have

probably been; How came the Lord to suffer this great prophet to be put to death by the wicked and idolatrous sons of Bethel? Why did he not destroy them by fire from heaven, or by wild beasts from the woods?—The perverseness would have been the same, though expressed a different way. And it is for the honour of truth, that her adversaries may be thus made to confute themselves.

It is said the prophet cursed them "in the name of the Lord, and there came forth two she-bears out of the wood, and tare forty and two of them."

The curse and the bears both came from the Lord; for no prophet could declare any thing in the name of the Lord, without having a commission for it. When Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews who were in Judah and Jerusalem, it was "in the name of the God of Israel." They delivered no more than they received from him who inspired them. They obeyed the divine impulse. And in general to act in the name of another, is to act by his authority. If the curse therefore pronounced by Elisha had not proceeded from the Lord; if it had been the effect of anger in the prophet, and not the just denunciation of divine Providence, so signal an event in the destruction of the youth of Bethel would not so soon have followed it.

If we enquire into the character of Elisha, we shall always find him, as hinted already, good, merciful, and compassionate; if into the character of the citizens of Bethel, we shall find them obstinate idolaters. When our prophet was first called to minister unto Elijah, being in the field ploughing with twelve yoke of oxen, he prayed that he might kiss his father and his mother before he followed him; and he slew a yoke of oxen, and boiled their

their flesh, and gave unto the people, and they did eat. He was in such favour with God, as to obtain a double portion of the spirit that was upon Elijah when taken up into heaven. He relieved Jehoram and Jehoshaphat and the kings of Edom, and their armies when greatly distressed for want of water. He healed the waters of Jericho, which before were deadly to the inhabitants and their land. At Gilgal, he prevented the death of the sons of the prophets, by turning their poisoned pottage into wholesome food. He took compassion on the poor widow, and retrieved her by a miracle from her distress, enabling her to pay her creditors, and to support herself and her children. He obtained a son for the good Shunamite, which dying he restored to life again. He cured Naaman of his leprosy, and refused his gifts. He even condescended to recover the ax which the poor man had borrowed and lost. When forces were sent to Dothan to apprehend him, he prayed unto the Lord, that the people might be under such a deception as not to know him, or the place they were in, till he led them to Samaria, and then he prayed that they might see clearly again. And when the kings of Israel would have taken this advantage of them, and have smote them, he forbid it, saying, "Wouldst thou smite those whom thou hast taken captive with thy sword and thy bow? Set bread and water before them that they may eat and drink and go to their master." And again when Samaria was besieged by Benhadad; when the famine was so great that an ass's head sold for four-score pieces of silver, and the fourth part of a kab of dove's dung, (or rather a kab of pulse or vetches, for the dung of pigeons could not be eat,) for five pieces—in this great distress, the prophet delivers them both from the besiegers and famine;

by throwing them into such a panic as to cause them to fly and leave "their tents, and their horses, and their asses, even the camp as it was:" and thus the siege was raised, and the city supplied with all that it wanted.

He who restored life to the son of the good Shunamite, and so often saved the lives of others, would not have slain in anger; with his curses, little children.

But if the inhabitants of Bethel were not only idolaters, but also interested idolaters; if they were the enemies of God and his holy prophets for their interest's sake; if miracles were wrought amongst them in vain, to effectuate their conversion, if they still remained obstinate and impenitent; if the insult offered to our prophet was an act of defiance both to him and his God, and the return he made was what the Lord had put into his mouth, he should be acquitted of anger and cruelty, and the justice of God in his judgments acknowledged.

Jeroboam had set up in Bethel, as an object of worship, one of his golden calves, and called them the gods which brought Israel out of the land of Egypt, and "made priests of the lowest of the people." And "he placed in Bethel the priests of the high places which he had made; so he offered upon the altar which he made in Bethel, and burnt incense."

This no doubt was a gratification to the men of Bethel: hence they looked upon the prophet as their special adversary: hence arose their hatred to, and their persecution of him; and hence that obduracy had its rise, which even miracles could not soften.

The hand of their king was dried up and restored, and their altar was rent, and the ashes poured out as a sign from the Lord: and it was at the same time declared against the

altar, that a child of the house of David, Jofiah by name, "should offer the priests of the high places upon it, and men's bones be burnt upon it."

Notwithstanding all which, "Jeroboam returned not from his evil way, but made again of the lowest of the people, priests of the high places, whosoever would, he consecrated him, and he became one of the priests of the high places." Thus the prince set the example of impiety to his people, and the people gloried in their impious conformity to the will of their prince.

God however, in his own good time, was justified, for the same altar having been continued till the reign of Jofiah, he burnt the bones out of the sepulchres in the Mount, sparing, however, those of the men of God who came from Judah, and of the prophet from Samaria, and then burnt the high places, the groves, and the altar, which last he reduced to a powder, that no superstitious relic of it might be left.

But then, if he slew the priests and burnt bones upon the altar, it was not by way of sacrifice in a legal or religious sense; but on the contrary, as it is expressly said, to pollute the altar.

Upon the whole then, if Elijah called fire from heaven to destroy idolaters; if Jofiah slew the priests; if God is ever zealous of his glory, and will not suffer it to be given to another; if idolatry is punished with great severity, as utterly subversive of all true religion, we ought not to be surprized that the prophet of the Lord is preserved, and the honour of his service asserted, by the destruction of his idolatrous enemies, who may have been the sons of the priests of the high places, or perhaps the priests themselves, as Jeroboam made no distinction.

✠PISCOPUS.

L E T T E R S  
S A C R E D A N D M O R A L.

L E T T E R I V.

*The following genuine letters passed between the Rev. Mr. LOVE and his wife, just previous to his being beheaded on Tower-hill, in the time of OLIVER CROMWELL, on account of his religious principles, which we hope will prove acceptable to our readers.*

LETTER FROM MRS. LOVE TO  
HER HUSBAND.

London, Aug. 21, 1651.

"SWEET HEART!

"I beseech you to observe that it is your wife that writes to you. I hope, thou hast freely given up thy wife and children to the Lord God! who said, leave thy fatherless children, I will preserve them alive, and let thy widows trust in me. O! that the Lord would keep thee from having one troubled thought about thy relations. I desire to give thyself freely into the Father's hands, and not only look upon it as a crown of glory for thee to die for Christ, but as an honour to me, that I should have a husband to leave for Christ.

"I dare not speak to thee, nor have I a thought within myself of my unspeakable loss, but wholly keep my eye fixed upon thy unspeakable and inconceivable gain. Thou leavest but a sinful mortal wife, to be everlastingly married to the King of Glory: Thou leavest but children, and brethren, and sisters, to go to the Lord Jesus, thy eldest brother: Thou leavest friends, to go to the enjoyment of holy angels, and to the spirit of just men made perfect: Thou dost but leave earth for heaven; and, if natural thoughts begin to rise, I hope that spirit of grace, that is within thee, will quell them, and knowing that all things below are but dung and dross, in comparison of those things above.



above. I know thou keepest thine eye fixed upon the loss of earth, my dear! I know that God hath not only prepared glory for thee, and thee for it, but, I am persuaded, he will sweeten the way for thee, to come to the enjoyment of it. And when thou art putting on thy cloaths that morning, think thou art putting on thy wedding cloaths, to go to be married to thy Redeemer! When the messenger of death comes to thee, let him not be dreadful to thee; but look upon him as the messenger that brings thee good tidings of eternal life! When thou goest up to the scaffold remember what thou toldest me, "It was but the chariot to draw thee to thy father's house." When thou layest down thy dear head, to receive the last stroke, remember what thou saidst to me, "that though thy head was severed from thy body, yet thy soul shall be united to Jesus Christ, the head in heaven." And though it may seem bitter, that, by the hands of men, we are parted a little sooner than otherwise we would have been, yet, let us consider, it is the will of the Father; besides we could not have lived much longer together on earth; it will not be long ere we shall enjoy one another in heaven. Oh! let us comfort one another with these sayings. Oh! be comforted; it is but a little while ere thou shalt be where the weary are at rest, and where the wicked shall cease from troubling thee. Oh! remember, that though thou eat thy dinner with bitter herbs, yet thou shalt have a joyful supper with Jesus Christ at night. And, my dear, by what I write to you, I do not undertake to be a teacher to thee, for this comfort I have received of the Lord by thee. I hear a warrant is come to the Lieutenant; I am ready to think it may be concerning thee, to send thee to thy journey's end to-morrow, and that because they may possibly be hindered if they stay until the day appointed; but, I am persuaded, thou art so far from being afraid of it, that thou dost long for the day, which, next un-

der God, to hear of thy willingness to die, will be the greatest comfort in world.

"I can write no more, but commit thee to the hand of that God with whom thou and I ere long shall be. The Farewell, farewell."

MARY LOVE.

L E T T E R V.

A N S W E R.

"MY GRACIOUS BELOVED!

"I AM now going from a prison to a palace. I am now going to receive my wages. I am going into heaven, where there are two of my children, and leaving you on earth, where there are three of my babes. Those two above need none of my care, but those three below need yours. It comforts me to think two of my children are in the bosom of Abraham, and three of them will be in the arms of such a godly mother: I know you are a woman of a sorrowful spirit, yet be comforted; though your sorrows be great on account concerning your husband's going out of this world, yet your pains shall be the less in bringing up your children in the world. You shall be a joyful mother, though you be a sad widow. God hath many mercies in store for you: the prayers of a dying husband for you will not be lost. To my shame I speak it, I never prayed so fervently for you when I was at liberty, as I have done in prison. I cannot write much, but I have a few practical councils to leave with you, viz.

1st. "Keep under a sound orthodox-soul-searching Ministry. Oh! there are many deceivers gone out into the world; but Christ's sheep know his voice, and a stranger they will not follow. Attend any Minister that teaches the way of God in truth, and follow David's advice. Ps. xix. 27.

2d. "Bring up your children in the knowledge and admiration of the Lord: the mother ought to be the teacher in the father's absence. Prov. xxxi. 1. "The words that his mother taught

taught him," and Timothy was instructed by his grandmother. 1 Tim. i. 5.

3d. "Pray in your family daily, that your's may be in the families which call upon God.

4th. "Labour for a meek and quiet spirit, which in the sight of God is of great price, 1 Pet. iii. 4.

5th. "Pore not on the comforts you want, but upon the mercies you have; look rather at God's end in afflicting, than to measure any degree of your affliction.

6th. "Labour to clear up your evidence in Heaven, when God takes from you the comforts of earth; so that, as your sufferings do abound, your consolation in Christ may abound much more. Though it be good to maintain a holy jealousy of the deceitfulness of the heart, yet it is ill for you to cherish fears and doubts touching the truth of your graces.

"If ever I had confidence touching the grace of another, Peter said of Silvanus, I am persuaded that this is the grace of God wherein ye stand. 1 Pet. v. 12.

7th. "O, my dear soul! wherefore dost thou doubt whose heart has been upright; whose walk has been holy; I could venture my soul this day in your soul's stead, such a confidence have I in you.

8th. "When you find your heart secure, proud and presumptuous, then pore upon corruption more than grace; and when you find your heart doubting and unbelieving, then look upon your graces without your infirmities.

9th. "Study the covenant of grace and mercies of Christ; and you are interested in such a covenant that ac-

cepts purposes for performances, desires for deeds, sincerity for perfection, the righteousness of Jesus Christ, as if it were your own alone. Oh, my love! rest, rest thou in the love of God, in the bosom of Christ.

10th. "Swallow up your will in the will of God. It is a bitter cup we are to drink, but it is the cup our fathers hath put into our hands.

"When Paul was to suffer at Jerusalem, the Christians could say, "The will of the Lord be done! O, say ye so when I go to Tower-hill, the will of the Lord be done!"

11th. "Rejoice in my joy.

"The joy of the Lord is my strength!

"Oh! let it be your's also.

"Dear wife, farewell; I will call you my wife no more. I shall see thy face no more, yet I am not much troubled, for now I am going to the bridegroom the Lord Jesus, to whom I shall be eternally married.

12th. "Refuse not to marry, when God offers unto you a fair opportunity; but be sure you marry in the Lord, and one of a good disposition, that he may not grieve you, and one of a comfortable livelihood in the world.

"Farewel, dear love! and again I say farewell: the Lord Jesus be with your spirit: the maker of Heaven and earth be a kind husband to you, and the father of our Lord Jesus Christ be a father to your children. So pray

"Your dying, yet most affectionate friend.

"CHRIST. LOVE."

From the Tower of London, the 22d day of August, 1651, the day of my glorification.

## M I S C E L L A N I E S.

AN EXTRACT FROM A SERMON PREACHED BEFORE THE HOUSE OF PEERS, ON A GENERAL FAST DAY, BY THE BISHOP OF GLOUCESTER.

**H**IS Lordship, speaking of the profligacy of the age, thus

proceeds:—"Who can wonder that the man whose mind has never been imbued with just notions of the importance of true religion and virtue, should want the fortitude to resist the pressing calls of inclination, and yield a ready assent to any proposal, which

which promises to relieve the languor of inactivity, more oppressive than positive uneasiness? Having lost, or never acquired a taste for innocent delights, his clamorous appetites can only be appeased by forbidden gratifications. These, still rising in their demands, cannot always, or long, be indulged, without greater additions to his expences than prudence will allow; and when the bounds of oeconomy have been once transgressed, necessity obliges this unhappy victim of his pleasures to continue the same profusion, and to plunge still deeper into new distresses. To allay the fears of instant penury, he tries to repair his losses by the dangerous experiment of play, or, what is yet a greater infamy, prostitutes his time and talents to subserve the interests of a faction. But such resources soon failing, he is left in the end still more entangled than before. Sorrows of every kind begin to multiply around him. Poverty comes upon him, as one that travelleth, and want as an armed man: till at length, his fortune ruined beyond recovery, his body broken by intemperance, and his mind ulcerated by the corroding sense of guilt, despair prevails over every other consideration, and an infamous act of suicide concludes his miseries and his life.

But there is another and a worse instance of the general profligacy yet behind; of the numerous societies which mankind have been led to form for the purposes of mutual advantage, none is of more importance to individuals or the public than that of marriage. The very nature of this society requires it to be perpetual; and besides the authority of a divine command, the most important ends of its institution, the production and education of children, could not at all, or could not so well, be obtained, by suffering it to be dissolved at pleasure. During the virtuous times of the Roman Commonwealth, this union was regarded as inviolable as to give rise to a tradition, that for the

first five hundred years not a single example of divorce was known; and it is an undoubted fact, that when once separations of this sort, and for the most trifling causes, were allowed, the permission was followed by the most abandoned licentiousness, that ever deformed the annals of mankind. Our laws are better calculated to preserve the purity of manners in this particular than the Roman; and nothing short of adultery, or the breach of what is most essential to the contract, is with us, a ground for its total dissolution. Yet even this circumstance of the modesty of our laws may be converted into a decisive proof of the corruption of our morals. The infidelity of married women is now so little of a rarity, that the granting of divorces on this account is no small part of the business of the legislature; and this reasonable indulgence to the husband, instead of proving, as it ought, a punishment to the wife, is often found in fact to serve but as a fresh incentive to her depravity: for no sooner is the injured party set loose from the contract, but the other is at liberty of course: hence it has come to pass, though contrary to the intentions of government, that the offending person, now freed from all connection with the man, to whom she had plighted an eternal constancy, not only continues, as before, a flagitious intercourse with her seducer, but is enabled to sanctify, as it were, the disgraceful commerce, by changing it into that of legal matrimony. This growing evil, it is hoped, has received some check from that laudable jealousy, which has prompted you to withhold your assent to every new proposal of divorce, where proofs have been discovered of manifest fraud or collusion; and more particularly from a remedy in form, originating from among yourselves, and pounded with a gravity and prudence, becoming the Upper House of Legislature of his kingdom. Why an expedient, which seemed so reasonable and so salutary, was not permitted

mitted to obtain the full force of law, belongs not to the present business to inquire. But in matters of morality, the mere endeavours to introduce a reformation, are not without their benefit; and in the instance before us, the attempt alone, for whatever reasons it failed of success, may be regarded as a protest, solemnly and authoritatively declared against the wickedness and degeneracy of the times.

If any aggravation can be made to the species of impurity here alluded to, it is, that the women of spotless fame, and whose characters are yet above suspicion, instead of uniting to express their detestation of the practice, seem, many of them, disposed to consider it as now no longer infamous, and thus, in a degree, become the accessories to its guilt. In the mean time, it is some consolation to observe, that amidst the general licentiousness, there are not wanting the fairest patterns of domestic excellence, which persons of either sex, who have any generous ambition, might do well to emulate. You perceive immediately, where it is that I would principally direct your attention; to that exalted station, where simplicity of manners, displayed in a bright assemblage of all the virtues of private life, adds a glory to the splendor of a throne; to those, who are daily exhibiting, to an adulterous and sinful generation, the exactest models of conjugal as of every other duty, supporting religion by their authority, and adorning it by their example.

## A FRIEND.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

AFTER your entertaining and excellent life of M. Fenelon, it would be very agreeable to myself and many of your readers, if you would insert the third dialogue, from those published by Lord L——n:

and as you express yourselves ready to oblige your correspondents, I shall hope for this favour, when am,

Gentlemen,

Your constant reader and admirer,  
S. G.

DIALOGUES OF THE DEAD.  
DIALOGUE III.

PLATO. FENELON.

Plato. **W**ELCOME to Elysium. O thou, the most pure, the most gentle, the most refined disciple of philosophy that the world, in any modern times, has produced! Sage Fenelon, welcome! —I need not name myself to you. Our souls must by sympathy know one another.

Fenelon. I know you to be Plato, the most amiable of all the disciples of Socrates, and the philosopher of all antiquity, whom I the most desired to resemble.

P. Homer and Orpheus are very impatient to see you in that region of these happy fields which their shades inhabit. They both acknowledge you to be a great poet, though you have never written a verse. And they are now busy in weaving for you un fading wreaths of the finest and sweetest Elysian flowers. But I will lead you from them to the sacred grove of philosophy, on the highest hill of Elysium, where the air is most pure and most serene. I will conduct you to the fountain of wisdom, in which you will see, as in your own writings, the fair image of virtue perpetually reflected. It will raise in you more love than was felt by Narcissus, when he saw his own face in the unruffled spring. But you shall not pine, as he did, for a shadow. The goddess herself shall meet your embraces and mix with your soul.

F. I find you retain the same allegorical and poetical style, which you

you were so fond of in some of your writings. Mine run sometimes into poetry too, particularly my *Telemachus*, which I meant to make a kind of epic composition. But I dare not rank myself among the great poets, nor pretend to any equality in oratory with you, the most eloquent of philosophers, on whose lips the Attic bees distilled all their honey.

P. The French language is not so harmonious as the Greek: yet you have given a sweetness and melody to it, which equally charms the ear and the heart. When one reads your compositions, one thinks one hears Apollo's lyre, strung by the hands of the graces, and tuned by the muses. The idea of a perfect king, which you have given in your *Telemachus*, far excels, in my own judgment, my imaginary republic. Your dialogues breathe the pure spirit of virtue, of unaffected good sense, of just criticism, of fine taste. They are in general as superior to your countryman Fontenelle's, as reason is to false wit, or truth to affectation. The greatest fault of them is, that some are too short.

F. It has been objected to them, and I am sensible of it myself, that they are too full of common-place morals. But I wrote them for the instruction of a young prince, and one cannot too strongly imprint on the minds of those, who are born to rule over nations, the most simple truths: because, as they grow up, the flattery of a court will try to disguise and hide from them those truths, and to eradicate from their hearts the love of their duty, if it has taken there a very deep root.

P. It is indeed the peculiar misfortune of princes, that they are often instructed with very great care in the refinements of policy, and not taught the first principles of moral obligation. They are taught so superficially, that a virtuous man is soon lost in the corrupt politician.

But the lessons you gave your young prince are so graced by the charms of your eloquence, that the oldest and wisest men may read them with pleasure. All your works are embellished with a sublime and agreeable imagination, which gives to simplicity elegance, and dignity to the most vulgar and obvious truths. I have heard, indeed, that your countrymen are less sensible of the beauty of your genius and style than some of their neighbours. What has so much depraved their taste?

F. That which depraved the taste of the Romans after the age of Augustus; an immoderate love of wit, of paradox, of refinement. The works of their writers, like the faces of their women, must be painted and adorned with artificial embellishments to attract their regards. And thus the natural beauty is lost. But it is no wonder if few esteem my *Telemachus* in a political light, the maxims inculcated there, being such as they think inconsistent with the grandeur of their monarchy, and with the splendor of a refined and opulent nation. They seem to be falling into opinions, that the chief end of society is to procure men the pleasures of luxury; that an elegant taste of voluptuous enjoyments is the perfection of merit; and that a king, who is gallant, magnificent, liberal, who builds a fine palace, who furnishes it well with statues and pictures, who encourages the fine arts, and makes them subservient to every modish vice, who has a restless ambition, a perfidious policy, and a spirit of conquest, is better for them than a Numa, or a Marcus Aurelius. Whereas, to check the excesses of luxury, those excesses I mean, which enfeebled the spirit and strength of a nation, to ease the people, as much as possible, of the burden of taxes; to give them the blessings of peace and tranquillity, when they can be obtained without loss or dishonour; to make them frugal and hardy,

and masculine in the temper of their bodies and minds, that they may be the fitter for war when it does come upon them: but above all, to watch over their morals, and discourage whatever may taint or corrupt them, is the great business of government, and ought always to be the principal object of wise legislatures. Certainly, that is the happiest country, which has the most virtue in it; and to the eye of right reason, the poorest Swiss canton is a much nobler state than the kingdom of France, if it has more liberty, better morals, a more settled tranquillity, more moderation in prosperity, more firmness in danger.

P. Your notions are just; and if your country explodes them, she will not be long the first nation in Europe. Her declension is begun, her ruin approaches.—But lest you should think, from the praise I have given you, that flattery can find a place in Elysium, allow me to lament, with the grief of a friend, that a man so superior to all other follies, could give into the reveries of a madame Guyon, a distracted enthusiast. How strange was it to see the two great lights of France, you and the bishop of Meaux, engaged in a controversy, whether a mad-woman was a heretic or a saint!

F. I confess my own weakness, and the ridiculousness of the dispute. But did not you also give into some reveries about divine love, in which you talked unintelligibly, even to yourself?

P. I felt something more than I could express.

F. I had my feelings too, as fine, and as lively as yours. But we had both done better, to have avoided those subjects, in which sentiment took the place of cool reason and sober truth.

Madam de Maintenon, in her excellent letters, gives this fine character of archbishop Fenelon.

“FENELON is too pious not

to believe, that a man may love God purely for his sake, and has too much sense to think that a man immersed in the most shameful vices, can love him. He has protested to me, that he intermeddles in this affair (of Madam Guyon) with no other view, than that the sentiment of truly devout souls may not be condemned through inattention. He is no advocate for Madam Guyon, though he is her friend. He is the defender of piety and Christian perfection. I rely on his word, because I have met with few men so sincere.”

The following is a letter from Fenelon to her. The better to understand it, the reader must know, that she was the supposed mistress, but real wife, of Lewis XIV.

“Zeal for the king's salvation must not carry you beyond the bounds which providence seems to have marked out for you. The moments, which God alone can know, must be watched: the right way to prepare the king for the reception of God's grace, is not to tire him with exhortations; but to edify him, to steal insensibly into his heart, by a mild and patient demeanour. Your application to touch his heart, to open his eyes, to preserve him from certain snares, to give him counsels of peace and moderation, to excite him to ease his people, and love the church, and your zeal to provide it with good pastors, requires a great deal of circumspection and much prudence. You are the sentinel of God in the midst of Israel. Love the king, be obedient to him, as Sarah was to Abraham. Respect him from the bottom of your heart; look upon him as your Lord in the order of God. It is true, Madam, that your station is a riddle; but 'tis God has made it so: you did not wish for it, 'tis so; you did not chuse it, nor even imagine it:

'Tis God's work. He conceals his secrets from you, and also hides some from the public, which would surprize the world, if you revealed them; you do to me. 'Tis the mystery of God: it was his will that you should rise to grandeur, in order to sanctify those that are born in grandeur. You hold the place of a queen, and yet have no more liberty nor authority than the wife of a tradesman."

## CHRISTIAN PHILOSOPHER.

## No. IV.

ON THE DIFFERENT CONDITIONS OF YOUTH AND AGE.

**T**HE different conditions of youth and age, with regard to this world, their enjoyments and views, I have often made the subject of much-pleasing contemplation.

The glow of warm blood, the vigour of health, and the strong powers of imagination, have ever represented to my mind the morning of life like the morning of day; where every thing is fresh and cheerful, inviting enjoyment, and contributive of great pleasure; love, pastime, and even business, are pursued with high delight. Every thing appears charming, as in the season of spring, inspiring us with rapture, and inviting us to bliss. But as all sublunary transports have but transitory existence, the edge which tasting gives to our appetites, a full meal is sure to blunt; therefore, those who seek no higher enjoyments than from their passions, will be sure to experience satiety in their indulgence; nature having doomed us to weariness in all the full gratifications of our senses.

Those only continue happy, who are so precautionally prudent as to lay in early a stock for true permanent satisfaction; which is of a nature less violent, but infinitely

lasting. This store must be composed of virtue, wisdom, and their fruits; which are knowledge, temperance, and propriety, the needful instruments of felicity.

Youth, therefore, to be happy, must acquire some of the attainments of age; to attain which, reason will have recourse to the experience of grey hairs. It is in the dispensing of wisdom that age appears venerable; and without the power of doing it, it forfeits its high dignity; for a head grown hoary in follies is a woeful object of derision.

Our passions in youth are very powerful seducers; they hurry us into hasty enjoyments, which have often their ending in very long and fruitless repentance. Against these imminent evils, which have their foundations in early life, we have no kind of defence, but in the experience of later days, which those are the most happy who soonest acquire and regard.

The long-practised in life have found the futility of all raptures, and know that none are worth purchasing at the price of great hazards. The lover's dream of extacies, and the prodigal's of high delight, are equal delusions practised by passion on reason; for in rational enjoyments only duration is to be found: We grow speedily sick of what we only admire, but are often lastingly gratified with what we reasonably approve.

Thus must youth, to be happy, acquire some of the qualities of age; and age, to be comfortable, must retain some of those of youth. The strong passions and affections of both æras are alike deceitful; as in one stage we have not attained to the vigour of sound judgment, and in the other we have past it, and got into the date of second dotage, without the benefits of restraints that were our securities in our first childhood; and we are apt to continue full in the pride of experience,

ence, when the powers of reason are all decaying, or become lost.

Age pictured in the mind, is decrepitude in winter retiring in the evening to the comfortable shelter of a fire-side; where, secure from the rage of elements, and weary of vain pursuits, it can please itself with prattling of evils overcome, and pleasures that it has parted with the enjoyment of without regret; seeking nothing but to wear down the last stage of life with ease, and leaving bustle and folly to those to whom by nature they belong.

The greatest wisdom that can ornament hoary heads is, to quit the crowd with a good grace, and voluntarily to leave giddy society before they become forcibly excluded from it. Infirmity must take shelter in the kindness of true friendship, and that is not to be expected from the many, but the few.

Talkativeness is the foible and gratification of old age, and has been so distinguished, by observation, from Homer's days to the present time. A cheerfulness retained from youth gives a gracefulness to this humour, and recommends even its imperfections, if not to common approbation, at least to particular good-will.

If youth has its advantage of high spirits and fond pursuits, old age can boast its comforts of composure and resignation. One stage of life is to be represented by the pleasurable appetite with which we fit down to a meal; the other, by the satisfied indifference with which we are sure to rise from it, and the willing disposition we make after it for rest.

It is folly in youth to place too strong a reliance on long life; it is weakness in age to be over solicitous about it. In the former case, the expectation is indulged with uncertainty; in the latter, the desire is attended by anxiety, because the chances of probability are entirely against it.

All that we are sure of in this life is, that we must quit it, we know not when: and all that it most behoves us to do is, to be prepared for that call, which wisdom and virtue are our constant admonition. It little matters how long we live in this world; but it greatly does, in what manner we live in it. We have a full right, while we are here, to all rational enjoyments; and it is our fault, if we suffer other pursuits to become our deluders into disquiet. We should in all things be the seekers of our own peace and welfare, and the promoters of those of others. While we make such the rules of our conduct, we shall be certainly good and happy; equally ready to continue with life, and ready to resign it.

Youth has no more bliss than sober reason can insure to it; nor has age more unhappiness than indiscretion brings upon it. All depends on our acting right parts in those different stages of our being; our credit and felicity being such as we ourselves make them: so that it is not Providence, but perverseness, that makes us otherwise than happy.

#### SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 180.]

**CYRENE**, a city of Libia in Africa, which, as it was the principal city of that province, sometimes gave it the name of Cyrenean, which, by St. Luke, (Acts ii. 10.) is paraphrastically called Lybia, about Cyrene. This was a city of great note, and one of such power, as even to contend with Carthage for some pre-eminences. This city is famous in profane writers for being the birth place

of:



of Eratosthenes the mathematician, and Callimachus, the poet; and in holy writ as being the birth place of Simon, whom the Jews compelled to bear our Saviour's cross, Matt. xvii. 32. There were a great many Jews in Cyrene, and great numbers of them embraced the Christian religion, Acts xi. 20, and xiii. but others opposed it with much obstinacy.

## D.

**DABERATH**, a town belonging to the tribe of Zebulon, or at least in the confines of this tribe, Josh. xix. 16. but Joshua shews very clearly (xxi. 28.) that there is a town of this name in the tribe of Issachar. This tribe having made a cession of this town to the Levites for their habitation. Josephus frequently speaks of this place under the name of Dabaritta, or Darabitta, situated in the plain at the extremity of Galilee and Samaria.

**DALMANUTHA**: St. Mark viii. 10. says, that our Saviour embarked with his disciples upon the sea of Tiberias and came to Dalmanutha: St. Matt. xvi. 59. says, that he went to Magdala, some copies read Magedan, and many manuscripts of St. Mark read it thus: the Syriac, Arabic, and several old copies read Magdan. The place to which our Saviour came at this time, says Dr. Wells, lay between, or in the neighbourhood of Magdala and Dalmanutha; and these were seated on the eastern side of the sea.

**DALMATIA**, a part of Old Illyria, lying along the gulph of Venice. Titus preached the gospel here, 2 Tim. iv. 10.

**DAMASCUS**, a celebrated city in Syria, and one of the most venerable for antiquity in the whole world being the birth-place of Eliezer the steward of Abraham. Nor has it been less considerable on account of its strength and greatness, being for a long time the capital of Syria, and the residence of the Syrian kings, mentioned in the Old Testament.

To pass by other titles, it is styled by Julian the eye of the east, and stands in every respect in one of the most delightful situations of the whole world. Mr. Maundrell acquaints us, that no place can promise the beholder, at a distance, greater voluptuousness; insomuch that the Turks have a tradition, that their Prophet coming near Damascus, took his station upon a certain precipice for some time, in order to view the city, and considering the ravishing beauty and delightfulness of it, he would not tempt his frailty by entering into it, but instantly departed with this reflection upon it, that there was but one paradise designed for man, and for his part he was resolved not to take his in this world. The city is situate in an even plain, that you can but just discern the mountains that encompass it on the farther side. It stands on the west side of the plain, at not above two miles distant from the place where the river Barrady breaks out from between the mountains: its gardens extending almost to that very place. At about five hundred paces from Damascus on the south side upon the highway, the place was shewn where St. Paul was thrown upon the ground, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me." Here a church was built, which at present is entirely ruined. In the same city there is to be seen the house which is said to be that of Ananias, who baptized and instructed St. Paul; it was changed into a church, but the Turks have made a mosque of it. Several writers have been of opinion, that Cain and Abel dwelt near Damascus, and that this city took its name from the blood of Abel, Dam, in Hebrew, signifying blood, and fachi, a righteous person; and they still shew in these parts, Abel's monument, which is, as they say, forty feet in length. The Jews and Christians have a tradition, that Paradise was situated in the valley of Damascus. The beauty and fertility of this was

place induced the inhabitants to be of this opinion, though it is at a good distance from the Tigris and Euphrates: they also assert, that Adam was created near Damascus, of a certain red earth, which is to be seen at the same place, and which to them seemed more proper than any other to form flesh. For a further account of this delightful place we refer our readers to the Mr. Maundrell's journey from Aleppo to Jerusalem.

**DAPHNE**, a grove or suburb near Antioch, the capital of Syria. This suburb was not contiguous to the city, but at about forty furlongs, or a league and a half distant from it: it was celebrated for its fine water, its wood, and its temple, which was a sanctuary to all those who retired thither. The high-priest Onias apprehending the designs of the usurper Menelaus, retreated to this place of refuge; but Menelaus having corrupted Andronicus, who commanded at Antioch in the absence of Antiochus Epiphanes, Onias was treacherously prevailed with to come out of his sanctuary, and massacred, by order of Andronicus, in the year of the world, 3838. 2 Maccab. iv. 33.

**DEBIR**, otherwise called Kirjath-sephir, or the city of letters, or Kirjatharba, a city in the tribe of Judah, very near Hebron. The first inhabitants of it were giants of the race of Anac. Joshua x. 39. took it and put the king to death who commanded in it: Debir fell by lot to Caleb; and Othniel going first to the assault, and entering the place, Caleb gave him his daughter Achsah in marriage. Debir was one of the cities belonging to the Levites.

**DECAPOLIS**, a country in Palestine, so called, because it contained ten principal cities, situated some on this, and some on the other side Jordan. There is mention of this country in Math. iv. 26. and in Mark v. 20.

**DERBEN**, a city of Liconia, whither St. Paul and Barnabas retreated after having been driven from Iconium, Acts xiv. 6. in the year of Jesus Christ 41.

**DOR**, or **DORA**, the capital of a certain country in the land of Canaan, called in Hebrew Nephth-Dor. Joshua xii. 23. conquered it and killed the king of it. He gave the city Dor to the half tribe of Manasseh, on this side Jordan, Joshua xvii. 11. Dor is situated upon the Mediterranean sea, with a very bad port belonging to it: it lies near Casarea, in Palestine, near Mount Carmel. Antiochus besieged Tryphon, the usurper of the kingdom of Syria, in this city.

**DOTHAIM**, or **DOTHAN**, a town at the distance of twelve miles northward of Samaria. Joseph's brethren were at Dothan, when they sold him to the Ishmaelitic merchants, who came from Gilead, Gen. xxxvii. 17.

E.

**ECBATANA**, a city of Media, which, according to Herodotus, was built by Darius, king of the Medes, and encompassed with seven walls of unequal heights and different colours; the first was white, the second black, the third red, the fourth blue, the fifth a deep crimson, the sixth was done over with silver, and the seventh with gold. The first book of Judith attributes the building of this city to Arphaxad, who, in the opinion of Archbishop Usher and Dr. Prideaux, is the same with Dejoces, though F. Calmet takes him to be no other than Phraortes, the successor of Dejoces, as may be seen under the article Arphaxad. In the vulgate bible, Ezra vi. 2. we read that at Ecbatana; in Media, there was found a copy of Cyrus's edict, whereby the Jews were permitted to return into their own country. But several interpreters translate Achmetha (which is the word in the original, and which our translators have not named) a strong box, a press, a coffer; which lay amongst the old records of Media; this, though the most modern, &c. Clare assures us, is the true reading. The name of this city occurs frequently in the apochryphal writings of the Old Testament.

[To be continued.]

POETRY.

P O E T R Y.

A CONTEMPLATION ON NIGHT.

BY MR. GAY.

**W**HETHER amid the gloom of night  
I stray,

Or my glad eyes enjoy revolving day,  
Still nature's various face informs my sense,  
Of an all-wise, all-pow'rful Providence.

When the gay sun first breaks the shades  
of night,

And strikes the distant eastern hills with  
light,

Colour returns, the plains their livery wear,  
And a bright verdure cloaths the smiling year;  
The blooming flow'rs, with opening beauties  
glow,

And grazing flocks their milky fleeces show,  
The barren cliffs, with chalky fronts, arise,  
And a pure azure arches o'er the skies.

But, when the gloomy reign of night returns,  
Strip'd of her fading pride, all nature mourns:  
The trees no more their wonted verdure boast,  
But weep, in dewy tears their beauty lost;  
No distant landscapes draw our curious eyes,  
Wrap'd in night's robe, the whole creation  
lies.

Yet still, ev'n now, while darkness cloaths  
the land,

We view the traces of th' Almighty hand;  
Millions of stars in Heav'n's wide vault ap-  
pear,

And, with new glories, hang the boundless  
sphere:

The silver moon her western couch forsakes,  
And, o'er the skies, her nightly circle makes,  
Her solid globe beats back the sunny rays,  
And to the world her borrow'd light repays.

Whether the stars, that twinkling lustre  
send,

Are suns, and rolling worlds those suns at-  
tend,

Man may conjecture, and new schemes de-  
clare,

Yet all his systems but conjectures are;  
But, this we know, that Heav'n's eternal  
King,

Who bad this universe from nothing spring,  
Came, at his word, bid num'rous worlds appear,  
And rising worlds th' all-pow'rful word  
shall hear.

When to the western main the sun descends  
To other lands a rising day he lends,  
The spreading dawn another shepherd spies,  
The waking flocks, from their warm folds,  
arise,

Refresh'd, the peasant seeks his early toil,  
And bids the plough correct the fallow soil.  
While we, in sleep's embraces, waste the  
night,

The climates oppos'd enjoy meridian light:

And, when those lands the busy sun forsakes,  
With us, again, the rosy morning wakes;  
In lazy sleep, the night rolls swift away,  
And neither clime laments his absent ray.

When the pure soul is from the body flown,  
No more shall night's alternate reign be  
known:

The sun no more shall rolling light bestow,  
But from th' Almighty streams of glory flow.  
O, may some nobler thought my soul employ,  
Than empty, transient; sublunary joy;  
The stars shall drop, the sun shall lose his  
name,

But thou, O God! for ever shine the same.

M A T T H E W XI. 28.

BY THE REV. MR. MERRICK.

"Come unto me," all ye that labour," &c.

**T**O me, ye sons of sorrow come,  
"That o'er life's rugged road,  
"With weary step uncertain roam,  
"And bend beneath your load.

"Come, take my yoke, and learn of me;  
"For I am meek of mind:  
"Come, and your soul, from error free,  
"The rest it seeks shall find."

Such was the voice of him who spoke  
As never man before:  
His burden light, and easy yoke  
My soul shall shun no more.

I come: my pray'r to thee address'd,  
Whose dips the precept gave:  
Do thou, within my inmost breast,  
The heav'nly lesson grave.

So shall I learn, my destin'd race  
To run, with willing feet;  
Unmov'd, as honour or disgrace,  
In truth's defence, I meet:

Humility, with meekness join'd,  
My exaltation fee,  
And freedom's fullest measure find,  
Bless'd Lord! in serving thee.

V E R S E S

WROTE ON THE AUTHOR'S BIRTH DAY.

**B**LEST be that God who by his pow'r  
At first did give me breath;  
And still preserves me ev'ry hour  
From accidents or death.

'Tis to his boundless love I owe  
Whatever I enjoy;  
O my the gifts he does bestow,  
M. grateful thanks employ.

It was his tender care to me,  
Upheld my youthful way;  
And length'n'd out my span to see  
Once more my natal day.

The day when I a stranger came,  
To sojourn on this earth;  
But he, my God! (I'll bless his name)  
Preserv'd me from my birth.

Think, O, my soul! what thanks are due,  
(Beyond thy pow'r to pay)  
To him for mercies ever new,  
By thee receiv'd each day.

He to create, preserve, redeem,  
As wond'rous acts thou see;  
Then ever make his love thy theme,  
For these are done for thee.

Thro' all my life, while years do bring  
This day in annual round;  
In praising Him, my heav'nly king,  
May I be ever found.

Then, tho' my path thro' life should be,  
With roses thick o'erlaid;  
On him I'll e'er rely, for he  
Will keep me undismay'd.

While I live he is my friend;  
I through my Saviour's love  
Shall hope, when'er this life may end,  
To be receiv'd above.

J. B.

## P S A L M CXLVIII.

BY G. SMART, M. A.

**H**ALLELUJAH! kneel and sing  
Praises to the heav'nly king;  
To the God supremely great,  
Hallelujah in the height!

Praise him, arch-angelic band,  
Ye that in his presence stand!  
Praise him, ye that watch and pray,  
Michael's myriads in array.

Praise him, sun, at each extreme,  
Orient streak, and western beam;  
Moon and stars of mystic dance,  
Silv'ring in the blue expanse.

Praise him, O ye heights, that soar  
Heav'n and heav'n for evermore:  
And, ye streams of living rill  
Higher yet, and purer still.

Let them praise his glorious name,  
From whose fruitful word they came:  
And they first began to be  
As he gave the great decree.

Their constituent parts he founds  
For duration without bounds:  
And their covenant has seal'd,  
Which shall never be repeal'd.

Praise the Lord on earth's domains;  
Praise, ye mutes, that sea contains;  
They that on the surface leap,  
And ye dragons of the deep.

Batt'ring hail, and fires that glow,  
Streaming vapours, plummy snow:  
Wind and storm his wrath incur'd,  
Wing'd and pointed at his word.

Mountains of enormous scale,  
Every hill and every vale:  
Fruit-trees of a thousand kinds,  
Cedars that perfume the skies!

Beasts that haunt the woodland maze,  
Nibbling flocks and droves that graze;  
Reptiles of amphibious breed,  
Feather'd millions form'd for speed.

Kings, with Jesus for their guide,  
Peopled regions far and wide:  
Heroes of their country's cause,  
Princes, judges of the laws.

Age and childhood, youth and maid,  
To his name your praise be paid:  
For his word is worth alone  
Far above his crown and throne.

He shall dignify the crest  
Of his people, rais'd and blest:  
While we serve with praise and pray'rs,  
All in Christ his saints and heirs.

TO THE EDITORS OF

THE NEW CHRISTIAN'S MAGAZINE

Gentlemen,

IF the following poem shall be approved  
of, please to insert it in the New Christian's  
Magazine (it being an original),  
and you'll oblige,

your constant reader,

AMICUS.

## THE COMPLAINT.

**W**HERE yon black mountain lifts its  
stormy brow,  
With no gay flow'r, no verdant herbage  
crown'd;

And frowning views the dashing wave below,  
And spreads a more than midnight hor-  
ror round!

Oft wou'd Amyntas to the desert steal,  
Alone, unheard, to pour his sad complaint;  
For such affliction did his bosom feel,  
As fancy's strongest colour ne'er cou'd paint.

Oft wou'd he mark pale Cynthia's still ca-  
reer,  
Or listen to the screech-owl's midnight cry,  
To night's most mournful language lend  
his ear,

On night's most mournful object fix his eye.

Whea

When'er the bell proclaim'd some shepherd dead,  
 Startling the ear of night with sudden  
 found;  
 For me why tolls not now that bell? he said,  
 For me why yawns not the funeral  
 ground?

Must I for ever life's hard bondage bear?  
 Must I for ever stem misfortune's wave?  
 Nor ever drop affliction's saddest tear,  
 Denied the last sad refuge of the grave.

In vain the youthful beauties of the spring,  
 Bloom on each flow'r, and bud on ev'ry  
 tree;

In vain the birds their sweetest carols sing,  
 Their sweetest carols what are they to me?

Whilst Delia liv'd, the blackest sky seem'd  
 fair,  
 Each storm was milder than the Zephyr's  
 breath;

She died—the softest gale that fans the air,  
 Now blows with keenest rage the blast of  
 death.

While Delia liv'd, how jocund pass'd the  
 day!  
 How sweet the fragrance of yon vernal  
 grove!

There, as we fondly smil'd the hours away,  
 Each thought was rapture, and each look  
 was love.

Her face adorn'd with ev'ry charm of youth,  
 Deriv'd no beauties from the hand of art:  
 Her tongue obedient to the voice of truth,  
 Spoke the untainted language of the heart.

Oh! ask each stream, near whose luxuriant  
 side,

On the soft turf reclin'd the damsel sung;  
 Oh! ask each conscious echo that reply'd,  
 And spread the warbled music of her  
 tongue.

Were not her songs, my Delia's song more  
 sweet,

Than the pure morn's most aromatic  
 breath?

Or when the Cygnet, at the call of fate,  
 With his smooth song soothes the last pangs  
 of death.

How sweet was praise by Delia's lips be-  
 stow'd!

(For ever could I dwell on Delia's name)  
 What ardent transports in my bosom glow'd,  
 For me when Delia own'd a mutual flame?

At yonder shrine the nuptial knot was tied,  
 The nuptial lay was sung in yonder  
 bow'r;

And ev'ry shepherd hail'd my blushing  
 bride,

And prais'd those sweet perfections now  
 no more.

That breast is now inanimate and cold,  
 That breast which late with ev'ry virtue  
 glow'd;  
 Those fair limbs form'd in nature's sweetest  
 mould,  
 Are now unfolded in the sable shroud.

A while the gayest scenes did for me shew,  
 (Ah! fortune fickle as the changing  
 wind)

Then snatch'd the glittering landscape from  
 my view,  
 And left a barren trackless waste behind.

The sun that made the glittering landscape  
 bright,  
 And usher'd in with smiles the cheerful  
 morn;

Is now involv'd in universal night,  
 And lost in shadows never to return.

I saw, (and do I live the tale to speak?)  
 Saw death o'er-cloud the lustre of her eye;  
 I saw him crop the roses of her cheek,  
 Heard her last groan, and yet forebore to  
 die.

Thus on earth's lap reclin'd the swain for-  
 tory,  
 Till morning rose, and shew'd the beams  
 of light,

Then quick returning from the rays of morn,  
 Again he waited the return of night.

\*\*\* We have given this a place in com-  
 pliment to the Author's genius as a poet,  
 but should our friend honour us with future  
 favours, we request of him to recollect, that  
 this Magazine is intended to be, principally  
 a repository of Christian and divine truths.

L U K E XVII. 22.

*And he said unto the disciples, The day will  
 come, when ye shall desire to see one of the  
 days of the Son of Man, and ye shall not  
 see it.*

By the Rev. Mr. GREGG.

**H**ARK! mercy cries; let sinners hear;  
 "Repent, and live! it's cry:  
 But, sinners close th' unwilling ear,  
 Grow harden'd souls, and die.

Yes, die, relentless souls, ye must;  
 o heaven's decrees ordain:  
 Degrees of Heav'n are wif and just;  
 And to dispute them, vain.

The means of grace, though ours to be,  
 To-morrow, may be past:  
 Death will demand these souls away,  
 And mercy call it's last.

O, for an ear! a heart divine!  
 To listen, and comply:  
 Dear Jesus (and the praise be thine!)  
 Copy, form us for the sky!

H h

A I S T

## LIST OF NEW BOOKS, WITH REMARKS.

DIVINITY, MORALITY, &amp;c.

**ART. I.** *A Rational Defense of Scripture Mysteries: attempted in a Discourse on the Doctrine of the Trinity.* By the Rev. John Walker, A. B. late of Emanuel College; Cambridge. 8vo. 6d.

**T**HE contents of this rational discourse correspond perfectly with its modest title. The subject, *Things hard to be understood*, is handled with a becoming candour; in a style, untainted with that scholastic self-sufficiency, with which the dogmatical assertions of modern free-thinkers are strongly marked.

**ART. II.** *An Attempt to explain certain Passages of Scripture generally misunderstood.* By Philalethes. 8vo. 1s. 6d.

This *Lover of Truth* may, with respect to himself be well satisfied with the integrity of his intentions, and the goodness of his design; but we apprehend his readers, who are not the credulous disciples of SocINUS, will not be satisfied with his distorted interpretations of scripture, weak arguments, and still weaker inferences, which militate against the plain sense, and general testimony of the word of God.

**ART. III.** *Animadversions on the present Profanation of the Christian Sabbath: with an earnest Persuasive to Persons in Authority, to attempt the Suppression of that scandalous Abuse: In a Letter to the Right Hon. the Lord Mayor of London.* By a Minister of a City Parish. 8vo. 6d.

The motives by which this unaffected, pious writer appears to be influenced, are highly commendable; and the solid sense, accompanied with a spirit of moderation, that support his judicious animadversions, render them worthy the consideration of our chief City Magistrate.

**ART. IV.** *A Free Examination of the Socinian Exposition of the prefatory Verses of St. John's Gospel.* By the Rev. R. Sheppard, B. D. 8vo. 2s. 1s. 6d.

This writer examines the sentiments of SocINUS, and his followers of the present age, respecting the *Logos*, and *pre-existence of Christ*, with remarkable precision, acuteness, and spirit. He exposes their artful perversions, and inconsistent accommodations of scripture, to their pre-adopted schemes of doctrine; and we perfectly coincide in opinion with him, when he observes, 'No men are more acute than Socinian writers, in discovering difficulties in doctrines, to which their own opinions are opposed; none more blind to the inconsistencies, which the notions they have themselves adopted involve.' For the truth of this observation, we need only refer such of our readers, who are uninfluenced by a love of novelty, to the insidious farragoes of a *Leardner* and a *Priestly*.

**ART. V.** *Thoughts upon Creation, &c.* 2s. 6d. sewed.

These thoughts are addressed by the author, to his brother Dr. Roberts, master of St. Paul's school, and upon the whole, are pertinent, judicious, and entertaining.

**ART. VI.** *The Brevity, uncertainty, and importance of human Life; preached at the Protestant Dissenting Meeting-House, in Hammermith, June 22d, 1783, on Occasion of the sudden Death of the late Rev. George Turnbull, D. D.* 8vo. 6d.

By this discourse we are informed that the late Dr. Turnbull, was a learned, candid, pious, and liberally minded man.

**ART. VII.** *A Sermon preached at the Visitation of the Archbishop of York, at Wakefield.* By John Briggs, M. A. Rector of Metley, in Yorkshire, and Prebendary of Chester. 8vo. 6d.

The text is in Col. ii. 3.—The subject, a very sensible argument in favour of Christianity—the whole contents, a rich treat, at a very trifling expence.

CHRONOLOGICAL DIARY.

FOREIGN INTELLIGENCE.

Warsaw, Oct. 5.

**I**T is well known that the king of Prussia has no design to make himself master of Dantzick. The republick, and the king of Poland, as well as the minister of Peterburgh, are convinced that the demand of the court of Berlin made to the said town, concerning the free navigation for the Prussian subjects, is founded in right.

Vienna, Oct. 1. There was in the procession in memory of the defeat of the Turks before this city, a man, aged 119 years, who was formerly a soldier, and in the garrison of this city, where he was wounded on that occasion.

Vienna, Oct. 19. The imperial mint is now melting down, and coining the gold and silver plate found in the suppressed convents.

Naples, Oct. 20. Vesuvius, which has been several days past in a state of fermentation, hath begun to issue forth flames, but rather slowly. Foreigners who are here flock in crowds to examine the effects of this eruption.

Constantinople, Oct. 20. The plague has carried off three members of the Divan, who died so suddenly that the common people suspected it was something besides the plague that occasioned their death.

The 19th ult. the festival of Bairam was celebrated with the usual solemnities, and as it happened to fall on a Friday, his highness was obliged to go twice to the Mosque to offer up prayers. The inevitable concourse of people of all ranks and conditions at this solemnity; the healthy, sick, and even those infected with the pestilence; has spread that distemper so much that 800 persons were buried in the sea in one day from different parts of this city.

Hamburg, Oct. 12. A very extraordinary instance of fecundity has happened, in Lower Austria; to the wife of one Langenloir. After being married a very long time, without having any children, on the 26th of Sept. last she brought forth four. On the 17th she felt fresh pains, and was brought to-bed of four more. The eight children, which are all boys, have been baptised, and seem likely to live; nor does the mother appear to be at all incommoded by this double delivery.—Paris Gazette.

GAZETTE INTELLIGENCE.

Ceremonial of the Introduction of his Royal Highness George Augustus Frederic Prince of Wales into the House of Peers, at the meeting of Parliament on Tuesday, Nov. 11, 1783.

**H**IS royal highness having been by letters patent dated the 19th day of

August, in the second year of his majesty's reign, created prince of Wales and earl of Chester, was, in his robes, which with the collar of the order of the garter he had put on in the earl-marshal's room, introduced into the house of peers in the following order:

Gentleman Usher of the Black Rod, with his Staff of Office.

Earl of Surrey,

Deputy Earl Marshal of England,

Earl of Carlisle,

Lord Privy Seal.

Garter Principal King of Arms, in his robe, with the Sceptre, bearing his Royal Highness's patent.

Sir Peter Burrell,

Deputy Great Chamberlain of England.

Viscount Stormont,

Lord President of the Council.

The CORONET

On a crimson velvet cushion, borne by Viscount Lewisham, one of the Gentlemen of his Royal Highness's Bed-chamber.

His Royal Highness the Prince of Wales, Carrying his writ of summons, supported by his uncle, his Royal Highness the Duke of Cumberland, and the Dukes of Richmond and Portland.

And proceeding up the House with the usual reverences, the writ and patent were delivered to the earl of Mansfield, Speaker, on the woolfack, and read by the Clerk of the Parliament at the table, his Royal Highness and the rest of the procession standing near: after which his Royal Highness was conducted to his chair on the right hand of the Throne, the Coronet and cushion having been laid on a stool before the chair; and his Royal Highness being covered as usual, the ceremony ended.

Some time after his Majesty entered the House of Peers, and was seated on the Throne with the usual solemnities, and having delivered his most gracious speech, retired out of the House.

Then his Royal Highness at the table took the oaths of allegiance and supremacy; and made and subscribed the declaration; and also took and subscribed the oath of abjuration.

Salonica, Sept. 19. On the 6th instant we had two smart shocks of an earthquake. On the 8th, at half past eight in the morning, we had a very violent one, and, in the space of a quarter of an hour, three others, and eleven more within the twenty-four hours. Part of the city walls, a bagnio, and some other buildings were thrown down.

The king has been pleased to appoint George Payne, Esq. to be his majesty's consul-general in all the dominions of the emperor of Morocco.

Whitehall, Oct. 25. The king has been pleased to grant to the right honourable lord William Cavendish Bentinck the office of Clerk of the Pipe, in the room of Sir John Shelley, Bart. deceased.

St. James's Nov. 8. The king has been pleased to appoint John Lee, Esq. his majesty's solicitor-general, to be his attorney-general, in the room of James Wallace, Esq. deceased.

And to appoint James Mansfield, Esq. one of his majesty's counsel, to be his solicitor-general.

#### DOMESTIC OCCURRENCES.

November 11. This day his majesty seated himself on the throne, in the house of lords, and the commons being come to the bar, he opened the session with the following most gracious speech:

"My Lords and Gentlemen,

"I HAVE the satisfaction to inform you, that Definitive Treaties of Peace have been concluded with the Courts of France and Spain, and with the United States of America. Preliminary Articles have been also ratified with the States General of the United Provinces. I have ordered these several Treaties to be laid before you; and am happy to add, that I have no cause to doubt but that all those powers agree with me in my sincere inclination to keep the calamities of war at a great distance.

"The objects which are to be brought under your deliberation will sufficiently explain my reasons for calling you together after so short a recess. Enquiries of the utmost importance have been long and diligently pursued, and the fruit of them will be expected. The situation of the East-India company will require the utmost exertions of your wisdom, to maintain and improve the valuable advantages derived from our Indian possessions, and to promote and secure the happiness of the native inhabitants of those provinces.

"The season of peace will call upon you for an attention to every thing which can recruit the strength of the nation, after so long and so expensive a war. The security and increase of the revenue, in the manner least burthensome to my subjects, will be amongst your first objects. In many essential parts it has suffered; dangerous frauds have prevailed; and alarming outrages have been committed. Exertions have not been wanting to repress this daring spirit, nor pains to enquire into its true causes. In any instances in which the powers of government may not be equal to its utmost care and vigilance, I have no doubt that the wisdom of my parliament will provide such remedies as may be found wanting for the accomplishment of purposes in which the material interests of this nation are so deeply concerned,

"Gentlemen of the House of Commons

"I have ordered the estimates of the expenses for the year to be laid before you. From those you will perceive the reduction which I have made in the establishments, which appear to me to be brought as low as prudence will admit: and you will participate with me in the satisfaction which I feel in the step towards this relief of my subjects.

"At the end of a war some part of its weight must inevitably be borne for a time. I feel for the burthens of my people; but I rely on that fortitude which has hitherto supported this nation under many difficulties, for their bearing those which the present exigencies require, and which are so necessary for the full support of national credit.

"My Lords and Gentlemen,

"In many respects our situation is new; your counsels will provide what is called for by that situation, and your wisdom will give permanence to whatever has been found beneficial by the experience of ages. In your deliberations you will preserve that temper of moderation which the importance of their objects demands, and with, I have no doubt, produce; and I am sure that you are unanimous in your desire to direct all those deliberations to the honour of my crown, the safety of my dominions, and the prosperity of my people."

The advices from India, have not turned out so bad as have lately been represented in the public papers, but the following abstracts from the public letters received may be depended upon.

Sir Edward Hughes arrived at Madras on the 13th of April, without falling in with any part of the French fleet.

Sir Eyre Coote arrived at Madras on the 24th of April, bringing with him ten lacks of rupees, but unfortunately this gallant old hero died two days after he landed.

General Stuart, at the head of the British army, marched to Cuddalore, after Tippoo Saib had evacuated the Carnatic. On the 13th of June the General attacked the French lines, and carried the redoubts with a very heavy loss on our part, computed at 616 Europeans and 356 seapoys killed, wounded, and missing.

On the 25th of June the enemy made a sally from the fort, and advanced close up to our works, commencing and supporting the assault with great spirit and intrepidity but they were repulsed with the loss of about 200 Europeans and their Colonel D'Aquaine taken prisoner. It is imagined the garrison must have shortly submitted when an account of the peace arrived, and a cessation of hostilities immediately took place.

On or about the 20th of June there was an engagement between the two fleets, but not decisive.

Tippoo Saib, after he quitted the Carnatic,



tic, advanced to Bidnore, and by the accounts brought to Tellicherry and Anjengo, General Mathews, with his force, consisting of several detachments from three of the king's regiments and the Company's troops, making in all 600 Europeans and 1600 sepoys, were situated in the province of Bidnore, and are said to have surrendered, on condition of marching out of the garrison, with all the honours of war, and retiring to Mangalore. This capitulation was shamefully broken by Tippoo Saib.

The Mahratta peace was proclaimed at Bombay the 8th of April, Colonels Macleod and Humberstone were attacked a few days after they left Bombay, on the 5th of April, in the Ranger sloop of 10 four pounders, by the Mahratta fleet, and carried into Geberiah, after a very obstinate engagement, in which five men belonging to the Ranger were killed, and 25 wounded. Colonel Humberstone unfortunately died of his wounds.

The Fairford was burnt at Bombay, and the Duke of Athol unfortunately blown up at Madras.

Mr. Secretary Fox having brought in his bill for investing the affairs of the East India Company, into the hands of certain commissioners for the benefit of the proprietors and the public, it was read the first time on Thursday the 20th instant, in the House of Commons, which occasioned a very long debate; after which it was ordered to be read a second time the Thursday following.— There were many able speakers opposed this bill representing it as a violation of the chartered rights of the company, and an extraordinary effort of power. The East India Company have presented a petition against the above bill to the house.

The conduct of every member of administration, as well as Lord John Cavendish, deserves the highest public encomium in regard to the funds. They have taken up the business with a determined resolution to restore credit to the stocks, by proving the resources of wealth with which this country abounds, and properly applying them in support of the national faith, by which this country has so long flourished.

The following proclamation does the highest honour to the feelings of the king of Prussia, who therein pays the most commendable regard to the dignity of man.

“Whereas his majesty the king of Prussia, &c. our most gracious sovereign, will not permit that any of his subjects delivering into his hand petitions or addresses should kneel to his majesty (an honour due to the divinity, but which is no ways necessary when his said subjects have any thing to deliver to him); his majesty is therefore graciously pleased to order by this present, that the Consistory of Breslau shall cause this rescript to be read from the pulpits of all

the Evangelic churches in his province of Silesia, and the Suffragan of Roth Kirck to do the same in the Roman Catholic church, that all and every one may be informed it is his majesty's pleasure that no kneeling shall in future be practiced in honour to his person. The Supreme Consistory shall therefore take the necessary steps to the above purpose.

Given at Bettlern, } (Signed)  
Aug. 30th, 1783: } FREDERICK.”

Some time ago Sir James Lowther, Bart. (in consideration of the scarcity and dearth of provisions) solicited his majesty to permit the hundred guineas given annually to the races at Carlisle, to be (this year) applied to the relief of the poor of that city, offering to add the like sum to this charitable disposition of the money. The request was complied with; and on Tuesday last, the first distribution was made, amongst a great number of necessitous persons, who have found a very seasonable assistance in a resource, which, from its nature, was very unexpected. This is an act of charity, which must be generally approved, and the mover of it (who also contributed one half towards it) must receive due praise from all whose breasts can feel for the distresses of their fellow creatures.

About a quarter after one o'clock on Wednesday morning the 4th inst. a fire broke out in the workshops behind the dwelling-house of Mr. Seddon, in Aldergate-street; it was half an hour before the engines could work, and there was not a plenty of water for a full half hour more. The flames spread with astonishing and dreadful rapidity, proceeding quite into Bartholomew-close, and entirely destroyed Queen-square. It is computed that at least 30 houses are consumed, and about 20 damaged, The loss in effects is immense; but Mr. Seddon where the fire began fortunately saved his books of accounts.

Among the unfortunate sufferers are Mr. Seddon's journeymen, near 300 in number, each of whom, according to the custom of the trade, found his own tools, and all those belonging to Mr. Seddon's workmen are destroyed.

In the Court of Common Pleas on Saturday last, a man was offered to justify bail, whose property and character were not disputed; but it was asserted in objection and admitted on his part, that he sometimes risked his money at the E O table; though it was not insinuated that he was an unfair or common player. The Court rejected his security upon the ground, that a person addicted to gaming might be possessed of opulence in the morning, and reduced to indigence before night.

This decision does the highest honour to the Court who made it, and must give the greatest satisfaction to those who wish to

See the baneful effects of gambling abolished. They reduce our traders to beggary; they seduce our clerks in public offices from the paths of fidelity and duty; they tempt our servants to treachery and dishonesty; and they crowd the fatal tree with miserable victims. Whatever, therefore, and whoever in a judicial or other capacity contributes to check an evil so alarming and increasing, merits the highest approbation. The laws against gaming, like those to prevent duelling, have been found ineffectual, but those, and the idea of being held in contempt, and considered as inferior characters, may perhaps, and we hope will, bring about that to which pains and penalties were inadequate.

On Tuesday the 28th ult. John Burton and John Pilkington, for burglaries; James Neale alias Nowlas, for stealing a quantity of plate; John Booker alias Brooker, for a highway robbery; Thomas Smith and John Starkey, for stealing a box containing a bank bill, and some wearing apparel; John Anderson, Mathew Daniel, and John Francis, for forging seamens wills; and William Moore, for coining shillings, were executed at Tyburn, pursuant to their sentence. They all behaved very penitently.

The judges have met, and determined against the capital convict Gascoigne, tried last session for robbing a woman in a coach, in the way to New Prison. Gascoigne was a runner to a Middlesex justice, and, in the usual way, had handcuffed the prosecutor like a felon, though charged only with an assault, and because he could not instantly raise means to satisfy the fees of office, she was hurried to prison. Judge Nares, in his charge to the jury, observed upon the inhuman and trading practice of many Middlesex justices sending their myrmidons to drag the lower class of people like slaves through the streets. He hoped soon to see a new commission, cutting off those harpies known as trading justices, who were a disgrace not only to magistracy, but to civil society. No justice, much less a runner, had a right to chain or handcuff for an assault, but he was informed that it was very customary to extort money by those means.

On Sunday evening Mr. Holmes, of Peter's-lane, Cow-cross, Mr. Sewell of Bunhill row, and another gentleman, were attacked in the path leading between the two ditches from the Shepherd and Shepherds towards Frog-lane, by three fellows, one of whom struck Mr. Sewell with a cutlass twice, and wounded him on the arm and shoulder, but did not rob him; they then attacked Mr. Holmes, and after he had received several dreadful wounds on his head and different parts of his body, the unhappy man fell backwards into the ditch, and while he lay there the villains rifled his pockets of a guinea, 7s. in silver and a

silver watch. After this the barbarous villains again struck him several times with their cutlasses, but upon his calling upon them to show mercy, through pity to his wife and children, one of them cried out, "Don't kill him, he has got enough of it," upon which they made off. During this transaction the friend of Messrs. Holmes and Sewell was wounded on the hand by one of the villains in such a manner, that two of his fingers were yesterday obliged to be amputated. After being with difficulty conveyed home, Mr. Holmes's wounds were dressed by a surgeon, who pronounced his life in imminent danger.

On the 14th inst. in the afternoon, about four o'clock, a most daring robbery was committed by two highwaymen, at the seven mile stone, Hendon, on Mrs. and Miss Bond, as they were returning from London in their carriage: the robbers held a pistol loaded to each of the ladies' breasts, and demanded their purses, which being delivered, they insisted on their watches: What makes it more extraordinary, the ladies were within a stone's throw of their own house, and within twenty yards of several others. Mrs. Bond's servants immediately pursued them to Hampstead, but they turned off into the west road.

#### MILITARY PROMOTIONS.

1st. reg. foot guards. James Buchannan Riddell, lieutenant.

3d reg. foot. — Blair, lieutenant.  
10th reg. foot. William Dick, Captain of a company, John Strother Ker, Lieut.

#### ECCLESIASTICAL PREFERMENTS.

The Rev. Dr. Kaye, sub-almoner, to the deanery of Lincoln, in the room of Dr. Cuff, deceased.

The Rev. Henry Woodcock to hold by dispensation the rectory of Cossington with the vicarage of Bothley, both in the county of Leicester, and diocese of Lincoln.

The Rev. David Hughes, to the living of Belfield in Berkshire.

The Rev. Erasmus Bruery, to the rectory of Mundesley in Norfolk.

The Rev. James Bannerman to the church of Cargill in the presbytery of Perth.

The Rev. John Simpson to the rectory of Roofs in Yorkshire, vacant by the death of the Rev. Sir Mark Sykes, Bart.

The Rev. John Robert Holmes, A. M. elected professor of poetry in the university of Oxford.

The Rev. John Hewett, M. A. to hold by dispensation the vicarage of Royston, with the vicarage of Feltham, Middlesex.

The Rev. Nathaniel Bridges, B. D. to hold the rectory of Waddenhoe, with the rectory of Orlingbury, Northamptonshire.

The Rev. Mr. Hutton, chaplain of Guy's hospital, on the resignation of the Rev. Dr. Finch.

BIRTHS.

**B I R T H S.**

The countess of Roseberry of a son at Barnborough castle, Scotland.

The countess of Galloway, of a son, it being her fifteenth child.

**M A R R I A G E S.**

Captain Wilson, of the royal artillery, to Miss Shucknell, only daughter of the late Michael Shucknell, Esq. of Hertfordshire.

The Rev. Dr. Davis, of Eton school, to Miss Harrington of Eton.

Milleson Edgar, Esq. of the Red House, Suffolk, to Miss Edgar of Ipswich.

The Rev. Jacob Mountain, A. M. fellow of Caius college, Cambridge, to Miss Eliza Kentish, of Bardfield hall.

Sir Andrew Lander, of Fountain hall, Barr. to Miss Brown, of Johnsbourn.

The Rev. Mr. O'Beirne, secretary to the first lord of the treasury, to Miss Stuart, niece to the earl of Moray.

The Rev. Luke Tucknall rector of Dalby, Leicestershire, to Miss Relph, of Carey-street.

Mr. Moody of King-street, to Miss Brinley, of Fulham.

**D E A T H S.**

In Abbey-street, Dublin, the Right Rev. Dr. James Trail, lord bishop of Down and Connor.

At Bath, after a long illness, the Right Hon. earl Spencer, viscount Spencer of Althorpe and Baron Spencer of Althorpe in the county of Northampton.—He married the eldest daughter of Stephen Poyntz, Esq. by whom he had issue George John, viscount Althorpe, member for the county of Surry, by whom he is succeeded in title and estate and three daughters—the duchess of Devonshire, lady Dancannon, and lady Charlotte.

At Dublin, the Right Hon. Joseph Leeson, earl of Milton.

The Rev. Bond Spindler, rector of Eaton Hastings, Berks.

Sir Charles Turner, Barr. member of parliament for the city of York.

Sir Walden Hanmer, Barr. senior bencher of Lincoln's Inn.

Joseph Hughes, Esq. one of the deputy auditors of the impress.

James Wallace, Esq. his majesty's attorney-general, and member of parliament for Horsham in Sussex.

In Sackville-street, Dublin, the Right Hon. Sir Wm. Osborn, Barr. one of his majesty's most Hon. privy-council.

At Hallow in Shropshire, John Mytton, Esq.

The Hon. Miss Howe, sister of the late and aunt to the present lord Chedworth.

The Rev. Mr. Jeffs, reader to the Hon. societies of the Temple.

Charles Craffc, Esq. coroner for the county of York.

At Exeter, Augustus Seabright, Esq.

At Bristol Hotwells, the Right Hon. Alexander lord Blantyre.

The Rev. Richard King, rector of Kingstun, Berkshire, lecturer of St. George's in the East, and chaplain to the clothworker's company.

The Rev. Evan Evans, rector of Whiston, vicar of Langulo in Wales, and chaplain to the society of ancient Britons.

**B A N K R U P T S.**

Samuel Butler, of the parish of St. Clement Danes, Middlesex, dealer in wines and spirituous liquors.

William Hartley, of Newgate-street, London, cabinet maker.

Samuel Beale, of Wribbenhall, in the parish of Kidderminster, Worcester-shire, trow and barge-master.

Thomas Miller, of Kirkby, Kendal, Westmoreland, iron-monger.

James Gowan, of Sunderland, Durham, grocer.

John Lane, of Sittingburne, Kent, apothecary.

Robert Taylor, of the Borough of Southwark, Surry, dealer in horses.

Lawrence Lee, of the Minories, London, pin-maker.

William Miller and Charles Silburn, of Miles's-lane, London, wine-coopers and partners.

Daniel Fitch, late of Kilburn, Middlesex, jeweller.

Robert Mather and Anthony Mather, of Wooler, Northumberland, linen-drapers, and haberdashers, and copartners.

James Tozer the younger, of Kentishbear, Devonshire, dealer and chapman.

Robert Andrews, of Bristol, innholder and stable-keeper.

Thomas Skeay, of the city of Bristol, cyder-merchant.

William Argent, of Great Warley, Essex, farmer.

John Hawkins, of Friday-street, London, merchant.

Francis Holmes, of Warwick, grocer.

George Marsh, of Winterdown Farm, in the parish of Esher, Surry, dealer in horses.

John Clarke, of Rowington-green, Warwickshire, wheelwright and timber-merchant.

John Dutton, late of Lothbury, London, merchant.

William Bennet, of Sheffield, Yorkshire, cutler.

Ralph Frost, late of Depden, Suffolk, timber-merchant.

John Pearson of Manchester-square, in the parish of St. Mary-le-bone, Middlesex, builder and mason.

Edward Carter, of Drury-lane, Middlesex, taylor.

Patrick Kelly, late of Ostend, but now of Upper Mary-le-bone street, in the parish of St. Mary-le-bone Middlesex, mariner.

William Crawford of Holborn, in the parish of St. Giles in the Fields, Middlesex, merchant.

Robert Syers, late of Liverpool, Lancashire, merchant.

John Jones, of Shrewbury, Salop, tanner, Robert Haydock, now or late of Liverpool, Lancashire, thipwright.

Francis Wheeler, of Lewes, Sussex, money-scrivener.

James Farloe, of Birmingham, Warwickshire, dealer and chapman.

William Garniss, of the Minories, in the city of London, hlopfeller.

Robert Philips, of the city of Bristol, baker. Henry Cook, of Wells, Somersetshire, mealman.

Jonathan West the younger, of Barnsley, Yorkshire, money-scrivener.

Jacob Foster, of Princes street, in the parish of St. James, Westminster, Middlesex, inn-keeper.

Charles Wigley, of Spring-gardens, in the parish of St. Martin in the Fields, Middlesex, toy and hardwareman.

Thomas Relph, of Salisbury-square, London, coal-merchant.

William Dent, and John Dent, of the Strand, Middlesex, stationers and co-partners.

Henry Burtenhaw, of Lewes, Suffex, money-scrivener.

Thomas Ibbetson, of Skircoat, in the parish of Halifax, Yorkshire, merchant.

John Tittenfor, and Ralph Tittenfor, of Reading, Berks, copartners, dealers and chapmen.

William Dibley, of the parish of St. Mary, Lambeth, Surry, sadler.

Edward Thorp, late of Lombard-street, London, watch-maker.

William Suffolk, late of Princes street, Soho, Middlesex, carpenter.

Ralph Jackson, of Snow-hill, London, linen-drafer.

John Fielding, of Paternoster-row, London, bookfeller.

George Sympton, of the Minories, London, cordwainer.

Joseph Burnett, of the parish of Christchurch, Surry, dealer in corn and coals.

Thomas Plimpton, of the Strand, Middlesex, hoffer.

Samuel Handasyde, late of Snow-hill, London, hardwareman.

Stephen Grant and John Patterfson, of Downs street, Piccadilly, Middlesex, bricklayers and plasterers.

John Bradburn, of Tavistock row, Covent-garden, Middlesex, taylor.

Thomas Bramton, of Ugley, Essex, dealer and chapman, (by the name and description of "Thomas Bramton, of Ugley, Essex, victualler.)

Charles Calcutt, late of Poulton, Wilts, merchant.

Francis Costa, late of the city of Exeter, starch-manufacturer, but now of Lambeth, Surry.

### REGISTER of CHRISTENINGS and BURIALS within the Weekly Bills of Mortality

CHRISTENED		
Oct. 21 <sup>st</sup>	{ Males - - -	158
	{ Females - - -	149
Increased this week 31		—307
28 <sup>th</sup>	{ Males - - -	162
	{ Females - - -	144
Decreased this week 1		—306
Nov. 4 <sup>th</sup>	{ Males - - -	128
	{ Females - - -	149
Decreased this week 29		—277
11 <sup>th</sup>	{ Males - - -	168
	{ Females - - -	147
Increased this week 38		—315
	Total	—1205

BURIED		
	Males - - -	245
	Females - - -	200
Increased this week 77		—445
	Males - - -	136
	Females - - -	150
Decreased this week 159		—286
	Males - - -	165
	Females - - -	184
Increased this week 63		—349
	Males - - -	196
	Females - - -	192
Increased this week 39		—388
	Total	—1408

# THE NEW CHRISTIAN'S MAGAZINE:

BEING

An Universal Repository of Divine Knowledge.

FOR DECEMBER, 1783.

BEAUTIFULLY EMBELLISHED with the following truly ELEGANT  
COPPER-PLATE ENGRAVINGS:

[1. An excellent PORTRAIT and STRIKING LIKENESS of the Right Reverend Sir WM. ASHBURNHAM, Bart. D. D. the present LORD BISHOP of CHESTER, engraved and drawn from an original Painting. 2. A celebrated Hymn from the Oratorio of, Saul, composed by Mr. HANDEL.]

AND CONTAINING

A greater Variety of important and interesting Subjects, conveyed in a delightful Manner, than was ever given in any similar Publication whatever, viz.

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The Whole intended to promote the Cause of **PIETY** and **VIRTUE**, and undertaken  
By a **SOCIETY** of **CLERGYMEN**, of the Diocese of **LONDON**,  
Who are honoured with Communications for the proper Accomplishment of their Design, from  
the **CLERGY** and others in different Parts of the Kingdom.

L O N D O N:

Printed for the EDITORS; and Published by **ALEX. HOGG**, at the King's Arms,  
No. 26, Paternoster-Row, by whom Letters to the EDITORS, Post paid, are received.

## TO OUR CORRESPONDENTS.

SEVERAL favours and valuable pieces, hitherto postponed, shall certainly appear in **THE CHRISTIAN'S MAGAZINE**, No. 17, being

### The SUPPLEMENT, To VOL. II.

Which will be published on the 16th of JANUARY, and will contain a great variety of articles, two elegant Engravings, and complete Indexes for the VOLUME.

**NUMBER XVIII.** for JANUARY, among our usual and much admired variety of original pieces, will include the character and portrait of the Most Reverend Dr. Moore, the present Archbishop of Canterbury, elegantly engraved. Also an history and description of the cathedral church of Oxford, with a view of that celebrated building.

We readily subscribe to the abilities and pointed wit of *Aminio*; but having observed the ill-tendency of his subject, the indecency of some passages, and the extravagance of others, little remains to be said in his favour.

The *humorous* and *satyrical* powers of *Sensorius* are sufficiently displayed. His sketch of a reverend busy-body is equally laughable and descriptive. His conclusion is undeniable, which is all we can admit, "That we are blind to our own faults, and quick-sighted in discerning the faults of others."

A *Preceptor* need not doubt of our paying a very particular attention to his extracts and judicious strictures; in our eye they appear as mines of gold, which though in some parts are mingled with dross, yet contain a vein of the richest ore, that will amply repay the labour of an inquisitive searcher.

We think it a pity that certain *skulking pick-pockets*, who send us obscene letters, without paying the postage, are not amenable to our laws.

The encomiums of *Serviteur*, from Oxford, are very flattering, and we give him full credit for his good intentions; but he will acknowledge it is our duty to repress a misjudging ardour, in disputable points of a religious nature, which frequently hurries us on, without allowing time for a mature deliberation.

The friendly and just remarks of a *Well-wisher* to **THIS Magazine** deserved our earlier notice, but in a multiplicity of other favours from correspondents, they have hitherto escaped our immediate observation.

*Non-esse* is pleased to bestow upon us some very warm epithets. His abuse is an honour; we defy his indignation, and shrink not from his resentment; and should we be obliged to introduce his name, he may rest assured, it will be done in a manner not the most flattering to his vanity.

A *Lover of Singularity* has fully displayed his own conceit and vanity; but he would do well to consider, how much his *private opinions* tend to disturb the peace and order of society, which, though friends to the liberty of private judgment and free-thinking, we think is our indispensable duty to maintain.

We confess our obligation to *Aminio* for his ingenious remarks, which have conveyed to us information that we could not have otherwise easily acquired. The prospect he has laid before us is exceedingly flattering, and, by the means of his assistance, we hope to obtain a more extensive view.

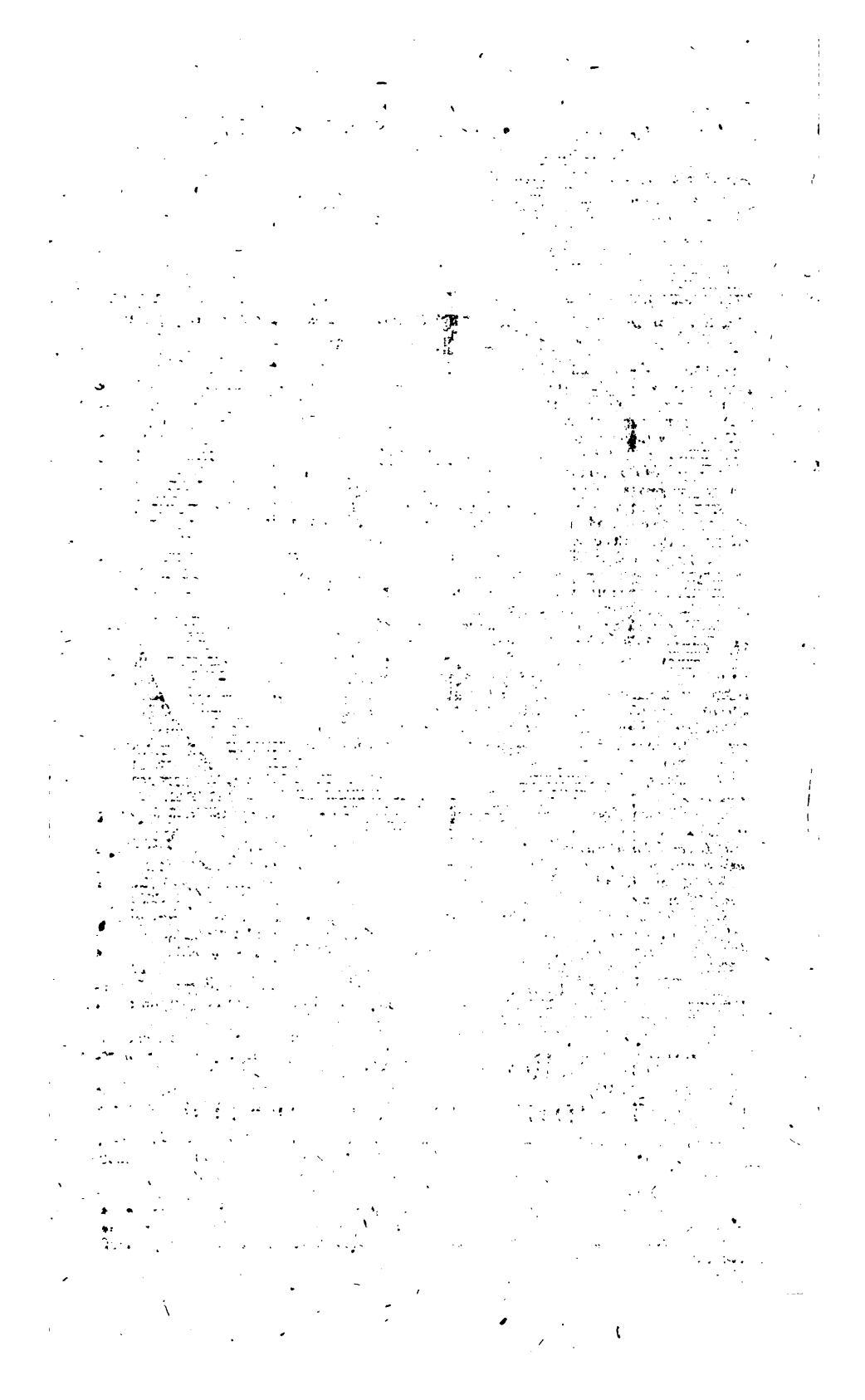
A *poor Curate* has favoured us with observations equally candid and intelligent. He discovers an intimate acquaintance with the heart, and we shall give a serious attention to his salutary maxims and useful lessons.

The Essay of *B. L.* has, agreeable to his request, passed under our serious consideration. The matter is good and useful, but the style is deficient in grammatical propriety, to correct which would take up too much of our time.

In our opinion, the poetical epistle of *Senex* is a mere juvenile attempt, as it is, in some places, defective in point of harmony and diction, and, in others, the sentiments are weak and puerile.

A *Satire* and *Rhapsody*, by a *Son of the Quill*. We do not remember to have ever seen any thing more contemptible than these two ridiculous attempts at wit, in which the most consummate impudence vies with the most senseless obscenity.

Under consideration *W. W.* of Bristol. *Matt. Snowe*. An answer to an enquiry respecting the *Locality of heaven*, by *P. A.*; *Puis*; *Amelia*; *Cappa*; *A Librarian*; *Calvin's advocate*; *Presbyter*; *A Lover of Truth*; *Clio*; *Stillingfleet*; *One of a Thousand*; *Investigator*; *Conciliate*; *Orthodox*; *A. B.* And a number of other kind communications from friendly correspondents.



Engraved for The New Christian's Magazine.



The Right Rev.<sup>d</sup> Sir W<sup>m</sup> ASHBURNHAM,  
D.D. LORD BISHOP of CHICHESTER



*Accurately Drawn & Engraved from an Original Picture  
taken from the Life.*

*Published by Alex. Hoag N<sup>o</sup> 16 Baltimore Row, Jan<sup>y</sup> 1790.*



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THE NEW  
CHRISTIAN'S MAGAZINE;

B E I N G

An Universal Repository of Divine Knowledge.

D E C E M B E R, 1783.

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MODERN CHRISTIAN BIOGRAPHY.

M E M O I R S

OF THE RIGHT

REV. SIR WM. ASHBURNHAM,  
BART. AND D. D.

THE PRESENT LORD BISHOP  
OF CHICHESTER,

AND RECTOR OF GESTLING, IN  
SUSSEX.

[Embellished with an elegant Portrait of his Lordship.]

**W**E could not perhaps fix upon a prelate, whose uniform tenor of life better merits public attention, than that of the present bishop of Chichester, whether we consider his simplicity, and openness of manners, his exact frugality in the management of his fortune, his regular course of life, or his great prudence in all his domestic concerns: to which we may add, that his lordship, when at his palace in Chichester, has the happi-

ness of conversing at his public table with his clergy, who are remarkable for their good sense, sociability, and humanity, among whom we cannot refrain from mentioning, as striking instances, the *worthy* D. of CHICHESTER, and residentiary WEBBER, who was the duke of Richmond's domestic chaplain, at Goodwood.

In the course of our biographical strictures, we have had occasion to notice our slender stock of materials, and the observation is particularly applicable to the account of the life now before us: however we shall endeavour to supply this defect with some particulars within our own knowledge, and with others which have been transmitted to us, in an obliging manner, by a friend of the bishop of Chichester.

With regard to his lordship's immediate predecessors, his grandfather, Sir Denny Ashburnham, was created a baronet by king Charles

the second; and served in several successive parliaments for the town of Hastings, in Suffex, the first of the Cinque Ports. He had two sons, *William*, the eldest, who was also a baron of the Cinque Ports, and representative for Hastings in many parliaments. Dying without issue, he was succeeded in title and estate by his younger brother *Charles*, the father of the present Sir Wm. Ashburnham. Sir Charles Ashburnham died at Chichester, where he resided, we believe, about eighteen years ago; at whose death the title and estate devolved upon his lordship, the present possessor of them. This bishop has a seat at Broomham, in the east of Suffex, derived to him from his ancestors, in a lineal succession for some hundred years. This and the pleasantness of its site, may be the reason why his lordship retires to Broomham, and gives it the preference to his palace at Chichester, for a summer residence. To the latter mansion his lordship generally repairs about Christmas time, and spends the eve of winter in town, at his house in Albemarle - street. During the bishop's residence at Chichester, his lordship keeps a public table for his clergy, where they find a cordial reception; nor are the poor forgotten, who are weekly partakers of his bounty. While upon his annual visit, in his diocese, his lordship preaches at times in the cathedral; and generally a sermon for the benefit of the poor charity-

children, when he is always one among the number of benevolent contributors. His discourses on this and all other occasions abound with solid sense, and good argument. His voice is exceedingly harmonious, and his delivery strong, clear, chaste, and correct. If the gentleman, who has been so obliging to send a few of the above particulars, respecting this prelate, would be pleased to favour us with an extract or two from his rational sermons, he would, we are persuaded, afford our readers a very agreeable and acceptable entertainment. As to his person, his lordship is tall and thin. His features are regular, and his countenance placid. His father, Sir Charles Ashburnham, died in a good old age, and Sir William is advancing apace to the same period of longevity. He is at present a widower, lady Ashburnham having acquitted this stage of life a few years ago.

The see of Chichester is one among the number of small bishoprics, being rated in the king's book only at £677. 5s. 3d. but the annual income at present is, we believe, full sixteen hundred pounds per annum. A very respectable body of prebendaries, canons, and vicars choral, live round its cathedral, in a kind of easy retirement, to whom, and other genteel private families, many of the trading part of the city owe their chief support.

## ANTIENNT CHRISTIAN BIOGRAPHY.

### M E M O I R S

OF WILLIAM OF WYKEHAM, BISHOP OF WINCHESTER.

**T**HIS famous prelate was born at Wykeham, in Hampshire, in the year 1324, in the reign of Ed-

ward II. His parents were persons of good reputation and character; but in mean circumstances. Some of his ancestors are said to have been of servile condition. He added this motto to his arms—"Manners maketh Man;" "the true meaning of which (says

(says Dr. Lowth) I presume, is, that a man's real worth is to be estimated, not from the outward and accidental advantages of birth, rank, and fortune, but from the endowments of his mind and his moral qualifications." It is generally agreed that his parents' circumstances would not afford their son a liberal education. However he was put by some generous patron to school at Winchester, where he made some progress in grammatical knowledge; but in other respects his education was very defective. He acted as secretary to Nicholas Uvedale, Governor of Winchester Castle, who afterwards recommended him to Edyngdon, Bishop of Winchester, through whom he became known to king Edward III. In the year 1356, he was made surveyor of the king's works at the Castle and in the park of Windsor. Great part of the Castle was pulled down by his advice, and rebuilt in a much more magnificent manner, under his sole direction. He was likewise architect of Queenborough Castle, and, by his talents and good behaviour, soon acquired a considerable share of his sovereign's confidence and favour. He received holy orders in the year 1351, and was soon gratified with a number of ecclesiastical benefices. He attended the king at Calais, in the year 1360. In June 1363, he was Warden and Justiciary of the king's forests on this side the Trent. In the succeeding years, he was made keeper of the Privy Seal; and in two years after secretary to the king; at which period he was considered as chief of the privy council. Besides the profits arising to him from these places, he enjoyed church benefices to the amount of 842l. per annum, before he was promoted to the bishoprick of Winchester. William de Edyngdon, bishop of that see, dying in the year 1366, Wykeham was unanimously elected as his successor, by the prior and convent, approved by the pope, and consecrated next year at St. Paul's, in London, by the arch-

bishop of Canterbury. In the course of the same year, he was constituted chancellor of England. In 1371, he resigned the great seal, in consequence of a complaint by the parliament, that ecclesiastics were vested with the highest dignities of the state. During the respite which Wykeham enjoyed from state affairs, he employed his whole attention in reforming the ecclesiastical abuses which had crept into his diocese; and in repairing all the episcopal buildings, on which he expended no less than 20,000 marks. In the reformation of abuses, he met with some obstructions from the master of the hospital at St. Cross. This hospital, at Sporkesford, near Winchester, was founded by Henry de Blois, bishop of Winchester, and brother to king Stephen, about the year 1136, for the health of his own soul and the souls of his predecessors, and of the kings of England. The founder's institution requires, that thirteen poor men so decayed and past their strength, that without charitable assistance they cannot maintain themselves, shall abide continually in the hospital, who shall be provided with proper cloathing, and beds suitable to their infirmities; and shall have an allowance daily of good wheat bread, good beer, three messes each for dinner, and one for supper. If any of these shall happen to recover his health and strength, he shall be respectfully discharged, and another taken in his place. That besides these thirteen poor, an hundred other poor, of modest behaviour, and the most indigent that can be found, shall be received daily at dinner time; and have each a loaf of coarser bread, one mess, and a proper allowance of beer, with leave to carry away with them whatever remains after dinner. The founder also ordered other charities to be distributed to the poor in general, as the revenue of the hospital should be able to bear, the whole of which was to be applied to such uses.

The endowment of the hospital consisted

consisted chiefly of the impropriation of nineteen considerable rectories; for the most part belonging to the diocese of Winchester, and of the bishop's patronage; the greatest part of which were afterwards converted into annual pensions. I do not find when or by what means this alteration was made; but it seems to have taken place not long after the first foundation of the hospital. The revenues of the hospital appear, by an old record of inquisition, produced in Wykeham's time by the prior of Winchester, from the archives of the monastery, without date, to have amounted to about 250l. per annum; they are said by Wykeham, in his letters to the pope, to be about 300l. per annum, and are proved by the testimony of one who had been long steward of the hospital, and many others, to have been, at that time, above 400l. per annum. The whole revenues of the hospital were free from all taxes, both to the king and pope, as being wholly appropriated to the poor, except 7l. 4s. 6d. (called elsewhere 8l.) per annum, which was the valuation of the prior's or master's portion.

The particular allowances to the poor, with their valuation, according to the above-mentioned record of inquisition, were as follows: each of the thirteen secular brethren had daily one loaf of good wheat-bread, of five marks weight, (or 3l. 4oz.) one gallon and half of good small beer, a sufficient quantity of pottage, three messes at dinner, namely, one mess called mortrell, made of milk and waterbread; one mess of flesh or fish; and one pittance as the day should require; and one mess at supper, the whole valued at 17d. q. a week; in Wykeham's time at 3d. a day. On six holidays in the year they had white bread and ale in the same quantities; and one of their messes was roast meat or fish of a better sort, and on the eves of those holidays, and that of the founder's obit, they had an extraordinary allowance of four gallons of ale among them. The

hundred poor were fed in a place called Hundred Mennethall; each of them had a loaf of coarser bread, of five marks weight, three quarts of small beer, a sufficient quantity of pottage, or a mess of pulle, one herring or two pilchards, or two eggs or one farthing's worth of cheese, value three-pence q. a week: of which hundred poor were always thirteen of the poorer scholars of the great grammar school of Winchester sent by the schoolmaster. On the anniversary of the founder's obit, August 9, being the eve of St. Laurence, three hundred poor were received at the hospital; to each of the first hundred were given one loaf, and one mess of the same sort with those of the brethren's ordinary allowance, and three quarts of beer; to the second hundred was given the usual hundredman's allowance; and to each of the third hundred half a loaf of the brethren's bread. On six holidays in the year the hundred men had each a loaf of the better sort of bread, and a double mess. There were besides, maintained in the hospital, a steward, with his two servants and two horses, a porter, twelve servants, two teams of six horses each, and three carters.

The founder had constituted the master and brethren of the hospital of St. John of Jerusalem, guardians and administrators of his hospital of St. Cross, saving to the bishop of Winchester his canonical jurisdiction. A dispute arising between Richard Toelive, bishop of Winchester, immediate successor to Henry de Blois, and the master and brethren of St. John of Jerusalem, concerning the administration of the hospital, king Henry the second interposed; and by his mediation an agreement was made between them: the master and brethren ceded to the bishop of Winchester, and his successors, the administration of the hospital, the bishop giving them the impropriation of the churches of Morden and Hanniton, for the payment of 53 marks per annum, and procuring them a discharge from the

the pension of ten marks, two wax candles, and ten pounds of wax, paid to the monks of St. Swithin, for the house of St. Cross: and the bishop moreover, out of regard to God, and for the health of the king's soul and his own, (because the revenues of the hospital were sufficient for the maintenance of many more poor, and ought not to be converted to other uses, as Wykeham represents to the pope) orders that, besides the number instituted by the founder, one hundred additional poor shall also be fed every day in the same manner at the hospital. This agreement is dated April 10, 1385, and was made at Dover in the presence of the king, and attested by him. This new institution of feeding one hundred additional poor was not of long continuance: it had ceased long before Wykeham's time; and instead of it, by what authority we cannot say, was introduced the establishment of four priests, thirteen secular clerks, and seven choristers, who were maintained in the hospital for the performance of divine service in the church. The four priests dined at the master's table, and had each a stipend of 3l. 6s. 8d. per annum; the thirteen clerks had each daily a loaf of wheat bread, weight 6s. shillings and eight-pence, (i. e. 3lb. 10z.) three quarts of beer, and one mess of flesh or fish of the brethren was allotted to two of them; the seven choristers had each one loaf of the common family bread, and the fragments of the master's table and common hall, so as to have a sufficient provision; and were taught at school in the hospital."

After the death of the Black prince, John of Gaunt, Duke of Lancaster, who had been forming intrigues for the succession, and associated with lord Latimer, and Alice Perrers, the old king's mistress, resumed all his influence at court, from whence he and his associates had been banished by a parliamentary remonstrance, and now he resolved to make his enemies feel his resentment: as

Wykeham had still adhered to the prince of Wales, and the true interest of his country, he was of course considered as an enemy by the duke of Lancaster, who suborned certain persons to bring articles of accusation against the good prelate. He was charged with having embezzled the public revenue, and with divers acts of fraud, extortion, and misconduct during the time in which he had a share in the administration of affairs. Of all the articles, his accusers could only prove the last, which was an irregular proceeding as chancellor, in the case of one John Gray, relating to a fine of 80l. Upon this, judgment was given, that his temporalities should be seized into the king's hands. These were accordingly seized, and the bishop was forbidden to come within twenty miles of the court. Next year, the commons petitioned the king, that, in consideration of the year of his jubilee, being the fifteenth of his reign, a general pardon might be granted to his subjects of all crimes committed before the beginning of the said year. His majesty complied with their request; but Sir William Wykeham was expressly excepted from the benefit of this amnesty. The convocation however, deeply impressed with a sense of the injuries which had been done to the bishop of Winchester, refused to grant any subsidy, until that prelate's grievances should be redressed, and petitioned the king in his behalf; in consequence of this remonstrance, the bishop was permitted to come to Southwark, and take his place again in the convocation; but his temporalities, instead of being restored, were granted to Richard prince of Wales. Nevertheless, in June following, Wykeham recovered them, in consideration of his having undertaken to equip, at his own expence, three ships of war, with fifty men at arms, and fifty archers each, for one quarter of a year, at such wages as were usually paid by the king; but

the king was to pay the mariners : and in case such voyage should not take place, the bishop was to pay to his majesty the sum, to which the wages of the said 300 men, by reasonable computation, should amount.

At the accession of Richard II. the bishop's pardon passed the privy seal, in the most extensive terms ; and, by another instrument, he was indulged with a full remission of all the burdens which were imposed upon him, when his temporalities were restored. This pardon and remission were solemnly confirmed in parliament, at the request, and on the petition, of the commons. In a word, the bishop had no other enemies than the duke of Lancaster, and his adherents ; but was considered by the nation in general, as a staunch friend to the interests of his country : for, as often as the commons, in subsequent parliaments, complained of Richard's administration, and petitioned for commissioners to rectify the disorders of his reign, the bishop of Winchester was always mentioned in the list, and appointed accordingly. He was no sooner delivered of the persecution raised by his enemies, than he began to execute the noble plan he had laid for his two colleges at Winchester and Oxford.—His design was to provide for the perpetual maintenance and instruction of two hundred scholars, to be conducted through a perfect course of education ; from the first elements of letters through the whole circle of the sciences. “ The work (says Dr. Lowth) which demanded his attention at this time, was to erect his college at Oxford ; the society of which he had already completed and established ; and that some years before he began to raise the building. For he proceeded here in the same method which he took at Winchester ; as he began there with forming a private grammar school, furnished with proper masters, and maintained and supported in it the full number of scholars, which he afterwards

established in his college ; so at Oxford, in the first place, he formed his society, appointed them a governor, allowed them a liberal maintenance, provided them with lodgings, and gave them rules and directions for their behaviour ; not only that his beneficence might not seem to be fruitless and ineffectual, while it was only employed in making his purchases of lands, and raising his building, which would take up a considerable time ; but that he might bestow his earliest attention, and his greatest care in forming and perfecting the principal part of his design ; and that the life and soul, as it were, might be ready to inform and animate the body of his college as soon as it could be finished ; and so the whole system be at once completed in every part of it. This preparatory establishment, it is thought, took place about the same time with that of Winchester, that is, in the year 1373 ; which agrees with the account that some authors gave, that it was seven years before the foundation of the buildings was laid : but they are mistaken, in supposing that there were only fifty scholars maintained by him in this manner ; for it appears by the rolls of account of New College, that in the year 1376, the society consisted of a warden and seventy fellows, called *Pauperes Scholares Venerabilis Domini Domini Wilhelmi de Wykeham Wynson Episcopi* ; and that it had been established probably for the same number, at least as early as September 1375. Richard Toneworth, fellow of Merton college, was appointed by him governor of this society, with the title of warden, and a salary of 20*l.* per annum. The fellows were lodged in Blakehall, Herthall, Shulehall, Meydenhall, and Hamerhall : the expence of their lodging amounted to 10*l.* 13*s.* 4*d.* per annum. They were allowed each of them 1*s.* 6*d.* per week for their commons : and they had proper servants to attend them who had suitable stipends.

“ In

“ In the year 1379, the bishop completed his several purchases of land for the site of his college, and immediately took his measures for erecting his building. In the first place, he obtained the king's patent, granting him licence to found his college; it is dated June 30, 1379. He procured likewise the pope's bull to the same effect. He published his charter of foundation November 26 following; by which he intitled his college, Sainte Marie College Wynchestre in Oxenford. It was then vulgarly called the New College, which became in time a sort of proper name for it, and, in common use, continues to be so to this day. At the same time, upon the resignation of Toneworth, he constituted his kinsman, Nicholas Wykeham, warden, with a salary of 40l. per annum. On the 5th of March following, at eight o'clock in the morning, the foundation stone was laid: the building was finished in six years, and the society made their public entrance into it with much solemnity and devotion, singing litanies, and marching in procession, with the cross borne before them; at nine o'clock in the morning on the 14th of April, 1386. The society consists of a warden and seventy poor scholars, clerks, students in theology, canon and civil law, and philosophy: twenty are appointed to the study of laws, ten of them to that of the canon, and ten to that of the civil law; the remaining fifty are to apply themselves to philosophy, (or arts) and theology; two of them, however, are permitted to apply themselves to the study of medicine; and two likewise to that of astronomy: all of whom are obliged to be in priest's orders within a certain time, except in case of lawful impediment. Besides these, there are ten priests, three clerks, and sixteen boys or choristers, to minister in the service of the chapel.

“ The body of statutes which  
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Wykeham gave to his college, was a work upon which he bestowed much time and constant attention. It was the result of great meditation and study, assisted, confirmed, and brought to maturity by long observation and experience. He began it with the first establishment of his society; and he was continually improving and perfecting it almost as long as he lived. And accordingly it has been always considered as the most judicious and the most complete performance in its kind, and as the best model which the founders of colleges in succeeding times had to follow; and which, indeed, most of them have copied, or closely imitated.

“ While the bishop was engaged in building his college at Oxford, he established in proper form his society at Winchester. His charter of foundation bears date October 20, 1382, by which he nominates Thomas de Cranle warden, admits the scholars, and gives his college the same name of Sainte Marie College of Winchester. The next year, after he had finished his building at Oxford, he began that at Winchester, for which he had obtained both the pope's and the king's licence long before. A natural affection and prejudice for the very place which he had frequented in his early days, seems to have had its weight in the determining the situation of it: the school which Wykeham went to when a boy, was where his college now stands. The first stone was laid on March 26, 1387, at nine o'clock in the morning: it took up six years likewise in building: and the warden and society made their solemn entrance into it, chanting in procession, at nine o'clock in the morning, on March 28, 1393. The school had now subsisted near twenty years, having been opened at Michaelmas 1373. It was completely established from the first to its full number of seventy scholars, and to all other intents and purposes; and continued

continued all along to furnish the society at Oxford with proper subjects by election. It was first committed to the care of a master and under-master only: in the year 1382, it was placed under the superior government of a warden. This was the whole society that made their formal entrance into it as above-mentioned. Till the college was erected, they were provided with lodgings in the parish of St. John upon the Hill. The first nomination of Fellows was made by the founder, on the 20th of December, 1394. He nominated five only, though he had at that time determined the number to ten. But the chapel was not yet quite finished; nor was it dedicated nor consecrated till the middle of the next year: soon after which we may suppose that the full number of fellows, and of all other members, designed to bear a more particular relation to the service of it, was completed by him. The whole society consists of a warden, seventy poor scholars, to be instructed in grammatical learning; ten secular priests perpetual fellows, three priests chaplains, three clerks, and sixteen choristers: and for the instruction of the scholars, a school-master, and an under-master or usher.

“ The statutes which he gave to his college at Winchester, and which are referred to in the charter of foundation, are, as it were, the counter-part of those of his college at Oxford; he amended, improved, and enlarged the former, by the same steps as he had done the latter; and he gave the last edition, and received the oaths of the several members of the society to the observance of them, by his commissaries appointed for that purpose, September 9, 1400. In this case he had no occasion to make a particular provision in constituting a visitor of his college; the

situation of it coincided with his design, and he left it under the ordinary jurisdiction of the diocesan, the bishop of Winchester.”

These noble foundations were worthy of a prelate famous for his piety, charity, and munificence. During the troubles of the reign of Richard II. our bishop behaved with such discretion and integrity, that he was equally esteemed by both parties. The lords in the opposition proposed him as one of the council of government; and in the year 1389, the king appointed him high-chancellor of England. In 1391, he resigned the seals, nor does he appear to have had any concern in the revolution that ensued. He had been blessed with an excellent constitution, and an uncommon share of health. It is not to be wondered, that old age, and continued labour in conjunction, should bring upon him those infirmities which are the usual consequences of each of them separately; and that he should be obliged at last to have recourse to ease and retirement. In the latter part of his life, he expended a considerable sum in repairing and beautifying the cathedral at Winchester. He built also, at that place, an oratory or chapel. He died at South Waltham, on the 27th day of September, 1404, after having been thirty years bishop of Winchester. Dr. Lowth gives us the articles of his will at length. We must not omit to mention some instances of our bishop's munificence.

At his first entrance upon the bishopric of Winchester, he remitted to his poor tenants certain acknowledgements, usually paid and due by custom, to the amount of 50*l.* 1*s.* 7*d.* He paid for his tenants three several times, the subsidies granted to the king by parliament.

In the year 1377, out of his mere good will and liberality, he discharged



charged the whole debts of the prior and convent of Selborne, to the amount of one hundred and ten marks. On which account the prior and convent voluntarily engaged for the celebration of two masses a day, by two canons of the convent for ten years, for the bishop's welfare, if he should live so long; and, for his soul, if he should die before the expiration of that term.

From the time of his being made bishop of Winchester, he abundantly provided for a certain number of poor, twenty-four at the least every day, not only feeding, but also distributing money among them, to supply their necessities of every kind.

He continually employed his friends, and those that attended upon him, to seek out the properest objects of his charity; to search after these whose modesty would not yield to their distresses, nor suffer them to apply for relief; to go to the houses of the sick and needy, and to inform themselves particularly of their several calamities; and his beneficence administered largely to all their wants. He supported the infirm, he relieved the distressed, he fed the hungry, and, he clothed the naked.

To the poor friars of the orders subsisting on charity, he was always very liberal. His hospitality was large, constant, and universal: his house was open to all, and frequented by the rich and great, in proportion as it was crowded by the poor and indigent.

He was ever attentive and compassionate to such as were imprisoned for debt: he enquired into their circumstances, compounded with their creditors, and procured their release. In this article of charity he expended three thousand marks.

The roads between London and Winchester, and many other places, when they were very bad, and al-

most impassable, he repaired and amended, making causeways, and building bridges at a vast expence.

He repaired a great number of churches of his diocese, which were gone to decay: and moreover furnished them, not only in a decent, but even in a splendid manner, with books, vestments, chalices, and other ornaments. In this way he bestowed 113 silver chalices, and 100 pair of vestments; so that the articles of this kind, few in comparison, which we find in his will, were only intended by way of supplement, to what he had done in his life-time; that such of the churches of his patronage, which he had not had occasion to consider before as objects of his liberality, might not however seem to be wholly neglected by him.

Besides all this, he purchased estates to the value of two hundred marks a year, in addition to the demesne lands of the bishopric of Winchester, that he might leave there memorials of his munificence in every kind.

Though the other ornaments of his oratory are destroyed, yet his monument remains there intire and unhurt to this day. It is of white marble, of elegant workmanship, with his effigies in his pontifical robes lying along upon it; and on a plate of brass running round the edge of the upper table of it, is the following inscription in Latin verse of the stile of that age.

Wilhelmus dictus Wykeham jacet hic nece  
victus:

Istius ecclesie presul, reparavit eamque,  
Largus erat, dapifer; probat hoc cum divite  
pauper:

Consiliis pariter regni fuerat bene dexter.  
Hunc docet esse pium fundatio Collegiorum:  
Oxonie primum stat, Wintonieque secun-  
dum.

Jugiter oreris, tumulum quicumque videtis  
Pro tantis meritis ut sit sibi vita perennis."

A TRANSLATION  
In ENGLISH.

HERE

Overcome by Death,  
Lie the Remains of  
WILLIAM of WYKEHAM,  
BISHOP of WINCHESTER;  
The Cathedral of which he repaired.  
Generous, and Bountiful,  
He has left numerous Memorials  
Of His HOSPITALITY,  
As both the Rich and Poor can  
testify.  
In the State  
He governed with equal Counsels;

In the Church  
He gave Proof of his Piety,  
By founding several Colleges,  
And charitable Institutions:  
Among which  
That in Oxford may be ranked first,  
Those in Winchester second.  
Ye, who may come to this  
Monument,  
Pray for his soul continually,  
That Eternal Life  
May be the Reward of such great  
Merit.

•• A poetical translation is requested of our Correspondents.

CHRISTIAN, JEWISH, AND ROMAN ANTIQUITIES.

ECCLESIASTICAL HISTORY,

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE SECOND CENTURY.

[Continued from page 198.]

C H A P I.

Princes who were favourable to the Christians.—Church Government.—Increase of Orders.—Celibacy of the Clergy.—Worship.—Discipline.—Doctors in the Greek Church.—Last Writings.—Doctors of the Latin Church.—Doctrine of this Century.

**T**HE persecutions in this century were more violent than ever; notwithstanding which, Christianity daily increased and prospered. The throne, indeed, was from time to time filled with emperors, who were very well inclined to the doctrine of the Christians, or who at least openly favoured their cause. Such was Severus Alexander, who (as we have

good reasons to believe) had secretly embraced Christianity, tho' upon Gnostic principles. There are some who number among the Christians, Julia Mammea, the mother of this prince; as likewise the emperor Philip of Arabia. However, without all controversy, it is certain, that the number of the churches amazingly increased throughout the world, which became insensibly filled with Christians.

The church government continued upon the same footing it was in the preceding age, and its foundations became more firmly established. The authority of the bishops particularly gained ground: the number of the clergy were greatly increased in the more large and distinguished places.

They immediately instituted the order of readers, to which they added soon after, the other orders, which gave rise to the distinction of superior and inferior clergy. These last orders were those of Subdeacons, Acolytes, Exorcists, and Door-keepers. These officers were at first only in some particular churches, but afterwards they were

were introduced into all, any ways considerable.

No law as yet subsisted in the church, which imposed celibacy on the clergy. There were, indeed, many fruitless attempts made for that purpose; they answered this end, that those who voluntarily continued single, were held by all in great veneration. Nothing then seemed more agreeable to the gospel perfection, than to preserve unspotted the flower of virginity; it was but seldom, that any who had entered into holy orders, afterwards married; but those who had been so before, remained with their wives without any scandal: At least, the history of this time makes mention of many bishops and priests who had wives and children. But they begun from this period to have women, whom they called *Subintroductæ*, to live with them, without being connected with them by any other tie than that of friendship, as we are assured from those who followed this custom.

Some new rites were now added to those in use before. Baptism was preceded by exorcisms, in order to free the person who was to be consecrated, in the name of the Holy Trinity, from the power of impure spirits. After baptism, those who had received the sacrament were clothed in white garments, which they wore for seven days. But the most remarkable abuse was, that they admitted infants to the holy supper. The faithful of this century had commonly buildings appropriated solely for their worship, as Christian and Pagan writers equally allow. Some of the learned maintain, that they offered incense to the divinity; but it is very difficult to establish this assertion.

Public scandals multiplied on all sides, particularly from the apostates, who in great persecutions denied their Saviour. The church

then thought proper to add new regulations, which increased the severity of its discipline. This was not, however, equally rigorous in all places, and in certain cases they knew how to soften it. To the public confession of sins, which the sinner made in the face of the church, they now added another, upon account of the persecution of Decius, which the offender was to make to the priest alone. Penitence was distinguished at this time by those who presided in the church, into four degrees. In the first, the penitents were to remain for a certain time without the door of the church. After that, they were admitted to the hearing the word of God. They were then allowed to join in certain prayers, but kneeling, while the rest stood. The third degree allowed them to partake of the prayers of the faithful, still remaining excluded from the holy communion. When they passed all these three degrees, they received the peace of the church, were admitted to the holy table, and reinstated in all the privileges of the faithful.

There were in the Greek church, notwithstanding the violence of the persecutions, many divines who were the great lights and ornaments of the age. The most celebrated of whom were Hippolytus, bishop of Porto, in Italy, or, as some say, metropolitan of Arabia; Gregory of Cesarea, to whom they attributed those miracles, which gave him the name of *Thaumaturgus*; Methodius, bishop of Tyre, in Phœnicia; and Archelaus, bishop of Cascar in Mesopotamia, who particularly distinguished himself by the dispute he had with the Heretics. Some of the writings of all those whom we have mentioned are still extant; but the fame of these pious men was almost eclipsed by the celebrated Origen, who did so much honour to the school of Alexandria,

andria, by the incredible number and great value of his works, though he made more noise during his life, and since his death, by some particular circumstances which happened to him.

Among those whose writings are lost, but whose memory deserve respect, we may number Julius the African, to whom chronology is much indebted; and Denys, of Alexandria, one of the most famous divines of his time. The apologists, then much wanted, were very numerous; the name of one i. e. Macarius Magnes, would have been intirely forgot, had not some of his works been taken notice of by some learned men of our time.

The person, the most distinguished in the Latin church, was without dispute St. Cyprian, bishop of the church of Carthage, and martyr, of whose piety, and other excellent qualities, we may judge from his writings. A bishop of Rome, named Cornelius, was in great friendship with St. Cyprian, whose holy life, and pure doctrine served greatly to edify the church. He had the glory of suffering martyrdom. Minutius Felix, a Roman advocate, wrote an extremely elegant work, in the form of a dialogue, in defence of Christianity. Arnobius deserves the same elogium, though we must own, that he was much happier in refuting the idolatry of the Gentiles, than in explaining or establishing the true religion. This is a remark that may be applied to almost all the writers of the primitive church.

The doctrine believed and professed in this century, was in the general conformable to that of the two preceding. If there was any difference, it was only in the manner or method of explaining the truths of religion, to which they applied with more care and art than they had done before. As there had arose some disputes respecting the Trinity of persons in the Deity,

and the divinity of the Son, they thought it necessary to explain in a more distinct manner these mysteries; and in doing this, they borrowed variety of terms from the Pagan philosophy; but the misfortune was, that they mixed these philosophical notions with revealed truths; and made sacred things the object of school disputations. Upon this account, the doctrines of Christ's divinity, and that of the Holy Spirit, were proposed and treated of in a manner by no means exact, or agreeable to the analogy of faith.

[To be continued.]

#### WESTMINSTER-ABBEY.

[Continued from page 200.]

ON the east side of the door of St. Erasmus's chapel is a monument erected to the memory of Jane, daughter and coheirefs of Sir John Pountney, and wife to Sir Cleppeby Crew, Knt. who died on the 2d of December 1639, in the 29th year of her age.

The next is a new monument erected to the memory of William Pulteney, earl of Bath. Above is a medallion of the earl, in the center a large urn with the arms of the family, and on each side of it are the figures of Wisdom and Poetry. In the front of the monument is the following inscription: "Erected to the memory of Wm. Pulteney earl of Bath, by his brother the Hon. Harry Pulteney, general of his majesty's forces, 1764. Ob. July 7, 1764. Et. 81."

Adjoining to this is a very handsome monument erected to the memory of admiral Holmes. He is represented in a Roman warlike habit, with his right hand resting on a cannon mounted on a carriage. Behind is an anchor, a flag-staff, and other naval decorations. Under which is the following inscription:

"To

“ To the memory of Charles Holmes, Esq. rear-admiral of the white. He died the 21st of November 1761, commander in chief of his majesty's fleet stationed at Jamaica, aged fifty. Erected by his grateful nieces Mary Starwix, and Lucretia Sowle.”

Near this is a very neat monument to the memory of Esther de la Four, the lord Eland's lady. It is of curious white marble, representing a lady on her death-bed, with two mourners weeping over her, beautifully executed in relief. The inscription is in Latin and English, which contains an eulogium on her many excellent virtues, and informs us that she died in the year 1694, aged twenty-eight.

In the pavement, and not far from this, is an ancient flat stone to the memory of Sir John Galofre, called lord of Langley, natural son of Sir John Galofre, by Johannot Palham. He was famous in the reign of Richard II. for his wisdom and valour, and was profecuted by the discontented lords; but being then ambassador in France, he thought it most prudent to remain there, till the storm, in which Burley and others suffered, was appeased; after which he returned home, and died at Wallingford in Berkshire, in the year 1336.

Between the tombs of Henry III. and queen Eleanor, in the area, is a monument erected to the memory of Mrs. Christian Kerr, wife to William Kerr, Esq. and daughter to Sir William Scott, Bart. both of the kingdom of Scotland. She died the 16th of May 1694, in the 40th year of her age.

In the corner of Henry the Fifth's chapel, there is a neat monument erected to the memory of Sir Robert Aiton, Knt. It is of black marble, with a bust of brass, having the figures of Apollo and Minerva holding a wreath of laurel over it, very beautifully designed. This gentleman, in the reign of

king James, was highly esteemed for his writings, particularly as a poet. He died in the year 1638.

Between the chapel of St. Nicholas, and the steps leading to Henry the Seventh's chapel, is a large monument erected to the memory of Sir Thomas Ingram, Knt. chancellor of the dutchy of Lancaster, and privy-counsellor to king Charles II. It was erected by Frances his widow, daughter of Sir Thomas viscount Falconberg. He died the 13th of February, in the year 1671.

On this spot is an old grave stone, plated with brass, representing John of Windsor, (nephew to Sir William of Windsor, lord-lieutenant of Ireland, in the reign of Edward III.) who died the 4th of April, 1414. In his youth he had been a great soldier, and in many battles had been victorious, particularly at that of Shrewsbury under Henry IV. but being stung with remorse for the innocent blood he had been the means of shedding, he retired from the world, and finished his life in penitence.

Between the chapels of St. Nicholas and St. Edmund, is a monument to the memory of Richard Tufton, third son of Sir John Tufton, Bart. who died the 4th of October 1631. This monument was erected to his memory by his brother Sir Humphrey Tufton, Knt.

In this area lie the remains of many other persons, particularly Anne of Cleve, sister to the duke of Cleve, who was contracted in marriage to king Henry VIII. and received with great pomp on Blackheath the 3d of January 1539, married to the king on the 9th of the same month, and in July following divorced, with liberty to marry again; but being sensibly touched with indignation at the affront put upon her, she lived retired in England, with the title of lady Anne, of Cleve, and saw her rival that supplanted her in the

the king's affection suffer a worse fate. She died in the year 1557, four years after the death of the king.

Near the ashes of this lady lie those of a more unfortunate queen, viz. Anne, queen to Richard III. and daughter to Nevil the great earl of Warwick. She was poisoned by her husband, to make way for a marriage with Elizabeth, daughter to his brother Edward IV. and sister to the unhappy youths he had caused to be murdered in the Tower. This marriage, however, was never consummated, he being slain at the battle of Bosworth-field.

In this place are the remains of an ancient monument erected to the memory of Sebert, king of the East-Saxons, who first built this church, and died in July 616. Also Athelgoda, his queen, who died the 13th of September, in the year 615.

[ To be continued. ]

#### T H E

### ADMINISTRATION

#### OF JUSTICE AMONG THE JEWS.

JUSTICE was administered by two sorts of officers, Sophetim, and Soterim, established in every city by the command which God gave to Moses: It is certain the word Sophetim signifies judges; as to Soterim, it is differently translated by the vulgate: but the Jewish tradition explains it of ministers of justice, as sheriffs, serjeants, or their guards, and other officers. These posts were given to Levites, and there were six thousand of them in David's time. Such were the judges that Jehoshaphat restored in each city, and to whom he gave such good instructions; the scripture adds, that he settled at Jerusalem a company of Levites, priests and heads of families, to be judges in great causes. It was the council of seventy elders, erected in the time of Moses, over which the high

priest presided, and where all questions were decided which were too hard to be determined by the judges of smaller cities. The tradition of the Jews is, that these judges of particular cities were twenty-three in number; that they were all to meet to judge in capital cases; and that three were sufficient for causes of meum and tuum, and things of less consequence. The chief judge was the king, according to the saying of the people to Samuel, "Give us a king to reign over us."

The place where the judges kept their court was the gate of the city: for as all the Israelites were husbandmen, who went out in the morning to work, and came not in till night, the city gate was the place where most people met. We must not wonder that they wrought in fields, and abode in the cities. They were not such as our chief cities, which can hardly be maintained by the produce of twenty or thirty leagues round them. They were only the habitations of as many labourers as were necessary to cultivate the ground nearest hand. From whence it came, that the land, being full of inhabitants, their cities were very numerous. The tribe of Judah only reckoned a hundred and fifteen to their share, when they took possession of it, besides those which were built afterwards, and each city had villages dependent upon it.

They must certainly then be small, or very near one another, like common towns well built and walled in, having, in other respects, every thing that is to be found in the country.

The public place for doing business amongst the Greeks and Romans, was the market-place, or exchange, for the same reason, because they were all merchants.

In our ancestors time, the vassals of each lord met in the court of his castle, and from thence comes the expression, "The court of princes."

As princes live more retired in the east, affairs are transacted at the gate of their seraglio. This custom of making one's court at the palace-gate, has been practised ever since the times of the ancient kings of Persia, as we see by several passages in the book of Esther.

The gate of the city was the place for doing all public and private business ever since the times of the Patriarchs. Abraham purchased his burying-place in the presence of all them who entered into the gate of the city of Hebron. When Hamor and his son Sichem, who ran away with Dinah, purposed to make an alliance with the Israelites, it was at the city gates that they spoke of it to the people. You may read the manner of these public acts, with all the particulars, in the story of Ruth.

Perhaps they took down their acts in writing; but the scripture does not take notice of any, except in Tobit and Jeremiah, and a little before the destruction of Jerusalem. In Tobit there is mention made of a bond for money lent; of a marriage-contract; and an instrument of covenants upon the same account. In Jeremiah there is a contract upon a purchase. The law of Moses prescribes no writing, except in case of divorce: But if they had not made use of any writings at those early times, their contracts would have been very safe, since they were made in so public a manner. If the kinsman of Boaz should have denied that he had given up his right, all the inhabitants of Bethlehem could have convinced him of a falsehood. Some of them were present at it, and others must have heard it immediately after. It was a long time before the custom of putting private contracts into writing, was introduced among the Romans, as appears by the verbal obligation, which they called Stipulation. They were not afraid of an action wanting proof,

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when they had pronounced a certain solemn form in the public market-place, amongst all the people, and taken some particular citizens to witness it, who were of reputable condition, and unblemished character.

We may suppose the gate with the Hebrews, was the same thing with the square or market-place, with the Romans. The market for provisions was held at the city gate. Elisha foretold that victuals should be sold cheap the day, after in the gate of Samaria. This gate had a square, which must have been a large one, because king Ahab had assembled four hundred false prophets there. I suppose it was the same in other cities, and that these gates had some building with seats, for the judges and elders: for it is said that Boaz went up to the gate, and sat down there: and when David heard that Absalom was dead, he went up to the chamber over the gate to weep: but this chamber might be a place for private deliberations. Even in the temple of Jerusalem, causes were tried at one of the gates, and the judges held their assizes there. After all these examples it is not to be wondered that the scripture uses the word gate so often, to signify judgment or the public council, of each city, or the city itself, or the state; and that in the gospel, the gates of hell signify the kingdom and power of the devil.

As temporal as well as spiritual affairs were governed by the law of God, there was no distinction of tribunals. The same judges decided cases of conscience, and determined civil and criminal causes. Thus they had occasion but for few different offices and officers, in comparison of what we see now a-days: for we account it an uncreditable thing to be only a private man, and to have no other employment than improving our estate, or governing our family. Every body

is desirous of some public post, to enjoy honours, prerogatives, and privileges; and employments are considered as trades, which are a livelihood, or as titles of distinction. But if we were to examine what public offices are really necessary, and the business done in them, we should find that a few persons would be sufficient to execute them, and have spare time enough too for their private affairs.

This was the custom amongst all the people of antiquity, and especially the Hebrews. In Joshua's time, we find but four sorts of public officers, Zakonim, senators or elders; Rasmim, chiefs; Sopherim, judges; and Soterim, inferior officers. When the kingdom was more flourishing in David's time, the following officers are mentioned, six thousand Levites, officers and judges; the heads of tribes; heads of families; which are rather names of quality than employment; the heads of twelve corps, of twenty-four thousand men each; the heads of one thousand, and of a hundred men; the heads over those who te-

nanted the king's demesnes; his lands, and cattle. I call those heads here, whom the Hebrew calls Sirim, and the Latin Principes. But I must observe once for all, that it is impossible to express the titles of offices and dignities in another language. Thus neither the Greek nor Latin versions give a just idea of the Chaldean employments, taken notice of in Daniel, iii. 3. Ezekiel xxiii. 25. and other places of sacred scripture.

Besides, amongst David's officers, they reckon his eunuchs or domestic servants; for throughout the scripture the word eunuch is often taken for what we call a valet de chambre; and in general for any servant employed about the king's person, without signifying any personal imperfection. Captains over fifty men are likewise mentioned in other places: but we find nothing of captains over ten, except in the law. Most of these posts are military; and the rest are but a trifle, if we consider the multitude of people, and the extent of David's kingdom.

## ASTROTHEOLOGY.

### SACRED TRUTHS.

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 206.]

**B**ESIDES the diurnal motion, already treated of, there is another, which is as clear a manifestation of the great Creator as that, namely the periodical or annual, which is visible in some of the great globes, and probably in many others. Among the fixed stars it is highly probable, because new stars sometimes become visible to us in one part of their orbits, and again disappear in other parts

of them. But these systems being out of the reach of our best glasses, we shall pass them by, especially, because in our own solar system we have abundantly enough to entertain us in this demonstration of God.

For it is very visible, without the help of the telescope, that every planet of the solar system hath this periodical motion I am speaking of. For it is manifest, that either the sun and the planets move about the earth, the one in the space of a year, and the rest in other times; or that the earth and the other planets move about the sun in such times. But let us (as I have all along done) suppose the latter, that



that the sun is fixt in the center without any other but its diurnal rotation in  $25\frac{1}{4}$  days: in this case we shall have the several primary planets revolving round the sun in an excellent and due order, by the exactest rules of such a noble structure, such an admirable oeconomy, and that is in times (as I said) in square proportion to the cubes of their distances. So that we see Mercury to perform its period in near 88 days: Venus (the next in order to the sun) its period in somewhat above 224 days: then the earth, with its companion the moon, in  $365\frac{1}{4}$  days: then Mars in about 687 days: next him Jupiter in about 4333 days: and lastly, Saturn in somewhat above 10759 days.

To this so strict an order of the periods of those planets, we may add the consideration of the different paths of their periodical and diurnal motion: that they lie not in a very different plane, as quite across, or the like; nor exactly in the same plane, but a little crossing one another; the diurnal course lying in, or parallel to the equator; but the other in the broad path of the zodiac, at an inclination of  $23\frac{1}{4}$  degrees.

And a glorious contrivance this is for the good of our globe, and doubtless no less for all the rest that sympathize in the like motion. For was the earth's periodical motion

to be always in the same plane with that of the diurnal, we might indeed be sometimes nearer to, and sometimes farther from the sun; but at the same time mis of those kindly increases of day and night, together with such useful directions of the sun-beams, which the advances of the earth to one or other of the poles cause: which two things are the real causes of our seasons of summer and winter, spring and autumn, and not our being nearer unto, or farther from the sun. For those benefits (we at least that inhabit towards the northern pole) have at the contrary season, when we have most need of them, viz. the sun's proximity, in winter; its greater distance from us in summer; as is manifest from the increment of its apparent diameter in winter to  $32', 47''$ , and the decrement thereof in summer to  $31', 40''$ .

And now for a conclusion of this chapter concerning the periodic motions of the primary planets, we may say, "who commandeth the sun to descend through the winter signs? And who again causeth him to ascend through the summer signs? Who leads him from East to West? And who again brings him back from the West to East? All these things are very wonderful, but to God alone possible."

[To be continued.]

PHYSICO-THEOLOGY.

CONCERNING THE  
COCHINEAL.

THE Cochineal is much used as well by dyers as painters; the high crimson colour, in particular, which it affords, being scarce equalled by any thing. How various

and how wonderful is the great Creator in all his productions! Who, that beholds the vestments shining in all the beauty of this fine crimson, would conceive that so lovely a hue is derived from a little insect, inconsiderable to appearance; that it owes all its radiance to a reptile, more contemptible, externally.

externally, than the worm beneath our feet! What hidden beauties and excellencies most probably there are in nature, did we trace the productions of the Deity with that accuracy they deserve; what discoveries of virtues and uses, yet latent, might possibly be made?—But be that as it may, let us not fail to remark (for it will kindle in us fervent desires to see him) what beauty and excellence, superlatively grand and charming, must there be in him, who is the original fountain, the source, the origin of all the beauty, goodness, and glory, manifest in external nature! These are, as it were, the glimmering out-lines of his own consummate and inexhaustible perfections! How happy will they be, who shall contemplate him, as he is, and see the king, in his brightness, every obstruction and intervening object for ever removed!

When a little insect is fraught with such elegance and utility, no thinking mind can fail gratefully to reflect on that inexhaustible bounty, wherewith the giver of all hath stored his creation. For that the Cochineal is an insect, naturalists now seem generally agreed. It was heretofore supposed to be a vegetable production, a seed, or the excrecence of a plant; but it is now acknowledged to be the female of an insect living upon the Opuntia, or Indian figs, on the juice of which it feeds. “This plant, which in New Spain is called the Nopal, is a species of the fig-tree; the leaves are thick, full of juice, and thorny. The inhabitants, who cultivate it, sweep from the leaves, at the approach of the rainy season, several little insects, that suck the green plant. They preserve them in their own houses, and nourish them with the branches of the Nopal. When they are grown strong, and the rains are over, they put twelve or fourteen of them into

little panniers made of moss, or the down that covers the cocoa-nut. These panniers they place on the Nopal, and the Cochineal insects, in a few days, give birth to an infinite number of young. The dams live but a short time after they lay their eggs, and are what may be called the first produce. The young forsake the panniers, and disperse themselves over all the verdure of the Nopal, and thrive to that degree in the space of three months, as to be prolific in their turn. The second brood are permitted to live; but all their parents are swept off, carried home, and killed: the new offspring on the tree have also their young at the end of three or four months; but lest they should all be destroyed in the rainy season, the inhabitants carry home their dams as well as their offspring, which is the third produce. A sufficient number of the young insects are preserved, to continue the species of the next year, and all the rest are killed in hot water, or ovens, or upon flat stones, on which the American women bake their bread. The insects that are destroyed in hot water are of a brown colour, inclining a little to red; those which are killed in the oven are of an ash complexion, and streaked like marble; and such of them as are cured on the stone are black, and seem burnt. Their inside is filled with a beautiful red dust. These insects are sent to us dried, and half reduced to a powder, in which, without the help of a microscope, one may distinguish an oval body, scales, and paws, or little pieces of them bruised, and a small pointed trunk.”

These insects are often, in the curing of them, not totally deprived of life, or at least they are impregnated with eggs, which the heat sometimes brings to life. For Sir Hans Sloane tells us, in his history of Jamaica, vol. II. p. 153. That

a-Buccanier

a Buccaneer assured him, that once some of his comrades, joined with himself, had taken a prize: and there being in it much Cochineal, they lay on some of the bags; and that (in consequence of their animal heat) it took life, and crept about. He mentions an instance of the same kind in another part of this work, and also tells us, that these insects are much coveted by the ants, the greatest enemies they have; to clear the shrubs from which, the cultivators of them make use of foxes tails, as Herrera informs us.

There are "two sorts of the Cochineal, we are told; the Martigne, which is esteemed the finest, and the wild, which is less valuable; the difference being occasioned only by the extraordinary care which is taken of the one, by supplying it with food of a proper kind; the other living wild, without the like care. This valuable commodity is brought from Mexico, and some other parts of South America; where the inhabitants find it so very advantageous an article of commerce, that they make plantations of the Opuntia, and regularly breed and manage their crops, sending such vast quantities of it to Europe, that it is computed there is no less than eight or nine hundred thousand weight annually imported from Spanish America; with us it pays no duty."

But we must not forget to remark, that this curious insect serves to other uses than those of beauty and elegance: it is of great service to the human frame, and is applied constantly in physic, not only as a cordial, but as a kindly and effectual medicine in various diseases!—Gracious Father of bounty, how kindly hast thou reached forth thy providential hand, and stored the earth with innumerable blessings, to alleviate those oppressive diseases and maladies, under which human nature

labours! "The Lord hath created medicines out of the earth, and he that is wise," saith the son of Sirach, "will not abhor them." The bark of a tree, the hard substance of an earth compacted ore, the body of a despicable insect, are all-powerful in his hands, who worketh according to his own will, and whose commanding word the most obstinate diseases instantly obey!

Every object in nature serves to evince a creating, and superintending Providence. No man can suppose the Cochineal insect endued with these virtues by chance. But as a further proof, that it was designed to the ends which we see it answers, we may remark, that the plant on which it feeds, exactly corresponds, if I may so say, to its nature; and seems as much formed for, and adapted to it, as the mulberry is to the silk-worm. These so manifestly indicate design, that no man can doubt it; for were we to find a watch, which we perceived noted the time exactly, but at length ceased to move; and were we afterwards to find the key of that watch, which, upon application, we perceived exactly fitted the aperture made for it, and by a proper circumvolution gave its motion again to the machine: We should not hesitate a moment to say, that there was a designing hand in all this, and that the key was certainly intended for the watch by the maker of it: Let us apply this reasoning to the Cochineal and its Opuntia, and we shall adore the wise Creator. Happy, unspeakably happy, in his providential regard: For if he thus hath taken care for the meanest insects, insects too ordained for, and subservient to the use of man, how much more will he take care of those, who, by a dutiful and filial obedience, endeavour to render themselves fit objects of his gracious concern?

## CHRISTIAN MONITOR.

## THOUGHTS

## ON THE ATTRIBUTES OF GOD.

**S**IMONIDES being asked by Dionysius the tyrant what God was, desired a day's time to consider of it before he made his reply. When the day was expired, he desired two days; and afterwards, instead of returning his answer, demanded still double time to consider of it. This great poet and philosopher, the more he contemplated the nature of the Deity, found that he waded but the more out of his depth; and that he lost himself in the thought, instead of finding an end of it.

If we consider the idea which wise men, by the light of reason, have framed of the Divine Being, it amounts to this: That he has in him all the perfection of a spiritual nature; and since we have no notion of any kind of spiritual perfection but what we discover in our own souls, we join infinitude to each kind of these perfections, and what is a faculty in an human soul, becomes an attribute in God. We exist in place and time, the divine being fills the immensity of space with his presence, and inhabits eternity. We are possessed of a little power and a little knowledge, the Divine Being is almighty and omniscient. In short, by adding infinity to any kind of perfection we enjoy, and by joining all these different kinds of perfections in one being, we form our idea of the great Sovereign of nature.

Though every one who thinks must have made this observation, we shall produce Mr. Locke's authority to the same purpose, out of his essay on human understanding. 'If we examine the idea we have of the incomprehensible Su-

preme Being, we shall find, that we come by it the same way; and that the complex ideas we have both of God and separate spirits, are made up of the simple ideas we receive from reflection: v. g. having from what we experience in ourselves, got the ideas of existence and duration, of knowledge and power, of pleasure and happiness, and of several other qualities and powers, which it is better to have, than to be without; when we would frame an idea the most suitable we can to the Supreme Being, we enlarge every one of these with our idea of infinity; and so putting them together, make our complex idea of God'

It is not impossible that there may be many kinds of spiritual perfection, besides those which are lodged in an human soul; but it is impossible that we should have ideas of any kinds of perfection, except those of which we have some small rays and short imperfect strokes in ourselves. It would be therefore a very high presumption to determine whether the Supreme Being has not many more attributes than those which enter into our conceptions of him. This is certain, that if there be any kind of spiritual perfection which is not marked out in an human soul, it belongs in its fulness to the divine nature.

Eminent philosophers have imagined, that the soul, in her separate state, may have new faculties springing up in her, which she is not capable of exerting during her present union with the body; and whether these faculties may not correspond with other attributes in the divine nature, and open to us hereafter new matter of wonder and adoration; we are altogether ignorant. This, we ought to acquiesce

quiesce in, that the Sovereign Being, the great author of nature, has in him all possible perfection, as well in kind as in degree; to speak according to our methods of conceiving; and when we have raised our notion of this infinite being as high as it is possible for the mind of man to go, it will fall infinitely short of what he really is. There is no end of his greatness: the most exalted creature he has made, is only capable of adoring it, none but himself can comprehend it.

The advice of the son of Sirach is very just and sublime in this light. "By his word all things consist. We may speak much, and yet come short: wherefore in sum, he is all. How shall we be able to magnify him? For he is great above all his works. The Lord is terrible and very great; and marvellous in his power. When you glorify the Lord, exalt him as much as you can; for even yet will he far exceed. And when you exalt him, put forth all your strength, and be not weary; for you can never go far enough. Who hath seen him, that he might tell us? and who can magnify him as he is? There are yet hid greater things than these be, for we have seen but a few of his works."

We here have only considered the Supreme Being by the light of reason and philosophy. If we would see him in all the wonders of his mercy we must have recourse to revelation, which represents him to us, not only as infinitely great and glorious, but as infinitely good and just in his dispensations towards man. But as this is a theory which falls under every one's consideration, though indeed it can never be sufficiently considered, we shall only take notice of that habitual worship and veneration which we ought to pay to this almighty being. We should often refresh our minds with the thought of him, and annihilate ourselves before

him, in the contemplation of our own worthlessness, and of his transcendent excellency and perfection. This would imprint in our minds such a constant and uninterrupted awe and veneration, which is, in reality, a kind of incessant prayer, and reasonable humiliation of the soul before him who made it.

This would effectually kill in us all the little seeds of pride, vanity, and self-conceit, which are apt to shoot up in the minds of such whose thoughts turn more on those comparative advantages which they enjoy over some of their fellow-creatures, than on that infinite distance, which is placed between them and the supreme model of all perfection. It would likewise quicken our desires and endeavours of uniting ourselves to him by all the acts of religion and virtue.

Such an habitual homage to the Supreme Being would, in a particular manner, banish from among us that prevailing impiety of ascribing his name on the most trivial occasions.

Mr. Boyle, that great philosopher, had the profoundest veneration for the God of heaven and earth. The very name of God was never mentioned by him without a pause and a visible stop in his discourse; in which, one that knew him, most particularly, above twenty years, has said, that he was so exact, that he does not remember to observed him once to fail in it.

Every one knows the veneration which was paid by the Jews to a name so great, wonderful and holy. They would not let it enter even into their religious discourses. What can we then think of those who make use of so tremendous a name in the ordinary expressions of their anger, mirth, and most impertinent passions? Of those who admit it into the most familiar questions and assertions, ludicrous phrases and works of humour? not to mention those who violate

late it by solemn perjuries? It would be an affront to reason to endeavor to set forth the horror and prophaneness of such a practice. The very mention of it exposes it sufficiently to those in whom the light of nature, not to say religion, is not utterly extinguished.

A. DEPOSIT.

ON THE  
EDUCATION OF CHILDREN.

*"Pudore et liberalitate liberos retinere  
Jubiacesse credo quam metu."*

TERENCE:

"It is better in my opinion, to govern the children of freemen by shame and due encouragement, than by fear."

WHEN the traveller showed the lion the figure of a herb conquering one of his fellow-creatures, the savage aptly answered, That if lions were carvers we should find twenty figures of their conquests for one of their defeat: just thus it fares with the generality of the world, in regard to many of the moral duties; the people who write upon them are all interested and biased in favour of one side, and consequently shew us the part they are of in all its strength and beauty, but cunningly conceal the other side in shades. We have multitudes of treatises among us on the duty of children to their parents; but as it unluckily happens that the people who write them are usually parents themselves, and not children, we have the reciprocal duty of the parent to the child commonly but very softly touched upon. But though the duty of the child is a very necessary one, yet that of the father is greatly more so, and is infinitely of more consequence, as it regards not only himself, but the world in general. The ingratitude of a child to a parent may make a single heart ach, but the carelessness of a parent in the education, and in the forming the mo-

als of a child, reaches even to posterity, as it lays the basis of a depravity in a whole succeeding age. The Lacedemonians, famous through the world for the wisdom of their government, laid a penalty on the father when the child committed a fault, as well judging that, in general, children are what their parents please to make them; and that he deserved as much punishment who furnished the common wealth with a bad member, as he who was of a vicious disposition in himself. It is as old an observation as of Plato's time, that there was no action so virtuous as the breeding up a worthy son, nor any one so universally neglected; and Crates, when he observed his countrymen so busy in getting estates, and so careless of the persons who were to inherit them, rallied them, by telling them they took great care of their shoes, but left their feet full of sores. It is an unhappy thing that while we cannot but acknowledge the training up of the youth, the most important of all concerns, we agree to leave it to the most improper of all people. How great a reproach is it to the world in general, that the Spartans and Cretans were the only people in it who ever made laws for the discipline of their youth, while we leave them to persons always prejudiced in their favour; and this without considering that they are often also the most worthless of men. Does not that government deserve the severest reproach which leaves the education of that youth, who is, perhaps, one day to be its greatest support, to the tutelage of a debauched and vicious father? and who is to answer to the world the leaving a tender and blooming innocent daughter to learn her principles of life from a mother separated from her husband for adultery? What are we to expect from this, but that the children will act up to the vices of their parents  
and

and examples; and as imitation seldom fails of improvement, that a wicked age will be thus succeeded by a more wicked progeny.

No time of a man's life is of such consequence to the whole future part of it, as that when he is just entering into a knowledge of the world; yet no part of it is, among us, so little regarded. Xenophon could send his sons at fourteen to Sparta, that they might know the whole business of their life in learning to command and to obey; two things, which, as all our youth are left to themselves about at that time, we find they never know how to do either of them afterwards; and the people of whom these princes were to learn their future conduct knew themselves so well the value of instruction at that time, that when Antipater demanded once of them, as hostages, fifty of their children, they begged leave to send him twice the number of grown people. How opposite to this, and to all sorts of sense and reason, is our method of winking at the first vices of children, and thus leading them without difficulties into what we in vain think they will afterwards be cloyed of? Ill habits are not so soon shook off; and the prudent Jew who left his boy his full desire of money at sixteen, that he might be tired of extravagancy by twenty, has only taught him the way to run through that by five and twenty which he could not well have otherwise got rid of in the whole time his polite course of vices will let him live.

We are wrong, even in our most tenacious principles, in regard to children, when we think at all about their state. We judge it of all things the most necessary to see the natural bent of a child's desires, to know what sort of life he had best be brought up to, not considering that these desires are but the result of the conversation of those

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they spend their time among, who to our shame be it remembered, are often people very unfit for them to converse with. If we would be at the pains to form their minds, while young and tender, to honesty and virtue, this would be a ground colour equally fit to receive all others; and they would themselves turn their desires and inclinations to that which we found most convenient for them.

Young minds are so soft and tender that they take any bent, and so empty that they receive all impressions, and neither the one nor the other are ever to be thoroughly shook off afterwards; shall then the youth, who is hereafter to command an army, receive his first principles from a conversation with servants, persons inured to a slavish subjection, or from books of idle stories, every one of which he is to know a year or two afterwards are senseless forgeries? No, let him converse from the beginning, with those who can instil into his tender thoughts the principles of honour, magnanimity, and true greatness; let these be the first marks his tender mind receives: these which are impressions he is never to forget. Let him take pains to read, not what he must be taught hereafter to despise, but what it will be his duty and his interest ever to remember; and learn so early to know himself and others; let him thus early learn what he ought to fear, what to desire, and what is passion, what virtue, that he may in his succeeding years distinguish between avarice and ambition, between liberty and licentiousness, and between servitude and slavery. That parent errs who supposes there is more strength of mind required to read the antient Greek and Roman history, the noblest, and most pleasing subject in the world, as we have them translated into our own language, than the idlest romance; the same genius

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with

will serve to reverence truth as well as fiction, and the same memory that will retain how many wonders there are in the life of a knight-errant, will not fail in the real virtues of a Roman general.

The few of our modern parents who think to govern and educate their children at all, seem to lay it down as a fundamental rule, that this is to be done by an austere severity. They would have their children own an awe to them, but they unhappily mistake between reverence and terror. Fear is the principle they would inculcate, but they distinguish not between fear with love, and fear with hatred. A mild and chearful deportment would never take off from the respect of a child; but would teach him at once to love the lesson and the teacher; and he would be in love with virtue and wisdom, while they courted him under so amiable an appearance; instead of which, as it is now managed, the manner of inculcating what is good, breeds in the child a horror and aversion for it: and it is unquestionable that the frequent severities of our public schools are the things that make all our gentlemen blockheads, while they detest that which it cost them so dear to learn. First, let a child be taught what is right and what is wrong, what he is to be commended for, what ashamed of; and the natural love of praise, and fear of shame, will be more powerful incentives to good, and checks from evil, than all that can be given him from the rod. Blows are for brutes, and harsh words for servants; neither are fit for children or for pupils: probably the source of half the scandalous cowardice of our present race of young people is to be looked for in the school-masters rod and ferula. The mind once broken by severity, once taught to bear with patience blows and insolent language, is ruined for the whole time to come, it never

can recover its native greatness; and if it pass through the course of life afterwards without the reproach of cowardly servility, it owing to constraint, the courage is merely mechanical, and powerful custom; for a few necessary moments only gets the better of all that was imprinted in the genius.

A generous temper will surely be at any time infinitely more strongly affected with honour than with fear; and the inculcating this as a natural pre-eminence in the moral world would indeed be of infinite service in forming the tender minds of youth to so just a road of thinking: when this was once established, surely the desire of fame and approbation would be in every young breast an infinitely more powerful, as well as a nobler incentive to good actions, and a proper discharge of their duty, than can be expected from that abject consideration, the fears of punishment for the omitting them.

A love of praise is ingrafted in our very nature, and even born with us, the wise author of nature having kindly given it us as the best of all promoters of virtue, and a just behaviour in our several stations; and shall the parent fly in the face of heaven by endeavouring, with severity, with pain and punishment, to obliterate that glorious principle, and teaching the tender and unformed mind of an infant, that it is better to be a spaniel than a companion and a friend.

The pre-eminence of virtue is to be every way inculcated, and this native law of praise encouraged in the tender breast, and with these a detestation of every thing that is mean, vicious, or infamous. If there be any innate goodness in the heart, these cannot fail to blow the heavenly spark into a flame that will blaze through the whole life to come; and where these fail the unhappy parent may be assured severity



rity is vain, and never will effect what he intends by it.

All extremes, however, are equally fatal and uneameable, and there is no virtue without most limits in a weak mind will not lead to vice. Generosity in the foolish mind often becomes prodigality, and good economy, avarice; thus in the too weak understanding of a parent, the mildness and gentle treatment here recommended, may be carried to as ruinous an extrem as the harshest severity. An indulgent flattery, and weak fondness for a child, that can make the parent believe his very follies virtues, and inculcate a love of them into his mind, as such, must have the most terrible effects upon a life to come; and a weak fear of giving the tender youth any uneasiness, cannot but expose him to eternal uneasinesses when a man. The fathers usually err in the other extreme, the mothers in this.

A STRICT ATTACHMENT TO  
TRUTH ENFORCED.

**S**Ocial intercourse is imprinted in the very nature and form of our constitutions. It is an article of so great importance to our present welfare, that we cannot possibly long subsist without it. "We are members one of another," and therefore ought to guard against every circumstance, that may tend, in any respect, to weaken the bonds of society, Truth is the band of union and the basis of human happiness. As nothing is so essential to the promotion of mutual confidence, as a strict regard to truth; so nothing is so likely to subvert society, as the violation of this virtue. For mutual confidence is the chief cement of all social intercourse, and is founded upon fidelity: without truth there is no reliance upon language, no confidence in friendship, and no security in promises and oaths. If men as members of society, either refuse to discharge their engagements, or deviate from the truth, they not only sap the very foundation of

social intercourse, but also forfeit their own credit, and the confidence of mankind. Truth is born with and constantly attends our frame, and no one can shake it off without violating his nature.

In short, truth is in every respect so agreeable to human nature, and so requisite to promote as well as preserve a good understanding between individuals, that every man living not only expects, but desires it from others. Even the most common liar, the falsest witness, and the most perfidious covenant breaker, are very anxious to have others tell the truth to them; and none are more ready to complain than they, if they have it not. Hence if we observe the very obvious rule of equity, viz. "of doing as we would be done unto," we shall not only take care to speak truth ourselves, but have a right to claim it from others.

But falsity and deceit are never so highly culpable in any one, as when they are perpetrated under the cloak of righteousness. None are capable of deceiving their fellow-creatures so effectually, as when they previously ingratiate themselves into their favour, by being disguised under the mask of probity, fidelity, or veracity. Consequently the greater diligence a man uses, to procure the confidence of any one, the more heinous his offence if he does it purposely to deceive. For what treachery can be more aggravated, what villainy more base and ungrateful, than first to raise a confidence and then deceive it?

Moreover, a person addicted to the vice of lying, is not only an enemy to society, but to his own private interest; he probably may reap some advantage from his treachery, provided he gains his point, but at best he makes a very bad bargain; for whatever present advantage he reaps, it is purchased at the expence of his character and good name, which he will hardly redeem. If falsehood and deceit once serve his turn, it is as much as

he has a right to expect from it, particularly if he is detected: When a man has once forfeited his credit, then nothing will serve his turn, neither truth nor falsehood; he will scarcely gain credit to what he says, even when he speaks truth; but so long as he is true and just in all his dealings, he is entitled to all the advantages of society. For if mankind cannot charge him with the violation of truth, in any respect, they will of course credit what he says. But if he is convicted of falsehood, who will believe his report? Even his oath is disputable. For the same base motives that hath induced him to break his word, or to speak what is not true, may probably induce him to break his oath. Likewise, upon the whole, the least impeachment of a man's veracity, very justly weakens his credit, and deprives him of all mutual confidence.

It is the universal consent of mankind, in general, to treat a liar with that scorn and contempt he so justly merits. And yet this, though very disagreeable, is not the worst consequence arising from this vice: for while he is thus scorned and despised by men, as having perverted the very basis of conversation, and polluted the very sanctity of truth; he is "held in abomination" of that being, who is very eminently styled a God of truth, and who hath destined to perdition, "whosoever loveth or maketh a lie."

Mankind should maintain a strict regard to truth in conformity to the character of their heavenly father, "whose words are true." His promises are sure and certain; falsehood is as impossible to him as any other imperfection. "God is not a man that he should lie." With him there is no variableness nor shadow of turning. And therefore, if men are desirous to merit the title of being his children, they must strive to imitate him in this part of his moral character.

They should likewise maintain a strict regard to truth, in conformity to the example of their immaculate

Saviour. He came into the world "to bear witness to the truth." He was a faithful and true witness, and revealed the will of God with the greatest exactness; his conversation was free from all evil; for scripture expressly declares, that "no guile was found in his mouth."

But as truth is exemplified in the characters of our heavenly Father, and his only begotten Son our Lord; so is it also enforced, by many injunctions in the holy scriptures. "Let every man speak truth with his neighbour." "Do nothing against the truth." "Whatsoever things are true, think on these things." And the prohibition of lying is in both the Old and New Testament quite absolute. "Lie not one to another." Now such injunctions and prohibitions sufficiently explain to us the divine will in this respect, and ought so far to influence our conduct, as to make us very cautious to maintain the strictest attachment to veracity, in all our words and actions. The pleasures and rewards of it are inexpressibly great, and afford the greatest satisfaction; it frees us from all the anxiety and confusion, into which the opposite conduct would involve us; for truth is so plain and simple it requires no art. It is always consistent with itself, and needs nothing to help it out; whereas a lie is troublesome and needs many more to confirm and make it good. Truth gives boldness to the countenance, as well as firmness and intrepidity to our actions. Cultivate therefore sacred truth, as a fund of self-complacency of respect and love to others, and of favour with Almighty God. Labour to attain that venerable character of "an Israelite indeed in whom is no guile." Be sincere and undissembled in discourse; and in particular avoid strong and positive assertions; for they generally promote oaths and curses in order to support and confirm them, and thus too often add the guilt of profaneness to that of falsity. Never indulge yourselves in the too common practice

of telling marvellous and extraordinary relations; for either your credulity will be ridiculed, or your veracity will be suspected. In short, maintain on all occasions, plain, simple, natural truth, and then you will not only support Society, but preserve your integrity, and in some measure obtain the approbation of your heavenly Father. For be assured, "that the lips of truth shall be had in honour, shall be established for ever; but a lying tongue is but for a moment."

Bristol, Nov. 3, 1783. A. G.

E S S A Y  
O N L I F E .

**M**AN's whole life is a system of vanity, and but for a short season: in the beginning it was indeed reckoned by hundreds of years; man sometimes attained to two, three, or four hundred years, but this bears not the least proportion to eternity! Now, hundreds are brought down to scores. Threescore and ten, or fourscore in general is its utmost length. Yet as if years were too big a word for the small season of man's life on earth, we find it counted by months in Job. "The number of his months are with thee;" our course like that of the sun is seen in a small space of time. We begin to die as soon as we are born, in a short time we disappear and are no more. But frequently life is reckoned by days, and those but few. "Man that is born of a woman is of few days." (Job.) Nay, in scripture accounts it is but one day, yea it is brought down to a moment, and less than a moment, lower than which it cannot be carried. David says, "Mine age is as nothing before thee." And Solomon agreeable to this tells us, "There is a time to be born and a time to die," but makes no mention of a time to live, as if our life was but one skip from the womb to the silent grave. But short as our time on earth is, it is crowded with various

and an incredible number of accidents which may suddenly take us off the stage of life. A person may rise up in the morning as healthy as ever he was in his life, and before noon may be a lifeless corpse, perhaps, knocked down and murdered by some bloody assassin, or by any other means; but if we chance to live out our appointed time, we know not how soon that time may come, when we shall be regularly taken off. If we live till we are forty, fifty, or sixty, it is but a short space, and time flies swiftly away.

"Our life as a dream,  
Our time as a stream;  
Glide swiftly away;  
And the hast'ning moment refuseth to stay."

Since then life is so short and uncertain, it is necessary that we should not only attend to the moral and external, but to the internal duties of Christianity, become sober, and have a due regard for the wise rules which Providence has laid down for us. The following, I think, is very striking, "Whatsoever ye would that men should do unto you even so do unto them." It is an undeniable fact, that if this divine rule of righteousness was the universal rule of human conduct, the greatest calamities of life would be totally unknown, and the world be a paradise of pleasure instead of a sink of wretchedness and woe. The cries of the oppressed would be heard no more, and hated tyranny would no more sully humanity.

W. W.

BOOK OF PSALMS.

PARAPHRASE AND EXPOSITION  
ON PSALM XII.

**T**HIS psalm is thought to be written on the occasion of David's flight to the mountainous parts of Judea, and alludes to the council of Ahithophel, and the outrage he had received from the cursing of Shimei. He comforteth himself with  
God's

God's judgments on the wicked, and confidence in God's tried mercy.

Ver. 1. Help *them* me, O Lord, for the upright man is not to be found, for the faithful fail among the children of men.

2. They speak *falsehood* every one with his neighbour, with flattering lips, and with a *deceitful* heart.

3. But the Lord shall cut *them* off, and every tongue that speaketh *vain* imaginations; like the counsels of *Abiathar*, and proud things.

4. They say, with our tongue, and *vain* councils, will we prevail; our lips are our own, who is Lord over us?

5. For the oppression of *my servant*, for his fighting and distress, now will I arise, (saith the Lord) I will in opposition to the proud boast put him in safety.

6. And I know for my encouragement, the words of the Lord are pure, as silver tried in a furnace seven times.

7. For thou wilt keep the godly, O Lord, thou shalt preserve them from this rebellious people, and for ever.

8. Nor need I be cast down at their evil devices; for I know the wicked walk on every side of me, such as *Simei*, when the vilest men are exalted.

## D I V I N I T Y.

### ON THE ELEGANCE AND DIGNITY OF THE SACRED SCRIPTURES.

THE scriptures are certainly an inexhaustible fund of materials, for the most delightful and ennobling discourse. When we consider the author of those sacred books—that they came originally from heaven—were dictated by divine wisdom—have the same consummate excellence, as the works of creation, it is really surprising, that we are not always searching, by study, by meditation, or converse, into one or other of those grand volumes.

When Secker preached, or Murray pleaded, the church was crowded, and the bar was thronged. When Spence produced the refinements of criticism, or Young displayed the graces of poetry; the press toiled, yet was scarce able to supply the demands of the public.—Are we eager to hear and impatient to purchase, what proceeds from such eloquent tongues, and masterly pens? and can we be coldly indifferent when not the most accomplished of mankind—not

the most exalted of creatures—but the adorable author of all wisdom speaks in his revealed word? Strange! that our attention does not hang upon the venerable accents; and our talk dwell upon the most incomparable truths!

For would you see history in all her simplicity, and all her force; most beautifully easy, yet irresistibly striking?—See her, or rather feel her energy, touching the nicest movements of the soul, and triumphing over all our passions, in the inimitable narrative of Joseph's life—the representation of Esau's bitter distress; the conversation pieces of Jonathan, and his gallant friend; the memorable journal of the disciples going to Emmaus; are finished models of the impassioned and affecting—Here is nothing studied; no flights of fancy; no embellishments of oratory. Yet how inferior is the episode of Nisus and Eurialus, though worked up by the most masterly hand in the world, to the updissembled artless fervency of these scriptural sketches!

Are we pleased with the elevation and dignity of an heroic poem; or the tenderness and perplexity of a dramatic performance? in the book of Job they are both united, and both unequalled.

unequaled.—Conformably to the exactest rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The language glows, and the pathos swells. Till, at last, the Deity himself makes his entrance. He speaks from the whirlwind, and summons creation: summons heaven and all its shining host; the elements, and their most wonderful productions, to vouch for the wisdom of his providential dispositions—His word strikes terror, and flashes conviction: decides the momentous controversy, and closes the august drama with all possible solemnity and grandeur.

If we sometimes chuse a plaintive strain; such as softens the mind, and soothes an agreeable melancholy: Are any of the ancient tragedies superior in the eloquence of mourning, to David's pathetic elegy on his beloved Jonathan, to his most passionate and inconsolable moan over his lovely but unhappy Absalom; or to that melodious woe, which warbles and bleeds in every line of Jeremiah's lamentations?

Would you be entertained with the daring sublimity of Homer, or the correct majesty of Virgil? with the expressive delicacy of Horace, or the rapid excursions of Pindar? Behold them joined, behold them excelled in the odes of Moses, and the eucharistic hymn of Deborah; in the exalted devotion of the Psalms, and the glorious enthusiasm of the prophets. Only with this difference, that the former are tuneful triflers, and amuse the fancy with empty fiction; the latter are teachers sent from God, and make the soul wise unto salvation.

Are we admirers of antiquity?—Here we are led back, beyond the universal deluge, and far beyond the date of any other annals.—We are introduced among the earliest inhabitants of the earth. We take a view of mankind in their undisguised primitive plainness, and when the days of their lives were but little short of a

thousand years.—We are brought acquainted with the origin of nations; with the creation of the world; and with the birth of time itself.

Are we delighted with vast achievements?—Where is any thing comparable to the miracles in Egypt, and the wonders in the field of Zoan? to the memoirs of the Israelites, passing through the depths of the sea; sojourning in the inhospitable deserts; and conquering the kingdoms of Canaan?—Where shall we meet with instances of martial bravery, equal to the prodigious exploits of the Judges; or the adventurous deeds of Jesse's valiant son, and his matchless band of worthies?—Here we behold the fundamental laws of the universe, sometimes suspended, sometimes reversed: and not only the current of Jordan, but the course of nature controuled. In short, when we enter the field of scripture, we tread—on enchanted, shall I say? rather on consecrated ground; where astonishment and awe are awakened at every turn; where is all, more than all, the marvellous of romance, connected with all the precision and sanctity of truth.

If we want maxims of wisdom, or have a taste for the laconic stile; how copiously may our wants be supplied, and how delicately our taste gratified? especially in the book of Proverbs, Ecclesiastes, and some of the minor prophets.—Here are the most sage lessons of instruction; adapted to every circumstance of life; formed upon the experience of all preceding ages; and perfected by the unerring spirit of inspiration.—These delivered, with such remarkable conciseness, that one might venture to say, every word is a sentence. At least, every sentence may be called an apothegm; sparkling with brightness of thought, or weighty with the solidity of sense. The whole, like a profusion of pearls—each containing, in a very small compass, a value almost immense—all heaped up (as an ingenious critic speaks) with a confused magnificence above all order.

If we look for the strength of reasoning, and the warmth of exhortation: the insinuating arts of genteel address, or the manly boldness of impartial reproof: all the thunder of the orator, without any of his ostentation; all the politeness of the courtier, without any of his flattery: Let us have recourse to the acts of the apostles, and to the epistles of St. Paul. These are a specimen, or rather these are the standard of them all.

Are you fond of pastoral, in all its graces? Never have we seen such exquisite touches of rural painting, or such sweet images of endeared affection, as in the Song of Songs, which is Solomon's. All the brilliant and amiable appearances in nature are employed, to delineate the tenderness of his heart, who is love itself—to pourtray the beauty of his person, who is the chiefest among ten thousand—and describe the happiness of those souls, whose fellowship is with the Father, and with his Son Jesus Christ.

Another recommendation of the scriptures is, that they afford the most awful and the most amiable manifestations of the Godhead. His glory shines, and his goodness smiles, in those divine pages, with unparalleled lustre. Here we have a satisfactory explanation of our own state. The origin of evil is traced; the cause of all our misery discovered: and the remedy, the infallible remedy, both clearly shewn, and freely offered. The merits of the bleeding Jesus, lay a firm foundation for all our hopes; while gratitude for his dying love, suggests the most winning incitement to every duty. Morality, admired morality is delineated in all its branches; is placed upon its proper basis, and raised to its highest elevation. The Spirit of God is promised, to enlighten the darkness of our understandings, and strengthen the imbecility of our wills. What an ample provision is

made by these blessed books, for all our spiritual wants! And, in this respect, how indisputable is their superiority to all other compositions!

Is any one convinced of guilt, as provoking heaven, and ruining the soul? Let him ask reason to point out a means of reconciliation, and a refuge of safety. Reason hesitates, as she replies: "The Deity may, perhaps, accept our supplications, and grant forgiveness." But the scriptures leave us not to the sad uncertainty of conjecture. They speak the language of clear assurance. God has set forth a propitiation. He does forgive our iniquities: He will remember our sins no more.

Are we assaulted by temptation, or averse to duty?—Philosophy may attempt to parry the thrust, or to stir up the reluctant mind, by disclosing the deformity of vice, and urging the fitness of things. The Bible recommends no such incompetent succours. "My grace," says its almighty author, "is sufficient for thee—Sin shall not have dominion over you." The great Jehovah, in whom is everlasting strength, "He worketh in us both to will, and to do, of his good pleasure."

Should we be visited with sickness, or overtaken by any calamity, the consolation which Plato offers, is, That such dispensations coincide with the universal plan of divine government. Virgil will tell us for relief, that afflictive visitations are, more or less, the unavoidable lot of all men. Another moralist whispers in the dejected sufferer's ear, "Impatience adds to the load: whereas, a calm submission renders it more supportable."—Does the word of Revelation dispense such spiritless and fugitive cordials? No, those sacred pages inform us, That tribulations are fatherly chastisements; tokens of our maker's love, and fruits of his care: That they are

are intended to work in us, the peaceable fruits of righteousness, and to work out for us, an eternal weight of glory.

Should we, under the summons of death, have recourse to the most celebrated comforters in the heathen world; they would encrease our apprehensions, rather than mitigate our dread. Death is represented, by the great master of their schools, "As the most formidable of all evils." They were not able positively to determine, whether the soul survived; and never so much as dreamt of the resurrection of the body. Whereas, the book of God strips the monster of his horrors, or turns him into a messenger of peace: Gives him an angel's face, and a deliverer's hand. Ascertaining to the souls of the righteous, an immediate translation into the regions of bliss; and ensuring to their bodies, a most advantageous revival, at the restoration of all things. Inestimable book! It heals the maladies of life, and subdues the fear of death. It strikes a lightsome vista through the gloom of the grave; and opens a charming, a glorious prospect of immortality in the heavens.

These, with many other excellencies peculiar to the scriptures, one would imagine, more than sufficient, to engage every sensible heart in their favour; and introduce them with the highest esteem, into every improved conversation!

Another very distinguishing peculiarity of the sacred writings is, the method of communicating advice, or administering reproof, by parables; a method, which levels itself to the lowest apprehensions, without giving offence to the most supercilious temper: yet is as much superior to plain unornamented precepts, as the enlivened scenes of a well wrought tragedy are more impressive and affecting, than a simple narration of the plot.

Vol. II. No. 16.

It has been very justly remarked; that this eloquence of similitudes is equally affecting to the wise, and intelligible to the ignorant.—It shews rather than relates, the point to be illustrated.—It has been admired by the best judges in all ages; but never was carried to its highest perfection, till our Lord spoke the parable of the Prodigal.—Which has a beauty that no paraphrase can heighten: a perspicuity, that renders all interpretation needless: and a force, which every reader, not totally insensible, must feel.

The condescension and goodness of God are, every where, conspicuous in the productions of nature; he conveys to us the most valuable fruits, by the intervention of the loveliest blossoms. Though the present is, itself, extremely acceptable; he has given it an additional endearment, by the beauties which array it, or the perfumes which surround it. In the pages of Revelation likewise, he has communicated to us the most glorious truths, adorned with all the graces of composition: Such as may polish the man of genius, and improve the man of worth. Such as highly delight our imagination; even while they cultivate and refine our morals.

Who then would not gladly receive that gracious exhortation; "Let the word of Christ dwell in you richly?" Who would not willingly obey that benign command; "Thou shalt talk of it, when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up."

When we consider the language of the scriptures, and sometimes experience their energy; other writings, though polished with the nicest touches of art, only tinkle on the ear, or affect us like the shepherd's reed. But these, even amidst all their noble negligence,

N n

Strike,

strike, alarm, transport us—Something like the voice of thunder, or the arch-angel's trumpet."

When we consider the contents of the scriptures; and believe ourselves interested in the promises they make, and the privileges they confer, we are induced to cry out,—“What are all the other books in the world, compared with these invaluable volumes! No more than an entertaining novel, or a few prudential rules for domestic œconomy, compared with a parent's will, a royal charter, or an imperial grant of titles and manors.”

All these circumstances remind us of an encomium, most deservedly

given to the Bible, which, though quite artless, is abundantly more expressive than the most laboured efforts of rhetoric. It came from the lips of a martyr, who, being condemned to die for his inviolable adherence to the pure doctrines of scripture, when he arrived at the stake, and had composed himself for execution, took his final leave in these affecting words, “Farewell sun and moon! Farewell all the beauties of creation, and comforts of life! Farewell my honoured friends! Farewell my beloved relations! And farewell thou precious, precious book of God.”

## M I S C E L L A N E O U S.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

BEING a constant reader of your Christian Repository, which I very much esteem, I have with much deference sent you the under-written Essay, on the Pleasures of Religion, which if fit for public view, I shall esteem it a favour if you will please to insert in your Christian Miscellany,

I am, Gentlemen,

Your humble servant,

and well-wisher,

A CANDIDATE.

October 21, 1783.

ON THE  
PLEASURES OF RELIGION.

“Wisdom's ways are ways of pleasantness, and all her paths (are paths) of peace.”

PLEASURE is the object of most men's pursuits; what pains, toils and anxiety do they undergo to

arrive at her summit. Yet comparatively speaking, there are but few, very few, who have right ideas, and conceptions of real, permanent, lasting pleasure; for what one sort of men esteem a pleasure, it is not so with another of different dispositions. The drunkard can find no pleasure but in the gratification of his insatiable thirst; the epicure, or glutton, but in the gratification of his taste; the debauchee can find no pleasure but in the gratification of his fleshly lusts and appetites; but to a sober person, how infatuated do these several votaries of pleasure appear; to esteem those pleasures which are calculated, directly, to lead to pain, sickness, and death; not only of natural death, but of spiritual death, and the punishment of the soul, the most noble part of man, which was formed by its divine Creator, for far more noble purposes, than those of drunkenness, gluttony, and debauchery. These sordid gratifications will soon pall the appetite, and render the votaries thereof, miserable in themselves, and detrimental to society,

will



will make them beneath the regard of their Maker, and also will render them contemptible in the eyes of all good men, who consult their reasoning powers, who are not so credulous, as to be carried down this popular torrent of ignorance and infidelity; but to those who have a regard for another life, after this, (and certainly there is one, either of happiness or misery, notwithstanding the artful insinuations of infidels to the contrary,) form quite different notions, ideas, and conceptions of pleasure: they esteem it their highest pleasure, to do their duty towards God and man, to make it their meat, and drink, to do the will of their heavenly father, like their blessed master; they are persuaded that there is a way that seemeth right to man, but are truly convinced, from the woeful experience of others, that the end thereof is the way of death. Now the wise man who hath here stated religion under the name of pleasure or wisdom, declareth, "that her ways are pleasantness, and all her paths are peace;" therefore it is the highest wisdom for each of us, to take care and endeavour to secure, "the one thing needful," I mean the soul, our immortal souls. What are all the pleasures of time, and sense, could we have such influence over mankind, as to command them at our will, when put into the balance of eternity! No, they are not to be brought in competition with the realities of religion, which will be never fading joys, which will last as long as God himself shall endure; there is a perpetuity in real religion, but there is great uncertainty in all sublunary enjoyments. Our blessed Saviour hath fully decided this point even to the meanest capacity, "What will it profit a man, if he should gain the whole world and lose his own soul; or, what shall a man give in exchange for his soul?" Surely no-

thing. 'One soul outweighs ten thousand worlds,' as Dr. Young elegantly expresses it.

This is very obvious, for was I possessed of, all the treasures of the world, and could command all men at my nod, and was devoid of the hopes of eternal happiness, it would profit me nothing, since my short life at the longest will soon be over, and then like the rich fool, mentioned in the gospel, where will be all those things which I so anxiously and carpingly have provided? Seeing, therefore, that riches can profit us nothing in the day of wrath, and that all sensual pleasures, and gratifications, will pall the appetite, and render us unfit for the enjoyment of them, and that nothing but that wisdom which is from above, I mean true religion, can administer any comfort to us either in this world, or the next: therefore it ought to be our daily care and study to keep our consciences void of offence, both towards God and man, as we must certainly give an account, a strict impartial account to our Almighty Judge, how we have spent our time on earth, and whether we sought to adorn the doctrine of God our Saviour, in all things: if this hath been our ultimate design, and chief end we had in view, during our life time, then when we come to die, we may look forward for a blessed immortality through the merits of Jesus Christ. I have often thought upon Mr. Addison's dying words, and with what seeming rapture he made his exit; when he was upon his death bed, he sent for a young man, who was a relation to him, and desired him to come immediately, as he had something of importance to communicate to him; the young man came with all the eagerness and impatience possible, thinking his dying friend had something to say to him relating to his temporal affairs: but when he came into his presence,

and heard him declare his mind, he was convinced of his mistake, for the chief request that Mr. Addison had to communicate, was to shew him a convincing proof of the comforts that flow from the realities of religion, taking the young man by the hand, and giving him a gentle squeeze, smiling in his face, said, "See, in what peace a Christian can die." I pray God, that we may all be enabled thus to triumph in the agonies of death!

#### AN ANECDOTE.

IT is indeed a very trite, but notwithstanding that, a very true observation, that there are many more able to give advice, than to take it; and for this, various reasons may be assigned. The person who gives advice, may be disinterested; and in this situation, a man of a moderate genius, will see farther and clearer, than one of a much stronger understanding, whose thoughts are warped by prejudice, or clouded by passion. Again, the person who gives advice may be possessed of lights, which he who receives has not, and in that particular case, may be actually the wiser man, though much inferior to him, whom he advises, in all other respects. We seem to be sensible of this in regard to professions: for men place great confidence in their physicians, and in their lawyers, though they are not extremely taken with their conversation. But in the general concerns of life, it is otherwise. A man esteems it no diminution of his character, that he is recommended with law or physic; but not to be able to conduct one's own affairs, is a very humiliating circumstance indeed.

True philosophy is the only science that either sets us above the necessity of asking advice, or enables us to judge whether the advice that is given one, be fit to be fol-

lowed. There are many people who would persuade us, that common sense is the very same thing with this philosophy. But these people mistake the capacity of attaining, for the thing attained. A man without common sense, or even defective in that point; will never be able to make himself master of that philosophy; but many thousands have not only excellent sense, but common sense, and yet through want of application, never attain it. An instance of this will make the thing as clear as the sun at noon-day.

There was an Italian bishop who had struggled through great difficulties, without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate, if he could communicate the secret of being always easy. "Yes, replied the old man, I can teach you my secret, and with great facility; it consists in nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly, returned the bishop: In whatever state I am, I first of all look up to heaven, and I remember that my principal business here, is to get there. I then look down upon the earth, and call to mind, how small a space I shall occupy in it, when I come to be interred. I then look abroad into the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or to complain." Your readers will easily determine who had common sense, and who was the philosopher.

## SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 228.]

**E**M-ROGÉE—the fountain of Rogel, or the Fuller's fountain, was situated at the foot of Mount Sion. *Josh. xv. 7, 18.*

**E**PHESUS, a very celebrated city of Ionia, in Asia Minor, situated upon the river Cayster. It was once much celebrated for its famous temple of Diana, which in every respect, according to the accounts given us by heathen authors, exceeded all the most celebrated buildings of antient times. It is said to have been 425 feet long, 220 broad, and to have been supported by 127 pillars of marble, 70 feet high, whereof 27 were most curiously wrought, and all the rest highly polished. One Cicelyphon, a famous architect in his time, contrived the model of it, and that with so much art and curiosity, that it took up two hundred years before it was finished. After it was finished, it was seven times set on fire, but once more especially on the very day Socrates was poisoned; and at another time, on the same night that Alexander was born. However, the Ephesian ladies enabled them again to rebuild it, in all its former magnificence, by their large and devout contributions.—And as this city was famous in the times of heathenism for the temple of Diana, so in the times of Christianity, it was adorned with a beautiful and magnificent church, honoured with the name of St. John, who for a considerable time resided in this city, and governed the churches of Asia. This church is still standing, concerning which, and the present condition of the city, the following account from Sir Paul Rycout, p. 44. may be agreeable to the reader, as from thence he may form some idea of the magnificence of the ancient cities,

'But nothing appears more remarkable and stately to a stranger in his near approach to this place, than the castle on the hill, and that lofty fabric of St. John's church now converted to a Turkish mosque; the biggest pillar in which is five Turkish pikes and an half in compass, which is upwards of four English yards. These lifting up their heads amongst other ruins, and humble cottages of the present inhabitants, seem to promise that magnificent structure which renowned and made famous this city in antient history. But at the entrance a person stumbles at pillars of porphyry, and finds an uneasy passage over subverted temples and palaces: the memory of what they have been is not preserved by tradition, and few or no inscriptions remain to direct us. Some marks there are of a building more ample and stately than the rest, which seems to have been seated in the suburbs of the city without the walls, and therefore gives us cause to conjecture it to have been the temple of Diana, the metropolitan shrine of all others dedicated to that goddess, antiently adjoining to the Ortygian grove and Cenchrean stream, where she and Apollo were reported in fables to be born from Latona. This probably might have been the temple of that goddess, which all Asia and the world worshipped, caused that violent opposition, which the silversmith made to the preaching of Christianity. Under the ruins of this temple we descended about thirty stairs, with lights in our hands, where we entered into divers narrow passages, with many windings and turnings, that it was necessary to make use of a clue of thread to guide us, which some therefore call a labyrinth, but to me it seemed no other than the foundation of the temple, which for fabrics of that weight and magnificence is necessary, (as I conceive) according to the rules of architecture. The air below was moist, and of a suffocating heat, which nourished batts of a prodigious bigness, which oftentimes struck

struck out our torches as enemies unto light, and companions of those spirits which inhabit the stygian darkness. Not far from hence was a stately cavatory of porphyry, called St. John's font, the diameter of which was above seven Turkish pikes, wherein (it is reported) he baptized great multitudes of believers. Not far from hence was shewn us the cave of the seven shepherds, the story of which (whether true or false) is yet current through the world, and believed so far by the Christians who inhabited Ephesus, that they have created a chapel in memory of them, part of which remains unto this day, and the painting is yet not wholly defaced.—The theatre is almost wholly destroyed, few seats being there remaining; and of other ruins no certain knowledge can be had, the inscriptions which are found being for the most part so disfigured and broken off from the portals of gates and triumphal arches, as that they can little satisfy any man's curiosity.

“Over a gate, which appears to have been in the middle of the city, are divers steel plates, plain, not much defaced, which seem to represent the story of Hector's body drawn about the city of Troy by Achilles, but without reason, fancied by some to be a description of the first christian persecutions. For I having no such strength of imagination to represent it to me in that form, and observing likewise that the stones do not exactly square each with the other, am induced to believe, that they were fetched from some other place, and fixed there for ornament in more modern times. The Aqua devet on the east side, agreeable to the antient magnificence and honour of so renowned a city, appears not very antique, at least seems to have been repaired in latter times, in regard that some stones, which are found there, are reserved in the walls,

with inscriptions denoting Marcus Aurelius; and therefore seem to have been placed by the Turks, as casually they came to hand, at the time they first took possession of that city, when for some years it flourished even in their days, before the Ottoman family became masters of Constantinople, or those parts of the Lesser Asia. But now the relicks of the Gentiles, the Christians, and the Turks, are subverted and lie unknown, and heaped promiscuously together; for the whole town is nothing but a habitation of herdsmen and farmers, living in low and humble cottages of dirt, covered on the top with earth, sheltered from the extremity of the weather by mighty masses of ruined walls, the pride and ostentation of former days, and the emblem in those of the frailty of the world, and the transient vanity of human glory. For I cannot but with many reflections on the wisdom and providence of Almighty God, (who casts down one and raises up another) and on the strange alteration and metamorphosis of worldly things, take a prospect of this city of Ephesus, being as well changed in the vanity of names as of conditions. For, as Pliny saith, during the Trojan war it was called Alope, then Ortygia, then Morgas, then Ephesus, and now by the Turks Ayasaluck. This place, where once Christianity so flourished, as to be a mother church, and the See of a metropolitan Bishop, cannot now shew one family of Christians: so hath the secret providence of God disposed human affairs,—too deep and mysterious for us to enter into.”

It is well known that St. John not only passed a great part of his life at Ephesus, but died there; and Timothy, St. Paul's disciple, was made first Bishop of Ephesus by the Apostle, who laid his hands on him.—1 Tim. iv. 14. and 2 Tim. i. 6.

[To be continued.]

THE HISTORY OF THE

REPUBLIC OF THE UNITED STATES

The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a historical document or a page from a book, possibly containing a list or a detailed account of events. The text is arranged in several paragraphs, with some lines appearing to be headings or sub-sections. The overall structure suggests a formal or official document.

# HYMN

From the ORATORIO of SAUL.

Composed by M<sup>r</sup> Handel.

Sym. While yet the

side of blood runs high, To God thy fu- ture life de-

vote; Thy early vigour all ap- - ply, His glo- rious

service to pro- mote. Sym.

So shall thy great Creator blefs,  
 And bid thy days serenely flow;  
 So shall thy youthful happiness,  
 In age no dimiaution know.

With sweet reflections thou shalt taste,  
 Declining gently to thy tomb.  
 The pleasure of good actions past,  
 And hope with rapture joys to come.

*W. Collins.*

P O E T R Y.

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

IF the underwritten lines merit a place in your very useful and edifying publication, entitled the New Christian's Magazine, by inserting them as soon as convenient, will lay under a great obligation,

Your constant reader and admirer,  
ADOLESCENS.

Worcester, 4th Oct. 1783.

P S A L M CXXXIX.

**G**REAT God! thou guardian of each hour,  
Thou guide of all my ways;  
My morning steps confess thy pow'r,  
And night proclaims thy praise.

The secret purpose of my soul  
Is to thy wisdom known;  
Thine eye directs my walk by day,  
And sees my lying down.

On ev'ry side I find thy hand,  
Where'er I turn my view;  
And, 'ere my lips could speak my heart,  
Thou, Lord, my meaning knew.

Vainly to trace such wondrous love,  
My grov'ling reason tries;  
Fruitless attempt! my strictest search,  
Th' amazing subject flies.

Should hell inspire the blackened thought,  
From thee my God to hide;  
Where should a helpless mortal go,  
In secret to abide.

If I to heav'n direct my course,  
There thy full glories shine;  
And hell's dark prison feels thy arm,  
And owns the wrath divine.

If with the mornings early light,  
I seek the western sea;  
There shall thine hand detect my flight,  
And disappoint my stay.

If favour'd with the ev'ning shades,  
I court the rayless night;  
The gloom dispers'd, at thy command,  
Shall yield me to thy fight.

Darkness and light, to thee the same,  
Fulfil thy great design;  
And suns, and shades, before their God,  
With equal brightness shine.

Before that God, whose piercing eye,  
This curious frame survey'd;  
And in my embryo-state his skill,  
In every part display'd.

Thy boundless thought contriv'd the scheme,  
And each proportion plann'd;  
Before the clay, my future frame,  
Was fashioned by thy hand.

How shall my tongue describe my soul,  
Or paint the love I bear;  
Or court the num'rous thanks I owe,  
For thy surrounding care!

Lets num'rous are the countless sands,  
That swell the lengthen'd shore;  
And in the morning when I wake,  
I find the number more.

Search me, O God! with strictest view,  
Explore each secret part;  
Know the recesses of my Soul,  
And frailties of my heart!

If error clouds my darken'd mind,  
Remove the dismal gloom;  
Conduct me with a Father's hand,  
And bring thy servant home.

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

THE following elegant lines were copied from a monument in Bristol cathedral, erected to the memory of a pious young clergyman, who departed this life in the year 1773. The depositing them in your valuable work, will doubtless please your readers, and will much oblige,

Your most sincere well-wisher,  
November 4, 1783. W. W.

**W**HEN worthless grandeur fills the  
embellish'd urn,  
No poignant grief attends the sable bier:  
But when distinguish'd excellence we mourn,  
Deep is the sorrow, genuine's the tear.

Stranger, shouldst thou draw near this awful  
shrine,

The merits of the honour'd dead to seek:  
The Friend, the Son, the Christian, the  
Divine,  
Let those who knew him, those who lov'd  
him, speak.

Oh! let them in some pause of anguish say,  
What zeal inspir'd, what faith enlarg'd  
his breast;  
How soon th' unfetter'd spirit wing'd its way,  
From earth to heav'n, from blessing to be  
blest.

H Q P E.

## H O P E.

**H**OPE sheds on all its genial ray,  
Our clouded life it gilds;  
It brightens ev'ry gloomy day,  
In forms our castle builds.

It is a cordial to the breast  
That feels distress and grief;  
It rocks the troubled mind to rest,  
And gives th' opprest relief.

It gilds the chambers of distress,  
The captive's woes assuage!  
It cheers the widow, fatherless,  
And aids the tott'ring sage.

The Christian's friend in death's dread hour,  
Dispels his fears away;  
Prepares him by its soothing pow'r,  
For everlasting day.

W. W.

## M E M E N T O M O R I.

*Remember Death!*

BY THE SAME.

**T**HE drunkard doth himself resign,  
To cheerful friends and generous wine.

The atheists boast that there's no God,  
Nor heeds, nor fears his vengeful rod.  
The gay ones riot in excess  
Of earthly and uncertain bliss;  
The avaricious lays fast hold  
On all the transient charms of gold;  
The tyrant with despotic sway,  
Makes man his beast his will t'obey;  
The murderer rolls in human blood,  
Thus sinners fly in the face of God,  
Whilst wisdom's voice in ev'ry breath,  
Cries aloud, Oh man! prepare for death!

TO THE EDITORS OF  
THE NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

A work so pious and good deserves a very great encouragement: I have taken in your Magazine from the first, and mean to continue it as long as I live; I have read the first volume through, and it deserves the patronage of every good and devout Christian. By inserting the following lines in your next Number, you will oblige

Your humble servant,  
W. WILLIAMS.

## W R I T T E N

OF A TOMB IN CAMBERWELL CHURCH-  
YARD, SURRY.

**H**ERE lies lamented in this silent grave,  
An husband tender, and a parent  
brave;

O king of terrors! how couldst thou de-  
stroy  
The widow's hope, and her dear children's  
joy:  
Alas! he's gone, and like a spotless  
dove,  
To increase the number of the blest above.

TO A YOUNG LADY, WHO LEFT LON-  
DON; TO ENJOY THE ADVANTAGES  
OF A RELIGIOUS RETIREMENT IN  
THE COUNTRY.

**H**APPY, highly favour'd maid,  
From the noise of folly fled,  
Like the silver-pigeon'd dove,  
To the land of peace and love.  
Not a moment wouldst thou stay,  
When thou heard'st thy Saviour say,  
"Rise, my fair one, come away."  
Knowing, if thou didst repair  
To holy solitude and pray'r,  
He who call'd would meet thee there.  
In retirement thou shalt know  
Joys religion can bestow.  
She shall of them all partake,  
Who could earthly joys forsake;  
Youthful pleasures who could fly,  
(Crackling thorns that blaze and die;)  
And in bloom of beauty they'd  
How to quit the world for God.  
In the still sequester'd hour  
Gay delusions tempt no more.  
Pride and envy soon are dead,  
Wantonness and folly fled.  
In whose places we may see  
The lovely grace humility,  
As at Bethlem she was spy'd,  
Waiting by the manger's side:  
Charity from heav'n descending,  
Hand and heart to all extending:  
Innocence as noon-day bright,  
All array'd in lily white:  
Wisdom born and bred on high,  
Guide of mortals to the sky,  
Still, with sweet, tho' pensive look,  
Musing on the mystic book.  
All of these we seek in vain  
In the busy hum of men.  
They shun the mad fantastic croud,  
Giddy, thoughtless, light, and loud.  
In the mind preserv'd sedate,  
Meek, and quiet, they are met:  
And in bosoms, such as thine,  
All with beams united shine.  
Let the world in sneering tone  
Ridicule and censure on,  
'Till in men and angels fight  
Death and judgment prove thee right,  
And manifest to ev'ry heart,  
Thou hast chose the better part.  
Happy, highly favour'd maid,  
From the noise of folly fled!

ACADEMICUS.



## GRATITUDE TO GOD FOR PROVIDENTIAL MERCIES.

**O** God my heart to thee ascends,  
Its maker and its king;  
And owns thy goodness far transcends  
The praises I can bring:

My scanty praises, Lord, how mean!  
How despicably poor!  
For all the gifts thy bounties bring,  
And make my cap run o'er?

While many of thy dearest saints,  
And better far than I,  
Pour out their piteous sad complaints,  
And pierce us with their cry!

While in their souls th' invenom'd darts  
Of bitter anguish lie,  
Or crush'd by misery, their hearts  
Groan their last gasp and die;

Lord! what am I, my God, my King!  
That I thy grace thou'd prove!  
Should tune a *cheerful note* and sing  
Thy *providential* love!

Lord what am I, or what are mine,  
That thou so kind shouldst be;  
Shouldst lavish all these gifts of thine,  
On such a wretch as me!

O'er dimpling waves my little bark,  
Thy gentle spirit bears,  
Protects from adverse storms my heart,  
And keeps my head from cares.

O! may this head to know thy will  
Continually improve!  
O may that heart be fervent still,  
And flame with heav'nly love!

Thus gliding down life's gentle stream  
May I advance to thee;  
Till safe I launch with heart serene,  
On vast eternity.

## RELIGION.

**T**O what sequester'd lone retreat,  
Lov'd nymph, dost thou direct thy feet.  
Far distant from the noisy crowd,  
The great, the busy and the proud;  
Dost thou reside in cavern hoar,  
With sages vers'd in mystic lore?  
Ah no!—The friend of God and man,  
Far, far superior is thy plan;  
'Tis thine to sooth the widow's sigh,  
'Tis thine the orphan's tear to dry:  
To raise distress's drooping head,  
To give the naked cloaths and bread.  
When sorrows o'er the mind prevail,  
Thy balm celestial shall not fail;  
Thy faithful servants, after death,  
Thou crown'st with glory's lasting wreath.  
Still, still display thy sacred art,  
And warm and animate the heart.

## CONTENT.

**H**AIL, sweet content! whose magic  
pow'r,  
Can blunt misfortune's keenest dart,  
And when black skies with tempest lour,  
Serene and cheerful guard the heart.

All gracious, hither urge thy way,  
And make my breast thy dearest cell;  
My mind protect from dire dismay,  
And round me spread thy potent spell.

Instead of pride, which now consumes,  
And wears my spirits by her cares,  
At fancied slights fall idly fumes,  
The victim of her peevish airs.

Good humour then still, blithe and free  
Despising pomp and hating strife,  
Shall crown with gay hilarity  
The circling periods of my life.

Instead of envy's baleful train,  
That mourn amidst fair plenty's store;  
If heaven's sunshine, or its rain,  
Pour greater at a neighbour door:

Benevolence, with heart humane,  
Wishing all happy as herself,  
Shall then extract from thy rich mean,  
Gold far more precious than mere self.  
S. P.—Q.

## SOLITUDE.

**S**WEET companion of the muse,  
Lovely Solitude, appear;  
All thy calm content infuse,  
Softens anguish, banish care:  
Lead me, O majestic queen,  
Through the aromatic scene.  
Nature's copied here by art,  
Joyful we the fraud confess,  
Yet so close performs her part,  
'Tis but nature's better dress;  
Solitude, here fix thy seat,  
Here in Cowley's soft retreat.  
Teach me all the healing pow'rs,  
Of each plant and every tree;  
Say how short-liv'd are the flowers;  
Bring the moral home to me.  
Bid me sleeping life despise  
Make me humble, make me wise.  
Stretch me on the verdant mead,  
Where the murm'ring river flows,  
Where the elm expands her shade,  
And each rising beauty blows.  
There I'll lay in peace of mind,  
"Empty greatness, fall behind,"  
Pride within thy humble cell,  
Never yet uprear'd her head;  
Solitude, with thee I'll dwell,  
Pride with me is long since dead.  
Cold to pleasure, deaf to praise,  
Here I wish to end my days.

O o

LIST

LIST OF NEW BOOKS, WITH REMARKS.  
DIVINITY, MORALITY, &c.

ART. I. *A Charge delivered to the Clergy of the Archdiocese of St. Alban's, at a Visitation holden May 22, 1783. By the Rev. Samuel Horsley, L. L. D. F. R. S. Published (with additions) at the Request of the Clergy. 4to. 3s.*

**T**HIS learned and excellent writer, after an introduction full of respect for the clerical function, enters upon the discussion of; and points out in a masterly manner, but with a true Christian spirit, the mistakes, misconstructions, and evil tendency of Dr. Priestley's *History of the Corruptions of Christianity*. Having done this, Dr. Horsley concludes with the following candid declaration: "I feel no satisfaction in detecting the weaknesses of this learned writer's argument, but what arises from a consciousness, that it is a discharge of some part of the duty which I owe to the church of God. It is a mortifying proof of the infirmity of the human mind, in the highest improvement of its faculties in the present life, that such fallacies of reasoning, such misconstructions of authorities, such distorted views of facts and opinions, should be found in the writings of a man, to whom, of men in the present age, some branches of the experimental sciences are the most indebted."

ART. II. *The Beauties of Malbodism; selected from the Works of the Rev. John Wesley, A. M. 12mo. 2s. 6d.*

An excellent half-crown ordinary for the lovers of incoherent nonsense. We know the frequenters of the foundery love to be up and doing; and as this savory spiritual treat from works of honest John's preparing, it cannot but, if made be, suitable to dainty palates.

ART. III. *A Sermon on Matthew v. 18. By Henry Dimock, M. A. Vicar of Chipping-Norton, and late of Pembroke College, 4to. 1s.*

In this discourse is an emendation of a text in Ezekiel xlviii. 17. According to our

English version, the prophet is made to say, "They (the Tyrians) were thy merchants; they traded in thy market wheat of Minish and Pannag, and honey, and oil, and balsam." The author supposes *Minish* and *Pannag* to be a corrupt reading; and would substitute in their place *Zib*, *Uphag*; the text he would then render—"They traded in thy market wheat, the Olive, and the Fig, &c." Which articles of trade the writer thinks were the commodities of Canaan; and fit subjects of commerce with Tyrian merchants.

ART. IV. *Vicious Sacrifices; or, the reality and importance of Atonement for Sin by the Death of Christ, asserted and defended, against the Objections of Dr. Priestley. By R. Elliot, A. B. 8vo. 2s. 6d.*

That the corruptors of Christianity; who not suffered to administer their baneful poison, without sufficient antidotes being at the same time pointed out by the faithful labourers in the vineyard of their master, must be, in our opinion, ascribed to the special grace of God, and his providential care in the preservation of his church, Christ has here, we see, raised up another advocate to support the sacred truths of his gospel; which we think Mr. Elliot has done with a spirit, perspicuity, and force of argument.

ART. V. *A New Translation of St. Paul's Epistle to the Hebrews, from the Original Greek, with explanatory Notes. By Samuel Hardy, Rector of Little Blakenham, in Suffolk, and Lecturer of Enfield, in Middlesex, 8vo. 1s. 6d.*

This author is too whimsical for a faithful translator, or just expositor. He discovers much prejudice, little candour; and in some parts of his translation the original meaning of the text is either obliterated or perverted.

CHRONOLOGICAL DIARY.

FOREIGN INTELLIGENCE.

Mannheim, November 15.

THE letters from Munich cannot sufficiently extol the polite and affable conduct of the king of Sweden, during his abode in that city. On his arrival, the monarch alighted at the city gate, and walked up to the house where he was to lodge. On calling for the host, he asked him for the apartments intended for the king and his suite. Being informed of the price, "Wasn't it too little (said he), kings do not come every day to lodge with you." Upon this the host replied, "The honour done me by the monarch fills my heart sufficiently; why should I make him pay more than another?" Some persons who occupied the first and second floors of that house were preparing to quit them; which the king perceiving prevented, saying, "that his majesty had good legs, and could only walk up to the third story." At the same time the monarch's retinue arrived; and honest Albert (the host) found with surprise that he had been speaking with the king in person. The king went to the play, the host gave a ball, at which were present upwards of 200 persons. The king spoke with great affability to the widow of the learned Oosterwalt who was present. On his departure, his majesty made a present to the host of a gold watch and chain, and six ducats.

Vienna, Nov. 15. According to letters from the frontiers of Turkey, of the 2d of this month, a total revolution has happened in the Ottoman ministry. The grand vizier and the grand admiral have alone preserved their offices. It is added that the English ambassador has declared openly to the reis effendi, or minister of foreign affairs, that the king his master would see with pleasure, that the grand vizier thought seriously of accommodating himself with the two imperial courts, as a longer delay might cause a general conflagration, the consequences of which would not be favourable to the Ottoman empire.

West-Prussia, Nov. 15. At the departure of the post, accounts were received, that all the powers to whom the Dantzickers have applied for assistance have declined granting their request, and have advised them to agree to the demand of Prussia; and a private letter from that city has the following paragraph: "Our firmness will profit us nothing, and thus we shall be obliged to give way, and we hope three weeks will terminate the whole affair between us and his Prussian majesty."

Vienna, Dec. 3. We hear that the plague has ceased in that part of the frontiers of Turkey, which borders on Poland, and the quarantine is lifted. The Russian troops there make no movements, and the winter, which begins to be felt, seems to indicate that hostilities will not be commenced this year.

GAZETTE INTELLIGENCE.

St. James's, November 22.

THE King has been pleased to appoint Thomas Walpole, Esq. to be his majesty's minister plenipotentiary to the elector palatine, and minister to the diet at Ratisbon.

Carleton-house, Nov. 20. His royal highness the prince of Wales has been pleased to appoint the lord viscount Lewisham to be lord warden of the Stannaries, and steward of the duchy of Cornwall; the lord viscount Melborne, of the kingdom of Ireland; and the right hon. the lord Spencer Hamilton, to be gentlemen of his royal highness's bed-chamber; colonel Sir John Dyer, Bart. to be groom of his royal highness's bed-chamber; and colonel Charles Leigh, of the third regiment of foot guards, and licut. Edward Scot, of the third regiment of foot, to be his royal highness's equestrics.

Whitehall, Dec. 19. The king has been pleased to grant the dignity of baronet of Great Britain to the several gentlemen under-mentioned, and the respective heirs male of their bodies lawfully begotten, viz. John Guise, Esq. of Highnam-court, Gloucestershire. Sir Andrew Snape Hammond, Knt. ditto. Andrew Snape Douglas, Esq. captain in his majesty's navy. Charles Barrow, Esq. of Highgrove, Gloucestershire. —Remainder to Thomas Crawley Boevy, Esq. of Flinley-abbey in the same county. John Morhead, Esq. of Trent-park, Cornwall. The Rev. R. Rycroft, D. D. of Carlton, Yorkshire. John Silvester Smith, Esq. of Newland-park, Yorkshire. John Lambe, Esq. of Great Melton, Norfolk. —Remainder to his brother Edward Haff, Esq. of Sall in Norfolk, &c. Thomas Durant, Esq. of Scottowe in Norfolk. Lucas Pepys, M. D. of Brook-street, Grosvenor-square. —Remainder to his brother William Weller Pepys, Esq. of Ridley in Cheshire. Francis Wood, Esq. of Barnley in Yorkshire; William Fitzherbert, Esq. of Jessington, Derbyshire. Thomas Beavor, Esq. of Thetel in Norfolk.

The king has been pleased to present the Rev. William Jackson, B. D. to the office or place of reader or professor of the Greek tongue in the university of Oxford, void by the

the resignation of the Rev. Mr. John Randall.

Also to present the Rev. Mr. Thomas Mends to the vicarage of Holbeton, otherwise Holberton, in the archdeaconry of Tetternes, in Devonshire, void by the resignation of the Rev. Mr. Parsons.

The king has been pleased to appoint Everard Fawcener, Esq. to be one of his majesty's commissioners for the stamp duties, in the room of William Waller, Esq.

#### DOMESTIC OCCURRENCES.

On the 22d inst. the East India Bill was rejected in the house of Lords by a majority of 19. This event occasioned an alteration in the ministry—and a great number of resignations have in consequence followed.

A new cabinet is formed, and consists of the following members:

Mr. William Pitt First Lord of the Treasury, and Chancellor of the Exchequer.

Ear. Gower, President of the Council.

The Marq. of Cambridge } Secretaries  
Lord Sidney } of State.

Lord Townshend, Chancellor.

The Duke of Rutland Privy-Seal, and Lord Howe, First Lord of the Admiralty.

In addition to the above, it is said that Earl Temple goes back again to Ireland.

The Duke of Dorset goes Ambassador to France.

Mr. Elliott, Mr. Banks, and Mr. Wilberforce, are to be Lords of the Treasury; Mr. Rose and Mr. Steele to be the Secretaries.

Several other appointments were talked of, but not with sufficient authority.

We are informed that their majesties propose to pass the Christmas recess at Windsor, and there to continue occasionally till a few days before her majesty's birth-day, when they will remove to the queen's palace for the remainder of the winter.

They write from Paris, that such a number of robbers are now collected into great bodies in many parts of that kingdom, as fenders travelling even in the day time exceedingly dangerous. In the city it is also very unsafe to be out of doors at night; they mention forty robberies and upwards committed within a few days.

At a Court of Common-Council held at Guildhall, on the 26th ult. at which were present the Lord Mayor, and 17 Aldermen.

A motion was made, and unanimously agreed to, that the thanks of this Court be given to the late Lord-Mayor for his impartial, regular, and able administration of justice, and all other duties of his high station; and for the splendour and hospitality which distinguished his mayoralty; for his exertions in parliament in favour of the poor when an alarm of famine was general after the bad harvest in 1782; and for many other extra-

ordinary instances of goodness and benevolence during his continuance in the mayoralty.

The increase, which the revenue will obtain by a bill effectually to prevent smuggling, is calculated to amount to the gross sum of 3,384,000*l.* is rated in the following manner; and at those articles:

Tea	communibus annis	1,000,000 <i>l.</i>
Rum	— Ditto	230,000 <i>l.</i>
spices	— Ditto	34,000 <i>l.</i>
Tobacco	— Ditto	1,270,000 <i>l.</i>
Brandy	— Ditto	730,000 <i>l.</i>
Trinkets	— Ditto	4,000 <i>l.</i>
Coffee	— Ditto	61,000 <i>l.</i>
Chocolate	— Ditto	17,000 <i>l.</i>
Wine	— Ditto	38,000 <i>l.</i>

*£.* 3,384,000*l.*

A discovery has lately been made in the medical world, which is likely to prove of great public utility. The best Peruvian bark having been found to flourish only about Loxa, in the fourth degree of South latitude, Don Ortega, professor of botany at Madrid, conjectured it might be met with at a similar distance from the Equator in a Northern latitude. This has actually been accomplished, two species of the red bark having been received by the Royal Medical Society at Madrid, which were lately discovered in the province of Santa-Fé, which is situated between four and five degrees North latitude.

The late Sir Eyre Coote's appointments in India were said to amount annually to the sum of 16,000*l.* and it is reported that distinguished officer had, by the most unexceptionable means, accumulated a fortune of near 200,000*l.*

The printer of a morning paper has been served with notice of an action at the suit of the Right Hon. Edmund Burke, who lays his damages at ten thousand pounds.

On the 10th inst. at the conclusion of a court martial held on capt. Evelyn Sutton, a charge brought by capt. Johnstone late commander in chief of his majesty's ships employed on a particular service, for delaying and discouraging the public service, and for disobeying capt. Johnstone's verbal orders, and public signals; after a full and impartial investigation of the matter, it appeared that capt. Sutton did his duty as a courageous and spirited officer, and he was thereby honourably acquitted of the whole of the said charge.

Captain Sutton having been fully and honourably acquitted of every charge brought against him by commodore Johnstone, a good deal of business will be treated by the gentlemen of the long robe, as the captain certainly means to sue for his share of all the prize money as commander of the *15th*

man

man of war, which would have come to him if he had not been suspended. It amounts to a very considerable sum. The captain also means to bring an action against the commodore for damages.

Not only humanity, but justice and policy, call loudly for some act of the legislature upon the principle (for the relief of debtors) lately recommended by Lord Effingham. In support of such a benevolent measure, the following facts may be depended on: 1st. In the county gaol of Devon, one Mrs. Grace Hodger has been, for a debt of fifteen pounds, and a subsequent detainer on a writ de excommunicato capiendo, a prisoner during the space of one-and-forty years! this unfortunate woman's distress arose from a suit in the Ecclesiastical Court, with the Rector of her parish, about the rent of a pew in the church.—2dly, a poor creature, not many months since, who had been confined in the King's Bench prison for fifteen years, literally died of hunger; he was found in a sequestered corner of the prison, starved to death!—3dly, There are at present upwards of ten thousand fugitives abroad, and near ten thousand prisoners confined in the different gaols at home.

A gentleman of the name of Wilson, who is now about 66 years of age, who inherited an estate of about one thousand pounds a year in Cornwall, when only 23, set off (within a year of his father's death) for the Continent on his travels, and it is very remarkable that he has continued on his travels ever since. He has rode on horseback, with one servant, over the greatest part of the world. He first viewed every European country, spending eight years in doing it. He then embarked for America, was two years in the Northern part, and three in South-America, travelling as a Spaniard, from the extreme facility he had in that language. The climate, prospects, and some other circumstances of Peru, enchanted him so much, that he hired an estancia, or farm, and resided near a year in it.—His next tour was to the East; he passed successively, through all the territories in Africa, to the south of the Mediterranean, Egypt, Syria, &c. and all the dominions of the Grand Signior; went twice through Persia, once through the Northern, and once through the Southern provinces, all over India, Indostan, Siam, Pegu, &c. made several excursions into China, for some months each time. He was twelve years in the East Indies. He afterwards on his return, stopped at the Cape of Good Hope, penetrated far into Africa, and on his return to the Cape, took the opportunity of a ship that went to Batavia, and from thence visited most of the islands in the great Indian Archipelago. Returning to Europe, he landed at Cadiz, and passed in a straight line from that place to Moscow, in his way to Kamchatka and Pekin: he is now supposed

to be somewhere in Siberia. He has been in correspondence all his life with one or two Cornish gentlemen, with whom he was at College, and their opinion is, that he is determined never to put a period to his travels, while able to move. At 66 years of age, he is in all respects as healthy, hearty and vigorous, as other people at 46.

Thursday a cause was tried before Earl Mansfield in the King's Bench, Westminster, wherein a clergyman was plaintiff, and a money-broker, defendant. It was an action for a false arrest, the defendant having held the plaintiff to 120l. bail, when 20l. only was bona fide due. The plaintiff had been but 12 hours in custody, yet the jury gave him 600l. damages.

On Saturday a trial came on before Lord Loughborough in the court of common pleas at Guildhall, on an action brought against a certain company for not providing for and sending home the foreign sailors which were hired abroad to assist in navigating the company's ships to England, and since which for their support they have been obliged to beg about the streets of this city; when, after a hearing of two hours, a verdict was given against the company, that they should allow each man (as they were acknowledged to be good sailors) 36s. a month during their stay in England, to be clothed, and to be sent home at the company's expence.

The 28th ult. the Right Hon. Lord Hood was presented by the company of Ironmongers, to the freedom and livery of that company, after which there was a very elegant dinner, and an excellent band of music provided for the entertainment of his friends, at which were present, Rear Admiral Sir Francis Samuel Drake, Bart. and the following Captains, who were in the memorable engagement of the British fleet with Count de Grasse, on the 12th of April, 1782, viz. Cornish, Goodall, Reynolds, the Hon. William Cornwallis, Gardner, Linzee, Inglefield, Sutherland, Knatchbull, Charington, Hood, Domet, and Maude.

Monday evening, between seven and eight o'clock, Thomas Randall, Daniel Hopkins, and Thomas Cook, contrived to escape from Clerkenwell Bridewell. To elude the vigilance of the keepers, they employed a woman to dress some beef-steaks, and while preparations were making as if for supper, they got on the roof of the prison, from whence they lowered themselves into Clerkenwell-clofe, by means of ropes fastened to the stones on the parapet with iron hooks. In descending, they brought down a very large stone from the parapet, and also the bunch of grapes over the door of the public house adjoining to the prison gate; upon the noise occasioned thereby, a pursuit ensued, but the fugitives escaped.—On Tuesday morning Thomas Cook and one Burdet, were apprehended by the watch at Mile-end New Town,

as being suspicious characters; and on searching them a pair of loaded pistols, and a crape for covering the face, were found in the pockets of each. Cook was taken back to Bridewell, and Burdet was yesterday committed to New Prison, on a charge of burglary exhibited against him some weeks ago. The same day Redgrave and Dinmore apprehended, at her lodgings in Brook's market, a woman, who had cohabited with Randal, on a charge of her having brought into Bridewell the implements, by means of which the escape was completed; and presently after the same officers took into custody, at a house upon Saffron-hill, a man, being accused of having made, by order of the woman who lived with Randal, the grappling irons, and affixing them to the ropes, whereby the prisoners lowered themselves from the roof of the prison into the street. They were fettered in New Prison.

Tuesday evening between five and six o'clock, as two young men were coming from Stepney, they were attacked by two foot-pads, who on their making resistance cut off the hand of one of them, and gave him several wounds, after which they robbed him of his watch, money, and buckles; his companion was likewise much wounded, and with difficulty made his escape. It is thought the young man who has lost his hand cannot recover.

On Thursday night a lady of distinction, of Charles-street, Berkley-square, was robbed in her carriage, in Grosvenor-square, of her purse, containing a few guineas and some silver, by two young highwaymen.

On Thursday at noon the sessions ended, when the recorder passed sentence of death on the 24 capital convicts at the Old Bailey; he made a pathetic and interesting speech to them upon the melancholy occasion, which affected most of them in a very forcible manner.

Besides the 24 unhappy objects who were capitally convicted this session at the Old-Bailey, there were no fewer than 90 offenders cast for simple felonies! A circumstance, we are assured, never before known in the annals of the above court.

On the 8th inst. the following convicts were brought out of the debtor's door of Newgate, and executed on a gallows erected on a scaffold (opposite Newgate) in the Old-Bailey, according to their sentence, viz. John Burke, for robbing Thomas Fellows on the highway of a metal watch, &c. John Wallis, alias Fox, Richard Martin, and Frances Warren, alias Ballenger, for breaking into the house of Eleanor Baynes, at Hampstead, and stealing a quantity of wet linen; George Morley, for robbing Mr. Groot on the highway of a metal watch and some money; Samuel Wilton, for coining and counterfeiting shillings and six-pences; John Lawler, for breaking into the

house of Judith Stacey, in St. Martin's-lane, and stealing some bed-curtains and wearing apparel; William Munro, for forging the acceptance of a 10h note; Wm. Bubbay and Francois Burke, for returning from transportation before the expiration of their time. They were attended by the two sheriffs, under sheriff, the city-marshal, and constables.

On this occasion the new mode of execution took place in the Old-Bailey. A large scaffold, with a slaking floor, (somewhat similar to the machine which was constructed many years since for the execution of the unfortunate lord Ferrer's) was erected some paces to the north of the debtor's door. The pillars and rails were painted sable; and the scaffold hung with black cloth; close to the wall of the goal were two exalted seats for the sheriffs, hung with the same funeral-colour. The place of execution was secured from interruption from carriages by large strong rails at the several. The mournful sound of the passing bells began the fatal ceremony. After the unhappy prisoners had attended divine service in the chapel, they proceeded through the debtor's door along a temporary covered passage, and ascended the scaffold, where, Warren, the woman, fainted at the doleful scene. They were all tolerably dressed, and behaved in a devout manner. Near an hour elapsed before the fatal signal was given, when they were all launched into eternity.

On the 22d, John Clark (a journeyman shoemaker) for the wilful murder of Thos. Johnson, a fellow-drift, between whom there had been an intimacy, and drinking together almost the whole day, when after parting a sudden emotion of jealousy of intimacy between a woman, with whom he cohabited, and the deceased, he went after and stabbed him in the belly with a wicket-knife, of which he died on the morning of the third day; was executed opposite Newgate, pursuant to his sentence.

On Monday the 23d inst. about noon, some shoplifters stole out of a jeweller's shop near St. Paul's, two valuable miniature pictures set in gold for bracelets, strung with upwards of 1000 pearls.

On Wednesday the 26th inst. an old offender was committed to New Prison, by William Heckford, Esq. of Twickenham, for breaking open several houses in and about that neighbourhood. He has impeached eleven more of his gang, three of whom have been since apprehended by the vigilance of that magistrate, and committed to goal.

On Tuesday the 25th instant, one of the messengers to the Commissioners of Bankrupts found concealed in a Bankrupt's apartment, Bank Notes to a considerable amount.

## ECCLESIASTICAL PREFERMENTS.

Mr. Vincent, under-master of Westminster school, to be sub-almoner to the king.

The Rev. Thomas Lund, A. M. to the rectory of Burton in the Strvet, near Malton.

The Rev. Stephen Watton, to the rectory of Little Hempston, alias Artundel in Devonshire.

The Rev. John Norbury, D. D. elected fellow of Eton college, in the room of the Rev. Mr. Betham, deceased.

## B. I. R. T. H.

Of a son and heir, the lady of George Beaumont, Esq. at Charing-cross.

## MARRIAGES.

Thomas Watton, M. D. of Christ Church, Surrey, to Miss Valle, of the Haymarket.

Daniel Shirley, Esq. merchant, tower-street, to Miss Wansey of Epping forest.

Samuel Soper, Esq. to Miss Richardson, daughter of the Rev. Mr. Richardson, of Cambeswell, Surrey.

Mr. Samuel Amery, banker, St. Clement's lane, to Miss Ellis, of Stoke Newington.

John Haynes Harrison, Esq. of Coppdock-hall, Essex, to Miss Fildes, of Bury in Suffolk, daughter and sole heiress of the late Rev. John Fildes, of Thorpe in the same county.

Thomas Parkyns, Esq. of the Duke of Cumberland's household, to Miss James, daughter of the late Sir Wm. James, Bart.

Alexander Adair, Esq. of Fliston Hall, in Suffolk, to Miss Lydia Thomas, daughter of Sir William Thomas, Bart. of Capton-place in Sussex.

Edmund Leacon, Esq. of Yarmouth, to Miss Mortlock, sister of John Mortlock, Esq. receiver-general for the county of Cambridge.

## D E A T H S.

The Right Rev. Father in God George Mason, D. D. lord bishop of Sodor and Mann.—The patronage of this bishopric belongs to his grace the duke of Athol.

The Rev. John Sturkey, at the Hotwells, Bristol.

The Rev. George Wright, A. M. minister of St. Botolph Aldgate, rector of Oryton Belshamp, and vicar of the united parishes of Bulmer and Walter Belchamp in Essex.

At Liverpool, in her 14th year, Mrs. Sarah Holmes, widow of the late Mr. James Holmes, farmer—the was married at 45, and had six children.

At Reading, Mr. Robert Wilcocky formerly a bookseller in Corahill.

At Scarborough, the Rev. Edward Swaney, D. D. and fellow of the Royal and Antiquarian societies.

The Rev. Edward Betham, B. D. late of King's college, Cambridge, fellow of Eton, and rector of Greenford in Middlesex: He

founded a charity-school in his own parish, and liberally endowed it.

At his seat, at Cokt in Somersetshire, William Heider, Esq.

William Lewes, Esq. of Aldley-hall in Northumberland.

At Bath, the Rev. Mr. Courtenay,

Sir John Mitchell, Bart. of Sherland.

The Rev. Dr. Philip Furness, formerly minister and pastor of a dissenting congregation at Clapham.

At Wilbarton, near Ely, Wm. Camper Esq. one of the gentlemen lately nominated for high-sheriff of the county of Cambridge.

At Barrowby in Yorkshire, aged 75, George Lloyd, Esq. F. R. S.

At his house at Hoddessdon, Herts. the Rev. Dr. Jones.

Edward Parker, Esq. barrister at law. Mrs. Corwall, mother of the speaker of the house of commons.

At New York, licut. colonel James Gordon, of the 80th Edinburgh regiment.

Mr. John Westerman, ink-maker, London-wall.

## BANKRUPTS.

John Caruthes, of Norwich, commonly called Southall, Middlesex, horse-dealer.

Thomas Barton, of Manchester, Lancashire, whalebone-cutter.

Olyell Tracht, of Woodstock-mews, Woodstock-street, St. George, Hanover-square, Middlesex, stable-supper.

James Moseley, late of Mary-le-bone-house, Middlesex, coachmaker.

Robert Lowes of Hexham, Northumberland, money scrivener.

Peter Daniel, of Colchester, Essex, money-scrivener.

John White, of Torrington-street, in the parish of St. George, Middlesex, victualler.

William Lipscombe, of Beckham, Surrey, coachmaker.

Arthur Boyer and Robert Kenyon, both late of Liverpool, Lancashire, merchants.

William Reynolds, of Liverpool, Lancashire, grocer.

Arthur Whitcom Waller, of the parish of Carilbrooke, in the Isle of Wight, Southampton, mealman.

Samuel Bigrave, of Bedford, Bedfordshire, grocer.

William Wall, of the University of Oxford, vintner and coffee-house-keeper.

John Court, of Hounditch, in the city of London, flax-dresser and sheepsomger.

Thomas Kekwick, of Weitham-abbey, in the parish of Weitham, Essex, coal-merchant.

John Kinflow, late of Little Suffield-street, in the parish of St. Martin in the Fields, Middlesex, dealer and chapsman.

Thomas Jant, now or late of the parish of Aust, Gloucestershire, innholder.

George Pothacary, of East Brent, Somersetshire, dealer and chapman.  
 Richard Biddle, of Park-street, Southwark, Surry, plumber and glazier.  
 John Bradley, and Robert Bradley, of Abingdon-street, Westminster, Middlesex, coal-merchants and copartners.  
 William Hopkinson of Fleet-street, London, merchant.  
 Daniel Mathison of the Haymarket, Westminster, Middlesex, wine-merchant.  
 Ebenezer Reynolds, of St. Catherine's-square, near iron-gate, Middlesex, wholesale hardwareman and jeweller.  
 Thomas Preston, of Manchester, Lancashire, butcher.  
 Edward Lane, of Birmingham, Warwickshire, edge-tool maker.  
 John Wilkinon, of Berners-street, Marylebone, Middlesex, money- scrivener.  
 Anthony Percy, of Canterbury-square, St. Olave, Southwark, Surry, wine-merchant.  
 Robert Garner, of little Newport-street, Soho, Middlesex, grocer.  
 Peter Rodolphus Utermarck and James Lewis Adam, of Moorfields, Middlesex, merchants.  
 Robert Christian, late of Bristol, but now a prisoner in the king's-bench prison, Surry, linen-merchant.  
 Thomas Pritchard, late of Bulth, Brecon, maltster.  
 Joseph Gardner of Liverpool, Lancashire, bread baker.  
 Richard Wilson, of Three Cranes, Queen-street, Cheapside, in London, bottle-merchant.

Isaac Ayton, of Great Yarmouth, Norfolk, baker.  
 John Dove, of Queen's Canal, Somersetshire, draper and maltster.  
 John Foothead, of James-street, St. Paul, Covent Garden, Brick-maker.  
 John Orton, of Great Yarmouth, Norfolk, innholder.  
 Henry Facey of Aldgate, London, linen-draper.  
 James Dean, of Wood-street, Cheapside, London, factor.  
 Pontus Lindroth, of Kingston upon Hull, merchant.  
 Samuel Fletcher and John Fletcher, of Manchester, Lancashire, shoemakers and copartners.  
 Oliver Dawes, of Hay-gate, Salop, victualler.  
 William Tingey, of Woolwich, Kent, linen-draper.  
 Benjamin Arrowsmith and Thomas Arrowsmith, both of Upton upon Severn, Worcester, cyder-merchants and copartners.  
 Thomas Clark, of Southampton, grocer.  
 William Taylor, of Whitechapel-road, Middlesex, draper.  
 William Snell, late of William-street, Adelpi buildings, Middlesex, coal-merchant and wharfinger.  
 Benjamin Bennett, of Little Bandy-leg-walk, Southwark, Surry, dealer in coals.  
 William Morgan, late of Paul Baker's-court, in the city of London, coal and wine-merchant.  
 John Greenwood, late of Tottenham, Middlesex, chapman.  
 Clark Miller, of Sharringham in Norfolk, miller.

REGISTER of CHRISTENINGS and BURIALS within the Weekly Bills of Mortality.

CHRISTENED			
Nov. 13th	{ Males	- - -	187
	{ Females	- - -	182
Increased this week 54			— 369
25th	{ Males	- - -	162
	{ Females	- - -	181
Decreased this week 26			— 343
Dec. 2d	{ Males	- - -	198
	{ Females	- - -	154
Increased this week 9			— 352
9th	{ Males	- - -	173
	{ Females	- - -	155
Decreased this week 24			— 328
16th	{ Males	- - -	256
	{ Females	- - -	204
Increased this week 132			—
Total			1852

BURIED			
	Males	- - -	253
	Females	- - -	259
Increased this week 124			— 512
	Males	- - -	224
	Females	- - -	198
Decreased this week 90			— 422
	Males	- - -	219
	Females	- - -	199
Decreased this week 4			— 418
	Males	- - -	193
	Females	- - -	202
Decreased this week 23			— 395
	Males	- - -	311
	Females	- - -	279
Increased this Week 195			— 590
Total			2238



# S U P P L E M E N T

## T O V O L . I I .

### O F T H E N E W

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The Whole intended to promote the Cause of PIETY and VIRTUE, and undertaken  
By a SOCIETY of CLERGYMEN, of the Diocese of LONDON,  
Who are honoured with Communications for the proper Accomplishment of their Design, from  
the CLERGY and others in different Parts of the Kingdom.

L O N D O N :

Printed for the EDITORS and Published by ALEX. HOGG, at the King's Arms,  
No. 16, Paternoster-Row, by whom Letters to the EDITORS, post paid, are received.

## TO OUR CORRESPONDENTS.

**T**HE Editors of the New Christian's Magazine acknowledge, in the most grateful manner, the encouragement they have met with in the prosecution of this undertaking, highly pleasing to themselves, and, they trust, not unprofitable to mankind. In its infancy it has been cherished by men of letters, who have endeavoured to promote its success by their friendly communications. A proof of this that their Repository of Divine Knowledge has some excellencies; and they flatter themselves, that no periodical work of the kind, ever since its commencement, has abounded with a greater diversity of useful and instructive matter, proper for the amusement and edification of all Christian families. To their service it is solely dedicated, and, with the divine blessing, we hope, and pray, that it may promote their present and future happiness; at the same time we beg leave to assure them nothing shall be wanting in future, either as to composition or ornament which may have a tendency more firmly to engage their favour and protection.

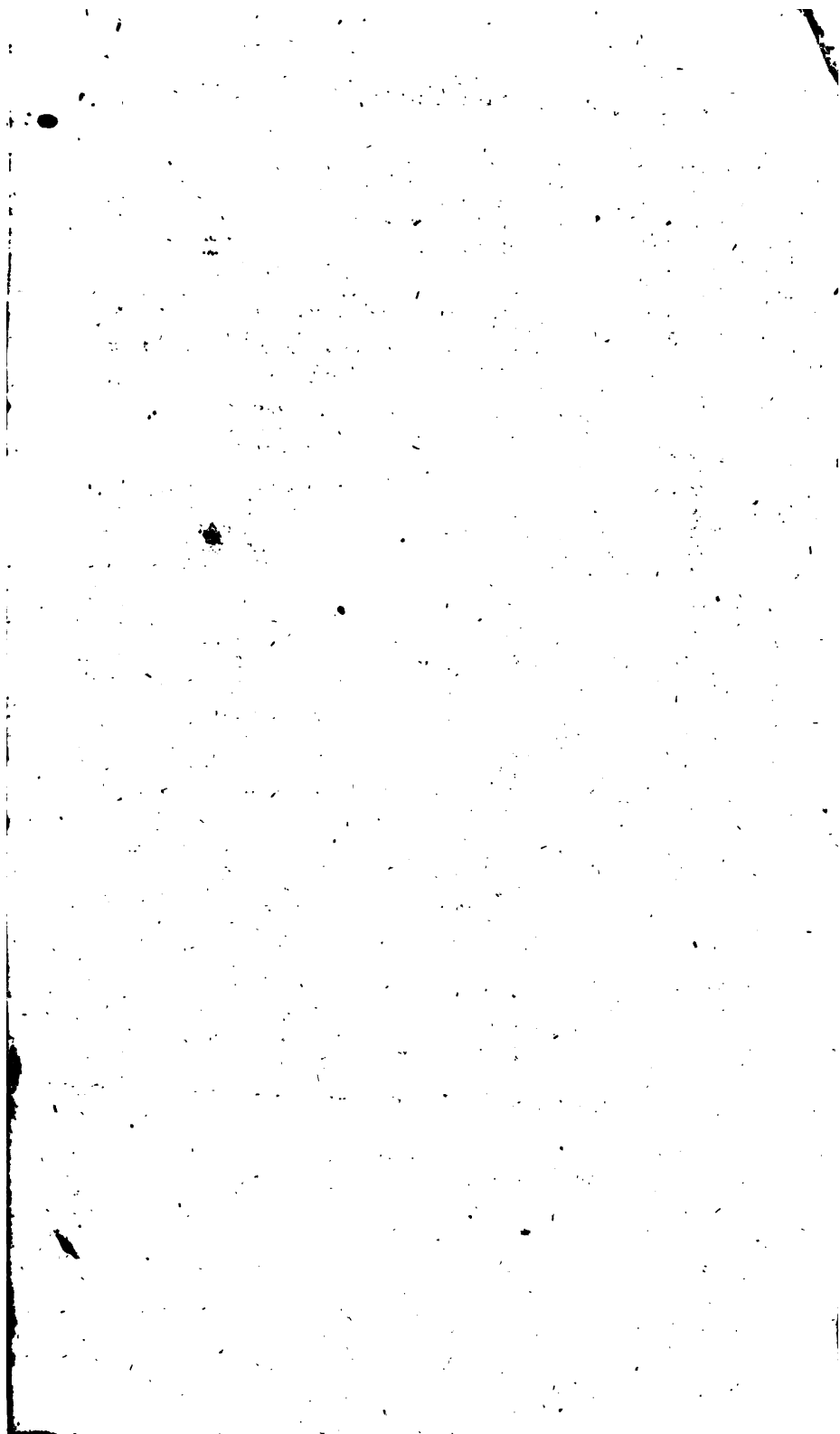
It must be allowed, that a work of this kind is attended with much labour and great expence; nevertheless the proprietors are resolved, not only to continue but still to improve this Magazine, with the same spirit, with which it was first introduced to the public.

There are those, who by their flimsy advertisements, and a long list of insignificant names, evidently shew, that, *pro suo ipsorum commodo*, "for the sake of their own selfish views," they wish to monopolize wit, learning, and religious principles, and to set bounds to other peoples knowledge and judgment; but let such remember, that *time and chance happen unto all things*; and that, as we invade no man's property, nor as they do, disturb the peace of our neighbours, we certainly have as much a right to instruct and entertain the public as any others; and therefore hope and expect to meet with a continuance of kind reception.

To well disposed, serious, and disinterested Christians we look not only to encourage, but to render this performance worthy of encouragement. We persuade ourselves ready and pleasing assistance will continue flowing in, to serve so useful a design; in the success of which, we hope, worthy persons of all denominations will think themselves, in some degree, interested; as thus we afford them an opportunity to introduce into their Families, and to their little ones, a rational religious instructor, a truly Christian performance, inculcating the most solemn and important truths, in the most entertaining manner, in which nothing of levity, nor any gross corruptions of Christianity have, nor shall be admitted: Truth bath guarded the entrance to this sacred repository; Virtue bath conducted our pens; Modesty and Decency have directed our steps; and the present and future felicity of our Christian-readers shall be our invariable aim.

Thanks to our indulgent friends and to all those who have contributed to improve our religious plan by their kind communications and judicious pieces. We think ourselves happy in the continuance of public esteem, and the increase of favours from friendly correspondents. But as to those few malignant spirits who would mingle with our sweets their poison of asp, we have treated them with that silent contempt they deserve; and would advise them, in future, especially as their envenomed shafts fall short of the mark, to continue their despicable correspondencé with those, if there be any such, who have signalized themselves, by scurrility and obscenity. With respect to competitors, whose little malice or interest may induce them to oppose our publication, we shall think our labour and expence well bestowed, whether the public shall be benefited thereby, or whether we shall stir them up to attempt an improvement upon our plan. Happy are they, and most deserving of encouragement who do the most good in their day and generation. The increase of religious knowledge which promotes the welfare of individuals and society, from whatever quarter it may come, is an *universal good*. May the divine assistance and blessing ever attend those who have such laudable ends in view.

NUMBER XVIII. for JANUARY, to be published the 31st instant, among our usual and much-admired variety of original pieces, will include the character and portrait of the Most Rev. Dr. Moore, the present Archbishop of Canterbury, elegantly engraved. Also an history and description of the cathedral church of Oxford, with a view of that celebrated building: together with continuations (among other particulars) of those important articles begun in the present volume.



Engraved for The New Christian's Magazine.



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nents esteemed him. As a writer in defence of episcopacy, he must be considered in a still more elevated point of view. He never sought to establish a lordly prelacy, but only that plain episcopacy which took place in the primitive times, upon the plan laid down by archbishop Usher and archbishop Leighton.

The last view, in which we are to consider him, is as an excellent writer. And here the author of this repeats with cheerfulness what a noble lord once told him, that "bishop Hall was the first person who ever wrote English prose to perfection." It is certain, that he has something in his manner of writ-

ing different from all the authors we ever yet read. It has been much complained of by people, that they cannot remember what they read. This is partly owing to their own negligence, and partly to the author's manner of writing. But let any person read a single page in bishop Hall's Contemplations, and if he does not remember one half of it, his memory must be very irretentive. It is an unspeakable loss to the public, that his practical works are so scarce, that it is difficult to procure them; for surely nothing could be more acceptable to Christians of every denomination, than the perusal of them.

A CONTRIBUTOR.

CHRISTIAN, AND JEWISH, ANTIQUITIES.

ECCLESIASTICAL HISTORY,

CONTAINING

THE STATE AND PROGRESS OF  
THE CHRISTIAN CHURCH DURING  
THE THIRD CENTURY.

[Continued from page 254.]

FROM hence arose numbers of heresies in this century. We shall first take notice of that branch of the Gnosticks of which Manes formed a particular sect, and which prevailed greatly for a long time in Persia, and throughout all the east. This Manes was a Persian, of the family of the Magi, and instructed in all the learning of the Magi. He embraced very early the Christian Faith, and obtained the dignity of priest in his own country. But when they perceived he had the design of mixing the philosophy and theology of the Magi his ancestors with the doctrine and precepts of Christ, and that the efforts they had made use of to hinder his persisting in that design were fruit-

less, he was excommunicated. This put him upon founding a new sect. The steps he took for this purpose exposed his life to various changes, and caused him at last to end it in torture. His sect survived him, and increased in a surprizing manner, and spread itself throughout the world.

The doctrine of Manes did not greatly differ in essential and fundamental points from that of the Gnosticks. Both the one and the other took their principles and notions from the eastern schools, which they used and applied in expounding the articles of the Christian Faith. Manes had imbibed the same opinions, but proposed them after the manner of the schools of the Magi. He established two principles, one of which was pure light, which he called God, the other a dark matter, the cause of all evil, and to this he gave a soul, or a principle of life. From the divinity, according to his notions, there proceeded two spirits, who had part in the divine nature and substance; but who were inferior to God the Son, who dwelt in the sun and moon.

moon, and the Holy Spirit, who had air for his habitation. From the supreme God, there came, or emanated, the Sons, pure spirits, infinite in number, who did not truly partake of the divine nature; but who, with God at their head, formed the kingdom of light. Manes then said, that there became a difference between the principles of light, and that of darkness, which occasioned a mixture of a certain part of light with a certain part of darkness, the result of which was our visible world. From this mixture, man was formed, composed of a pre-existent spirit, and matter, or a body, that had been added to it, and which made his fall perfectly deplorable. He did, however, attribute to God, the creation of the world, and of man; and he added, that the Supreme Being affected with a view of the miseries of human creatures, sent his son into the world with the appearance of a human body, who, by proposing his doctrine to men, had reminded them of their heavenly origin, and had given them, with his precepts, an example of mortifying the flesh, in order to raise the soul to a superior region. This Heresiarch placed the height of Christian perfection in despising all pleasure, in the contempt of all carnal gratifications, and in the leading an austere and religious life, by the means of which, his followers were to arrive at Heaven. In order to gain greater authority, Manes wanted to pass for the Apostle of Jesus Christ, saying, that though he came the last into the world, he was the chief; he pretended to have frequent revelations, endeavouring to persuade his disciples, that he had been taken up into heaven, and that he had brought from thence the doctrine he taught them. He rejected entirely the Old Testament, and even the New he mixed and corrupted with his chimerical notions, and likewise added to it a gospel of his own, and some apocryphal books.

In the beginning of this century, Noctus of Smyrna, a layman, spread at Ephesus an heretical doctrine, which was immediately refuted by Hippolytus. He taught that there was but one person in the Divinity. About the middle of this age, this same heresy was renewed by Sabellius, of Ptolemais; and as his name intirely effaced all heretics who were of the same opinion, so his doctrine, even to this day, is called Sabellianism. It consisted in denying all difference between the divinity, in acknowledging one God, and one divine person, entirely destroying the divinity of the Son of God. Sabellius preceded Paul of Samosate, Photin, and the Socinians.

Paul of Samosate made great noise. He was the bishop of the church of Antioch, in Syria. He was a proud and wicked man, whose life answered to his character. All the difference between his heresy and that of Sabellius, consisted in that the one attacked the doctrine of the Trinity in general, the other aimed principally at setting aside the divinity of Christ, teaching that he was only a mere man who had no existence before his conception, and birth. These erroneous tenets, as well as the wicked life of Paul, were condemned by two general councils held at Antioch, the first in the year 265; the second in the years 269 and 270. The last of these deposed him, and placed Domnus in his room.

To these heresies were added many dreadful disputes, which caused much trouble in the church. The schism of the Novatians was the principal. This sect took their names from their founder Novat and Novatian; the first a priest of the church of Carthage, the other of that of Rome. Novat while he lived at Carthage, shewed great indulgence to those who committed great crimes, and would, notwithstanding the vehement opposition of bishop Cyprian, immediately receive them into the com-

communion of the church, without any preceding penance. Novatian supported the direct contrary at Rome, against Pope Cornelius. Novat, condemned at Carthage, and expelled his own church, came to Rome, met with Novatian, embraced his opinion, which he afterwards defended with as much warmth, as he had formerly done the contrary. Both these heresiarchs were excommunicated at Rome, and formed separate assemblies, and laid it down for a fundamental tenet, that the church of Christ ought to be pure and free from every stain; and that the sinner who had once fallen into any offence, could not again become a member of it, though they did not refuse him the hopes of eternal life. The sect of the Novatians had a great number of followers, and lasted for some centuries. Novatian wrote a great many treatises, and may be numbered among the ecclesiastical writers of this century. There are some writings of his that have been, and even now are, attributed to some great persons; the most part of them are lost. This first difference produced another, which arose from the baptisms of heretics. Novatian re-baptized all those who came into his church, though they before had been duly baptized. From hence a question was started among the orthodox divines, whether heretics, upon their repentance, and reception into the church, should not again be baptized.

St. Cyprian, with the churches of Africa, supported the affirmative. Pope Stephen, at Rome, a proud prelate, was of the contrary opinion: the dispute was carried on with much warmth on both sides; and the bishop of Rome did not shew on this occasion, either true charity or the love of peace. The first general council of Nice alone could decide these disputes.

[To be continued.]

## WESTMINSTER-ABBAY.

[Continued from page 256.]

A DESCRIPTION OF THE MOST MATERIAL MONUMENTS IN THE OPEN PARTS OF THE ABBAY.

**I**N order to point out these with a proper degree of uniformity, we shall begin at the east end of the south side of the choir, and pass regularly round the same to the north cross; from thence to the west door, and return on the south side to the place from whence we set out.

On leaving the gate which encloses the chapels on the south side, the first monument that presents itself is on the right hand, erected to the memory of Robert South, D. D.

This gentleman is represented in a cumbent posture, dressed in his canonical habit, with his arm resting on a cushion, and his right hand on a death's head. In his left he holds a book, with his finger between the leaves, as if just closed from reading, and over his head is a group of cherubs issuing from a mantling, under which is a long Latin inscription, informing us, that he was scholar to Dr. Busby, student at Christ-church; Oxford, and public orator of that university; that by the patronage of Lord Clarendon, he was made prebendary both of Westminster and Christ's, and afterwards rector of Islip, where he rebuilt the parsonage-house, and founded and endowed a school for the education of poor children. He died July 8, 1716, aged 82.

Dr. Richard Busby. On the monument is the figure of the Doctor in his gown, looking earnestly on the inscription. In his right hand he holds a pen, and in his left a book open. Underneath, on the pedestal, are a variety of books, and at top his family arms. The inscription is elegantly written, and highly to his praise; it intimates, that whatever fame the school of Westminster boasts,

and whatever advantages mankind shall reap from thence in time to come, are all principally owing to the wise institutions of this great man. He was made master of Westminster-school in the year 1640, elected prebend of Westminster, July 5, 1660; treasurer of Wells, August 11, the same year; and died April 5, 1695.

William Thynne, Esq. This is a very ancient monument of marble and alabaster gilt, on which lies a warrior at full length, representing William Thynne, of Botterville, Esq; who was a polite gentleman, a great traveller, and a brave soldier. In 1546 he was by king Henry VIII. made receiver of the marches, and fought against the Scots at Musselburgh with undaunted courage. The latter part of his life he spent in retirement and devotion in this church, whither he constantly repaired morning and evening. He died March 14, 1584.

Sir Thomas Richardson. This is a large and noble monument of black marble, on which is an effigy in brass of a judge in his robes, with a collar of SS. representing Sir Thomas Richardson, Knt. who, according to the inscription, was Speaker of the House of Commons in the 21st and 22d years of king James; chief justice of the Court of Common Pleas; and lastly, by king Charles I. made lord

chief justice of England.—This is that judge Richardson, who first issued out an order against the antient custom of wakes, and ordered every minister to read it in his church; which the bishop of Bath and Wells opposing, complaint was made against it in the council-chamber, where the judge was so severely reprimanded, that he came out in a rage, saying, he had been almost choked with a pair of lawn sleeves. He died in 1634, aged 66.

Dame Grace Gethin. This monument, which is very lofty, bears the effigy of a young lady, devoutly kneeling, with a book in her right hand, and the left on her breast. On each side is an angel, one holding a crown, the other a chaplet over her head; and on the ascending sides of the pediment are two female figures in a mournful posture. The whole is supported by three different coats of family arms, and on the base is an English inscription, setting forth her honourable descent from the Nortons of Salop. This lady, who was married to Sir Richard Gethin, of Gethin Grott, in Ireland, was famed for exemplary piety, and wrote a book of devotion, which Mr. Congreve complimented with a poem. She died October 11, 1697, in the 22d year of her age.

[To be continued.]

## A S T R O - T H E O L O G Y .

### SACRED TRUTHS:

DEMONSTRATED FROM A SURVEY  
OF THE HEAVENLY BODIES.

[Continued from page 259.]

**T**HAT the earth and heavens move at all, but especially that they have such particular and beneficial motions, appears from what has already been advanced, to be the work of God. And the concurrence of the

same infinite hand is as manifest in the perpetuity, constancy, and regularity of those motions. For without this almighty Guide and stranger, how is it possible that all those vast and unwieldy masses should continue their beneficial motions throughout all ages? should perform their useful stages without any the least intermission, interruption, or disorder that we know of? What motion, what contrivance; what piece of clock-work, was there ever under the whole heavens,



heavens, that ever came up to such a perfection, and that had not some stops or some deviations, and many imperfections? But yet no one was ever so stupid as to conclude such a machine (though never so imperfect) was made by any other than some rational being, some artist that had skill enough for such a work. As he in Cicero argues from his friend Posidonius's piece of watch-work, that shewed the motions of the sun, moon, and five erratics; that if it had been carried among the Scythians or Britons, no man, even in that state of barbarity, would make any doubt, whether it was the workmanship of reason or no. And is there less reason to imagine those motions we have been treating of, to be other than the work of God, which are infinitely more constant and regular than those of man? Or, to use the last-mentioned Stoic's argument, can it be thought that Archimedes was able to do more in imitating the motions of the heavens (in his sphere) than nature in effecting them?

And now to reflect upon the whole, and so conclude what hath been said concerning these several motions; we may all along perceive in them such manifest signals of a divine hand, that they all seem, as it were, to conspire in the demonstration of their infinite Creator and orderer. For besides what, in all probability, is in other parts of the universe, we have a whole system of our own, manifestly proclaiming the workmanship of its maker. For we have not these vast and unwieldy masses of the sun, and its planets, dropt here and there at random, and moving about the great expansum, in uncertain paths, and at fortuitous rates and measures, but in the compleatest manner, and according to the strictest rules of order and harmony; so as to answer the great ends of their creation, and the divine providence; to dispatch the noble offices of the several globes; to perform the great works of nature in them; to comfort and cherish every thing residing on them, by those use-

ful changes of day and night; and the several seasons of the year.

These things are so evident to the reason of all men, that Tully might well make his Stoic to alledge this as one of his principal arguments for the proof of a Deity: "The fourth cause saith he, and that even the chief, is the equality of the motion, and the revolution of the heavens; the distinction, utility, beauty, and order of the sun, moon, and all the stars: the bare view alone of which things is sufficient to demonstrate them to be no works of chance. As if any one should come into an house, the Gymnasium, or Forum; when he should see the order, manner, and management of every thing, he could never judge these things to be done without an efficient, but must imagine there was some being presiding over them, and whose orders they obeyed. So much more in so great motions; such vicissitudes, and the orders of so many and great things;—a man cannot but conclude, that such great acts of nature are governed by some mind, some intelligent being: and in the heavens then, there is neither any chance, nor any temerity, nor error, nor vanity: but, on the contrary, there is all order, truth or exactness, reason and constancy. And such things as are void of these are counterfeit, false, and full of error.—He therefore that thinks the admirable celestial order, and incredible constancy, on which the conservation and good of all things depend, to be void of a mind, he himself deserves to be accounted devoid of a mind. Thus with great force and reason, Tully's Stoic rightly infers the presence and concurrence of a Divine Being and Power from the motions of the heavens: only not being aware who that Being was, he erroneously imagines the heavenly bodies themselves to have divinity, and puts them therefore into the number of the gods; which error is excellently refuted by Lactantius, in his Instit. Divin. l. ii. c. 5. &c.

## P H Y S I C O - T H E O L O G Y .

A DESCRIPTIVE ACCOUNT OF  
THE FLAMINGO.

**A** Curious enquirer into nature could no sooner cast his eyes upon this extraordinary bird, than he would be satisfied, that some peculiar ends were to be answered by its uncommon length of legs and neck, the largest, we believe, of any of the bird kind. And certainly nothing can be a stronger proof of design and wisdom in the Creator of all things, than the correspondence observable in creatures between their wants, and the provision for those wants. The Flamingo, is a sufficient example: "It is frequent, in the warmer climates, and most commonly found about the shallow shores of the sea, and the mouths of rivers. When it is seen in the water, which is generally the case, the body only is on the surface, and it appears swimming, though really standing. The head at those times also, is almost constantly under water, in search of food. At these times, all that is seen is the body of a bird, as big as a wild goose, or a little more; but with what astonishment does the stranger see it come out of the water! The head is first raised erect, and the surprising length of the neck is like that of the ostrich, only more extraordinary: the body, as it comes on shore, is raised as much above the ground, as the head above the body, and there stalks forth a bird of a wonderful height, and in beauty surpassing almost every other. The wings nearly cover the body, and the tail is nothing. What part of the body remains uncovered is snow-white; the breadth of the wings is of a scarlet, so bright, that the eye is pained to look long upon it; and the long feathers are of the deepest black: the neck is of the same snow-white

with the body, and the legs are of the same scarlet with the wings: the beak is blue, except at the tip, where it is black. It is not long, straight and sharp, as in the heron kind, but vastly strong, and of a shape so singular, that it appears broken. The toes of the bird are connected together, by a membrane like those of the duck kind, so that it can swim; but the legs are long, and it never makes this use of them, in the common course of its feeding: the only purpose to which these webs serve, is the preservation of its life on singular occasions. The tides are sudden in some parts of America, where the bird is common; and while it is rooting under some rough stone for a shell-fish, it becomes out of its depth. In this case the least gust of air might blow it to sea, and it must perish, for it doth not very easily rise from the water, when out of its depth. The webbed feet now are useful; it swims till it can reach the bottom, and as soon as a small part of its legs are out of the water, it takes wing.

Thus an indulgent Providence hath taken care, as well for its particular safety, as its general support; and he must be blind, who does not see the provision which the Creator hath made for this bird's supply of its wants, as well as those of others of the same kind. As they are to receive their nourishment from animals or plants, which are found in the water, and yet have no power to swim; the length of their legs and neck sufficiently answers all their demands. — They who admire the wonderful means by which the God of nature has contrived, that those animals which he has endued with a lesser principle than reason, should provide themselves with food, and secure their existence, during a life in which they are liable to innumerable

numerable accidents, would add a great deal to the measure of their sur-  
prise, did they comprehend the va-

riety of those means! How manifold  
are his works!

A DEPOSIT.

CHRISTIAN MONITOR.

DIRECTIONS FOR A CHRISTIAN  
MAN'S DAILY CARRIAGE.

Ques. **W**HAT must be our work  
in the morning?

A. To let our prayers come be-  
fore the Lord, and to praise his merc-  
y which he sheweth in our continual  
preservation; and thus to do is to  
awake with God, Psalm lxxxviii.  
ver. 13. and lix. ver. 16.

Q. What must our apparel be?

A. Such as becometh those who  
profess the fear of God; therefore,  
neither costly beyond ability, nor  
gairish or flaunting beyond modesty,  
1 Tim. ii. ver. 9, 10.

Q. What is next to be done?

A. We must follow our own busi-  
ness with quietness, 1 Theff. iv. ver.  
11. 2 Theff. iii. ver. 12.

Q. What must chiefly be cared for  
in our business?

A. To walk with God: (to re-  
member his all-seeing presence, and  
to seek to approve ourselves unto him)  
Gen. v. ver. 22. Heb. xi. ver. 5.

Q. What must our speech be?

A. Gracious always: (such as may  
be a witness of the grace of the heart)  
Col. iv. ver. 6.

Q. What things must chiefly be  
avoided in speaking?

A. Lying, swearing, filthiness,  
foolish talking, jesting, railing: (this  
is called corrupt communication, be-  
wraying a corrupt heart.) Eph. iv. ver.  
29. v. ver. 4. James v. ver. 12.  
1 Cor. v. ver. 11.

Q. What company must we keep?

A. All our delight must be to the  
saints that are in the earth, Pf. xvi.  
ver. 3. (We may, and must, shew

to others a love of pity, but not of  
delight. By the saints is meant,  
such as make conscience of a holy  
life.)

Q. What must we do, when we  
come to our meat?

A. We must look up to heaven and  
give thanks, Matt. xiv. ver. 19.

Q. How many things must chiefly  
be looked to in our diet?

A. Three.

Q. What is the first?

A. That our hearts be not oppress-  
ed with surfeiting and drunkenness,  
Luke xxi. ver. 34.

Q. What is the second?

A. That we forget not the work of  
the Lord (i. e. the end why the Lord  
giveth us food) Isa. v. ver. 12.

Q. What is the third?

A. That of what remaineth nothing  
be lost, John vi. ver. 12.

Q. Ought not some part of every  
day to be set apart for spiritual  
uses?

A. We must redeem the time, (i. e.  
make the best use of it) because the  
days are evil, Eph. v. ver. 16.

Q. May not recreations be some-  
times used?

A. Yes, there is a time to laugh,  
Eccl. iii. ver. 4.

Q. What kind of sports (plea-  
sures, diversions, amusements, relax-  
ations, entertainments) may we use?

A. Such as be of good report, Phil.  
iv. ver. 8. (None of those sports  
which beget lightness and impudence,  
or stand only upon hazard, being no  
exercise either of wit or body, are  
such: these have neither the good re-  
port of scripture, nor good men.)

Q. How many things must be look-  
ed to in the use of our delights?

A. Two.

A. Two.

Q. What is the first?

A. That our rejoicing hinder not better duties, 1 Thess. v. ver. 16, 17. (St. Paul joineth rejoicing with prayer, to teach us that mirth is evil, when it hindereth prayer.)

Q. What is the second?

A. That we cause not our good (i. e. our Christian liberty to use innocent relaxations) to be evil spoken of (as though it were the ground of licentiousness) Rom. xiv. ver. 16.

Q. What is the evening duty?

A. To examine ourselves (what has been our behaviour that day) upon our bed; and every man to say to himself, what have I done? Ps. iv. ver. 4. Jer. viii. ver. 6.

Q. What must we do else?

A. Pray (that the sin of the day may be pardoned, and in the night following we may be preserved) Ps. lv. ver. 17.

Q. How many things make sleep comfortable?

A. Two.

Q. What is the one?

A. Honest labour (in the duties of a man's calling) Eccl. v. ver. 12.

Q. What is the other?

A. Godly care to thrive in religion, Prov. iii. from ver. 13. to 27.

Q. How must sleep be used?

A. Love it not, lest thou come to poverty, Prov. xx. 13.

#### A PRAYER OF YOUTH.

**G**REAT is thy mercy, O Lord! in that thou hast vouchsafed to humble sinners liberty of access into thy glorious presence, and a promise also of granting those petitions which they shall ask in thy Son's name. Teach me, I beseech thee! to take comfort in this freedom, and to be a frequent suitor unto thy divine Majesty: and that, so much the rather, O Lord! because of the danger of these wicked and contagious times, and the aptness which is in me, now in my tender years especially, to fall into sin. Here, therefore, do I prof-

trate myself before the footstool of thy Majesty, humbly beseeching thee to season my heart with thy heavenly grace, and to settle in me a desire to fear thee, and to walk in holiness before thee, above all things.

Suppress the rebellion and pride of my nature; bring my unruly affections into order; subdue those passions which the heat of youth kindleth in me: frame me to a respectful attention to their godly advice, who are able to instruct me; make me to be even fearful of myself, and jealous over those ways which my own heart most affects, and very wary and circumspect with whom I converse.

Teach me to remember thee, my Creator, now in my youth, and to resolve to consecrate my green years to thy glory; to learn betimes to stand in awe of thy judgments; and to make conscience of the least sin; as knowing the deceitfulness thereof, how it will ensnare by degrees, and how hard it will be hereafter to reform those evil habits, which are daily gathering strength by being indulged.

And to the end I may both direct and amend my ways, O let me take heed unto them by thy word! let that be thy counsellor to instruct me, thy Spirit also secretly informing me in the way that I shall chuse. Plant in me obedience to my governors, and a care of shewing all due reverence to those who, in age or authority, are before me. Root out of me all self-love, all good opinion of myself, all pride and haughtiness of spirit, all stoutness and stubbornness of disposition, all affectation of the vanities and follies of the times, all wantonness of thought, all irregularity of speech or behaviour; all which are the common fault of our younger days, and from none of which I am able to say, My heart is clean. May I be daily crucifying the flesh, with its affections and lusts, and thereby feel, with growth in years, a growing in grace, and a daily dying unto sin, and

and living unto righteousness. Be merciful, O Lord! unto me, in this and all things which thy wisdom sees convenient for me, for thy blessed Son, Jesus Christ's sake, on whose only intercession I depend. Amen.

BOOK OF PSALMS.

PARAPHRASE AND EXPOSITION  
ON PSALM XIII.

**T**HIS Psalm was wrote about the same time, and on the same occasion as the foregoing one, in which David sets out with a complaint of God's delay to deliver him; but recollecting himself the devout psalmist prays for preventing grace, and glories in divine mercy.

Ver. 1. How long, O Lord, *shall I thus be persecuted by the rebellious, as if thou hadst forgotten me—for ever? How long; by not delivering me, wilt thou seem as it were to hide thy face from me?*

2. How long, *deprived of the advice and assistance of my friends, shall I take counsel in my soul, and have sorrow on account of my present miserable situation, in my heart daily.*

3. Consider *my present distressed circumstances, and hear my prayer: O Lord, my God, give me light in the midst of this horrid darkness, lest, overwhelmed by the load of my calamities, I sleep the sleep of death.*

4. Lest mine enemy, *even mine own son, should say, I have prevailed against him, and those, his abettors in his rebellion, rejoice, when I am taken off, or thus moved.*

5. But *let me cease complaining, I have trusted in thy mercy, and, I doubt not, my heart shall still rejoice in thy salvation.*

6. *Instead therefore of repining, I will sing praises unto the Lord, because, hitherto, he hath dealt bountifully by me.*

D I V I N I T Y.

PRIVATE THOUGHTS ON THE OMNIPRESENCE AND OMNISCIENCE OF GOD.

**A**S I was surveying the moon walking in her brightness, and taking her progress among the constellations, a thought arose in me, which I believe very often perplexes and disturbs men of serious and contemplative natures. David himself fell into it in that reflection, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him; and the son of man that thou regardest him?" In the same manner, when I considered that infinite host of stars, or, to speak more philosophically, of suns, which were then shining upon me, with those innumerable sets of

planets or worlds, which were moving round their respective suns; when I still enlarged the idea, and supposed another heaven of suns and worlds rising still above this which we discovered, and these enlightened by a superior firmament of luminaries, which are planted at so great a distance, that they may appear to the inhabitants of the former as the stars do to us; in short, while I pursued this thought, I could not but reflect on that little insignificant figure which I myself bore amidst the immensity of God's works.

Were the sun, which enlightens this part of the creation, with all the host of planetary worlds that move about him, utterly extinguished and annihilated; they would not be missed more than a grain of sand upon the sea shore. The space they possess is so exceedingly little, in comparison of the

the whole, that it would scarce make a blank in the creation. The chasm would be imperceptible to an eye, that could take in the whole compass of nature, and pass from one end of the creation to the other; as it is possible there may be such a sense in ourselves hereafter, or in creatures which are at present more exalted than ourselves. We see many stars by the help of glasses, which we do not discover with our naked eyes; and the finer our telescopes are, the more still are our discoveries.

To return, therefore, to my first thought, I could not but look upon myself with secret horror, as a being that was not worth the smallest regard of one who had so great a work under his care and superintendency. I was afraid of being over-looked amidst the immensity of nature, and lost among that infinite variety of creatures, which in all probability swarm through all these immeasurable regions of matter.

In order to recover myself from this mortifying thought, I considered that it took its rise from those narrow conceptions, which we are apt to entertain of the divine nature. We ourselves cannot attend to many different objects at the same time. If we are careful to inspect some things, we must of course neglect others. This imperfection which we observe in ourselves, is an imperfection that cleaves in some degree to creatures of the highest capacities, as they are creatures, that is, beings of finite and limited natures. The presence of every created being is confined to a certain measure of space, and consequently his observation is stinted to a certain number of objects. The sphere in which we move, and act, and understand, is of a wider circumference to one creature than another, according as we rise one above another in the scale of existence. But the widest of these our spheres has its circumference. When therefore we reflect on the divine nature, we are so used and accustomed to this imperfection in ourselves, that

we cannot forbear in some measure ascribing it to him in whom there is no shadow of imperfection. Our reason, indeed, assures us, that his attributes are infinite; but the poorness of our conceptions is such, that it cannot forbear setting bounds to every thing it contemplates, till our reason comes again to our succour, and throws down all those little prejudices which rise in us unawares, and are natural to the mind of man.

We shall therefore utterly extinguish this melancholy thought, of our being overlooked by our Maker in the multiplicity of his works, and the infinity of those objects among which he seems to be incessantly employed, if we consider, in the first place, that he is omnipresent; and, in the second, that he is omniscient.

If we consider him in his omnipresence, his being passes through, actuates, and supports the whole frame of nature. His creation, and every part of it, is full of him. There is nothing he has made that is either so distant, so little, or so inconsiderable, which he does not essentially inhabit. His substance is within the substance of every being, whether material or immaterial, and as intimately present to it, as that being is to itself. It would be an imperfection in him, were he able to remove out of one place into another, or to withdraw himself from any thing he has created, or from any part of that space which is diffused and spread abroad to infinity. In short, to speak of him in the language of the old philosopher, he is a being whose center is every where, and his circumference no where.

In the second place, he is omniscient as well as omnipresent. His omniscience, indeed, necessarily and naturally flows from his omnipresence; he cannot but be conscious of every motion that arises in the whole material world, which he thus essentially pervades, and of every thought that is stirring in the intellectual world, to every part of which he is thus intimately united. Several moralists have considered

considered infinite space as the receptacle, or rather the habitation of the Almighty: but the noblest and most exalted way of considering this infinite space is that of Sir Isaac Newton, who calls it the Sensorium of the Godhead. Brutes and men have their sensoria, or little sensoriums, by which they apprehend the presence, and perceive the actions of a few objects, that lie contiguous to them. Their knowledge and observation turns within a very narrow circle. But as God Almighty cannot but perceive and know every thing in which he resides, infinite space gives room to infinite knowledge, and is, as it were, an organ to omniscience.

Were the soul separate from the body, and with one glance of thought should start beyond the bounds of the creation; should it for millions of years continue its progress through infinite space with the same activity, it would still find itself within the embrace of its Creator, and encompassed round with the immensity of the Godhead. While we are in the body he is not less present with us, because he is concealed from us. "O that I knew where I might find him! says Job. Behold, I go forward but he is not there; and backward, but I cannot perceive him. On the left hand, where he does work, but I cannot behold him: he hideth himself on the right hand that I cannot see him." In short, reason, as well as revelation assures us, that he cannot be absent from us, notwithstanding he is undiscovered by us.

In this consideration of God Almighty's omnipresence and omniscience, every uncomfortable thought vanishes. He cannot but regard every thing that has being, especially such of his creatures who fear they are not regarded by him. He is privy to all their thoughts, and to that anxiety of heart in particular, which is apt to trouble them on this occasion: for as it is impossible he should overlook his creatures, so we may be assured that he regards, with an eye

of mercy, those who endeavour to commend themselves to his notice, and in an unfeigned humility of heart think themselves unworthy that he should be mindful of them.

ZENO.

TO THE  
RIGHT HON. THE LORD CHANCELLOR, AND MY LORDS THE JUDGES.

THE PETITION OF A MUCH-ABUSED, YET VERY INNOCENT PERSON.

HUMBLY SHEWETH,

THAT your Lordship's unhappy petitioner, though heretofore caressed, and acknowledged as the most useful and valuable servant of mankind, is of late, through some unnatural prejudices of education, or corruption of manners, become either shamefully neglected, or notoriously ill-used. And though on all hands his abilities in teaching, and bringing to perfection the greatest and most useful designs, are acknowledged; yet it is astonishing to see in what useless and trifling concerns he is engaged by some, and what vile and infamous drudgery he goes through for others. Some have employed him many years together in teaching them the art of managing a pack of cards to the best advantage; the consequence of which is, ruin if they do not succeed, and infamy if they do; whereas, if they had so pleased, he would with less trouble have taught them to conduct an army or a fleet, by which they might have gained advantages to their country, and glory to themselves. Others drag him at their heels from one place of idle amusement to another, never considering how he exhausts his spirits, and consumes himself in following them; nor suffering him to do them any substantial service, though they know him to be so well qualified for it: Nay, it can be proved, that daily attempts are made upon the life of your said petitioner; some being so abandoned as to confess their

R r

barbarous

barbarous and unnatural desire to murder him; and openly, and without shame, solicit their vile companions to join with them in the wicked design: insomuch that your petitioner is obliged to go constantly armed with a very formidable weapon; the terror of which, though it serves to keep some few in awe, is yet not sufficient to deter these desperate wretches from their determined and constant attempts to kill him. The many cruel wounds your petitioner has received from the hands of these ruffians, have brought upon him numberless evils and calamities; which, together with the weight of years he now labours under, render his present state a scene of misfortunes and misery. In the midst of his distresses, however, it is matter of great consolation to your said petitioner, that the wife and virtuous, some few of whom remain to comfort his old age, take every opportunity of cherishing and making much of him; and agree in commiserating his misfortunes, and

lamenting the ill usage he receives from the aforesaid foolish and abandoned profligates. But notwithstanding these noble examples, such is the force of custom, and the prevalence of fashion, that every possible outrage still continues to be committed with impunity against the person of your abused petitioner, the most ancient and most useful servant of mankind.

It is therefore most humbly prayed, that your lordships will take the premises into your serious consideration, and in your great wisdoms contrive some effectual means or laws to prevent or punish these gross insults, and unpardonable outrages, committed against an old man, past the best of his years, hourly declining, and daily expecting to resign his being to one, who will never forget the injuries done to his predecessor:

And your petitioner, as in duty bound, shall pray for the increase of your happiness to the end of time.

## M I S C E L L A N I E S.

## ON THE

## BENEFITS OF INDUSTRY.

**I**NDUSTRY is a virtue of inestimable value. It not only promotes every thing that is good and virtuous, but resists every thing that is bad and vicious: Industry affords the most ample satisfaction to a virtuous disposition: because it bestows the most valuable gratifications. It is both the instrument of improvement, and the foundation of pleasure. "Labour itself is a pleasure," says the poet. Mankind are apt to call the vain pursuits of life pleasure, but that very falsely; for what are they but so many deceptions? At best they af-

ford no real satisfaction, and are unworthy to be compared with those real and substantial pleasures which arise from industry; whatever joys are real must be valuable; and upon due consideration it is evident, that no real enjoyments are attainable without industry.

Health which gives a relish to every other possession, and is on that account the chiefest blessing of life, is soon impaired without industrious exercise; for moderate exercise is as requisite to promote bodily health, as natural food is to afford nourishment; it not only prevents diseases, and gives strength and vigour to the constitution, but qualifies us for the enjoyment of such real delights as the slothful indolence



indolence of sensuality and intemperance cannot attain.

Honour likewise is the natural production of industry—"Seeft thou a man diligent in his business?" says Solomon, "He shall stand before kings, he shall not stand before mean men." For diligence creates esteem and confidence: it soon attracts the observation, and consequently the regard of mankind; every man for his own advantage will employ a person of that character in every office of life; he who neglects his business, and follows recreations instead thereof, will in a little time have no business to follow; for none will employ him, or have any particular concern with him; and as the only motive for giving the preference to the industrious man is founded on interest; he will be sure to reap all the advantages so justly due to his merit so long as he remains diligent; for he will of course not only obtain honour and esteem, but riches too, which are another valuable reward of industry—"The hand of the diligent maketh rich," saith the wise man; "but the soul of the sluggard desireth and hath nothing." Industry places a man above all reasonable apprehensions of want, and qualifies him to assist others. It almost in general, produces a successful maintenance with credit and esteem, and consequently yields true satisfaction; for what greater pleasure and delight can a man ever experience, than to enjoy the fruits of his own honest industry?

Wisdom is likewise unattainable without this virtue; for exercise is equally beneficial to the mind as well as the body; no knowledge of arts and sciences can be required without due application and study; the poisonous productions of vice will be sure to pollute the mind that is not employed in worthy pursuits; besides, idleness will most surely fix and stagnate the endow-

ments thereof in ignorance, but when as industry and application become a not only enlarge its faculties, things, create a desire for higher improvements; for the more any one improves in wisdom, the more he desires to be acquainted with her; for "her ways are ways of pleasantness, and all her paths are peace."

Now when any one acquires these valuable blessings of health, honour, riches and wisdom, merely by moderate application and honest industry; he has a right to rejoice, and undoubtedly, upon reflection, will "be satisfied from himself." Conscience must of course give her testimony, with complacency and approbation; cheerfulness and self-enjoyment must unavoidably ensue; besides, there is another consideration which will very much enhance his joy; he not only obtains his own and the approbation of his fellow-creatures, but what is of greater importance, the approbation of Almighty God—For God not only teaches the advantageous duty of industry throughout all his works, but with peculiar energy impresseth it in the holy scriptures.

In short, industry is productive of every good, while indolence and sloth create nothing but evil: for the consequences of indolence do not consist merely in losing the comforts of life, but in the certain acquisition of evil and mischief; our nature is ill calculated for mere inactivity: he who has no proper employment, will probably wander after that which is improper, and from doing no good, proceed to do ill; industry and sloth are diametrically opposite, as well in practice as in consequence; for whatever good the one promotes, the other is sure to destroy; industry is not only valuable as productive of the greatest good, but as a preservative from the greatest evil; whereas sloth is not only odious as productive of the greatest evil, but as depriving us of all attainable blessings; there-

barbarous  
murder  
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A

obey and  
good men and  
honour and of  
cities must not

“ Her chariot lags, when drawn by sloth and  
care.”

A. G.

TO THE EDITORS OF THE  
NEW CHRISTIAN'S MAGAZINE.

Gentlemen,

I have sent the following answer to the enquiry, respecting the locality of heaven, in your Magazine for October; if you think it worthy of a place in your much esteemed Repository of Christian Knowledge, by inserting it, you will oblige

Your constant reader, &amp;c.

P. A.

Nether-Whitley, Cheshire,  
Nov. 25th, 1783.

**T**HE Deity is essentially present through all the immensity of space; but there is one part of it in which he discovers himself in a most visible and transcendent glory: This is that place which is marked out in scripture, under the different appellations of Paradise, the third heaven, the throne of God, and the habitation of his glory. It is here where the glorified body of our Saviour exists, and where all the celestial hierarchies, and the innumerable hosts of angels are represented as perpetually surrounding the seat of God, with hallelujah's and hymns of praise. This is that presence of God, which some divines call his glorious, and others his majestic presence. He is indeed as essentially present in all other places as in this; but it is here where he resides in magnificence, in the midst of all those splendours which can affect the imagination of created beings.

As in Solomon's temple there was

the sanctum sanctorum, in which the shechinah, or visible glory appeared among the cherubims, and into which none but the high-priest himself was permitted to enter, after having made an atonement for the sins of the people; so, if we consider the whole creation as one great temple, there is in it this holy of holies, into which the high-priest of our salvation entered, and took his place among the angels, and arch-angels, after having made a propitiation for the sins of mankind. This doctrine is both agreeable to reason and the holy scriptures. Dives begs of Abraham to send Lazarus from heaven, with a message to his brethren upon earth. Paul was caught up to the third heaven; the rebel angels were cast down into hell; and as hell, into which they were cast, is a place, heaven, from whence they were cast, must be a place also.

Sic iter ad astra

Reptes humi quicumque velit  
Cœlo restat iter cœlo tentabimus ire.

THE

## RELIGIOUS INSTRUCTOR.

No. IV.

“ Like the deaf adder that stoppeth  
her ears against the voice of the  
charmer,—charm he ever so wisely.”

**T**HOUGH I speak with the tongues of men and angels, and address myself to such an audience as hath not wisdom nor a will to chuse the best means conducive to the best end, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge;—and though I have all faith, so that I could remove mountains, that is, all impediments and obstructions placed in the way to truth and revelation, to reason and common sense. And speaking to men of perverse hu-

mours

mours and stubborn tempers, who being as fond of their prejudices as ever Job was of his integrity, hold them fast and will not let them go, I am nothing, nothing of value in their estimation. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have it not my lot to preach to a wise and understanding people, it profiteth me nothing. My endeavours will be of little availance, or of no power to enlighten or convert them, so as to turn them from the bondage of sin and slavery, to wisdom and the glorious liberty of the sons of God. What St. Paul saith of the excellence of charity, may perhaps with equal propriety, be said of wisdom and prudence. They suffer long, and are kind. They envy not, they vaunt not themselves, they are not puffed up; they do not behave themselves unseemly: though they seek that which is their own, they yet do it with discretion, which keepeth her possessors from evil. Wisdom, heavenly wisdom, with her ever faithful attendant prudence and discretion, rejoiceth not in iniquity, but rejoiceth in the truth. They that possess her, must be obedient to her voice: they will not be like the deaf (and stubborn and perverse) adder, that stoppeth her ears against the voice of the charmer, charming ever so wisely.— Wisdom beareth all things, believeth all things, hopeth all things, endureth all things. Whatever wisdom saith or decrees, that is best. Wisdom never faileth; so long as the throne of the most High standeth, she liveth. But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part; but when we are removed hence to have our habitation with wisdom in all her glory, then that which is in part shall be done away. When I am without wisdom, I am as a child, I speak as a child, I understand as a

child, I think as a child; but when I think and act wisely, I become a man, I then put away childish things. For now (in the midst of half wisdom and half knowledge) we see through a glass darkly; but then face to face, in the full perfection of beauty. Now I know in part, but then shall I know (know all the worth and excellency of heavenly things) even as I am known of wisdom. And now abide faith, hope, wisdom, these three; but the greatest of these is wisdom.

I could not say more in praise of wisdom, than what Solomon saith of her in the 8th chapter of Proverbs. I presume he there treats wisdom in the great and sublime stile of prophecy; comprehending, under that name, Christ the Redeemer, the Messiah, in whom dwelt the fulness of the Godhead bodily. Doth not wisdom cry? and understanding put forth her voice? unto you men I call, and my voice is to the sons of men. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart: hear, for I will speak of excellent things, and the opening of my lips shall be right things: for my mouth shall speak truth, and wickedness is an abomination to my lips. Receive my instruction and not silver, and knowledge rather than fine gold. For wisdom is better than rubies, and all things that may be desired are not to be compared to it. I wisdom dwell with prudence, and find out knowledge of witty inventions. The Lord (the Lord Christ, as being the very way to happiness, the truth, and the life) possessed me in the beginning of his way, (by whom the world was made) before his works of old. I was set up from everlasting, from the beginning, or ever the earth was—(Verily, verily, I say unto you, said our Lord to the Jews) before Abraham was, I am.) When there was no depth I was brought forth, before the mountains were—before the hills were settled was I brought forth.—Before the mountains were brought forth (says the royal prophet

prophet, and the sweet Tongue of Israel) or ever the earth and the world were made, I am God from everlasting. Whilst as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world; when he prepared the heavens, I was there; when he set a compass upon the face of the deep, when he established the clouds above, when he strengthened the fountains of the deep, when he gave the sea his decree, that the waters should not pass his commandments, when he appointed the foundation of the earth: Then was I by him as one brought up, and was daily his delight, rejoicing always before him. If then wisdom always rejoices before God—why need a wise man be sad or pensive? Away from her all melancholy and enthusiasm, such contrary tempers cannot dwell together, wisdom having no place for you! Of wisdom; Solomon concludes thus: therefore hearken unto me, O ye children!—for blessed are they that keep my ways! hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life (life everlasting) and shall obtain the favour of the Lord—(he shall live and reign with Christ, God blessed for evermore in his kingdom in heaven.) But he that sinneth against me (that will not obey as well as believe the gospel of Christ) wrongeth his own soul. All that hate me love death.

May we not all then justly exclaim with St. Paul, on this occasion and say: Oh the depth and height, the length and breadth, of the wisdom (as well as of the love) of Christ, which surpasseth knowledge?

A. B.

### CHRISTIAN PHILOSOPHER,

No. V.

**I**T is no easy matter to understand, upon what principles people can act, who make preten-

sions to an exalted worth; but are unfortunately lost to all sentiments of piety. If they disbelieve a future state, then to think, that they shall shortly be, as if they never had been, that they must soon be swallowed up in annihilation, that bottomless gulph, where all distinctions are lost, as rivers in the ocean; is enough to pall each exalted and noble thought, and to beget in them a fullness, sourness, and discontent. A fretfulness and impatience, that will grow upon them, will make them so far from fulfilling the law by bearing one another's burthens, that they will be incapable of bearing their own. They must despise themselves and their fellow creatures as a set of insignificant reptiles, that are to crawl for a while upon the face of the earth, and then to mix with the common mass of things. And as they, who expect no other life, ought to make the most of this, they must contract a narrow-spirited and illiberal cast of thought.

But if they believe a future state, how can they have any taste or relish for benevolence; and yet have no love for that Being, who has endowed morality and benevolence with an exceeding and eternal reward? On the other hand, what delightful perceptions must it give them to reflect, that at the same time, that they are wishing, contriving, and promoting the happiness of their fellow-creatures, they are fellow-workers with that great and good Being, who is able and willing to give them as great a happiness, as their most unbounded good-will can wish; and far greater than their narrow understanding can conceive? How must their hearts burn within them, who have so fervent a zeal for Charity, to find, that this Charity shall never fail; and these short-lived instances of friendship and good-will, which we shew to one another here, will be succeeded by an uninterrupted intercourse

tercourse of mutual endearments for ever and ever? And, what will most heighten their humanity will be to consider, that we shall be all partakers of the same common happiness from him, with whom is the fulness of joy, and from whom continual rivers of pleasure are ever streaming. It is then absurd to pretend love for benevolence; and yet to be regardless of the most benevolent Being that is. And it is likewise absurd to pretend to love him, without a serious examination into his will; never dismissing what bears that venerable stamp, without a fair and impartial hearing of the evidences for the truth of it. For, on whomsoever the world may bestow the title of moral men; yet an indifferent carelessness, and a wilful neglect to examine into his will and pleasure is no part of morality. Nay, his will, whose pleasure we must either do, or whose displeasure we must unavoidably suffer, ought to be the uppermost consideration of every man. Can he deserve the name of a good man, who does not shew the least regard to that Being, to whom he owes every thing? the Deity being the fountain-head even of those blessings, which are conveyed to him by his fellow-creatures, as through so many channels?

But if it not true, in fact, that there are several of strict probity, generosity, and worth, without the least tincture of piety? To which I answer, several have, from their infancy, associated the ideas of happiness and esteem, of misery and disgrace. This makes them decline those actions which may entail infamy and disgrace upon them; and pursue those which may beget an esteem for them: esteem being to them an essential ingredient of happiness. They have been taught to set an high value upon themselves; which high value of themselves is always, more or less, accompanied by a

suspicion or mistrust, that they over-value themselves. For which reason they are impatient to have the favourable verdict, which they pass upon themselves, seconded and confirmed by the approbation of others, and unwilling to do any thing, that may lessen them in the opinion of their fellow-creatures. It is then the desire of fame, not the love of virtue, which is their incentive to good actions. And if we look abroad into the world, we find it thus in fact: Persons of this stamp will scorn to do a little thing, thro' the abhorrence of any thing, that may make them cheap and contemptible in the eye of the world; but they will not scruple to commit a sin, upon which the fashionable world has stamped a credit, and given a sanction to. A person who is ungrateful, much more ungrateful to his sovereign Benefactor, must be void of every thing, which is great, glorious, and beautiful in the soul. He may, indeed, be actuated by the love of applause, by caprice, by the prevailing mode and fashion of the age in which he lives; but his mind is too narrow, contracted, and ungenerous, to be swayed by any fixed and determined principle of goodness.

CANDIDE.

GUARDIAN of CHRISTIANITY.

No. III.

“ Christian is the highest style of  
“ man.” YOUNG.

IT is often matter of much surprize to me, that any reasonable being should reject the Christian system, when fairly and truly proposed to him; a system which, as a late elegant author expresses, “ gives to virtue its sweetest hopes, to impenitent vice its greatest fears, and to true penitence its best consolations; which checks even the least approaches to guilt, and yet makes those allowances for the infirmities

firmities of our nature, which the stoic pride denied to it, but which the imperfections of it requires."

If a man be really virtuous and honest, and is desirous to commend himself to the Deity by a rational and serious conduct, it seems impossible to suppose, that he should have any objection to that system, which "gives to virtue its sweetest hopes;" which places the duties of morality upon the firmest and most extensive foundation; and which elevates the soul to the noblest and most consistent ideas of God, and of the services which are acceptable to him.

If a man be engaged in vicious pursuits, and dedicated to criminal gratifications, there seems again no solid reason why he should reject and oppose the Christian religion, and shroud himself beneath the dark banner of deism or infidelity; since it is agreed, on every hand, that if there is a Deity, (and that there is, no man even attempts to doubt in these enlightened days) that Deity must take a pleasure only in the deeds of the pure and deserving; can find no complacency in the acts or the offers of the sinful and polluted. So that while a man continues in the practice of vice, deism, and every other religion, if it be consistent, must disapprove his proceedings; can support him with no satisfactory hopes.

If, therefore, desirous to obtain the divine attention, he resolves to alter his life, and to abandon the path of guilt, what religion should he embrace so soon, so gladly as that, which "gives to true penitence its best consolation;" nay, which alone can give any solid consolation to penitence, and assure it undoubtedly of the pardon for which it so anxiously wishes? Human reason, it is plain, could never perfectly satisfy itself, respecting the willingness of the Deity to admit to pardon on repentance only:

the heathens abundantly testified their persuasion of the contrary, by not trusting only to penitence; superadding, as was universally the custom, sacrifices and offerings, libations, gifts, and atonements of different sorts; by which they conceived their gods were to be placated; a notion which most probably they derived from tradition; as unenlightened reason seems perfectly to disclaim, or at least to be an utter stranger to the idea.—But, to the exquisite comfort of the returning penitent, the Christian religion leaves not this most important of all concerns to the fluctuation of uneasy conjecture; while it establishes his hopes upon the surest basis, and supports his repentance with the most unexceptionable assurance of its prevalence, through an atonement all-sufficient and well-pleasing. The vicious man, therefore, if he hath any real understanding, can never, with propriety, reject Christianity. Since, if ever he intends to repent,—and no man living intends to die impenitent; no religion, but the Christian, can afford him a solid, a rational ground of hope.

If indeed there be an eternity awaiting us, if the soul of man be immortal, and must, in consequence, partake of the due reward of its deeds; (and if the case be otherwise, to contend about religion is just as idle, as to contend about men's different complexions) if man be immortal, and that he is, the universal voice of nature declares, in every place, and in every age. Then, let who will be wrong, the Christian must be right; let whatever religion be true, the sincere professor of Christianity cannot fail of his recompence; cannot be unacceptable to the Deity, let that Deity be found hereafter; agreeable to the representations of what system or persuasion soever. Cicero's fine argument against

Atheism

Atheism may be applied to Christianity, with double force. "If there should happen, says he, to his opponent, to be no God, I shall certainly be as well off as yourself; annihilation will then be your lot as well as mine. But if the matter shall be found otherwise; if there shall indeed be found a God, when we enter into a future state; how greatly shall I have the advantage of you; who have all your life long profest and inculcated Atheism and Impiety; while I have continually laboured to honour the Deity, and to promote virtue and religion?"

And thus the professor of Christianity may reply to the Deist, Infidel, Pagan, Mahometan, Jew, or any other who disapproves his faith, and would propagate their own; "If peradventure the doctrines which I believe, shall be found to be true; if indeed the religion of Christ, is what it assumes to itself, a revelation from the most High God; in how sad a case will you be found, who reject and despise it, who knowingly refuse to embrace it, and resist all the evidences which it offers! In how sad a case will you particularly be found, who, born and bred in a country professing Christianity, nay who, being baptized into that faith, utterly cast off and disclaim its obligations?"

And is there, who the blessed cross wipes off,  
As a foul blot, from his dishonour'd brow?  
If angels tremble 'tis at such a sight:  
The wretch they quit depending of their  
charge;  
More struck, with grief or wonder, who can  
tell?

YOUNG.

Oh think, in such a case, if the doctrines of redemption be found true; what a miserable situation yours will be! But on the other hand, supposing, when we appear together in the future world, that these doctrines shall prove false;

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and the facts of Christianity appear fictitious; yet there can be no doubt, but that I shall obtain favour from the Deity, be he such a one as is represented in any of your systems. If he be the God of the Deist, he cannot but approve me, who have made it the business of my life to purify my heart and actions from all defilement: for he is a God delighting in virtue; and a Being so good and gracious, that he will never punish for the unavoidable errors of the head, where the heart was right. If he be the God—all mercy—of the infidel; I have no need to be afraid: my whole endeavour has been to supplicate and to obtain his mercy; and if I requested it, through a Mediator, it shows; that I had the higher opinion of his adorable perfections. Even with the Jupiter and the Pallas of the old Heathen world, the Christian may expect favour; for separate from the absurdities of fables, they are supposed to be no other than universal goodness, power, and wisdom. And should the system of Mahomet be found true, I shall certainly obtain the rewards offered to good Mussulmen.

Suppose, lastly, that the Jewish religion should, in the end, be proved the religion of truth; yet even agreeably to its tenets, the Christian is safe: the Jew waited for and believed in a coming Messiah: I believed that he was come, and as such did honour to God the Father by him. As to the rest, no man can deny that the morality of the Christian is equal to, and must necessarily be as acceptable with God, as the Jewish morality. Thus in the end, let whatever faith be found right, it is undeniable, that the Christian who lives up to the holy precepts of his religion, cannot be wrong."

ORTHODOX,

S f

A R G U.

## A R G U M E N T S

AGAINST MURMURING AT THE  
DISPENSATIONS OF PROVIDENCE.

Let no presuming impious railer tax  
Creative wisdom, as if ought was form'd  
In vain, or not for admirable ends.

Thompson's Seasons.

**T**HE whole life of man is tinged with the mortifying evil of discontent; he is seldom satisfied with his condition be it what it will; he is continually tormenting and disturbing his own quiet; if all external circumstances conspire to render his life tranquil and easy, yet he often deprives himself of the enjoyment; for if real evils are wanting, he frequently substitutes those that are imaginary; whether his affairs be prosperous or adverse, he is in some degree miserable; when adverse, he murmurs against the dispensations of Providence; when prosperous, he frets and repines after some enjoyment, that is, perhaps, wisely withheld; or, if he is permitted to obtain his wish, he is still unhappy; every new attainment creates a new desire. On wishes, wishes grow; therefore, if once we give way to our vain desires, we shall never be satiated; but if we would enjoy the blessings of this life, we must "be content with such things as we have." For such enjoyment consisteth not in the multiplication of our wants, but the reduction of our desires; we must not torment ourselves with fearful expectations of calamities, that in all probability may never happen; we must not murmur or complain of the hardships of our real or imaginary evils, and be very cautious not to repine at the dispensations of Providence, for that is highly offensive to our heavenly Father who hath created us, and at present sustains us under all our infirmities. We, and every thing we enjoy are his, and he has a right "to do what he will with his own:

His tender mercies are over all his works. He distributes his blessings, as appears to his unerring wisdom, most conducive to our present and future interest; it is true, that many of his dispensations appear partial and offensive to human nature; but notwithstanding this, we may be satisfied, they are all in some measure intended for our good. Many dangerous evils attend our existence in the world, unobserved by our short-sighted nature, which are generously dispersed by the gracious interference of unerring wisdom. Hence we should be anxious not to offend our Creator and Preserver, by our unreasonable murmurs and complaints, lest he cease to "direct our steps, and suffer us to follow our vain imaginations." The children of Israel "murmured in their tents, and hearkened not unto the voice of the Lord; therefore he lifted up his hand against them, to overthrow them in the wilderness." Hence it is evident that God is displeas'd with such conduct; and certainly it is a most horrid presumption for sinful man to dispute with the most High God, about the wisdom or righteousness of his own ways: "Who art thou, O man! that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Is it not lawful for God to do what he will with his own?"

But though mankind are too apt to be dissatisfied with many of the dispensations of Providence, yet there is none so commonly found fault with as that of the weather. Every individual has some project in view, which he is anxious to put in execution; in order to do it effectually, either rain or fair weather is occasionally requisite; therefore, if the season is not conformable to his wishes, he is disgusted, and presumes to censure the dispensations thereof; nay, some are even so horridly presumptuous as to curse the season when it falls out contrary to their wishes.



wishes; shocking ingratitude! Several instances of this kind of wickedness might be produced; however, the following is sufficient: A farmer notified for uttering such daring and blasphemous expressions, suffered very much in his property, not many days ago, by thunder and lightening: his neighbours, who frequently heard him in the course of the last summer, looked upon his calamity as a judgment for his atrocious guilt; whether it was intended as such, God alone knows; however, if judging of it in this manner tends either to promote his reformation, or prevent any of his fellow-creatures from falling into the like error, it will, though a present evil, become a blessing, and in the end sufficiently make up his temporal losses.

It is certainly very wrong to censure the conduct of any one, merely because he happens to suffer any calamity; the righteous are as equally liable to misfortunes as the wicked; our blessed Saviour very beautifully reproves such uncharitable surmises, when told of those Galileans whose blood Pilate had mingled with their sacrifices: "Suppose ye," says he, "that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except you repent, you shall all likewise perish."

But when a person is notorious for any remarkable wickedness, there can be no impropriety in viewing any calamity that may befall him as a judgment, particularly if it is done not out of reproach, but for our own improvement; for happy is he who is made cautious by other peoples misfortunes.

But to return; it is natural when the earth is parched, and vegetation retarded for want of moisture, or when the ground seems sufficiently moistened, to wish and pray for rain or fair weather occasionally;

people, whose lot it is to till the ground, and who depend upon its produce solely for their maintenance, cannot avoid being under some concern at either of these extremes; but herein is no impropriety; we are not culpable in this respect, except we proceed to murmurs and ungrateful repinings, which can never answer any good purpose; for we cannot, neither is it fit we should, controul the divine will; or, if we could obtain the direction of the weather, we should soon find ourselves very inadequate to the task, and experience the greatest confusion; we should then have sufficient reason for murmurs and complaints; we ought, therefore, rather to be thankful, that the sending or withholding his refreshing showers, as well as every other blessing, are in the hands of Providence, who alone is capable of judging what may, or may not, be for our good; if we endeavour "to do justice, love mercy, and walk humbly with our God;" we may justly hope that he will not only give us rain from heaven and fruitful seasons, but also fill our hearts with food and gladness." Let us then be thankful for such blessings as he vouchsafes to bestow; if the seasons are favourable, "and our vallies stand so thick with corn that they seem to laugh and sing," we have reason to rejoice and be thankful, if otherwise we ought not to repine; whatever be our lot in this uncertain state, our wisest maxim will be to enjoy it with contentment, particularly if we wish to be happy; for happiness is the natural offspring of content, whereas misery is the produce of the opposite conduct; let us cease from all unjust complaints, and practise virtue and religion; piety and integrity are never fruitless; in every state of being they lead to happiness. The state of man on earth is manifestly designed for the trial of virtue.

There is a period that belongs to trial, as well as a time which is proper for reward; how long the one shall last, or when the other shall arrive, we cannot determine: but we are certain, that "in due season we shall reap, if we faint not."

W. W.

### SCRIPTURE GEOGRAPHY.

AN HISTORICAL AND GEOGRAPHICAL ACCOUNT OF PLACES MENTIONED IN THE OLD AND NEW TESTAMENT, IN ALPHABETICAL ORDER.

[Continued from page 277].

**E**PHRAIM, a city in the tribe of Ephraim, towards Jordan, thought by some to be the place whither Jesus retired with his disciples, some short time before his passion. *John xi. 54.*

**ETHIOPIA**, properly so called, is a very extensive country of Africa, comprehending Abyssinia, Nubia, and Abex. It is bounded by Egypt, and the desert of Barca on the north, by the Red-sea and the Indian ocean on the east, by Anian and the unknown parts of Africa on the south, and by other unknown countries on the west. There is frequent mention in the scripture of Ethiopia; but it must be observed, that by this name we are not always to understand Ethiopia, properly so called: for by the word Cush, which is generally translated Ethiopia, that country is meant which lies upon the eastern coasts of the Red-sea, and at that point of the sea which joins to Egypt. Zipporah, the wife of Moses, who was of Midian upon the Red-sea, is called a Cushite, or Ethiopian.—In short, there are three countries all different from one another, called by the name of Cush, which word is generally translated Ethiopia.—1. The land of Cush upon the river Gihon. 2. Cush upon the eastern shore of the Red-sea.

3. The land of Cush, situated above the Hebræis, and the Upper Egypt; and for want of making this distinction, several writers have fallen into very considerable errors.

**EUPHRATES**, a famous river, the source whereof is in the mountains of Armenia. It runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldaea, and Mesopotamia, and thence falls into the Persian gulph. At present it discharges itself into the sea, through a channel which is common to this river and the Tigris; but formerly it had a particular channel of its own, and in Pliny's time there were footsteps of this old channel to be seen. Moses says, (*Gen. ii. 24*) that the Euphrates is the fourth of those rivers, the source whereof was in Paradise. The scripture calls it the great river, and assigns it for the eastern boundaries of that land which God promised to the Hebrews. *Deut. i. 7.* Profane authors inform us, that the Euphrates overflows its banks in the summer like the Nile, when the snow upon the mountains of Armenia begins to melt.—The violent tides in the Persian gulph, causes a reflux higher than thirty leagues above the mouth of the Euphrates. The Arabians are persuaded that the waters of this river are very healing, and have the virtue of curing all sorts of diseases.

**EZION-GEBER**, a city of Idumæa, upon the banks of the Red-sea, and upon a gulph of that sea, called the gulph of Ekan. After the Israelites had been some time at Eleonah, they came to Ezion-Geber. *Numb. xxxiii. 35.* At the port of Ezion-Geber, Solomon equipped his fleet for the voyage to Ophir. *Kings ix. 26.* Near the mouth of this harbour there was a ridge of rocks, upon which the fleet of ships were lost that had been fitted out for Ophir, by Jehoshaphat, in conjunction with Ahaziah King of Israel. From these rocks the place took its name Ezion Geber, signifying the back bone of a man, which

thence

these rocks resembled. See Prideaux's Connect. part L. book i.

## G.

**GABBATHA**, a place in Pilate's palace, from whence he pronounced sentence of death upon Jesus Christ. John xix. 13. This was probably an eminence or terras, or gallery, or balcony, paved with stone or marble, and pretty high: the Hebrew word Gabbatha, signifies chiefly an eminence or elevation; and this place in the Greek was called, the pavement.

**GADARA**, a celebrated city beyond Jordan. Josephus says it was the capital of Peræa, situated eastward of the lake of Tiberias sixty furlongs from the shore. Pliny affirms it to be upon the city Hieramæce. It gave its name to a nation beyond Jordan; and St. Mark says (vi. 1.) that our Saviour having passed the sea of Tiberias, came into the country of the Gadarenes. St. Luke viii. 26. says the same; but St. Matthew viii. 28. calls it the country of the Gergesenes: however there are some Greek copies which read Gadarenes. But we are told, that Gergasa was near Gadara, and the territory belonging to it larger than that of this last city; and as the lands belonging to the one were included within the other, some of the Evangelists might say the country of the Gergesenes, others the country of the Gadarenes.

**GALATIA**, a province of Asia-Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. It took its name from Galatzæ, or the Gauls, who under their captain Leonorius (as Strabo informs us) left their own country in Europe, and having ravaged over Italy and Greece, passed into the Asiatic continent, and reduced a great part of it to their obedience; but being broken by Antiochus, king of Peræmos, and driven out of the greater part, they were at last confined to this province, where in a

short time they established their own language, which, St. Jerome informs us, was in use in his time, and very much like that which the people of Triers, in the European Gaul, are known to speak.

**GALILEE**, a province of Palestine, which extends itself chiefly into the northern parts thereof. The tribes which it contains are Issachar, Zebulun, Naphtali, and Asher, with some parts of Dan and Paræa, beyond Jordan. On the north it is bounded by Lebanon and Syria; on the west by Phœnicia; on the south by Samaria; and on the east mostly by the river Jordan, and the sea of Galilee. It is generally divided into two parts, the upper and the lower Galilee, whereof the former is called Galilee of the Gentiles, Mat. iv. 15. either because it was chiefly possessed by the Gentiles, with Jews interspersed among them; or rather because it bordered upon Gentile nations, such as the Phœnicians, Syrians, and Arabians. The whole country, according to Josephus, was fruitful and well cultivated, and the people laborious and industrious. Our Saviour was called a Galilean, because he was brought up at Nazareth, a city of Galilee. His disciples, and Christians in general, were called Galileans, because the apostles were of Galilee. — The Jews did not believe that a prophet could come out of Galilee. John viii. 61, 62. Their language and accent were different from those of the other Jews of the country. St. Peter, Mat. xxvi. 73. was known to be a Galilean by his accent.

## AN ESSAY

ON THE DIFFERENT KINDS OF SALUTATION USED AMONG THE ANTIENTS, WHEN THEY MET TOGETHER.

THE manner our ancestors observed in their salutations one to another, were very different, and each according

according to their countries, as it is at this day.

The Idumeans, at their meetings, used to speak these words: The Lord be with you.

The true Hebrews, saluting each other, said: God save you, my brother.

The philosophers were wont to say: Go in a good hour.

The Thebans said: God give you health.

The Romans' salutations were as if they would say: God send, or give you good fortune.

The Sicilians said: God keep you.

The Carthaginians did not use any salutations by speeches at their meetings; but as a sign of love and friendliness, they would kiss their right hands each together, and then kiss one another.

The Moors likewise, at their meetings, would kiss the right shoulder one of another; and when they took leave for their departure, then they would kiss each other's knee.

In Italy, they have three several kinds of salutation for the day. In the morning they say, *Dio vi dia il buono giorno*; God give you a good morrow. At noon; *Dio vi dia salute*; God give you health. And at evening they say, *Buono sera*. Good even. They say also, many times, *Mi raccomando*; I commend me to you. And after two or three hours of night is past, then they say, *Dio vi dia la buona notte*; God give you a good night. Sometimes they are accustomed to say, *Iddio vi contenti*, God content ye.

In the kingdom of Valencia in Spain, when men meet together, they salute each other in this manner; Gentle Sir, you are welcome. And at the departing, the one says, God remain with you; and the other replies, Go in a good hour.

In Catalonia, such persons as chance to meet together, they salute one another thus: You are very well arrived here, Sir.

In Castile, some are used to say, God keep you; others, God be with you. And when they leave each other, the one saith, God conduct you; and the other answereth, The blessed angels bear you company. Some also use to say, With your good grace and favour. And others, Adieu, Sir. In the court, some use to say, I kiss the hands of your mercy. And others, I kiss the feet of your honour, or worship. Which submissive salutations are altogether vain, and, for the most part, delivered with feigning and dissimulation. For many offer to kiss the hands and feet of one another, that would much rather cut them off, or see each other's utter ruin. And certainly methinks, men of worth, authority, and respect, ought not to use any such salutations; only to kiss the feet, hath some absurdity in it; and, to kiss the hand, is a favour afforded by kings and princes, to such subjects as they think worthy of it.

But without going after so many follies, it is reasonable, that we who are Christians, should imitate Jesus Christ, our Lord and Saviour, in saluting one another. The words, indeed, with which he saluted his disciples were; *Peace be with you*. Our Redeemer instructed us also, to salute houses at our entering into them, saying; *Peace be in this house*, but these are discontinued.

Epaminondas said, that until the age of thirty years we should salute men thus: "You are very welcome hither." For all this, while it appeareth, that they are but come into the world. From thirty up to fifty, to salute thus: "Well be ye?" because that then they know what the world is. And from fifty, descending down again, to say, "Go in a good and blessed hour;" for then it appears that they are beginning to take leave of the world, and that as they had an entering into it, so there must needs be a departing from it.

P O E T R Y.

THE COVENANT OF GRACE.

**M**AY I, dear Sir, indulge the Muse  
again?

May I my friend resume the roseful pen?  
O may I hope your kindness will excuse  
The many failings of a youthful Muse?  
Advent'rous Muse, wilt thou attempt to  
sing,

The love and wisdom of th' Almighty King?  
How great the theme! how wond'rous great  
the plan.

Form'd by th' eternal Three, to rescue man!  
Satan rebell'd, ambitious Satan fell,  
And justice thrush'd the rebel down to hell?  
Ah fallen star! where are thy glories now?  
Where are the sparkling honours of thy  
brow?

Where is thy glit'ring crown, divinely  
bright?

Thy shining dress of Heaven's transcendent  
light?

Ah where the thousand beauties of thy face!  
That heav'nly bloom, that sweet majestic  
grace!

How are thy beauties chang'd, thy glories  
lost!

How hast thou ruin'd all thy num'rous host!  
Assisting legions share their leader's woe,  
With him they sinn'd, with him to ruin go:  
The golden harps that grac'd angelic hands,  
Are chang'd for fetters, chang'd for hellish  
hands;

Voices that sung melodious heavenly strains,  
Now mourn their woes, and howl with rack-  
ing pains,

A hell around, a burning hell within,  
Angels endure: sad punishment of sin!

But stop my soul, now leave these scenes of  
woe,

Nor longer view the sorrows angels know;  
A sweeter theme demands the willing pen,  
A theme of grace, of matchless grace to  
men.

Tho' rebel angels found no pitying friend,  
In mercy's cause, a pow'ful arm to lend,  
Yet love, Almighty love, invents a way  
For man's relief, ere his creating day,  
Th' Eternal Father, and Eternal Son,  
Consult a pardon, ere the crime was done;  
For God foresaw that man, the child of earth,  
Would basely leave th' God that gave him  
birth,

Would break his holy law in Eden's bowers,  
Defile his soul, and spoil his noble powers.  
Would give his numerous seed a mortal  
wound,

Who were by righteous constitution bound,  
With him to stand, and share a mortal joy,  
Or fall with him and so themselves destroy.

How then could God forgive his fallen crea-  
ture,

And honour the perfections of his nature?  
Justice demands its prey, and must be heard,  
Had not a pow'ful advocate appear'd.

Father, forgive them! says the eternal  
Word,

I stand prepar'd to do thy will, O Lord!  
Wilt thou accept the others I propose

To save from ruin, these thy wretched foes?  
I'll condescend to leave this blissful seat

And dwell on earth, to make the work com-  
plete,

A virgin's womb shall bear thy fav'rite Son,  
Of Abram's seed, I'll willingly be one,

I'll take its humble form, and suffer grief,  
And bear thy heav'ly wants, for man's re-  
lief,

Fulfil thy law, most perfectly fulfil,  
My chief delight's to do my Father's will.

Nor this alone, but give myself to death,  
Nail'd to the shameful tree, resign my  
breath;

Agguish and pain, shall rack my human  
frame,

My soul endure thy wrath's devouring  
flame.

Wilt thou consent when thus my life I give,  
That wretched, helpless, rebel man shall  
live?

Son, I consent, the eternal Father said,  
Unmeasur'd blessings rest upon thy head;

I'll fill my Son with my almighty power,  
And well support him in the full'ring hour.

Adam shall represent his num'rous race,  
And thou, the subjects of redeeming grace.

Be thou their constant advocate with me,  
Thy death their life, thy righteousness their  
plea:

My Spirit shall descend on all thy seed,  
My gracious Providence, supply their need:

All they can want, thy God with thee has  
given,

All good on earth, and endless good in hea-  
ven.

Thus spake th' Eternal Father, thus  
agreed

That man should live, and Christ his surety  
bleed;

His boundless love, the source of every  
blessing,

Redeem'd souls are now in Heav'n possess-  
ing;

The sovereign cause of saving man from  
hell,

That endless death, to which the angels  
fell.

Attending seraphs view'd the gracious  
plan,

To honour justice, yet to pardon man;

With wonder and with rapture heard the news

And gladly tun'd the golden harps they use.  
The heav'nly courts with loud hosanna's rung,

Redeeming Grace, and covenant Love was sung;

O could I learn their ardor, catch their flame,  
O could I praise with ecstasy the same,  
My grov'ling verse would take a higher flight,

And grateful love enliven what I write.  
J. O.

A N O D E

BY MR. ADDISON.

**T**HE spacious firmament on high,  
With all the blue ethereal sky,  
And spangled heavens, a thining frame,  
Their great Original proclaim:  
Th' unwearied sun, from day to day,  
Does his Creator's power display;  
And publishes to ev'ry land  
The work of an Almighty hand.

Soon as the evening shades prevail,  
The moon takes up the wondrous tale,  
And nightly, to the list'ning earth,  
Repeats the story of her birth:  
Whilst all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the truth from pole to pole.

What though, in solemn silence, all  
Move round the dark terrestrial ball;  
What tho' nor real voice, nor sound  
Amid their radiant orbs be found!  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine,  
"The hand that made us is divine."

THE VAIN ATTEMPT OF A GUILTY KING AT REPENTANCE.

**O**H what a wretch, a sinful wretch am I,  
Not fit to live, yet unprepar'd to die!  
What has my life thro' all it's stages been,  
But one vast chain of long continu'd sin,  
Where link on link successively depends,  
So that the dire delusion never ends.

O dismal state! O bosom black and foul!  
O sin-polluted, guilt-entangled soul,  
The more it strives, and struggles to be free,  
The more, O vice, is it attach'd to thee!  
So when a black-bird, or breast-speckled thrush,

Is taken by the lime anointed bush,  
The more he flutters and attempts to soar,  
His wings unto his sides adhere the more;  
No more he cuts the air, or mounts the skies,  
Fix'd to the spray the helpless captive dies.

Try then repentance; try what it can do!  
What can it not, when 'tis sincere and true?  
But, ah! what signifies the weak intent,  
When one can't pray, and therefore can't repent?

Teach me, ye angels! in what form to pray!  
Assist me whilst I make my best essay!  
The Lord is merciful, and, who can tell,  
Tho' bad my case, but all may yet be well?  
Kneel, stubborn knees, to your Creator kneel,  
Bend, bend proud heart, tho' hard as temper'd steel,

Thro' grace, thou mayst become as soft and mild

As the lithe finews of a new-born child:  
Thy faults are past, and tho' of scarlet grain,  
Or tho' like crimson of a deeper stain,  
Mercy can make thee, as the lily, white,  
Or bleach thee far beyond the blaze of light.

My words alone, I fear it, upwards go,  
Whilst my affections still remain below;  
Thy pray'rs, my soul! can ne'er ascend  
the sky,  
Unless thy thoughts mount with thy words  
on high!

MATTHEW SNAVE.

ODE TO PROSPERITY.

**I**F, from yon realms of deathless day,  
O maid of birth divine!  
High heav'n should send a cheering ray,  
To gild an hour of mine.

Let reason, fresh as early morn,  
O'er ev'ry act preside;  
And always view with honest scorn  
The smallest gust of pride.

When peace the midnight moment brings,  
In all her roses dress,  
Let fancy paint what countless fings  
May goad the virtuous breast.

Or while the glitt'ring dome, on high,  
It's costly beams shall shed,  
Still find a sympathising sigh,  
To screen the houseless head.

Where pamper'd pow'r shall e'er oppress,  
Instruct me to defend;  
Nor ever let a thread-bare dress  
Conceal a worthy friend.

In plenty while my board is dress'd  
With sense direct the toast;  
And make him fill the chiefest guest,  
Who wants a welcome most.

Where virtue feels a ruffian's stroke,  
At once take up the rod;  
And always spurn the horrid joke,  
That darts itself at God.

Thua life's light bark shall smoothly skim  
One constant sea of bliss;  
And brighter worlds be mark'd for him  
Who made such use of this.

CHRO.

## CHRONOLOGICAL DIARY.

## FOREIGN INTELLIGENCE.

Naples, Nov. 18.

**N**O circumstantial and authentic account hath yet appeared of the misfortunes which Calabria and Messina experienced in February last. According to the most certain advices, the number of the dead amounts to about 400,000. Providence seems to be disposed to make those countries amends by an abundant produce; that of silks has been excellent, and that of oils promises to be very plentiful; these are their principal products.

Madrid, Dec. 3. We learn from the village l'Aldulohia, near Almeria, (in the kingdom of Murcia), that a disastrous accident happened there on the 29th of October: part of the mountain which commands that village (named the mountain of the Moors), opened in two places, and tumbled down with a terrible noise, burying in its fall 27 houses, in which six men and women, and six children were killed.

His majesty has ordered all the prisoners in the kingdom (except those for high treason) to be set at liberty, on account of the birth of the twin princes, of which the prince of Asturias was lately delivered.

Copenhagen, Dec. 6. The master of a Dutch ship, a native of Iceland, and named Johan Engelmundson, has discovered, that passing under Greenland, he discovered a new island, from which a thick smoke issued out by day, which by night became a flame, and enlightened the surface of the sea a great way; he added, that part of his sails were burnt by the sparks which issued from that island, and which were driven to a great distance.

Cambray, Dec. 9. This morning, about four o'clock, a loud noise was heard like the going off of several pieces of cannon as quick as possible; all the inhabitants were much alarmed at it, and more so on a similar noise, but not so loud, being again heard about a quarter of an hour after. We do not know whether this noise was occasioned by any violent explosion, or by a shock of an earthquake: some chimnies were thrown down by it, large pieces of stone fell from many of the public buildings, and all the musquets in the guard-rooms were thrown down. The same noise was heard in many of the neighbouring villages.

Elbing, Dec. 10. It is no longer doubted, that the king of Prussia hath accepted the mediation of the empress of Russia relative to the affair of Danzick. This news hath happily prevented rigorous proceedings on both sides.

Vienna, Dec. 11. Orders have been sent to Bude, to furnish the apartments of the pa-

lacc [there, the Emperor having resolved to pass the greatest part of next summer there; our Chanceries remain here, but the ministers and ambassadors will follow his Majesty thither.

Some diseases having broke out among the Imperial troops stationed on the frontiers of Turkey, they have received orders to go to their quarters. This will probably be the close of this campaign. It is much to be feared that the next will not be so tranquil.

## GAZETTE INTELLIGENCE.

St. James's, December 26.

**T**HIS day the right Hon. James Grenville was, by his majesty's command, sworn of his majesty's most hon. privy council, and took his place at the board accordingly.

St. James's, Dec. 26. This day his grace the duke of Dorset had the honour to kiss the king's hand, on being appointed his majesty's ambassador extraordinary and plenipotentiary to the Most Christian King.

And Daniel Hailes, Esq. had, at the same time, the honour to kiss the king's hand, on being appointed his majesty's secretary of embassy to the Most Christian King.

The king has been pleased to appoint his grace the duke of Chandos, to be lord steward of his majesty's household.

The king has also been pleased to appoint the earl of Salisbury to be lord chamberlain of his majesty's household.

Also to appoint Lloyd Kenyon, Esq. one of his majesty's counsel, to be his attorney general; and Richard Pepper Arden, Esq. also one of his majesty's counsel, to be his solicitor general.

Whitehall, Dec. 27. The king has been pleased to constitute and appoint the right Hon. William Pitt, John Buller, senior, Esq. James Graham Esq. (commonly called marquis of Graham) Edward James Eliot, and John Aubrey, Esqrs. to be commissioners for executing the office of treasurer of his majesty's exchequer.

The king has been pleased to grant to the right hon. William Pitt, the offices of chancellor and under-treasurer of his majesty's exchequer.

Also to grant to his grace the duke of Richmond the office of master-general of his majesty's ordnance.

To Gibbs Crawford, Esq. the office of clerk of his majesty's ordnance.

To John Aldridge, Esq. the office of keeper of his majesty's ordnance.

And to Thomas Baillie, Esq. the office of clerk of the deliveries of his majesty's ordnance.

Versailles, Dec. 6. Yesterday died her royal

royal highness Mademoiselle, daughter of his royal highness the count d'Artois.

[This Gazette contains a further enlargement of the term of the proclamation, relative to our trade with the American States, to the 20th of next April.]

Whitehall, Dec. 30. The King has been pleased to grant to Thomas Pitt, Esq. and the heirs male of his body lawfully begotten, the dignity of a baron of the kingdom of Great-Britain, by the name, title, and title of lord Gamelford, baron of Bocannoc, in the county of Cornwall.

The king has been pleased to constitute and appoint the Right Hon. Richard viscount Howe, Charles Brett, John Jeffries Pratt, and John Leveson Gower, Esqs. Henry Bathurst, Esq. (commonly called lord Apley,) Charles George Percival, and James Modyford Heywood, Esqs. to be his majesty's commissioners for executing the office of lord high admiral of the kingdoms of Great-Britain and Ireland, and of the dominions, islands, and territories thereunto respectively belonging.

The king has been pleased to grant to the Right Hon. William Wyndham Grenville, the office of receiver and pay-master-general of his majesty's guards, garrisons, and land forces.

Also to grant to the Right Honourable Henry Dundas, the office of treasurer of his majesty's navy.

And to William Smith, Esq. the office of treasurer and pay-master of his majesty's ordnance.

Constantinople, Nov. 25. The plague diminishes daily, and its effects are so much abated as to be hardly perceptible.

#### DOMESTIC OCCURRENCES.

Lord Clarendon, who is again restored to the high office of chancellor of the duchy of Lancaster, received the appointment without the smallest application upon his part. His lordship, we are happy to hear, like his immediate predecessor lord Derby, takes the office without any of the great emoluments heretofore annexed to the appointment.

Extract of a letter from Edinburgh, Dec. 25.

"Yesterday we had another general meeting of Citizens in St. Mary's Chapel, about the proposed application to Parliament for a reformation of the present contracted and arbitrary systems of election in the Burghs. The meeting took under consideration a report of progress by their committee, and unanimously approved of it. The 25th of March next is now fixed for the convention of delegates from the different Burghs. The committee are determined to push on this business with vigour, and have printed and circulated, gratis, a great number of pamphlets on the subject of reformation. They are well supported by the burghesses of the dif-

ferent Burghs, who are exceedingly eager for a change of systems; indeed, a confirmation of the present system is devoutly to be wished for; such a mass of absurdity, oligarchy, and tyranny, is disgraceful to a free country."

Letters by the last mail from New York assure us, that the affection formerly shown to this country by America is daily reviving, and that the French interest loses ground every hour. In the commercial line, Great Britain has every where the preference.

His majesty's sloop *Orestes*, commanded by Capt. Ellis, has had the good fortune to fall in with, and capture a very capital smuggling cutter. The *Orestes* was lying at Weymouth a few hours before, repairing her rigging, which was not quite completed, when Capt. Ellis gave orders to weigh and put to sea; his object was to cruise for two smugglers who had escaped him in a fog a few days before. On the smuggling cutter above-mentioned appearing in sight, they gave chase to her, when she set all the sail she could possibly go under. The *Orestes*, however, came up with her at five in the evening, and fired a shot at her, after which a running action commenced that continued for three hours, when the smuggler struck her colours. Capt. Ellis sent an officer on board to take possession of her, and carried her immediately into Yarmouth port, on the western coast of the Isle of Wight, and the next morning brought her to Spithead. The above cutter had several men wounded in the action, many of whom have since died. She did not strike, till her canvas and rigging were entirely rendered useless by the fire of the *Orestes*. She is said to be the finest sea-boat that has been taken since the war, being near 300 tons burthen. She mounts 22 six pounders. Her cargo consists of tea, brandy, silks, and lace, and is estimated at upwards of thirty thousand pounds.

Letters from the north, and various parts of the kingdom, bring melancholy accounts of the distresses and damages done by the late very severe weather and the sudden thaw, many bridges have been broken down, much cattle lost by inundations, and many lives lost by accidents, &c. particularly in the Isle of Ely, where the inhabitants of the fens have suffered beyond description.

The number of common beggars which infest the streets at this season of the year, seem greatly increased, notwithstanding the prodigious sums annually applied to the support of the poor. In Holland, the distressed part of the inhabitants have no resource but in their own labour, and yet there are no beggars in their streets.

Upwards of thirty lottery-office-keepers have been convicted within the last fortnight, upon the statute against insuring; many of them



them have paid the penalty of fifty pounds, and a few have been committed for six months to hard labour.

On Thursday the 18th instant, a fire broke out in the dwelling-house of Mr. Thomas Oates, of Sheffield, which burnt with such dreadful rapidity that Mr. Oates and an apprentice boy were consumed in the flames, and all the effects and the inside of the house: Mrs. Oates, three sons, and two servant maids, escaped with great difficulty. This accident was occasioned by leaving a water-edge of cloaths too near the kitchen fire.

Norwich, Dec. 26. On Friday the 19th inst. the right Hon. Charles Townshend was attacked near Copped-hall, in Essex, by a single highwayman, who presented a pistol, and demanded his money; Mr. Townshend gave him three or four guineas; but the fellow insisted upon his purse, which he delivered, containing about fifteen guineas, and a 10l. bank note, and the highwayman immediately took off.

On Christmas-day the house of Mr. Scott, stay-maker, of Salisbury-square, Fleet-street, as well as that of Mrs. Baker, of the same neighbourhood, were broke open and robbed to a considerable amount. The villains were observed to knock at the above doors, by which they found the families were out. It appears by the doors they used a kind of jack, by which they can force open the strongest door without any noise.

On the 31st, early in the morning the house of Philip Martin, Esq. near Epping, was broke open by four villains, three of whom entered the apartments, while the other stood centry at the door. Their faces were all blacked; they were well armed, and after behaving in a very inhuman manner to the servants, carried off plate and other valuable articles to a very considerable amount.

The next day William West was examined before Sir Sampson Wright, touching the above robbery, and committed to New Prison for further examination.

The detection of the above West was occasioned by a very remarkable circumstance. He had on Saturday last paid half a guinea for the lodgings of a girl in Marybone, with whom he cohabited, and took a receipt of her landlord for the sum, which memorandum being found in Mr. Martin's house, after the villains had committed their depredations, was transmitted to Bow-street, and in a few hours, by the sagacity of Mr. Bond, the offender who refuses to discover his accomplices, was apprehended.

A few days ago two men were apprehended at Newcastle, charged with stealing a pair of saddle bags from an inn at Newcastle-under-line, containing 100l. in cash, 100l. in bank notes, and some wearing apparel.

A daring robbery was committed on Sunday at a house on Saffron-hill by three fellows, who came to enquire after a fictitious name, and getting admittance into the house robbed the whole family, and stripped the house of every thing valuable.

**ECCLESIASTICAL PREFERMENTS.**

The Rev. Samuel Raymond, B. L. to hold by dispensation the rectory of Middleton, with the vicarage of Bulmer and Belcham annexed in the county of Essex and diocese of London.

The Rev. St. John Priest to the rectory of West Barham in Norfolk.

The Rev. Thomas Decker to the rectory of Wattisfield in Norfolk.

**B I R T H.**

The right Hon. Lady Kinnaird of a son, in Grosvenor-street.

**M A R R I A G E S.**

At Dublin, lord viscount Valentia, to Miss Cavendish, daughter of the right Hon. Sir Henry Cavendish, Bart.

Capt. Conyers, of his majesty's marines, to Miss Susanna Scott, of Painwick in Gloucestershire.

Thomas Milbourn, Esq. of Shappenhanger, Berks, to Miss Thistlethwayte of South Audley-street.

Capt. William Chambers, of the royal navy, to Miss Mead, eldest daughter of capt. Mead, of the royal navy.

John Bond, of Hampstead, Esq. to Miss Ratcliffe, daughter of the late Charles Ratcliffe, of York, Esq.

Peter Wright, Esq. of Greville-street, to Miss Colville of Parliament-street.

**D E A T H S.**

Charles Rogers, Esq. fellow of the royal and antiquarian societies.

At Bath, Mr. John Hesse, of the commissary's office.

Mr. Chorley, many years master of the Ram-inn, Smithfield.

Dan. Wray, Esq. in the 82d year of his age: he was many years deputy-teller of the exchequer under the earl of Hardwicke.

George Hart, Esq. of Newington Butts. Mr. Young, assistant surgeon to St. Bartholomew's hospital.

**B A N K R U P T S.**

Peter Grant, formerly of Coleman-street, in the city of London, and late of the island of Jamaica, in the West-Indies, but now of the Inner Temple, London, merchant

Daniel Stephens, of the city of Bristol, hosier.

Patrick Hansbrow, of Martin's-lane, Cannon-street, London, merchant, (carrying on trade by the names and firm of Edmonson and Hansbrow.)

Henry Cook the younger, of Waltham Holy Cross, Essex, patent sponge-maker

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