

SUPPLEMENT TO VOL. III.  
OF THE  
MONTHLY REPOSITORY  
OF  
*Theology and General Literature.*

---

BIOGRAPHY.

---

MEMOIR OF THE REV. JOHN EDWARDS.

---

The following Memoir is extracted, by permission, from a Sermon delivered in the New Meeting-house, Birmingham, on occasion of Mr. Edwards's death, by the Rev. John Kentish. The form of an address to the congregation in which Mr. Edwards formerly officiated is preserved, as being more faithful to the author and more interesting to the reader. EDITOR.

THE REV. JOHN EDWARDS he began to realize the expectations which had been formed of him as a preacher. The consequence was that when the years and infirmities of the Rev. Samuel Blyth occasioned him, after a long, a useful and a most harmonious connexion, to resign the pastoral character in your society, Mr. Edwards was recommended to you as his successor, and after officiating here, in April, 1791, was chosen to be colleague with Dr. Priestley. In the interval however, between his acceptance of your invitation and the season which had been fixed for the commencement of his services, he was seized with a tedious and most distressing illness, which constrained him to defer for some months, his removal to this place. Events had in the meantime oc-

was born January 1, 1768, at Ipswich, where his father\* was pastor at a dissenting church, of the congregational denomination. In the year 1783, he entered upon his studies for the ministry, in the seminary then supported at Hoxton by the trustees of Mr. Coward's will, and under the able direction of Dr. Savage, Dr. Kippis and Dr. Rees: in 1785, he enjoyed the same patronage at Daventry, where he completed his academical education. His first settlement, as a minister, was at Gateacre, near Liverpool: in this situation, retired as it was, he manifested that ardour of mind which he afterwards more fully exhibited in defence of what he conceived to be truth and duty: and here

\* The Rev. David Edwards. (See Appendix, No. 1.)

curred, as the effect of which, you were deprived of the instructions of a man to whose extraordinary merits ample justice will be done by the unbiassed judgment of posterity. Mr. Edwards found you accordingly, in new and very peculiar circumstances: but he brought with him qualifications, which in many respects, were particularly calculated for the public and important station that he was now to fill. To the sinful fear of man he was a perfect stranger: his spirit was fervent in the discharge of the duties of his profession; and his mode of address was for the most part, highly animated, and well fitted to make an impression upon a popular assembly. Nor were his exertions limited to the pulpit. On his obtaining the assistance of a co-pastor, he resumed in conjunction with him, those plans of catechetical instruction which had been suspended in the summer of 1791: and if he afterwards, in any measure laid them aside, it was only because the further execution of them was incompatible with the other labours which at length entirely devolved on him as sole minister of the society. During his residence at Birmingham, he was exceedingly assiduous in promoting the great ends of his office, and recommended himself especially to the poor and distressed by affording them not merely religious consolation but also pecuniary relief, which he dispensed with a generosity and disinterestedness that will not readily be forgotten. In 1802, his relation to this society was dissolved: and he removed to the house of one of his brothers in the vicinity of the metropolis. He had been there but a few months when he was again afflicted with a grievous malady, the seeds of which appear to have been sown in his constitution. Happily his sickness was not of very long continuance. By the blessing of Providence on the skill and kindness of his friends, he was enabled to renew his ministerial services, which were carried on partly at Edmonton, and partly in London, where he conducted during the winter season, a Sunday evening lecture; in what spirit and with what ability, may be judged from an admirable sermon which, in the spring of 1804, he preached and printed on occasion of Dr. Priestley's death. It was evident nevertheless, to the friends of Mr. Edwards, and he was himself sensible, that the distracting scenes and engagements of the capital were less auspicious to his health than the air and quiet of the country. As the result of this conviction, he declined some very promising offers that were made to him, and passed the two following summers in the neighbourhood of the sea; officiating through the latter, to a small but respectable society of General Baptists, at Newport, in the Isle of Wight. Soon after his return to London, he was invited to be the minister of a congregation of Protestant Dissenters at Crediton in Devonshire, and on mature deliberation, complied with their request: dividing his services however, for the first year, between that society and one of the same description at Moretonhampstead. His usual practice while in this connexion was to preach three times

on the Lord's-day, besides which he had a weekly lecture. At Crediton too he exerted himself with success for the establishment of Sunday schools, which he instituted and conducted, principally I believe, on the model of those which our society supports. Heavy afflictions which had befallen some of the branches of his family, and others of a personal kind, induced him, in the course of last summer, to form the design of leaving Devonshire, and of suspending for a time, his stated labours. But it was the mysterious will of God that those labours, however valuable, should now be closed. Very early in the present month, Mr. Edwards lost his life, while he was bathing, in an arm of the sea, on the south-eastern coast of Dorset. Tender, interesting and affecting are the reflections and feelings awakened by the event: and though the wound which it inflicts on the heart of grateful and mourning friendship, refuseth not to be healed, still it admits of no other remedy, than what Christian faith and hope are fully able to supply.

Something remains to be said concerning the characteristic talents, virtues and principles of Mr. Edwards.

Energy and ardour appear to have been predominant qualities in his mind. Hence in the services and investigations which he thought proper to undertake, he was indefatigably diligent, as well as decided in support of the opinions which he saw reason for entertaining. Another effect of his possessing these qualities was that his ideas were usually communi-

cated, not simply with clearness, but at the same time with strength. This, in my judgment, was a main distinction of his compositions. On some occasions however, they were enlivened by touches of taste and imagination; faculties which he seems to have gratified and improved by the frequent perusal of our best poets. The following passage is, I think, an illustration of this remark:

Speaking, in a discourse on "the blessedness of those who are persecuted for righteousness sake," of the Christian martyr, he says:

"To his honour a memorial is written in the everlasting remembrance of God.—For him let no weak drops be shed. For the virgin snatched on her bridal day by the hand of death, from the husband of her choice; for the youth falling in the midst of his strength; for the darling child whose opening blossom promised in maturity, the richest fruits of wisdom and of virtue; for these let the tears of pity fall and the strains of elegy be heard.

"But the tears of pity would ill accord with a fate like his. The harmony of the scene would be disturbed, and its greatness debased by grief and lamentation. No, rather let the most exulting notes of congratulation be sounded over the ashes of those who die in the Lord: let posterity be called upon to eye their glories; while in expectation of a second life, in those brighter scenes which shall be disclosed when Time, like the hero of Gaza, shall pluck down the pillars which support this globe, their sacred dust sleeps with greater dignity than that of kings and heroes in their tombs of grandeur."

Mr. Edwards's general delivery of his sermons, is stated to have been at once correct, striking and energetic. He had certainly paid great attention from an early period, to the theory and the art of elocution, with particular reference to the services of the pulpit: and his acquaintance

with it enabled him to modulate with considerable advantage and success a strong and commanding voice. In his happiest moments (for inequality is the lot of man) his solemnity of manner and propriety of gesture are said to have been remarkably impressive, and eminently suited to the addresses of this place.

But he possessed still better claims upon public and private esteem, than any which merely outward advantages conferred. Every person's testimony is given with cheerfulness to the excellent designs and affections of his heart. Substantial worth of character indeed can seldom be the subject of any difference of opinion. What a man's intellectual qualifications and attainments are, every one is not capable of judging; and caprice as well as ignorance may here betray us into error. But we can easily determine, from observation on the tenour of his life, whether his soul glows or not with love to God, to the Saviour and to his fellow men. According to the confession of all, the talents of Mr. Edwards were adorned by intentions undeniably pure, generous and friendly, by the simplicity of his heart and the unbending integrity of his life. I have already referred to that self-denying benevolence, in favour of afflicted poverty, which was a leading feature in his character. Many proofs of it have fallen within my knowledge: the blessing of the poor and of the fatherless descended upon him, and the widow's heart he made to sing for joy. Nor was his sympathy a casual transitory feeling.

With the warmth of powerful emotion it had likewise the uniformity of principle: and when he gave almost beyond his ability, to the needy and the bereaved, religious advice and consolation accompanied the boon. Happy will it have been if they were not communicated in vain!

Strong expressions of fervent piety abound in the letters which he wrote on these occasions, and in others which, at different times, he addressed to his friends. He was plainly in the habit of considering God as the supreme object of his obedience. There was scarcely any state of his mind in which this was not the thought that most readily presented itself to him, or in which devout confidence forsook him; and he deemed very highly of the importance and benefit of prayer.

With these sentiments and views it is not surprising that he was further distinguished by superiority to the world. Its honours, its riches, its pleasures, its treacherous and bewitching arts, could not have bribed, and I am persuaded, its blackest and most threatening frowns could not have terrified him into deviation from what, according to the best information of his judgment, he conceived to be the straight path of truth and righteousness and peace.

Of his general maxims and principles of life, a pretty accurate knowledge may be gained from the very seasonable counsels, which on his removal from Birmingham, he addressed to the young people of this society\*: and I have been favoured with a

\* Appendix, No. 2.

letter written by him so recently as August 25, to one of that number, which is equally remarkable for soundness and excellence of thought, and for conciseness and significancy of expression.

In his adherence to Christianity, as the last and best revelation of the divine will, Mr. Edwards was inflexible and cordial. But his views of it were, in some respects, the very opposite of those which he had been led to take under his parent's roof. The creed of his early education was that of the assembly of divines at Westminster: the form of sound words to which he subscribed, after a diligent and repeated perusal of the scriptures in the original languages, was strictly agreeable to the lessons, the practice, of Jesus and of his evangelists and apostles. Mr. Edwards worshipped the one God, the merciful Father of the universe; and he worshipped him in the name of the man Christ Jesus. He was even zealous in vindicating and diffusing this worship. It was a favourite subject of his conversation, his letters, his discourses; and for such zeal he would have disdained to apologize: his language was that of the citizen of Tarsus, "Wo is unto me if I preach not the gospel." Even they who do not receive his sentiments, must, if they be consistent Christians, praise his ardour in the avowal and defence of them, and still more that love of truth, which gaining the ascendancy over all the prejudices of education, and of some of the tenderest worldly attachments, conducted him at length, to the habitation of this celestial guest. The man

who can subdue the force of such a bias, the most powerful I imagine, which nature knows, is at least disinterested and sincere: "Whosoever loveth father or mother more than me," says our divine Master, "is not worthy of me."

Let it not be concealed that Mr. Edwards was a strenuous nonconformist. And had he been asked in terms, "Why are you a dissenter?" he would have replied, I am persuaded, "Because I aim at being a consistent protestant." The transactions which took place between his first visit and his removal to Birmingham, particularly impressed him with a strong sense of the truth and moment of the principle of separation from national churches: and no wonder that a mind like his conceived and felt and expressed itself with energy upon so interesting a topic. But though in the exercise of that liberty with which Christ hath made us free, he avowed his dissent from the religious establishment of the country, he was far from lightly esteeming those of its members whose conduct becomes their profession; and he acknowledged, with pleasure on his own behalf, that some of the most amiable characters he ever had the honour of being acquainted with, were clergymen of the church of England.

On the whole, in reviewing the character of Mr. Edwards, it seems impossible not to perceive that it was formed on the best principles and was distinguished by Christian devotion, fortitude, integrity and love. That the efforts of such a mind should, in



any degree, have been obstructed by the operation of constitutional disease, that such a life should have been suddenly cut short, at what appeared its very prime, are among those appointments of the Most High God, which it were now presumptuous and fruitless to explore, but to which we submit, as our duty and happiness require, with reverence, gratitude and faith. Wise and benevolent purposes, with regard both to the individual himself and to his connexions, are assuredly to be answered by the most afflictive dispensations. Let death meet the good man in what place, at what time, and in what shape it may, still he is an infinite gainer by his exchange of worlds; and his removal admonishes us to be, like him, always ready.

*Publications by the late Rev. John Edwards.*

1. Letters to the Rev. Mr. Medley, &c. Liverpool, 1791.
2. Vindication of the Sentiments contained in a late Address. Liverpool, 1791.
3. The Blessedness of those who are persecuted for Righteousness' sake: a Discourse delivered at Kingswood, Birmingham and Warwick. 12mo. Birmingham, 1792.
4. Letters to the British Nation, (on the riot at Birmingham in 1791.) 4 parts, 8vo. Birmingham, 1792.
5. A Sermon preached on the Fast Day, April 19, 1793. 8vo. Birmingham, 1793.
6. Inattention of Christians to set days of public fasting justifiable: a Discourse, delivered in the Union Chapel, Livery Street, Birmingham, the Sunday after the day appointed for a National Fast, March 13, 1796. 8vo. Birmingham, 1796.
7. A Sermon occasioned by the death of the late Rev. Dr. Joseph Priestley, delivered in the Dissenting Chapel in Monkwell Street, on Sunday evening, April 15, 1804. 8vo. London, 1804.

8. A Thanksgiving Sermon, at the Old Jewry, on occasion of the Victory at Trafalgar. London, 1806.

APPENDIX.

No. 1.

This gentleman afterwards settled with a society, of the congregational or independent denomination, at Wotton under Edge, in Gloucestershire, where he died a few years since.

He published "Sermons to the condemned. Literally intended for the benefit of those under sentence of death by the laws of their country: spiritually, for all who feel themselves under condemnation by the law of God, and who may properly be stiled prisoners of hope. To which is added an original dialogue, between the minister and a convict ordered for execution." 12mo. 2s.

A friend informs me that this work, which contains seven sermons actually preached to convicts under sentence of death at Ipswich, who were brought by the goaler to Mr. Edwards's meeting-house, was first published in 1765, and came to a second edition in 1777.

Mr. Edwards also published "A minister dead, yet speaking: The substance of two discourses preached at Ipswich, November 11, 1770, on the death of the Rev. George Whitfield, A. M."

No. 2.

It is proper to reprint here this valuable *directory of conduct*, not simply for its intrinsic excellence, but moreover, in testimony of Mr. Edwards's cordial interest in the happiness of his younger friends, from whom on all occasions, he received marks of the warmest attachment and regard.

*Rev. John Edwards's Answer to the Address of the Young People.*

My kind friends,

I return you many thanks for your very affectionate Address, which encourages me to hope that the labours of more than ten of the choicest years of my life, will not prove altogether fruitless; but will contribute to incline you also in your several stations, to devote the choicest years of your lives to

the cultivation of religion. As the loss of the morning injures the day, as the loss of the spring injures the year, so the loss of youth injures the life of man.

It has pleased God to remove me from the personal direction of your religious services; and what seems good to Almighty God is best for us. I trust it will have this good effect upon every one of you, to urge you, each one for him or herself, to cultivate personal and individual religion, which can never be taken from you by any change of teachers.

There is a difference in conduct. It may be righteous or unrighteous. Resolve, in spite of all temptations to the contrary, to observe in every situation, righteous conduct.

Righteousness consists in exercising piety towards God, the constant government of ourselves, and in doing to others as we desire others to do unto us.

Remember in respect to piety, that God is not a tyrant, pleased with the abject terror of slaves; nor a fond and doating parent, sufficiently soothed with warmth of protestation! but what he requires is sincerity in the heart, and righteousness in the practice. The fear of God is not superstition, nor the love of him enthusiasm, but both are comprised in keeping his commandments.

There is only one God, and one mediator between God and man, the man Christ Jesus.

Not only be sincere, but serious and reverent whenever and wherever you worship God.

Consider yourselves as stewards of your time and of your money, and take care that you be able to give up a good account of both.

If you behave better in one place than in another, let it be at home.

Devote your first gains to God, that is, to the relief of the distress.

Visit the honest and laborious poor in their afflictions.

Temperance is friendly to health and makes chastity easy, without which none can arrive at, or continue in, the true dignity of their rational nature, but must dishonour and degrade themselves, and render themselves incapable of observing strict discipline upon their charge. Remember that the scripture excludes all the licentious in this respect from happiness, while it pronounces marriage to be honourable in all, and assures us

that there is no defilement in the marriage bed.

Speak the truth as you find it in your heart. Despise all evasions and subterfuges. Never resort to any refuges of lies. Let no dread of poverty, let no desire of wealth ever make you swerve from strict justice. How many destroy themselves in the acquisition of wealth; and how many destroy their families by bequeathing to them wealth too hastily gotten, or too covetously preserved!

Once in every year, owe no man any thing but good will. Never lend a sum which it will ruin you to lose. Keep clear and exact accounts. Never have recourse to those temporary expedients to recover desperate affairs, which instead of preventing bankruptcy only make it infamous and wicked.

Never refuse to real distress such relief as it is in your power to give, at the moment in which it presents itself; but conceal your charity.

Let not the mercies of God pass from your memory without thanksgiving nor your own crimes without repentance. Never suffer it to admit of a question, whether you are in the road to heaven or not.

If any man should ask me what is first in religion? I would answer, Sincerity—what is second? Diligence—and what is final? Perseverance.

Always reverence your parents, and have a due respect for all that are in important situations: let it be a favourite study how to make the decline of life comfortable to parents.

Begin and end every day religiously: when you have families let there be daily acknowledgment of God in them; but see to it that your religion makes you more punctual, more strictly just, more true to your word, more affectionate in your families, more considerate of the poor, and in every respect wiser and better.

I believe that these are wholesome instructions: if so, reduce them to practice, and you will be happy and I shall be rewarded. Acknowledge God in all your ways; and he will direct your paths. Seek first and chiefly the kingdom of God, and the righteousness thereof, and all other things will be added unto you.

All the best and most effectual means of religion are comprised in the study of the bible. Live according to the bi-

ble now: we shall presently be judged according to the bible.

I most earnestly pray to Almighty God to bless you, both for this life and for that which is to come, and to accompany this last feeble effort for your welfare with his invisible agency, after such sort as shall make it effectual to the right direction of every one of you into the paths of honesty and honour, of truth and fidelity, and of religion pure and undefiled. God supply you with better instruction than mine, and with abler and more laborious teachers, who shall more powerfully persuade you to righteousness, and set before you a more perfect pattern of the practice of it! When we

meet together, as we soon shall, before the bar of final retribution, let there not be one lost from happiness and heaven, none bidden by the Judge to depart, not one that shall not be welcomed into the holy and happy society of those, of all ages and climes, of all stations and tongues, who shall be found to have overcome the corruption that is in the world through lust, and to have fought the good fight of persevering virtue, till death finished the contest, and sealed their characters. Amen.

I remain your sincere friend and faithful servant in the Christian religion,

JOHN EDWARDS.

*Edmonton, August 9, 1802.*

---

MEMOIR OF DR. HAWES\*.

---

Died, at his house in Spital Square, Wm. Hawes, M. D. a man whose long, active, disinterested and unwearied exertions in the cause of humanity, justly secured to him the regard, esteem and affection of all who knew him, or who feel an interest in what ever promotes the happiness of their species: nor, can these exertions fail to endear his memory to posterity, as a benefactor to the human race.

He was born at Islington, of respectable parents, on November 28th, 1736. After receiving his education at St. Paul's school, he went as an apprentice in the year 1751, to Mr. Carsan, an eminent apothecary at Lambeth. On the termination of his apprenticeship, he attended with great diligence the lectures given at the hospitals and by the different lecturers of the time. His favourite lecturer was the late

Dr. George Fordyce, and on whom he attended for sometime after he entered into business; living in his immediate neighbourhood. In 1759 he settled as an apothecary in the Strand: here he practised for many years with considerable success to his patients and himself.

In the year 1767, a society was instituted at Amsterdam for the recovery of the drowned, in consequence of some instances of recovery which had been happily effected, a short time before, in Switzerland. Memoirs of this society were published, and a copy of them brought from Holland by Dr. Cogan; these he translated in 1773, in order to show to the British public the practicability of recovering persons who had hitherto been considered as dead, in consequence of being taken out of the water with every appearance of death. These memoirs

\* The following Memoir was sent to us for insertion in the last Number, but unfortunately arrived too late. The delay in the publication has however furnished an opportunity for a few alterations and additions.



were no sooner translated, than they engaged the benevolent and humane mind of Mr. Hawes. He immediately advertised that he would pay rewards to those, who would acquaint him within a certain time, of any person who had been drowned in his neighbourhood. This he did till the society was established in the following year. And, certainly, he could not have given a more sincere or disinterested proof of his wish to promote so valuable and benevolent an object.

In the spring of 1774, Mr. Hawes published his "Account of the late Dr. Goldsmith's illness, so far as relates to the exhibition of Dr. James's powder; together with remarks on the use and abuse of that powerful medicine, in the beginning of acute disease." Dr. Goldsmith was his intimate friend and one of the first whom he consulted on his plan of offering the rewards just mentioned. Mr. Hawes's only motive in this publication, appears to have been the wish of being serviceable to others; and to prevent men, if possible, from destroying their own lives by the injudicious use of strong and (what are called) infallible remedies. If the desire I have, he observes, to warn mankind against the fatal effects, produced by the indiscriminate exhibition of various potent medicines, has betrayed me into an improper warmth of expression, I hope to stand excused by the humane and sensible part of the public, when it is considered that the preservation of the lives of my fellow creatures was my principal inducement to it. He acknow-

ledges however, with the greatest candour, that much good has arisen from the proper and skilful exhibition of Dr. James's powder, in many cases of fever; but declares that he has also seen several cases in which it has proved highly injurious. In an advertisement to a fourth edition of this account, he remarks, "it is not my disposition to be uncandid; nor my wish to injure the circumstances of any man; but whatever in the form of a medicine, appears likely to produce a public injury, I am determined to expose. I have made quacks of all denominations my sworn enemies: but what medical man, of honour and reputation, would wish to be upon tolerable terms with the murderers of the human race."

In the summer of this year (1774,) an association of thirty gentlemen, one half of whom were the friends of Dr. Cogan, and the other of Mr. Hawes, formed themselves into a society, whose object, like that of Amsterdam, was to promote the recovery of persons who were apparently dead by drowning; and like that society also, their views were at first confined to the recovery of the drowned. Other respectable names were soon added to the list; and some successful cases began to increase its numbers and reputation. Dr. Cogan, during his continuance in England, prepared the reports of the society from year to year; that he did it with judgment would be unnecessary to say, as he can do nothing but with the hand of a master. During this time, Mr. Hawes was most zealously active

in promoting the views of the infant institution. But his wish to promote the welfare and happiness of others, was not limited or confined to one point. Early in the year 1776, he published an examination of Wesley's Primitive Physic. A work full of the grossest absurdities and the most dangerous remedies; and which were likely to be destructive of the lives of many of those, over whom the name of Wesley had influence. This examination which passed through three large editions, it is believed has been very serviceable in promoting the humane and disinterested views of its author.

About this time he received his diploma of M.D. In the autumn of this year, he gave his first course of lectures on suspended animation. The Dr.'s object in delivering these lectures, was to excite an investigation of the subject in all its branches, more particularly, to instruct the younger part of the faculty to preserve human life in every critical circumstance, in which the vital powers are liable to be suspended: and to lead them into the consideration of the various derangements, which suspend the action of the principal vital organs, the brain, the heart, or the lungs; pointing out to them the means to be employed in restoring their respective functions. The most proper methods of recovering persons from syncope, inebriation, trance, drowning, suffocation by the cord, or noxious vapours, intense cold, or lightning, were fully explained by the Dr.; as were also, the several symptoms of apparent death

which sometimes supervene in acute diseases, but which might be often surmounted by suitable measures speedily adopted and vigorously pursued. The *usual* signs of death were duly considered; and those which are *certain* distinguished from those which are *equivocal*. These lectures were continued for several years, and answered the very valuable purpose of turning the attention of many of his hearers to this benevolent, novel and interesting subject. In 1777, the Dr. first published his "Address to the Public on premature Death and premature Interment." At a considerable expense he distributed seven thousand of this Address, in the course of a few months; he also offered the reward of one guinea to any nurse, or other attendant on any child or grown person returning to life by their humane attention; provided the fact were ascertained by a gentleman of the faculty, or attested by three creditable persons. The Dr. asserts, and no one who knew him can doubt it, that his view in incurring such heavy expenses was the hope of exciting an universal attention to a subject of so much importance to mankind.

Sometime in the year 1778, a more active part in the management of the affairs of the Humane Society devolved on him, by his being chosen its register. This was still increased in the year 1780, when Dr. Cogan returned to Holland. On this event, Dr. Hawes greatly regretted the loss of so able a colleague, and laments that the task of arranging and preparing the annual reports

of the society should have "fallen into hands of such inferior ability;" but hopes that his zeal will compensate for the want of ability, that the important cause then entrusted to his sole care, might not be permitted to languish. Those only, who have witnessed the labour and fatigue which the various and multiplied concerns of the society necessarily impose on him, who is entrusted with the entire direction of them, can justly appreciate the value and extent of his unceasing exertions, for promoting a cause so near his heart, and with which his own happiness, as well as the happiness of others, was interwoven. The Dr. remarks that\*, soon after this time the execution of the reports of this Institution became more complex and intricate. As the instances of resuscitation multiplied, he observes, that new and improved modes of treatment suggested themselves to skilful practitioners; and that other species of apparent death than those hitherto treated, were also brought within the reach of art. These circumstances, arising from the liberal spirit and unexampled fervor manifested by the medical assistants, in the prosecution of their life-saving views, concurred to render the task more operose and complicated. But he adds, all these difficulties sunk before the pleasing contemplation of the immense good that would result to mankind from it.

In 1781, Dr. Hawes published "An Address to the King and

Parliament of Great Britain, on preserving the Lives of the Inhabitants, and on regulating the Bills of Mortality." To the third edition of this work were made "very considerable additions; particularly farther hints for restoring animation, and for preserving health against the pernicious influence of noxious vapours, or contaminated air, by simple and efficacious means;" in a letter to him from Dr. Anthony Fothergill.

The mind of Dr. Hawes was uniformly and ardently employed in the general cause of humanity. His views of beneficence were by no means confined to the objects connected with the Institution of which he was the zealous advocate and unwearied promoter. His whole life was a constant exemplification of his motto; "*homo sum, humani nihil a me alienum puto.*" He did not suffer his exertions to abate, because he could not succeed in the first, second, or third attempt; but persevered with uncommon ardour, till he could obtain the object he wished to promote for the good of others. Numerous are the instances of his anonymous appeals to the public liberality for the relief of virtuous indigence or unavoidable misery. In the year 1793, the introduction of the general use of cottons in the stead of silk, having occasioned as was to be expected, a want of employment to the weavers of silk in Spitalfields, a great deal of disease, distress, and positive want were the consequences. Dr. Hawes, in his capacity of

\* In the transactions of the Society, from 1774 to 1784, published in 1796, by Dr. Hawes.

physician to the London Dispensary, witnessed them with real anguish of mind, and lamented his inability to afford relief. He made several appeals to the public; at length, he became happily instrumental of preserving from absolute ruin nearly twelve hundred families. The following letter to a clergyman, is one among a great many, which his humane and benevolent mind dictated on the occasion.

“ Reverend Sir,

“ Permit me to address you on the present occasion, and to return you my most sincere thanks for your voluntary exertions in behalf of the distressed weavers. Believe, sir, it is not in the power of language to describe their long and continued miseries;—miseries not brought on by idleness, intemperance, or a dissolute course of life; but human wretchedness, absolutely produced by want of employment.

“ My profession obliges me daily to be an eye-witness of the severe distresses, trials, and afflictions of these much to be pitied of our fellow-creatures. Whole families *without fire, without raiment, and without food*; and, to add to the catalogue of human woes, three, four and five in many families languishing on the bed of sickness.

“ I am sure, sir, you will believe me when I declare, that such scenes of complicated woe are too affecting to dwell upon: and therefore shall conclude with my most earnest wishes, that, by your pleading in their behalf, other divines may be animated to the same pious undertaking; as I am certain that public benevolence will prevent the premature death of many, will restore health to numbers, and afford the staff of life to thousands of afflicted families.

I am, Rev. Sir,

Your most obedient humble servant,

W. HAWES.

Physician to the London Dispensary.

*Spital Square, Nov. 16, 1793.*”

In the year 1796, Dr. Lett-  
som, who had succeeded Mr.

Horsfall, as treasurer of the Humane Society, resigned; and Dr. Hawes was chosen as his successor. He had previously discharged that part of the treasurer's office which consists in examining into the claims for rewards and paying them. He still continued his laborious exertions for supporting and extending the influence of the Institution which he had fostered with all the attention, assiduity, and interest of a parent. Indeed, a man of less ardour, or zeal, or activity, must have failed in raising to that degree of eminence, which it now possesses,—the Humane Society of London. The tide of prejudice for many years ran very strong against a set of men, who presumed, or pretended, to bring the dead to life. In other institutions, the subscribers have the means of affording relief to some sick or distressed neighbour, or have something to dispose of, some good they can personally confer; but, in this Institution there is nothing of the kind, which has been an obstacle to its establishment. Its patrons and promoters have, it is true, the godlike satisfaction of knowing they contribute towards preserving the lives of many of their fellow creatures from premature death. They have a gratification too, of a very superior kind, afforded them at the anniversary festival; they see men, women, and children, whom they have contributed to rescue from an untimely death, walk in solemn and silent procession, and expressing as they pass, their gratitude to God and to their benefactors. This is one of the most interesting and

affecting scenes a man of feeling can witness; it seldom fails to cause the tear of sympathy to steal down the cheek of the spectators.

It certainly required all the energy and undeviating perseverance of Dr. Hawes, to place this Institution in opposition to so many difficulties, in that state of respectability and permanence in which he has left it; and to which such a cause is justly entitled. To the same zeal for saving the lives of his fellow creatures, must we attribute his uniform attention to the establishment of similar societies in numerous towns of the united kingdom; and in various parts of Europe, America and India.

No man could be more alive to distress of every kind than Dr. Hawes; and to a great variety of which he was a constant witness in his attendance on the poor, as physician of the London and Surry Dispensaries. In many cases he found them more in want of nourishment than medicine; he would afford them the means of procuring this nourishment, after having told them what they should take, and hasten from them to prevent their overwhelming him with their gratitude. Instances too have frequently occurred of his overtaking persons in the street, whom he knew to be in great want, of his taking his hand from his pocket and putting the means of relief into their hand and passing quickly on. The instances of his benevolence, humanity, and real charity must have been very numerous; for many of those which are known, have been incidently discovered. It was truly said of

him in the Morning Chronicle, a day or two after his death, that he was a man of whom it may, with the greatest truth be asserted, that his only failings arose from an overflow of the milk of human kindness: that he was open and unsuspecting as noon-day: that his heart was always in his hand and his benevolence unbounded: and that the tears and regrets of thousands would follow him to the grave, with the consolatory reflexion that he is gone to receive the reward of a well spent, active, useful and virtuous life. As a friend he was sincere and without the least reserve. In all his transactions he was as guileless as a child. To his family he was the affectionate friend and indulgent father: and by whom he was most deservedly and tenderly beloved. His highest gratification was to see those around him happy, and to contribute by every means in his power to promote their pleasures and comfort. His manners were kind and conciliating. His temper frank, generous, and uncommonly cheerful.

On the evening of Sunday, Nov. 6, he was attacked with a very painful disease, which, though the skill and attention of Messrs. Cline and Addington succeeded in mitigating, they could not remove. During this severe illness, his patience, composure and resignation were truly exemplary. The activity of his mind continued with him to the last; and to the last moment he was sensible. On Monday morning, of Dec. 5, he was at six o'clock, remarking on something that was passing; at a quarter past six,



he gently closed his eyes on this life, with a look of affection and tenderness to those of his family who were then surrounding him.

He was buried at Islington, on Tuesday, Dec. 13. Three mourning coaches filled with his relatives and a few of his most intimate friends, attended him to the grave. To these were unex-

pectedly added in the square, seven other mourning coaches, filled with those friends who were desirous of thus publicly manifesting their esteem for him, and accompanying him to his last abode in this world. The church was filled, and the sorrow for the loss of such a man was abundantly visible.

---

MEMOIR OF THE REV. R. BARBAULD.

---

Died, on the 11th of November last, in his sixtieth year, the Rev. Rochemont Barbauld, late Pastor of the Dissenting Congregation, at Newington Green; deeply regretted by the circle of his connections, as a friend of virtue, liberality and true religion. His ancestors were of that honourable stock of French emigrants, who left their country and their all, after the repeal of the Edict of Nantz, for conscience sake; and his progenitors on both father and mother's side, for five or six generations, had been ministers of the reformed Church. His father, the Rev. Theophilus Lewis Barbauld, took orders in the Church of England, and was appointed chaplain to the Princess of Hesse, daughter to George the Second, on her marriage. He resided, in consequence, at Cassel, where he married Mlle. de Rochemont, also of a French Protestant family, some of whose members, before the French Revolution, filled respectable situations in the republic of Geneva, and one, a promising youth, fell a victim to popular fury at that period. Mr. Barbauld passed several years, at the little court of Hesse, and all his children were born in that principality. On the death of the Princess, he returned to England, with his young family, after a stay of some months at Paris, Rochemont, the eldest son, being then twelve years old, and was presented with the living of St. Foster's Vedast. He also preached at the French Chapel, at St. James's. Mr. Barbauld, the father, was a man of taste and literature, an elegant preacher both in French and English, which languages he spoke and wrote with equal purity and fluency. Fondly attached to his children, he took pleasure in forming the mind, and cultivating the promising talents of his son, who was educated chiefly at home, till an academic age. A domestic education has some disadvantages which the subject of this memoir often regretted; yet to it he was in a great measure indebted for the early expansion of the principles of taste, and the powers of reasoning, for a lively

sensibility to all the domestic charities, which is seldom found in those who are early separated from them, and for the unsullied purity with which he passed through every period of life. His father, at length, though he intended him for the Church, placed him at the Dissenting Academy of Warrington; a seminary then very flourishing, and frequented by many of the establishment, whose parents wished to avoid both the expense and the hazard to morals of a university education. Here, with a mind previously imbued with a love of literature, and already well accustomed to argument and discussion, he entered with ardour into all the studies of the place, and found a new world of ideas opening upon him. His theological studies were conducted by the Rev. Dr. Aikin, then the Divinity Tutor, whose learning, candour, diligence and talents as an instructor of youth, have seldom been equalled; but it was a natural consequence of such a course of instruction, that a spirit of inquiry should be raised in the young student, which might turn out unfavourably to his future destination. This, in fact, proved to be the case.—Mr. Barbauld did not however, relinquish his own prospects, and disappoint the expectations of his friends with the petulance of youth, or the bitterness of party. After finishing his course at Warrington, he carefully and candidly discussed with his father, every argument presented to him in favour of entering into the establishment; but, fixed in what he believed to be the truth, and too ingenuous to accept of any of those subterfuges by which not a few have been able to reconcile it to their consciences to officiate in a church, the tenets of which they disbelieved, he finally relinquished his expectations from that quarter, and entered into the ministry amongst the Dissenters. He first preached for about a year, to a small congregation at Highgate, and then, upon his marriage with the daughter of Dr. Aikin, in 1774, removed to Palgrave, a village in Suffolk, and accepted the charge of the neighbouring congregation of Diss, in Norfolk. Here, he opened a school, which soon became a very flourishing one, and many now living can bear testimony to the care and fidelity with which he fulfilled the task of tuition, and the taste far beyond the common routine of a school, which was mingled with the grammatical studies. After continuing in this laborious employment for eleven years, he relinquished it for the congregation of Hampstead, where he officiated, taking occasionally a few private pupils, till his removal to Stoke Newington, where with an affectionate congregation, who will long cherish his memory, he continued till a little before his death, when the connection was broken by one of those awful visitations, to which human nature can only bow with helpless and silent resignation. The scenes of life Mr. Barbauld passed through were common ones, but his character was not a common one. His reasoning powers were acute, and sharpened by exercise; for he was early accustomed to discussion, and argued with great clearness; with a degree of warmth indeed, but with the most perfect

candour towards his opponent. He gave the most liberal latitude to free inquiry, and could bear to hear those truths attacked which he most stedfastly believed; the more *because* he stedfastly believed them, for he was delighted to submit to the test of argument, those truths, which he had no doubt could, by argument, be defended. He had an uncommon flow of conversation on those points which had engaged his attention, and delivered himself with a warmth and animation which enlivened the driest subject. He was equally at home in French and English literature, and the exquisite sensibility of his mind, with the early culture his taste had received, rendered him an excellent judge of all those works which appeal to the heart and the imagination. His feelings were equally quick and vivid, his expressive countenance was the index of his mind, and of every instantaneous impression made upon it. Children, who are the best physiognomists, were always attracted to him and he delighted to entertain them with lively narratives suited to their age, in which he had great invention. The virtues of his heart will be acknowledged by all who knew him. His benevolence was enlarged. It was the spontaneous propensity of his nature, as well as the result of his religious system. He was temperate, almost to abstemiousness; yet without any tincture of ascetic rigour. A free, undaunted spirit, a winning simplicity, a tendency to enthusiasm, but of the gentle and liberal kind, formed the prominent lineaments of his character. The social affections were all alive

and active in him. His heart overflowed with kindness to all, the lowest that came within his sphere. There never was a human being who had less of the selfish and worldly feelings. They hardly seemed to form a part of his nature. His was truly the charity which thinketh no ill. Great singleness of heart, and a candour very opposite to the suspicious temper of worldly sagacity, made him slow to impute unworthy motives to the actions of his fellow-men: yet his candour by no means sprung from indifference to moral rectitude, for when he could no longer resist conviction his censure was decided, and his indignation warm and warmly expressed. His standard of virtue was high, and he felt no propensities which disposed him to lower it. His religious sentiments were of the most pure and liberal cast, and his pulpit services, when the state of his spirits seconded the ardour of his mind, were characterized by the rare union of a warm fervent spirit of devotion, with a pure, sublime philosophy, supported by arguments of metaphysical acuteness. He did not speak the language of any party, nor exactly coincide with the systems of any. He was a believer in the pre-existence of Christ, and in a certain modified sense, in the atonement; thinking those doctrines most consonant to the tenor of scripture; and he was not well-pleased when any denied to a belief such as his, the title of Unitarian, or worshipper of one God; but he was too sensible of the difficulties which press upon every system, not to feel indulgence for all, and he was

not zealous for any doctrine which did not affect the heart. Of the moral perfections of the Deity he had the purest and most exalted ideas; on these was chiefly founded his system of religion, and these together with his own benevolent nature, led him to embrace so warmly, his favourite doctrine of the final salvation of all the human race, and indeed, the gradual rise and perfectability of all created existence. He preached many sermons on this doctrine, which he defended both in the pulpit and in conversation, with a zeal and enthusiasm, which his congregation and his friends cannot but well remember. He had great copiousness in prayer, and has more than once upon an emergency delivered a sermon extemporally with ease and fluency. He has preached occasionally in French, and composed in both languages with equal correctness. Nothing prevented him from being a popular preacher, but the weakness of his voice, and a foreign accent, which he could never entirely get rid of. These confined him to small congregations, which damped his ardour, and gave rise to depressing feelings, for he passed through the world without courting it, and never, perhaps, was in a situation which gave his talents full play. His latter days were oppressed by a morbid affection of his spirits, in a great degree hereditary, which came gradually upon him, and closed the scene of his earthly usefulness; yet in the midst of the irritation it occasioned, the kindness of his nature broke forth, and some of his last acts were acts of benevolence. He will long be remembered by his little flock, and by the circle of his society, with cordial affection. Of the grief of his nearest connection, who, for more than thirty years, experienced from him the most tender and delicate attachment, it is not the business of this memoir to speak.

---

## MISCELLANEOUS COMMUNICATIONS.

---

### ORIGINAL ACCOUNT OF A MEETING OR TALK OF INDIANS.

---

*To the Editor of the Monthly Repository.*

SIR, Bath, Dec. 26, 1808. I send you an account of a Meeting or Talk of Indians, held last year, in the back Country of America, (100 miles beyond the falls of Niagara) by a deputation of the Seneca nation, or as some call them, the Padowagas. They came thither from the west of the Ohio, to deliver a message from the prophet Skanyadario.\* The relater of it is Teyoninhokenra.

\* Skanyadario is esteemed a prophet by the Indian nations, and his messages are as much regarded by them, as Balaam by the Canaanites, Elisha by the Jews, or Confut-se by the Chinese.

men, a civilized Mohawk Chief, who came to England, four years ago, for the purpose of improving himself in the arts of civil life, and particularly, agriculture. He was well known, personally, by the writer of this communication, his English name being Captain Norton. But a more perfect and particular account will soon be published by the very respectable friend, who lent me this curious paper. It discovers so much good sense and true piety, that we can hardly attribute it all to natural religion, for it approaches very near to the doctrines of the revelation by Jesus Christ.

“The first Indian that arose, began thus—It has pleased the Author of our being to preserve us from falling victims to the many accidents which occur through life, &c. and for his protection, and continual favours, from the bottom of our hearts, we send forth the most grateful acknowledgments.—Brothers, we, that you now see in your presence, are sent to you by Skanyadario, the prophet. The words that you are to hear you are to consider the same as if they came from his own mouth, for you shall hear from us only that which he has authorised.

“A man then arose, and told us, that some time previous to Skanyadario’s being visited, that he felt an unusual gladness and gaiety, and cheerfulness filled his mind; by this it is, that he knows the time is nigh. Three persons of a heavenly appearance came to him, and immediately he fell into a trance. These persons are invisible to every one else. They then tell him he must exhort the people to a strict reliance on God,

and obedience to his commands. That the alienation of their lands is a great crime, because it belongs to the Lord of the creation, and he has designed it also for our posterity. Drunkenness is a great crime, because it is degrading reason to the level of the brute, besides that we have repeated instances that it is the parent of still more hideous crimes, murder, adultery, fornication, lying, stealing and covetousness; all these are highly displeasing to the Great Spirit. That it was a good thing to imitate the white men, in the improved agriculture, and the keeping of cattle, and in the useful arts; but that it was not good to imitate them in strife about little things; nor in having gaols and chains, wherewith to manacle and confine their fellow-creatures, nor in hanging them on trees.

“Then arose the Orator, (a young man between twenty and thirty years of age) to exhort and expatiate on the whole. His sedate air and countenance, which at once expressed both a pious and innocent mind, prepossessed, I believe, most of those present in favour of what he was going to say;—all listened with the most fixed attention, when he thus began:—

“Brothers, you have just heard of the visitation and the injunctions received by Skanyadario, and coming from the Author of our existence. Should any among you feel self-sufficient, and only attend to these commands so far as they may find convenient, and may not deem it consistent with their independent spirit implicitly to obey them, I shall inform them, that they are not so



free as they may imagine. Are they not every minute dependent on the Lord of the Creation for the breath they draw in, and the nurture they daily receive? Do they doubt my assertion? I shall ask them---Can they insure the time of their existence? Can they say to the swift swelling torrent, Stand still and abate, in expectation of obedience? or can they command the roaring cataract to cease the issue of its tremendous stream and return from whence it sprang? Can they cause the boisterous tempest to cease? or can they level the lofty mountain with the plain? \* Neither can they even explain the cause, or account for those things, which it has pleased the Great Spirit in some measure to leave dependent on your care and for your advantage. Without his favour and aid you can hope for nothing. All nature you see, acknowledges him as its Lord, by unalterable obedience to all his eternal commands; and can man alone, the most highly-favoured of all his creatures, rebel and suffer himself to be diverted from his due obedience by every passion that assails his breast?

“ Brothers,—The Great Spirit has intended this earth for a place of trial, and for our temporary existence; and to that end, he has abundantly supplied us with all that is needful. The

place of his residence is alone in the heavens, and there he has prepared an asylum of everlasting bliss for those who love him and keep his commandments. The felicity there enjoyed by the upright is inexpressible, and beyond any thing that we upon earth can imagine; beneath is the place of eternal torment, the abode of the evil spirit, and there those unfortunate people are cast, who have spent their time in this world, without regard to its Creator, the Author of our existence. †

“ Uncles,||—As touching the sale of lands, I shall particularly address myself to you. For neither the Warriors nor Chiefs have transgressed in this point. I shall not hurt your feelings, by recapitulating what has been done, but only expect you to do so no more. Remember that it is forbidden by Him that formed it, and be careful of offending, by making an article of merchandize, of that which after creating, he has graciously bestowed to provide sustenance for us and our posterity.

“ The best way to benefit by the land, is to render it productive by cultivation. Cover it then with cattle, and hunt the animals that the Great Spirit has been pleased to place upon it, to furnish us with articles of food, and clothing. You should also be cautious of admitting tenants; §

\* How sublime is this language! we think of the prophet Isaiah as we read it.

† I suspect this is more than the light of nature; that the rays of the Sun of righteousness must have darted hither, though Pope's Indian is not much short of it!

‘Lo! the poor Indian, whose untored mind,’ &c.

|| Uncles, mean the civil magistrates among them, who never handle the tomahawk, but solely regulate the affairs at home!

§ The White settlers or American hunters do often cheat the poor Indians out of those lands, at first only leased to them; a mode of tenure the natives do not well understand when they grant them.

lest by fraudulent writings, they gain a title you did not intend, and thereby involve you in contention to get them expelled again.

“ I have first spoken on lands, because without these, we are deprived of the means of subsisting independently during the time the Great Spirit may be pleased to permit us to live here; besides the crime of parting with these, filled with the bounty of his hands, is much more heinous than may have been generally supposed.

“ Brothers, I begin with drunkenness; because it is not only a great crime in itself, by degrading the faculties of the mind, but it is also the cause of many others, that have been committed in the paroxysms of intoxication; so that friends have drawn the murderous weapon, and sheathed it in each other's bosoms; destroying thus, the lives of those who, before their minds were bewildered with its baneful beverage, they would have risked their own to save. In short, we have never heard of blood being spilled in times of peace among us, unless it might be attributed justly to this poisoner of the mind. It is also when affected by this baneful juice that the husband, at other times loving and constant to his wife, forgets his affection and modesty and seeks the embraces of the stranger. He then squanders

away that which should have supported his family.\* When habituated to this state, every vice gains a gigantic strength, because now become destitute of the guidance of the intellectual faculties, the ferocious become murderers, the vain adulterers, the covetous thieves.—Will any one therefore, for the sake of a silly debauch, offend his Maker? run the risk of becoming a murderer, or of being murdered? or of becoming an adulterer or a thief? of being the terror or the shame of those to whom he is related or endeared by friendship? I hope there are none so stupid or evil; and if there are any that have gone astray, let them instantly repent and reform their lives, in obedience to the commands of the Author of our existence, for they know not the moment they may be called on to receive their final doom.†

“ As you have just heard that adultery and fornication are also breaking the laws of God, you must take heed to your ways, that you offend not in this respect; for to find acceptance with him, nothing that he forbids should be tolerated. Too many are vain of seducing all the females they can, to be subservient to their lusts, and they say in palliation that it is the fault of the women in acceding to their addresses. This is a bad excuse for wicked-

\* A War-Chief from the Shawanese tribe who attended this Talk, expressed his approbation here, and said that a great reformation had taken place, in this respect in his country, and that the serious persevered in hopes of averting the anger of the Great Spirit.

† By this it appears that the Indians of North America believe in a future state of reward and punishment, and that they believe that the sentence takes place immediately on their death.

ness, and it is both perverse and ungenerous; for if it hath pleased the Creator to give a stronger mind to the male sex, he did not intend they should make use of such superiority, to deceive and mislead from the paths of virtue the feeble sex. He on the contrary, designed them in this, to be their supporters and protectors. Therefore, when you cast your eyes upon a woman to desire her, do it only in concurrence with the commands of the Great Spirit, to take her to be your wife; and as such, protect, cherish and honour her. Some who have been married a long time, and have got a family, leave their wives without just cause, and so give reason to suspect that they either do so, to disburden themselves of the charge, or to gratify their own inordinate desires for variety; but this is not right, for it is the command of the Great Spirit, that the marriage-tye should be indissoluble; and that neither one party nor the other should break it until death.

“Sisters,—I now address myself to you, for sin is not confined to one sex, and exhort you, for the love of Him who created us, that where you find it among you, you may speedily put it away. There are too many instances of married women that are much beloved by their husbands, who on this account, in every respect, behave ill and perverse to them; confiding that the love they bear

them, will keep them constant, and ever prevent them from taking offence with any part of their conduct. This is not only imprudent but ungenerous and wicked; for though a husband may love with the strongest affection, yet repeated ill usage will seldom fail to turn that love into hatred. But if the mind of the woman be in a right state, she will be thankful in her heart, that she is beloved by the partner of her life, and where she cannot make such warm returns of affection, she should, at least, make such returns as the commandment of the Great Spirit requires.\*

“It too frequently happens that married women become discontented, when their husbands return unsuccessful from the chase, and lament their fate, that he does not sufficiently provide them with necessary clothing to defend them from the cold, or dress to gratify their vanity. To remedy this, they sometimes take other husbands, that are richer or more expert in hunting. In this, they act very wrong, and thus to avoid a trifling inconvenience, they run the risk of incurring a much greater evil.—If they have children, they do them an injury; for it is not possible, that their step-father will be so tender of them, as their own father would have been; and what is a much greater evil yet, they rebel against the commands of the Great Spirit,† thereby incurring his displeasure. For he

\* What noble sentiments are here delivered! Let the self-sufficient, highly-enlightened Christian bow his head before this child of nature, this poor Indian, and learn the purest morality.

† I cannot but think there is something more than the light of nature implied, a reference being here made, and in many places expressed of the will of the Deity

has decreed, that the woman shall be faithful to her husband, until death. In all things, let us be submissive to his will; therefore, when any of you suffer poverty, by being joined to an helpless husband, do not let that weaken your affection; turn your mind to Him who resides in the heavens, and content yourself with the situation he has appointed you. Reflect that if in this life he has doomed you to bear the afflictions of poverty, He can, in that which is to come, amply compensate you, even with uninterrupted felicity, to all eternity: and that you may obtain his favor and mercy, learn to bear with all humility and resignation of temper, the miseries of this life, which will soon have an end. Virtue and modesty are the most valuable ornaments of the female; ye, therefore, that have daughters bring them up in purity of mind, and guard them from all situations, where they may be endangered.\* Young women should be reserved, and not pay attention to every address; for there are two kinds of men, that is, men of principle, who, when they see a virtuous young woman that they love, propose to take her to wife, and to live with her in affectionate harmony throughout life; the others are those of no principle, who, when they see a young woman growing up, plan how they may deceive her by false promises, in

order to gratify their temporary lusts, and then exult in the injury they have done to her feelings or to her reputation.—You must not listen to these, or you will cause good men to shun you.—But wait with patience, for virtue will find its reward.

“ Brothers and Sisters,—Cast away the vices of our ancestors, for it is the evil descending† from father to son, from mother to daughter, that perpetuates wickedness amongst us. Do not therefore, boast of, or relate the amorous intrigues of your youth, in the presence of those of tender years, lest they may be led to admiration, and from thence to imitation; but in repenting of your former irregularities, endeavour to make some amends, by keeping youth at a distance from the snares by which yourselves have been entangled.

“ In all things that you do, keep before your eyes, the holiness and purity of the Great Spirit and his abhorrence of all wickedness; know that nothing is hid from him, of all that is done on earth; even your thoughts are open to his view. Let not therefore, anger burn in your breasts against each other, neither revile or use abusive words; if you receive an injury, represent it mildly, and if your enemy does not then make a friendly acknowledgment, do not on that account indulge revenge,

being made known; yet this perhaps is answered by the message of the prophet Skanyadario just delivered to them; and from the beginning of the world, the Seers, Prophets, Magi, and Oracular tongues professed revelations from the Deity.

\* Here is excellent advice for the instruction of us enlightened Christians; who too frequently ourselves, corrupt the minds of our own children, by unguarded language, and taking our daughters into places of the greatest danger to their morals.

† A very sagacious remark, that hereditary evils or customs are the most lasting and difficult to cure. Children think it justifiable to do as their Parents did before them.



but think that we have one universal Creator, who permits the wicked to live, as well as the upright, and causes his sun to rise on both, and the earth to bring forth her produce for the sustenance of all.

“Should covetousness tempt any one to steal, remember, that it is forbidden by Him who made us; therefore, let them speedily restore it, and do so no more, but humbly entreat forgiveness of Him whose laws they have offended.— Conduct yourselves in all things towards one another with brotherly love. Whatever is contrary to this is sin, and offends the Great Spirit whose creatures we all are.

“This young Orator spoke a long time, but this is all,” says Capt. Norton, “that I could recollect.

“After this, another arose, and addressed himself particularly, to the baptised Indians; who were present, and said, that they must not understand them to intimate that they should put away the religion of the Europeans, which they had embraced, for if they examined this doctrine, they would find a strong resemblance to what

had just been said; for that they joined with them in that religion which they professed, and exhorting to put away sin from among them, and to lead a pious and virtuous life; to confirm which, he delivered some strings of wampum.”

Capt. Norton adds, although he was much pleased with the doctrine and morality here delivered, yet he regretted, that it did not make its appearance under the banners of Christianity; for Capt. Norton is a man of education, and well instructed in the Christian Religion, having been educated at one of the American Universities. There is an excellent portrait of him presented by the respectable Robert Barclay, hung up in the Bath Agricultural Society's great room; for he was made an honorary member while here. I have a pamphlet published by him while in England, entitled, *An Address to the Six Nations*, recommending the Gospel of St. John, one side in English, the other in the Mohawk language, in which are discovered sentences very similar to the Welch; for instance,

*Indian.* O Niyoh toghsa eren teshawighe ne sagraia ne wahoni.

*Welsh.* O Nhaw naddwg erom dy dewishaid grâce am whahani.

*English.* O God, take not from us thy grace, because we have erred from thy ways.

H. W.

P. S. Quere,—Mohawk, a corruption of Mathouc or Madouk, the head of the long-lost Welch Colony!!!

---

MR. DRUMMOND ON THE REFUSAL OF BURIAL TO UNITARIANS.

---

*To the Editor of the Monthly Repository.*

*Ipswich,*

SIR,

Dec. 14, 1808.

As matter that concerns Dissenters in general; and Unitarians

in particular, I take the liberty to inform you of the following occurrences. The Rev. E. Griffen, of St. Peter's Ipswich, lately re-



fused to read the burial service, or to permit any other clergyman to officiate at the interment of an infant, because it had been baptized by an Unitarian. The grave having been opened among the deceased's relations previously to the refusal, the corpse was at the time appointed, deposited, and no customary rite performed.

The subject is before the Committee of Deputies for protecting the Civil Rights of the Dissenters, in London, and it becomes desirable to ascertain how far Dissenters are dependent on the bigotry or caprice of any clergyman for interment,—and whether the not having used the words prescribed in the Common-Prayer, will justify such refusal, any more than the omission of the sign of the cross can invalidate complete baptism.

Although we may consider it desirable that burial places be provided by all Dissenting Societies, it will often occur, that family connections induce the wish of being deposited with relations

who were members of the established Church.

Many thousands have been baptized into the name of Jesus Christ only; and whether the minister looks with suspicion at the verse in Matthew so similar to the spurious text in John's 1st Epistle, or whether he declines the use of it lest those who hear him should not fully comprehend the sense in which he understands it, many more are likely to be baptized in the same manner.

The "Father, Son and Holy Spirit" is a deviation from the letter of the law, and if Mr. Griffen be justifiable in objecting to one baptized into the name of Jesus Christ, he or others may think themselves justifiable on the slightest deviation.

Presuming that the above intelligence will be accepted as an apology for my addressing you,

I remain,

Your's respectfully,

T. DRUMMOND.

---

#### CRITIQUE ON THE BRITISH CRITIC.

---

*To the Editor of the Monthly Repository.*

Norwich,

SIR,

Nov. 21, 1808.

It is a fortunate circumstance for the cause of religious truth that one publication exists in which the ignorance of bigots and pedants can be exposed and held up to public contempt. I allude to the conduct of the Reverend Gentlemen who edit the British Critic, in their review of "Browne's Selections from the Scriptures," a work which was noticed in the first volume of the Repository. (p. 88.) They say, "Upon this work, we can

only pronounce our most unqualified disapprobation." They add, "It is somewhat suspicious, that the compiler does not chuse to mention either in his title or introduction, any of the versions from which he has derived his materials." This unfortunate sentence at once discovers, that their examination of this work extended no farther than the title-page and introduction, for had they troubled themselves to have looked into the body of the work, they would have discovered that at the com-

mencement of each separate book, is given the name of the translator.—Thus, Dr. Geddes's Version is adopted as far as the Second Book of Chronicles, Dr. Hodgson's of the Proverbs, Isaiah is translated by Lowth and Dodson, Job by Heath and Scott, Jeremiah by Blaney, Ezekiel and the Twelve Minor Prophets by Archbishop Newcome; men whose shoelatchets these arrogant pretenders are not worthy to unloose. They conjecture, however, I suppose, that among those who deserve to be styled the "most approved modern Translators," Dr. Geddes was not omitted or forgotten; this indefatigable and excellent Hebraist they have the modesty to style "a burlesquer of Scripture." They add, "This is the translation, reader, which this late fellow and tutor, desires to offer instead of the established version, which he modestly includes under the general charge of a defectiveness, which has hitherto been an obstacle to the reading of the Scriptures. The other obstacle is according to him, "the intermixture of a considerable portion of less important matter with what is confessedly excellent." He has therefore omitted much." I would ask these wiseacres, if they are prepared to affirm, that all parts of scripture are alike instructive and important, or even that there are not parts of the Old Testament which a father of a family would wish to keep from the sight of his servants and children. It was the opinion of a man, equally pious as well as wiser and more learned than either of the British Critics, I mean Dr. Watts, that such a selection as the present would be highly useful as a Family Bible.

The malice of the following sentence will therefore, provoke only a smile of contempt. "It is perfectly plain from Mr. Brown's preface, that he, with his *pious* authority Geddes, thinks the scriptural historians not only uninspired, but not always judicious writers." The review ends with the following pious and laudable wish, "May obscurity and oblivion be the portion of *this vile attempt to mangle and depreciate the Scriptures!!!*" Such, Sir, in the opinion of these enlightened sages, are the labours of Geddes, Lowth, Newcome, Wakefield, Dodson, &c. men, who, to use Mr. Brown's language, "were in their days burning and shining lights and whose learned and useful labours, though themselves are removed from this earthly scene, enable them still to speak to the edification and improvement of the living." Really, the impertinent snapping and barking of these would-be-critics is quite ludicrous. Their idol, their oracle, their Horsley is no more,—they have no longer the weight of his name or the authority of his learning, but they endeavour to supply these deficiencies by copying the coarseness of his abuse, and the grossness of his misrepresentations,—yet after all their pains, they are found indeed to be "full of sound and fury," but "signifying nothing." It requires no wonderful degree of sagacity to predict that "obscurity and oblivion will be the portion of this *despicable* attempt to mangle and depreciate" the characters of those illustrious men whose labours have been honoured with the abuse of the British Critics.

Your's truly,  
FAIR-PLAY

MR. MARSON'S DEFENCE OF THE PRE-EXISTENCE OF CHRIST,  
IN REPLY TO MR. BELSHAM. LETTER V.

*To the Editor of the Monthly Repository.*

SIR, London, Oct. 20, 1808.

I proceed now, in support of the doctrine of the pre-existence of Jesus Christ, and in my remarks on what Mr. Belsham has advanced in support of the contrary opinion, to take notice of 2 Cor. viii. 9. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

This passage if correctly translated, will I apprehend, be admitted to affirm as a fact, known to the Corinthians at the time this Epistle was written, that Jesus Christ had been rich, but was divested of those riches, and became poor, that through his poverty they might be made rich; and it is argued that, as no such change of circumstances appears to have taken place in him while he was here upon earth, the words must refer to a former state of existence, and consequently are a proof of such a prior state.

But in answer to this, Mr. Belsham confidently affirms\*, that "The public version does not give a correct translation of the apostle's words." He then proceeds further to affirm†, "That the words of the apostle express *two states*, not *successive*, but *simultaneous*, not that Christ was *first* rich and *afterwards* became poor, but that his riches were contemporary with his poverty." A more extraordinary position than

this scarcely ever came from the pen of an intelligent writer, involving in it a natural absurdity and an absolute contradiction, i. e. that Jesus Christ was *at the same time*, in *two states* so directly opposite each other, that the existence of the one must necessarily exclude that of the other; that he was *rich* and *not rich*, at the same time!

In support of the above, Mr. Belsham appeals to the meaning of the original words, "Πλουσιος ων, ἐπ'ωκευσε, *literally*," he says, "being rich *he led a life of poverty*." Could the English reader possibly imagine, and will he not feel the utmost surprise to find, that the sentence, "*He led a life of poverty*," is here affirmed to be a *literal translation* of a *single Greek verb*? Yet this is the fact. There is nothing in the original to answer to the words *he lived a life of*. And as to the word *poverty*, we may ask, Can an English *noun* be a correct translation of a Greek *verb*? If it can, there is an end to the analogy of languages, and it will be impossible to give the meaning of one language in another. There is not then *any thing* in the original to warrant any one word in this *literal translation*, except the *pronoun*.

Nor is the rendering of "The Improved Version of the New Testament," less foreign to the meaning of the original: "*While he was rich, he lived in poverty*." In a note on the verb (probably

\* Mon. Rep. vol. ii. p. 589.

† Ibid.

from the pen of Mr. Belsham,) *“Literally he was poor.”* Here we have another, and a different *literal* translation of the same word, in the same connexion. Let us examine it. The word *ἐπλωκευσε* must either mean, *he was*, or *he became poor*. That the latter, and not the former, is the true sense of the word in this connexion, I conceive will be evident, because as Mr. Belsham says, “The words of the apostle express two states,” states so opposite to, and irreconcilable with each other, that his meaning must be that he passed from the one to the other, i. e. being rich he became poor.

But in order to vindicate the public version as giving a correct translation of the apostle's words, “which” Mr. Belsham confidently and dogmatically affirms\*, “it does not,” let us apply Mr. Belsham's mode of translation and reasoning to another passage, exactly similar to this in its construction. John ix. 25, “One thing I know, that *whereas I was blind, now I see.*” On this passage Mr. Belsham, in order to be consistent, must say, “That the words” of the man who was born blind “express two states, not successive, but simultaneous, not that he was first blind, and afterwards saw, but that his blindness was contemporary with his seeing, *Τυφλος ὦν, ἀρτι βλέπω. Literally being blind, now I lead a life of sight,*” i. e. his blindness and seeing were not successive, but simultaneous, or according to the Improved Version of the former passage, *WHILE he was blind he then saw.* Whether this be a

literal translation of the words of the man that was born blind, let the good sense of the reader determine; if it be not, neither can Mr. Belsham's be the literal translation of the words of the apostle; because a dissimilarity in the construction of the Greek words cannot be pointed out. So much for Mr. Belsham's *literal* translation.

Let us now consider his illustration of the subject and his application of it to the riches and poverty of Jesus Christ.

First, his illustration †. “A fact this, says Mr. Belsham, of frequent occurrence,” i. e. that a man may be rich and poor at the same time. “The rich miser from avarice denies himself common necessities: and in some rare instances, generous opulence will forego the comforts and elegancies of life to gratify more extensively the feelings of an enlarged and disinterested benevolence. Thus being rich, they are at the same time poor.”

So far is it from being “a fact of frequent occurrence,” that we may venture to affirm that it has never *occurred* from the beginning of the creation of God to this day; because it is impossible that it should. A *rich* man may, at the same time, be a *miserable* man, but he cannot while he is *rich*, be *poor*. The avaricious miser denies himself common necessities; true. But do his riches consist in the possession or in the enjoyment of his property? If in the possession of it, then while he retains the possession, whether he enjoys it or no, he will remain rich, and cannot be poor. If in

\* Mon. Rep. p. 589.

† Ibid.

the enjoyment of it, then while he denies himself common necessities he is not rich, so that in neither case can he be rich and poor at the same time.—The rich man by the extent of his benevolence may exhaust his riches and be reduced to poverty, but in that case his riches and poverty are not simultaneous, but successive. He may choose to “forego the comforts and elegancies of life,” while he is rich, “to gratify more extensively the feelings of an enlarged and disinterested benevolence,” but he would not therefore be poor, nor could it be truly affirmed of him on that account that he was so. These instances therefore utterly fail of affording any illustration of the subject, and are altogether impertinent.

Secondly, let us consider the application of these instances to the riches and poverty of Jesus Christ\*. “In strict analogy,” says Mr. Belsham, “to these instances, our Lord, who possessed *voluntary* miraculous powers, by which he could have supplied himself with the greatest ease with all the conveniences and luxuries of life, chose to lead a life of indigence, of self-denial and dependence, in order to fulfil the purposes of his mission. Thus, *being rich for our sakes, he lived in poverty.*”

Mr. Belsham here asserts that “being rich” means to be possessed of miraculous powers; but the assertion is unsupported by any kind of evidence. Is it not a perversion of the plain meaning of terms to say that *riches* mean *powers*? Powers may be the

means of acquiring wealth, and this is all the riches which Mr. Belsham seems to suppose Jesus Christ to possess; for he says, “He possessed voluntary miraculous powers, by which *he could have supplied himself with the greatest ease with all the conveniences and luxuries of life,*” i. e. he had the means of enriching himself; but he did not make use of those means for that purpose, but “chose,” as he adds, “to lead a life of indigence.” So that instead of proving that Jesus Christ was *rich* and *poor* at the same time, Mr. Belsham’s reasoning goes to prove, in direct contradiction to the assertion of the apostle, that Jesus Christ never was rich.

If to be rich is to be possessed of miraculous powers, to be poor must be not to possess them. But as it is impossible to possess and not possess any thing at the same time, Jesus Christ could not at the same time, in this sense, be both rich and poor. Mr. Belsham in order to give effect to the assertion, that “Jesus Christ could have supplied himself with the greatest ease with the conveniences and luxuries of life,” alleges that his miraculous powers were *voluntary*. What does he mean by “*voluntary miraculous powers*?” Jesus Christ says, with respect to those powers, that “He *could do nothing* of himself—that the works which he performed *were not his*, but *his* that sent him,—that it was the father who dwelt in him who *did those works*,—that he came not to do his own *will*, but the will of him that sent him.” Can those be the voluntary



powers of a person who cannot *himself* exercise them, but the exercise of which depends upon the *will* and *agency* of another? Mr. Belsham reasons, as if he believed Jesus Christ to be an independent being, which on other occasions, he would not allow. But supposing them to be *voluntary*, were they given him for the purpose of procuring to himself the conveniences and luxuries of life? If they were, where was his fidelity and gratitude to the giver of them, in choosing to live in indigence and poverty? If they were not given him for that purpose, but only to be exercised for the benefit of others, and for the confirmation of his divine mission, would not the exercise of them for his personal advantage have been a criminal prostitution of them to a purpose for which they were never designed? Did the poverty of Jesus Christ then consist in his not being criminal? and had he been guilty of such a prostitution, would he have been *enriched* by it? Let us hear his own decision upon this question: "What shall it profit a man if he should gain the whole world and lose his own soul?"

On Mr. Belsham's *strict analogy* between Jesus Christ and the avaricious miser and benevolent rich man, I shall not make any reflexions, but leave the reader to his own, and only put the following case: Suppose a person of great opulence, desirous of benefiting others, were to make a poor man the instrument and channel of his benevolence, without giving him any personal interest in, or power over any part

of his property; would that man by the mere possession, without the power of enjoyment, be any richer than he was before? Or would there be either truth or propriety in saying that on that account he was rich and poor at the same time? I conclude then that the poverty of Jesus Christ was simultaneous with his existence while he was here, and that his riches must have been in a prior state of existence, and that the assertion of the apostle, that "he was rich and became poor," furnishes a clear proof of such a state.

I now proceed to Phil. ii. 6—8, as a further proof of the pre-existence of Jesus Christ. *Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.* The apostle here affirms that Jesus Christ was in the *form of God*, but emptied himself, or "divested himself of it\*," that he took on him the form of a servant, that he was made in the likeness of men, that being found in fashion as a man, he humbled himself and became obedient unto death. These are the several steps of our Lord's humiliation, which clearly shew that the apostle considered Christ's being in the form of God as preceding, and not simultaneous with his being in the form of a servant, and his being made in the likeness of men; and that these circum-

stances of his humiliation, were the consequence of his having divested himself of that form. His being in the form of a servant, and in the likeness of men, were simultaneous with the whole of his existence here, and therefore his being in the form of God, must refer to a prior state of existence: agreeably to this, when Jesus Christ was reinstated in the glory for which he prayed, and which he says, he had with the father before the world was, the apostles speak of him in that state, not as *having been* in the form of God, but as *being in it* then\*, whereas they never speak of him as being in the *form* of God, or as being the *image* of God in the days of his flesh.

This observation is a sufficient refutation of Mr. Belsham's *assumed meaning* of the phrase, "In the form of God;" for though Jesus Christ had been "the messenger of God to man and invested with miraculous powers," he was not so when the apostles affirm him to be "the image of the invisible God." If to be a messenger of God to man and invested with miraculous powers, is to be in the form of God, were not the apostles, as well as Jesus Christ in that form? But Mr. Belsham adds †, "Invested with miraculous powers *superior to any which had ever been conferred upon any other human being.*" This however is said in direct contradiction to the words of our Lord when, in addressing his disciples he says ‡, "Verily, verily, I say unto you, he that believeth on me, the works that *I do*, shall *he do also*; and *greater* than these shall he do; because

I go unto the father." Were they to perform *greater works than his*, with *powers inferior* to his? This would be truly marvellous.

"He thought it no robbery to be as God, that is," says Mr. Belsham ||, "he did not consider himself as acting improperly or unjustly, in *exercising* these divine powers according to his discretion." The apostle is speaking of a *form* in which Jesus Christ was; Mr. Belsham says, that by it he means *powers*; a meaning, which I am persuaded, it will baffle all the learning and ingenuity of Mr. Belsham to prove either from the words of the apostle, or from any other passage of scripture.

The apostle speaks of Jesus as having been *in a divine form*, not of his *exercising* it. What the *exercise of a form* means, I acknowledge I am unable to conceive; Mr. Belsham says that by being *in the form of God*, the apostle means that he *exercised* his divine powers according to his discretion.

The apostle goes on to say, that Jesus Christ *divested* himself of this form. No such thing, says Mr. Belsham, he retained it, though he did not it is true, make use of it for his own personal advantage. Take it in his own words §, "He divested himself of these powers, not by *actually resigning* them," (perhaps he means that he did so in *purpose*, or that he *meant* to resign them,) "but by making no use of them for his own personal advantage." Mr. Belsham adds, "The expression is analogous to that, 2 Cor. viii. 9. *Being rich, he led a life of poverty.*" That is, it is

\* 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. † Mon. Rep. Vol. ii. p. 594.

‡ John xiv. 12. || Mon. Rep. Vol. ii. p. 594. § Ibid.

analogous to his own *literal* translation of that passage on which we have before observed. This same *literal* translation is also given in a note on the phrase "he divested himself of it," in the Improved Version of the New Testament. To prove what? Why that as he was *rich* and *not rich* at the same time; so his being *in the form of God*, and *divested of it*, and *not in it*, were also simultaneous.

Mr. Belsham admits that, "if it could be proved from other premises that Jesus Christ existed before he was born into this world," which "he says, it cannot," (and for which assertion it seems, we are to take his mere ipse dixit,) the passages we have been considering, "might be supposed to contain a remote and figurative allusion to that extraordinary fact." We contend, that being incapable of a rational interpretation upon any other hypothesis,

they are in themselves clear and decisive evidence of it. But were that fact proved from other premises, these passages, as translated and explained by Mr. Belsham, would not bear any sort of allusion to it; and therefore his rendering and his sense of these passages is, by his own acknowledgement, not the true one.

We might go on to adduce a great variety of passages, containing expressions which cannot be accounted for, but upon the supposition of the pre-existence of Jesus Christ; but to enter into so wide a field would carry us far beyond what was intended in these remarks. Enough I conceive, has been said to shew that the arguments in support of that doctrine, remain unaffected by any thing Mr. Belsham has advanced in support of the contrary opinion. Your's, &c.

JOHN MARSON.

---

THE CASE OF MR. STONE.

---

*To the Editor of the Monthly Repository.*

Sheffield,

SIR,      October 12, 1808

I take it for granted that the major part of your readers, will feel all that anxious solicitude concerning the fate of Mr. Stone, which you have predicted, (p. 518.) and that their "generous feelings will excite them" to the cheerful, prompt performance of every correspondent act of sympathy and benevolence. At the same time however, it must be admitted, that this venerable confessor, by adopting and "boldly avowing" doctrines so opposite and contradictory to those of the church

of England, has thereby frankly renounced his conformity to her, and of course subjected himself to all those unpleasant consequences which have since occurred. The church assuredly compels her clergy not only to subscribe to, but to profess their assent and consent, *ex animo* to doctrines of a very opposite tendency from those of the Unitarians.

Whether these doctrines are true or false; scriptural or unscriptural, is not the question? but whether the governors of the church might be expected, or

ought to remain silent and inactive, when they perceived the whole of their *credenda*, so boldly as well as openly attacked by one of their own order, and one who at the same time was enjoying his share of those temporal emoluments which holy church has so amply provided, and annexed, (at least ostensibly) to strict obedience and outward conformity? If however any needless display of sacerdotal authority, or any effort of "vengeance" has been resorted to on the occasion, it can admit of no apology or vindication. It would likewise appear equally improper or unfair, if any of the chief actors in this tragedy, were so much as suspected of harbouring any doubts concerning the system or doctrines they are in so unusual a manner defending. He, and he alone who is without the inconsistency of such duplicity and prevarication, is the only one duly qualified to sit in judgment, and "cast the first stone." His orthodoxy ought to be above all suspicion; his conformity strict and universal. He ought thoroughly to believe that the whole of our ecclesiastical constitution, can be proved "by express warrant of holy scripture:" and more especially that whoever refuses or neglects "faithfully to believe, hold and keep whole and undefiled" the Creed of the great St. Athanasius, "shall without doubt perish everlastingly." He ought to believe too, that this dreadful fate will accompany all unbelievers, without the least regard to their mere temporal distinctions; whether their rank in the church is that of the humble, drudging curate, or the lazy personage who

is fond of displaying "his mitred front in courts and parliaments." The most obvious principles of reason and equity, demand this as absolutely needful to check, and as far as may be, destroy every appearance of rancour, or personal animosity from the minds and decrees of the judges. The practice is invariably admitted in all our temporal courts; nor is the most atrocious criminal ever refused the privilege of excepting against any of his peers or jurymen whom he suspects. An important step is thus taken that the unavoidable prejudices of judges or juries shall be rendered as far as may be, of no injury to the prisoner, but that he may have a fair and impartial trial. If then the civil part of the "British constitution," has devised and adopted such an admirable plan, to secure even felons, or other pests of society, from the baneful effects of prejudice or malice; surely the ecclesiastical part ought implicitly to copy such a disinterested model, and to cause its courts to be equally eminent for the equity of their decrees, and the mildness of their censures.

The church not only affects, but openly asserts herself to be the best constituted church ever established, and frequently appeals to the scriptures in proof thereof. Surely then, as she is "the light of the world"—a city so elevated and conspicuous, the whole of her judicial proceedings ought to be conducted in perfect obedience to this heavenly code! then, and then only, will she prove that her daily prayer to be delivered "from envy, hatred, and all uncharitableness," is heard and granted.

The supposed culprits whom she drags to her tribunals, are not felons, thieves, or murderers, but men of a virtuous, liberal education; of unblemished moral characters; and who in their official capacity have manifested an uniform solicitude to become "examples" to their respective flocks, *in word, in conversation, in charity, in spirit, in faith, in purity.* (1 Tim. iv. 12.) Surely then such men are clearly entitled to respect, instead of censure; or if they are overtaken in a fault, their spiritual heads or governors, ought at least to attempt to restore them, not by mere dint of supercilious authority, but in the amiable, mild spirit of Christian philanthropy and unaffected meekness. If in the course of their professional studies, they find reason to doubt the truth of some of those theological dogmas, to which in their juvenile, inexperienced days they declared their assent and consent,—and if convinced of the truth and importance of the doctrines they have espoused, they should presume to lay their discoveries or sentiments before their fellow-christians, in order to excite them to a similar examination, such a frank proceeding ought not to be ascribed to any sinister, much less any criminal motives, but solely to their zeal to promote what they deem to be the cause of truth. Here then they have voluntarily brought the debate to a final issue: let their arguments be answered by arguments, and truth will assuredly prevail. As to mere ecclesiastical censures, or other inquisitorial acts of faith, their inability to answer any good purpose is now generally acknow-

ledged even by the Catholics themselves. Pity then that the church of England should retain any single feature, which may be pointed out to trace a family alliance with the churches of Spain and Portugal! It is much to be regretted that those among the clergy who have openly declared their objections to the established doctrines, have not uniformly imitated the noble example of the non-conformists of former times, or that of the Lindsey's, Disney's and other confessors of the present day. It may be a question whether the common notions of consistency do not demand such a sacrifice. Be this however as it may—let no one presume to judge the servant of another master, since to this master alone he is accountable. But certainly it would exhibit a fine instance of dauntless integrity, and what is of yet greater importance, an unshaken trust and confidence in the promises of heaven to those who forsake houses and lands for conscience sake.

Allow me to conclude my letter with making a few remarks on your plan for assisting the worthy sufferer alluded to. I do not think it is sufficiently ample and extensive. This singular case should be drawn up in a plain popular style, and circulated as widely as possible. You appear to place your chief hope of success on the efforts of the Unitarians only. Now have you duly considered, that these Unitarians are, or at least ought to be Dissenters? as such then, what peculiar business have they to interfere? Do not their own ministers loudly call for every pecuniary aid that can be spared—more



especially from a set of men, whom a noted bishop described as inhabitants of the frigid zone?—Rather then let Dissenters remain quiet spectators of the persecution referred to, or at most unite their contributions to those of their countrymen at large. Britons are remarkable for the zeal and ardour with which they enter into any rational plans of benevolence: there is therefore no danger of their allowing a worthy man; much less a worthy, aged clergyman to suffer the loss of any reasonable comfort which their pecuniary aid can supply. Make but the case more generally known, and the success will be answerable. Let the biographical work you have mentioned at the close of your narrative be published by subscription, the price at least one guinea. The perusal of such a case and of such memoirs, will lead the people of this country to reflection, and it is well known that reflection usually leads to reformation. Your's,  
A BEREAN CHRISTIAN.

---

MR. KENTISH, ON THE DEATH OF MR. EDWARDS.

---

Jan. 4. 1809. the moment, under a mental dis-

Being persuaded that I have given a correct account of the nature of Mr. Edwards's death, I have not judged proper to detail any of the circumstances of the event. The claims of precision and truth being satisfied, those of sympathy come to be considered. With pleasure I have remarked, that in many, and some of them recent, instances—instances, too, where no doubt could exist as to the proximate cause of the catastrophe—*delicacy* has forborne to gratify public curiosity, at the expence of the feelings of surviving friends: and I see not why a silence so commonly observed, and in almost every case, so highly approved, should now be violated.

I am arraigning no person's motives. What I lament is that a degree of reflection has not been exercised sufficient to obviate misapprehension and complaint. On the point of delicacy, I have touched already. As to that of accuracy, when one and the same communication informs the world of an individual's losing his life in bathing, and of his labouring at

ease, there can be little question what inference the world will form upon the matter. That Mr. E. was afflicted, more than once with a grievous disorder, I have told the readers of my sermon. From a consideration, which no feeling and candid mind will censure, I have purposely intimated the nature of the malady in terms the least offensive to the eye and ear of friendship. More than this, I have not thought it necessary to say; because I am convinced that his death was strictly the effect of what we style *accident*. My readers will probably agree with me, that I am even entitled to speak of a want of correctness, in the statement on which I have animadverted, when I lay before them the following facts, hitherto unnoticed, though the last could not be unknown:—Bathing was the favourite recreation of Mr. E. he was an excellent swimmer; and, at this very hour, all his clothes were found upon the shore!

JOHN KENTISH,