

and acquaintance, to flee from the wrath to come, magnifying the boundless grace of God, as manifested in him, and then triumphantly departed this life, in sure and certain hope of a glorious resurrection.

## LITERARY NOTICES.

*From the London Watchman.*  
*The Church History of Britain, from the Birth of Jesus Christ until the year MDCXLVIII.* Endeavoured by Thomas Fuller, D. D., Prebendary of Sarum, &c., &c. Author of "the Worthies of England," "the Holy State," &c. A new edition, with the author's corrections. In three volumes, 8vo. pp. viii. 589, 527, 510. Tegg and Son.

Those who know any thing of "honest Master Fuller" will be glad to see this handsome reprint of one of his works: those who do not,—why, let them get acquainted with him as soon as they can, and then, with all who do know him, they will admire his facetious quaintness, his good sense, and that aphoristic way of expressing himself which makes his writings a complete collection of combined, but *detachable* gems—perhaps more than those of any other writer in the English language. [As an instance of what we mean, let the reader take this, from his second page—"They who erroneously conceive one God too few, will find two too many, and yet millions not enough."] Of the edition, we only say, that it does the spirited publisher credit *every way*. Though it does not appear on the title page, yet we find from the signature to the preface, that the task of editing has been performed by Mr. James Nichols, the translator of the works of Arminius, who has evidently bestowed great care on the work. We hope that Mr. Tegg will soon be convinced that he did not reckon without his host, in reckoning that a reprint of Fuller's Church History of Britain would be a very saleable work, and that he will be paid for such a speculation by a rapid and extensive sale.

*Lives of Early Methodist Preachers, chiefly written by themselves.* Edited by Thomas Jackson. In three volumes. Vol. II. 12mo. pp. 439. John Mason, City Road.

BETWEEN two and three months ago, we announced the publication of the first volume of this valuable collection, and we are glad to see the appearance of the second. This brings down the annals of Methodism to a somewhat lower period than the former, and shows the forthspreads of the wonderful works of which the venerable Wesley was made a principal instrument and director. The present volume contains the lives [with notices of their deaths, from the Minutes of Conference and other sources,] of Messrs. John Pawson, Richard Rodda, Samson Staniforth, Thomas Lee, John Prickard, Jonathan Maskew, Matthias Joyce, John Furz, James Rogers, John Murlin, and John Mason.

*The Cottager's Friend, and Guide of the Young.* For the year 1837. Vol. I. 12 mo. pp. 184. John Mason, City-road.

THIS is indeed a cheap eighteen penny-worth. We were glad to announce the first volume nearly twelve months ago, and are still more so to announce the completion of the first volume. It consists of religious memoirs, extracts, and original pieces of considerable merit, and to the Cottager we cordially recommend it as a valuable Friend, and to the Young as a useful Guide.

*A Library of Christian Biography.* Edited by Thomas Jackson. Vol. II. 18mo. pp. 316. John Mason, City-road.

THIS second volume of what bids fair to be a very useful series, consists of the life of the Rev. Peard Dickinson, a clergyman who, for many years, was in connexion with Mr. Wesley, written by himself, and revised and corrected by Mr. Benson; and of Mr. John Janeway, who died young in years, but old in grace,

in 1657. We hope the circulation of the work will be such as to encourage the editor to prosecute the work on the plan which he seems to have marked out for himself.

## THE EXPOSITOR.

Matt. vi. 7.—But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

THE heathens thought their gods were pleased with a variety of titles, and upon that account were the more propitious to their worshippers, and therefore stuffed the hymns to their gods with names and epithets, which seems to be the much speaking alluded to in this place.

When people repeat numerous paternosters without meaning or devotion, their repetitions are vain; but it is evident that this rule is not transgressed by using repetitions from the fulness of the heart; when earnestly craving some special mercy, men know not how to give over, or to proceed to another subject.

A frequent repetition of awful striking words may often be the result of earnestness and fervour. See DAN. ix. 9—20; but great length of prayer, which will of course involve much sameness and idle reflection, naturally creates fatigue, and carelessness in the worshipper. It seems to suppose ignorance or inattention in the Deity; a fault against which our Lord more particularly wishes to secure them.

Prayer requires more of the heart than of the tongue. The eloquence of prayer consists in the fervency of desire, and the simplicity of faith. The abundance of fine thought, studied and vehement motions, and the order and politeness of the expressions, are things which compose a mere human harangue, not a humble and Christian prayer. Our trust and confidence ought to proceed from that which God is *able to do in us*, and not from that which we can *say to him*. It was a maxim among the Jews, that "he who multiplies prayer, must be heard." This is correct, if it only imply perseverance in supplication; but if it be used to signify the multiplying of words, or even forms of prayer, it will necessarily produce the evil which our Lord reprehends.

John. ii. 20.—Then said the Jews, Forty-six years was this temple in building, and wilt thou rear it in three days?

SOME years before the birth of our Saviour, the repairing or rather gradual rebuilding of the second temple, which had become decayed in the lapse of five centuries, was undertaken by Herod the Great, who having slain all the Sanhedrim, except two, in the first year of his reign, or thirty-seven years before Christ, resolved to atone for it by this act. He employed two years in preparing the materials for the work, in which one thousand wagons and ten thousand artificers were employed, besides one thousand priests to direct the work. Nine years and a half elapsed before it was fit for divine service, and during that period Herod employed eighteen thousand workmen upon it, and spared no expense to render it equal, if not superior, in magnitude, splendour, and beauty, to any thing among mankind. And though Herod accomplished his original design in the time just specified, yet the Jews continued to ornament and enlarge it, so that they might with great propriety assert that their temple had been forty-six years in building.

Christ spake this of the temple of his body, but the Jews understood it literally. Men often run into gross mistakes by understanding that literally, which the Scripture speaks figuratively; hence the carnal interpretation which the Romanists give to "This is my body." Had the Jews known that this was He who built all things in six days, they would not have made it such an absurdity that he should build a temple in three days.