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HISTORY AND BIOGRAPHY.

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HISTORICAL ACCOUNT OF PROTESTANT DISSENTING CHURCHES  
IN CAMBRIDGESHIRE ;

*Drawn up by the late Rev. Robert Robinson and the Rev. Josiah Thompson.*

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*To the Editor of the Monthly Repository.*

*Birmingham, 4th May, 1809.*

SIR,

The friends of religious liberty and of free-inquiry, and of the late Rev. Robert Robinson, of Cambridge, are, in my opinion, much indebted to Mr. B. Flower, for the complete edition of Mr. Robinson's "*Miscellaneous Works*," and for the brief *Memoirs* of the Author prefixed to them. He has by this publication raised a monument to the memory of a man of distinguished talents and merit : and he has given a collected and permanent form to scattered and fugitive pieces, which were in danger, though very valuable and useful, of falling into oblivion.

In his biographical preface, written with that glowing ardour in the cause of liberty, which was a prominent feature in Mr. Ro-

binson's character, he mentions a MS. exhibiting an "Historical Account of the Protestant Dissenting Churches in Cambridge-shire," of which he had not been able to procure a sight. A copy of this piece, as I suppose, I happen to have. It was communicated to me about thirty-four years ago, by my friend the late Rev. Josiah Thompson, of Clapham, transcribed by himself and an amanuensis from the copy which he had received from Mr. Robinson.\* It accompanies this and asks a place in your useful *Miscellany*. The appearance of it will probably be acceptable to many of your readers, and not least so to Mr. Flower, and other friends of Mr. Robinson.

I am, Sir,

Respectfully your's,  
JOSHUA TOULMIN.

\* It will be evident to the reader, that the conclusion of the "*Historical Account*" was drawn up by Mr. Thompson.—ED.

## CAMBRIDGESHIRE.

The first Protestant Dissenting Churches in this county, were formed by the Rev. Francis Holcroft, M. A. Fellow of Clare Hall, Cambridge. This gentleman was son of Sir — Holcroft, of West-ham, near London. He was educated at Clare Hall, Mr. David Clarkson was his tutor, and (the afterwards famous Archbishop) Tillotson was his chamber and bed fellow. During his residence at college, he embraced the Calvinistic doctrines, and approving of the Non-conformist discipline, was a communicant with the Rev. Mr. Jephcot, of Swaffham Prior.\* While he was prosecuting his studies at college, his chamber being over the college gate, he often observed a horse waiting a long time on a Lord's day morning, for one of the fellows to go to preach at Littlington,† and often returning without the preacher, who perhaps was drunk at the time, or not recovered from the last night's debauch. Touched with compassion for the souls of the neglected country people, and ashamed of continuing idle in college when preaching was so much wanted, he offered to supply that parish. The offer was accepted, and his ministry was very much succeeded there to the conversion and edification of many souls.

Some time about the year 1655, Mr. Holcroft accepted of the living of Bassingbourn,‡ where he laboured in season and out of season, not only preaching on Lord's days, but on holydays also, great multitudes following him.

While Mr. Holcroft was minister at Bassingbourn he formed a congregational church, consisting of a great many people of other parishes, as well as of his own, besides several of both Gown and Town from Cambridge. The first members of this church were embodied, and all others afterwards admitted, on a profession of repentance toward God, and faith in our Lord Jesus Christ, and

the following covenant was read and subscribed by all the members, standing;

"We do in the presence of the Lord Jesus, the awful crowned King of Sion, and in the presence of his holy angels and people, and all beside here present, solemnly give up ourselves to the Lord, and to one another, by the will of God, solemnly promising and engaging in the aforesaid presence, to walk with the Lord and with one another in the observation of all gospel ordinances, and the discharge of all relative duties in this church of God, and elsewhere, as the Lord shall enlighten and enable us."

Subscribed by A. B.

C. D. &c.

Thus the church was first embodied. When a member was afterwards received, the pastor used to say:—"Brother, (or sister) if you now in the presence of the Lord Jesus, the awful crowned King of Sion, &c. do now solemnly give up yourself, &c. (*mutatis mutandis*) signify it by lifting up your right hand to the Lord," and then on the part of the church, the person admitting lifting up his right hand, said, "we likewise in the aforesaid awful presence, do receive you into our communion, solemnly promising and engaging to carry it towards you as becomes a church of Christ, watching over you in the Lord as he shall enable us, and in testimony thereof do give you the right hand of fellowship." Over these people, Mr. Holcroft was settled pastor by the Rev. Mr. Staloms and others.

The cruel Act of Uniformity, which ejected six masters of colleges,|| forty fellows and students from the university,§ and twenty incumbents from their livings in the county,¶ expelled Mr. Holcroft also from Bassingbourn. However as he considered himself the lawful pastor of his people, he was determined to execute his office as long and as well as he could, and as his people could not all assemble now at one

\* Eleven miles from Cambridge. Mr. Jephcot died 1673. *ætat* 96.

† Littlington is thirteen miles from Camb. Clare Hall has the patronage of that living.

‡ Bassingbourn is eighteen miles from Cambridge.

§ Dr. Tuckney, of St. John's. Moses, of Pembroke. Dell, of Caius. Sadler, of Magdalen. Bond, of Trinity.

¶ Hill, Fellow of Magdalen, &c.

¶ Jephcot, of Swaffham; Bradshaw, of Willingham; Hunt, of Sutton; Wilson, of Over; King, of Foulmire; Townly, of Littlington; Ponder, of Whaddon; Sheldreck, of Wisbech, &c.

place as they had done before, he resolved on preaching, praying, and administering the Lord's Supper to them in separate societies. One of these met at one Thurlow's house,\* at Cambridge, another at Barrington, another at Clopton, one at Eversden, one at Guyhorn, one at Waterbeach, &c. &c. but as this was too much for one man to go through, immediately after his ejection in 1662, he called as general a meeting as the times would permit, at Eversden, and informed the church of his design, desiring them to chuse four of their number elders to assist him. Accordingly they chose the Rev. Jos. Oddy, M. A. lately ejected from his fellowship of Trinity College and from his vicarage of Meldrith; the Rev. Messrs. Corbin, Waite, and Bard, for elders of their church.

The pastor and elders divided their circuit and laboured among their people till the next year, 1663, when Mr. Holcroft was imprisoned in Cambridge castle, by Sir Thomas Chichely, for preaching at Great Eversden; Oddy, for preaching at Meldrith; Corbin and Waite shared the same fate, and Bard escaped it only by flight. While their pastors and elders were thus separated from their flock, the people continued to meet for religious worship in their several separate societies: sometimes they spent their time in fasting, reading the holy scriptures, and social prayer. At other times, some ejected minister preached privately to them, and now and then the jailer allowed Mr. Holcroft to go out in the night to preach and administer the Lord's Supper to them: besides all this, the people had frequent letters from their pastors in prison, one of which entitled "*A Word to the Saints from the Watch Tower*," was published by Mr. Holcroft in 1688.

Persecution operated now as at all other times, it multiplied the people. They had regular meetings, many additions, and, their pastor being absent, they exercised discipline themselves, and cut off two or three elders, Waite and Bard: the first was soon after admitted a member at Bedford, and the last was

received into the church at Olney, Bucks. They were charged with forsaking the congregation after their release. After five years imprisonment, Mr. Oddy was set at liberty, as after nine years Mr. Holcroft was; but both were soon imprisoned again for preaching as before. Mr. Holcroft's last imprisonment was for three years.

After their enlargement, which was first in 1672 and last in 1675, they prosecuted their plan with greater vigour than ever, preaching at Cambridge in spite of a drum, which the gowmsmen beat in the meeting to interrupt their worship, and all over the county, travelling quite through the fen towns, and being followed by such multitudes, that they were often forced to preach abroad. Mr. Oddy continued an itinerant in this county till his death, which happened May 3d, 1687. He was buried at Oakington,† near Cambridge, in a small burying-ground adjoining the church-yard, and given by Mr. Holcroft for that purpose to his church, in the hands of trustees.

Hitherto Mr. Holcroft had been considered as pastor of all the congregations in the county; but about two years after Mr. Oddy's decease, that is in 1689, two events fell out which produced the establishment of these congregations into separate churches. One was Mr. Holcroft's illness; for while he was in prison great numbers of people visited him, to whom he frequently preached, and as the excessive heat of the place was too much for him, he often preached in his waistcoat, and thereby caught such colds as destroyed his health. After his release, his prodigious zeal for the salvation of souls struggled with and surmounted his illness for some years; but at length a weakness of nerves enfeebled his whole frame, and he fell into a melancholy which rendered him useless to his people as a preacher. At the same time, the act of toleration gave the Nonconformists their liberty, and these two events contributed to settle the churches of this county.

Mr. Holcroft continued to decline till

\* Scanderet was fined 10*l*. by the Mayor for preaching there.

† Oakington is a village four miles north-west of Cambridge. The piece of ground is very small. The tombs were covered with nettles, elder bushes, &c. and the inscriptions illegible till they were cleared away and the tombs cleaned the beginning of 1774. The fences are gone and a neighbouring cottager has taken it into his garden. Dr. Conder it is said is the trustee.

1692, when on Jan. 6th, he died, his tomb-stone says in his 59th year, his funeral sermon says in his 63d. His courage and spirits returned before his death, and he departed with great joy, uttering these words, "For I know that if my earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens." 2 Cor. v. 1.

Mr. Holcroft seems to have been one of those uncommon men in whom the excellencies of several men centered. His learning was enough to have gained him an ample reputation; but his comprehensive knowledge of the gospel of Christ was his greatest glory. His preaching was less methodical than that of his cotemporaries; but then it was more useful. "It appeared to me," (says Mr. Milway in his funeral sermon) "truly apostolical, primitive, and divine." His words were sharp arrows in the people's hearts; they had a quick penetrating power and efficacy, so that his converts were very numerous. He was so indefatigable in his labours that he preached perpetually: there is scarcely a village about Cambridge, but some old person can shew you the barn where Holcroft preached. He had a lion-like courage, tempered with the most winning affability in his whole deportment. His doctrines were moderate Calvinism, and he had a great zeal for nonconformity, though a greater still for true piety, which he revered even in his enemies; if indeed any such could be enemies to so good a man. During the twelve years of his imprisonment in Cambridge castle, he was of the most cheerful disposition; and though in the latter part of his life his spirits failed, yet all his conversation was heavenly and useful. He died at Triplow\*; his funeral sermon was preached at Cambridge, by Mr. Milway of Bury, from Zech. i. 5, 6, and was afterwards printed with a preface, by Messrs. Taylor and Hussey, and with two copies of verses on his death, and also an epitaph by Mr. Haworth. Mr. Holcroft left an estate in the Isle of Ely (at Sutton) to the poor of his church,† and also a piece

of ground at Oakington to bury in, and there himself was buried, and a tomb erected to his memory.

Several of Mr. Holcroft's congregations, who did not chuse to embody separately during his life, thought themselves now called in providence to imitate their brethren, and to form themselves also into churches; especially as several ejected ministers had lately died, and others were too far advanced in years to supply them much longer. Bradshaw, (who had been ejected from Willingham, and from his senior fellowship in Trinity College, and who had since preached at Childerly, Willingham, Cottenham, &c.) died at St. Ives, 1690, ætat. 71. Scanderet was advancing towards 70; and others were hastening home. Accordingly in the year 1692, the Baptist congregation at Wesbich built a meeting and settled a minister. In 1694, the Independants at Cottenham and Willingham embodied themselves and settled young Mr. Osland; and in the same year the congregation at Croyden, since at Gransden, settled; as did also Chishill and Melbourn, Needingworth, Guyhorn, &c. Several of these churches subsist still, and some of them are dissolved or united to other churches; but almost all contend for the honour of having Holcroft for their first pastor. In fact he was pastor of all, and exercised that office over all till the Toleration Act took place, and over many till his death.

#### CAMBRIDGE TOWN.

Puritanism, which from its first rise abounded in the University, was plentifully communicated to the town by the members of that learned body. Three things contributed chiefly to do this; first, *the part that the University took in Puritanism*; for they petitioned Queen Elizabeth 1565, against the surplice and other habits, and they retained the privilege of licensing twelve preachers, and indulged the Puritans with those licences against all the power and influence of Archbishop Parker, who endeavoured to deprive them of their right; and these contentions between the court and

\* Triplow is eight miles from Cambridge.

† This estate is enjoyed by the two congregations of Eversden and Gransden. It produces 5 or 6l. per ann. The present trustees [1774] are James Wood of Needingworth, Deacon of Gransden; and Mr. Ellis of Harlton, Deacon of Barrington and Eversden.

university occasioned much talk and some inquiry in the town's folks. Secondly, *the preaching* of the Puritans in the parish churches; in earlier days, [1570] Cartwright of Trinity, Chaderton of Queen's, and Preston and Clarke of King's; and in later times, [1630] Dr. Goodwin and Dr. Sibbs, who preached at Trinity Church, Shelly\* of Jesus, who was vicar of All Saints, and many more of note in those days, diffused the principles of the Puritans through the town. Thirdly, *the private visits*, fasting, praying, and expounding exercises of many university men in the houses of the inhabitants of the town. These were the means, in the hand of God, of disseminating the principles of nonconformity, and of preparing multitudes of people for the open profession of it in the time of the civil war.

The Cambridge Nonconformists were a mixture of four sorts. The largest part were for *independant* church government; of which sort there were many at Cambridge. A *second* sort were for a Presbyterian government: these were not numerous, but they were rich. In 1689 they licensed two meeting-houses for divine service; and six private houses in Cambridge for the purpose of private meeting, of prayer, &c. They were in one certificate, which is dated August 3d, 1689, signed William Baron, town clerk. A *third* sort were Baptists: these at Cambridge were mixed with the Independants till 1726, when they also formed a separate church. There was a *fourth* sort under the direction of a Mr. Davis,† a Welshman, who met separately at Cambridge, but where I cannot learn, nor what became of them, though it is probable they afterwards joined with Mr. Hussey's people.‡ I have seen a letter of Mr. Waite's to Mr. Hussey's church, dated 1692, in which he endeavours to guard them against Mr. Davis's Antinomianism, as he calls his doctrine, and calls his meeting pest-house. The three first differed from each other only in *discipline*; but the last differed from all the

rest in *doctrine*. In discipline they were Independants.

The Independants met in Green-street, and the Presbyterians on Hog-Hill. The first settled Mr. Taylor, who had been ejected from St. Edmond's Bury for their pastor; and the last were supplied by neighbouring ministers, particularly Mr. Billio of St. Ives, and others, till Thursday November 19th, 1691, when they settled for their pastor the Rev. Mr. Joseph Hussey.

The church then consisted of seventy-six members; twenty-four men, and the rest women; and on occasion of Mr. Hussey's settlement, the Rev. Mr. Scanderet of Haverhill preached, and Mr. Billio of St. Ives, and Mr. King of Wellingborough prayed.

Mr. Hussey, as appears from his own manuscripts, was born March 31st, 1660, at Fordingbridge, in Hampshire, and received his first tuition under the Rev. Robert Whitaker, who had been ejected from his fellowship in Magdalen College, Cambridge, in 1662, and at that time lived at Fordingbridge. When he was of proper age, he was sent to the Academy at Newington Green, which was then under the direction of the famous Mr. Charles Moreton; and when he had finished his studies, he preached his first sermon in Mr. Jenkins's Meeting-house, in Jewin street, London, August 14th, 1681, and became domestic chaplain to Mrs. Powell, afterwards Lady Thompson, at Clapham. Here he continued preaching occasionally till 1683, when he became chaplain to Sir Jonathan Keate, at the Hoo, Hertfordshire, where he continued preaching constantly till May 20th, 1688. In the summer of 1688, Mr. Hussey removed to Sissuernes, in Coddicote parish, Herts, at which place, and at Maiden Croft, near Hitchen, he preached till his removal to Cambridge, that is till 1691.

Mr. Hussey was ordained by the presbytery at Dr. Annesley's Meeting-house in Spittle Fields, London, Oct. 26th 1688, in the presence of six Pres-

\* Great grandfather of Mr. Robinson, the present Baptist minister at Cambridge.

† He was afterwards pastor of Rothwell or Rowell, Northamptonshire, and published Hymns, which were re-published with a preface by the late Dr. Gill.

‡ Hussey and Taylor protested first against Davis, but some years after Hussey went into Davis's opinions. See Hussey's *Glory of Christ*. p. 313.

byterian ministers. He defended this thesis *papam esse illum antichristum*. His testimonial was signed by Dr. Annesley, Samuel Slater, John Quick, John Turner, Robert Franklin.

Mr. Hussey exercised his ministry at Cambridge with great success till October 1696, at which time his church had increased to 122 communicants. Several indeed had died, so that at that time there remained only ninety or thereabouts. October, 1696, sixty-six members of the church with the pastor, voted for a congregational discipline, and twenty-four were against it; the former signed a rigid covenant, drawn up by Mr. Hussey; the latter left the church and went to Green-street, which church became Presbyterian.

#### THE CONGREGATIONAL CHURCH MEETING ON HOG-HILL, CAMBRIDGE.

Mr. Hussey continued pastor of this new-modelled church; and the senior deacon was the Rev. Robert Wilson, who had been ejected from the curacy of Over, in 1662, and afterwards taught music in Cambridge till 1710, when he died full of days and of the fruits of righteousness.

Great success attended Mr. Hussey's ministry till 1718, when some disputes about church discipline chiefly, and partly about his doctrine, rendered him very uneasy, and at the close of the year 1719, he accepted an invitation from the late Mr. Humphrey's church in Petticoat-lane, London, and removed from Cambridge, January, 1720, N. S. leaving a congregation of 1100, and a church of more than 150 members.

Mr. Hussey, while at Cambridge, published—1. The Gospel Feast, thirty sermons on Luke xiv. 17; preached at Cambridge in 1691, and printed 1692. 8vo. 2. A Warning from the Winds, a sermon on John iii. 8. preached at Cambridge January 19th, 1703-4, quarto. 3. A Funeral Sermon for his late Wife, preached February 3d, 1703-4, quarto. 4. The Glory of Christ unveiled against the Rev. J. Hunt of Northampton, 1706, thick quarto. 5. God's Operations of Grace, 1707, 8vo. After his decease, Mr. Peacock of Dedham, in Essex, published two of his sermons on Matt. xi. 28, quarto; and there are now three quarto vols. of his sermons in MS. containing ninety-three sermons.

After Mr. Hussey's departure, the

church invited several ministers on trial, but could not agree in their choice of a successor. The two most likely candidates were the Rev. Messrs. Throgmorton and Davis; but as they could not agree to settle either or to part with either, about 100 members withdrew with Mr. Davis, 1720, and opened another meeting; and the remaining fifty settled for their pastor April 11th, 1722, the Rev. James Throgmorton, whose ordination sermons were preached by Messrs. Bradbury and Sladen. Mr. Throgmorton continued his ministry till September 29th, 1728, when he removed to Ailsbury.

The church procured supplies, but could not agree on a pastor till 1734, when they chose to that office the Rev. Joseph Dadly. Him they excluded the next year (June 24th, 1735) at which several being dissatisfied, Mr. Dadly opened a meeting in Sparrow's-lane, and after a while removed to Gamlingay. He published a funeral Sermon, 8vo.

On July 29th, 1736, the church chose for their pastor Mr. Samuel Shene; but as he proved an immoral man, they availed themselves again of that noble privilege of protestant dissenters, and on November 2d, 1738, cut him off and dismissed him. On Nov. 23d, the same year, they invited to the pastoral office the Rev. Mr. (afterwards Dr.) Conder, who was ordained September 27th, 1739. The church had enjoyed almost no peace since Mr. Hussey's departure; partly owing to the disputes among the people, which had originated before Mr. Hussey left them, and had continued till now, and partly to the violent tempers of their pastors. But their present pastor was happily instrumental in restoring them to some degree of harmony and good order. Mr. Conder exercised his ministry here till October 13th, 1754, when he removed to London.

June 5th, 1755, the Rev. Caleb Sibly came in consequence of an invitation sent him, and was ordained pastor, August 5th, 1757. Mr. Sibly continued his ministry till September 29th, 1759, when he removed and was succeeded by the Rev. Abraham Darby, who was ordained July 14th, 1763, and removed September 29th, 1768. In the following year the church invited, and on Oct. 13th, 1768, the Rev. Jos. Saunders was ordained, who is their present pastor (1774).

THE BAPTIST CONGREGATION AT  
STONE YARD CAMBRIDGE.

After Mr. Hussey's departure, Mr. Throgmorton and Mr. Davis were candidates for the pastoral office, as before related. The greater but poorer part were for chusing Mr. Davis. The fewer and richer were for Mr. Throgmorton. The matter for a while was compromised by an agreement, that one should preach in the morning, the other in the afternoon. But on March 26th, 1721, Mr. Throgmorton's adherents forgetting for a moment the principles of their dissent, by a con table refused the pulpit to Mr. Davis, who therefore with 100 members separated from them, and on Monday, March 27th, 1721, hired a stable and granary in St. Andrew's parish,\* called *Stone Yard*, of Mr. Halstead for twelve years, fitted it up and on April 16th, 1721, Mr. Davis first preached there. One hundred members of the late Mr. Hussey's church being thus separated from their brethren, formed themselves into a congregational church, renewed covenant, received Mr. Davis into their fellowship by a letter of dismission from the church at Higham Ferrers and in July, 1721, Mr. Davis was settled in the pastoral office among them. Mr. Davis's ministry was acceptable and useful, the church increasing to 132 members, and every thing appeared well till July, 1723, when an unhappy affair broke this new church into two parts. Several steps were taken to prevent this but all ineffectual; the major part voted him out of his office, and denied him access to the Lord's Supper with them; but at the same time agreed to allow him 20l. on condition of his removing before Christmas. Eighty-eight members (forty men and forty-eight women) were for Mr. Davis's exclusion. Forty-four others, (thirteen

men and thirty-one women) were for restoring and continuing him. The forty-four members that were for Mr. Davis separated from the church, fitted up a place of worship at *Barnwell*, and December 1st, Mr. Davis preached there for the first time.

The church at *Stone Yard* consisting of eighty-eight members, proceeded to chuse a minister, and the Baptists, who were upwards of fifty, proposed a Baptist minister, and for the future a strict communion. This, as may well be imagined, was disputed with great warmth. The Baptists had the majority, and so their vote was respectable. But not content with a moderate use of their power, by chusing a Baptist minister, they certainly carried their authority too far, by voting a strict communion for the future, and thereby obliging their Pædobaptist members to refuse people hereafter of their own sentiments. While these disputes were agitating, the church was supplied by neighbouring ministers: at length the Baptists, unwilling to separate and thereby risk the ruin of both, or perhaps seeing the unreasonableness of imposing a minister and form of discipline on their brethren, took the resolution of not acting at all, and left the government of the church to the Pædobaptists, the minor part, that is, to thirty-three members (sixteen men and seventeen women.) These on July 15, 1725, settled for their pastor, Mr. Sewell, who was an old man, and had his ministry been acceptable, the Baptists would have contentedly sat under it; but they disliked his preaching, and having never chosen him, they withdrew the year after his ordination, hired a building, called *Millar's barn*, in St. Andrews, fitted it up in the spring of the year 1726, licensed it† April 8th, and on April 16th, Mr. John Ruethorn,

\* St. Andrew's street takes its name from the church at the upper end, near which church stood one of the town gates, called *Barnwell Gate*, the whole street from that gate towards the country was in the suburbs. It was formerly called *Preachers'-street*, from a convent of black preaching friars, situated where *Christ's College* now stands. The old convent held the honourable name of *Domus Dei*, God's house.

† The Act of Toleration allows the Nonconformists to perform public divine worship in any place, provided they certify such a place to the Bishop of the Diocese, or to the Archdeacon of that Archdeaconry, or to the Justices of the Peace at the general or quarter sessions. All the certificates of the Protestant Dissenters, in Cambridgeshire, were carried to the Bishop's office till the year, 1764, when Dr. Mawson, the then Bishop of Ely, refused to receive any more. The reason he assigned was, that the Methodists had procured at his office several

of Wisbech, preached in it for the first time. Thus Mr. Hussey's church was in six years divided into four parts.

The Baptist church appointed many meetings of prayer, and invited several ministers to preach occasionally to them, and hearing of Mr. Andrew Harper, called him to minister among them. Mr. Harper came on trial and preached his first sermon in Cambridge, July 24, 1726. He continued preaching to this society from July 1726 to May 1727, at which time old Mr. Sewell being a man of fortune and perceiving the people diminish, quitted his office and left Cambridge. After his departure, the people offered to chuse Mr. Harper for their pastor, and to unite his congregation with themselves, at *Stone Yard* meeting, on condition of their granting a mixed communion. To this, after warm debates, the majority agreed, and removed to *Stone Yard*, Nov. 1727.

The Baptists now in possession of *Stone Yard* meeting-house, with a minister of their own denomination, could not withstand the temptation of once more trying to introduce their favourite plan of strict communion. They had two great obstacles: Mr. Harper was rather unsettled in his opinion on this article, and the Pædobaptists had their previous agreement from which they were determined never to recede: various views gave birth to various contests, some of them not to the praise of religion, and altogether contributed to delay their settlement. Disputes ran so high that Mr. Harper could not obtain

leave to preach on adult baptism, or to administer it in public till August 16, 1730, when a vote passed that he might do both as occasion offered, and for the first time, Aug. 26, Mr. Harper preached on believers' baptism, at Fulbourne,\* and publicly baptized three by immersion.

Mr. Harper's church consisted at first of only twenty-one members, (thirteen men and eight women) but it considerably increased every year, under his ministry, which he continued till 1741, when he deceased on the 16th of March, and was buried at Fulbourne, in Mr. *Rutt's*, since *Scott's*, and now (1774) *Green's* burying ground, Mr. Royston, of Burwell, preaching his funeral sermon. Mr. Harper was a man of no learning, nor were his natural abilities remarkably bright, but his ministry was rendered exceedingly useful to many. It was neither a dry morality nor a scholastic subtlety, but a scriptural appeal to the reason and sense of mankind. His people loved him while he lived, remember him with gratitude since his death, and retain a savour of his services to this day.

After Mr. Harper's decease the church was supplied by neighbouring ministers till Nov. 13, 1743, when Mr. Geo. Simson, A. M. the pastor of the church at Floor, in Northamptonshire, preached to them by their desire, and was called to the pastoral office, July 14th, 1745. The baptists having a majority, and a minister for strict communion also, they again proposed their

licences, (as his lordship called them) and as they did not profess themselves Dissenters, their certificates were illegal and he could not protect them; to prevent any mistakes for the future he determined to grant none: since that time they have applied to the sessions, and have always obtained them with ease. Of late the views and dispositions of the Bishops have been much changed in this respect: apprehending the increase of Methodism must eventually prove a considerable accession of strength to the dissenting interest from the establishment, they encourage all the Methodist preachers to receive episcopal ordination, the present Bishop of London refusing none that come.

\* Fulbourne is a large village five miles east of Cambridge. Baptism was usually administered there till November, 1764. Since that time the river at Whittlesford has been the usual place. There have always been many Protestant Dissenters at Fulbourne, and they have been accustomed to occasional meetings, during the times of Messrs. Simson, Harper, Hussey, &c. At present (1774) they have a monthly week-day meeting, where, excepting in harvest time, about four hundred generally attend. Mr. Harper and Mr. Simson baptized sometimes in the rivulet by the mill, and at other times in *Scott's* orchard, in a spring head there. Besides these people, there is also a very small congregation of General Baptists, who meet at Wilbraham one Lord's day and at Fulbourne another. They are very few.

darling theme, strict fellowship, and passed a decree not to displace the pædo-baptist members, but to admit for the future none but such as were baptized by immersion.

In Mr. Simson's time the church greatly declined both in numbers and practical religion. Some were cut off for their immoralities, some returned back again to the world, on which their hearts were chiefly placed, and the few pious souls that remained were covered with confusion at seeing some of their best people withdraw to other churches. In the midst of this distress, Mr. Simson accepted an invitation from the baptist church, at Norwich, who had lately buried their pastor the Rev. Mr. Sterne, and quitted his charge at Cambridge. Mr. Simson was a North Briton, educated at Aberdeen, at which University he took his degree of Master of Arts. He was a complete scholar, reckoned by some a good preacher, but of a most violent temper. A lord in his church, a tyrant in his family, and a libertine in his life. He was pastor at Norwich two or three years, thence he removed to Warwick, where he had been formerly pastor, and where, weighed down with age and infirmities, he died suddenly, 1763.

Mr. Simson being gone, the little people, soured and disunited in their tempers, dispirited with their prospects and extremely low in their circumstances, jangled awhile and then broke up, the doors were shut and the people scattered. After some time it being recommended to them by some neighbour-

ing ministers to try again, they had many meetings of fasting and prayer, and now and then procured a supply, and thus went on till July, 1759. In the Spring of 1759, Mrs. Dutton, of Great Gransden,\* informed one of the old deacons that there was a youth at Norwich, about twenty-three years of age, who had preached three years among the Methodists, and now was inclined to settle with a Protestant Dissenting congregation, particularly among the Baptists, having lately been baptized at Ellingham, in Norfolk, by Mr. Dunkhorn, pastor of that church. The deacon called a meeting, consulted his brethren and invited Mr. Robinson to supply them two Lord's days. Accordingly, July 8th, 1759, he preached at Stone Yard for the first time. The church at this time consisted of thirty-four members, but so poor that all they could possibly propose to raise for his support was 3*l.* 6*s.* per quarter.

Mr. Robinson preached on trial almost two years, during which time the church frequently solicited his acceptance of the pastoral office, which he refused, partly on account of his youth and inexperience, and partly from some scruples of conscience about the rigidity of their disciplines: at length these matters were adjusted to his satisfaction, and upon the church's declaring for open communion and protesting, several of them, that they would never agree to strict communion any more, June 11, 1761, he accepted the church's call, and was ordained pastor over them, and from that time the church has amazingly in-

\* Great Gransden is in Huntingdonshire, on the edge of Cambridgeshire. Mr. Holcroft was pastor of that church at the time of his decease, and left lands towards its support. Mrs. Dutton (well known by her writings) was the widow of Mr. Dutton, formerly pastor of the church. She died some time ago, and left estates towards the support of a minister that produce 24*l.* or 25*l.* a year. Mr. Robinson, the pastor of the Baptist church at Cambridge, was chosen October, 1773, by contending parties at Gransden, to adjust a difference between the Rev. Mr. Blacket, one trustee, Mr. S. Fisher and some members, on the one part, and the rest of the members and trustees on the other, and happily succeeded to the prevention of a breach in that society. He examined all their deeds, and found that their property consisted of a meeting-house and yard; a minister's house and garden; a tenement inhabited by the widow of the last minister; a house called the school-house, tenanted by one Crane, at 19*s.*; an estate at Bourne at 3*l.* 10*s.*; an estate at Ellingham at 4*l.* 16*s.*; an estate called Bryars at 10*l.*; an estate at Over at 6*l.*; annual rent, taxes and repairs deducted, there remained 12*l.* 12*s.* 9*d.* for the last half year. These estates were in the hands of six trustees, chosen by Mrs. Dutton herself (a 7th was dead) whose names are James Wood, Needingworth; Robert Gray, Great Gransden; John Ladsen, ditto; William Peel, Little Gransden; William Wagstaff, Great Gransden; Samuel Fisher, Eversden.

creased. The number of hearers at first was very small, at present (1774) they are from five to seven hundred.\*

The Stone Yard meeting had been hired in the year 1721, and, except for two short intervals, had been used for divine worship ever since. It was at first a barn, afterwards a stable and granary, then a meeting-house, and notwithstanding its pews and galleries concealed its meanness within side a little, it was still a damp, dark and ruinous place, and the Cambridge Baptists had met in it, not because they were insensible of the prejudices which such wretched appearances make in the world, but because like many of their brethren, in other places they had never been able to do better. For the liberty of this place, they paid 4*l.* 10*s.* annual rent, besides keeping it in repair. It was now become too small for the audience, and several of the new auditors being men of fortune, in 1764 they purchased the place of Mr. Alderman Alstead for 70*l.* rebuilt the house at their own expense, which amounted to five hundred guineas, and on Lord's day, August 12, 1764, they met for the first time for public worship in their new meeting-house.

Mr. Robinson had not been long settled at Cambridge before his singular talents and excellent qualifications as a preacher, began to be taken notice of; and at the desire of the gown and town, he set up a Lord's-day evening lecture, which is crowded, and it is supposed that not less than 150 or 200 gownsmen, from different motives, generally attend. His preaching is altogether without notes; a method in which he is peculiarly happy, not by trusting to his memory entirely, nor by working himself up to a degree of warmth and passion, to which the preachers, among whom

he first appeared, in general owe their ready utterance; but by thoroughly studying and making himself perfectly master of his subject, and a certain faculty of expression which is never at a loss for suitable and proper words: in short, his manner is admirably adapted to enlighten the understanding, and to affect and reform the heart. Such a plainness of speech, such an easy and apparent method in dividing a discourse, and such a familiar way of reasoning as discovers a heart filled with the tenderest concern for the meanest of his hearers, and yet such a decency, propriety, and justness, that must be approved by the most judicious.†

Unhappily for the dissenting interest in this county, for almost a century the congregations have been supplied by ignorant laymen, whose want of knowledge has been more observed and rendered more galling by being under the immediate notice of a celebrated university, by which means the knowledge of their weakness has been more diffused, and the mischief they have occasioned to the character of dissenting ministers in general more painfully felt. To be diverted with the peculiar oddities of these preachers has, time immemorial, drawn numbers of the gownsmen to the dissenting places of worship in Cambridge. Mr. Robinson's lectures had been frequently disturbed by them. After complaining to no purpose to the Vice Chancellor, he at length determined to try another method, and addressed a discourse to these sons of Belial, upon a *becoming behaviour in religious assemblies*, which is allowed by the best judges of composition, who have seen it, to be the most complete piece of argument, genteel satyr, and Christian oratory that ever was read.

\* In the church-book I find the following note in Mr. Robinson's hand writing, viz. "by the nearest calculation I can make, there are 200 families that attend, and allowing 5 to each family, there must be about 1000 souls (including children and servants) belonging to this congregation. Merciful God what a charge! Who is sufficient for these things! If to these be added, the families that attend the country lectures, who never get to Cambridge, though they never go to church, they are as many more." Mr. R.'s whole congregation lies in about 50 parishes, 14 in Cambridge, and the rest in the neighbouring towns and villages.

† Dr. Randal, the present Professor of Music in this university, who worships with this people constantly, (except when his office in the university obliges him to be absent) hath examined, altered and even composed music for this assembly. The pious Professor hath beautified this ordinance and sown the seeds of knowledge in the minds of many of the children, servants and gentlemen of the university, who have at first learnt the hymn only for the sake of the tune.

Upon his coming to Cambridge, his first employment was to *reconnoître* the religious state of the town and county, in order the more properly to adapt his ministry to all. He found the generality of the people grossly ignorant of religion, and very immoral; and the dissenters themselves with an orthodoxy *outré* to have a very faint and languid morality, and to be greatly negligent of those essential duties, and of cultivating that Christian temper which forms and constitutes the truly religious character, honourable in the eyes of the world, and in the sight of God of great price. Deeply affected with this state of things, and touched with a compassionate concern for such numbers of immortal souls that were perishing for lack of knowledge, with a zeal proportioned to the importance of the occasion, Mr. R. set up several lectures in the adjacent villages; the good effects of which multitudes can happily testify.

These village lectures in private houses or in country barns have proved the nurseries of his church; and indeed

no where are they more needed than round Cambridge: for whether it be owing to the non-residence of the clergy or to any other cause, it has been often remarked, and the present Bishop of Ely, Dr. Keen remarked it, in a printed charge to his clergy at his first visitation at Cambridge, that the people round Cambridge have less knowledge of religion than is to be found in any other parts of the kingdom, the other university adjacencies excepted.

The lectures attended by Mr. R. are either *annual* or *occasional*, which he appoints as it suits the people or himself, never going on a week day in hay-time, harvest, saffron-time, &c. or *stated* on fixed days. The usual time is half an hour past six in the evening, when the poor can best spare the time; and sometimes at five in the morning for one hour before they go to work, and now and then in the summer at two in the afternoon, for the sake of far comers. These meetings generally consist of scores, often of hundreds of people. A list of them follows.

<i>Villages.</i>	<i>Distance from Cambridge.</i>			<i>Number of Hearers.</i>		
Dry Drayton	-	-	5 miles, occasional	-	-	100
Duxford	-	-	8 m. occasional	-	-	200
Foulmire	-	-	9 m. occasional	-	-	150
Foxon	-	-	8 m. annual	-	-	500
Fulbourn	-	-	5 m. stated monthly	-	-	400
Grandchester	-	-	2 m. occasional	-	-	100
Harston	-	-	5 m. occasional	-	-	200
Haslingfield	-	-	5 m. occasional	-	-	100
Hauxton	-	-	4 m. occasional	-	-	100
Ickleton	-	-	9 m. monthly	-	-	300
Sauston	-	-	7 m. monthly	-	-	50
Stapleford	-	-	4 m. occasional	-	-	200
Fen Stanton	-	-	10 m. monthly till lately, now } embodied and settled }	-	-	200
Swavesy	-	-	10 m. occasional	-	-	100
Whittlesford	-	-	7 m. occasional	-	-	200

2,900

Fen Stanton is the only one of the above places where there is a dissenting congregation steadily supplied every Lord's-day. They embodied themselves into a regular church state, 1774. The whole country round about is an encouraging field to cultivate; for in all the villages almost, as well as in the town, there are great numbers of serious attentive hearers, and many excellent Christians, who, till lately, were wholly unacquainted with the principles of non-conformity: and could there be even a

very moderate provision made for the support of a serious evangelical ministry, there is the highest reason to believe in a few years several numerous congregations of Protestant Dissenters might be formed in these parts, where till within these fifteen years a dissenter was not known.

I shall conclude this article with the following extract from Mr. R.'s church book at Cambridge.

"In the year 1765, William Howell Ewen, Esq. LL.D. one of his majesty's

Justices of the Peace, in Cambridge, advised the dissenting ministers in town, to qualify as the Act of Toleration required. Dr. Ewen's advice was quite friendly, was sent by Mr. Ivatt to me, and was meant to preserve us from trouble on account of the omission; accordingly Mr. Darby, the then independant minister, and I went to the Shire Hall at the sessions, on Friday, October 11, 1765, and in the presence of the Right Honorable the Earl of Hardwicke, chairman, and several other of his Majesty's

Justices of the Peace, took the oaths of allegiance and supremacy, and also the oaths of abjuration, subscribing our names as the act directs: of all this we received certificates from J. Day, the clerk of the peace; but," adds Mr. Robinson, "*had I seen things in the light I now do, (1774) I might have thanked Dr. Ewen for his advice, but would have run all hazards rather than have qualified thus. Blessed be God for an high priest who can have compassion on the ignorant and on them that are out of the way.*"

## THE SAY PAPERS.

### No. XXIV.

LETTER FROM THE REV. JOSIAH CHORLEY\* TO S. SAY.

Norwich, Dec. 11, 1712.

Dear Sir,

Yours of August 6th is now before me, for which I render most hearty thanks. Had other friends been as kind, this little index might before now have looked the world in the face with a better grace, but your kindness being singular is the more valuable; and hath my singular thanks. I will lay before you my alterations, and desire your thoughts upon them as soon as you can. (A very long list follows which it is needless to transcribe.) What are not mentioned of yours, are accepted with thankfulness and designed to stand. As to your thoughts about the minor prophets' numeration, in my apprehension it is hardly to be compassed with any tolerable satisfaction, and if it were, would be but an embarrassment to no purpose, for 1, who (of younger intellects) understands the difference between the major and minor prophets; and then 2, who reckons them by yr. numbers? Do we in preaching refer our hearers to such a chapter and verse, in the 1st, or 3d, or 11th prophet? For my part I know them not by yr. numbers: and 3, if I should say in the 1st, or 2d, or 3d Prophet, who would understand it but of Is. Jere. Ezek. and not of Hos. Joel, Amos, and so should misguide them. 4. And ought not the

same course to be taken as well with the minor epistles? But to obviate this difficulty, I shall give this for the first direction at the end of the preface, to learn perfectly the names and order of the books of the Old and New Testament, together with the numbers of the chapters of each book, as they are set down at the back of the title page, and yet by experience I find that this is almost needless, for the young ones who are masters of the book, are so also of these matters; and, I must own, it is no small pleasure to have a parcel of such on a Lord's day evening conversing these things among themselves for an hour or two, and loth they are to leave it; examining sometimes by the alphabet and then by the numbers. "Tell me what chapter this is: "loathed of God are idols all;" or what are the contents of the 33d of Ezek. ? &c." How ready are they in the scripture so far as this intends! The Lord increase their knowledge, love and practice.

I am thinking to print it next in 12mo. or 24mo. for pocket convenience, and (to render it still less) to leave out all the addita, besides the epistle and preface, but some are for continuing them. Would be thankful for your sentiments. If instead of the Poetical Meditation, a short epistle exhortatory

\* Mr. Chorley published a metrical index of every chapter in the Bible, to lead young people into a more intimate acquaintance with its contents, and Mr. Say, by his request, assisted him in correcting it for a new edition. Mr. C. was senior pastor with Mr. P. Finch, of the Presbyterian Society at Norwich. His son Richard was minister at Filby, near Yarmouth, and Framlingham, in Suffolk.

to the study of the holy scripture, were prefixed, either in verse or prose, and rather by another hand than my own, I know not but it might better secure the end.

You see, Sir, how bold I am with

you: you may thank your own goodness for it, at least you will be the better helped thereby to excuse

Sir,

Your very affectionate friend and servant,  
JOSIAH CHORLEY.

No. XXV.

ACCOUNT OF MR. PARIS, A RELATION OF MR. SAY'S.

September 9, 1794.

Mrs. Toms relates that Mr. Paris was called Cousin, but how near or on which side the relationship was, she knows not. She knew him when she was young. He was a very little old gentleman: he was many years a domestic in Bishop Sancroft's family (whose estate was at or near Fressingfield, in Suffolk, and the Bishop lies interred under one of the buttresses of F. church, and is therefore called by the people there one of the supporters of it) and used to have the perquisite of the bishop's bands and sleeves, out of which Mrs. T. when a girl had cuffs and tuckers, &c. made.

He was a very singular man and quite enthusiastic in his sentiments, as appears from these letters. (There are several of Mr. Say's to him.) He kept his coffin by him, which he rubbed daily, and deposited dry herbs in it for the use of the family. He left Mr. Say his books and what else he had. He was much noticed at Wrentham Hall. He professed great faith in prayer, and used to affirm, he always knew when his prayers were or were not answered. When they were heard, he used to be lifted up in his bed, and the higher in the degree in which they were acceptable; but when they were not heard, he lay quite unmoved. After the death of his great friend, at Wrentham Hall, friendship continued to be shewn him by his widow. The little old man construed this into love, and thought if he made an offer he should certainly obtain her to wife. He consulted Mr. and Mrs. Say: they told him she only respected him as her late husband's friend, for whom she had had

a great regard, and if he once proposed such a matter to her he would be immediately forbidden her house; but Mr. Paris was sure of the contrary, and chiefly because he was lifted up in his bed when he prayed for her and upon the subject. Mr. Say told him it was only a delusion, and that his agitation in prayer proceeded entirely from the eagerness of his wishes to obtain her, but he was determined on the attempt, confident of success. He persuaded Mrs. Say to put silver lace on his waistcoat, &c. and ruffles on his shirt; and, dressed in his best, he set off for Wrentham Hall to make the widow his own, but soon returned as Mr. Say told him he certainly would. This disappointment shook his faith in his upliftings, and made him say to Mr. Say, "Now cousin, I begin to think I have been as you told me, under a delusion."

"Under this stone lyeth John Paris, born in Southampton, February 11th, 1645, who served two apprenticeships to Mr. Rob. Sydenham and Mr. Stubbs, and afterwards waited on Dr. N. Carter, Dr. F. or J. Gale, John Tills<sup>n</sup>. Esq. and Dr. William Sancroft, Archbishop of Canterbury, and lived in his family thirty-five years; and after, with Humphry Brewster, Esq. of Wrentham, who married his niece, aged 81, died May 26th, 1726."

Written on a stone-tablet, affixed in the outside end-wall of Wrentham church, facing the east, almost to the ground, on the left-hand of the chancel door as you enter: the lower part of the inscription somewhat defaced from the effect of time, but still legible.

SAM. SAY TOMS.

No. XXVI.

LETTERS FROM MISS M. SEDDON TO MR. SAY.

Letter I.

Rev. and Dear Sir,  
With the highest satisfaction, do I see

the dissenting congregation at Westminster, (of which I am a member) under your care. We were a considerable

time without a minister; we waited long but are abundantly recompensed in our happy choice. If it is any advantage to mankind that their judgment should be informed; that their duty should be explained and set before them in the clearest light; that the practice of it should be enforced upon them by

the strongest, the most engaging motives; then surely we have great reason to bless that kind providence which led us to fix on you.

Go on, great sir, in this happy soul-winning method, and may you long continue to be a blessing to us.

M. S.

#### Letter II.

Dec. 29, 1735.

Rev. Sir,

I happened lately to be in company with some gentlemen, who entered into a strict debate upon the immortality of the soul; and one of them started an objection against it that appears to be of great weight, but yet I believe is capable of receiving a satisfactory answer; though I own I am myself at a loss, and can find no way entirely to take off its force. What he said was this: it is evident that the mind is not only strongly affected by the ills which happen to the body, but also that it increases and decays together with the body. As the body continually improves till it has attained its full strength and bigness, the mind is ever advancing and going on

till it has reached its proper point of perfection: after which in a few years, both the mind and body become feeble and decay. Now how is this to be reconciled with a belief that the soul is immortal?

To this there was nothing offered in answer that gave satisfaction; but can there nothing be said to reconcile them? I am apt to think there might, and if there is, am certain that I am now applying to the most proper person for that purpose.

I am your much obliged friend  
and humble servant,

M. SEDDON.

P. S. A line from you on this subject I shall take as a very great favour.

#### Letter III.

Jan. 17, 1735-6.

Rev. Sir,

I have several times perused the letter you were so kind to favour me with in answer to mine, and every time receive new pleasure from it. You observe that the objection in my letter against the immortality of the soul is wholly philosophical. I did not, perhaps, express myself very properly, but it was as such that I understood it, and was desirous to have it answered; which with great satisfaction I now see abundantly done by the most clear and convincing arguments. If I mistake not the chief strength of the objection lies in the latter part of it, viz. that appearance which there is of decay in the faculties of the mind together with the body. But to this you have fully answered, by observing that the mind many times far from shewing any decay, continues to brighten and enlarge its powers, even to extreme old age, when the body is become quite feeble, and its senses are grown quite dull and languid. Whereas if the state and circumstances

of the soul entirely depended on the state and habitude of the body, and were indeed one and the same substance with it, it should seem that they would naturally and necessarily and for the same reason uniformly and constantly grow and decay together, and in all subjects alike, and not with an almost infinite difference between one of the very same species and another.

To me this argument appears in such a light as to leave no room for any thing of weight to be said on the side of objection. It is true the immortality of the soul is a point that can never strictly be demonstrated by the principles of philosophy; but though it cannot absolutely be proved, it is capable of being proved so far as to make that opinion much more reasonable than the contrary one. And though the hopes a Christian entertains of immortality are differently founded, I can by no means think it right to reject as needless those arguments which reason has suggested to us for the belief and expectation of a future state.

The instance you give of Mr. Waller's capacity and genius for poetry at so great an age is surprising, and is a fine illustration of your argument. But I fear I have already too far trespassed on your time, therefore will conclude by assuring you, Sir, that I shall ever retain

a grateful sense of the favour you have done me.

I am, Sir,  
Your very much obliged  
friend and servant,  
M. SEDDON,

No. XXVII.

LETTER FROM DR. OB. HUGHES TO MR. JOHN SAY, MASTER SAIL-MAKER IN HIS MAJESTY'S YARD, DEPTFORD.

*Edmonton, 11th June, 1740.*

Sir,

I ask pardon for giving you the present trouble, and the rather because I am a stranger to you. I did not know of your living at Deptford till a few days ago, nor how to direct to you till I received information last night in a letter from your brother of Westminster.

The design of this is to inquire what your congregation at Deptford intend to do with reference to a minister: I have been informed that Dr. Taylor is scarce likely to continue amongst you in that character, and that you are at a loss about fixing a suitable minister amongst you. If my information be wrong, and the views of the congregation are pointed to any particular minister, I then ask pardon for the trouble, and desire what I shall here add, may go for nothing. But in case my information as above is just, I would then let you know there is a minister of my acquaintance in the country, a very able scholar, and an acceptable preacher, a moderate Calvinist; I believe in much the same way of thinking with your late pastor Mr. Beaumont,

and who I believe would be approved by some of your neighbouring gentlemen at Blackheath.

I propose this as thinking I may hereby do service to your congregation, as well as promote the usefulness of a very deserving minister; and I have no particular view of my own to service [serve]; unless if the providence of God should fix my family in your parts, I can't but say I should be glad to have them attend an useful ministry; and perhaps this may be the case, for we have our eye upon two or three houses not far from you.

I should be obliged to you for a line directed to Dr. Hughes, next the Brook at Edmonton; for I know not how to get to see you; seldom or ever going to London, except on Lord's-days to preach at my own place (formerly Dr. Oldfield's) in Maid-lane, in Dead-man's-place, in Southwark. I heartily wish you well, and am with sincere respect,

Sir,  
Your most humble servant,  
OB. HUGHES.

## MISCELLANEOUS COMMUNICATIONS.

### SCRAPS OF INFORMATION.

*To the Editor of the Monthly Repository.*

*December 10, 1810.*

SIR,

I beg your acceptance of a few scraps of information, which occur to me on reading the Say Papers in your last number.

Page 531. *Selkirk*.—February 2, 1708, he was brought off the

island of Juan Fernandez, where he had been left by his commander, probably another Captain Lake, four years and four months before. He is described as "a man cloathed in goat-skins, who looked wilder than the first owners of them." I learn this

from "a Cruising Voyage round the World, by Captain Woodes Rogers," 8vo. 2d ed. 1726, now before me. This Captain rescued Selkirk, the account of whom occupies rather more than four pages (124—129). The first edition of this voyage was published in 1712, seven years before the appearance of Robinson Crusoe, to which there can be no doubt but the story of Selkirk gave occasion; though Defoe appears to have been unjustly accused of having purloined his papers. See Biog. Britt. 2d. ed. ii. 68, where the account is quoted entire. Steele speaks of having seen and conversed with Selkirk, in the Englishman, No. 26, 1713. I scarcely need to add, that this story produced the beautiful verses from Cowper, beginning

"I am monarch of all I survey."

Page 532—*Mr. Brine*.—Dr. Harris in his P. S. expresses himself too much like a regularly-educated and well-endowed Presbyterian-Priest, who might have despised even a Robert Robinson, had such a man come in his way, before his talents had obtained the public admiration. Mr. Brine was probably the preacher of that name, who wrote a pamphlet in 1736, to defend the supra-lapsarian opinion "that the objects of God's choice were considered by him in their election to the end, that is to say, to eternal glory, as in *massa pura*, or as unfallen; but that in election to the means tending to that end, they were viewed, as in *massa corrupta*, as fallen guilty creatures." Such is the plain gospel of Calvinism. He also, I think, opposed Watts upon some nice point in their doc-

trine of justification. Mr. B. was a Baptist, and wrote in support of his opinion. He lived long enough to have a short paper war with the Monthly Reviewers in 1755.

Mr. Say's dilemma arose, I apprehend, from the constitution of a Baptist church that denies mixed communion. Even if Mr. Say had not walked after Dr. Calamy "in the middle way," his, being considered as an unbaptized church, could not be acknowledged by the other as a sister. Yet a dismissal of a member to Mr. Say's church would have been such an acknowledgment. Nor had Dr. Harris any right to complain of *uncharitableness*, if, as I suppose, he would himself have refused communion to a person never baptized, such as the Pædobaptist must necessarily be regarded by all who consider baptism as the sign of a Christian profession in a subject capable of choice. Mr. S. on his part, however unassuming were his own disposition, might scruple to compromise the Presbyterian's dignity, by admitting a person to communion without the formality of such a dismissal. It must be remembered, that at this time the power of admission to Presbyterian churches was entirely with the minister. This power has silently come to nothing in England. It is, however, to be regretted, that some liberal, popularly-formed discipline has not yet taken the place of that spiritual servitude. In "a Free Address to Protestant Dissenters," published forty years ago, Dr. Priestley described and recommended such a discipline. His success was, I fear, entirely confined to that part which depended

on himself, the instruction of the young. For the zeal which he displayed and excited, to forward this most important object, his praise is in all our churches.

Page 553. *T. Scott*—now, I believe, chiefly known by his “Book of Job in English verse, translated from the original Hebrew with remarks, historical, critical, and explanatory.” The second edition, 8vo. was in 1773. This work has been well received. Mr. S. probably meant to describe *five hours* as a moderate portion of time bestowed upon an ordination. He had, no doubt, heard of Mr. Say’s predecessor Dr. Calamy’s ordination in 1694, which occupied eight hours. Dr. Kippis (Biog. Brit. iii. 143) remarks that it “was the first public transaction of that kind which had taken place amongst the Dissenters, since the passing of the Act of Uniformity.” He has added the following particulars concerning it from Dr. C.’s “Historical Account of his own Life,” still in manuscript.

“Hitherto these services had been carried on in the presence only of the ordainers and the ordained. Mr. Calamy, who was determined that his own ordination should be conducted as publicly as possible, found a considerable difficulty in executing his design. The famous Mr. John Howe declined engaging in it, from the fear of giving offence to government; and Dr. Bates excused himself for some other reason. At length, however, the matter was accomplished, and six young ministers besides were ordained at the same time. These were Mr. Joseph Bennett, Mr.

Thomas Reynolds, Mr. Joseph Hill, Mr. William King, Mr. Ebenezer Bradshaw, and Mr. Joshua Bayes. The ordainers were Dr. Samuel Annesley, Mr. Vincent Alsop, Mr. Daniel Williams, Mr. Thomas Kentish, Mr. Stretton, and Mr. Matthew Sylvester. The whole service lasted from ten o’clock in the morning till past six in the evening.”

Should you encourage this attempt to add a little to the amusement and information of your work, you may perhaps hear from me again after the same fashion. Though no student, I have been at short intervals of leisure a very miscellaneous reader, and am no longer a young man. If “narrative with age,” I should “wind the lengthened tale” beyond your prescribed limits, you will snap the thread of my discourse. If my light burn dim, indeed, before I am aware of it, I shall depend upon your justice and compassion to put me out with your editorial extinguisher.

QUINQUAGENARIUS.

Jan. 3, 1811.

P. S. The design you express of inserting my letter, induces me to send you this addition on looking over the last number.

*John Wesley*—his *dying not worth ten pounds* (p. 620) was the redemption of a pledge given nearly fifty years before. In one of his earliest defences of Methodism, entitled, I believe, An Appeal to Men of Reason and Religion, he expresses this sentiment, in nearly the following terms: If besides the value of my books, and the income of my

fellowship, I die worth ten pounds, let the world bear witness to me as a thief and a robber.

Pages 573-4. One of the topics of censure upon Wesley from his Calvinistic opponents was, an opinion which he had once hazarded, that an anti-satisfactionist might possibly be saved. He had somewhere, probably in his Journals, recorded his musings in the Norwich stage-coach, during which, in the following charitable climax, he enquired, 1st. if a man might be saved who denied the *word* atonement, and next, if he denied the *thing*, and inclined to the affirmative in both.

The aversion between Wesley and the Calvinists was reciprocal, though displayed by the latter with peculiar rancour. They permitted him to preach the funeral sermon for Whitfield, in 1770, according to a mutual promise made in their youth; but presently attacked it as containing no gospel. Toplady, who had put on the armour of South, of wittily abusive fame, now led on a furious combat against the *free-willers*, in which the *odium theologicum* was remarkably exhibited. Speaking of Wesley and his preachers, and occasional writers, he uses this *Christian* language.

"Let him not fight by proxy. Let his *obblers* keep to their stalls. Let his *sinkers* mend their brazen vessels. Let his *barbers* confine themselves to their blocks and basops. Let his *bakers* stand to their kneading troughs. Let his *blacksmiths* blow more suitable coals than those of controversy. Every man in his own order. Should, however, any of Mr. Wesley's life-guardmen, whether gowned or aproned, *Swiss* or *English*, step forth to their tottering master's chief;

*In squalid legions, swarming from the press,  
Like Egypt's insects from the mud of Nile,*

I shall probably not so much as give them the reading." Hist. Proof, ii. 734.

The Swiss life-guardman was, no doubt, designed for Mr. Fletcher, a clergyman of exemplary life and no mean talents as a writer, allowing him the principles common to him and his opponents.

"Mr. Richard Hill," afterwards the parliamentary baronet, dipped his pen in gall upon this occasion. Toplady attributes to him "two masterly pamphlets—*A Review of the Doctrines taught by Mr. John Wesley, with a Farrago annexed, and Logical Wesleinsis or the Farrago double distilled.*"

Another of that family, as remarkable for the benevolence of his life, as for the eccentricities of his clerical character, sought renown in these combats. To this gentleman was attributed I hope unjustly, even as a juvenile indiscretion, *A Tete a Tete* between Satan and John Wesley, which is to be found in one of the volumes of the Gospel Magazine from 1770 to 1780. The Devil having inadvertently complimented W. in this expression,

———— "You finally shall *persevere*," is presently reproved in the following couplet:

Hold, cries John, I perceive you maintain a connection  
With the crocodile crew that believe in election.

Satan having paid another compliment in more guarded language, the poem closes with a becoming allusion to the old age of Mr. Wesley, who had now passed threescore years and ten,

John strok'd his grey hairs, and ne'er thought that he *jeer'd*.

This specimen of rancour was perhaps exceeded by the malignity of degrading W. upon subjects unconnected with the controversy, as the poetic wits had served Blackmore; and above all of intruding into and exposing the infelicities of his domestic life. Among some verses, written to ridicule Wesley's Hymns, I recollect the following stanza, in which a glance at his unhappy marriage is adroitly connected with a laugh at his *Primitive Physic*:

Wouldst thou be free? thyself of thoughts  
Of womankind divest:  
Or wouldst thou be enslav'd with care?  
Marry—*probatum est.*

I have said more than enough to shew the manner in which these professors of "the soul-humbling doctrines of the gospel," as they have named Calvinism, were willing to exhibit, before the religious world, their "meekness of wisdom;" yet such very babes in self-knowledge were these "strong men" in polemic Divinity, that Toplady, just before the passage I have quoted, having complained that Wesley had employed this climax, a "cynic, a bear, a Toplady," declares that he "will not retaliate the compliment by crying out, an *Hottentot*, a *Wolf*, a *Wesley*.—No," adds this gentle creature, "the weapons of my warfare are of a milder temperature. I would much rather *endure* scurrility, than *offer* it."

The enmity between the Calvinistic and Arminian Methodists seemed to have become

*Immortale odium et nunquam sanabile vulnus.*

Immortal hate—a breach no time could heal.

yet as Toplady had been long dead,

worn out in early life, probably by his polemic efforts, some time after the decease of Wesley, in 1791, a re-union was effected between the parties. This was hastened, no doubt, by the alarming advances of those worst heretics—the Unitarians. This re-union will account to your *Greek* correspondent (p. 577) for those friendly greetings which he has admired between the Methodist and Evangelical Magazines.

Page 591. I am sorry that the author of the inscription has quite lost sight of one distinguishing excellence in Dr. Taylor's character, as an instructor of youth. Any epitaph would be unjust which should fail to record that anxiety (very rare if not singular in his time) with which he guarded the interests of free inquiry against the unavoidable influence of a tutor's authority. I refer to his charge at the commencement of his lectures. This is too well known to need quotation, as it forms part of the Preface to his "Scripture Theology," which is reprinted in Bishop Watson's Tracts, vol. i. If any one wishes to illustrate the subject by contrast, he may read Dr. Milner's Charge to the Students at Cambridge, as it occurs in Mr. Friend's *academical* trial.

Page 593. *An unknown friend* may accept the information, that both inscriptions, are in Lardner, (Test. iii. 321.—Works, viii. 325) copied from Gruter. I have had an opportunity of looking into the latter, who gives only this authority, "e Schottischedis aliorumque." In the Annotations of Grevius, at the end of that work, I found nothing on the subject of those articles.

Andrew Schottus was a Jesuit, born at Antwerp, where he died in 1629. He appears to have been Greek Professor at Toledo. There is a short account of him in the "Nouveau Dict. Histor." He published several learned works and no doubt printed his transcripts of these inscriptions.

Page 662. *Joseph Paice, Esq.* That venerable person was nephew to Mr. Thomas Edwards,

who died in 1757, and had borne some reputation among the Anti-Warburtonians, for his "Canons of Criticisms." He appears also in "Richardson's Correspondence." The muse of Edwards produced scarcely any verses except sonnets, but of these a profusion. Two of them are addressed to Mr. P. when a young man, advising him to "choose a wife."

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ON THE TEMPTATION OF CHRIST. LETTER IV.

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*To the Editor of the Monthly Repository.*

December 1st, 1810.

SIR,

My last letter (p. 449) concluded with a general inference from preceding positions, in which letter were stated what appear to me to have been matters of fact. If in this opinion I be right, the inference is a fair one, and the two following propositions comprehended in it are true. Mr. Cappe evidently thought otherwise, as may be seen in his explication of the History of the Temptation, published in the 2d vol. of his Critical Remarks, particularly p. 66, 67.—The propositions are these, viz.

1. That the gospel account of the temptation is, as to the matter of it, the same as was given at first by our Lord himself.

2. That the language, in which that account has been handed down to our times, expresses, when *literally* interpreted, the *very ideas* which Jesus entertained concerning the tempter and his temptation.

The learned and excellent author just mentioned, supposed that Jesus was induced by reflecting on the condition and circum-

stances, into which he was brought in the desert, to doubt whether the character and office, which the miraculous events attending his baptism had led him to think himself destined to sustain, really belonged to him; and that these doubts constituted his trials. Now we have no plausible way of explaining how those doubts should have been known by any one beside himself, but by supposing him to have spoken of them to some or other of his disciples; and the manifest and acknowledged integrity and simplicity of his character will not allow us to suspect, that he ascribed them to any other cause than what he *conceived* to have been the true one. If those doubts were first made known by himself, and were the things which put his virtue and piety to the test, and were, moreover, the spontaneous produce of his own thoughts, as Mr. C. supposed,—then, if the first recorder of the temptation gave the same account of it as is come down to us in the Gospels, his account was not only different from, but irreconcilable with the ori-

ginal one of Christ himself. The reason alleged for this supposed liberty having been taken with our Lord's own representation of the cause and nature of his trials in the wilderness, is, that the person who took it was apprehensive, that if he represented in plain and naked language such things as he was about to relate concerning Jesus, they might appear to the precipitate, and to any who were not well-disposed towards him, to be a blemish on his character, and not to consist well with the appellation of HOLY ONE OF GOD. But what probability can there be, that the evangelist, or first recorder of the temptation, should feel an apprehension which our Lord himself could not have felt when he thought proper to disclose the workings of his mind in the wilderness, the knowledge of which it was in his power to have confined to his own bosom, (and we have not the least intimation of his prohibiting the individual or individuals, to whom he communicated it, from imparting it to others) if he had apprehended that the disclosure might prove injurious to his reputation! Beside the great improbability, that any disciple of Jesus should have presumed to give an almost totally different aspect to the representation he had received of what befel his revered master in the wilderness, where can we find the shadow of a proof, that an evangelist or any other disciple, who might make the first record of the temptation, did really, through either design or inadvertence, alter what he had been told about it, in so extraordinary a manner? I must own I have found none. I must, therefore, beg leave to

declare my want of more cogent reasons than I have hitherto met with, for questioning the truth of either of the above-mentioned propositions, and for not considering the evangelical narratives as presenting us with a faithful and unequivocal view of what our Lord really believed concerning the existence and agency of the being said to have been his tempter—a view intended to be regarded as free from idiom or figure. I would here observe farther, that Mr. C. seems to have laboured under another mistake in supposing the trials particularized in the gospels to have happened at times and places at considerable distances from one another. On this head Mr. Farmer appears to me to have been right, who makes them to have occurred at one and the same place, and within the limits of the fortieth day of our Lord's retirement in the desert. See the Inquiry, p. 82, note p, and the passages there referred to. The note is worthy of attention. He there observes from Mat. iv. 2, 3, and Luke iv. 2, 3, that the temptations recorded by those evangelists “must have been proposed to Christ, not after the forty days were expired, and at three different times, as some without any manner of reason have supposed, but after the commencement of the fortieth day, and yet before the expiration of it. But in so short a time” (he justly asks, alluding to the vulgar hypothesis; and with obviously equal propriety, the same question may be put with reference to the times and situations, in which Mr. C. imagined the three trials happened) “how was it possible, that Christ should hold a conversation with

the devil; first in the wilderness of Jordan, next upon the top of the temple of Jerusalem, and at last upon a high mountain, and after travelling to such distant places, return again to that from which he set out at first?"

I have now endeavoured to state as clearly as I can, what, according to my present view of things, are the most material errors in Mr. C.'s explication of the story of Christ's temptation in the wilderness. It may therefore be expected, that I should here bring them together, especially since as to *the most essential article* of his hypothesis, viz. that which makes the temptation of Christ to have been the growth of his own mind, the spontaneous produce of his thoughts," I profess to have long adopted a scheme of interpretation, which coincides with it in that article. It being not altogether improbable, that I may be expected to do what has just been mentioned, here follow the more material instances, in which, with due deference to the superior judgment of Mr. C. I notwithstanding humbly conceive his explication to be erroneous: and 1. in making the evangelical narratives to contain, not a strictly literal, but purely figurative, account of the temptation; 2. in supposing the evangelist or first recorder of it to have thrown a veil of idiom and figure over the subject of his relation, lest, if delivered "in plain, naked language," some sorts of persons should take occasion from it to cast reflections on our Lord's character; and 3. in representing the three trials upon record, as having happened at times and in situations at considerable distances

from one another, instead of representing them, as having all occurred in one and the same place, and within the limits of a single day, which Mr. Farmer has proved very likely to have been the case; and, if I may be allowed to give my opinion, they took place within a *small portion of that day*.

By your leave, Sir, I will here subjoin an explication of the story of the temptation, which seems to me to be upon the whole the most satisfactory.

I suppose, that as Moses, the Jewish lawgiver, was forty days and forty nights on the mount, to receive laws and instructions for the people of Israel; so Jesus, the Christian lawgiver, was impelled by the spirit to separate himself, for the same length of time, from intercourse with mankind, to receive information concerning the doctrines and duties he was to teach, and the labours and sufferings he would have to undergo in executing the office, on which he was afterwards to enter. During this time he fasted, and at the end of it he was hungry. His long fast had probably exhausted in great measure his strength and spirits. Resembling his brethren, as in other respects, so in aversion from pain, (Heb. ii. 17.) it was natural for him to consider, whether he might not innocently employ means of removing the hunger he felt, as well as do it, in the course of his ministry, to relieve others from the like painful sensation. Accordingly, nothing usually taken to repair the wastes of the animal frame being at hand, and some stones lying before him, it instantly occurred to him, that he

might convert those stones into bread for the purpose. But no sooner did the thought present itself to his mind, than it was succeeded by the recollection of a sentiment expressed in the Jewish scriptures, by which he was at once convinced, that had it been his heavenly Father's will that those stones should be turned into bread, and then used by him for his refreshment, he should have had some secret intimation of it; that such he had not felt; and that, therefore, the thought must have been suggested by Satan to try the firmness of his reliance on God for continued support, and ought not to be harboured for a moment. Accordingly, it is forthwith expelled as an impious one, with detestation.

Finding himself, though greatly exhausted, to be still miraculously supported, and aware that the time was very nearly come for quitting his retirement, and going forth from God, who had been so long favouring him with communications of his will respecting the office, on which he was about to enter, his mind naturally adverted to the consideration of the place and manner in which the Messiah was first to introduce himself to the public notice of his countrymen. This it was understood he was to do on a sudden at the temple. (Mal. iii. 1.) Perhaps too they might think, that they should behold him descending through the air, *as if from heaven*, (Mat. xvi. 1, Mark viii. 11, Luke xi. 16). The situation best adapted for uniting these circumstances in the first exhibition of the long-looked-for Messiah to general notice, was obviously the top of the temple,

from which he might be directed to throw himself down into the midst of a large assembly of people met to worship in the court below, with an assurance of his being preserved from harm, agreeably to a general promise made to the righteous, (Ps. xci. 11, 12). Accordingly, Jesus places himself in thought in this situation, when not being conscious of enjoying the divine direction or permission for undertaking so hazardous an enterprise, he immediately concludes, that to precipitate himself thence would be to incur the guilt of presumption and impiety, and to tempt God, which the law expressly forbade, (Deut. vi. 16). These thoughts are thereupon dismissed as suggestions of the great enemy of God and mankind.

Although destitute of a divine licence for attempting an alleviation of his hunger, or for making his first entrance among the Jews in the way and place in which they expected their Messiah to do it, by the performance of miracles for those purposes; yet proceeding to ruminate on the benefits they hoped to derive from his services, Jesus cannot be supposed to have overlooked *that* which his countrymen seemed to be desirous of obtaining, in preference to every other—the emancipation of themselves from the Roman yoke, and the subjugation of all the kingdoms of the world with their glory to their dominion and control. The object was the grandest to which human ambition could aspire. It embraced every thing the world contained for the gratification of the senses, appetites, and passions. To form the better idea of this object, we may suppose Jesus to transport himself in

imagination to the summit of a very lofty mountain, recollecting that his predecessor Moses saw the land of promise from the top of Pisgah. Conceiving himself to be surveying from an exceedingly high eminence a vast extent of country around him, abounding with marks of great wealth, splendour and power, the thought presently occurs ; upon whatever grounds the Jews build their hope of getting all these things into their possession, by what means can I have the most distant prospect of acquiring them for my own or their aggrandizement, unless by paying the most servile adulation and homage to their present proprietors for the cession of them, if there were any chance of such a method succeeding? But to employ it would be to violate the duty and allegiance which I owe to *the Most High, who ruleth in the kingdom of men, and giveth it to whomsoever he will;* and who, if he intended these objects for me or my nation, would make known his design, and provide means for its accomplishment. This he has not done: and the thought of attempting, without his sanction and by impious and idolatrous means, what is evidently contrary to his will, must be suggested by the devil; the thought is dismissed with sovereign abhorrence, and the apprehended author of each insidious proposal bidden to depart. Accordingly, no more tempting thoughts suggesting themselves to his mind for the present, the tempter left him for a season.

It must now be seen by those of your readers, if any such there be, who have given themselves the trouble of reading my letters on

the temptation already communicated, that, though I agree with that excellent Christian and ingenious critic, Mr. C., in supposing the trials of our Lord in the desert to have been thoughts, which there occurred to his mind, yet I differ from him in opinion concerning the *causes*, to which Christ *himself* ascribed them, or from which he conceived them to proceed, as well as in opinion concerning their *real causes, the situations and times*, where and when they presented themselves to his mind, and the *space* of time, within which they passed through it. Whether Mr. C.'s hypothesis, as it came from the pen of the able and learned proposer, or with the alterations, which I have ventured to suggest as being, in my humble opinion, emendations, will, in the one or the other form, be received by so many in the literary world, as appeared till lately to adopt and may perhaps still adopt Mr. Farmer's, it must be left to time to determine. My *principal* object at my outset was to show, that this gentleman's hypothesis does not stand on so firm a foundation as many seemed to imagine.

If by what I have already ventured, or *may*, by your leave, Sir, farther venture, to submit to the examination of the public on a question of some acknowledged importance, I should be happy enough to find, that I have *thrown* any new light into the minds of any religious inquirers, or that I have been an instrument in *procuring* such for myself or others who may chance to have adopted sentiments similar to mine upon the subject of these letters, or any others connected with it, I shall

not deem my labour lost. *Vice* *cotis fungi* may sometimes be of use; and perhaps that may be the only or chief use which can be made of the slender abilities,

confined knowledge, and short remainder of the life of,

Sir,

Your's, &c.

GERON.

*Brata in Geron's Third Letter.*

P. 397. c. 2. l. 12 from the Bottom, between *to* and *Reason* insert *The*  
399. c. 2. l. 6. from the Bottom, after *facts* read semicolon, instead of a full-stop.

ON THE OBSERVANCE OF CHRISTMAS-DAY.

To the Editor of the Monthly Repository.

Dec. 12, 1810.

SIR,

Zeal in matters of religion is a good thing, but it should be directed by knowledge and a sound dispassionate judgment. This was the remark I made to myself in reading some very well-written, and I doubt not, well-intended observations in your last number, on the observance of Christmas-day amongst Protestant Dissenters (p. 534). The truth is, that Dissenters in general do not observe the day at all; but there are some few congregations which avail themselves of it, as being an universal holiday, in order to have a service peculiarly adapted to the young, who being perhaps apprentices or children from school, have a convenient opportunity of meeting together on that particular day. Having in this manner employed a single hour in the forenoon, they are accustomed to spend the remainder of the day with their parents and other relatives, in what is called a family party, where a greater latitude of indulgence is allowed to youthful spirits than is usually thought decorous or proper on Sundays. Your correspondent being settled as minister with some Christian society where a custom of this nature prevails, has long

felt a scruple of conscience in addressing his young friends on this particular day, and at length in conformity with the conviction of his own mind, he determines to discontinue the service altogether. He makes his congregation acquainted with the reasons which have influenced his determination; and in order to warn others from continuing in so dangerous an error, as he conceives this to be, he publishes his objections in the Monthly Repository. Not content with calling in question the expediency of this over-religious way of spending Christmas day, he at length makes use of very strong (may I not say harsh) language indeed, by asserting, and in no very indirect terms, that it is a crime like that of drinking the cup of Demons, instead of the Lord's cup, and that by the countenance we thus give to the day as it is usually observed by other religious sects amongst us, we may be said to hold communication with works of darkness. Now, Sir, I must be allowed to say that either your correspondent must have very grave and substantial reasons for his opinion, or he is, however unintentionally, exciting a spirit of discord, narrowness and bigotry on a point wherein different prac-

tices may very innocently prevail. There are subjects enow on which we, as Dissenters, and especially if we belong to the class of the majority of your readers, must make it a matter of conscience to profess opinions which are at variance with those of the majority of our countrymen. But I would rather be for *lessening* than *increasing* the number of unimportant differences amongst Christians.

Your correspondent is, I doubt not, correct in his assertion, that there is no command to be found in the New Testament for the observance of Christmas-day. But let me ask, is this any proof that a religious service on that particular day, if properly conducted, is *unlawful*? On the sabbath, we assemble for the purpose of public worship, and many are of opinion that it is expedient to go twice to the house of God on that day; but where will your correspondent find a direct command to us to assemble twice or even once? According, therefore, to the spirit of his argument, he ought to go all the lengths of the late learned and amiable Gilbert Wakefield, and say that public worship is an unchristian practice.

At what precise period of the Christian church the anniversary of the birth of Christ began to be celebrated, and at what exact time of the year the nativity really happened, I shall not stop to examine, because they have nothing to do with the sole object of my present inquiry, which is merely this; whether if in any case it be found *expedient* to keep up a religious service on Christmas day, it be not *lawful* to do so?

But your correspondent says, "The observance of such a day very much borders on the rites of Pagan worship, and is utterly inconsistent with the simplicity of the gospel." He also intimates that occasion is taken from it to inculcate erroneous ideas respecting the person of Christ. I am free to admit that the observance of Christmas has often been very much abused; and that circumstance certainly abates my regard for it. But it is straining the argument too far to infer from hence that a rational and edifying use of the day is *unlawful*. If your correspondent thinks that the divinity of Christ is particularly brought forward on these occasions, in the orthodox churches and chapels, it seems the more necessary, if he disapproves of that doctrine, that he too should be at his post to declare his reasons against it. As to the idea that celebrating a nativity with in these days be likely to lead to any thing bordering on the rites of Pagan worship, nothing surely but a warm imagination could have suggested such a fear. We celebrate the birth-day of poets, and statesmen, and philosophers. Shall the respect that is paid to their memory be thought too great for that of the Saviour of mankind? Consider him as a *man*, and if you please as a *frail* and *fallible* man, still you must allow that he was a distinguished *benefactor*.

But I do not wish to enter farther into the subject, having already, I think, said enough to shew, that no society of Christians who have hitherto assembled on Christmas-day for the purpose of hearing a sermon addressed to

the young, need feel any uneasiness or remorse of mind in continuing the practice, if they find it useful and expedient.—I am, Sir,  
Yours, &c.

COMMON SENSE.

ON THE QUAKERS' YEARLY EPISTLE.

To the Editor of the Monthly Repository.

29th of the 11th month, 1810.

A correspondent who signs himself *An Unitarian Christian* in the last number of the Repository (p. 490), has made some strictures on the present year's yearly meeting epistle of the people called Quakers; and seems to desire that some member of that society, if any such should see his remarks, will say, 1st, whether he has rightly understood the tenor of the epistle; 2dly, whether the sentiments it contains are those of the society generally; 3dly, whether such were also the doctrines of the early Quakers; and 4thly, in what sense they consider Christ as omnipotent.

I am one of that people who have seen his remarks, and, as far as I am capable of judging, he has well understood the epistle in question, and has discovered in it a discrepancy with the tenets of the people who call themselves Unitarian Christians, which, I apprehend, the Society of Friends will not be anxious to disavow. To his second inquiry, if he will not take the public document of the collected body to contain the general sense, I am at a loss whether to refer him for it: but 3dly, I am less at a loss to refer him to a key to the doctrines of the early Quakers, because they lie open in the writings of many of them, which I am inclined to think are

tolerably familiar to many persons of thy correspondent's cast, and I am not sure that they are unknown to himself. The last question is, in what sense do they consider Christ as omnipotent? I have yet to learn that omnipotence has, or can have more than one sense. Take away one millionth part of the power, and it is omnipotence no longer. It reminds one of Pope's Chain of Nature,

'From' which 'whatever link you strike  
'Tenth, or ten-thousandth breaks the chain alike.'

If this will not satisfy thy correspondent, I will take a favourite text of some of the people called Unitarians, with whom, ere this, I have had to do, for a definition of omnipotence, viz. Matt. xxviii. 18. "All power is given unto me in heaven and in earth."

In fact, the letter is, (if I understand it as well as its author does the epistle) an attempt to discuss some points on which Unitarians and Quakers differ. It is not my intention at this time to enter into this controversy. It has already filled volumes. As to the epistle, while it turns out (as I should have expected) that Unitarians find many parts in it which do not quadrate with their doctrine, it is pleasant to observe that they approve of the practical part.

BREVILOQUUS.

ON THE DISPUTE BETWEEN CRITO AND THEOLOGUS.

To the Editor of the Monthly Repository.

SIR, Allow me to express the extreme regret I feel at the mode, in which a controversy has been carried on in your very valuable Repository, and which by no means required the use of such harsh language as has been used on both sides. Your readers will immediately think of Theologus and Crito, two writers evidently of considerable learning and talents, between whom I am not going to act the part of an arbiter, nor to enter into the merits of their discussion. They are, to make use of a trite quotation,

Arcades ambo,

Et cantare pares, et respondere parati.

But, Sir, the treatment which learned men are too apt to bestow on each other in their criticisms on an old play or a profane jest, does not surely become those, who have at heart the truth of our holy religion, and the elucidation of the holy scriptures. Let us leave to Calvin and his followers the use of those hard words with which his works so much abound. Let us shew to the world that we can bear with each other in the investigation of truth, and be willing to receive improvement from whatever quarter it may come.

I have no reason for appropriating the names of Theologus and Crito to any peculiar gentlemen, nor do I wish it. They have chosen to be anonymous, and I hope that they are unknown to each other. It is only since your last number, that the names

of two very learned ministers have been mentioned to me as the authors of the papers under these signatures. They evidently wish to disparage each other's talents; but, if the conjecture is right, I can assure them both, that they will be held in too high estimation by their friends to be lowered by their mutual recriminations.

I wish that some one, with sufficient influence, could address them both upon this occasion, that he could with propriety use the words of Moses to them; *Brethren, why do ye this wrong to each other? Or in the more emphatical words of our great teacher; Ye know not what temper ye are displaying. Christ's religion is the religion of love; do not give occasion to the adversary to blaspheme his holy religion.*

And now, Sir, give me leave to address you more particularly. I admire the liberality of your Repository, but may not some bounds be set which shall not interfere in the least with fair discussion? I will give you an instance by way of explaining better my meaning. Not long ago a gentleman, of undoubted science published a very abstruse work on a part of mathematicks, with which very few are conversant. In treating this subject, he fell into an error in the opinion of one of the best mathematicians of this country, who thought it right to expose and rectify this error in one of the periodical publications. The title he assumed on this occasion sufficiently shews the tem-

per in which he wrote, and out what may give offence; and which you will naturally conceive, that I think not to be justified. He calls himself *Antimendan*, by which title he insinuates that his opponent deserves an epithet which is never allowed to be given in good company. The editor of the periodical work allowed, I think improperly, this title to pass; but he printed only the mathematical part of the paper, and at the end of it uses these words: "The remainder of this solution, exposing the ignorance of Mr. ———'s *disinterested* friends the Monthly and Critical Reviewers was struck out at the press." The part might have been struck out in a better manner: but the liberty taken by this editor, is certainly not improper. Wherever a writer runs into abuse, the editor is justified in striking

had you treated the unjustifiable language of Crito in this manner, we might have been spared the mortification of a reply to it, which proves how sensibly it was felt by Theologus, and how unhappily he has been hurried into the same error.

I shall hope that the talents of Theologus, are now much better employed, and look forward with satisfaction to the time when he shall favour us with the history of the supposed deification of our Lord by Tiberius. From his erudition, whether I ultimately agree or not with him in opinion, I am persuaded that I shall derive much useful information. I remain,

Sir,  
Your very obedient servant,  
PHILO.

ON THE DISPUTE BETWEEN CRITO AND THEOLOGUS.

To the Editor of the Monthly Repository.

Dec. 25. 1810.

SIR,  
I have been among the earliest of your readers, and will freely confess that I have watched your conduct with some jealousy, having been so often deceived by such professions as those with which you commenced your undertaking. You have, however, agreeably disappointed me. The Monthly Repository will, I hope, be often equalled, but will not, I think, be easily excelled in that cardinal virtue of an editor, impartiality. Your lists have been open to all competitors for that "fair guerdon"

which animates those who combat for the honour of truth. Yet there is one prerogative attached to your office, which, as all prerogatives ought to be, was designed for the general good, and well consists with impartiality. I mean that salutary control which shall prevent the introduction of unlawful weapons into your arena. I believe several other spectators will agree with me in asking for this exercise of your authority, as we were lately not a little shocked by observing two combatants armed in a manner equally unworthy of their own prowess, and of that "prize of their

high calling," which all Christians profess to regard as their ultimate object.

I wish "the children of light," the champions of truth, would condescend to be taught by the votaries of ambition, "the children

of this world," who have by universal consent proscribed the use of red-hot balls, poisoned darts, &c. as an offence against the laws of civilized and honourable warfare.

VERBUM SAT.

#### ON THE DISPUTE BETWEEN CRITO AND THEOLOGUS.

To the Editor of the Monthly Repository.

SIR,

As neither the author of the note animadverted upon by Theologus, nor any of his associates, have thought fit in your last Number, to notice the manner in which he has quoted from Schleusner, by way of correction upon the Note-writer's extract, I suppose they have taken it for granted that he would quote fairly, and, without looking for themselves, have sate down quietly under his rebuke. Perhaps they, certainly many others of your readers, will be surprised when they read the following accurate copy of Schleusner's words.—Vol. I. p. 795.

2) *Precibus aliquem adeo.* Hinc formula  $\epsilon\upsilon\tau\upsilon\gamma\chi\alpha\upsilon\epsilon\iota\nu$   $\upsilon\pi\epsilon\rho$   $\tau\iota\upsilon\omicron\varsigma$ , vel sensu forensi *causam alicujus agere et commendare* significat, vel simpliciter *intercedere pro aliquo, pro commodo alicujus facere aliquid, adjuvare, opem ferre*, i. q. uno verbo  $\upsilon\pi\epsilon\rho\epsilon\upsilon\tau\upsilon\gamma\chi\alpha\upsilon\omega$  dicitur.—

I shall make no remark upon the variations which may appear between the reports we have had of these few words, and the words themselves; because I do not wish to aggravate a dispute already too grossly personal.

NEOCOMENSIS.

#### TOPOGRAPHICAL INQUIRIES.

To the Editor of the Monthly Repository.

London, Spencer-st. Northampton square, Jan. 11, 1811.

SIR,

Permit me, through the medium of your liberal Miscellany, to solicit from your numerous readers, such hints, anecdotes, or notices of neglected biography, ecclesiastical history and topography, relative to Shropshire, Somersetshire and Staffordshire, as may be found useful in the

compilation of some accounts of those places. The biography of Dissenting ministers, and the history of Dissenting places of worship having been too much neglected in most of our county histories, information on these subjects will be gratefully received if addressed to

Your most obedient

J. NIGHTINGALE.

## CONDUCT OF THE CALVINISTIC REFORMERS.

*To the Editor of the Monthly Repository.*

London, July 3.

SIR,

Observing what has lately been said in your work relative to Servetus, awakened my attention to the following remarks upon the Unitarians and Calvinists of former times, by the learned Father Simon, who, though a Catholic, at length adopted the scriptural conclusion in Acts x. 35, "that in every nation he that feareth God and worketh righteousness, is accepted of him." Not knowing that the following historic traits have ever been put into English, I have translated them for your work, if they should meet your approbation.

Yours, &amp;c.

THEOMOIROS.

"Andrew Dudith, Bishop of *Cinq Eglises*," according to the learned Father Simon, in his *Lettres Choises*, "was famous for the great offices which he held. The several works he printed, evince that he possessed great eloquence. He married while he was a bishop, though he was not then orthodox. His merit procured him much esteem. He at first declared for the Calvinistic party, and was very intimate with Beza; but he did not remain long in their way of thinking. At length, he asserted that the Reformers of Geneva had not gone above half-way (*la moitié du chemin*) and that it would be only following the principles that led them to separate from the Roman Church, to adopt the principles of the *Anti-Trinitarians*, for which he gave them an example in his

own person. After that period, he wrote warmly, and in a very pathetic manner against the (French) Calvinists, whom he treated as sanguinary persons, and as rebels against their sovereigns."

In the letters of this celebrated man, printed with those of Socinus, in the collection made by the Polish brethren, there are, among others, some that were addressed to Beza, who had been one of Dudith's friends, and whom he strongly reproaches with the cruelty of the first Reformers, which cruelty he attributes to the Calvinists in general.

The following is an extract of a letter, dated Cracovia, 1570, assuring Beza that he speaks to him with the utmost frankness, as to a friend.—"The disciples of the Apostles," he observes, "never burnt any person for not according with them in belief; they neither sent any into exile, nor armed others against their sovereigns; neither did they ever publish any statutes giving authority for establishing religion by force. Tell me, I pray you, according to that reformation of the Gospel which you believe is nowhere preserved in its purity, but among yourselves, how it is that all sorts of crimes are committed with impunity? Is not every place stained with the blood of a number of persons shed by you? Have not shares been laid by you for princes and magistrates? And are not rewards proposed for thieves and assassins to excite them to murder, in inspiring them with the hope of eternal salvation? And have not they (the Calvinists) carried re-

bellion and sedition into France, the finest country in the world?

“ You approve of the proceedings of those people who have so long carried on a cruel war in the heart of their own country; you offer your prayers to God for their salvation and that they may obtain victory, and those who fall in battle you rank with the martyrs! Has the Christian religion any need of such defenders? Did Christ your master put arms into your hands to defend his cause?”

In another letter from Dudith to Volfius, minister at Zurich, he represents to him the inconsistency of the Calvinists in accusing the Papists of cruelty, as the reformed are worse than they! This he illustrates by the examples of Servetus, Valentine Gentilis, and many others, whom they put to death for their belief. He charges the Calvinists of Zurich with banishing an aged man, named Ochin, with his wife and family, in the depth of winter, without even giving them a hearing. He describes the persecution which Lasco, and several strangers who joined Ochin, suffered on the part of the Calvinists, who refused them shelter in every place they came to in the most inclement season of the year. Dudith after that could not suppose they would have the effrontery to reproach the Papists with the cruelty and tyranny of the Court of Rome. These are his words: *Post alia hujus generis multa quæ sane a Christiana charitate aliena videntur esse, obsecro te qua fronte posthac, Pontificis tyrannidem objiciemus! Quomodo illius crudelitati insul-* tabimus! This Bernardin Ochin,

M. Simon observes, afterwards joined the Anti-Trinitarians in Poland, and from thence passed into Moravia.

Upon these grounds it is, that Father Simon charges M. Jurieu with inconsistency, when the latter quoted the Bishop of Meaux saying “ that Christian princes have a right to use the sword against the enemies of the church;” since Calvin, Beza, Melancthon, Bullinger, and many other learned Protestants have maintained the same sentiments, and even realized them by their practice. In answer to M. Jurieu’s observation, that the most judicious and best informed among the modern Calvinists, have different sentiments respecting religious compulsion, he replies, We should always judge of the spirit of a society by its first and most celebrated writers; and not by their successors, whom experience and reflexion may have taught that the doctrine of the original Reformers tended to the total destruction of the whole sect.

With respect to Michael Servetus, M. Jurieu observed that a difference ought to be observed between such persons as he “ an impious blasphemer, who had renounced all religion, and the believers in the gospel, who acknowledge God and Jesus Christ, according to the three creeds.” M. Simon replies, this mode of argument proves nothing, for this sole reason, viz. because Protestants profess to agree in principle with Servetus, in acknowledging the Scripture alone as the true test of religion; and the belief of Servetus being founded upon the word of God, they had therefore

no right to accuse him either of Christ speaking by the Prophets and Apostles, because so far he acted upon the true Protestant principle.

To M. Jurieu's subsequent concession in acknowledging that the Protestants do not look upon their writers as doctors; and that they have but one teacher Jesus Christ, speaking by the Prophets and Apostles, M. Simon replies this is the very same answer that Servetus made to the Senate of Geneva, as it appears by the acts of the process collected by Calvin, whom Servetus reproached with acting like a Papist and a doctor of the Sorbonne, who made articles of faith according to his own fancy. *Eam sibi jam auctoritatem arrogat Calvinus, ut instar Magistrorum Sorbonicorum articulos scribat.* The Calvinists, however, did not hesitate in burning Servetus to death by a slow fire, though he solemnly protested that he acknowledged no one for his teacher but Jesus

With respect to the persecution of the Arminians in Holland by the Calvinists, M. Simon observes the Arminians were brethren, of the same communion, having the same opinions of God and Christ, and yet they were loaded with chains, thrown into dungeons, and banished the country! Besides, the points at issue are non-essentials, and their principal crime seems to have been their refusal to subscribe to the catechism of the country!

M. Simon concludes with retorting M. Jurieu's own words upon him, which, changing the word *Papist* for that of *Calvinist*, reads thus: "One must have renounced both reason and humanity, and have been actuated by a brutal ferocity to have behaved towards Christians as the Calvinists have acted towards the Arminians."

## INTELLIGENCE.

### MISSIONARY SOCIETY.

The Annual Meeting of this Society was holden in May; the sermons were preached by Dr. Collyer, and Messrs. Kelly, Collison and Cocker. Overflow-

ing congregations attended the public services, and the following collections testify the liberality of the attendants.

	L	s.	D.
Surry Chapel	420	10	6
Tabernacle	148	16	8
Tottenham Court Chapel	174	10	8
St. Bride's Church	200	2	6
Sion Chapel	181	1	11

£1125 2 3

The Report of the Directors has but lately fallen into our hands, or we should not have been so backward in our intelligence. The Directors frankly avow that "they have not the gratifica-

tion of relating any very remarkable instances of success;" but their Report is extremely interesting, and is pervaded moreover by less of the dialect of Calvinism than their former publications.

We begin to contemplate the Missionary Society under a new character, and to consider the effect, whatever be the motives, of their exertions, as the certain civilization of some parts of the heathen world. We shall go over the Report, in making our abstract of it, according to the plan of the Directors, who have made the several stations of their missionaries the heads of their sections.

**SOUTH AFRICA.—Bethelsdorp.** “Dr. Vander Kemp and his associates continue with unremitting assiduity their benevolent labours at this institution, and in several of the native kraals which are within a convenient distance to admit of their occasional visits: and the blessing of God accompanies their zealous exertions. From a summary account both of the external and spiritual state of the mission, we select the following extracts:—‘The external state of Bethelsdorp puts on gradually a more promising appearance: the people become more industrious. The knitting-school flourishes, under the direction of brother Read’s wife. Formerly we had no corn of our own; but this year the Lord has shewn that it is in his power literally to change a desert into fertile ground, by affording, throughout the whole year, such an abundance of rain, that we have been enabled to sow wheat and barley sufficient for our provision, which is almost ripe, and promises a copious harvest. The number of inhabitants also increases, so that we have been obliged to surround the square which forms Bethelsdorp with a second, and that with a third square, which, in all probability will soon be filled up. Our fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such an abundance of milk and butter, that this last article has been employed in manufacturing soap. Other necessary articles, as clothing, corn and flour, are brought by the boers in waggons, as to a market place.’”

“Dr. Vander Kemp and his colleagues express a strong persuasion that the institution of an orphan-house at Bethelsdorp would be productive of the most beneficial effects; and he has made application to the government at the Cape for their sanction and assistance; but has not yet received any reply. As it appears to us an object of great importance, we think it proper to give the

following extract from Dr. Vander Kemp’s letter on the subject:—‘There is, I believe, no place where an orphan-house is more necessary than at Bethelsdorp. In other places, it serves only for the education of orphans and children abandoned by their parents; but at Bethelsdorp, and in general among the Hottentots, the education of children is so shamefully neglected, that we fear the rising generation, which is numerous, will become burthensome and even dangerous to the colony, unless some efficacious means be adopted, by which children, belonging to the institution, may, from their infancy, be accustomed to an industrious and decent life. To this end, nothing seems to us more conducive than a kind of seminary, in which not only orphans, but children whose education may be neglected by their parents, may be constrained to labour for their subsistence. The fund for the support of this, may, perhaps, in part be raised by benevolent subscribers in England, and in part also by the product of the labours of the children themselves, who may be employed in manufacturing soap, mats, straw hats, baskets, leather caps, and fishing-nets; in tailors’, shoemakers’, carpenters’, or smiths’ work. A knitting-school, and one for needle-work, will be necessary. Brother Ullbricht is ready to introduce weaving. Some may be employed in collecting socotorine aloes, which Bethelsdorp produces in large quantities: but the introduction of these employments will be gradual and slow, and require almost an Herculean labour.’”

The design which Dr. V. expressed (M. Repos. iv. 461.) of attempting a mission in the island of Madagascar, or among the nation of the Tambookees, has not been put in execution. The Dr. we are sorry to learn, has suffered some indisposition and has had a slight fit of apoplexy, which he considers as an intimation that his continuance may not be long. His letters, however, bespeak entire and cheerful resignation to Divine Providence.

**Orange River.**—“The congregation consists of about 800 persons, who reside at or near the missionary station during the whole or the greatest part of the year; as the practice introduced by the missionaries of cultivating the earth for their subsistence, is gradually superseding their former habits of hunting, to supply the wants of nature; and thus

they are constantly enjoying the beneficial superintendence of their instructors. Besides their stated congregation, they are surrounded by numerous hordes of Corannas and Boschemen, who occasionally receive instruction from them. But these faithful servants of our Lord are much entitled both to our sympathy and prayers. They are exposed to various alarms and dangers, the greatest part of which seems to arise out of the quarrels and wars of the rebel Caffres with the Bricquas and other tribes; and although their discreet conduct has impressed on the minds of these savages a considerable degree of reverence and respect, and a conviction that they are not enemies, but men of peace, and therefore they have been hitherto preserved from injury, yet the reports of an intended attack on their settlement became so frequent and alarming, that it was deemed expedient that Mr. Anderson and his family should visit the Cape Town, in order to seek advice and protection from the government. Their departure was marked by expressions of the utmost affection on the part of the congregation, who considered the plundering and destruction of their habitations, and their personal danger, as evils far inferior to that of losing the instruction and oversight of their teachers. Previously to this event, the missionaries had been visited at their station by Dr. Cowan and Mr. Donovan, of the 83d regiment, who had been sent by the government to explore the interior of Africa as far as Mozambique. These gentlemen received every accommodation and assistance from our brethren, with whom they remained about a week, and by whom they were furnished with guides into the interior. On their return to the Cape, the report which they made to his excellency the governor respecting the conduct of the missionaries, and the result of their labours among the heathen, produced on his mind a very favourable impression; and accordingly his excellency received Mr. Anderson with the most obliging attention, and assured him not only of his approbation, but of his disposition to protect and assist the cause in which he was engaged. He has accordingly ordered a supply of such articles as were thought most necessary and useful for the station. His excellency has also authorised the missionaries there to *teach the children to write, debitch before*

*was prohibited*; and we hope that this privilege will be extended to the other stations. Indeed it may be justly affirmed, that the cause of religion, both at Cape Town and among the Heathen, is promoted and encouraged by his excellency in the most explicit and efficacious manner. The school-house, which on Sundays is generally full, contains about 265 persons: on other days about eighty or ninety attend. In the Kloof, which is twenty-four miles distant, there is a day-school, in which about forty attend. This school is, in the absence of the missionaries, conducted by one of the natives who can read. Twenty-six adults, and forty-six children have been baptized; and when Mr. Anderson left Klaar Water, five more adults had been proposed for baptism. The Lord's Supper is administered four times a year."

*Great Namaquas.*—"This station is under the superintendence of the two brethren, Christian and Abraham Albrecht, and its situation is the most remote of any of the missionary settlements from Cape Town. It has seldom been visited by Europeans. The condition of the natives, before they were visited by the missionaries, was altogether barbarous and rude; but within two or three years, the good providence of God has caused some rays of evangelical light to penetrate into these regions of moral darkness."

Their congregation, say these missionary brothers, is now increased to seven hundred, whose names are written in the church book; and they have yet many other scholars who are not inscribed. A further increase of five hundred pupils, men, women and children, is mentioned in the *Appendix* to the Report. Of these, three hundred reside at a place called *Warne Bath*, and are said to have about nine thousand sheep and goats, and about one thousand head of cattle.

One of the missionaries gives the following account of a journey. "I have been in a dismal wilderness, where it is impossible, on account of the mountains and rocks, to pass over with a waggon, or even on horseback. I was obliged to seek these poor creatures in the most frightful holes and dens, to speak with them; and when I approached, they fled; therefore always I sent the pilot before to tranquilize them. These poor people hide themselves from

their neighbours, who are at war with them: however, I believe that my arrival among them has tended much to their peace and rest. They loved me, and said, that if I should come again, they would shew me more friendship than they could do now. I have not found there a place of subsistence, because I was too much westerly, and could not reach Blackmodder Fountain and others, because the horse-shoes and the hoofs of the oxen were worn out by mounting the rocks. I was very glad to return home to our people, whom we have brought, by the help of God, to peace, and to the embracing of his word, within two years. We have here more level fields, and sufficient food for our beasts, as also a garden in which we grow a little corn and vegetables, and some of our scholars have now also cultivated a garden for themselves."

The following particulars of the Namaquas may not be uninteresting to the reader:

"The heat of the climate, and the few valleys, leave very few acres for agriculture; yet, however, each family has a small garden, and we have a very large one, wherein, besides garden-stuff, we have sown a good half bushel of corn; and in a fortnight, we hope, with the assistance of some of our people, to sow between three and four bushels in a place called Kategas. We are in great want of spades, pickaxes, ploughs, and all other implements for cultivating the ground. They may be procured at the Cape, but at an exorbitant price. To send us these, and articles of clothing, from Europe, would be much cheaper. With respect to the natural productions of the country we can say but little, the greatest attention of the natives being paid to the rearing of cattle. Before our arrival they never thought of growing in their gardens any thing except a species of hemp, which they call 'Dache,' which grows as tall as little trees, and of which they smoke the leaves mixed with a little tobacco, which they sometimes cultivate. With this stuff the hard smokers not seldom lose their senses. We have persuaded some of them to cultivate other things, for instance, "Bampunen," which are not unlike gourds, and are dressed in a similar manner. This plant grows very fine, and is very useful to us in our housekeeping. There are also other cooking fruits—water melons, Spanish

figs; but the latter is dangerous if eaten immoderately. The Namaquas also find nuts and herbs in the fields, which they use for vegetables, and collect the seed of the grass standing in the deserts, which serves them for flour. There is much wild honey in the bushes: chiefly near the Orange river, where bees abound. Of this they make a sort of drink which very soon intoxicates them; and we find it a hard matter to persuade them to sobriety. There is also a sort of wild berries, near the Orange river, which the poorer sort make no use of. They have no fixed habitations. In order to preserve their cattle, they wander from one place to the other, except those in Warme-bath, who are settled here, and only send their children with part of their cattle. The manner in which they build is described in our journal. Two of our people have built themselves durable houses, and others have promised to do the same. Some of them understand a little of the tailors', carpenters', and smiths' business, but they belong to the Bastard Hottentots, who wear clothing. Parents will not be persuaded to send their children to the Cape, in order to learn any trade, but of the missionaries they would learn any thing. We have three very clever boys in our schools; and we often thought, were they to be put to an European seminary, they might become very useful missionaries, as none would labour so effectually as natives, from the knowledge of their own language, which is very difficult to learn, and being inured to the climate and manner of living. The assistance of the British Government at the Cape would be of great service to us, were they to provide us with a large ferry-boat to cross over the Orange-river, as for want of this we are now put to great labour, expense and danger, having sometimes to wait a fortnight, and being obliged to employ from forty to fifty men to tow our waggons across. We also should be highly obliged to government, for permission to establish a cotton manufactory in this place. But as we are so far beyond the limits of the colony, we doubt whether government can do any thing for us. It is quite different with respect to Dr. Vander Kemp, his place being within the limits of the colony."

The missionaries ask for helpers from Europe, and say that twenty-five would not be too many; the directors are

taking measures for complying with their request; and in the mean time have sent out a Dutch lady, Miss Burgman, as a wife for Mr. C. Albrecht.

*Little Namaqua Land.*—“Mr. J. Sydenfaden has the charge of this missionary station. He was originally associated with the Brethren Albrecht in the preceding mission, and superintended a branch of it which was situated at a distance from Klaur Water, about two days’ journey; but, in consequence of the difficulty of procuring subsistence for himself and his numerous followers, for want of meadows and water, and after suffering many privations and hardships which he endured with the constancy and patience becoming a Christian missionary, he obtained permission from Lord Caledon to establish his institution on the Camisburg, in Little Namaqua Land. In a letter written by him from Cape Town, he mentions that the number of his followers was from four to five hundred, among whom he had reason to hope that some served the Lord in spirit and in truth; although many others worshipped formally, which occasioned him much sorrow of heart, and constrained him to pray fervently for that meekness, patience and wisdom, by which he might conduct himself as became a true servant of Christ. There were thirty-

four among his congregation who were able to read the scriptures; and others who were learning to spell were also anxious to learn to read. A young man, named Lucas Kenimedo, of good disposition and abilities, he has made schoolmaster; and two others, of about forty years each, he has appointed to be clerks, for the purpose of reading the scriptures every morning and evening, engaging in prayer, and singing of hymns, during his absence; and he has had the satisfaction to hear that things are going on very well, that religion and tuition are in a forward state; and he adds, ‘I pray God that on my return, I may find every thing in such order as to be able to minister to many the sacrament, and to erect a small community to my Lord.’ During his stay at the Cape, he was married to Miss Maria Schonkin, who is sister to the wife of Mr. Anderson, and who appears to be actuated by a truly devoted spirit, and prepared to endure the privations, as well as share in the labours of a missionary among the uncivilized heathen.”

On the whole, the directors sum up this part of the Report by concluding, that the Society has cause for satisfaction, thankfulness and hope in the African missions.

## A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY, IN DECEMBER, 1810.

### I. *Select List.*

*Papers on Toleration.* By the Rev Christopher Wyvill. 5s.

*The Propriety, Importance and Advantage of Religious Resolutions considered,* in a Sermon preached Sept. 23, 1810, at the Unitarian Chapel, Tenterden, at the particular request of several young persons, balloted to serve in the Local Militia. By Lawrence Holden. 1s.

### 2. *On the Death of the Princess Amelia.*

*Reflections on Mortality,* suggested by the General Mourning. A Sermon preached at Worship-street, Finsbury-square, Sunday, Nov. 11, 1810, with an Account of her Interment. By John Evans, A. M. 8vo. 1s. 6d.

*Reflections on the Shortness of Time;* suggested by the General Mourning for her Royal Highness, &c. delivered in

the Octagon Chapel, Bath, on Sunday, Nov. 11, 1810. By the Rev. J. Gardiner, D. D. 1s. 6d.

*Sketch of the Life and Character of Her Royal Highness the Princess Amelia.* By Honoria Scott. 12mo. 2s. 6d.

*An Elegy on the Death of her Royal Highness, &c.* Dedicated to H. R. H. George Prince of Wales. 1s. 6d.

*The Red and White Rose,* a monody on the Death of her Royal Highness, dedicated by permission to the Prince of Wales. By Joseph Kemp, Mus. Doc. 6d.

### 3. *Sermons in Volumes.*

A Series of Discourses, containing a System of Doctrinal, Experimental and Practical Religion, particularly calculated for the use of families, preached in the Parish Church of Dewsbury,

Yorkshire. By the Rev. J. Buckworth, A. M. Vicar. 8vo. 5s. 6d. 12mo. 4s.

Family Sermons: a Selection of Discourses for every Sunday in the Year, and for Christmas Day and Good Friday, from the works of Archbishop Secker, with a Life of the Archbishop. By Beilby Porteus, D. D. late Lord Bishop of London. 2 vols. 8vo. Portrait. 1l. 1s.

The Advantages of Early Piety unfolded and displayed, in a series of plain Discourses, addressed to Young People. By T. Thornton. 12mo. 3s. 6d.

#### 4. *Single Sermons.*

The Consolations of the Gospel under afflictive and bereaving Providences; a Sermon, on occasion of the much lamented death of Mr. Wm. Clapham: delivered in White Chapel, Leeds, October 14, 1810. By Wm. Eccles. 1s.

The Exaltation of the Messiah the Basis of Consolation in Death; a Sermon delivered at High Wycome, Oct. 14, 1810. By Jacob Snelgar. 1s.

A Charge, delivered to the Clergy of the Diocese of London, by John, Lord Bishop of that Diocese, at his primary Visitation, in 1810.

A Sermon preached at the Parish-Church of Stoney Stratford, at the Visitation of the Archdeacon, June 28, 1810. By Latham Wainwright. 1s. 6d.

#### 5. *Controversy.*

A Second Appeal to the Members of the London Missionary Society, being an Exposition of the Brief Statement of Facts, published by order of the Directors of the Missionary Society, in reply to Mr. Joseph Fox's Appeal to the Members of that Institution. By Joseph Fox. 1s.

#### 6. *Miscellaneous.*

Occasional Tracts relative to the War between Great Britain and France; written and published at different periods from the year 1793. By Wm. Roscoe, Esq. 8vo. 8s.

The first Five Reports of the British and Foreign Bible Society; together with Extracts of Correspondence. Printed uniformly in one vol. 8vo. Without the Lists of Subscribers. 2s.

The Reformer; comprising twenty-two Essays on Religion and Morality. 12mo. 6s.

The Reflector, a Quarterly Magazine, on the subjects of Philosophy, Politics and the Liberal Arts. Conducted by the Editor of the Examiner. No. 1. 8vo. 6s.

The Pulpit Assistant, containing 250 outlines or Skeletons of Sermons, by T. Hannam. 4 vols. 18mo. 16s.

A Sunday Evening's Companion for the Parents of Children; or, the History and Morality of the Bible, in questions and answers. By Joseph Cooke. 18mo. 2s. half-bound.

Grace Displayed in the Conversion, Experience and Death of D. Cuxon, who died Oct. 21, 1810, aged eight years and nine months. By J. Ivimey. 6d.

#### 7. *New Editions.*

The People's Ancient and Just Liberties asserted; in the Trial of William Penn and William Mead, 1670; against the most arbitrary procedure of the Court, with an Appendix, written by William Penn. 1s. 6d.

The Englishman's Right; a Dialogue between a Barrister at Law and a Jurymen; plainly setting forth the Antiquity, Use and Privileges of Juries. By Sir John Hawles, Solicitor General to King William. 7th ed. 1s. 6d.

Dr. Doddridge's whole Works, by the Rev. Dr. Williams and the Rev. E. Parsons. 10 vols. royal 8vo. 6l. boards. Demy 8vo. 4l. 10s. boards. The Family Expositor separate, 5 vols. royal 8vo. 3l. Demy 8vo. 2l. 5s.

Dr. John Ellis's Knowledge of Divine Things, from Revelation, not from Reason or Nature. 3d. edition, 8vo. 10s. 6d.