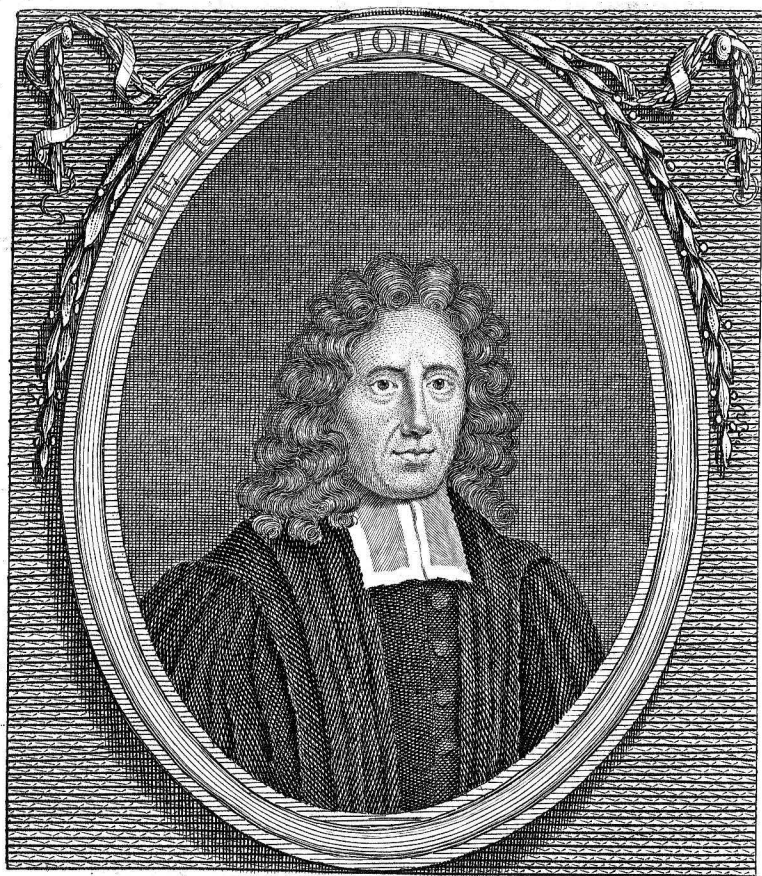




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THE GOSPEL MAGAZINE,

O R,

Treasury of Divine Knowledge,

For J U L Y, 1781.

Embellished with an elegant Engraving, by an eminent Artist, of an approved Likeness, of the Rev. Mr. JOHN SPADEMAN, M. A. formerly Minister of the Gospel at Torrington in Devonshire.

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ACKNOWLEDGMENTS to our Correspondents.

PHEBE—T. PACIFICUS—W. P.—R. G.—
CHRISTIAN CATHOLICISM—Continuation of the
Discourses occasioned by the late FAST—MANY
PROTESTANTS—T. M. M.—W. J. C.—S—Y
—JOSEPHUS—FRATER, &c. are received, and shall
appear as early as possible.

Having been obliged to give a preference to “Reflections on the Death of the late Rev. Dr. CONDER,” &c. as being temporary, we were under a necessity of postponing the pieces signed PRÆDICATOR and E— till the ensuing month, when they will certainly appear.

We shall endeavour to admit, in our next, as many of the favours of our kind correspondents as we conveniently can, agreeable to their requests, after necessary correction, and a just deference to their nature and importance.

The desire of our correspondent under the signature of “Many Protestants” shall be attended to; assuring him, and our obliging friends in general, that as it is our ardent wish, so it shall, by divine assistance, be our constant aim, on all occasions, to detect and expose the dangerous errors and corruptions of Popery, and to recommend the pure doctrines of Scripture and the Reformation; and we return our sincere thanks for the many valuable communications transmitted to us on this and other interesting subjects, hoping for a continuance of them in future.

A Half Sheet Plan of the remarkable BATTLE between the inhabitants of Mansoul and EMANUEL’s army, with part of Diabolus’s forces (making a companion to the plan given in the Pilgrim’s Progress), is in great forwardness, and, when properly finished, will be given in the Gospel Magazine as soon as possible.



THE
GOSPEL MAGAZINE,
For JULY, 1781.



A brief Account of the Rev. Mr. JOHN SPADEMAN.

[With his HEAD elegantly engraved.]



R. JOHN SPADEMAN, of Swayton, M. A. of Magdalen college, Cambr. was the son of Mr. Tho. Spademan, of Lincoln college, Oxf, who was born at Rotheram in Yorkshire, and was much esteemed for his learning, diligence, and charity. He was so

hearty in his affection to the old English form of government, that he refused to sign the Engagement, tho' it was generally signed by the neighbouring ministers who afterwards conformed: and though he would not sign the declaration appointed by the Oxford act in 1665, yet his known loyalty and peaceable behaviour induced the deputy-lieutenants and justices of the peace to permit him to reside unmolested in the place where he had been minister. He was, in 1672, chosen pastor of a presbyterian church in Boston, where he was generally esteemed for his piety and moderation. He died in 1678.

But to return to his son, Mr. John Spademan. Soon after Bartholomew-day, quitting the established church and his living, he went over into Holland, and was pastor of the English church at Rotterdam, where he had a general reputation among foreign divines; and was, upon many occasions, singularly serviceable to his countrymen who pursued their studies in Utrecht or Leyden. While he was there, he was a very hard student, and increased his fund of learning as well as his library. He was well read in philosophy and history, a good critic, and a solid divine. He was so charitable to others, as often to leave himself bare; as hearty a friend as any one need desire; and such a stranger to artifice and disguise, that he appeared, to all that knew him, to be made up of sincerity. He came over from Holland to be co-pastor with Mr. John Howe, and succeeded him at his death, but did not long survive him. He sunk on a sudden, when it was generally hoped he might have been a blessing to this city many years. He died Feb. 14, 1708. Amongst other of his works are, A Discourse of the Remembrance and Imitation of deceased holy Rulers, occasioned by the death of Q. Mary; a Sermon to the Societies for Reformation of Manners; a Funeral Sermon for Mrs. Shower, and another for Mr. John Howe.

ECCLESIASTICAL HISTORY.

CHAP. XIII.

History of the REFORMATION in Scotland.

76. JAMES V. of Scotland left, by his widow, Mary of Lorrain, a daughter, only seven days old, who was heiress to the kingdom, and was known afterwards by the name of Mary Stuart. According to the custom of Scotland, a regent was appointed: and James Hamilton,

Hamilton, earl of Arran, a relation to the young queen, was raised to that dignity. This nobleman, before he was made regent, had approved, and even professed, the truth of the reformed doctrine; but when he took the reins of government, the fear of the Romish clergy, and more particularly of cardinal Beton, archbishop of St. Andrew's, made him abjure the true faith. Altho' the number of the reformed was very great, and daily increasing, yet the greatest part of them were afraid of making a public profession of their opinions, on account of the excessive cruelty of the clergy, and the almost absolute authority of the cardinal of St. Andrew's, who, as long as he lived, hindered the progress of the Reformation. But the divine vengeance soon overtook him, and he suffered the punishment he had so much deserved; for, having condemned several confessors to the most cruel tortures, he attacked a venerable old man, named William Sephocard, whose extraordinary virtue rendered him very dear to the people, and, after having used various artifices to destroy him, he at length had him brought to the stake, and stood himself at the window of his palace to feast his eyes with this inhuman spectacle. Some gentlemens' indignation being raised at this atrocious action, they surprised the cardinal the same year, 1546, in the midst of his palace, and, having given him many wounds, threw him from the same window where he had viewed the martyrdom of Sephocard.

77. The regent, after the death of the cardinal, not only shewed himself more mild to the reformed, but soon after joined their communion; and his example was followed by most of the nobility. This was the reason that when the queen-mother, Mary of Lorrain, took the government of the kingdom upon herself, in the name of her son, she could not, tho' she was a great enemy to the Reformation, hinder its progress. And when

when John Knox, who may be looked upon as the principal reformer of Scotland, exerted himself with all his power against the mass, and the most gross superstitions of popery, the reformed became more bold, and began, in 1555, to form assemblies, and found various churches. Yet, the bishops having still much power in the kingdom, Knox was forced to fly from their persecutions, and to retire into Germany; from whence he went to Geneva.

78. The cruelty of the clergy served greatly to forward the work of the Reformation: in truth, it was the very cause that the great people and nobles, in order to oppose the fatal evils that threatened the country, assembled themselves in 1558, under the name of Congregation (a name which the church of Scotland hath ever since retained), and resolved, reciprocally, to defend themselves with all their strength, even by force of arms. This association soon produced very happy effects. The reformed procured, or rather obtained by violence, in the same year, a sort of security and liberty of conscience from the queen regent, notwithstanding all her opposition. But she did not scruple, soon after, to break her word with them; however, even this action did not at all prejudice the advancement of the true religion. The queen saw herself, in 1560, obliged to quit the regency: she died soon after, not without having repented of her conduct, and shewn some respect to the truth she had persecuted.

79. The young queen of Scotland, having married Francis II. king of France, was out of the kingdom, which induced Knox to leave Geneva and return to his country, with the design of establishing there the same form of worship and ecclesiastical discipline which he had so much liked in Geneva. Having strongly recommended this form to the congregation of Scotland, it was adopted by all the orders of the kingdom, and solemnly confirmed

confirmed by the parliament, after the death of the queen mother, in 1560. By this means popery was intirely abolished, and the Reformation, founded on the laws of the kingdom, universally received.

80. When Mary returned into Scotland, after the death of her husband, in 1561, she shewed a disposition greatly averse to the Reformation; but she could be of no service to the catholics, as their party was intirely ruined. This princess had even much difficulty to obtain permission to have mass said in her private chapel. You will find in history an account of the dreadful misfortunes of Mary Stuart, who, after many unhappy adventures, was kept in prison for a long time in England, and was at last beheaded by the hand of an executioner in 1587. James Stuart, her son and successor, was faithfully attached to the reformed religion, which he protected in his kingdom, and defended by his writings. In 1603 he reunited to his hereditary kingdom those of England and Ireland, which came to him by the death of Elizabeth; and since that time the reformed has been the established religion in these three kingdoms.

REFLECTIONS on the Death of the late Dr. CONDER.

——— *omnes una manet nox,*
Et calcanda semel via lethi. HOR.

“What man is he that liveth, and shall not see death?”
 PSALMS.

——— *dicique beatus*
Ante obitum nemo supremaque funera debet. OVID.

BUT “the righteous hath hope in his death,” saith the wise Solomon: if so, with what joy shall we express our gratitude to the all-wise Creator, for affording such comfort to travellers, in passing this dark vale! not only on account of ourselves, but also for our friends,

to think of their enjoying the presence of their great Creator, Benefactor, and Preserver ! How delightful to contemplate ! What joy and satisfaction it impresses on the soul of every true christian, to think their friend (to whom on earth they wished so much of its transitory good) possesses all things, is fully blessed with the image of his God ! can look back upon all the troubles, thro' which he has passed, with indifference, knowing them not worthy to be compared with the glory revealed ; whose whole time now is taken up in wonder, and praising the sublimity of the thought, by which a way was planned to restore lost man :

“ ————— O unexampled love !

Love no-where to be found less than divine ! ” MILT.

and accomplished by the only Son of God, with all the terrors of death in their most dreadful forms. But the agonies of death were not the only sufferings which he underwent ; being deprived of that which is alone the support of the sincere christian, the smile of his God and Father, who exacted the drinking a most bitter cup, the dregs of which must be drunk up at this soul-distressing moment,—the absence of his Father's face !

This was not the case with our dear departed friend ; he enjoyed the smiles of his God and Father's face, in all its pleasing forms, which made him bold to say, “ Now, death, do thy worst ; the sting of death is swallowed up in immortality : thanks be to God, who has given us the victory thro' our Lord Jesus Christ, who, tho' the only Son of God, did not experience so much of his Father's support in the trying hour of death, and to him am I indebted for this longing after immortality ; him, who, though heavenly, suffered the bands, sentence, and punishments of mortal men, whose boasted power of life and death he could with a wish have crush'd to pieces : at once, in the most tremendous manner, de-
stroying

stroying their imaginary powers, and publicly liberating himself:—but not thus the meek and humble Jesus, who, in the midst of embattled angels, was as a lamb led to slaughter, not uttering one reproachful word against his ill-treaters and mockers; but suffered the accursed death of the cross, the just for the unjust, that I might be a partaker of the heavenly rest, the abode of angels and blessed spirits made perfect, who are eternally hymning forth the praise of the Lamb slain." Such were the daily exclamations of our dear friend; whose complete happiness, now, is the only consolation for the loss of such a husband, such a father, such a friend, whose affable manner and universal kindness gained him the affection of many, who mourn his departure, but rest in hope of meeting him shortly in heaven above, thro' the mediation and intercession of Jesus Christ, the conqueror of death.

" ——— on me let death wreak all his rage;
Under his gloomy power I shall got long
Lie vanquish'd" ——— MILTON.

If ever future happiness can with any degree of certainty be pronounced on mortal man, the most positive affirmation cannot be questioned, respecting the happy state our departed friend now possesses. A life altogether spent in the service of his God; pronouncing balmy comfort to the aged; giving important instruction and prudent caution, to the young; sure maxims and perfect precepts, with equal good-nature and benignity, to little children; was surely rendering unto the Lord the calves of his lips.

" Hear him speaking, and you hear
Reason tuneful to the ear!
Lips with thymy language sweet,
Distilling on the hearer's mind
The balm of wisdom, speech refin'd,
Celestial gifts" ———

Thus his days passed on pleasantly, and his nights not disturbed with a retorting conscience. O let us all in like manner endeavour to work out our salvation with fear and trembling; knowing that he who has begun the good work, will carry it on unto perfection. Thus the thoughts of death will not compass us about, distressing and disturbing our peace; for, knowing

“The path of death must once be trod,
If man would ever pass to God,”

we shall go on cheerfully, always rejoicing that we have an ever-victorious Captain for our leader, by whose power grim death was at once vanquished, and disrobed of his hideous appearance in the prospect of future happiness.

“Death his death’s wound shall then receive, and stoop
Inglorious, of his mortal sting disarm’d :
I thro’ the ample air, in triumph high,
Shall lead hell captive maugre hell, and shew
The pow’r of darkness bound. —
Then with the multitude of my redeem’d
Shall enter heav’n long absent, and return,
Father, to see thy face, wherein no cloud
Of anger shall remain, but peace assur’d
And reconciliation; wrath shall be no more
Thenceforth, but in my presence joy intire.” MILT.

The christian, thus led to comfortable reflection, will at once throw himself upon the Father, Son, and Spirit, intent to praise each, to the utmost of terrestrial powers, which, though here deficient, shall, where time is allotted for that purpose only, fully praise all in true perfection.

But whither has reflection hurried me, and the torrent of thought brought me? On no ignoble theme, I trust. Ignoble theme! it cannot be, to such as hope and wish an hereafter.

“ ——— Hence,

“ — Henceforth

Thy patron He, whose diadem has dropt

Yon gem of heav'n; Eternity thy prize.” YOUNG.

With this thought the soul of a believer is filled; and carried, beyond all sublunary subjects, to the meditation and contemplation of celestial, his great and better concern; as on this, future being depends: for the thought of an Hereafter! how it engrosses attention, calls the thoughtless to consideration, rouses the drowsy, awakens the sleepy, realizes the wanderings of the dreamer, and revives the weary christian. Were it not for eternity, what stimulus for doing good? what excitement to endure the troubles and griefs of this world? The patient continuer in well-doing, being sure of a reward, will meet death with courage, knowing there is laid up for him a crown of life, which no man can take from him. And if grim death should attend the believer with his emaciating retinue of long and lingering illness, as was the case of our departed friend, yet this shall not overthrow or unclinch his faith; for Christ the victim says, “Of all that the Father hath given me, I shall lose none, but raise them up at the last day;” and his penultimate prayer was, “Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.” “Woe, woe to the inhabitants of the earth,” said the angel.

But alas, what means this sad spectacle, this flow solemnity, this vehicle of sorrow, these mournful coaches of numbers accumulated, all flow and wan? Ah! “the fruits of dying friends, survey.” The dear departed, whose numerous friends, attendant, are giving the last testimony of terrestrial friendship and esteem to one most highly valued.

But whence the cause of all this funeral pomp, this drear solemnity, that fills the soul with awe, and constrains even the unconcern'd abandon'd to reflect?

“ Ah! wretched world, the den of wickedness,
 Deform'd with filth and foul iniquity;
 Ah! wretched world, the house of heaviness,
 Fill'd with the wrath of mortal misery;
 Ah! wretched world, and all that is therein,
 The vassals of God's wrath, and slaves to sin!”

SPENCER.

Slaves of sin! did the poet say? Ah dreadful thought!
 O the pleasing, dear forbidden fruit of goodly aspect, but
 tremendous to the touch; and to eat is death! Thence
 man's first disobedience: happiness then took wing and
 fled with accumulating velocity, never more to return,
 tho' daily pursued and pressed after; for alas! no sooner
 within sight, and the fancy pleas'd with immediate
 grasp, but (unspeakable disappointment!) fled, gone,
 and the most strenuous pursuit cannot overtake.

Transgression first gave birth to sin, with all its nu-
 merous offspring, which, from their infancy, have been
 augmenting in strength, new day adding fresh vigour:
 the dam of hideous size still increasing, length of exist-
 ence begetting new births. Thus entered sin; whose
 slavery is paid with death, whose paths precipitate to
 destruction. The grim monarch, by sin first introduced,
 has supported his tyranny over all; some, in conjunction
 with his coeval, sin for eternity; but a well-founded hope
 assures us, his completion of malice is not over all (in
 the number of exempts most certainly is our dear de-
 parted friend), being foiled by the great trijunct character,
 Prophet, Priest, and King; since which time, he is less
 feared, tho' no less a tyrant; for “ grace abounded.”

“ ————— To him, to him 'tis given,
 Passion and care and anguish to destroy,
 Thro' him soft peace, and plenitude of joy.”

Sin and its conjunct death thus overcome, the right-
 eous must have hope in his death.

“ And while the bury'd man we idly mourn,
 Don't angels joy to see his better half return?”

Hackney, June 1781.

AMICUS.

The CHURCH CATECHISM enlarged, from the Church herself: or, the rest of her Articles thrown into Question and Answer.

ARTICLE XIX.

2. **T**HE article speaks of the church of Christ in the singular number: is there but one church?

A. The members of the church, where ever dispersed, do all make up one body.

2. Produce scripture-proof.

A. Rom. xii. 5. "We being many are one body in Christ, and every one members one of another." See 1 Cor. xii. 12, 13. Gal. iii. 28.

2. But why then does the article, in another place, speak of the church of Jerusalem, Alexandria, and Antioch? And why also does the scripture speak of the church of Ephesus, Smyrna, Pergamos, &c. Rev. i. 11. nay, and of a church in a single house? 1 Cor. xvi. 19. If the scripture calls every separate congregation and even every family a church, how comes it that the congregation of all the faithful put together make but one church?

A. As the eastern ocean, the Ethiopic ocean, the western ocean, the pacific ocean, together with the smaller branches annexed to these wide oceans, as the Mediterranean sea, the Baltic sea, &c.—seeing all these seas, tho' many in number, and, for distinction-sake, called by many names, are nevertheless but one mass of water, and, as such, called but one sea, Exod. xx. 11. so in like manner, though the church be composed of many separate congregations, and every congregation, for distinction's sake, denominated the church of such a place or such a house, yet as they are members of that one body of which Christ is the head, they are therefore but one church.

2. Why

Q. Why is the visible church of Christ called a congregation of faithful men, when, as hath been proved before in treating of the catholic church, many members thereof may be hypocrites?

A. The members of the visible church are some of them for God, and some against God; all of them notwithstanding deemed parts of the church, and accounted faithful, so long as they make no manifest and open rebellion against the gospel of Christ. ROGERS.

Q. Is a visible church any-where in scripture termed faithful promiscuously?

A. Yes; in Isa. i. 11. Jerusalem is spoken of as some time a faithful city, though none will deny the wheat to have been mixed with tares in its best estate.

Q. What is a visible church in its marks and tokens?

A. It is a church in which the pure word of God is preached, and the sacraments duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Q. Whence do you prove that the pure word of God is preached in the church?

A. From Luke viii. 21. "My mother and my brethren are those which hear the word of God, and do it. And again it is declared, John viii. 47. that "he that is of God, heareth God's word." And again, we are given to understand (by way of interrogatory) the indispensable necessity of preaching the word, Rom. x. 14. "How shall they hear without a preacher?"

Q. But are you sure that the church or congregation of faithful men will distinguish when the pure word of God is preached to them?

A. Yes, from John x. 27. "My sheep," says Christ, "hear my voice, and I know them, and they follow me."

Q. But will they not be apt to mistake another's voice for his?

"They

A. They will not; for, according to ver. 2, 4, 5. "the true Shepherd of the sheep goeth before them, and the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers."

ON PSALM cxvi. 7.

"Return unto thy rest, O my soul, for the Lord hath
"dealt bountifully with thee."

O MY immortal soul! receive and meditate on these precious words, and obey the divine injunction.

Return from every refuge of lyes, to the strong tower, the sure defence, Christ Jesus.

Return from any dependence upon thy faith and works, and rely wholly and constantly upon what Jesus has suffered for thy present and eternal security.

Return from the impertinent conversation, and too frequent society with mankind, to hold communion with the Father, and his Son Jesus Christ; a privilege infinitely greater than kings can give—a happiness more divine, more blessed, than angels enjoy—than any tongue can describe, or idea conceive.

Return from a too anxious concern about the providences of God; for by him all things are ordered and permitted, perfectly consonant with the divine pleasure, so that a sparrow falls not to the ground without his notice, and the hairs upon the head are all numbered.

Return to a rational and steadfast faith in the promises of God in the gospel; for there God (with reverence and thankfulness be it spoken) hath revealed his love and faithfulness, and sworn to the immutability of his counsel, that the heirs of promise might *here* have strong consolations, and *hereafter* everlasting felicity.

Return

Return from the company, vanities; and spirit of the world, to the fellowship of the saints, the realities of religion, and to the retired, honourable, and happy employment of prayer and praise, which brings to the soul calm, serene, and durable peace; yes, *a peace which passeth all understanding.*

For, the frail tabernacle in which thou sojourneest must soon obey the command, *Return* to the dust; and to thee, *Return* to God who made thee, who is thy judge, to receive the unalterable sentence of *Come, thou blessed,* or *Depart, thou cursed,* for ever ————— for ever.

But the best and soul-satisfactory motive, is, *the Lord hath dealt bountifully with thee:*

First, In giving Jesus Christ, the *unspeakable gift*, to be thy all-sufficient Redeemer and Mediator.

Secondly, In giving the Holy Spirit to enlighten, renew, and sanctify thee.

Thirdly, In making thee an adopted child of God, and legal heir of heaven.

Fourthly, In giving and preserving his word to be a never-failing foundation for thy faith, an ever-open conveyance of comfort; and the testament, ratified by the *blood of God*, to assure thee the possession of that rest which remains for the people of God. And,

Fifthly, In making himself over to thee, in the covenant engagement with thy HEAD, to be thy Father—to be thy wife and kind parent, so that he will *never leave thee nor forsake thee*, but will be thy God and guide unto death, thy protection through Jordan, and the object of thy admiration, love, and praise, during eternal ages.

O my soul, return unto the Lord, view and rejoice in thy privileges, for he hath dealt bountifully with thee.

The Lord help thee! So be it.

Lancaster, June 15. 1781.

T. B.

REMARKS

REMARKS (extracted from Mr. Allen's Bible) on Dan. iii.

25. "And the form of the fourth is like the Son of God." In Answer to a Quæry on that passage, p. 180.

THIS shews that Christ the Son of God was known in a human appearance before his incarnation : but how Nebuchadnezzar, who was a heathen prince, could have any knowledge of the Son of God, is amazing ; and to have any knowledge of him in the human form, is still more so : which must be attributed either to the Spirit of God, who teacheth all things ; or to Christ, who appeared transcendently glorious, though in the human form : and doubtless this prince might have heard Daniel, and the rest of the captives, speak of this glorious one whom they expected ; therefore he concluded this was he, because of the miracle and the great deliverance which was wrought, it being wonderful and amazing that a fiery furnace should become as a garden to walk in ; but nothing is too hard for the Lord : thus the presence of the Messiah, and faith in him, quencheth the violence of fire ; which fiery furnace might be looked upon as an emblem of the afflictions of the saints, and of the fiery trials they meet with, and that the Lord will be with them in six, yea, in seven troubles ; and tho' he has his furnace in Zion, he will not only sit by them as a refiner, but will be with them in the furnace while they are refining ; and this is the only reason why afflictions do not hurt the children of God ; not their persons, for they are safe in Christ, who is a hiding-place for them ; not their graces, for they are brightened and refined thereby, as faith, hope, and love, are made to abound : thus all afflictions work together for good, as they spring from love ; and will work out, not meritoriously, but evidentially and manifestatively, a far more exceeding and eternal weight of glory.

In the 28th verse, Nebuchadnezzar says, "Blessed be the God of Shadrach, &c. who hath sent his angel, and delivered his servants that trusted in him." The angel here is the same as the Son of God in the 25th verse; therefore it must mean the glorious, the ever-blessed Messiah, the angel of his (God the Father's) presence, the Angel of the covenant, who is the great Deliverer in Zion, and the Saviour thereof in times of trouble; and for this gift of Jehovah's love, praise, honour, and glory are due to his sacred name for evermore. Amen.

J. S—D.

TO THERON, on the ASSURANCE of FAITH.

SIR,

YOUR Quæry, "Whether assurance is of the essence of faith, has been much on my mind; and as it is an inquiry of great importance, I trust a few hints upon the subject will not be unacceptable. As I take it for granted, that to you it is not necessary to prove at large, that assurance is the privilege of believers in the present day, I shall not attempt it, but proceed immediately to the question.

That assurance in its utmost extent is gradual, is, I apprehend, sufficiently clear from scripture and experience; hence the work of the holy Spirit on the soul, in regeneration, is called (Eph. iv. 15.) a "growing up in all things into Christ." It is compared, in the sacred volume, to the shining light, which, though faint and weak at the dawn, grows brighter as the day advances. It is said, by him who could not err, to be like a grain of mustard-seed, which, from the least of all seeds, becometh a tree, so that the birds build in the branches thereof; and, like the growth of corn in the earth, it
springeth

springeth up a man knoweth not how ; yet though the work of God on the souls of men is ordinarily progressive in its nature, it is nevertheless perfect in its degree ; just as, in the natural creation, a new-born babe has the same limbs, organs, and features of a man, tho' no one in his senses expects the same exertion of its bodily faculties in an infant, that they do in a man ; there must be an attention to means in order to its growth, according as its strength will permit. So the gracious Lord, whom we serve, suits his dispensations to us as he did to his more immediate followers (Mark iv. 33. John xvi. 12.), according as the capacity he has given enables us to bear them. Isaiah was commanded to "strengthen the weak hands, to confirm the feeble knees, and to say to them of a fearful heart, Be strong." Peter was charged to feed the lambs as well as the sheep of Christ ; and it was prophesied respecting the great High-priest of our profession, that he should not (and blessed be his name ! he never did) "break a bruised reed, nor quench the smoking flax ; for as a father pitieth his children, so doth the Lord pity them that fear him." Nothing is more clear in scripture, than that the apostles themselves had much brighter views of the nature, necessity, and end of Christ's mission, after his resurrection and ascension, than they had before, yet they were certainly and effectually called by his grace long before either of the above periods.

As ignorance of God and his truth is the basis of every false faith, so eternal life is said by our Lord (John xvii. 3.) to consist in a sanctified knowledge of God, according to the revelation he has given of himself in the word of truth ; and it is certainly from this knowledge that faith, hope, love, humility, heavenly-mindedness, and every other christian grace spring : if this be granted (and I humbly think it cannot be denied), then it must follow of consequence, that the

graces which spring from, and are cherished by this communicated knowledge, must, as the poet expresses it,

“Grow with its growth, and strengthen with its strength :”

and I apprehend (as an ingenious author observes) a person may be said to possess assurance, when he is enabled, by an appropriating faith, to say, “Jesus is mine, and I am his,” though it does not appear to me, that this privilege belongs exclusively to the essence of faith, or that the person who possesses it may be more truly called a believer, than a young convert just brought under the teachings of the holy Spirit.

Should you be inclined to ask, How does this sentiment agree with the apostle’s (1 John v. 10.) “He that believeth on the Son of God, hath the witness in himself?” I would answer, There is certainly that in every true believer (even at his worst estate) which distinguishes him from carnal people and hypocrites, with all they can attain to; particularly his habitual thirst for communion with God, and conformity to his image; but this does by no means prove that the difference is always manifest to himself: but blessed be God, “if we believe not (i. e. though with the psalmist we are often ready to say in our haste, “I am cut off from before thine eyes”), yet he abideth faithful, he cannot deny himself.” As, in the visible creation, mists and clouds, hide the beams of the sun from our view, tho’ it still remains the source of light and heat, and continues fixed to its centre; so, in a spiritual sense, through the power of unbelief, the prevalency of inbred corruption, and the remains of ignorance within us, our sensible evidences of God’s love to our souls are often clouded and seemingly obliterated, until he is pleased to arise and shine upon his own work with healing under his wings. That the church and people of God have in all ages had experience of this kind, is evident from the following scrip-

scriptures: Job xxiii. 38, 39. xxxiii. 2, 3. Ps. xlii. 11. Cant. v. 6. Isa. xl. 29—31. liv. 10. Rev. iii. 15, 18.—By these (among other) means the Lord takes occasion to prove and try his people, that he may do them good in their latter end; and because carnal professors know nothing of these changes, having, like Moab, never been emptied from vessel to vessel, their scent remaineth in them.

[*To be concluded in our next.*]

ANECDOTES of POPERY.

LET us look back to the many thousands that were massacred at Paris, in the dead of the night:—Twenty-five thousand were barbarously murdered; among whom were five or six hundred noblemen or gentlemen of distinction. Peter Charpentier wrote an apology for this hellish deed; John des Caures praised it in an ode; the most extravagant encomiums were bestowed on it in a speech pronounced before Philip II. The holy father himself, Gregory XIII. was no sooner informed of this massacre by card. de Lorraine, than he went in procession to St. Lewis's church, where (quake, thou earth! tremble, ye heavens! and ye stars, withdraw your shining!) where he returned public and solemn thanks for that bloody work; nay, that horrible transaction was represented at ROME in a magnificent picture, with this inscription, "The Triumphs of the Church;" which indeed was very proper,—as the delight of Popery is, to triumph over Christianity, and Humanity itself. If these people did not glory in their shame, surely none in this world ever did!

If any persons wish to be farther satisfied of popish cruelties, let them consider the maxims loudly proclaimed by their priests in Ireland, when their intrigues
for

for carrying on the most detestable massacre of the protestants of that kingdom, on the 23d of October 1641, were ripe for execution : a true patriot would wish they were posted up in every street, that people of all ranks and ages might read them. They were these : That protestants were heretics, not to be suffered to live any longer among Roman catholics : that it was no more sin to kill an Englishman, who was a protestant, than to kill a dog ; and that it was an unpardonable sin to relieve and protect any of them. They acted accordingly ; for it is recorded, that within the space of two months they butchered in cold blood upwards of one hundred and fifty thousand protestants. See Sir J. Temple's Hist. of Irish Rebellion, p. 70 ; and the Bp. of Meath's sermon, p. 16, 33. on the Deliverance of Ireland from Popery.

Read the Book of Martyrs ; contemplate the holy characters of the sufferers on the one hand, and the complicated nature of their sufferings on the other ; read, and let your children read, the lives of a fullen and bloody queen Mary, an implacable Bp. Gardiner, a cruel Bp. Bonner, and the rest of those odious persecuting monsters whose lives deform the British annals ; read to your families an account of their horrid transactions.

Erect as an eternal pillar of remembrance that awful period in English history, the horrid attempt to blow up with gunpowder the king, nobles, and representatives of the people, with one general explosion, in order to introduce a religion, or rather a most erroneous superstition, which could justify such savage barbarity. That such an attempt was made, that it was providentially discovered, and that the authors even gloried in it and were executed for it, are as certain as any historical facts can be ; witness the king's speech upon the occasion, when he afterwards met his parliament, and the public service appointed for this day in commemoration of it to the latest posterity.

But

But this is not the only event which we, as Britons and Protestants, are bound to commemorate. No; had I a voice as loud as thunder, I would sound it in the ears of my countrymen from shore to shore, saying, Call to mind the former days, in which the civil and religious constitution of your country was rolled to the very edge of a most tremendous precipice, and, had not Providence miraculously interposed, must have been dashed to pieces: I need not tell you I refer to the glorious Revolution under king William III. (and surely Britons, whilst a spark of gratitude remains in them, will be ever ready joyfully to add, "of immortal memory"). Methinks I see that infatuated and bigotted prince, who filled the throne before this auspicious period, elate with pride and self-importance, big with swelling schemes of establishing in church and state an absolute despotic sway, surrounded with crouds of artful priests and crouching vassals who are ready to echo with applause all his mandates, loaded with fulsome addresses from every part of the kingdom, and on the very point of realizing all his fatal intentions; methinks I see the seven venerable bishops, who, in that age of general corruption, had courage and virtue to resist the torrent of despotism that was bearing down before it every thing dear to them as Englishmen and Protestants—I see those worthy prelates torn from their families and the discharge of their pastoral functions, and thrust into prison; whilst thousands in every corner of the land, with aching hearts and weeping eyes, are secretly mourning with them over their threatened religion and liberties. But in this hour of general consternation and terror, when hope seemed to have breathed its last, despair sat lowring on every countenance, and the genius, the black sullen genius of Popery, grinn'd horribly a ghastly smile;

"Hark, the glad trumpet sounds, the cannons roar,
The welcome hero gains the happy shore."

God

God looked from on high ; he heard the sighings of the prisoners ; he saw the designs, the black designs, of the sons of superstition and violence ; inspired the immortal WILLIAM with his own generous and benevolent spirit, threw confusion on all the schemes of Britain's foes, drove the unhappy monarch with tremendous ruin down to infamy and woe, and caused the fair form of liberty divine once more to lift up her drooping head in triumph.

MANY PROTESTANTS.

RELIGIOUS LETTERS.

Dear ———,

MORE distant from the town, and new beauties appear, fresh wonders rise ; beauties which charm the eye, and wonders which astonish the mind ! for behold yon smooth expanse, yon watery mirror, in which the finny tribes swiftly move and promiscuously play, darting thro' their liquid element with great swiftness, or moving with all gentleness in companies, as under discipline ; or rising to the surface of their fluid region, and frequently breaking their bounds in pursuit of prey, they catch the thoughtless fly, or are caught by the intemperate angler's artificial bait, and so dragg'd to the shore of certain ruin. Who can but feel an emotion of pity for the innocent victims ? But how much more compassion ought we to experience for our fellow-sinners ! who, while the food of life divine is offered to them, and they invited, by the blessed God, to taste and feed upon the delicious manna, are feeding on the wind, and endeavouring to satiate their craving appetites with fleeting shadows,—the sensual delights, the carnal baits of Satan ; who will ere long (if sovereign grace prevent not) drag them down to the horribly dreadful shore, and confine them in the gloomy prison of impenetrable darkness and everlasting despair.

But

But much more pitiable is the case of those who are outwardly moral, and seemingly devout; who, while they sing and pray in the family, and in the social assembly, with hands and eyes uplifted, have some darling lust, or latent evil, they sweetly and constantly *roll under their tongues*: alas! their estate of soul is awfully bad! and would to God they knew it! O hypocrite! God cannot be deceived, nor will he be mocked; thy prayers are an abomination to him, thy sacrifices he abhors; the wrath of almighty vengeance is revealed from heaven, and will fall upon thy wretched head, except thou fly for refuge to the hope set before thee in the gospel.—Fly! fly! the avenger of blood is behind thee, with the glittering sword of justice uplifted: fly! and seek for pardon and reconciliation in the blood and righteousness of thy offended Saviour, that thou mayst escape the dire destruction. God help thee! is the prayer of

Lancaſter, May 25.

T. B.

Dear ———,

AURORA having deliberately, but ſucceſsfully, driven back the nocturnal gloom, bright Phœbus caſt his early beams acroſs this part of the globe, which beautifully gilded the maſtiffic mountain, and enlivened the lowly-smiling vale; and being invited by the ſerenity and ſweetneſs of the vernal morning, and the pleaſing proſpect of the vegetable creation newly reviving, I left my apartment, to enjoy the muſic of the grove.

Hark! how the warblers emulate! ſee how they raiſe their pretty heads, ſwell their little throats, and try their untaught ſtrains of gratitude! how harmoniouſly, in conjunction, the ſweet accents riſe, the notes ſoftly ſwell, and in delightful chorus reſound through all the vale!

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How

How obvious this truth, that the irrational of the creation are more diligent in praising the wisdom, power, and goodness of God, than mankind, yea, than the christian part of them; for how few, when newly awakened, send their thoughts to heaven in humble prayer and grateful praise, though they have been so wonderfully blessed by refreshing sleep, and the protection of the Almighty! And how few devote their time and powers to the advancing Jesus' honour, and securing their immortal interests, their everlasting felicity! Lord, awaken the sleepy, the dead souls of men, that animals may not shame us so much as they hitherto have done.

But dear —, how seldom have I been engaged in the highly-important work of making my calling and election sure! With the greatest propriety may animate and inanimate creation upbraid me with ingratitude and indolence. Pray for me, that my diligence and zeal may be increased; that it may be my chearful and constant employ to rise early not only from my drowsy pillow, but from forgetfulness, sloth, and lukewarmness in the worship of the closet, in offering up unfeigned and cordial praises and fervent prayers, in and thro' Jesus my great high-priest and almighty intercessor. Adieu.

Lancaster.

T. B.

CHARACTERISTICS of the GOSPEL, and the sincere Professors of it.

THE Gospel has an immediate and direct tendency to humble the sinner, to exalt the Saviour, and to promote holiness. The humble believer, who is convinced of his total depravity by nature and practice, that the whole of his salvation is of free gift through Jesus Christ, and that, in the way of gratitude, hath felt the love of Christ constraining or infusing into him

an

an ardent desire to glorify God for his mercies;—the humble believer, I say, who, by grace, hath attained to this view of things, will find the whole scripture in a divinely glorious manner to harmonize with it: and if a conditional legal salvation be preached to him on the one hand, or an antinomian licentious salvation be offered to him on the other, he will easily distinguish the damnable heresy of both these doctrines, however plausibly they may be set off, and consequently will flee from the broachers of them with abhorrence.

CHRISTIAN FELLOWSHIP.

Forake not the assembling of yourselves together, as the manner of some is, Heb. x. 25.

THE children of one family, the servants of one master, and the subjects of one king, may naturally be expected to like each other's company, and often to converse together on their different situations, employments, and conditions; how much more may it be expected that *Christians* (who may with great propriety be styled *children, servants, and subjects* of the same heavenly *Father, Master, and King*) should love each other, and associate together frequently, to talk about those things which belong to the salvation of their immortal souls? When they meet together, let me admonish them to attend to the following RULES, lately recommended to a religious society, of which the author is a member:

“When christian friends meet at each other's houses, let their conversation be always as becometh the gospel, and seasoned with the salt of divine grace; let them endeavour to resolve each other's doubts, remove each other's fears, encourage each other's hope, establish each other's faith, praise God for his goodness towards each other, and pray for each other's salvation thro' a precious Christ.”

Hampstead, June 8.

H h 2

G. W.

To the Editors of the GOSPEL MAGAZINE.

Gentlemen,

I SHOULD esteem it a great favour, if you would please to insert the following subject, for an answer in your Gospel Repository. I hope there will not be any objection large enough to occasion an intire stop to such a request, as what is desired by it will concern many in a very serious manner. A concurrence will very much oblige one that desires to be a friend, and endeavours to be a support, to the Gospel Magazine.

“ I should be exceeding glad to know, from some of
“ your religious correspondents, Whether it be right or
“ wrong, contrary to divine revelation or not, to agree
“ with what is more and more seriously agreed to among
“ both religious and profane ; I mean, the entering into
“ a matrimonial connection with a cousin ? ”

There are rules laid down in the prayer-book, and there is not any mention made of such a character.

The persons that composed those rules, if they were good and learned, or learned only, I should suppose at that time they were impartial and candid.

I hope, however (if it be really wrong), that those who are so kind as to answer, will write with a sincere desire to God's glory, and to communicate good to a deceived fellow-mortal ; and that they will deliberately, compassionately, and scripturally do it, because the conviction of an opinion, on which a fellow-creature's happiness (as to that point) seems to depend, is important.

Yours humbly,

July 1781.

W. J. C.

ERRATUM. P. 225. l. 18. for *get long*, read *not long*.

POETRY.

P O E T R Y.

The Tyrant forced from his Strong
Hold. Luke xi. 21, 22.

MAN's heart is by nature a house
for the devil,
Topfull of pride, lust, and each damn-
able evil;
A palace where Satan reigns sov'reign
alone,
His goods are in peace, and he calls
them his own.
He blocks up the windows, lest light
should break in;
Claps bars on the door, and bolts it
within;
He chains down the conscience, per-
verteth the will,
And doth the affections with vanity
fill.
Thus he reigns unmolested, and thinks
all secure,
So fast are the windows, so strong is
the door;
But lo! unexpected a visitant comes,
The name of REDEEMER this person
assumes;
Thro' his eyelids omnipotent majesty
shines,
And beams of salvation declare his de-
signs.
Resolv'd to deliver the captive of sin,
And turn out the serpent that lodgeth
within,
He speaketh—and lo, at the voice of
command,
Nor door nor the windows can longer
withstand:
In chains of strong veng'ance he binds
the curs'd foe,
And dooms him to dungeons of horror
below.
The armour which Satan had long
made his trust,
And the goods he possess'd, wherein he
did boast,
The gracious Redeemer removes and
destroys,
And spoils, by his Spirit, each refuge
of lyes;
The conscience releases, which long
had lain bound,
Which, now set at freedom, spreads
terror around;
Old acts of rebellion rise dreadful to
view,

And pierce with keen anguish the sin-
ner anew:

The thunders of Sinai repeatedly roll,
And menace damnation against the poor
soul.

The sinner, with lively bright horror
surrounded,

Falls down, at the sight of his mis'ry
confounded:

Cries, Where shall I flee, or what
shall I do?

To whom shall I look, to whom shall
I go?

Can none to a sinner salvation impart?
Can none give a balm for the broken
in heart?

“Look to me, and be saved,” the Sa-
viour replies

(While boundless compassion shines
bright in his eyes),

“Free pardon I give thee, bought with
my own blood,

And, cloath'd in my righteousnesses,
bring thee to God;

When groaning on Calv'ry, trans-
fix'd to the tree,

I bore all the vengeance that's due
unto thee,

And thou shalt ere long reign in
glory with me.”

O'erwhelm'd with astonishment, won-
der, and love,

The sinner attends to the voice from
above;

His burdens fall off him, his fears flee
away,

He triumphs in Jesus, and sings all the
day,

To glorify Jesus, becomes all his
care;

And he longs now to see that bright
period appear,

That transmits him to heav'n, for
his Jesus is there.

Chester.

J—S B—N.

John vi. 28, 29. paraphrased.

WHAT shall we do to work the
works of God? ver. 28.
Believe on him whom God the Father
sent; Go

Go in the way that father Abraham
trod, ver. 29. c. iii. 15.
Believe in God, and of your works re-
pent,

2.
This is the truth, baptizing John has
shewn, c. i. 22.
The way the prophets and apostles
teach;
The way to true believers clearly
known,
The way the Lord's disciples always
preach.

3.
A faith there is which hypocrites pro-
fess,
Wherein blind leaders lead the mind
astray;
But faith which Abrah'm's children
do possess,
Is a resigned, self-denying way.

ABRAHAM A SON OF ABRAHAM.

Light shining out of Darkness.

1.
GOD moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

2.
Deep in unfathomable mines
Of never-failing skill;
He treasures up his bright designs,
And works his sov'reign will.

3.
Ye fearful faints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

4.
Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

5.
His purposes will ripen fast,
Unfolding ev'ry hour:
The bud may have a bitter taste,
But sweet will be the flower.

6.
Blind unbelief is sure to err,
And scan his works in vain;
God is his own interpreter,
And he will make it plain.

Bethnal Green.

R. G.

A Morning Hymn.

1.
O Help me to sing
Thy praises, O King,
That I've been preserved by thy potent
wing.

2.
While helpless I laid,
And slept on my bed,
Thou Jesus wast present, my almighty
aid.

3.
By thy mighty arm,
I was kept from all harm;
Amazing! that God should regard a
poor worm.

4.
Be with me to-day,
My Saviour, I pray,
And save me from evils which lurk
in my way.

5.
From vain levity
O keep my mind free,
And O may I ever walk humbly with
thee!

T. B.

"BUT YE ARE JUSTIFIED."

By the same.

1.
BUT ye're justify'd
In Jesus who dy'd:
What can a believer be wanting be-
side?

2.
By faith in his blood,
You've peace with your God,
And by his good Spirit sin shall be
subdu'd.

The

3.
Tho' curs'd unbelief,
That notorious thief,
Deprive you of comfort, and fill you
with grief;

4.
Be assur'd of this,
So long as God is,
That you shall in glory partake of his
bliss.

5.
There sits the I AM,
Your Jesus the Lamb,
Whose love and whose power are ever
the same.

6.
Yes, he is your head,
Your cause he does plead,
And for his dear children the promise
he made.

7.
Then honour his name,
His goodness proclaim,
Rely on his promise, and walk with-
out blame.

LOVE TRIUMPHANT.

1.
Could I the grace of God declare,
Enlarge the sin-bound souls from
fear,
Compassion clearly prove;
To others a rejoicing tale:
What can that to my soul avail,
If it enjoy not love?

2.
Could I all prophecies attain,
By knowledge mysteries explain,
Mountains in faith remove;
In all those gifts I'm not complete,
If subject to intemperate hate,
That's opposite to love.

3.
Shall I sustain the poor distressed,
Give all my wealth for my soul's rest,
In flaming zeal abound,
For doctrines sacrifice my life?
What profits all the eager strife,
If love's not in me found?

4.
The special gift from God we share,
By fruits in time it will appear,
By faith divinely pure;
Therein rejoicing, we are kind,
Enrich'd with heav'nly peace of mind,
Renew'd in love most sure.

5.
From pride and envy thus set free,
In ev'ry change resign'd can be,
Bear injury and wrong:
In dark associates can't rejoice,
The all-enliv'ning light's the choice,
Thereby our love grows strong.

6.
To slander and reproach enur'd,
Suff'rings are patiently endur'd,
By pow'r from God above;
Reproach with the Redeemer share,
His cross of self-denial bear,
Thus perfect made in love.

7.
All mortal prophecies here fail,
All tongues, which pard'ning grace re-
Expire in time away: [veal,
The Word of God, immortal, pure,
Doth faith o'er doubt and fear procure,
His love can ne'er decay.

A SCRIPTURIAN.

CHRIST worthy of all Praise.

1.
IF o'er the cruel tyrant sin
A conquest has been made,
Ascribe the vict'ry to the Lamb,
To his almighty aid.
Ye lusts, forbear to fan the flame
Which sin did first create;
What was my pride is now my shame,
And must be turn'd to hate:

2.
For Christ hath ransomed the slave,
And set the captive free:
The glory, Jesus, thou shalt have,
No praise is due to me.
But whilst I live to use my tongue,
I'll sing thy matchless love;
When death shall stop my vital breath,
I'll sing thy praise above.

I. E.

REVIEW.

R E V I E W.

I.

THE BLESSINGS OF POLYGAMY Displayed. In an Affectionate Address to the Rev. Mr. MADAN. By R. HILL, Esq;

Our author has, by very solid and convincing arguments, made it appear, that Mr. M. has built his opinions in favour of Polygamy on a weak foundation; and detects, in many places, the fallacy of his reasoning, and his misapplication of scripture: proves that no command in the Bible enjoins, or even leans towards this practice; but, on the contrary, that a positive injunction is given against it, as in Prov. v. 15—19.—Allows that marriages between near relations was at first permitted for the increase of mankind, but afterwards (the necessity ceasing) deemed unlawful and incestuous; and that Ezra's command to the Jews concerning their strange wives, is unfavourable to polygamy; see p. 20.

Mr. H. proceeds to shew the bad effects resulting from a plurality of wives, by countenancing vice in lascivious men, and subjecting females to want, misery, and prostitution, if the pretended husband will not maintain them; also by disputes between the wives, nearest relations, children, &c. That it would be a means of checking honourable population, as few worthy females would embark in the state for fear of soon losing the husband's affections; besides a train of other dreadful evils; see p. 38, &c. and would increase rather than diminish whoredom. On the whole, Mr. H. very fully proves, that polygamy was in no case commanded, or even approved, in all the scripture. This pamphlet deserves the attention of the public in general, but especially of that part of it who are inclined to adopt or defend the strange notions of the mistaken author of Thelyphthora.

II.

THE COBLER'S Letter to the Author of Thelyphthora. By R. H. Esq; This is a supplement to the **BLISS-**

SINGS, &c. and was occasioned by Mr. M.'s comparing Mr. H. to a cobbler, because he owned himself not versed in the Hebrew. The idea of a cobbler is very humourously carried on, and produces a variety of wit, keen satire, and ridicule. The author vindicates his former assertions, and exculpates himself from the charge of being an enemy to the ladies, by endeavouring to prohibit their connection with polygamists; and retorts on his quondam friend, for making the women in no respect superior to Turkish slaves in a seraglio. Near the close, the polygamy writer's absurd notions are exposed, by referring him to Dr. Graham's romantic invention, and drawing a comparison between them; in which the doctor is no less the object of derision for his curious discovery of the celestial beds sacred to Hymen, than Mr. M. for his preposterous method to prevent female ruin.

III.

EVERY MAN'S MONITOR; or The Universal Counsellor, in Prose and Verse. Being a Collection of Select Sentences, Choice Maxims, and Divine Precepts. By J. COLEMAN.

These sentences, &c. which are classed under their different heads, having for the most part been the experience of living and dying christians, are a valuable treasure. They comprise a great variety of subjects, most worthy the perusal of grave and contemplative persons; the graces, virtues, and duties of believers, form a considerable part of them; and the rest paint in proper colours those odious qualities of the mind which prevail in the unregenerate.

This book is extremely well calculated to enrich the mind with pious sentiments, kindle a sacred flame of devotion, and excite serious and sincere professors of the gospel to pursue their christian course with vigour and alacrity; and will therefore to all such afford a very pleasing and profitable amusement.