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An Emblematical Representation of
the Christian Soldier, *clothed with the* Gospel Armour,
and by the Sword *of the* Spirit, *and the* Shield *of* Faith,
Vanquishing Infidelity *and the Adversary of* Mankind.

THE

GOSPEL MAGAZINE,

OR,

Treasury of Divine Knowledge,

For JANUARY, 1780.

Embellished with an elegant original FRONTISPIECE; an ENGRAVED TITLE-PAGE; a capital ENGRAVING, illustrating a striking Passage in BUNYAN'S HOLY WAR; and with No. 1, of NEW TUNES adapted to the Olney Hymns, by the Rev. Mr. Newton.

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THE GOSPEL MAGAZINE,

For JANUARY, 1780.

MEDITATION on the NEW YEAR.

AND now another year of our tranſitory life has glided over our heads; a year which can never be recalled. How ſwift and imperceptibly Time flies! If we reflect and look back on the paſt, how tranſient the time appears! And now a new year commences in its place, which will, as the former, fly ſo rapidly and ſwiftly, as ſcarcely to be perceived. O precious moments that are ſo fleeting (and we ſo great a work to do for our ſouls!) how carefully and induſtriouſly ought they to be improved! When our life is ſo ſhort in duration, and ſo precarious as to its final completion, how ought we to be in ſerious expectation of our latter-end, in order to be always ready whenever God, in his providence, ſhall call for us: As our days are made as an hand-breadth, and our age as nothing, what reaſon have we to cry with the Pſalmiſt, Lord, make us to know our end, and the meaſure of our days, that we may know how frail we are!

But

But O! when we ſeriouſly conſider theſe things, we cannot help being amazed and aſtoniſhed at the ſtupidity of mankind in general: to ſee them ſo careleſs about their immortal ſouls, which are of more value than ten thouſand worlds. To ſuch I cannot help ſpeaking in the language of terror: O careleſs mortals! if you continue a few more fleeting moments in this your ſtate, you will ſoon repent your folly, when it is for ever too late. A few days more will bring you (if repentance prevent it not) into a place of miſery and deſpair, from whence there is no return; there you will never have ſuch a year, as is now paſt, to ſpend in pleaſures and ſinful recreations; there are no pleaſing amuſements, nor any thing in which you could poſſibly take the leaſt delight; but you will be racked with exquiſite torments throughout the countleſs ages of eternity. O prepare to meet your God, I beſeech you, as you would avoid this place of deſtruction, and would be for ever happy in another world; embrace the offered grace and mercy, which is now held out to you on the pole of the goſpel, before it be for ever hid from your eyes.

But I hope to find a few of my readers in a much better ſituation in life; to theſe happy few I will addreſs myſelf with the tendereſt affection and love. O happy ſouls, who have an intereſt in the Lord Jeſus Chriſt! you are one year nearer to glory. O endeavour henceforth to live nearer to God: your difficulties and trials will ere long have an end. Time flies moſt ſwiftly over your head; and ſoon you will ſee the meſſenger of death come to call you home. Go on, my dear brethren in the Lord Jeſus, aſcribing the whole of your ſalvation to Him who has called and juſtified you, and waſhed you in his own blood; always abounding in the work of your Lord, foraſmuch as you know that your labour is not in vain in the Lord.

Cornwall, Jan. 4. 1780. W—M. H—E.

Of

CHRISTIAN and MORAL MAXIMS:

With Hiſtorical ANECDOTES.

[*Continued from page* 568 *of* VOL. VI.]

SIGNS of True Grace.

I. WHEN ſelf-love is turned into ſelf-loathing, ſelf-excuſing into ſelf-condemning, ſelf-admiring into ſelf abhorring, and ſelf-ſeeking into ſelf-denying.

II. Secondly, When a man complains that he finds no inclination in his heart to relieve the diſtreſſes of the poor. MASON.

III. When real good works accompany the uſe of means.

As the word Faith compriſes the whole of the goſpel, ſo faith is beſt known by doing good works to our fellow-creatures. GREEN.

St. Fulgentius gives a moſt beautiful picture of the death of the forerunner of Chriſt. His words are:

"The hall of the feaſt is ready: this is the theatre "where an immodeſt woman is to ſlay the prophet, not "with her hands, but with her feet. The daughter of "Herodias ſteps in time and meaſure to pleaſe Herod, "and to aſk the head of John the Baptiſt. She dances "ſo, in order to pleaſe; and knows how to pleaſe ſo "well, that ſhe murders. The blood of the head juſt "cut off runs into the baſon; this was the only diſh "that was wanting for ſo ſumptuous an entertain-"ment. All delicacies have been already upon the "table; but what were theſe to the revengeful fury and "lechery of a cruel king! Three ſorts of diſhes might "have been at a private man's table: at a royal feaſt, "the entertainment would not have been grand with-

"out a human head; and what made the thing the less "common, was, that the prophet's head was brought "all bloody out of the prison. Kings are said, upon "festivals, to search the earth and the sea for things to "make their feasts the more delicious; but the dungeon "furnished Herod with a rarity for his."

BOUHOURS.

As Christ suffered for all men in general, so he suffered for every man in particular: he gave himself wholly to all, and wholly to every one. SALVIAN.

It is a great happiness not to know the baits and charms of pleasure; but the virtue is greater to resist them when we have known them. St. CYPRIAN.

If a man is afraid to die, he is a coward, and consequently no christian; for the christian fears nothing but to offend his God. St. JEROM.

When archbishop Leighton was asked why he did not preach on the political sentiments of the times, as all the rest of his brethren did? he answered, "that if all the "rest of the brethren preached on time, then surely one "poor brother might preach on eternity." BURNET.

There are men who are accounted christians here below, whom Christ will reject at his judgment-seat; and there are some reckoned heathens, whom he will take into his favour. GREY.

A christian's birth is like the Red Sea, that brings him into the wilderness: his death is like Jordan, that brings him into Canaan. MASON.

A wicked man is like one that hovers over a deep pit, by a slender cord with one hand, and is cutting it with the other.

[*To be continued.*]

Of

Of the DIVINITY of the SON and SPIRIT, and of the UNITY of the GODHEAD.

THE doctrine of the ever-bleſſed and glorious Trinity is revealed to our underſtandings, in the word of God, as a truth of great importance; where we have the only true God propoſed as the object of worſhip, conſiſting of three perſons, Father, Son, and Holy Spirit, who are to be believed in, worſhipped, and obeyed diſtinctly, in the characters and relations they bear to God's people.

The divinity of the Father is by no means objected to by thoſe who will not aſcribe the ſame honor and glory to the Son and Holy Ghoſt, as to the Father; but that it is the indiſpenſable duty of us all ſo to do, is my preſent buſineſs to prove by inconteſtable authority.

That there is a plurality of perſons in the Godhead, is obvious from Iſa. xliv. 6, 8. "Thus ſaith the Lord the King of Iſrael, and his Redeemer the Lord of hoſts, I am the firſt, and I am the laſt, and beſides me there is no God. Is there a God beſides me? Yea, there is no God; I know not any."

The divinity of the Son of God, the ſecond perſon in the Godhead, has been denied throughout the various ages of the world, ſince his appearance in the fleſh, by men who have reaſoned away the revelation God has given of his Son, with a few weak, ſophiſtical arguments, which have no ſtrength of perſuaſion ſufficient to overbalance the repeated teſtimonies of its truth in the ſacred oracles. A few of theſe facts, that in a plain and explicit manner put this truth beyond a doubt, I ſhall here quote as my authority for the above aſſertion; an authority which none but ſceptics can diſpute, as it is no other than *divine*.

The royal penman of the pſalms thus addreſſes Chriſt Jeſus, Pſ. lxviii. 18, 19. "Thou haſt aſcended up on high, thou haſt led captivity captive, thou haſt received gifts for men, yea, for the rebellious alſo, that the Lord God may dwell among them." The apoſtle Paul applies this to the Son, Eph. iv. 8. "Wherefore he ſaith, when he aſcended up on high, he led captivity captive, and gave gifts unto men. Now that he aſcended, what is it but that he firſt deſcended into the lower parts of the earth? He that deſcended is the ſame that aſcended far above all heavens, *that he might fill all things*," Pſalm cx. 1. "*The Lord* ſaid unto *my Lord*, Sit thou on my right hand," applied to Chriſt by himſelf, Matth. xxii. 44. Pſ. cii. 25—27. "Of old thou haſt laid the foundations of the earth, and the heavens are the works of thy hands: they ſhall periſh, but thou ſhalt endure; yea, all of them ſhall wax old like a garment, as a veſture ſhalt thou change them, and they ſhall be changed; but thou art the ſame, and thy years ſhall have no end." The apoſtle affirms, that Chriſt was the perſon thus addreſſed, Heb. i. 10.

The ſame truth is aſſerted and maintained by the wiſe ſon of David, Prov. viii. 22 to 31. where the divinity of the Son of God is poſitively declared in repeated and ſtrong expreſſions. So in the New Teſtament there are frequent inſtances of the true and proper Godhead being aſcribed to Chriſt.

John i. 1. "In the beginning was the Word, and the Word was with God, and the Word *was God*."

John xx. 28. "And Thomas anſwered, and ſaid unto him, *My Lord and my God!*"

Acts xx. 28. "Feed the church of *God*, which *He* hath purchaſed with his own blood."

Rom. xiv. 10—12. "We ſhall all ſtand before the judgment-ſeat of Chriſt; for it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue

tongue ſhall confeſs to *God*. So then every one of us ſhall give an account of himſelf *to God*."

1 Cor. x. 9. "Neither let us tempt Chriſt, as ſome of them alſo tempted." Which, compared with Num. xxi. 6. will ſhew the divinity of Chriſt, as he is there ſtyled God. Philip. ii. 5, 6. "Let this mind be in you, which was alſo in Chriſt Jeſus; who, being in the form of God (or having the eſſence of the Godhead), thought it not robbery to be equal with God."

1 Tim. iii. 16. "*God* manifeſt in the fleſh."

The firſt chapter of the Hebrews ſeems deſigned to put this important truth beyond a doubt.

2 Pet. i. 1. "In the righteouſneſs of *God our Saviour*."

1 John iii. 16. "Hereby perceive we the love of God, becauſe *He* laid down his life for us."

Theſe texts I have brought to prove that Chriſt is called God: I ſhall, as a farther proof of his divinity, produce others, to ſhew that the divine names, titles, and attributes, aſcribed to the only living and true God, are repeatedly applied to the Lord Jeſus Chriſt.

The name Jehovah is incommunicable. Iſa. xlii. 8. "I am Jehovah; that is my name; and my glory will I not give to another." This name is aſcribed to Chriſt, Jer. xxiii. 6. The righteous Branch, to be raiſed up unto David, was to be ſtyled *Jehovah our Righteouſneſs*; compared with 1 Cor. i. 30. "Chriſt is made unto us righteouſneſs." So alſo Iſa. xliv. 24, 25. "Surely ſhall one ſay, In Jehovah have I righteouſneſs and ſtrength. In Jehovah ſhall all the ſeed of Iſrael be juſtified."

Throughout this 44th of Iſaiah, Jehovah, in the moſt exalted manner, aſſerts and maintains his divine right over the creatures of his power; and, towards the cloſe thereof, we have a ſufficient aſſurance that Chriſt was the divine ſpeaker: "There is no God elſe beſides me (the perſon who had been before ſpeaking), a juſt

God and a Saviour. Look unto me, and be ſaved, all the ends of the earth." Who is this juſt God, and yet a Saviour? No other than the Lamb of God, than God the Lamb.

Iſa. xlix. 7. "Thus ſaith Jehovah, the Redeemer of Iſrael."

Iſa. liv. 8. "I will have mercy on thee, ſaith Jehovah thy Redeemer."

Zech. xi. 12, 13. "They weighed for my price thirty pieces of ſilver. And Jehovah ſaid unto me, Caſt it unto the potter: a goodly price that I was prized at of them!" We are here informed, that Jehovah himſelf was the perſon thus valued; and therefore agrees well with Matt. xxvii. 9.

In many places of ſcripture, we find the name *God* with ſome additional honour joined thereto; ſuch as, "the true God," the mighty God," "the great God," "the only wiſe God," and "God bleſſed for ever."

The true God is a diſtinguiſhing name, John xvii. 3. "This is life eternal, to know thee, the only *true God*."

Chriſt is ſo called, 1 John v. 20. "And we are in him that is true, even in his Son Jeſus Chriſt: this is the true God, and eternal life." 1 John i. 2. "We ſhew unto you that eternal life which was with the Father, and was manifeſt unto us" (i. e. God manifeſt in the fleſh).

"The great God," and "the mighty God," are alſo diſtinguiſhing names. Deut. x. 17. "The Lord your God is a great God, a mighty, and a terrible;" which appellations are given to Chriſt: Titus ii. 13. "Looking for the bleſſed hope, and the glorioas appearing of the great God and our Saviour Jeſus Chriſt;" or of our great God and Saviour Jeſus Chriſt. Iſa. ix. 6. "His name (viz. Chriſt's) ſhall be called the *mighty God*."

"The only wiſe God" is another of thoſe diſtinguiſhing names peculiar to the true God. 1 Tim. i. 17.

"To

"To the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen." Rom. xvi. 27. "To God only wise, be glory through Christ Jesus for ever, Amen;" which character is applied to Christ, Jude 25. "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever, Amen."

"God, blessed for ever," is likewise a distinguishing name. 2 Cor. xi. 31. "The God and Father of our Lord Jesus Christ, which is blessed for evermore;" yet this name is applied to Christ, Rom. ix. 5. "Christ, who is over all, God blessed for ever, Amen."

[*To be continued.*]

The BEAUTIES of RELIGION.

"Religion's all; descending from the skies
To wretched man, the goddess, in her left,
Holds out *this* world, and, in her right, the *next*."

Night Thoughts.

WHEN the sensible, serious, and discerning man, takes a contemplative survey of the various cares, troubles, afflictions, and diseases incident to human life, and considers his utter inability to avoid the major part of them, however prudent, solicitous, virtuous, and circumspect he may be; it must convince him how important the dictates of Religion are, and that they conduce to comfort, support, and animate him under the sorrows of this probationary state, and direct his views to a better and an eternal world, where all tears shall be wiped away from his eyes, and sighing and sorrowing shall be known no more for ever.

Indeed, while here below, the righteous, in common with the wicked, are exposed to the stings of adversity, and

and the ſtroke of death. "Man (as Job very juſtly obſerves) is born to trouble, as the ſparks fly upwards;" and where is the ſon or daughter of Adam, who can ſay of a truth they are utter ſtrangers to the attacks of pain, calamity, and diſtreſs? But, in the midſt of all, the truly good man can and will rejoice in the believing conſideration of thoſe precious promiſes left on record by his dear Redeemer, in the ſacred ſcriptures, for the ſupport and comfort of every afflicted follower of the Lamb.

The carnal man has little more to comfort him, on a bed of languiſhing, or the near approach of death, than the flattering hopes of his friends and phyſicians, or his own vain and unavailing expectations of getting the better of his diſeaſe, and recovering his health. But the chriſtian, the man of God, has, in the views of death, "meat to eat which the world knows nothing of," and which it can neither give nor take away: ſo that come life, come death, health or ſickneſs, riches or poverty, good or evil, he can ſay, "GOD'S WILL be DONE: the Lord giveth, and the Lord hath taken away, bleſſed be the name of the Lord!"

Hence learn and admire the beauties, benefits, and pleaſures of Religion, which has all in it neceſſary to ſweeten the bitters of mortality, and brighten the proſpect of diſſolution; to encourage the deſponding ſoul in the views of an eternity, and enable the true believer to ſing for joy on the very brink of the grave, and when entering on an unknown world.

"Say, happy chriſtian, for thou ſure muſt know,
What real pleaſures from Religion flow;
Pleaſures as laſting as they're truly ſweet,
The ſprings of joy unfading and complete."

Rural Chriſtian.

Hampſtead, Jan. 18. G. W.

THOUGHTS

THOUGHTS on Gen. xlix. 19.

"A troop ſhall overcome him, but he ſhall overcome at the laſt."

THE character of holy Jacob ſhines with diſtinguiſhed luſtre, in the ſacred volume, as an eminent type of his divine Redeemer, and an heir of the righteouſneſs which is of God by faith; notwithſtanding it pleaſed the Lord to manifeſt the ſtrength and ſincerity of that renowned patriarch's faith, by exerciſing him with many trying diſpenſations of his bleſſed providence, before he brought him to the land of Egypt, where he again beheld his long-loſt ſon, and yielded up the ghoſt.

Who, that is capable of reliſhing the beauties of divine truth, can read the chapter before us, without admiring the gratitude with which this venerable ſaint records the goodneſs of that God, who led him and fed him all his life long; the affectionate and elevated language in which he addreſſes his twelve ſons, who were around his dying bed; the ardent longings of his holy ſoul after the full ſalvation of God; and his unſhaken faith and confidence in that adorable Angel of the covenant, who redeemed him from all evil?

From the memorable chain of prophecies recorded in this chapter, that reſpecting the tribe of Gad is ſelected as the ſubject of our preſent meditation; not merely with a view to its literal fulfilment in that people, but in order to apply the words ſpiritually to the experience of every militant believer. And in order to this, we ſhall firſt ſhew who and what are the enemies by which they are apparently overcome: and ſecondly, by what means they obtain victory over them at laſt.

There is not a woe denounced in the word of truth which a believer is more ſure to eſcape, than that which

 thoſe

thoſe are threatened with of whom all men ſpeak well: for no ſooner does a man truly begin to inquire the way to Zion, with his face thitherward, than the world, i. e. the ignorant and unthinking, begin to load him with calumny and reproach, ſo that his firſt experience of divine things is generally attended with a demonſtration of the truth of that ſcripture, "A man's enemies are the men of his own houſe," Mic. vii. 6. and may we not ſay of the world in this view, as the wiſe man doth of falſe teachers, under the character of an harlot, "many ſtrong men have been ſlain by her?" nor are the ſmiles with which ſhe tempts others leſs deſtructive than her frowns. Demas is not the only flouriſhing profeſſor that hath turned from the ways of God in a ſeaſon of worldly proſperity. But if in theſe views ſhe hath ſlain her thouſands, tens of thouſands have fallen by her "trials of cruel mockings," who have for a time been proof againſt her reproaches and allurements. Which leads me to take notice of another more potent enemy which chriſtians are called to combat with, I mean the unbelief, pride, madneſs, and carnality of their own deceitful and deſperately wicked hearts, from the depravity of which that watchful adverſary, called in the ſcripture the old ſerpent for his ſubtlety, and a lion for his power, fierceneſs, and ſtrength, takes occaſion to grieve and diſtreſs the ſouls of thoſe whom he is not permitted to deſtroy.

Againſt theſe combined and formidable foes, every truly gracious ſoul is conſtrained to wage continual war while on earth; the experience of God's children in all ages inconteſtably proves this truth: and innumerable inſtances might be produced from the ſcriptures of the old and new teſtament, but "the time would fail me to tell of Gideon, Barak, Sampſon, and Jephthah, of David, Samuel, the prophets and apoſtles," many of whom reſiſted even unto blood, ſtriving againſt ſin; and came off conquerors. But leſt we ſhould be tempted to

aſcribe

ascribe the victory they obtained to any superior merit, wisdom, or power in them more than in others, an inspired apostle, who during his mortal pilgrimage was caught up in spirit to behold that glory which he now enjoys, has informed us, that they overcame "through the blood of the Lamb (comphehending, in that forcible expression, the whole work of Jesus as man and Mediator), and by the word of their testimony, Rev. xii. 11. They were supported above the contempt and reproaches of the world, because they were made the happy subjects of that faith which is of the operation of God, enabling them to "endure as seeing him who is (to mortal eyes) invisible." Sin did not eventually triumph over them; for that adorable Saviour, who had taken up his abode within them, is greater than their hearts, and almighty to subdue them unto himself; nor could all the fraud and force of Satan prevail against them to their destruction, while their Captain was ever near to preserve them until they were delivered from the bondage of the flesh, and exalted beyond the reach of all their foes for ever. Yet, notwithstanding they were thus highly favoured, their passage through this wilderness was, like ours, diversified with clouds and sunshine, exposed to temptations from without, and harrassed by remaining corruptions from within; often, like the men of Gad, apparently overcome, and, like them, gloriously triumphant in the last painful conflict.

If such are the privileges and blessings of those who have patiently followed the Lamb, does it not become thee, reader, to ask thy heart, if thou art one of the happy number who are called to "endure hardships as good soldiers of Jesus Christ;" or whether thou art not deceiving thyself with a vain hope of conquest without a combat? If this be thy state, may the Lord convince thee of thy danger and folly; and enable thee, ere it be too late, to enlist under the banner of a crucified Saviour.

Or art thou one that hath walked in the light of God's countenance, but, through the deceitfulneſs of ſin, and the power of temptation, art wandering in the ways of vanity and ſin? O return, and prove the Lord to be what himſelf declares he is, a God "gracious and merciful, pardoning iniquity, and paſſing by the tranſgreſſions of the remnant of his heritage: he retaineth not his anger for ever, becauſe he delighteth in mercy; he will turn again, he will have compaſſion upon thee, he will ſubdue thine iniquities, and caſt all thy ſins into the depths of the ſea." If, on the contrary, God "hath counted thee faithful, and put thee into his ſervice," bleſs him for his grace, be thankful for the armour he hath provided for thee, and pray for an application of the promiſes made to overcomers: thou art in an enemy's country, who is continually ſeeking thy deſtruction: be thou watchful; remembering, for thy comfort, the Lord hath ſaid, "no weapon that is formed againſt thee ſhall proſper;" and that he will not leave thee in the hands of thine enemies, nor condemn thee when thou art judged. Though his diſpenſations toward thee may be dark and trying, yet ſtill it is thy privilege to truſt in his faithfulneſs, and ſtay thyſelf upon the arm of his power, Iſa. l. 10. "For the Lord thy God in the midſt of thee is mighty; he will ſave, he will rejoice over thee with joy; he will reſt in his love," Zeph. iii. 17. Thy preſent conflicts may be ſevere, yet, when compared with the triumph that awaits thee, they are ſhort. Follow the example of bleſſed Paul, when thou art wearied and fatigued with the hard campaign, look to the Lord Jeſus Chriſt for ſtrength and deliverance; and keep that day much in view, when the warriors "ſhall beat their ſwords into plough-ſhares, and their ſpears into pruning-hooks; when nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more." Iſa. ii. 4.

J. A. K.

On

On DEISM.

[*Concluded from page* 657. *of* Vol. VI.]

"LET us now consider the state of Deism in our country, with its causes and consequences.

"The first Deistical writer that ever appeared in England, was lord Herbert of Cherbury, a great statesman, and brother to the pious George Herbert, author of the Divine Poems. This learned nobleman, in his early youth, contracted the most inveterate prejudices against the christian religion, and the cause seems to have been the following. When his lordship was a young man at the university of Oxford, he saw many melancholy instances of the abuse of the clerical power, in the bishops of the established church persecuting the Puritans. He knew that this was contrary to the spirit of the gospel; and here was the rock upon which he split. Had he considered things in a calm, dispassionate manner, he would have been led to believe, that the unworthy conduct of corrupt priests should never injure the cause of christianity; on the contrary, it seems rather to establish it, for if there was no truth in christianity, why so many impostors from time to time, attempting to impose, under that sacred name, upon mankind?

"His sentiments, however, took the wrong bias, and he considered the whole of christianity as a cheat; and yet this nobleman was one of the most arrant enthusiasts in the world.

"The next deistical writer was the famous Hobbs of Malmesbury, who opposed christianity in consequence of having read some treatises written on absolute predestination. He said, that if God had appointed all things, con-

conſequently mankind laboured under an invincible neceſſity.

" But the moſt ſtriking caſe we ſhall mention is that of lord Bolingbroke; and we may venture to affirm, that it applies to almoſt all the caſes in Deiſm during the preſent age.

" Bolingbroke was groſs in his attacks, merely becauſe he had detected ſome hypocritical miniſters; whereas Voltaire was ſly and artful, becauſe he knew that the only way to undermine the chriſtian ſyſtem was, to act in a double concealed manner. This naturally leads us to conſider the concluding part of the argument, by pointing out thoſe modern practices which promote Deiſm in the preſent age.

" And firſt, the conduct of many of our clergy contributes towards promoting Deiſm. The cold and indifferent manner in which they perform their duty, the little regard they pay to the paſtoral care, and, above all, their avaricious diſpoſitions, open the mouths of blaſphemers, and induce them boldly to tell the clergy, that if they were not impoſtors, they would act in the ſame manner as they taught.

" Again, in the ſecond place, the wicked lives of thoſe who make pretenſions to high attainments in religion, ſerve much towards the promoting of Deiſm. The Deiſts have learned what is aſſerted in the New Teſtament, namely, that every chriſtian is a new creature. Now as theſe pretenders to religion are ſo far from being better in their converſation than they were before they aſſumed this new character, conſequently they tell them that their religion is no more than a ſyſtem of impoſition; for, ſay they, unleſs religion ſerves to make us better than we were before, where is the neceſſity for a change? Here the Deiſts do not conſider that all mere pretenders to religious attainments have no religion at all; whereas the life of the real chriſtian is hid with Chriſt in God.

They

They ſhould conſider the tendency of religion, and not the conduct of its corrupt profeſſors. Let them ſay, Is it of divine original? then let me embrace it, although I ſhall be obliged to ſit down in this world with hypocrites, and be ranked among many thouſands of thoſe, who, profeſſing the name of Chriſt, would put him to death, as the Jews of old did, were he to come in the fleſh a ſecond time.

"Thirdly, As there is not a ſingle crime that can diſgrace human nature, but has been committed by thoſe men who are called religious; ſo our poor unthinking young gentlemen, who have received a good education, look upon the whole chriſtian religion as a cheat. The conſequences flowing from all theſe baneful principles are many, but we ſhall only take notice of a few.

"Firſt, As men are led to conſider things with contempt, ſo they pay little regard to moral duties; and we have thouſands of Deiſts amongſt us, who know not the meaning of the word. To deſpiſe religion is no new thing, for ever ſince man loſt his original righteouſneſs, he has had a ſtronger deſire to evil than to good. Strange contradiction in human nature, to prefer miſery to happineſs; for men to ſet their own knowledge up as ſuperior to that of God!

"A ſecond conſequence is, that men neglect, in general, all thoſe duties they owe to their families: why ſhould a man labour in this world, who has no hopes in death? The believer looks upon himſelf as an accountable being: the Deiſt, notwithſtanding his pretenſions to a belief of a future ſtate of rewards and puniſhments, dies without hope; not giving himſelf an opportunity to inquire, or time to conſider things in a proper manner. He forms his notions of chriſtianity not from the religion itſelf, but from the wicked lives of corrupt profeſſors.

"A ſerious

"A ſerious inquirer after truth would never ſeek for information but at the fountain head. He would go to the ſacred ſcriptures; and, having examined the evidences which ſupport them, he would reſt ſatisfied, and leave falſe profeſſors to anſwer to God. We ſhall conclude this article concerning the Deiſts, in the words of the late pious and learned lord preſident Forbes, a gentleman who ſaw deeply into human nature, and who defeated the Deiſts with weapons they were unacquainted with."

"Atheiſm, Deiſm, and the whole train of opinions that attend what is commonly called freethinking, flow from a ſettled diſbelief and contempt of revelation.

"This belief is, in a great meaſure, owing to the want of a fair and unprejudiced examination of the numerous and various proofs and evidences that ſupport the truth and authority of the ſcriptures.

"But it is chiefly grounded on a firm perſuaſion, that human underſtanding is a ſufficient guide to man, and the teſt and meaſure of all matters of belief; ſo that we are at liberty, nay indeed bound, to reject whatever does not anſwer thoſe notions, which, by what we call reaſoning, we have fixed.

"That modern diſcoveries, the fruit of genius and application only, have fixed and determined to a certainty the laws and cauſes of the principal operations and phænomena of nature, which were wholly unknown to the antients, and miſtaken by the authors of the books which are received as revelation.

"That therefore theſe books, ſo far as they give account of nature, contrary to experience, and demonſtration reſulting from it, are falſe; and conſequently can, in no other point, paſs for infallible.

"That the ſcriptures relate a great many marvellous, improbable, nay incredible tranſactions, which do not ſeem to be directed to any purpoſe, ſuited to ſovereign wiſdom and goodneſs; and to contain a world of inſtitutions,

tions, laws, obſervances, and ceremonies, which to freethinkers appear abſurd, frivolous, and ridiculous; unworthy the ſuppoſed author, and improper to attain the propoſed end.

"When any apparent miſtake in natural philoſophy is objected to the ſcriptures, the anſwer commonly given is, in my opinion, ſtronger than the objection, according to the views of the diſputants on either ſide; that theſe things, being incidental only, are ſpoken *ad captum humanum*, and accommodated to the underſtandings of thoſe to whom they were only delivered; though, I confeſs, it would be a much more comfortable anſwer, if it could be ſaid and proved, that the things objected to are true.

"When freethinkers ground themſelves upon any improbable, or, as they will call it, incredible or abſurd relation, there is no anſwering them without bringing together, and laying before them, the whole evidence that ſerves for ſupporting revelation; which, when poiſed in the ſcale againſt all objections of this kind that ever have been made, in my opinion, may certainly outweigh them; but the misfortune is, the objection glares, can be taken in by a very moderate capacity, and requires no learning, and but little attention to comprehend it; whereas, without long ſtudy, great learning, cloſe attention, and a diſpaſſionate and unprejudiced examination, the evidence for revelation cannot be collected and weighed. Whoever therefore lets in the ſtrength of the objection, and, for want of learning or attention, not to ſpeak of natural prejudices, either cannot, or will not give himſelf the trouble to collect and weigh the proofs on the other ſide, muſt neceſſarily give it againſt revelation, and fortify himſelf in his incredulity.

"And to this it is owing that all thoſe, who, in this indolent and luxurious age, pretend to politeneſs, and aim at knowledge, and the reputation of of underſtanding

and ſcience, without any interruption to their pleaſures or purſuits, take up with objections againſt revelation, without the painful examination of the evidence that ſupports it, look down with contempt on believers, as a parcel of prejudiced enthuſiaſts, and inliſt themſelves with freethinkers, as the honeſteſt, wiſeſt ſet of men living.

"And when men, carried away by pleaſures, or ſunk in indolence, ſettle once upon theſe notions, every inſtitution, ordinance, or ceremony, appointed in ſcripture, for which chriſtians cannot, or do not, aſſign an adequate uſe or end, becomes freſh matter of objection, and tends to rivet and confirm infidelity.

"This facility of receiving and taking up with objections, and the criminal indolence and neglect of thoſe who do not give themſelves the trouble to examine, with due care, the merits of the anſwer, has been long complained of, and lamented by all who wiſh well to mankind, but hitherto in vain; ſomething more than argument muſt intervene to cool them in purſuit of pleaſures, to rouſe their attention to their real intereſt, and to determine them to ſearch with care and induſtry, before they will let in ſo much as a ſuſpicion that their objections are ill-founded; or thoſe objections muſt be overthrown by ſome other and ſhorter mean than the complicated evidence for the authority of revelation, elſe the objectors will never give themſelves the trouble to diſcover their miſtakes."

JEWISH ANTIQUITIES.

[*Continued from p.* 474 *of* VOL. VI.]

Of TYTHES.

THE Prieſts among the Jews had no ſhare allowed them in the diviſion of the land, that they might attend wholly upon divine ſervice, and not have their thoughts

thoughts divided by the buſineſs of tillage or feeding cattle, or any other ſecular employment. The yearly increaſe, out of which tythes were to be paid, was either of cattle, fruits of the trees, or fruits of the land; of all theſe the people paid tythes, even to mint, aniſe, and cummin. When the harveſt was ended, and all gathered, the owner laid aſide the firſt fruits of his threſhing floor, then out of the remainder he paid a tenth part to the Levites; this was called the firſt tythe, and, it is ſuppoſed, was always paid in kind in the ſeveral cities, and not brought up to Jeruſalem. It is not eaſy to aſſign a reaſon why a tenth part was paid to the Levites; the Jews ſay, becauſe it was a perfect number; ten being in ſimple numbers the higheſt to which we can riſe, without repeating the numbers under it. Out of the firſt tythe the Levites paid a tenth to the prieſts. Some learned men have been of opinion, that this tythe was deſigned for the high-prieſt alone, in order to ſupport his dignity; but Joſephus oppoſes this conjecture, for the high-prieſt had his ſhare along with thoſe of the inferior orders, who were obliged to account for all they had received.

The firſt tythe being paid, the owner paid out of that which remained a ſecond tythe: this the huſbandman paid in kind if he pleaſed; or he might, by way of commutation, pay the value of it in money; which if he did, he was obliged to add a fifth part; ſo that what in kind amounted to ten in the hundred, when it was changed to money, came to twelve. But this privilege of exchange was allowed to none but ſuch as lived a day's journey from Jeruſalem: this the huſbandman brought up to Jeruſalem, and made a kind of love-feaſt with it, to which he invited the prieſts and Levites. Every third year, inſtead of bringing it up, he ſpent it at home within his own gates, upon the Levites, the fatherleſs, the widows, and the poor. They reckoned their third

year for the ſabbatical year, on which the land reſted, and from hence it obtained the name of the ſecond tythe. In thoſe years when it was carried up to Jeruſalem, it was always eaten within the court of the temple.

There was a tythe of cattle paid yearly, namely, of calves, lambs, and kids; which were the clean beaſts allowed in ſacrifice. The manner of this tything, according to the Jews, was this: The cattle were all brought to a fold, to which there was but one gate, and that ſo narrow, that only one beaſt could paſs thro' at a time; the dams being placed without, and the gate opened, their young ones were invited, by their bleatings, to paſs, to get out to them; and as they paſſed by, one by one, a man, who ſtood at the gate with a rod coloured with oker, counted them in order; and when the tenth came out, he ſaid, Let this be holy in the name of the tenth. The time of the year for the payment of tythes was different, according to the return of ſeaſons. In latter times, theſe tythes became extremely burdenſome, eſpecially when the Romans impoſed an additional tax. But at preſent, the Jews, who have no lands, give one tenth of their ſubſtance to the poor; believing that ſuch an act of charity will procure them the divine bleſſing.

[*To be continued.*]

CHRISTIAN ANTIQUITIES.

OF PATRIARCHS.

THE firſt time we meet with the name patriarch given to any biſhop, by public authority of the church, is in the council of Chalcedon, which mentions the moſt holy patriarch, particularly Leo of Rome. Among private authors, the firſt that mentions patriarchs by name, is Socrates, who wrote his hiſtory about 440, eleven years before that council of Chalcedon. But though

though we cannot trace the time any higher, yet the power itſelf was of a much earlier date. There is reaſon to believe that ſuch a dignity in the church was not known till the fourth century, and probably it was firſt inſtituted by the council of Nice, 325. From that time, during many centuries, we find ſo many inſtances of it, that its exiſtence cannot be doubted.

The power of patriarchs was not however the ſame in all churches, but varied according to the different cuſtoms of places and countries, or the will of princes, and the decrees of councils. To the office were added many privileges; they ordained all metropolitans under them; and they had the power of convening them together in a ſynod; they received appeals, and reverſed decrees when they thought proper: they had a right to cenſure the metropolitans in caſe of hereſy, and to puniſh them for diſobedience. They were all independent of each other, and, by an improper exertion of their power, many abuſes were committed.

The title, as well as office of patriarch, is ſtill kept up in the Greek church, the ſupreme head of which is the patriarch of Conſtantinople, who pays a large ſum to the Grand Signor for his inſtalment. His revenue amounts to upwards of forty thouſand crowns a year, by the ſale of biſhopricks and other benefices.

[*To be continued.*]

ECCLESIASTICAL HISTORY.

CHAP. X. (*of* BOOK II.)

[*Continued from* p. 505 *of* Vol. VI.]

49. WE have before ſpoken of the Calixtins, and the Taborites: we muſt mention alſo the Picards and Adamites, who appeared much about the ſame

ſame time. They came from other countries into Bohemia, where they advanced many things which much reſembled the ancient doctrine and diſcipline of the Vaudois, from whom, according to ſome learned men, they were immediately deſcended. There are authors, too modern to have full credit given to them, who lay to the charge of theſe heretics moſt atrocious crimes. Common juſtice commands us, therefore, to ſuſpend our judgment in this reſpect. The Orbites, or the Orphans, who are likewiſe often mentioned, did not greatly differ from the Taborites, either in doctrine or worſhip.

50. The emperor Sigiſmond was in hopes all theſe differences would be ſettled at the council of Bale, where they had invited the Huſſites to hold conferences, promiſing them full ſecurity in the moſt ſolemn manner poſſible. Upon this, there came to Bale, in 1433, near three hundred, ſelected from all orders. Theſe people made demands, which the council would not agree to. There were, however, as we have ſeen, deputies ſent ſoon after from the council, into Bohemia, who allowed them the uſe of the cup, and by that means, brought back one part of the diſſenters to the pale of the Roman church. The Taborites, being no longer able to ſupport themſelves by the force of arms, continued to hold ſecret aſſemblies; the deſcendants of ſome of the members of theſe aſſemblies are to this day called the Brethren of Bohemia.

51. The ſtate of religion in Spain, in the courſe of this century, is an affair too intereſting to be paſſed over in ſilence; for more than ſeven hundred years this kingdom had been in ſubjection to the Mahometan Moors. But, by degrees, this whole kingdom was freed by the Chriſtian princes, from this dreadful yoke, by which it had been oppreſſed for ſo many years; and by that means the chriſtian religion was reſtored to all its ancient liberty and ſpendour. Ferdinand, king of Caſtile, to whom

whom this event had given the ſurname of Catholic, having conquered the kingdom of Granada, and taken its capital in 1472, deprived the Moors of the only kingdom which was left them in Spain. However, the country was ſtill over-run with vaſt multitudes of theſe people, to whom Ferdinand promiſed, with an oath, after his conqueſt of Granada, that they ſhould enjoy full ſecurity, and a free exerciſe of their religion. This prince, very zealous in all reſpects for the propagation of the faith, hoped that the preachers of the goſpel, by their inſtructions and exhortations, would ſoon overcome the prejudices and infidelity of the Moors. But after ſeven years trial, ſeeing that mildneſs and indulgences had no effect, in 1439, he cauſed ſeverity, or, to ſpeak more properly, cruelty to ſucceed, by abandoning them to the dreadful tribunal of the inquiſition. By this means two hundred thouſand at leaſt embraced chriſtianity; but, as the event ſufficiently ſhewed, without any ſincerity on the part of the greateſt number; this engaged him to try afterwards other methods.

52. At the ſame time, the Jews ſhared much the ſame fate in Spain and Portugal. An innumerable multitude of the deſcendants of Abraham had for many years reſorted to theſe kingdoms. Immediately upon taking of Granada, Ferdinand ordered them to join the Chriſtian churches, or leave the kingdom. They preferred the latter; and, quitting Spain, ſpread themſelves in moſt of the countries in Europe and Africa. The greateſt part, in order to gain time, took refuge in Portugal, hoping that there they might peaceably conſider upon the choice of another aſylum. But, contrary to expectation, nay even contrary to the hopes that John II. king of Portugal had permitted them to conceive, they were not only ruined in their fortunes, but condemned to ſlavery. Emmanuel, the ſucceſſor of John, at firſt repaired this injuſtice, by reſtoring to them not only their liberty, but

even

even all they had loſt. But changing ſoon after his opinion, he took away their children, and would have reduced them again to ſervitude, if the Jews had not, on account of ſuch cruel treatment, and from the fear of worſe, conſented to receive baptiſm, which they did to the number of more than three hundred thouſand. From the hiſtory of them and their deſcendants, we may judge of the ſincerity of this ſtep; and not to have any doubt on this ſubject, we need only caſt our eyes on the terrible puniſhments which they have experienced ever ſince that time.

53. In Lithuania, the inhabitants of Samogitia, a people given up to idolatry, were, in the beginning of this century, happily converted by the labours of Uladiſlaus Jagellon. The Portugueſe, luckily finding out a paſſage from the African Sea by the Cape, afterwards called the Cape of Good Hope, to the Iſlands of the Eaſt Indies, had the happineſs to lay the firſt foundations of chriſtianity, in the vaſt kingdom of Congo, which they had great reaſon at that time to ſuppoſe, would hereafter become very flouriſhing. John II. king of Portugal, having ſent envoys to Congo, the king and queen of the country, with the princes of the blood, and moſt of the kingdom, received baptiſm, and made a profeſſion of chriſtianity, in 1491. It is ſaid, that the ſon of this king, who was baptized by the name of Alphonſus, ſucceeding to the throne after his father, was ſo much attached to chriſtianity, that he even himſelf took the pains of inſtructing his ſubjects in the articles of religion, and ſent his own children, with others of the firſt diſtinction, into Portugal, in order to acquire a complete and perfect knowledge of the truth. The profeſſion of the faith is not yet aboliſhed in theſe kingdoms, and they take care regularly to ſend miſſionaries from Europe; but it appears that theſe miſſions anſwer very little purpoſe.

[*To be continued.*]

RE-

RELIGIOUS LETTERS.

An Affectionate LETTER from one to his intended WIFE.

Chara E.

I AM ſorry I have not the opportunity as often as I deſire of having your company, in order that we might have more religious converſation; but being often prevented, I thought I could not do better than ſpend a few leiſure moments in penning down a few lines to ſend to you, as I hope they will meet with the ſame reception as my company. It yields to me great ſatisfaction (when I look round, and take a ſerious and impartial veiw of the generality of mankind, and ſee how few divine and heavenly diſpoſitions there are to be ſeen), to find that God in his good providence towards me hath ſet my affections on you for a companion and yokefellow to aſſociate with, and I truſt will bleſs me with ſucceſs; as I hope the motive that induces me is divine and evangelical. I hope he hath now directed me in the choice of ſuch a wife (as good biſhop Beveridge was reſolved to make choice of), to aſſociate with here, as may afterwards be admitted to reſt in Abraham's boſom to all eternity: ſuch a one as will ſo live, and pray and converſe with me upon earth, that we may both be intitled to ſing, to rejoice, and be bleſſed together for ever in heaven: ſuch a one, I truſt, as delights in the ways of holineſs; whoſe delight is to ſpend her life to the glory of God; and one who I hope will be a means of animating and encouraging me in the narrow road that leads to glory.

When we reflect ſeriouſly concerning our ſtate before the Lord was pleaſed, in his great goodneſs towards us, to open our eyes, and give us to ſee how we were going on into endleſs and remedileſs deſtruction, to which the generality of mankind are poſting; and to think we are

now plucked as brands out of the burning, when thouſands are left to ſin, and given up to their own wills and natural inclinations, which will terminate in their eternal ruin; how do we ſtand amazed and aſtoniſhed at the great goodneſs of God towards us! how will this thought increaſe our happineſs and love and affection to God, and to each other, to think that he, out of his love towards us, has ſhewn us the way to come out from the blind world lying in wickedneſs; and hath enabled us to fly to the Lord Jeſus Chriſt for ſafety and happineſs, when he might with ſtrict juſtice have ſuffered and permitted each of us to go on in a courſe of vanity and ungodlineſs, till we had plunged ourſelves into eternal miſeries! How are we conſtrained to ſing with a ſweet poet (with a little alteration),

Why were we made to hear thy voice,
And enter while there's room;
When thouſands make a wretched choice,
And rather ſtarve than come!
'Twas the ſame love that made the feaſt,
That ſweetly forc'd us in;
Elſe we had ſtill refus'd to taſte,
And periſh'd in our ſin.

And if he loved us thus, when we were his enemies; will he now leave us again to ourſelves, after he hath made himſelf our endearing and beſt friend? Far be it from the God of truth! The arm (as Mr. Hervey ſweetly expreſſes it), which fixeth the ſtars in their courſes, and guides the planets in theirs, is ſtretched out to preſerve us to everlaſting ſalvation: "My ſheep (adds the dear Redeemer) are mine, and they ſhall never periſh, neither ſhall any pluck them out of my hand:" What words are theſe! I can, I truſt (glory alone be to God for it), reſt my ſoul oftentimes with unſpeakable comfort on this glorious

glorious promise. Be of good courage, then, O my dear, and rely on those divine succours which are so solemnly stipulated, and so faithfully promised. I must now conclude; only desiring the God of all grace to bless us, and cause the light of his countenance to shine upon us, that so we may have more communion with him and with one another, which is the earnest desire and prayer of

Your most affectionate friend,

Cornwall, G. H—E.

November, 11. 1779.

A LETTER to a Friend, on the Knowledge of our true STATE.

Dear Sir,

PArtiality for your friend may perhaps cause you to wonder at the question I am now going to propound: "How far may a person go in religious matters, and be "nothing more than sounding brass or tinkling cymbal? "or, in other words, know nothing savingly and experi-"mentally of what he professes?" You well know, my friend, for the most part, how I have been from infancy brought up: that I was in early years under the direction and instruction of such teachers who saw it their incumbent duty to train me up in the principles of religion, such as duty towards God and man, a reverence of God's word, and a due regard to his sabbath, with an attendance on the public administration of the gospel; these, and the like, were early taught me; and of latter years Providence has placed me where the doctrines of the gospel have been clearly opened from sabbath to sabbath; therefore with these privileges favoured as I have been, how could I remain wholly ignorant and blind concerning the great truths of christianity? Stupid! astonishingly so indeed I must have been! had I not had some knowledge of these things in the theory, by such repeated

declarations ſounding in my ears. Would to God it were ſomething more than theory, for what will that avail me? It is becauſe I am not ſatisfied in thoſe matters, that I addreſs you on the point.

It is true, I have made for ſome time a profeſſion of religion, have in many inſtances ſhewn a zeal for the cauſe of God and religion, have been kept by reſtraining grace from running into many of the ſins and follies of youth, and, in the main, I truſt have been concerned to act ſo that I might not wound the cauſe of Chriſt, nor give occaſion, by my mal-conduct, for the ways of religion to be evil ſpoken of. But, my friend, does this come up to the ſtandard of truth? May not all this, yea and much more, be done, and yet fall far ſhort of the eſſential point, regeneration and the new birth! I am perſuaded, it is not a general aſſent to the truths of the goſpel, or imbibing ſound principles, that will carry me to heaven, without an efficacious work of grace upon the heart by the Spirit of God; and here it is that I am in the dark. Methinks, had I a comfortable ground to hope that the Lord, by his Spirit, had begun the good work, I ſhould go on my way rejoicing; but if, after all my pretences to religion, I ſhould be found only a hypocrite, how awful will be my caſe! Many have gone as far, perhaps farther than ever I have, in religious appearances, and at laſt, when the trying period come, their hopes and expectations were ſuddenly blaſted, and they found to be deſtitute of the oil of grace in the heart.

It is hard ſaying how far a hypocrite may go; it is a character, however, as far as I know myſelf, that I cannot but abhor and deſpiſe; yet ſurely, if I had been evangelically taught the evil of ſin, the depravity of my heart, the beauty of holineſs, the precioufneſs of Chriſt, would they not have a conſtraining power to draw me off from ſin and folly, to fill me with an utter hatred to all ſin, and an earneſt longing after more conformity to the

law

law of God, desiring to be transformed more into the glorious image of Christ? Is not this, my friend, the prevailing temper of those who are born of God? May I not ask, Is not this your case? Do you not find a growing hatred to sin, and love to holiness? Is not Christ precious to you; and does your love towards him constrain you to a chearful obedience? Remember me at a throne of grace; and may you be happy in time and eternity, is the sincere wish and prayer of him who ever wishes to prove himself

Your affectionate and sincere friend,

PHILANDER.

Some Extracts from the Rev. Mr. EDWARDS's Letters, in the Possession of Miss B.

O WHAT an important thing is it to walk with God! what a comprehensive phrase, what a lovely part both of our duty and privilege! But alas! how many difficulties and obstructions do the enemies of our souls lay in the way! Unbelief draws a veil before our eyes, sin builds a wall across the road, the world spreads a thousand snares to entangle our feet, the devil attacks us with his fiery darts; and self, wretched self, joins issue with them all, and either gives or takes occasion against us continually. When I reflect how many they are that rise up against me, how weak my best defences are, and what a treacherous party I have as it were within the walls; how many things there are that amaze me; I am surprised to think that I am upheld, that a spark of divine grace is still preserved in me, unquenched amidst an ocean of sins, snares, and temptations; and yet I am alive, and trust to live for ever; for he who is the truth hath said, "Because I live, ye shall live also." O blessed be God for Jesus Christ! When I look to myself, what do I see but sin and misery! but in him I have righteousness and strength;

ſtrength; in him I have life and peace. O my friend, let us daily learn to go out of ourſelves, and look unto him, lean upon him, live upon him. All fulneſs is there: emptineſs, yea worſe than emptineſs, is here. In ſhort, with reſpect to myſelf, I find both comfort and croſſes, feaſting and fighting, in the experience of every day. A body of ſin and death conſtrains me to cry, "O wretched man!" The knowledge of a better righteouſneſs enables me to ſing, "I thank God, through Chriſt Jeſus my Lord." O what a mine of comfort is compriſed in that one verſe of Jeremiah, "I have loved thee with an everlaſting love!" I was exceedingly pleaſed with my laſt viſit to my London friends: I had ſome happy opportunities, and I hope they were attended with a change of bleſſings, and that we were mutually helpful to each other. Theſe ſerious interviews between thoſe who are cemented by the double ties of grace and friendſhip, are amongſt the happieſt ſeaſons of this frail life; but yet they are ſhort and changing! We meet only to part: bleſſed be God for the hope of meeting hereafter, in a better place, upon better terms, and to part no more!

I am, my friend, ſtill a priſoner; a ſtate priſoner, 'tis true; thanks to the tender mercies of my God, my priſon is both a Patmos and a palace! His gracious preſence is with me night and day. O he is good, is good indeed, and it is good for me to be afflicted; it is equally good and pleaſant for me to be in Gethſemane's Garden, or Mount Tabor, or toſſed up and down in the ſtorms of this world, ſo I can but ſee his countenance, and hear his voice, ſaying, "It is I, be not afraid." Happy for you, and me too, that a throne of grace is always acceſſible to poor ſinners; and ſecret prayer is the one great thing in experimental religion, the main ſpring (if I may ſo ſay), which if not kept in order, the whole movement of vital, heart religion, muſt grow faint and languid: on the contrary, ſhut me in a dungeon, or fix

me

me on a mountain, let me ſee neither men nor books (if ſuch a ſituation was my lot, not my choice), provided my heart were enlarged to call upon the Lord, I ſhould be no loſer. On the other hand, if I ſpent every day in reading the beſt books, in hearing the beſt preachers, in converſing with the beſt men, if ſecret prayer was not carefully kept up, and every other means watered and improved by this, my ſoul would ſtarve in the midſt of plenty. Union and communion with Jeſus is the greateſt mercy on this ſide eternity; and that perfected, is the heaven of heavens: may you and I have an abundant entrance therein through our precious Chriſt. Amen.

ASTRO-THEOLOGY:

Or a Demonſtration of the BEING and ATTRIBUTES of GOD, from a Survey of the Heavens.

[*Continued from our laſt.*]

THerefore, to proceed, if, in our ſolar ſyſtem, we ſhould imagine the moon to be wheeled about our earth, by the motion of the earth; and the moons about Saturn and Jupiter, by the motions of thoſe planets; and all the primary planets to be turned round about the ſun by the power of the ſun, yet at laſt we muſt find out a mover of the ſun itſelf, and thoſe other primaries; a cauſe of ſufficient power to wheel about thoſe prodigious maſſes of ſuch vaſt bulks as have before been aſſigned to them, and which, beſides their own weight, are, according to the former hypotheſis, clogged and incumbered. And if this were the caſe, what power can be found ſufficient for the work, but that of the ſame infinite hand that at firſt gave them being! And this may be ſaid of the reſt of the moving bodies of the univerſe, ſuch as comets, the new ſtars before ſpoken of, and the ſlow motion of the firmament in 25,920 years.

As

As for comets, what power, but that of the Almighty, could give them ſuch prodigious projectures as their orbs are found to have! And the new ſtars, which are diſperſed here and there all over the univerſe, are ſo many manifeſtations and demonſtrations of an infinite Being that hath imparted motion into them. And they are a ſign alſo that there are other globes, beſides the ſun and its planets, which are moving bodies, allowing that all the globes in the univerſe are ſuch, and conſequently ſo many proofs of an almighty Firſt Mover, whoſe power extends over all his works.

But, before we proceed, let us ſtop here and conſider the motions of the heavens and the earth, as ſo many arguments of a divine Being therein concerned; and we may add, that infinite wiſdom and power are joined together. Here is ſubject matter for adoration in this world, but it will be cleared up to us hereafter. And this will appear more plainly in what we ſhall take notice of in our next.

[*To be continued.*]

The following Reflections were expreſſed extempore, by a Youth of Sixteen, on hearing of the Death of an amiable young Lady.

THAT once fair body is turned to corruption; her original was earth, to her natural ſelf ſhe is returned. But where is her ſoul?—Gone—But where?—Conducted, I hope, by ſome bleſſed ſpirit, wings its way to yon celeſtial country, to join with kindred ſaints to exult in her Redeemer;

Where ſin and pain and grief ſhall be no more;
Where myriad throngs th' incarnate God adore;
Where all with raptures ſee his ſmiling face,
And dwell for ever in his dear embrace.

POETRY.

POETRY.

On the New Year.

1.

LET ev'ry heart abound with songs of praise
To God, whose kind and providential care,
Thro' rugged paths, and dark, bewilder'd ways,
Hath brought to see another circling year.

2.

Let the creation join to sing
To nature's heav'nly Lord;
Let each their thankful tribute bring,
And sing with one accord.

3.

When at the first he form'd us all from nought,
His matchless goodness then did plain appear;
Thro' each temptation he our souls hath brought,
And lo! we see another circling year.

4.

Such love divine demands our lays,
For such abundant care;
To God be songs of loudest praise,
Who spar'd to this new year.

5.

Long may we taste the pow'r of love divine,
Long feel the influence of heav'nly care;
And thro' each scene in life may goodness shine,
To guard us still thro' each revolving year.

6.

Thro' the benighted paths of life
May we our Jesus find,
In troubling cares and vexing strife,
Our Father, God, and Friend.

7.

May peace still cast a fav'ring smile,
May gifts of plenty thro' our land appear:
May ev'ry blessing deck this isle,
And crown with goodness each revolving year!

J. G.

Reflections on New Year's Day.

1.

RISE, rise, my soul, the tribute bring
To our indulgent heav'nly King,
Thrice happy in his care!
All thy past years fed by his hand,
As witnesses for him they stand,
And loudly cry, Pay your devotions here.

2.

Great God, and shall a feeble dust
Make the same brittle clay his trust,
Forgetful of the spring!
Teach him, that all his mercies flow
From thee above, to him below:
O may he here his warm devotions bring!

3.

Yes, bounteous God, before thy throne,
Deep in humility, I'd own
The ingrate I have been:
While deep immers'd in time's affairs,
In folly's gain, and sensual cares,
The hand that fed 's forgotten and unseen.

4.

Oh raise me from this atom's train
Of sordid lusts, and pleasures vain,
T' admire thy bounteous hand:
My Ebenezer here I raise,
And fain would, grateful, shout thy praise,
A monument of mercy, Lord, I stand!

5.

Could I view well the narrow road
That leads to Jesu's blest abode,
And me a trav'ler there:
Let the revolving years go round,
Let time roll out its narrow bound,
I'm safe if center'd in Immanuel's care.

St. Neot's. PHILETUS.

An HYMN, occasioned by hearing a judicious Sermon on Zech. xii. 10. "And they shall look upon me whom they have pierced, and they shall mourn."

1.

THE cross, the cross of Calvary,
Behold, my soul, with weeping eyes;
There hang'd, there groan'd thy Christ for thee;
And for thy sins, behold he dies!

2.

There stream'd the goodness of a God
In Christ, our surety, and my All:
Behold him in a gore of blood,
And let the tears of sorrow fall.

3.

Fall, well they may, in drops of grief,
For sin, that caus'd his death and smart;
Sinners, of whom thou art the chief,
Were then engraven on his heart.

4.

But while these briny cheeks are wet
With sorrow, trickling from my eyes,
Tho' all creation did regret,
And darkness veil'd th'ethereal skies;

5.

O weep not with despairing thought,
The Saviour dy'd with love divine:
In love he fought, in love he wrought,
In love he makes salvation thine.

6.

Come, faith, and view the solemn sight;
Read well the dear Redeemer's pain,
Where all perfections shine most bright,
And harmonize in Jesus slain.

7.

The perfect law he magnify'd,
Our loads of sin he bore away.
Behold him triumph (tho' he dy'd)
Ascending to eternal day!

8.

There may I see my Jesus, now
Above, on yonder glorious throne!
Where praises crown the victor't brow,
He interceding for his own.

9.

Immortal worship to his name;
Let saints and angels join in praise,
To celebrate his matchless fame
In strains of never-dying lays.

13.

Now, while I wait the fixed time
Allotted by a just decree,
May all my praise, dear Lamb, be thine,
For all my praise is due to thee.

Clerkenwell, S. R. P.
Jan. 9th, 1780.

On the Death of an intimate Friend.

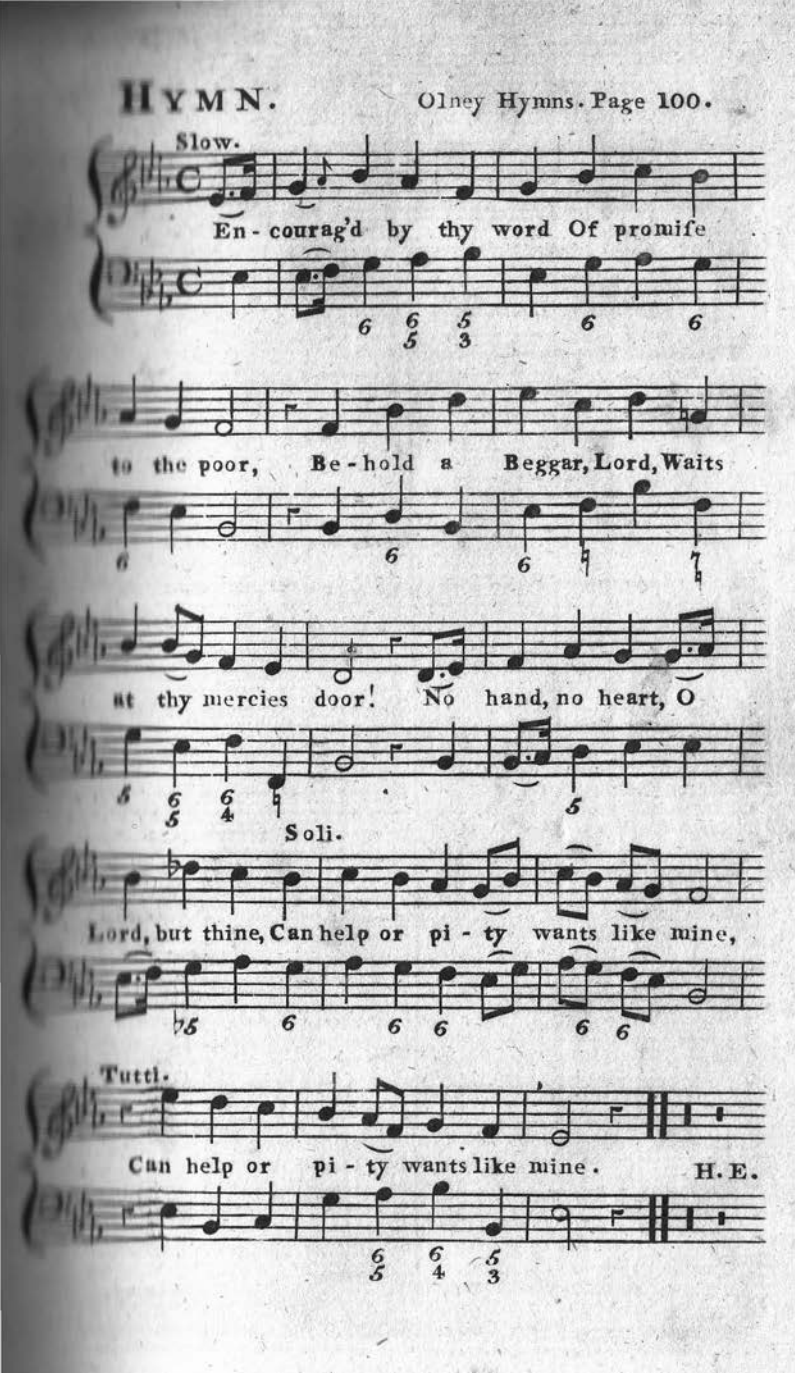
ELIZA's fled from sickness, pain, and care,
And gone, I trust, to those bright regions, where,
Anguish of soul and grief alike unknown,
She tunes her harp, with saints around the throne;
Glad she's releas'd from a poor sinful frame,
To chaunt the glories of Immanuel's name.
Could she, from yonder height of bliss above,
But view those friends which she on earth did love;
If aught that's here below could claim a thought
From happy souls whose full redemption's wrought;
Then might I fancy, from those realms of light
She'd bid me hasten from this world my flight:
In friendship to me still, methinks she'd say,
Why should you shudder at yon darksome way?
Its gloomy entrance leads to opening day:
Under sure convoy Jordan I've pass'd o'er,
And landed safe on this delightful shore.

SELINA.

REVIEW,

HYMN.

Olney Hymns. Page 100.



REVIEW.

I.

THE Univerſal Weele's Preparation, for a worthy Receiving of the Sacrament of the Lord's Supper. Recommended and enjoined by the Church of England. In Two Parts. In Part I. amongſt other things, is contained, A New Companion to the Altar; and in Part II. An Epitome of the Whole Duty of Man; and the 39 Articles of Religion. By the Rev. J. WORTHINGTON, LL. D. Alex. Hogg, and Richardſon and Urquhart. Price 1s.

The author, in his Preface, very juſtly cenſures many abſurd publications of this kind, as being the ineffectual preparations of corrupt nature, and not that which is of the Lord; one of which, he obſerves, propoſes dreſſing the ſoul by prayers, keeping a memorandum-book of ſins, &c. all which he proves to be unſcriptural and unſafe, and mere childiſh and ignorant notions.

Before we proceed, it may not be amiſs to ſhew how exactly the ſentiments of the Rev. Mr. Bowman, in his Review of the Doctrines of the Reformation, tally with thoſe of our author on this head. In p. 204, 205. of that excellent work, the writer thus expreſſes himſelf: "The uncommon ſale of theſe books is a ſtriking and lamentable proof of the ignorance which reigns among us, both of the ſcriptures, and of the doctrines of our own church. Within a few years the New Week's Preparation has had near thirty, and the New Whole Duty of Man twenty, editions. They are well known in the three kingdoms, and paſs currently, with a deluded people, for orthodox books, and which fully anſwer their titles, tho' they they are diametrically oppoſite to the ſcriptures, and to the doctrines of the church of England. They are in the higheſt degree diſhonourable to the merits of Chriſt, and of fatal tendency to the ſouls of men, as they teach us to endeavour to eſtabliſh a righteouſneſs of our own, inſtead of ſubmitting to the righteouſneſs of God."

Perfectly agreeable to this judgment, is the account our author gives of the deſign of his performance; wherein (Pref. p. xi.) the nature and importance of the ordinance are pointed out, with ſuitable Prayers, Meditations, and Ejaculations, agreeable to apoſtolical divinity.

A few ſpecimens may ſuffice to ſhew that this book breathes the ſpirit of genuine chriſtianity.

In p. 46. we have the following humble and grateful confeſſion: "'Tis by grace alone I can be ſaved; this is my anchor, this is my dependence; it is of thy graee, O my God, that I am brought out of darkneſs into thy marvellous light; that when I was dead in ſin, I was quickened together with Chriſt; it is by grace alone that I ſtand; and whatever attainments I may reach unto, 'tis by the grace of God I am what I am; and when the top-ſtone of the ſpiritual building is raiſed, it will be with ſhoutings of Grace, grace unto it."

In p. 90. the communicant is urged to a holy walk, conſiſtently with the ſolemn ordinance: "This ſupper of my Lord was inſtituted not only for my remembrance of him at particular ſeaſons, but for preſerving it in my mind at all times; I am required to bear about with me continually the dying of the Lord Jeſus, ſo that the life alſo of Jeſus might be manifeſt in my mortal body," &c.

We have, in p. 118. an evangelical diſplay of true repentance, in a prayer for that grace, in which are the following petitions: "Give me that genuine ſorrow for ſin, which flows from a believing view of thy ſalvation, the depravity of my corrupted nature, and the ſinfulneſs of my life; let me not reſt ſatisfied with any thing ſhort of that genuine contrition for ſin, which ſhall terminate in an hearty acquieſcence with all thy righteous commandments, and an intire loathing of every evil word and work," &c.

The relative and ſocial duties are likewiſe enforced upon the moſt excellent and truly goſpel principles. In

ſhort, were we to give an adequate deſcription of this ſmall but uſeful book, we might tranſcribe the whole, as it appears throughout to be ſtrictly agreeable to the ſound doctrines of Scripture and the Reformation, and there being nothing aſſerted therein which is contrary to the chriſtian ſyſtem, or inconſiſtent with true religion, we heartily recommend it to thoſe ſincere and pious perſons who wiſh for a guide to their devotions at the Lord's table.

II.

A Letter to the Rev. Mr. Archdeacon Law, on his Defence of Popery, as delivered in his Charge to the Clergy of the Archdeaconry of Rocheſter. T Davies. 1s.

This writer (who is an anonymous one) expreſſes his ſurpriſe, as he well may, that any clergyman, and more eſpecially a dignitary of the church of England, ſhould ſtand forth as a champion for Popery; and goes on to repreſent, in a humourous vein of ironical ſatire, the folly, abſurdity, and pernicious tendency of the late indulgences granted to Papiſts; and the aſtoniſhing ignorance, if not a worſe motive that muſt influence the minds of thoſe proteſtants who could even think of encouraging, and enlarging the boundaries, of that corrupt church, who are implacable enemies to all that are not of it, and whoſe doctrines and practices (equally dangerous to ſtates and ſociety) breathe the very ſpirit of hell, and are conſequently inimical to the rights of Engliſhmen, as well as to civil and religious virtue.

That the ſentiments of our author coincide with thoſe of all ſenſible and diſcerning people, who ſuppoſe that the Romaniſts have the ſame thirſt for proteſtant blood as formerly, may be gathered from the following ſtory and its application, extracted from p. 14, 15.

"A famous keeper of wild beaſts took it into his head that he could eaſily ſubdue the ferocity of a lion, provided that he began time enough. He accordingly brought up a whelp of that ſpecies with the greateſt care; and at length made him ſo tame and familiar, that at the age of maturity he could play any tricks with him, pat him on the back, provoke, and even put his head into his mouth with impunity. Trying, however, one day the latter experiment before ſome friends who ſtood at a diſtance, one of them obſerved, that the beaſt looked extremely fierce. No matter, cried the keeper from within the lion's mouth.——He extends his claws.—No matter——Does he wag his tail?——He does——Then Lord have mercy upon me——and immediately the lion bit his head off.

"And now, Mr. Archdeacon, to apply, as we ſay in our ſermons, and conclude:

"The Roman catholic lion is a dangerous kind of beaſt, or at leaſt uſed to be reckoned ſo; we pared his claws indeed, and filed his teeth, but in time they are apt to grow again. If he looks fierce, no matter; if he extends his claws, no matter; but if he ſhould chance (which God forbid!) to wag his tail——why then, as the keeper ſaid——Lord have mercy upon US!"

MONTHLY CHRONICLE.

FOREIGN NEWS.

From the Madrid Gazette, of Dec. 31.

WE have learnt by a courier extraordinary diſpatched from Ferrol, that the 21ſt of this month, the King's courier frigate, named the Cortes, arrived there from the Havannah, whence ſhe had ſailed the 15th of November with the packets for the King's ſervice, and the public correſpondence. On board that frigate Don Joſeph Valliere, a reformed officer in the troops of his Moſt Chriſtian Majeſty, arrived, who has brought from New Orleans ſeveral ſtandards taken from the Engliſh, in an expedition happily conceived and executed by Brigadier Don Bernard de Galvez, governor of Louiſiana, againſt the ſettlements and forts which the Engliſh poſſeſſed on the borders of the river Miſſiſſippi,

Miſſippi, and in which he made himſelf maſter of three forts, from whence he totally diſlodged them, taking a great number of them priſoners [The account makes them to amount to 550 regular troops, officers included: they likewiſe took 8 boats laden with proviſions, and ſeveral barks.]

DOMESTIC INTELLIGENCE.

Jan. 1. A letter from Cadiz mentions, that the Oriflamme, a fine Spaniſh frigate from Lima, bound to the above port, with a conſiderable quantity of rich merchandize and treaſure on board, is taken on her paſſage by ſome of the Engliſh cruizers.

Jan. 3. On Friday two men, genteelly dreſſed, came into the houſe of Mrs. Beaſley, in Maſham-ſtr. Weſtm. and deſired of the maid, who was alone in the houſe, to ſee the room they had taken; which they had no ſooner entered, than they tied the maid hand and foot with a cord; after which they ſtript the houſe of all the caſh, plate, and wearing apparel. One of them had the impudence to tell a perſon who, during the plundering, came to inquire for Mrs. Beaſley, that there was an execution in the houſe, and no one could be admitted in.

Jan. The London Gazette of yeſterday contains the following account:

Admiralty-Office, Jan. 3.

Capt. Marſhall, of his Majeſty's ſhip Emerald, arrived late laſt night, with an account of his having fallen in with a fleet of Dutch merchant-ſhips, under convoy of the admiral Count Byland, with a ſquadron of five ſhips and frigates of war.

Capt. Fielding deſired permiſſion to viſit the merchant ſhips; which was refuſed. Upon ſending his boats to viſit them, they were fired at: upon which he fired a ſhot ahead of the Dutch admiral, who return'd a broadſide; Capt. Fielding did the like and then the Dutch immediately ſtruck their colours. Such of the merchant ſhips as have naval ſtores on board were ſtopt; and the Dutch admiral told, that he was at liberty to hoiſt his colours, and proſecute his voyage. He accepted the former, and ſaluted, but declined the latter; and is coming, with the ſhips that were under his convoy, to Spithead.

From the London Gazette, Jan. 12.

Admiralty-Office. Jan. 11. Capt. Clerke, of his Majeſty's ſloop the Reſolution, in a letter to Mr. Stephens, dated the 8th of June, 1779, in the harbour of St. Peter and St. Paul, Kamſchatka, which was received yeſterday, gives the melancholy account of the celebrated Capt. Cook, late commander of that ſloop, with four of his private mariners, having been killed on the fourteenth of February laſt at the iſland of O'why'he, one of a group of new-diſcovered iſlands, in the 22d degree of north latitude, in an affray with a numerous and tumultuous body of the natives.

Capt. Clerke adds, that he had received every friendly ſupply from the Ruſſian government; and that as the companies of the Reſolution and her conſort were in perfect health, and the two ſloops had twelve months ſtores and proviſions on board, he was preparing to make another attempt to explore a northern paſſage to Europe.

Jan. 12. The Supplement to the Jamaica Mercury, of Nov. 6. contains the following account.

"*Kingſton, Nov.* 6. Rear Admiral Parker having intercepted ſome letters in a prize, addreſſed to Count d'Eſtaing, adviſing him that 7 ſhips of the line, and ſome frigates, having 60 ſail of merchantmen and tranſports under their convoy, would ſail from a certain port in France, and purſue a particular route to Martinico; the whole ſquadron are now in ſuch a poſition, that it is almoſt impoſſible this important and valuable fleet ſhould eſcape their vigilance.

In our Mercury Extraordinary of the 2d inſt, we informed our readers of the great loſs the enemy had ſuſtained by the diligence and ſucceſs of Rear Admiral Parker's cruizers on the windward ſtation; we have now the pleaſure to preſent them with a particular detail of the ſhips that were taken, from information communicated by governor Burt to a gentleman at Saint Kitt's.

Sent into Barbadoes:

1 Polacco. 3 large frigate built ſhips with proviſions for 16 ſail of the line for 9 months, for Mr. D'Eſtaing. 3 rich merchant ſhips. 1 large ſhip (an old 50 gun ſhip) 1 ſnow. Theſe

two

two from Cayenne, where they had landed troops.

Sent into Antigua.

1 large frigate-built ship for Mr D'Estaing's squadron. 3 rich merchant ships. 2 Americans, one of them with lumber, the other with provisions. 15 in all."

Jan. 13. We have great pleasure in hearing that Omiah was safely landed, in good health, at Otaheite; besides a vast number of various presents, he landed a horse and a mare, a bull and a cow, several head of sheep, and other live stock, which were never before seen in those parts.

Jan. 15. Yesterday, the sessions being ended at the Old Bailey, the Recorder pronounced sentence of death on the following convicts, viz.

John Franks, alias Franques, for burglary in the dwelling-house of Jeremiah Bentham, Esq; and stealing thereout goods and money to the amount of 14l. 17s.

John M'Cormick, for stealing goods and money to the amount of 127l. 4s. out of the dwelling-house of Mrs. Ann Crusius, widow, of Charterhouse-square.

Robert Hughes, for a burglary in the city of London.

Thomas Dolerman, for robbing Elizabeth Welch on the highway of 12s. And,

John Kettilby, for stopping William Smith, an hackney coachman, in Long-acre, on Sunday morning last about two o'clock, as Smith was driving his coach home, and robbing him of money and goods.

Jan. 18. Government have received undoubted intelligence, that the Spanish squadron, that lay before Gibraltar, under the command of Don Cordova, have raised the siege and run into Cadiz. This intelligence is confirmed by the captain of a Venetian vessel, who was detained nineteen days in Cadiz, and saw the above squadron enter that port, to the astonishment of the whole garrison.

This morning some dispatches were received from Gibraltar, advising, that Admiral Ross was arrived off that place, where every thing was quiet, the Spanish fleet, &c. having retired. After stopping there a few days, the admiral intended to proceed up the Strreights, to relieve the ships blocked up at Leghorn.

Jan. 19. The following is an authentic register of the import and export trade of Great-Britain, copied from a paper laid before the King:

	imports.	*exports.*
1776	12,386,777 £.	17,346,844 £.
1777	11,400,100	17,542,841
1778	13,216,701	17,814,640

A true state of the average prices of corn at Hemel Hemstead, in Hertfordshire (formerly esteemed one of the greatest corn markets in England), in the month of January, 1775, and the month of January, 1780:

	Jan. 1775.	Jan. 1780.
Wheat, per bushel	7s. 0d.	3s. 9d.
Barley, ditto	4s. 6d.	2s. 0d.
Oats, ditto	2s 4d.	1s. 9d.
Pease, ditto	3s. 6d.	3s. 0d.
Beans ditto	4s. 0d.	2s. 9d.

Jan. 20. Lord North's taxes have been as follows:

	£.
1776.	
Wheel carriages,	17,000
Stage-coaches,	2,000
Stamps,	30,000
News papers,	18,000
Cards and dice,	6,000
1777.	
Servants,	100,000
Additional stamps,	45,000
Dit o copyholds,	10,000
Glass,	45,000
Auctions,	37,500
1778.	
Addition on customs and excise,	314 518
Posting,	164,250
Licence for lottery-offices,	3,200
Houses,	300,000
Taken for	1,092,468

Yesterday the King's proclamation, relating to the foreign ships taken, carrying to and assisting the enemies of Great-Britain with warlike stores of any kind, was read at the Royal-Exchange gate by Mr. Bishop, the common cryer, assisted by the proper officers. They were afterwards stuck up about the Royal-Exchange.

Jan. 24. Rear-Adm. Gambier, in his letter to Mr. Stephens, dated at Plymouth, the 19th instant, gives an account of the arrival of Mr. William Jones, master's mate of the Pearl, in the Amista Spanish prize, by whom he

he learns, that on the 7th inst. Admiral Sir George Rodney, with the fleet under his command, in lat. 42 deg. 9 min. long. 12 deg. 28 min. fell in with a Spanish fleet of nineteen transports from Bilboa, bound to Cadiz, laden with provisions and naval stores, under convoy of a 64 gun ship and five frigates; the whole of which, excepting one transport, he took; that they are now on their way to England, under proper convoy; that the vessel which he has brought in has cables of 24 inches, and all sorts of cordage on board; and that the frigates also are chiefly laden with cordage.

Jan. 24. Saturday morning, at break of day, the following melancholy accident happened, viz. a boat with a corn meter, eight of his porters, and a boy, were going on board a corn vessel, which lay near the Tower, to unload her; an empty coal lighter ran foul of the boat; and the corn meter, with six of the porters, and the boy, were unfortunately drowned; the two others, with the watermen, were with great difficulty saved.

BIRTHS.

THE lady of Sir Roger Twisden, Bart. of a daughter.

The lady of Patrick Geo. Craufurd, Esq; of a son.

The lady of Chaloner Arcedeckne, Esq; of a son.

The lady of Richard Lovelace, Esq; of a daughter.

The lady of the Hon. Mr. Fane, of a daughter.

The lady of the Right Hon. Lord Viscount Galway, of a daughter.

The lady of Anth. Wright, jun. Esq; of a daughter.

MARRIAGES.

THE Rev. Mr. Perry, to Miss Shephard, of Speen, Berks.

David Fife, Esq; of Jamaica, to Miss Hunter.

Mr. Dan. Bristow, jun. of Farnham in Surry, to Mrs. Cackett.

Mr. Jn. Rd. Ripley, to Miss Ripley.

Edm. Drew, Esq; of Wimbledon, to Mrs. Hunter.

——— Bell, Esq; of Wood-street, to Miss Pollard.

Mr. Roebottom, indigo-merchant, of Eastcheap, to Miss Rebecca Dunlap.

Mr. Croft, of Highgate, to Miss Hall.

Mr. John Denny, aged 76, to Mrs. Sheppard, aged 73; this is his fifth wife, and her fourth husband.

Mr. John Axford, grocer, on Ludgate hill, to Miss Wood.

Mr. White, of Portsmouth, to Miss Chapman.

John Lewis Duill, of the Inner Temple, Esq; to Miss Kitty Satchell.

John Kittermaster, Esq; to Miss Crucher.

Mr. Oliver, surgeon and apothecary at Brentford, to Miss Cuthbertson.

The Rev. Mr. John Ryland, jun. of Northampton, to Miss Tyler, of Bradwin.

James Errington, Esq; of Berks, to Miss Maria Cooke.

Mr. Deighton, of Spitalfields, to Miss Blythe.

Mr. Hermann Graumann, mer. to Miss Kitty Marriott.

Robert Willings, Esq; of North-Audley-street, to Miss Eliz. Harborn.

Mr. Mucklow, to Miss Girdler.

PROMOTIONS.

THE Rev. Major Dawson, A. M. to hold the vicarage of Croft, with the rectory of Rand, both in Lincolnshire.

The Rev. Tho. Fountaine, M. A. chaplain to his Majesty, to hold the vicarage of Old Windsor, Berks, with the rectory of North Midworth, in Wilts.

Capt. John Baker Holroyd, from half-pay, is appointed to be lieutenant colonel commandant of the 2d reg. of light dragoons.

DEATHS.

GEO. Montague, Esq; son of the late brigadier-gen. Montague.

Mr. Fowler, watchmaker, in Lombard-street.

Edm. Buxton, Esq; at Chesthunt in Herts.

The lady of ——— Stanford, Esq; at Paddington.

Mr. Wells, coal-mer. Bankside.

Mr. Netherton, sadler, in Wood str. suddenly in his shop.

Mr.

Mr. Cha. Wayland, in Pall-mall.

Lady Cust, widow and relict of the late Sir Rd. Cust, Bart.

Mrs. Wise, relict of John Wise, Esq; late of Bensington, Oxf.

And. Mitchel, Esq; of St. James's square, aged 90.

John Harcourt, Esq; at Barnet.

Richard Morris, Esq; of the Navy Office.

—— Parkinson, Esq; Mark lane, in an apoplectic fit.

Tho. Dillingham, Esq; of Hammersmith.

Joshua Templeman, Esq; a capital planter in Barbadoes.

Mr. Abraham Winterbottom, hop factor, in the Borough.

Tho. Addington, Esq; Queen street, Bloomsbury.

Mr. Moreland, distiller, in Chiswell street.

Mr. Chesterman, silk mercer, Bow lane, Cheapside.

Mr. Wm. Barry, treasurer of the theatre royal in Liverpool.

Lady Deborah Hudson, relict of Sir Cha. Hudson, Bart.

Mrs. Bevan, widow of Arthur Bevan, Esq; aged 82.

Mrs. Mary Comyn, widow of Valens Comyn, Esq;

Edward Oram, Esq; at Richmond, aged 90.

The Rev. Tho. Kingsman, 35 years rector of Botley, in Hampshire.

Mrs. Trusler, wife of the Rev. Dr. John Trusler, of Cobham, Surry.

Tho. Fountaine, Esq; only son of the Dean of York.

Mrs. Turmeau, widow of the late Mr. Turmeau, jeweller, suddenly.

Susannah Wood, at Newton upon Ouse, Yorksh. aged 109.

Joseph Bateman, Esq; in Burlington-street.

Griffith Price, Esq; counsellor at law.

Mr. Henry Jones, at Oswestry, in his 99th year.

The Rev. Mr. Tuthill, vicar of Blagdon, and of Kingston-Seymour, in Somersetshire.

Tho. Barrington, Esq; at Stock in Essex, suddenly.

The Right Hon. lady Diana Middleton.

The lady of Rd. Garth, Esq;

B——K——TS.

AND. Bachhoffner, of the Strand, feather merchant.

Tho. Gwinnett, of Barnwood in Gloucestershire, victualler.

Rob. Snelgrove, of Drury-lane, woollendraper.

Wm. Basely, late of Weston under Weatherley, Warwicksh. factor.

John Taylor, of Newport, Salop, mercer.

Matthew Dennison, of Darlington, Durham, dealer and chapman.

John Armstrong and Tho. Walter, of Bermondsey street, Southwark, distillers.

John Spottiswoode, of Sackville street, Piccadilly, money scrivener.

John Sowden and Tho. Robinson, of Bradford, Yorkshire, merchants.

Lancelot Westgarth, of the borough of Warwick, innholder.

Rob. Knox, of Soham, in the Isle of Ely, Cambridge, innholder.

John Hogg and Harry Wagstaff, of Northfield, Worcestersh. dealers and chapmen.

Hen. Hatch, of Evesham, Worcestersh. grocer.

Matth. Warren, of the city of York, innholder.

Styles Lely, of Lincoln, shopkeeper.

Joseph Scholey, of Bridge street, Cambridge, vintner.

Sam. Huggins, of Hampton on the Hill, Warwickshire, dealer and chapman.

Rd. Scruton, of Great St. Helen's, Bishopsgate street, calenderer and hot-presser.

Tho. Smith, of St. Martin's in the Fields, horse-dealer.

Ralph Brown, of Little Green within Chadderton, Lanc. dryslter.

Hen. Hatch, of Evesham, Worc. grocer.

James Robertson, of the town of Brecon, mercer.

Abraham Clegg, of Leadenhall-str. haberdasher and hosier.